

**DES313**

**GENDER AND DEVELOPMENT**

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# INTRODUCTION

## Introduction

### Welcome to DES313 Gender and Development

This is a two-unit credit course and compulsory for students in Development Studies. This course has been structured into 13 distinct but related units of activities. The course guide gives you overview of the course and provides you with the relevant information and requirements for the course. Also, in this Course Guide, you will be intimated on what you need to know about the aims and objectives of the course, components of the course material, arrangement of the study units, assignments, and examinations.

### Course Competencies

The aim of this course is to give you in-depth understanding of the issues of gender in development discourse. It is now a well-known fact that sustainable development cannot be achieved without putting into perspective issues related to gender disparities in societies. Hence, this course will enable you to critically explore the impact of gender disparities in development especially as gender equality touches all areas of development such as education, economy, politics, health, agriculture, communities, labour, organisations/workplace, poverty, etc. The course material will familiarise you with analytic debates in the field of gender and development, and help you understand the concepts and theories, as well as practical skills in gender and development which can lead to a career as gender specialist/programmer in organisations and projects.

To ensure that the overall and specific aims of this course is achieved some important background information will be provided and discussed. This information to an extent, wraps up the entire framework of gender discourse in development. They are as follow:

- Understanding the genesis of gender topics in development discourse
- Theorizing and conceptualising gender, gender differences, gender inequity and gender mainstreaming

- Gendering development theories and ideologies
- Gendering socioeconomic issues facing women in the society
- Right based issues in gender and development discourse
- Gender, violence and security issues facing women and girls in society
- Gender issues in social change
- Gender and poverty facing women in developing issues
- Gender policies and issues facing successful implementation of gender policies in Nigeria
- Gender and women's engagement in agriculture
- gender and women's participation in politics
- Men in gender and development discourse.

## **Course Objectives**

To achieve the aims of this course, there are overall objectives which the course is out to achieve though, there are set out objectives for each unit. The unit objectives are included at the beginning of a unit; you should read them before you start working through the unit. You may want to refer to them during your study of the unit to check on your progress. You should always look at the unit objectives after completing a unit. This is to assist the students in accomplishing the tasks entailed in this course. In this way, you can be sure you have done what was required of you by the unit. The objectives serve as study guides; such that the learner could know if he is able to grab the knowledge of each unit through the sets of objectives in each one.

By the end of the course, you are expected to:

- Get acquainted with key analytic debates in the field of gender and development
- Develop the ability to comprehend and manipulate complex analytical arguments in global discourses on gender and development

- Have an understanding on how to relate these debates and analytical arguments to development theory, policy and practice
- Develop the ability to evaluate the impact of development interventions (such as – gender policies, international organisations and government intervention projects, and development blueprints, as well as institutional reforms and theories of change) on gender equity and empowerment issues
- Get familiarised and be able to apply practical skills and techniques in gender and development analysis which can lead to a career as Gender Analyst or programmer in organisations or projects

## **Working Through this Course**

To successfully complete this course, you are required to read the study units, referenced books and other materials on the course. Each unit contains Self-Assessment Exercises (SAE). At some points in the course, you will be required to submit assignments for assessment purposes. At the end of the course there is a final examination. This course should take about 15weeks to complete and some components of the course are outlined under the course material subsection.

## **Study Units**

There are four modules and thirteen units in whole for this course. They should be studied carefully and diligently. The modules and units are listed as follows:

### **Module 1: Understanding Gender Issues in Development**

- Unit 1 The concept of gender in development
- Unit 2 Understanding Issues in gender inequality and Gender mainstreaming
- Unit 3 Implementation of gender policies in Nigeria – issues, prospects and constraints
- Unit 4 Women and Political participation in Nigeria

### **MODULE 2: RIGHT-BASED GENDER ISSUES IN DEVELOPMENT**

#### **WOMEN’S RIGHTS AND CULTURAL HEGEMONY**

- Unit 1 Concept of Human Rights in Gender and Development
- Unit 2 Women’s right and Cultural Hegemony

Unit 3 Understanding issues in Gender Based Violence (GBV) and Violence against Women and Girls (VAWG)

**MODULE 3: GENDER DIMENSION OF SOCIOECONOMIC RISKS FACING WOMEN IN DEVELOPING SOCIETIES**

Unit 1 Socioeconomic Risks Facing Women in Developing Countries

Unit 2 Women's Vulnerability and Empowerment- The Relational Autonomy Perspective

Unit 3 The Capability Approach to Women Empowerment

**MODULE 4 - DEVELOPMENT INITIATIVES ON WOMEN'S EMPOWERMENT**

Unit 1 The Opportunity Structure Approach on Women's Empowerment

Unit 2 The Roles of Development Organisations in Enhancing Women's Empowerment in Developing Countries

Unit 3 The Cultural Institutional Approach on Women's Empowerment

Each study unit will take at least two hours, and it include the introduction, objective, main content, self-assessment exercise, conclusion, summary and reference. Other areas border on the Tutor-Marked Assessment (TMA) questions. Some of the self-assessment exercise will necessitate discussion, brainstorming and argument with some of your colleges. You are advised to do so in order to understand and get acquainted with historical economic event as well as notable periods.

There are also textbooks under the reference and other (on-line and off-line) resources for further reading. They are meant to give you additional information if only you can lay your hands on any of them. You are required to study the materials; practice the self-assessment exercise and tutor-marked assignment (TMA) questions for greater and in-depth understanding of the course. By doing so, the stated learning objectives of the course would have been achieved.

## **References/Further Readings/Web Resources**

In this course material there are some recommended textbooks and references that you can get for yourself or search out online for further reading.

## **Presentation Schedule**

The presentation schedule included in your course materials gives you the important dates in the year for the completion of tutor-marking assignments and attending tutorials. Remember, you are required to submit all your assignments by due date. You should be guided against falling behind in your work.

## **Assessment**

There are two types of the assessment of the course. First are the tutor-marked assignments; second, there is a written examination. In attempting the assignments, you are expected to apply information, knowledge and techniques gathered during the course. The assignments must be submitted to your tutor for formal Assessment in accordance with the deadlines stated in the Presentation Schedule and the Assignments File. The work you submit to your tutor for assessment will count for 30 % of your total course mark.

At the end of the course, you will need to sit for a final written examination of three hours' duration. This examination will also count for 70% of your total course mark.

## **How to Get the Most from the Course**

In distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace and at a time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your books or other material, and when to embark on discussion with your colleagues. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the unit, you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course and getting the best grade.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a readings section. Some units require you to undertake practical overview of historical events. You will be directed when you need to embark on discussion and guided through the tasks you must do. The purpose of the practical overview of some certain historical economic issues are in twofold. First, it will enhance your understanding of the material in the unit. Second, it will give you practical experience and skills to evaluate economic arguments, and understand the roles of history in guiding current economic policies and debates outside your studies. In any event, most of the critical thinking skills you will develop during studying are applicable in normal working practice, so it is important that you encounter them during your studies.

Self-assessments are interspersed throughout the units, and answers are given at the ends of the units. Working through these tests will help you to achieve the objectives of the unit and prepare you for the assignments and the examination. You should do each self-assessment exercises as you come to it in the study unit. Also, ensure to master some major historical dates and events during the course of studying the material. The following is a practical strategy for working through the course. If you run into any trouble, consult your tutor. Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly.



2. Organise a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Important information, e.g. details of your tutorials, and the date of the first day of the semester is available from study centre. You need to gather together all this information in one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write in your own dates for working breach unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
4. Turn to Unit 1 and read the introduction and the objectives for the unit.
5. Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will also need both the study unit you are working on and one of your set books on your desk at the same time.
6. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
7. Up-to-date course information will be continuously delivered to you at the study centre.
8. Work before the relevant due date (about 4 weeks before due dates), get the Assignment File for the next required assignment. Keep in mind that you will learn a lot by doing the assignments carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the exam. Submit all assignments no later than the due date.
9. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.

10. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
11. When you have submitted an assignment to your tutor for marking do not wait for it return before starting on the next units. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
12. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide).

### **Online Facilitation**

This course guide gives you an overview of your expectations in this course – Gender and Development. The course Gender and Development is a systematic study of various gender issues in development discourse. The structured course material will enable you have both basic and foundational understanding of the ongoing debate of gender in development (local and global) and acquaint you with competent skills to tactically apply the knowledge in field. Adequate use of this course material will expose you to various gendered issues facing women in developing world where patriarchy and other male-dominant cultures/values continue to limit women's development options. At the end of this course, it is expected that you must have acquired detailed knowledge of both past and trending issues in gender and development, as well as acquired practical skills in gender analytical techniques and evaluations in the field.

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## **MODULE 1: UNDERSTANDING GENDER ISSUES IN DEVELOPMENT**

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Unit 1	The Concept of Gender in Development
Unit 2	Understanding Issues in Gender Inequality and Gender Mainstreaming
Unit 3	Implementation of Gender Policies in Nigeria – Issues, Prospects and Constraints
Unit 4	Women and Political Participation in Nigeria

### **UNIT 1 THE CONCEPT OF GENDER IN DEVELOPMENT**

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#### **1.0 Introduction**

This unit is the first part of the discussion on the broad framework of gender and development. This unit introduces you to the background knowledge of the issues in gender and development and allows you to gain insight into the meaning of the concepts of ‘gender’ and ‘development’, the theories of gender, understanding the link between gender and development, conceptualisation of gender role differentiation and gendering of development theories. The unit is expected to give you an understanding of the grounded concepts and theories in gender and development, establish a link between gender and development, and teach you how and why the topic of gender is rationally relevant in development. In the other units of module one, we shall be

discussing other issues that fall within the purview of the study of gender in development.



## **1.2 Intended Learning Outcomes**

By the end of this unit, you will be able to:

- identify and understand the key issues of gender in development discourse
- explain the specific theories of gender and development, and the link between gender and development
- discuss the meaning of gender role differentiation and how it is conceptualized in advanced and traditional societies
- discuss the gendering of development.



## **1.3 Gender – Meaning and Definitions**

### **1.3.1 The Meaning and Definition of Gender**

According to UNICEF, Gender Mainstreaming Framework (2014) the term gender refers to *the roles and responsibilities of men and women that are created in our families, our societies and our culture. It can also include the expectations held about the characteristics, aptitudes and likely behaviours of both women and men in terms of their nature, i.e., being either feminine or masculine.*

According to World Health organisations (WHO) Gender Policy (2002): *Gender is used to describe characteristics of men and women that are socially constructed, however, when using it in the context of sex, it defines the biological constitution of individuals. This is to explain that people are born either female or male, learn to be girls and boys, who grow up into women and men. The learned behaviour constitute the gender identity which eventually determine roles assigned to each gender.*

According to Mosse (1993:2): *Gender is a set of roles which communicate to people that we are either female or male, feminine or masculine in the society.*

According to Miller and Razavi (1998): *Gender refers to the socioeconomic, and cultural attributes and opportunities associated to being male or female by society. It applies to women and men, as well as their relations with one another and to their environment.*

*Gender is a sociocultural expression of particular characteristics and roles that are associated with men and women in the society (Robyne, 2003).*

From the above definitions we can see that gender is a socially constructed phenomenon that differentiates women from men, and thereby create a system through which roles and certain features (feminine or masculine), attributes (weak or strong) and expectations are assigned to women and men in society. For instance, in several African cultures, when a child is born a male there is often celebrations that amount to killing of animals and performance of other rituals in order to welcome the male child. However, in some cases, this may not apply at the birth of a female child born into the same culture. This differential in the act of welcoming the babies is in itself an example of a social construction of gender, and describes differences, disparities and roles people (female and male) are welcomed into even at birth. This is to say that gender roles, attributes and expectations are all socially learned; but is noteworthy to know that this changes over time and would vary within and across cultures and societies.

Moreover, systems of social differentiation in terms of social and economic class, political status, age and occupation etc. is said to change over time, but continue to ascertain gender roles in society. The concept of gender is therefore very essential because when applied to social analysis and evaluation of these systems of social differentiations it reveals concrete evidence of women's subordination (or men's domination), gender disparity, and how they are constructed by society.

### **1.3.2 Differentiating the Concept of Gender from Sex**

Gender is not biologically predetermined, nor is it fixed since it varies in societies. Sex is defined as biological features (genitals, reproductive organs and mammary gland) that determine whether someone is either female or male. Therefore, whereas gender is socially constructed, sex basically characterizes our biological and physical features and makeup. It is critical to differentiate sex from gender when applying gender in development issues because the biological makeup of people has few contributions to make in the conceptualisation of gender in development when compared to the use of gender in development (West and Zimmerman, 1991). This is why theorists have made judicious efforts to differentiate the two concepts and reconceptualise gender as a social construct instead of biological makeup of the sexes. This is because the meaning people glean from the two words are bound to influence both their understanding and subsequent communication. To further clarify the essential meaning of gender in development, Mayoux (2006) gave these four distinct features of gender:

1. ***Gender is a social construct*** – according to Mayoux, biological differences are almost limited and unimportant in terms of determining gender equality in development discourse.
2. ***Gender inequality will necessarily change overtime*** – since gender inequalities are socially determined, as society changes, they will change as well.
3. ***Gender entails both women and men*** – this means that gender discrimination necessarily will affect both men and women, thus, this calls for the engagement of both in challenging existing structures and practices that cause and hegemonize gender disparity in societies.
4. ***But gender also entails prioritizing the interest of the currently most disadvantaged sex – i.e., women*** – In current situation, women are more disadvantaged than men globally, hence, the priority of women in gender issues in development is paramount, and this entails informing strategies targeted towards engaging men to be part of the agenda of promoting gender equality in male dominant societies.

### 1.3.3 The emergence of gender matters in development

#### The conceptualisation of women's issues in development before the 1970s

In the past (before the late 1960s), women's issues were not given any form of priority in development policies and programmes. The economic activities and contributions of women were completely ignored and not valued (Mosse, 1993). Development theorists and planners considered men as the main agents and actors of development. This is because men were mostly the breadwinners of their families, as such their development and support were paramount.



*Fig 1: In the past, women's suffrage was prohibited and forbidden even in the western world*

Thus, development assistance in form of financial aid for economic sustainability and growth were merely targeted on men alone. Women's condition was seen as the concern of the men in their lives (husband, father or brother etc.), hence, they are to be taken care of from the supports given to their men. However, the welfare approach targeted women with the perception that their role as mothers and caregiver required assistance, nonetheless, other aspects of their lives were ignored in this process. Under the welfare approach, the interventions targeted towards women include mother-child health programmes, feeding schemes, family planning services, family food aid etc. (Moser, 1993; Monsen, 2003). These welfare development interventions did not include women's independence, freedom and self-reliance, it rather encouraged more dependency of women.

## **The conceptualisation of women's issues in development in the 1970s**

Thus, by 1970s, it was becoming evident that the development strategies under the welfarism was ineffective in eliminating women's sufferings, insubordinations to men folks and cultural hegemonies as well as abject poverty that contribute to them. The 1970s therefore brought about several questions about women's condition especially in the poor south, and initiatives towards liberating these women from the rigors of male dominance and social exclusions. In the same period (1970s) some scholars who have come to study the role of women in national economy argued that women's traditional works were not recognised as part of national economy where they have engaged themselves in production of goods and service. From the conception of this idea, they argued that women should therefore be integrated into development or at least integrated into the market economy, thereby showing the relevance of women in development.

This ideology enabled women to be conceived as important actors in economic development and their capacity to be independent, self-reliant and agents of development by virtue of the contribution of their economic activities measurable by national GDP. Subsequently, other issues related to their development started surfacing, such as education, vocational and technical trainings which were considered relevant in the process. This was genesis of women's empowerment as well. However, over time it was realized that the interim efforts towards women's empowerment was not enough especially with regards to the existing male dominant structures still affecting most women in the south as compared to their counterparts in the North where women's liberation initiatives were already making way and contesting equality of men and women.

The next initiative was to integrate women, especially those in the south, in the existing system of development (the gender equality agenda) which would enable them have equal opportunities with men. However, according to Mosse (1993: 154), this idea did not yield the needed result, because the system (western ideology of



equality) they were to be integrated was not the right one. Thus, to address these limitations it was decided that women (whether from the south or north) should be part of the initiatives and decision making related to them, and they should participate in any initiative that concerns their welfare. Hence, this led to the development of various channels where women could come together to deliberate about issues concerning their wellbeing and marked the beginning of women's movement and launching of various women summits and conferences targeted towards improving their lives, especially in societies where male dominance and forceful subordinations affect the goal of women's liberation.

Several international efforts, agenda, actions and strategies for women's emancipation started springing up. Some of these actions include:

### **The First Conference on Women – Mexico City 1975**

The Commission on the Status of Women called for the organisation of the first world conference on women to coincide with the International Women's Year, subsequently this conference on women took place in Mexico City and had in attendance 133 governments, while 6, 000 NGO representatives had a parallel forum called the International Women's year Tribune. The conference was set to define World Plan of Action for the Implementation of the objectives of women's year and gave comprehensive guidance for advancement of women for the next 10 years (1975-1985).

### **The 1975 UN Equality Agenda - "Equality, Peace and Development" (agenda from 1985 convention)**

In 1975, the UN launched the International Women's year, followed by the International Decade for women (1976-1985) under the subtlety of the theme "equality, development and peace". This was to sentimentalize the ideology of 'equality' as a requisite component of peace and development. At the same time feminist movements in the North were channeled towards lobbying for change in the legal system to ensure more integration of women in the national economic system. These women movements in the North increased the impetus to push harder for the emancipation of women from male dominance structures through the equality agenda.

According to Mosse, (1993:155), the UN equality agenda possessed these key issues as follows:

- a. Because of women's economic productive and reproductive roles, they should be considered in development processes. The basic assumption is that economic strategies have impacted negatively on women, and that they should be engaged in development processes through access to employment and market economy.
- b. However, this equality approach would be affected by continual impact of male dominant factors and concerned about the fundamental issues affecting women's equality with men in terms of access to resources and other societal benefits enjoyed by men but alienated from women.
- c. The approach identified the origins of women's subordinations as lying not just in the context of family but also in the relationship between men and women in the market economy
- d. The recognition of the economic value of women paid and unpaid works (which according to Mosse (1993:155) amounted to 4,000 million dollars in 1985)
- e. Recognition of how development has affected women and yet they had been excluded in development processes all over the world
- f. The pursuit of equality in the home and market will give women more opportunities to achieve better life.

### **Challenges of the UN Equality Agenda (1975) in Development**

The equality approach has been found wanting especially by scholars and third world governments. These challenges are as follows:

- a. In the part of the third world government, they criticized the approach based on the fact that it concerned the implementation of such agenda by government and most of these governments were dominated by men. For instance, the initiative recommended that third world governments should enforce the awareness of women's rights, equal pay for work of equal value and

recognition of worth of women unpaid work, equality in economic decision making and increase awareness of women's wellbeing through all forms of media. Third world government although they signed the "the Nairobi Forward-looking Strategies for Advancement of Women", they felt the approach only legitimizes the western feminist ideology in African soil

- b. Some development unfortunately, most of these recommendations alienated the input of women, it didn't allow women to be part of these decision making
- c. Some scholars believed that the westernized version of this agenda would not work for women in the South where male dominance structures were stronger and renders any ideology gender equality of non-effect.

### **The First World Convention on Women (CEDAW, 1979) – New York**

Another initiative was set up in 1979 by the UN General Assembly which was called Convention on the Elimination of all forms of Discrimination against women (CEDAW). This convention has been described as the international Bill of Rights for Women. The convention also birthed the right based approach in addressing women's discriminations all over the world. The convention released 30 articles which explicitly defined what discrimination against women entailed and set up agenda for national action to eliminate gender discrimination against women. CEDAW (<http://www.un.org/womenwatch/daw/cedaw/>) in these articles defined discrimination of 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 women, irrespective of their marital status, or on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other field". The convention principally targeted culture as contingent factor that create boundaries and structures that shape gender roles and family relations, and enhance discrimination of women. The convention was also the first human right treaty to recognize the reproductive rights of women. Participating countries bind themselves to ensure elimination of gender discrimination structures by engendering the ideology in their legal system and abolishing discriminatory laws.

### **Second World Conference on Women in Copenhagen 1980**

The Second World Conference on Women held in Copenhagen in 1980. The programme of action called for stronger national measures to ensure women's ownership and control of property, as well as the improvement of women's entitlement to inheritance, child custody and loss of nationality when they marry outside their countries.

### **The Third World Conference on Women – Nairobi (1985)**

In 1985, a third world conference on women was carried out. The purpose of this conference was to appraise the achievement of the UN Decade for Women – “Equality, Peace and Development” initially developed in 1975 convention of women. The conference took place in Nairobi Kenya and in attendance where 157 governments, about 15,000 representatives of NGOs participated in a parallel forum. This conference is said to have birthed “global feminism”. The 157 country representatives that participated in the forum adopted the Nairobi Forward Looking Strategies to the year 2000 which focused on realizing that the previous goals were not adequately achieved and therefore another five years plan was agreed upon. It became the first conference that declared all issues on women should henceforth be discussed in subsequent conferences.

A key issue that arose in the conference was the challenge of the westernized ideology of feminist global sisterhood ideology by women from developing countries. The women from the developing south argued that the ideology did not take cognizance of the distinct nature of hardship and discrimination faced by women in developing countries and cultural factors responsible for them. Women from the south criticized the hegemonic vision of the western feminist ideology and agenda, and the ways third world women are wrongfully constructed and represented by feminist scholars. The third world women argued that women in the South should be viewed differently from their counterparts in the North and that international strategies should be able to identify with the distinct situation of women in the south and represent them accordingly.

## **The Fourth Women's Conference in Beijing 1995**

This women's convention marked a significant turning point for the global agenda for gender equality. More than 17,000 participants attended the conference which include NGO representatives, representatives from the media houses, and hosts of international civil servants, and a parallel NGO forum held in Huairou very close to the city of Beijing also drew some 30,000 participants.

During the summit, The Beijing Declaration and the Platform for Action was adopted by 189 countries that attended. The Agenda focused on women's empowerment and further advancement of gender equality that would ensure successful implementation of the agenda. The document set strategic objectives and actions for the advancement of women and the gender equality in 12 critical areas of concern as follows:

- Women and poverty
- Education and women trainings
- Women and health
- Violence against women
- Women and armed conflict
- Women and economy
- Women in power and decision making
- Institutional mechanism for advancement of women
- Human rights of women and girls
- Women and environment
- Women and the media
- The girl child

The Beijing conference targeted political agreement reached at the three previous international conferences on women and went ahead to consolidate another five decades of legal advances which will focus on securing the equality of women with men in law and in practice.

## **After Beijing**

Long after the Beijing Conference there has been other strategies (2000, 2005, 2010) developed for ensuring the facilitation of women's issues in development. A strategic one took place in 2015. In 2015, there was a review and appraisal of the Beijing Declaration and Platform of Action document to know the accomplishments so far reached. A post 2015 development agenda was reached and this document addressed the various opportunities for achieving gender equality and empowerment of women in the next 10-year plan. Member states adopted a Political Declaration which commended the progress made towards gender equality, and provided basis for the acceleration of the implementation of the commitments made in Beijing and emphasized the important role gender equality and women's empowerment played in the post 2015 development agenda.

### **SELF-ASSESSMENT EXERCISE 1**

1. What are the challenges of the UN Equality Agenda (1975) in Development?
2. How did the Beijing conference affect women's status in the world?

## **1.4 HUMAN DEVELOPMENT – MEANING**

### **1.4.1 The Meaning of Human Development**

When discussing development in relation to gender issues, it is pertinent to clarify the type of development we may be looking at. It is important to clarify this because there are various variants of development such as economic development, social development, community development, national development etc. which all content of development discourse. Therefore, in the context of gender, development is viewed as human development. While finding the context for explaining human development in pool of development debate, Dudley Seer (1969) suggested that while there can be value judgements on what development is and is not, the universal aim of development rests on the realisations of the strategies that aim at improving the condition of people (especially women) in the society. Thus, human development will

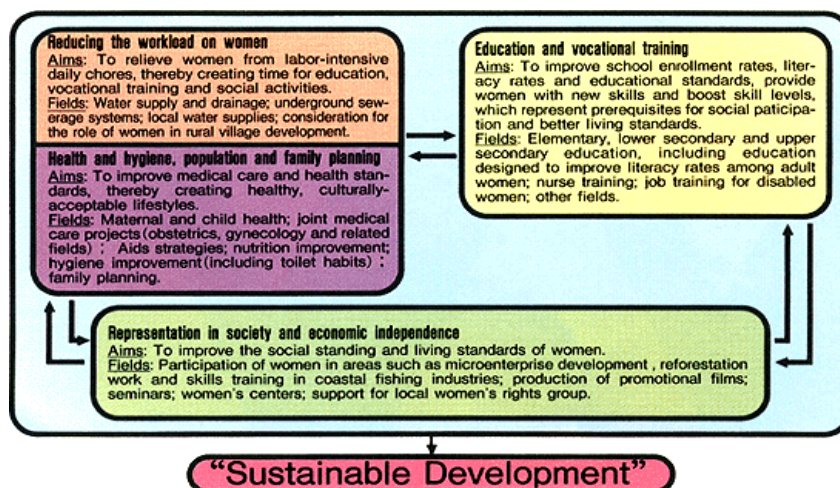
be channeled toward improving poor people's condition to enable them attain their potentials in life. Going forward, Seer outlined several conditions that can make for the achievement of human development:

- The capacity to obtain physical necessities especially food, clothing, water, shelter
- The ability to obtain a sustainable means of income generation through any form of occupation
- Ability to enjoy equal rights and be represented equally in opportunities where necessary
- Having autonomy and free will
- Ability to participate in political decisions and other decision-making processes
- Living in a country that is politically and economically independent
- Having adequate education
- In this human scale development, people (men, women, youths and children) are held to be the principal actors and receptors, that is, they must be involved and be benefactor of the dividends of their participation.
- Moreover, the human development initiative respects the diversity of people as well as the value of autonomy and human agency in achieving a reasonable development of people.
- Empowerment of people takes development much ahead of mere amelioration of poverty, but provision of necessary capabilities and sustainable measures for ensuring that people overcome poverty in present and long term.
- Human development critically looks at how people will achieve basic capabilities and freedoms and exploit their agencies in the process of development.

#### **1.4.2 Gendering Human Development**

The limited access to resources and other benefits enjoyed by men therefore conditions development strategies to focus on assessing the various ways that women have been marginalised and excluded from all forms of decision making in the

society. The unsuccessful representation of women is a resultant effect of unsuccessful implementation of gender policies by most third world governments. Therefore, human development initiatives focus on women’s self-reliance and autonomy. This focus on self-reliance and autonomy was engendered by the ‘human-centered development’ and “integrated’ ideologies which calls for more inclusiveness of women in development and involves sensitive approaches in addressing fundamental social, economic and political issues facing women in the society. It relates to all aspects of women’s life, their collective and individual efforts, their history and consciousness and their relations with other actors in the processes of their empowerment in order to make a balanced advancement in the lives of women.



*Fig 2: Measures for ensuring sustainability of women’s development*

### 1.4.3 The Components of Human Development

The UNDP developed four components of human development as follows:

1. The creation of human capabilities

Human development incorporates the important notion of capabilities, which is a perspective that focus on creating enabling environment for people to identify and make use of opportunities and choices that their environment can provide for them. These capabilities include access to improved health, economic opportunities and income generation, freedom of choice, inclusion in decision making, and access to resources in society.

2. Elimination of barriers to economic and political opportunities



The modern idea of development that is characteristic of the UNDP has tried to go beyond the GDP to arrive at a more pragmatic balance between the growths of income, human sustainability and people's needs to be full participants in the lives of their society. To achieve this, there is need to eliminate every barrier, both political, social and economic that may affect achievement of this goal. This also involves providing ways for women and men to have equal access to resources and opportunities

3. Participation of people in decision making processes

The human scale development calls for a direct and participatory democracy where the state gives up its traditional paternalistic and welfarist role (top-down approach) in favour of a bottom-up approach in development with the people as its major targets. Development of the variety we have come to know is at best top-down approach with little participation of people in all levels of decision making. The human development favor more of bottom-top approach which involves the engagement of people in all levels of decision making that concerns them

4. Intergenerational sustainability of the development process

Through its various strategies, e.g., MDGs, SDGs and the Human Development Index (HDI) (a composite index measuring strategy) the UNDP have endeavored to ensure the sustainability of the goals of human development. These sustainability measures ensure that present development activities do not impede the development of future generation. Unfortunately, some of these strategies have not yielded expected outcomes.

**SELF-ASSESSMENT EXERCISE 2**

1. What is human development?
2. List the components of human development.

**1.5 GENDER THEORIES**

**1.5.1 Sex or Biological Theory of Gender**

In the sex or biological theory, gender is conceptualised in terms of women's difference from men based on their distinct reproductive systems. The theory suggests that the anatomical and physical variations between women and men are the basis upon which individuals are allocated a particular sex or gender. The concept of woman in this theory is developed by virtue of woman's possession of a womb, hence, she is conceptualized as "man with womb". Moreover, the theory argues that women and men would necessarily think and feel differently because of the differences in how their hormones and brains work. The biological view of gender is supported by various cross-cultural studies that have found common features of gender. For instance, men are found to be more aggressive and stronger than women which suggests innate biological differences.

However, this theory had been critiqued in the sense that the reproductive characteristics of both genders represent only a part of the complex set of criteria by which society come to distinguish femaleness from maleness, and equally is the importance of the role of the society/culture in assigning the role of being either a female or male. The apparent differences in the two sexes are defined beyond physical features, but are conditioned by how society come to assign roles and differences on being female or male. For instance, women are given a certain form of job or work to do because of their biological features. These biological features of women in most societies are classified as "weak" which subject women as the weaker sex and thereby subordinate to the male, who is seen as the much stronger gender because of his stronger masculine features. Hence, this leads us to the next theory which argues that gender is socially constructed and can be potentially changed in ways that biological characteristic cannot.

### **1.5.2 The Social Role Theory**

In reality it could be said that gender differences are socially constructed, and are subject to change. The social role theory states that men and women become masculine or feminine as a result of social conditioning which are learned and internalized from childhood to end of life. A child comes to learn the gender role that

related to her biological sex through interactions with social structures such as the school, church, mosque, media and networks in the process called gender role socialisation. Theorists have used the social role theory to define gender conditioning by society. For instance, Eagly (1987) has used the social role theory to argue that widely shared gender discrimination develops from gender division of labour that characterize society. This gender division of labour is a function of societal allocation of roles to women and men which leads to inequality, marginalisation and dominations of women by men in most traditional societies. Bem and Coltrane (1990) using the social role theory developed three categories of social constructions of gender:

1. Gender polarisation – men and women are different and these differences account for the organisation of social life of which division of labour by gender is most outstanding
2. Androcentrism – the view that male is more superior than female and that male experience is more significant is the normative standard of most societies
3. Biological essentialism – the first two assumptions is result of the biological differences between men and women (adopted from [http://www.uuoidata.org/course/sns/s088/Lecture%2011 %20Gender%20and %20Development.pdf](http://www.uuoidata.org/course/sns/s088/Lecture%2011%20Gender%20and%20Development.pdf) accessed 19/2/2021)

The social role theory has been criticized for some of its inadequacies as follows:

1. It does not account for different forms of femininity and masculinity
2. It didn't take cognizance of changes that occur with time within lives of men and women which can affect the roles and differences assigned to them
3. it does not explain the processes that is involved in taking gender roles
4. It does not explain how resistance can occur through feminist movements

### **1.5.3 Materialistic Feminism**

The materialistic feminist theory is a strand of the conventional Feminist theory that focus on how social construction of gender create societal hierarchy and divisions of

labour which leads to gender inequality. The theory states that the social construction gender is what leads to differentiation of the two gender, and that without this differentiation of gender biological differences will not be significant. This social differences of gender also determine hierarchy and divisions of labour which are conditioned by it. In this way, women and men are defined as different types of beings and each assigned their own opportunities. roles and responsibilities.

This theory also suggests that social structures are system of power and control and produces sets of social relations in which women are treated as inferior, subordinates and unequal to men. This is because gender differentiation leads to gender division of labour. This division of roles along gender lines place women in underprivileged position in terms of power, wealth, control, prestige and access to resources. Gender division of labour in society therefore exploits women and deny them equal access to societal resources as the men. In this social milieu, women are dominated by men and subordinate to them, thereby creating gender inequality. Women are exploited because of the social classification assigned to their gender as the weaker sex. However, its noteworthy that these gender inequalities can be deconstructed since they are socially constructed. Alsop et al (2002: 68) observed that if women and men are recognised as men and women by virtue of social constructions, we can modify gender inequalities, since society and its values change over time.

### **SELF-ASSESSMENT EXERCISE 3**

1. What is the social role theory of gender?
2. Explain the materialistic feminism.

## **1.6 Gender Role Differentiation – Meaning and Causes**

### **1.6.1 What is Gender role differentiations and Causes?**

Gender role differentiation is defined as the process in which biological differences between women and men are assigned social significance and used as social classification. Globally, the anatomical sex is used as basis for gender differentiation, however, when we discuss gender differentiation in development, we go beyond the

anatomy to understand social structures that use gender differences to determine types of social relations and classification of gender. Gender differentiation can be further explained under the framework of the gender socialisation model which is a strand of social learning theory. It is a wide spread cultural assumption that in most part of the world the male child is give more preference than the female child. People (family and communities) internalize this assumption through systems of gender socialisation and this is maintained by the prevailing cultural system. Through the gender socialisation mechanisms specific messages and traditional practices about roles and attributes to different gender are passed through generations (Steinbacher and Holmes 1987). Gender role socialisation according to Oakley (1974) emphasizes that there are distinct gender roles for men and women which is derivative of culture rather than biology. Gender role differentiation, in as much as it varies in societies, create room for disparities between genders and lead to subservience of the much weaker sex by classification – women. This inequality of gender is equally learned and internalized through socialisation and transferred through agents of socialisation. The gender role differentiation equally assigns significances on the roles played by both genders, where the women’s role is often considered inferior to the men.

#### **SELF-ASSESSMENT EXERCISE 4**

1. What is gender role differentiation?
2. How is gender role differentiation a social construct?



#### **1.7 Summary**

From the discussion in this unit, we can see that gender is socially constructed phenomenon, and has been used to assign or allocate differences, roles and functions to women and men in the society, which leads to gender inequality. This unit

especially intimated us to what it means to be a woman in a world that is structured along gender lines that enshrine male dominance and gender inequality; and why women's issues (i.e., women's fate/condition, wellbeing and emancipation) are considered significant and relevant in gender and development discourses.



### **1.8 References/Further Readings/Web Resources**

Basu, Saswati and Basu, Parikshit, (2005). "Regional Disparity in Australia: Analysis of Gender Development Index", *International Review of Business Research Papers*, Vol 1, no. 2, Nov. 2005.

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### **1.9 Possible Answers to Self-Assessment Exercise(s) within the content**

#### **ANSWER TO SAE 1**

1. **What are the challenges of the UN Equality Agenda (1975) in Development?**
  - a. In the part of the third world government, they criticized the approach based on the fact that it concerned the implementation of such agenda by government and most of these governments were dominated by men.

## 2. How did the Beijing conference affect women's status in the world?

- a. The Beijing conference targeted political agreement reached at the three previous international conferences on women and went ahead to consolidate another five decades of legal advances which will focus on securing the equality of women with men in law and in practice.

### ANSWER TO SAE 2

#### 1. What is human development?

human development is channeled toward improving poor people's condition to enable them attain their potentials in life.

#### 2. List the components of human development

- The capacity to obtain physical necessities especially food, clothing, water, shelter.
- The ability to obtain a sustainable means of income generation through any form of occupation.
- Ability to enjoy equal rights and be represented equally in opportunities where necessary.
- Having autonomy and free will.
- Ability to participate in political decisions and other decision-making processes.
- Living in a country that is politically and economically independent.

### ANSWER TO SAE 3

#### What is the social role theory of gender?

The social role theory states that men and women become masculine or feminine as a result of social conditioning which are learned and internalized from childhood to end of life.

#### Explain the materialistic feminism

The theory states that the social construction gender is what leads to differentiation of the two genders, and that without this differentiation of gender biological differences will not be significant. This social differences of gender also determine hierarchy and divisions of labour which are conditioned by it.

## ANSWER TO SAE 4

### 1. What is gender role differentiation?

Gender role differentiation is defined as the process in which biological differences between women and men are assigned social significance and used as social classification.

### 2. How is gender role differentiation a social construct?

People (family and communities) internalize gender role differentiations assumption through systems of gender socialisation and this is maintained by the prevailing cultural system.



## UNIT 2 UNDERSTANDING GENDER INEQUALITY AND GENDER MAINSTREAMING

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  - 2.4.1 Women in Development Strategy (WID)
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- 2.5 Understanding gender mainstreaming
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- 2.7 Summary
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### 2.1 Introduction

Gender inequality and gender mainstreaming has come to occupy a unique space in the discussion of women's issues in development. The cultural determination of gender differences in most society has created polarisation and division of labour that come to affect women who are mostly classified as the weaker and inferior gender. Gender inequality is particularly a worrisome issue for women because it tends to undermine many development initiatives and policies mapped out for ensuring the wellbeing of women all over the world. Male dominant cultures and societies tend to maintain inequalities between men and women which affects women's socioeconomic wellbeing, therefore it is necessary to understand the structure of gender inequality and the various issues pertaining to gender inequality in local and global levels.

Gender mainstreaming on the other hand is development ideology that was created as a way of addressing gender inequality vectors in societies. Gender

mainstreaming particularly underscore the essence of institutionalizing gender issues in most development strategies especially in ensuring equal distribution of resources and opportunity to women and men. due to the foregoing inequalities women face in male dominant societies, mainstreaming of gender in various development projects and initiative will create more opportunities for ensuring wellbeing of women especially where they are marginalised. To ensure proper mainstreaming of gender in various development initiative, international bodies (e.g., UN, WHO, etc.), local development organisations and governments have come to develop systematic tools, which development organisations can use to ensure equitable representation of women in all development programme.



## **2.2 Intended Learning Outcomes**

By the end of this unit, you will be able to:

- define gender inequality and mainstreaming
- explain the various issues in gender inequality and mainstreaming
- discuss the determinants of gender inequality and the various strategies (WID, WAD and GAD) designed by development experts for addressing gender inequalities in societies
- appraise the various strategies and tools for gender mainstreaming and their application in development projects.



## **2.3 Understanding Gender Inequality**

### **2.3.1 What is Gender Inequality**

There are various definitions of gender inequality but all of these definitions point at the inequality that exist between women and men which is hegemonized by societal gender role differentiation that create division of labour, access to, power and control over societal resources. some of the definitions of gender inequality are as follows:

World Health organisation (2011) defined gender inequality as *“inequality between men and women in the use of available resources, opportunities and power in social institutions”*.

The Oxford Dictionary of Medicine and Science (8th Edition, 2019) defined gender inequality as *“a social process by which people are treated differently and disadvantageously under similar circumstances on the basis of gender.”*

In broader sense, gender inequality arises from differentials and unequal treatment of women and men which is articulated through economic, social and political institutions which systematically reinforce inequities in roles, decision making rights and opportunities in society (Hawkes et al., 2013). In most societies structural inequalities cause disadvantages and underprivileges to women relative to men who generally are more favoured by the prevailing cultural system and exercise more power, control and access to opportunities. Inequality in gender shows how certain gender can have more advantage over the other in relation to access to societal resources.

Most importantly the concept of gender inequality possesses these common elements:

- i. That women and men have different needs, power and access to resources.
- ii. These differences tend to maintain imbalance between the two gender in gender biased societies.
- iii. Gender inequality is prefaced by discriminatory laws and social norms that remain pervasive in a given society.
- iv. Inequalities between women and men reflects biological factors which are fixed, and gender differences which are socially constructed but open change.
- v. Gender inequality is a social justice and equity issue which continues to limit women’s rights in societies.

### **2.3.2 Gender Inequality Issues in Development**

When we are discussing gender inequality in development studies it is necessary to identify the gender (which can either be female or male) that is marginalised or suppressed within the prevailing social milieu. This particular issue has raised pragmatic questions, such as why should gender issue be directed only towards women and not men? Why women are considered more relevant in topical issue relating to gender in development? This is because throughout the whole world women have been considered generally as the weaker and inferior sex and have been marginalised more than men because of this notion. Moreover, throughout history, women have faced intense discriminations - from lack of legal rights and very little independence from their husbands, to being marginalised in terms of access to social justice, equality with male folks, and restrictions to some rights and resources in the society. Thus, this is why women are usually considered as the more vulnerable sex when we discuss gender inequality.

A glance through gender literature shows us that gender inequality reflect insurmountable processes of sex differences and often undermine certain needs of people. However, what is clear is that we know what engender or causes gender inequality in societies. This suggests that: Firstly, that we could find the analysis of biological differences in the origin of gender inequality that do not conflict idea of gender inequality. Secondly, we could see the hegemony of religion, culture and social norms as playing huge role in maintaining hegemonies of gender inequality in the society, and lastly, gender role socialisation sustained through family and social systems continue to regenerate gender inequality

In development, gender-integrated approaches treat women and men's relative social, political, economic, educational, and health status as interrelated, intersectional, and interdependent but also changeable (cited in WHO, 2011). Sustainable Development Goal 5 emphasized the importance of ensuring gender equality in development options where women should be given precedence in development projects because of hardship they endure due to gender inequality in societies. According to the WHO (2011) report on Gender and Health, gender equality framework in development posits

interrelated pathways to achieving improved wellbeing for women and girls through the following measures:

- Reduced inequalities between men and women in access to and control over social and economic assets and resources.
- Reduced inequality in access to health for women.
- Increased capacity of women to make decisions free of coercion or the threat of violence.
- Increased adoption of gender norms that value men and women equally in all aspects of life and social institutions.
- More equal participation of women and men as decision-makers and shapers of their societies.
- Reduced gender-based disparities in men and women's rights and status.
- women should have unlimited access to education, vocational skills and financial assets to support their livelihoods.

### **2.3.3 Determinants of Gender Inequality**

As aforementioned, the Sustainable Development Goal 5 emphasized the importance of engendering gender equality in development initiatives and projects, where women's general wellbeing should be paramount and given more precedence because of the challenges they face in society due to gender inequality. This SDG 5 is set to deal with some determinants of gender inequality in society which are as follows:

1. Gender disparity in house hold responsibility – this is at the micro level analysis.
2. Gender inequality in access to resources (financial and material).
3. Gender inequality in health (which include maternal health, reproductive health, access to water and sanitation).
4. Gender inequality in education.
5. Inequality in freedom of choice.
6. Gender inequality in decision making and women's participation in political sphere.
7. Gender inequality in education and economic sustainability.

8. Gender biased culture, norms and practices and religion.
9. Social rights of women in male dominant/patriarchal societies.
10. Gender inequality in work place and organisations.

On “**Major roots of gender inequality in developing societies**” (further read - Seema Jayachandran (2014) NBER Working Paper Series no.20380 (available on) - [https://www.nber.org/system/files/working\\_papers/w20380/w20380.pdf](https://www.nber.org/system/files/working_papers/w20380/w20380.pdf) (retrieved 20/2/2021)).

### **2.3.4 Effects of Gender Inequality on Women**

There are various consequences of unchallenged gender inequality in society. These include:

#### *1. Gender inequality leads to poverty facing women*

There are growing and compelling body of evidence and knowledge that have shown a relationship between gender inequality and poverty experienced by women. When women are denied several rights, needs, autonomy and access to resource which are pertinent to their livelihood and wellbeing, they easily fall short of other supports and face poverty. Women bear the brunt of poverty and this is why development aids and empowerment are central precondition for elimination of poverty facing women.

#### *2. Gender inequality leads to violence against women and girls*

Rigid norms related to gender and power differentials between gender often relegate women to various forms of derisions and violence including domestic violence and rape. Recent interventions by development organisations towards reduction of violence against women and girl children have started engaging men and boys in campaigns against all forms of violence towards women.

#### *3. Gender inequality leads to social exclusion of women*

Male dominant cultures lead not just to subordination of women but causes all forms of exclusion of women, such as exclusion from decision making (even those that affect them), exclusion from opportunities, educational and health needs, and access to

needed resources and entitlements (e.g., land and property), exclusion from control and equal power relations with men in workplaces. These exclusions sideline women from effectively achieving their potentials.

#### 4. *Gender inequality deprives women of rights and recognition in society*

gender equality is at the very heart of human rights and UN Charter which described gender relations in social rights as social justice which demands that women and men should equal rights in society. However, in most societies women still face discriminatory laws, norms and practices (reinforced by male dominant cultures) that affect their rights. Eventually, such male dominant culture limit women's right and expose them to various injustice in the society.

### **2.3.5 Addressing Gender Inequalities in Societies**

It is clear that inequalities between women and men have come to value 'what is male' over 'what is female' and thereby leading to various injustice to women in society. Unless this undermining value is soft-pedalled and dealt with, women will continue to remain impoverished, excluded from needed resources and their rights and facing continuous marginalisation. In recognition of this reality, various development strategies have been designed by the UN and its intermediate organisations. Basically, there are three strategies so far developed to address gender inequalities affecting women, especially those in developing countries, where male dominant cultural practices still affect intervention projects aimed at empowering women and improving their conditions. These strategies include the Women in Development (WID), the Women and Development (WAD) and Gender and Development (GAD) strategies.

#### **Women in Development (WID)**

The Women in Development (WID) approach emerged during the first UN women conference in Mexico City in 1975. The term was coined by the Women's Committee of the Washington DC Chapter of the Society for International Development. The approach was based on the realisation of the important role women played in national economy and development process. it was designed to facilitate women's role in

extending development. It therefore called for more recognition of women in development processes and that they should be given more opportunities to achieve their potentials in the process.

some of the characteristics of the WID with specificity to development of women include:

- WID represents a merging of modernisation and liberal feminist theories.
- The proponents of the WID believe that development works pari-pasu with adoption of western technologies, ideologies and values, and these can ease women's workload.
- WID specifically argued against women's exclusion from development programmes in the past and the importance of representing them in development processes since they contribute through unpaid works and socio-economic activities (agriculture) which account for several millions of dollars in the national GDP.
- It championed the strategy of "integration of women into development."
- It specified that proper development cannot be achieved with the absence of women's representation.
- Women were seen as underutilized resources and valued in the development processes.

### **Some Limitations of WID**

- The strategy put more emphasis on women's contribution to development thereby relegating issues in gender inequality to the background.
- It over emphasized the value of women's economic worth at the expense of their reproductive rights.
- WID did not recognize the diverse and heterogenous conditions of women (since there are class structures, ethnicity, race, and culture) and ultimately categorized women as a separate and homogenous entities.
- WID could not address existing structures that reinforced gender inequalities and women's subordination across cultures, it used the western experience do



assess all women and as such women in developing society were critically affected.

Although it had some limitations, the WID is credited as the first development strategy that brought women's issues to the forefront of international development community, and recognised the value of women in development processes.

### **Women and Development (WAD)**

The Women and Development Initiative was developed as result of the shortcomings in the WID. The WAD was developed by activists and theorists from developing countries and some from the western countries who argued for developing women who seemed to be overlooked in the WID. The proponents of this approach argued that unless patriarchy, other cultural restrictions, inequalities that affect women in developing countries are removed, development projects towards such women would continue to fail. The proponents argued for the equitable distribution of resources which recognizes the effects of inequality women in developing countries face. This initiative offered a more critical view of women's dire condition in the developing world and emphasized more on gender inequality as development focus on women.

WAD initiatives argued that the WID approach lacked empathy towards women in the developing world. The approach suggested that dominant global inequalities such as colonialism equally diminishes developing women's freedom and called for strategies to address effects of colonialism especially with reference to the then apartheid system in South Africa. They see that addressing poverty and colonialism will contribute to women's freedom and wellbeing in the south. The initiative also argued against the WID depiction of women as neglected resources, but suggested that women should rather be seen as overburdened and undervalued as a result. Therefore, according to these proponents, what should be paramount is a reevaluation of development processes to ensure redistribution of benefits and burdens of development between men and women

## **Limitations of WAD**

- Like WID, WAD emphasis on equitable society for improving women lacked explanation of how the process could be achieved.
- The approach was rather race specific and received much criticisms from women in the North who felt undermined.

However, the WAD can be credited for its advocacy for women in developing societies and its capacity to highlight some of the limitations in WID which observably gave rise to formulation of another strategy called the Gender and Development (GAD).

## **The Gender and Development (GAD)**

The Gender and Development emerged in the 1980s as alternative to the WID and WAD. Central to this approach was the recognition that women are marginalised and the gender inequalities they face in the south. Women are excluded from mainstream economic and social life and as a result they are likely to receive lesser benefits than men from development processes. The initiative recognised that heavy burdens and double work as caregivers and sometimes breadwinners of their families coupled with devastated economies in the south affected women's livelihood and wellbeing. The feminisation of poverty was observed as a significant indicator for the relevance for ensure economic security of women who are faced with economic risks and shocks due to global economic crisis and national GDP crippling. The solution advocated in this approach include increasing women's access to social services, education, health, credit facilities, and other resources that might enhance their wellbeing and maximize their contribution in the wider community. The initiative recognised that development processes can be affected by gender inequality hence, the necessity of enshrining gender equity in all development initiatives.

In addressing gender inequalities and differences that affect women, and assigning rewarding strategies to mitigate them, the GAD initiative required that three distinct questions are asked; (1) **Who does what, with what resources?** (2) **Who has access**

### **to resources benefits and opportunities? (3) Who controls the resources and opportunities?**

- *Who does what? and with what resources* – This question seeks to find out how resources are distributed and the level of discrimination that may affect women in terms of access to resources. it also addresses the extent of available resources at the first place.
- *Who has Access?* – This question assesses how many people will use the resources and opportunities and that which will be generated (e.g., of resources include: - land, credit facilities, trainings, etc.)
- *Who controls resources?* – This question assesses how many people (men and women) can have these resources and know how to use it.

### **Contrasting GAD, WID and WAD**

- in contrast to WD and WAD, GAD recognises social construction of gender as the factor that engendered gender inequality,
- It did not advocate for WID adding women into development process rather it advocated for the rethinking of development concepts and practice through a gender lens.
- Much like the WAD and unlike the WID, GAD sees women belonging to heterogenous groups and must be treated likewise in project development.
- Unlike the other two models, GAD us critical of economic growth model of development but champions the essentialities of removing barriers to women’s economic growth through socioeconomic empowerment.

#### **SELF-ASSESSMENT EXERCISE 1**

1. Explain the Women in Development Initiative.
2. List 2 limitations of the WID.

## **2.4 Understanding Gender mainstreaming**

### **2.4.1 What is Gender mainstreaming**

Gender mainstreaming has been defined by UNESCO as “ a strategy for making women as well as men men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of the policies and programmes in all political, economic and societal spheres so that women and men can benefit equally and inequality not encourages”. Gender mainstreaming allows development organisations align the objectives of development initiatives with concerns of women and men. This means that ender concern is seen as important in all aspect of development, sectors and areas of activity and as fundamental part of the planning process. It also ensures that gender policies are executed across organisational structures and maintained.

### **2.4.2 Issues in Gender Mainstreaming**

Gender mainstreaming emerged from the experiences gained from the approaches in the WAD and GAD in the 1980s. It was discovered from the experiences of the WAD and GAD that gender issues affecting women have not been achieved in the policy level. Hence, many development organisations began to adopt the strategy of integrating women’s issues as mainstream projects in various programmes, instead of establishing separate women projects. Therefore, it can be said that gender mainstreaming is a strategy that recognizes the benefit of ensuring that both women and men benefit equally from all organisational policies, programmes and practice. The UNESCO paper on gender mainstreaming provides some relevant characteristics of gender mainstreaming as follows:

- Gender mainstreaming is globally accepted strategy for promoting gender equality, mainstreaming is therefore not an end, but an approach to achieve the end, which is gender equality.
- In gender mainstreaming the independent and complementary roles of women and men are recognised.
- Gender issues is not confined to one sector, but cut across various sectors of development and aims at transforming unequal relations between as well as the structures that maintain inequalities. Gender mainstreaming should be

addressed as part of normal institutional mainstreaming and shouldn't only be in purview of women experts or institutions, rather it is the responsibility of entire organisation and cannot be carried out in a single sector.

- Gender perspectives and attention to the goal of gender equality is central to all activities and must take place in policy development, implementation of programmes, advocacy activities, service delivery, legislation, resource allocation, dialogue, lobbying, and in all levels of project cycle (project planning, monitoring and evaluation).

### SELF-ASSESSMENT EXERCISE 2

1. What is gender mainstreaming?
2. Give one issue in Gender mainstreaming.

## 2.5 Analytic tools for Gender Mainstreaming

### 1. Gender Analysis

Gender analysis as defined by USAID (2013:24) is “an analytic, social science tool which is used for identifying, understanding and explaining gaps between men and women that exist in the contexts of family, community and countries, and the role of gender norms and power relations in each context”. The analysis normally involves examining differences in the status of women and men, differences in access to assets, resources and opportunities; the influence of gender norms and laws in creating gender division of labour between paid and unpaid employments and volunteer activities, constraints and opportunities in narrowing existing gender gaps; potential differential impacts of development policies and programmes on women and men.

### The Gender Analysis Framework (GAF)

The gender analysis framework (GAF) provides a structure for organising and systematising information about gender roles, differences and relations and examines

how they affect potentials of carrying out programmes that will affect lives of women, men, boys and girls in the society. There are five domains of the framework, they are:

***1. Access to assets or resources in society***

This assesses how gender differences affect access to resources (tangible e.g., land, capital, tools etc., and intangible resources e.g., education, policy, information) by women and men and their various determinants.

***2. Beliefs and perceptions***

This assesses those cultural belief systems or norms that perpetuate gender inequality and differences and affects women and men behaviour, acceptance, participation and decision making. They also limit men and women's access to needed resource (tangible and intangible) in communities.

***3. Level of participation in decision making***

This aspect of GAF assesses norms and tradition that may condition or affect the way men and women may participate in decision making activities in their community. It assesses the extent of information and engagements women and men may have with relation to decision making in political, socio economic and their capacity to participate at levels of decision making in these sectors in their community.

***4. Power relations and distribution***

One determinant of gender inequality is level of power relations and control of power between women and men. Power certainly prevails in all domains of life, and the GAF initiative see it as central to all gender relations. GAF will assess how this power relations and distribution determine the level of engagement of women and men, their access to assets and to what extent they can exercise their rights and associate with other or enter legal contract in the society.

***5. Institutions, laws and policies***

This dimension focus on the extent to which women and men have both formal and informal rights and they are affected differently by policies and rules governing social

institutions, e.g., health services, education, legislation and government institutions of supports, etc.

## **Dimensions of Gender Analysis**

In development initiatives, gender analysis is conducted in three ways:

1. Gender Audit
2. Gender planning
3. Gender review

### **1. Gender Audit**

Gender audit is an analytical tool for assessing and checking institutionalisation of gender equality in organisation in terms of their policies, programmes, projects and provision of support services and budgeting. As a method of gender mainstreaming, it helps assess the extent to which organisations are able to integrate gender concerns in their organisational culture, policies, programmes, structures and processes, and helps organisation assess the level of performance in the tasks of gender mainstreaming and achieving gender equity in all processes.

### ***The Tasks in Gender Auditing***

The tasks in gender auditing include:

- **Desk review** and analysis of organisations main documents
- **Consultation** through interviews, focus group discussions, self-assessments, survey to access more information about level of impact
- **Tabulation and analysis of all collected data** – collected data are analyzed using different types of gender methodologies
- **Sharing and discussing findings**- this entails that finding will be shared and discussed with all that participated in the process
- **Drafting gender plan and creation of gender committee** – the gender committee (including all stakeholders, internal and external – e.g., men, women, organisation, community) created are expected to ensure that the drafted plan is used as a working document.

## **2. Gender Planning**

The European Commission defined gender planning as “an active approach to planning which takes gender as the key variable or criterion and which seeks to incorporate an explicit gender dimension into policy or action”. Gender planning is a method that emerged due to the inability of existing development initiatives to meet the goal of gender equality. The analytic was developed as a tool for assessing the extent to which policy and programme planning are aligned with the concerns of women and men, especially in ensuring the transformation of unequal gender relations in different policy areas. It paid interest in gender relations and structural inequalities that limit both women and men in their society. As an economic development tool, gender planning aimed to maximize economic growth and increase productivity and industrialisation which in turn will yield dividend in boosting economic activities of people, especially countries where poverty and economic downgrade affects lives women and men.

### ***How Gender planning works:***

#### ***Step1: Defining the Problem***

In this stage of the planning, the agenda and intervention problem is defined, this include the needs, roles, resources and opportunities available to women and men, and any constraints to them

#### ***Step 2: Defining the Policy/Programme/Project***

This step includes the framing of the intervention approach based on the problem analysis and with the aim of identifying alternative solutions to them. The step involves deciding on which gender approach to be used for dealing with identified problems. The step involves carrying out impact assessment of the various approaches to know the best approach to use

#### ***Step 3: Legitimacy and Operational design***



In this stage the intervention and its organisational and delivery design is formulated. The decision makers will identify the outcomes of the intervention, the actions to be taken, the partners and their roles, the necessary budgets and the delivery method, time frame and structure of the organisation. At this stage, decision makers are specific about outcome and indicators for ensuring outcome of the intervention projects. The interventions address how gender intersect with age, ethnicity, education, country of birth or disability etc. A gender evaluation and monitoring strategy is planned in this stage to ensure adequate monitoring and evaluation of effectiveness of intervention in relation to gender specificities.

#### *Step 4: Defining the Budget*

This is the last stage and deals with how budgets are streamlined to meet all the gender mainstreaming requirements in the interventions. Adequate resources are allocated to meet gender objectives with a target in achieving these objectives

#### **4. Gender Review**

Gender review or evaluation is the application of gender mainstreaming strategy while carrying out systematic and objective assessment of the design and planning, implementation and assessment of results and outcomes of development interventions targeted to women and men in relation to gender inequality and its variables. It can take place in upon completion of the intervention when focus is placed on the impact of project in promoting gender equality. The gender review is used to review project interventions to ascertain their capacity for impact. Reviewed projects that are certified are then executed.

#### ***How Gender Review is carried out:***

Widely used evaluation criteria are: relevance, efficiency, effectiveness, impact and sustainability:

##### *a. Relevance:*

This criterion involves assessment of the degree of importance of the project in terms of reaching objectives of gender mainstreaming and achieving gender equality.

*b. Efficiency*

This criterion involves assessment how the gender policy in programmes meet the objective of gender mainstreaming and achieving gender equality. it addresses several questions such as has the lives of women and men benefiting from the interventions been transformed? Are the means and resources efficiently used to achieve the results? Were results reached at reasonable cost? Has cost benefits been equitably allocated?

*c. Effectiveness*

This criterion addresses the effectiveness in achieving gender equality. The questions that are asked here include: Have the results contributed to the achievement of planned results and outcomes? Did the result meet the needs of men and women? Did the stakeholders also benefit from intervention in terms of capacity building, awareness etc.

*d. Impact*

The review criterion assesses how the outcome of interventions meets wider policies, processes and programmes that are vital in enhancing gender equality, especially in other area of women's unpaid labour and the situation and constraints to their economic livelihood throughout the globe. The questions it asks is: Did the intervention contribute to balance in resource allocation? Did it reduce discrimination and marginalisation against women? A gender specific evaluation will show the gap in the supposed impact exposing strengths and weaknesses wherever possible.

*e. Sustainability*

This criterion checks the how interventions are sustained over time. When project time line is done, sustainability check involves determining the extent to which intervention projects will impact on beneficiaries in long term, after the project

deadline is reached. the question asked here is: to what extent have strategic gender needs of women and men been addressed in the project, and has it resulted in sustainable improvement of women's wellbeing.

### SELF-ASSESSMENT EXERCISE 3

1. Name 2 gender mainstreaming tools.
2. Give the dimensions of gender analysis.



## 2.6 Summary

This unit looked at the meaning of gender inequalities, the various issues and how these issues are relevant in understanding the condition of women and men in gender biased societies. The unit gave us the meaning of gender mainstreaming, the importance and role in development initiatives. Gender mainstreaming is not an end to the problem of gender inequality but a strategy towards ensuring that development initiatives meet the objectives of gender equality. IN the unit, various tools for gender mainstreaming was discussed and we saw the various ways they are applied to achieve the objective of ensuring gender equality in terms of ensuring that women and men have equal access to resource distribution and information, equal power and control over resources, and participation in decision making in society.



## 2.7 References/Further Readings/Web Resources

Basu, Saswati and Basu, Parikshit, (2005). "Regional Disparity in Australia: Analysis of Gender Development Index", *International Review of Business Research Papers*, Vol 1, no. 2, Nov. 2005.

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## 2.8 Possible Answers to SAEs in the Content

### MODULE 1 UNIT 2

#### ANSWER TO SAE 1

##### 1. Explain the Women in Development Initiative and the limitations

WID was designed to facilitate women's role in extending development. It therefore called for more recognition of women in development processes and that they should be given more opportunities to achieve their potentials in the process.

##### 2. List 2 limitations of the WID

- The strategy put more emphasis on women's contribution to development thereby relegating issues in gender inequality to the background.
- It over emphasized the value of women's economic worth at the expense of their reproductive rights.

#### ANSWER TO SAE 2

##### 1. What is gender mainstreaming

Gender mainstreaming has been defined by UNESCO as "a strategy for making women as well as men men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of the policies and programmes in all political, economic and societal spheres so that women and men can benefit equally and inequality not encourages"

##### 2. Give one issue in Gender mainstreaming

Gender mainstreaming is globally accepted strategy for promoting gender equality, mainstreaming is therefore not an end, but an approach to achieve the end, which is gender equality.

### ANSWER TO SAE 3

#### 1. Name 2 gender mainstreaming tools

- Gender planning
- Gender auditing

#### 2. Give the dimensions of Gender analysis

- Gender Audit
- Gender planning
- Gender review

## UNIT 3 IMPLEMENTATION OF GENDER POLICIES IN NIGERIA

### UNIT STRUCTURE

- 3.1 Introduction
- 3.2 Intended Learning Outcomes
- 3.3 Gender Policy in Nigeria
- 3.4 Gender Policy Framework in Nigeria
- 3.5 Gender Policy Priority and Thematic areas
- 3.6 Constraints and Prospects in the Implementation of gender policies
- 3.7 Summary
- 3.8 References/Further Readings/Web Resources
- 3.9 Possible answers to SAEs



### 3.1 Introduction

Addressing gender inequality should be one of the priority areas in country's policy. International organisations has baffled at the persistent structures of gender inequality existing in the developing countries despite many interventions that have been carried out on elimination or at least reducing effects of gender inequality in developing world It is agreed that one of the challenges of institutionalisation or mainstreaming of gender in development initiatives in these countries is lack of adequate implementation of gender policies in state and local level in developing countries.

Nigeria is a patriarchal society meaning that certain patriarchal practices which affects women's rights, autonomy and access to resource control exist and have not been completely eradicated. unfortunately, like most of the other African nations, Nigeria has not been able to effectively implement gender policies that will deal with gender inequality structures affecting women, and this as a result of certain factors which we will look at in this unit. we will also look at how to deal with the issue of gender inequality through effective implementation of gender policies in the country



### 3.2 Intended Learning Outcomes (ILOs)

By the end of this unit you will be able to:

- explain the meaning of gender policy
- state the various issues that gender policy in Nigeria supposed to deal with
- explain learn about the various factors that affect successful implementation of gender policy in Nigeria
- discuss the various measures to take to ensure effective implementation of gender policy in Nigeria.



## **Main Content**

### **3.3 GENDER POLICY IN NIGERIA**

Following years of uncoordinated national response to women's issues, the gender policy in Nigeria was formulated to address issues facing women, especially gender-based discriminations and security issues women are faced with in the country. in the year 2000, Nigerian government decided to take a bold step to adopt and pass into law the National policy on Women which was guided by the global instrument on the Convention of all Forms of Discriminations Against Women (CEDAW), its alternative protocols and the human rights verdicts in the 1999 constitution of Nigeria.

A critical issue the National Gender Policy would deal with the overarching need to address gender inequality in development process, with the aim of making women and men partners in development, and mor importantly, dealing with the structures which continue to promote gender-based differences in access to resources, imbalance in power relations between women and men and equal participation of women and men in decision making. The policy equally draws from the Beijing Platform of Action (BPA) in particular as this provides a unique opportunity for women to become a critical part of the decision-making process in development that are related to economic, political and social development of the globe and with a central concern on the alleviation of poverty facing women in societies.

## SELF-ASSESSMENT EXERCISE 1

1. What will be the critical issue in gender policy in Nigeria?
2. Which year was the gender policy enacted in Nigeria?

### 3.4 GENDER POLICY FRAMEWORK IN NIGERIA

According to the Gender Policy Framework document prepared by the Federal Ministry of Women Affairs and Social Development (2006, pg. xix) and extracted from (<https://nigerianwomentrustfund.org/wp-content/uploads/National-Gender-PolicySituation-Analysis.pdf>), the National Gender Policy in Nigeria has the following four pillars, namely:

- Policy reforms with implication for mainstreaming gender concerns at all levels
- Provision of gender education and capacity building to ensure technical expertise and positive gender culture’.
- Ensuring gender justice and human rights
- Economic reforms that will help enhance productivity and policy efficient and lasting outcome for the empowerment of women and vulnerable groups in Nigeria.

#### **The guiding principles of the policy are listed as:**

- Making gender analysis an integral part of all policy articulation, implementation and evaluation
- All stakeholders, including government, the private sector, civil society organisations, and community-based organisations, development partners, and individual women and men, are to take a role in the mandate for gender equity and equality.
- Instituting a gender policy that brings about cooperative interaction of women and men, and a gender culture which entails cooperation and interdependence rather than separation.
- Policy implementation is to depend on a cultural re-orientation that will be



supported by policies and programmes of gender education, sensitisation, motivation and responsiveness, rather than only through legislations.

- Transformation of the policy environment within which gender equity programmes are to be implemented, thereby providing enabling structures and political will
- Reforming the existing structures of women development with a view to strengthening their capacity for a more robust mandate.
- Women empowerment is considered as integral to the achievement of gender equality.

Generally, the policy adopted existing structures and practices as well as from living experiences of women in Nigeria and from various international experiences and practices.

#### **SELF-ASSESSMENT EXERCISE 2**

1. What are the pillars of gender policy in Nigeria?
2. List two guiding principles of the gender policy

### **3.5 GENDER POLICY PRIORITY AND THEMATIC AREAS**

The policy recognised that women more than men tend to face challenges in balancing reproductive and productive roles and this tends to affect their wellbeing and ability to be more productive in developing the nation. Moreover, as noted before, the gender-based inequalities they face in society denied them opportunities to be more productive and economically useful in the national development. To this end, the policy was designated to deal with more of women's issues than men. To address its priority area, the policy allotted 17 thematic areas that dealt with women's issue in relation to overall national development. The thematic areas are as follow:

1. National development issues.
2. Family, culture and socialisation
3. Gender based violence
4. Education

5. Poverty and economic empowerment
6. Employment and labour issue
7. Agriculture and rural development
8. Environment and natural resources
9. Health and reproductive services
10. Gender and HIV/AIDS
11. Politics and decision making
12. Gender, Peace and Conflict management
13. Information, communication and media
14. Other forms of inequalities (vulnerable groups and inequalities in society)
15. Gender physical and social services
16. Legal and human rights
17. National and international partnership for development

extracted from - <https://nigerianwomentrustfund.org/wp-content/uploads/National-Gender-PolicySituation-Analysis.pdf> (further discussion on each of the thematic area is found in the above url)

### **SELF-ASSESSMENT EXERCISE 3**

1. What are the priorities in the Gender Policy?
2. What are the aims of the gender policy?

### **3.6 CONSTRAINTS AND PROSECTS IN THE IMPLEMENTATION OF GENDER POLICIES IN NIGERIA**

Although Nigeria has a very sound and robust policy on gender, it is unfortunate that the implementation of this policies has undergone several challenges since its formulation in 2000. After careful examination of gender issues and the inability of the national policy to address the challenges of gender inequality, it was realized that the efficacy of the policy strategies was dependent on the following factors:

- a. Political will

- b. Gender as core value for transforming the Nigeria society was controversial issue
- c. Patriarchy
- d. Coordination, networking and monitoring impediments.

a. **Enhancing Political Will**

Formulating and implementation of gender policy requires the support from all stakeholders, starting from the highest level of governance to the other tiers of government. However, the extent of acceptance of the contents of the policy by all level of stakeholders in the country, may have led to the unsuccessful implementation from the top levels.

**b. Accepting Gender Equality as a Core Value for Transforming the Nigerian Society – The role of gendered norms and practices**

Because the Gender Policy Framework is anchored on gender inequality principles this has made the policy receive several rejection and query from local groups, especially in fundamentally gender biased societies. In this case, for gender policy implementation to work it is necessary that traditional norms and structures that promote inequality between women and men be adequately challenged and combatted. All traditional structures that impede women's participation in decision making and development processes must also be brought to check and limited for actualizing gender equality for transformation of Nigerian society.

**c. Confronting Patriarchy**

A major task for successful implementation of National Gender policy in Nigeria is patriarchal system that is found in most parts of the country. To achieve gender equitable society and gender sensitive society, women should be recognised as having equal rights men and share mutual respect with them. Patriarchy is a male dominant culture and affects women's rights and access when compared to the men.

According to UNICEF (2011) the gain that will accrue from dismantling the impact of patriarchy on women's lot in Nigeria include:

- Enduring gender role relations as women and men balance their different roles and responsibilities within the private and public spheres of life and exchange of social skills between women and men is enhanced;
- Freedom of choice and balance of power in matters of sexuality, reproduction and reproductive health; ·
- Improved quality of life at the household level, with talents and potentials of boys and girls properly nurtured and tapped for development; ·
- Improved leadership terrain through the full use of leadership skills and styles of men and women ·
- A more humane social climate as the needs of men and women, old and young, boys and girls, rich and poor become the focus of policies and development plans become more sustainable

#### **d. Proper Coordination and Networking**

This issue deals with the extent to which institutions, organisations and the civil society have been able to coordinate and network together to bring about best parities for implementing gender policy in Nigeria. A critical area these stakeholders can assess include the effectiveness of gender analysis tools, accountability and transparency issues, and budget. This can only be achieved through a well targeted coordination, networking and monitoring efforts. To this end, the UNICEF (2011) justified the following as ways of ensuring better implementation of gender policy, and ensure effective coordination, networking and monitoring in the process:

- Drawing up of a National Gender Strategic Framework and Action Plan to be reviewed every five years to guide a System-wide approach to gender mainstreaming and implementation of the policy.
- Sectoral Gender Action Plans for public and private institutions shall derive from and be aligned with the policy
- Ensuring a well-coordinated gender mainstreaming framework within and across public and private institutions

- De-centralizing gender mainstreaming responsibilities using short, medium, and long – term strategies .
- Clearly allocate monitoring and evaluation responsibilities within institutions.
- Use participatory mechanisms throughout the Gender Management System

#### SELF-ASSESSMENT EXERCISE 4

1. List one challenge facing the Gender policy in Nigeria.
2. List one of the prospects.



### 3.7 Summary

The unit presented the rationale for a gender policy in Nigeria and the various issues that were pertinent in the formulation of the policy in Nigeria. We looked at the key pillars of national gender policy in Nigeria as well as the guiding principles. Also, the unit presented the thematic areas of the gender policy and explained why women were the target group in drawing up the thematic areas of the policy. The unit discussed the various constraints to the implementation of gender policy in Nigeria and then offered strategies for addressing these constraints.

Gender policy is a strategy for ensuring enhancement of gender equality at both international and national level. The concern of gender inequality gave rise to the notion for developing further strategies whereby countries in the world can work out a plan for ensuring gender equity at all levels of human engagement and social relationship. This unit dealt with gender policy initiative in Nigeria, the various strategies', key issues, principles, thematic and challenges to implementation of the policy as well strategies' for addressing constraints. we understood that for proper implementation of gender policy to work both national and grassroots levels, government and other stakeholders should be able to deal with underlying factors and structures that maintain and sustain gender bias in the society.



### 3.8 References/Further Readings/Web Resources

Basu, Saswati and Basu, Parikshit, (2005). “Regional Disparity in Australia: Analysis of Gender Development Index”, *International Review of Business Research Papers*, Vol 1, no. 2, Nov. 2005.

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### 3.9 Possible Answers to SAE

#### MODULE 1 UNIT 3

#### ANSWER TO SAE 1

1. What will be the critical issue in Gender policy in Nigeria?

A critical issue the National Gender Policy would deal with the overarching need to address gender inequality in development process, with the aim of making women and men partners in development, and more importantly, dealing with the structures which continue to promote gender-based differences in access to resources, imbalance in power relations between women and men and equal participation of women and men in decision making.

2. Which year was the gender policy enacted in Nigeria?

In the year 2000

#### ANSWER SAE 2

1. What are the pillars of gender policy in Nigeria?

- Policy reforms with implication for mainstreaming gender concerns at all levels
- Provision of gender education and capacity building to ensure technical expertise and positive gender culture’.
- Ensuring gender justice and human rights.
- Economic reforms that will help enhance productivity and policy efficient and lasting outcome for the empowerment of women and vulnerable groups in Nigeria.

**2. List two guiding principles of the gender policy**

- Making gender analysis an integral part of all policy articulation, implementation and evaluation.
- All stakeholders, including government, the private sector, civil society organisations, and community-based organisations, development partners, and individual women and men, are to take a role in the mandate for gender equity and equality.

**ANSWER TO SAE 3**

**1. What is the priority in the Gender Policy?**

The policy recognised that women more than men tend to face challenges in balancing reproductive and productive roles and this tends to affect their wellbeing and ability to be more productive in developing the nation.

**2. What are the aims of the gender policy?**

To alleviate gender inequality and expand women’s rights.

**ANSWER TO SAE 4**

**1. List one challenge facing the Gender policy in Nigeria.**

Gender as core value for transforming the Nigeria society was controversial issue.

**2. List one prospect.**

Enhancing political will.

## UNIT 4 WOMEN AND POLITICAL PARTICIPATION IN NIGERIA

### UNIT STRUCTURE

- 4.1 Introduction
- 4.2 Intended Learning Outcomes
- 4.3 Level of women's political participation in Nigeria
- 4.4 Factors affecting women's participation in politics in Nigeria
- 4.5 Strategies for improving women's engagement in politics in Nigeria
- 4.6 Summary
- 4.7 References/Further Readings/Web Resources
- 4.8 Possible Answers to SAE Within the Coontents



#### 4.1 Introduction

Equitable participation of women in politics and government is essential to building and sustaining democracy. Though they comprise of 50% of the world's population, women continue to be under represented in political issues and decision making. Lack of participation in political issues also affects the level of information would have to deal with marginalisation and discrimination that affects them. The patriarchal system found most part of Nigeria challenges the ability to be represented properly or participate in politics because in patriarchal societies women's voices are silent, and decisions made for them. In this unit we will further look at how gender inequality affects the way women in Nigeria are represented or participate in politics and government and in decision making.



#### 4.2 Intended Learning Outcomes

By the end of this unit, you are expected to:

- explain the contending issues in women's participation in Nigeria
- discuss the extent of women's participation in politics and decision making in Nigeria
- identify factors that hinder adequate participation of women in politics and decision making and how women's participation in politics and decision-



making levels can be improved.



### **4.3 Level of Women's Political Participation in Nigeria**

It is not an understatement to say that equitable participation of women in politics and government is a sine-qua-non for building and sustaining democracy. Although women make up about 50% of world's population, in most parts of the developing world they are still deprived of the rights of engaging in politics and decision making at all levels of government. Despite all efforts made by international community and national government, women still face gender biased structures that maintain differences and subjugation of women under men. These structures have consolidation in people's cultural norms, belief, values and practice which are often very hard to adjust in order for women to gain recognition in the society.

A critical evaluation of Nigeria's political history shows great marginalisation of women in politics and decision making at levels of society. From precolonial to post-colonial era, women in Nigeria have remained under the control of the men and subjugated from their rights, including political rights. The national politics are often played by men than women (Adelakun, 2006). With the gender structure holding that politics is a male purview, women continued to diminish in the political picture of the country and started growing cold feet in political matters (Aderigbe, 2003). The assumption that women's role is to procreate, provide care giving attention to the family and do house chores and subsistence economic activities, relegated women to the background of anything political in the country. ‘

Nonetheless, history has shown the impact of women's movement in changing existing structures, e.g., the Nwaobiara Dance and the Aba Women Riot which took place in colonial days. Women's engagement in politics in precolonial days was even more pronounced than the recent times. We see powerful women rulers in precolonial days such Queen Amina of Zaria, Moremi of Ile Ife, and after independence in the

case of Funmilayo Ransom Kuti, Margaret Ekpo, Hajia Gambo Sawaba, whose engagement in politics yielded great outcomes to their people.

In recent times, the appalling situation as posited by Okafor (1998) is that Nigerian women find themselves in a hostile political environment so unconducive that they feel despaired and discouraged to participate or vie for leadership positions in the governance of this nation.

#### SELF-ASSESSMENT EXERCISE 1

1. Why are the rights of women deprived in Africa?
2. List one deprivation women may suffer in Africa.

#### **4.4 Factors Affecting Women's Participation in Politics in Nigeria**

The inability of women to properly fit in the political arena has affected their empowerment and social recognition. Asase (2003) believe that women's low participation in politics is determinant of continued gender inequality they face, since the low representation of their concern in decision making levels. Aderibigbe (2004:15) attributed the following factors as barriers to women's quest for active involvement in all aspects of national life:

##### **a. Entrenched cultural practices**

Aderigbe argued that the assumption is that politics is the birth right of men in most parts of the country and women have no business playing political games. Another assumption is that men prefer to be considered the decision makers at all levels of social life, hence, women are considered followers. According to Orokpo et al (2017:81) social conventions, values, and mores combine to maintain the stereotype of Nigerian women as kitchen dwellers who are only gatecrashers into spheres outside of their matrimonial homes.

##### **b. Religious Beliefs and Values**

Religion equally plays critical role in diminishing opportunities of women to engage in politics. Religion creates stereotypical structures that maintain gender inequality and enhance gender gap between women and men in societies.

**c. Poverty and Illiteracy**

Poverty and illiteracy affect women's options of engaging in politics. Political arena is elite zone in all societies, and being part of this elite class demands certain standards of life of which wealth, connections and education play a critical role. Where poverty affects women, the tendency to overlook immediate needs – survival for political participation is very rare.

**d. Male dominance in political and economic sector**

Men's purview in the country has always been in politics and economy. With their continued dominance over these sectors, which are critical to wellbeing, level of access and engagement of women in the political arena is highly challenged.

**e. Misconceived role of women in politics**

Most assumptions of women in politics are that they are either promiscuous or insubordinate to men. Wrong and unjust labeling like this can deter women from coming out of their shells to participate in politics.

violent nature of politics in Nigeria

women are mostly seen as weaker sex and do not have the capacity to endure certain ill games played in daunted politics in Nigeria, the violence that elude just and peaceful political activities have come to affect the capacity of women's interest in politics in the country. This could also be the reason for women's apathy to politics in the country.

**f. Repressive nature of socialisation and low self esteem**

Internalized value of being the second-class citizen in the country after the male folks can affect women's interest in politics

**g. Women's multiple role and Time constraints**



- Building mass Coalition of women support and advocacy group using NGOs and Grassroots women associations to coordinate support and advocacy for fellow women aspirants in politics.
- To create enabling environment that allows women to engage meaningfully in decision making process in a sustainable and effective way that is free from violence and harassments of any kind.
- Establishment of legal funds to assist women politicians to challenge electoral malpractices of any form at all levels of political processes.
- Introducing quota system as gender equality measure at all levels of government and Identifying and engaging relevant stakeholders such as Independent National Electoral Commission and political parties to ensure strict adherence to gender equality measures in all electoral processes.

### SELF-ASSESSMENT EXERCISE 3

1. Name one way women's political participation is limited.
2. Explain ONE strategy prescribed by Oluyemi (2016) for improving women's political participation in Nigeria?



#### 4.6 Summary

The unit dealt with some of the issues in women's participation in politics in Nigeria, by showing us the historical background of women's level of engagement in politics from precolonial to post-colonial and recent times. The various factors that impede adequate participation of women were also explored and then suggestions were made on how to strategically improve women's participation in Nigeria. The unit has also shown us that women's participation in politics is a dire policy are to be addressed in country level policy implementation, given the unequal relations between men and women which are facilitated by existing gendered norms, practice, religion and male dominance. These structures in turn limit women's options and access to resources, information and ability to

engage in politics at the same level with their male counterparts. This unit has presented some of the factors that maintain hegemonic hold of political field by men in the country and suggestions were made for improving more engagement of women in politics at all levels of society in the country.



#### 4.7 References/Further Readings/Web Resources

Basu, Saswati and Basu, Parikshit, (2005). “Regional Disparity in Australia: Analysis of Gender Development Index”, *International Review of Business Research Papers*, Vol 1, no. 2, Nov. 2005.

Boserup, Ester, (1970). *Women’s Role in Economic Development*. Earthscan, UK.

Deshmukh, Neelima, (2005), “Women’s Empowerment through Panchayati Raj Institutions”. In *Indian Journal of Public Administration* Vol LI, no. 2, New Delhi; IIPA.

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Heise, L. (1994). “Violence against Women: The Hidden Health Burden”, *World Bank Discussion Paper* Washington D.C. The World Bank.

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Karam, Azza M. (1999). “Women’s Political Participation: Review of Strategies and trends”. *Background Paper no 1 UNDP*, New Delhi.

#### 4.8 Possible Answers to SAEs

##### MODULE 1 UNIT 4 ANSWERS TO SAE 1

##### 1. Why are the rights of women deprived in Africa?

Although women make up about 50% of world’s population, in most parts of the developing world they are still deprived of the rights of engaging in politics and decision making at all levels of government. Despite all efforts made by international community and national government, women still face gender biased structured that maintain differences and subjugation of women under men.

##### 2. List one deprivation women may suffer in Africa

Lack of entitlement to land for livelihood sustainability e.g. for farming.

##### ANSWERS TO SAE 2

##### 1. List one factor that cause women’s rights deprivation

Male dominance in political and economic sector

2. Explain how this factor cause deprivation of women's right

Men's purview in the country has always been in politics and economy. With their continued dominance over these sectors, which are critical to wellbeing, level of access and engagement of women in the political arena is highly challenged.

ANSWER TO SAE 3

1. Name one way women's political participation is limited

When they are marginalised from decision makings in community levels

2. Explain ONE strategy prescribed by Oluyemi (2016) for improving women's political participation in Nigeria?

Political parties should create a support network for prospective aspirant by pairing them with established women politicians who will be playing key role as mentors and provide capacity building for young or aspiring female politicians as to enhance and develop them ahead of subsequent elections.

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## **MODULE 2 - RIGHT-BASED GENDER ISSUES IN DEVELOPMENT WOMEN'S RIGHTS AND CULTURAL HEGEMONY**

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### **MODULE 2: RIGHT-BASED GENDER ISSUES IN DEVELOPMENT WOMEN'S RIGHTS AND CULTURAL HEGEMONY**

- Unit 1      Concept of Human Rights in Gender and Development
- Unit 2      Women's right and Cultural Hegemony
- Unit 3      Understanding issues in Gender Based Violence (GBV) and Violence against Women and Girls (VAWG)

### **MODULE 2 CONCEPT OF HUMAN RIGHTS IN GENDER AND DEVELOPMENT**

#### **UNIT STRUCTURE**

- 1.1      Introduction
- 1.2      Intended Learning Outcomes
- 1.3      Concept of Human Rights and Human Rights Based Approach
- 1.4      The Emergence of Women's Rights in Gender and Development Discourse
- 1.5      The Importance of Human Rights Based Approach in Gender and Development
- 1.6      Summary
- 1.7      References/Further Readings/Web Resources



#### **1.1 Introduction**

Human right declaration is an international document that prescribed the rights of people and how they are to be applied in all spheres of life. The document is legal in principle, and given its underlying implication in addressing discriminatory variables affecting vulnerable groups, it has come to be used in development processes. In development human rights principles are applied using the concept Human Rights Based approaches. In this unit, we will be looking at the concepts of human rights, its connotation in development as a right based approach, and how women's rights



emerged in development discourse. Moreover, the unit will look at the importance of right based approach in women development.



## **1.2 Intended Learning Outcomes**

At the end of this, student would be able to:

1. Explain the meaning of human rights and why it is important in the discourse of women's development
2. The connotation of right based approach in development
3. How women's rights issues emerged in development discourse



## **1.3 THE CONCEPT OF HUMAN RIGHTS AND HUMAN RIGHTS BASED APPROACH**

Human Right Declaration is an international legal document that guarantee and protects universal values of human dignity and freedom. The document encompasses civil, cultural, socioeconomic and social rights. The human rights standard defines the rights and entitlement of all women, men, boys and girls, and the corresponding obligations of the countries as main duty-bearer.

On the other hand, Human Rights Based Approaches (HRBA) is a conceptual framework which is used in development processes to examine the causes of or unfulfillment of human rights. It is derived from international human rights principles and defines how right-holders (women and other vulnerable groups) claim their rights and how responsibility-holders (countries/governments/) fulfil their commitment to the course. The norms of HRBA are universally agreed values, standards and principles which development agencies and human rights activists apply in addressing human rights violations in societies. In relations to women, it assesses the extent to which women's rights are promoted in development processes and in addressing inequality, human rights violation facing them as vulnerable groups.

### SELF-ASSESSMENT EXERCISE 1

1. What do you understand about Human rights
2. What is the meaning of human rights-based approach?

## 1.4 THE EMERGENCE OF WOMEN'S RIGHTS IN GENDER AND DEVELOPMENT DISCOURSE

Historically, the international human right laws didn't effectively recognize the issues of women's rights, in fact, women's rights were excluded in its early development. However, the adoption of CEDAW in 1979 marked a turning point. CEDAW preamble explains that despite existence of human rights instruments which prescribes principles of equality and nondiscrimination to some extent, discrimination of women based on their gender still exist. Women still do not enjoy equal rights with men especially on very important decision making even related to them and their wellbeing in society.

Although CEDAW had its own limitations, it was the first international convention on women that brought the issue of women's rights and why the human right treaty should be facilitated in the venture of dealing with negative gender structures denying women their economic, political, familial, religious, social and even reproductive rights. Years later, other international conferences on women – including Beijing conference started making references to the accounts of CEDAW communique and from there actions were strategized towards facilitating awareness for women's right in policies and programmes both in international and local levels. Foremost focus was on women's reproductive health and economic empowerment.

### SELF-ASSESSMENT EXERCISE 2

1. How did women's rights emerge in development discourse?
2. What was the contribution of CEDAW?

## 1.5 IMPORTANCE OF HUMAN RIGHT BASED APPROACH IN GENDER

## AND DEVELOPMENT

According to WHO/SIDA Report on Human Rights and Gender Equality in Health Sector Strategies (2011)<sup>3</sup> rights-based approach and gender mainstreaming add value to

women development strategies and actions by:

1. Contributing to the reduction of gender-based (and other) inequalities facing women in male dominant societies
2. Supporting the empowerment strategies and ensuring that development processes functions such as information, financing, and access to assets, participation in decision making (including policy-making) create sustainable, enabling environments for empowerment services to be organised and delivered in equitable ways for women and men, boys and girls.
3. supporting transparent and accountable strategies to empower women and men – especially the most marginalised – to participate in policy formulation, implementation, monitoring and evaluation
4. Supporting and facilitating linkages with other sectors that impact upon health
5. Ensuring that they give priority attention to issues that concern the health of vulnerable and marginalised groups
6. Ensuring that they address gender inequalities and redress discriminatory practices and unjust distribution

### SELF-ASSESSMENT EXERCISE 3

1. Explain the human rights principles and its relevance in development
2. What is the relevance of Human rights-based approaches in women's development



## 1.6 Summary

The unit was able to show us how human right principle is applied in development as a right based approach. It presented the emergence of women's rights in development and what aspects the concept of human rights-based approach would be dealing with in terms of women's development. The unit made showed us the importance of right based approach in development of women.

Human rights principles are standards that define rights of people in society, and how these rights are to be applied in society. It defines how right-holders claim their rights, and how duty bearers fulfil commitment in the process. Human right based approach is a strategy used for examining the extent to which human rights are being held in societies, the role and commitment of the state in fulfilling the obligation to the declaration, and ensures that vulnerable groups are provided the necessary platforms and enabling environment to exercise their rights. It is a human development tool for enhancing human rights and was found in this unit to be important in addressing inequalities and other vulnerabilities women face in society that are related to violations of their rights.



## 1.7 References/Further Readings

Basu, Saswati and Basu, Parikshit,(2005),“Regional Disparity in Australia: Analysis

of Gender Development Index”, *International Review of Business Research Papers*, Vol 1, no. 2, Nov. 2005

Boserup, Ester, (1970), *Women's Role in Economic Development*, Earthscan, UK.

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Heise, L. (1994), “Violence against Women: The Hidden Health Burden”, *World Bank*

Karam, Azza M.(1999), “Women’s Political Participation: Review of Strategies and trends”, *Background Paper no 1 UNDP* , New Delhi.

## **1.8 Possible Answers to SAES**

### **MODULE 2 UNIT 1 ANSWERS TO SAE 1**

#### **1. What do you understand about Human rights**

Human Right Declaration is an international legal document that guarantee and protects universal values of human dignity and freedom. The document encompasses civil, cultural, socioeconomic and social rights

#### **2. What is the meaning of human rights-based approach?**

Human Rights Based Approaches (HRBA) is a conceptual framework which is used in development processes to examine the causes of or unfulfillment of human rights.

### **ANSWERS TO SAE 2**

#### **1. How did women’s rights emerge in development discourse?**

Historically, the international human right laws didn’t effectively recognize the issues of women’s rights, in fact, women’s rights were excluded in its early development. However, the adoption of CEDAW in 1979 marked a turning point.

#### **2. What was the contribution of CEDAW?**

CEDAW was the first international convention on women that brought the issue of women’s rights and why the human right treaty should be facilitated in the venture of dealing with negative gender structures denying women their economic, political, familial, religious, social and even reproductive rights

### **ANSWER TO SAE 3**

#### **1. Explain the human rights principles and its relevance in development**

According to WHO/SIDA Report on Human Rights and Gender Equality in Health Sector Strategies (2011) rights-based approach and gender mainstreaming add value

to women development strategies and actions by contributing to the reduction of gender based (and other) inequalities facing women in male dominant societies

#### **2. What is the relevance of Human rights-based approaches in women’s development**

The human rights based approach supports the empowerment strategies and ensuring that development processes functions such as information, financing, and access to assets, participation in decision making (including policy-making) create

sustainable, enabling environments for empowerment services to be organised and delivered in equitable ways for women and men, boys and girls.

## **Module 2 - Unit 2: WOMEN'S RIGHT AND CULTURAL HEGEMONY IN DEVELOPING SOCIETIES**

### **UNIT STRUCTURE**

Unit Structure

- 2.1 Introduction
- 2.2 Intended Learning Outcomes
- 2.3 Culture and Women's Right issues in Development
- 2.4 Cultural norms and practices affecting women in developing societies
- 2.5 Summary
- 2.6 References/Further Readings/Web Resources
- 2.7 Possible answers to SAEs



#### **2.1 Introduction**

The reality is that women do fare considerably worse than men in almost all spheres of social life despite many attempts that have been made to promote their equal enjoyment of human rights through various development interventions. Everywhere, despite women's increasing participation in workforce, their livelihood and income generation is still far worse than men and they are concentrated in precarious works in formal and informal sectors. Moreover, despite all attempts to uphold the rights of women through development interventions, yet women do not have equal access to resources and information as men or are they allowed to participate in making decisions, even those that concerns them in the society. In this unit, we will discuss the contributions of cultural norms, traditional values and practices in facilitating these negative structures that come to limit the rights, opportunities and wellbeing of women in the society. We will see how negative cultural practices and norms in societies contribute to the deprivations, subjugation and suppressions of women in developing societies.



#### **2.2 Intended Learning Outcomes**

By the end of this unit, you are expected to:

1. Understand the contending issues in women's rights in development

2. Understand various cultural practices and norms that limit women's rights in developing societies
3. Understand the role of tradition in enhancing gender inequalities
4. Understand various strategies that can be applied to deal with cultural determinants of gender inequality and cultural barriers affecting women in patriarchal societies



### **2.3 CULTURE AND WOMEN'S RIGHTS ISSUES IN DEVELOPMENT**

The grim reality is that women fare considerably worse than men on almost every indicator of social well-being. Despite the various interventions in international, national and local levels women still face various human right deprivations and still fall short of gaining access to needed resources and assets in the society as their male counterparts. Everywhere, despite women's increasing participation in the workforce, their average wage is considerably less than that of men and they are concentrated in precarious work in the formal and informal sectors.

Furthermore, violence against women and girls continues to be pervasive because of their vulnerable status. Women's inequality is still widely regarded as 'natural' and as prescribed by religious teachings and cultural traditions. Due to these negative attributes that affect women, more development initiatives are aimed at empowering and enhancing women's rights. These development initiatives understood that most of the challenges that women face is because they are ignorant of their rights, and most of the time when they know their rights, succumbing to cultural and traditional norms deny them any option for gaining their rights.

#### **SELF-ASSESSMENT EXERCISE 1**

- 1 How can culture causes violence towards women and girls?
2. How can VAWG rising from cultural foundation of the society be addressed in Nigeria?



## 2.4 Cultural norms and practices affecting women in developing societies

Cultural and social norms are rules or expectations of behaviour within a specific cultural or social group. Often unspoken, these norms offer social standards of appropriate and inappropriate behaviour, governing what is (and is not) acceptable and coordinating our interactions with others. Cultural and social norms persist within society because of individuals' preference to conform, given the expectation that others will also conform. Individuals are discouraged from violating norms by the threat of social disapproval or punishment and feelings of guilt and shame that result from the internalisation of norms. Harmful norms and stereotypes are deeply embedded – in law, politics, corporate culture, popular culture, religion, and family life. They are also deeply psychologically ingrained, rooted in the fierce human desire to belong. People conform because they believe most other people conform, and that others think they should conform, too. The social rewards for doing so – and the social sanctions for failing to do so – are very real.

A variety of external and internal factors are thought to maintain cultural and social norms that affect women's rights, these include:

- a. Harmful widowhood practices
- b. Female Genital Mutilation
- c. Lack of entitlement to husbands' property
- d. Lack of access to resources
- e. Disentitlement of female child in families
- f. Lack of education for girl child
- g. Early marriage etc.

### SELF-ASSESSMENT EXERCISE 2

1. How does culture affect women's wellbeing in African countries?
2. Name one cultural practice that affect women's status in Nigeria



## 2.5 Summary

In this unit we were able to see how culture and norms become barriers to women's development in developing countries. We see also that this because of cultural hegemonies already existing in societies that enforce certain norms that affect women.

In summary, we see that culture is a string force in discussing women's rights and empowerment in traditional society. This means that cultural issues should be foremost in addressing women's setbacks in developing society. This unit was able to highlight certain cultural issues affecting women, of which development initiatives for improving wellbeing of women should be directed to.



## 2.6 References/Further Readings

Basu, Saswati and Basu, Parikshit,(2005),“Regional Disparity in Australia: Analysis

of Gender Development Index”, *International Review of Business Research Papers*, Vol 1, no. 2, Nov. 2005

Boserup, Ester, (1970), *Women's Role in Economic Development*, Earthscan, UK.

Deshmukh, Neelima, (2005), “Women's Empowerment through Panchayati Raj

Institutions” , in *Indian Journal of Public Administration* Vol LI, no. 2, New Delhi; IIPA

Foster, Andrew D. (2001), *Missing Women, the Marriage Market and Economic Growth*, ' University of Pennsylvania.

Heise, L. (1994), “Violence against Women: The Hidden Health Burden”, *World Bank Discussion Paper* Washington D.C. The World Bank .

*Human Development Report 2007/2008*,

Karam, Azza M.(1999), “Women's Political Participation: Review of Strategies and trends”, *Background Paper no 1 UNDP* , New Delhi.

## 2.7 Possible Answers to SAES within contents

### MODULE 2 UNIT 2

#### ANSWERS TO SAE 1

##### 1. How can culture cause violence towards women and girls?

Cultural practices such as FGM and widowhood practices have been known to be culture-based factors that can lead to violence against women and girls in African societies

##### 2. How can VAWG rising from cultural foundation of the society be addressed in Nigeria?

Cultural practices leading to VAWG should abdicated and abolished

#### ANSWERS TO SAE 2

##### 1. How does culture affect women's wellbeing in African countries?

Cultural and social norms are rules or expectations of behaviour within a specific cultural or social group. Often unspoken, these norms offer social standards of appropriate and inappropriate behaviour, governing what is (and is not) acceptable and coordinating our interactions with others. Harmful norms and stereotypes are deeply embedded – in law, politics, corporate culture, popular culture, religion, and family life which can lead to violence against women and girls.

##### 2. Name one cultural practice that affect women's status in Nigeria

Female Genital Mutilation

## **Module 2 - Unit 3: UNDERSTANDING ISSUES IN GENDER BASED VIOLENCE (GBV) AND VIOLENCE AGAINST WOMEN AND GIRLS (VAWG)**

### **UNIT STRUCTURE**

- 3.1 Introduction
- 3.2 Intended Learning Outcomes
- 3.3 Defining Gender based Violence
- 3.4 Causes of Gender Based Violence
- 3.5 Types of Violence against women
- 3.6 Summary
- 3.7 References/Further Readings/Web Resources
- 3.8 Possible Answers to SAEs within contents



#### **3.1 Introduction**

Gender differentiation is very common in a patriarchal set up where one group of people feels superior while the other is deemed inferior, anatomically weak and subordinate, and therefore can be inflicted with pain or harmed outrightly. Gender differentiation is often pointed at as the negative structure that enforce such treatment towards women. This units therefore, examines gender issues and violence facing women in developing society.



#### **3.2 Intended Learning Outcomes**

At the end of this unit, student should be able to:

1. Define gender-based violence (GBV)
2. Identify types of GBVs
3. Factors that cause GBVs



### 3.3 Defining Gender Based Violence (GBV)

Violence against women is a technical term used to collectively refer to violent acts that are primarily or exclusively committed against women. Similar to a hate crime, this type of violence targets a specific group with victim's gender as primary motive. The United Nations General Assembly defines violence against women as any act of gender-based violence that results in, or is likely to result in physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. The 1993 Declaration on the Elimination of Violence Against Women noted that this violence could be perpetrated by assailants of either gender, family members and even the 'State' itself (United Nations, 1993).

Worldwide governments and organisations actively work to combat violence against women through a variety of programmes. A UN resolution designated November 25 as International Day for the Elimination of Violence Against Women.

Women are more likely to be victimized by someone that they are intimate with, commonly called Intimate Partner Violence (IPV). The impact of domestic violence in the sphere of total violence against women can be understood through the example that 40-70% murders of women are committed by their husbands or boyfriends (World Health organisation, 2002). Studies have shown that violence is not always perpetrated as a form of physical violence but can also be psychological and verbal (Pourreza, Batebi and Moussavi, 2004). Instances of Intimate Partner Violence tend not to be reported to police and thus many experts believe that the true magnitude of the problem is hard to estimate (Centers of Disease Control and Prevention, 2011).

#### SELF-ASSESSMENT EXERCISE 1

- 1 Define Gender Based Violence
- 2 Explain why GBV is a development issue

### **3.4 Causes of Domestic Violence Against Women** (*Drawn from Mboho and Raphael, 2018, pp 30-3, cited in Arowolo, 2020*)

**Psychological:** Psychological theories focus on personality traits and mental characteristics of the offender. Personal traits include sudden bursts of anger, poor impulse control, and poor self-esteem.

**Jealousy:** Many cases of domestic violence against women occur due to jealousy when the spouse is either suspected of being unfaithful or is planning to leave the relationship.

**Social Stress:** Violence is not always caused by stress, but may be one way that some people respond to stress. Couples in poverty may be more likely to experience domestic violence, due to increased stress and conflicts about finances and other aspects (Jewkes, 2002).

**Power and Control:** Abusers abuse in order to establish and maintain control over the partner. Abusers' effort to dominate have been attributed to low self-esteem or feelings of inadequacy, unresolved childhood conflicts, the stress of poverty, hostility and resentment toward women (misogyny).

#### **SELF-ASSESSMENT EXERCISE 2**

1. What are the causes of GBV?
2. How can GBV be avoided?

### **3.5 Different forms of Violence against women**

**Honour Killings:** In some Nigerian communities, rape victims, women suspected of engaging in premarital sex, and women accused of adultery have been murdered by their relatives because the violation of a woman's chastity is viewed as an affront to the family's honour.

**Early Marriage:** The practice of early marriage is prevalent throughout the world, especially in Africa and South Asia. This practice jeopardizes women rights to health, raises their risk of exposure to HIV/AIDS and limits their chance of attending school.

**Trafficking in Girls:** Trafficking involves the recruitment and transportation of using deception, coercion and threats in order to place and keep them in a situation of slavery, forced labour or servitude.

**Wife Battering:** This is family-based violence where a husband batters the wife and, in some cases, lead to death

**Rape:** This is violence often afflicted to a woman by the perpetrator for sexual gratification

### SELF-ASSESSMENT EXERCISE 3

1. Why is GBV considered a human right abuse?
2. What are the types of GBVs?



### 3.6 Summary

The unit was able to look at what GBV means and what factors can lead to violence against women and girls in the society. GBV is a serious crime against humanity, especially with regards to women and girls. Gender differentiation often led to women being envisaged as weak, and thereby perceived as an easy victim to pain and harm. GBV can limit women's ability to attain their potential in society and this human right abuse against women should be adequately addressed in development initiative for the wellbeing of women.



### 3.7 References/Further Readings

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- World Health organisation (2010). Retrieved 30 November 2013.

### 3.8 Possible Answers to SAEs within contents

#### MODULE 2 UNIT 3

#### ANSWERS TO SAE 1

##### 1 Define Gender Based Violence

Gender Based Violence is a technical term used to collectively refer to violent acts that are primarily or exclusively committed against women.

##### 2 Explain why GBV is a development issue

The impact of domestic violence in the sphere of total violence against women can be understood through the example that 40-70% murders of women are committed by their husbands or boyfriends (World Health organisation, 2002). This makes it a very critical area in development discourse

#### ANSWERS TO SAE 2

##### 1. What are the causes of GBV?

- Psychological trauma
- Jealousy
- Social Stress
- Power and Control

##### 2. How can GBV be avoided?

GBV can be avoided through reporting cases to the right authority and demands for social justice, enact laws that protect women from violence and information.



### Answer to SAE 3

#### 1. Why is GBV considered a human right abuse?

GBV is considered a human rights issue because it deprives women's control over their life and ability to protect themselves from all forms of violence

#### 2. What are the types of GBVs?

- Honour Killings
- Early Marriage
- Trafficking in Girls
- Wife Battering
- Rape

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## **Module 3 GENDER DIMENSION OF SOCIOECONOMIC RISKS FACING WOMEN IN DEVELOPING SOCIETIES**

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### **MODULE 3 GENDER DIMENSION OF SOCIOECONOMIC RISKS FACING WOMEN IN DEVELOPING SOCIETIES**

- Unit 1 Socioeconomic Risks Facing Women in Developing Countries
- Unit 2 Women's Vulnerability and Empowerment- The Relational Autonomy Perspective
- Unit 3 The Capability Approach to Women Empowerment

### **UNIT 1 SOCIOECONOMIC RISKS FACING WOMEN IN DEVELOPING COUNTRIES**

#### **UNIT STRUCTURE:**

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
- 1.3 Defining Women Empowerment
- 1.4 Socioeconomic Risks facing women in developing world
- 1.5 Impact of Women's Economic Livelihood in Developing World
- 1.6 Women Empowerment as Panacea to Women's economic challenges
- 1.7 Summary
- 1.8 References/Further Readings/Web Resources



#### **1.1 Introduction**

Empowerment of women is critical in addressing their socioeconomic life and enhancing their opportunities to better their income generation. In this unit we will look at some of the socioeconomic challenges affecting women in developing world and how women empowerment is a panacea for their socioeconomic wellbeing.



#### **1.2 Intended Learning Outcomes**

At the end of this unit students will be able to:

1. Define women's empowerment and why it's a solution to women's socioeconomic challenges in developing countries
2. Understand issues in women empowerment
3. Understand socioeconomic challenges facing women in developing world



### **1.3 What is Women Empowerment and Issues in Women's Empowerment**

The concept of women empowerment has become widely used in development literature especially with reference to reducing vulnerability, disempowerment and poverty affecting half of the world's population today, of which women constitute one of the greatest proportions (IFAD 2008, 2010; Narayan, 2005; UNDP, 2002; Women 2000 and Beyond, 2008; UNIFEM, 2008). Consequent to its value laded problem, the concept has no certain definition (Ibrahim and Alkire 2007). This is because asserting a single definition to the concept may contradict its formulaic component and thereby reduce its significance in development issues (Zimmerman, 1984).

However, most literature that subscribe to the concept use it to rationalize the importance in protecting and supporting women who are, economically poor or lacking monetary supports for alleviating poverty affecting them (Jackson 1998; Mackenzie 2013; Misztal 2011). For instance, Narayan (2005:4) defines women empowerment as *“increasing poor women's freedom (autonomy) of choice and action (agency) to shape their own lives”*; and Alsop et al. (2006:10) defines it as *“the process of enhancing an women's capacity to make effective choices and then to transform those choices into desired actions and outcomes (agency).”* The definition by Narayan (2005) captures the very nature of the individual as ‘one in control of her empowerment’ and whose capacity should be enhanced to make effective decisions for her wellbeing. Alsop et al. (2006) view empowerment as the process – thereby connoting existence of a ‘helper’ who engages on delivering the empowerment to the ‘one in need of the empowerment’. Nonetheless, both definitions highlight

empowerment as a process of providing supports to vulnerable people to transform their lives.

### SELF-ASSESSMENT EXERCISE 1

1. What is the meaning of women's empowerment?
2. What are the issues in women's empowerment?

#### 1.4 Socio Economic Risks Facing Women

The economic condition of the country has jeopardized effective development in all sectors of society, hence, the gross effects of poverty in most parts of Nigeria. Women, especially those living in the rural areas face extra hardship of sustaining their households because of high standard of living and unemployment. For instance, Akinbobola and Saibu (2004) observe that the number of unemployed people as at the last census in 1996 was 12 million. The rate is more in rural areas (Yesufu 2000; FOS 2004, 1999). The economic state of the cities is more buoyant and there is a robust chance of getting well-paid jobs, but the limitations in their educational background prevents them from seeking for highly skilled jobs.

Rural poverty is a type of social malady that increase women's socio-economic risks in Nigera. This issue can be understood from Sen (2000) ideas in his *social exclusion's theory*. Sen conceives social exclusion as capability failure, as well as a relational concept that offers a way of elucidating welfare concerns about those disadvantaged in society. Sen sees relational features of social exclusion in the fabrics of the society, especially as it depicts socio-economic relationships between classes of people in society and enhances the gaps between the 'haves' and 'have-nots'. In the case of rural poverty, we can see it in the rural-urban development dichotomy or the defects of urbanisation. Urbanisation tends to increase rural deficiencies in Nigeria because of concentration of development in the urban sector in the expense of the rural (Baride 2013). Urbanisation also entails movement of economic activities to the urban areas, which compels rural people to migrate to cities in search of work. This

migration equally comes with its attendant challenges on rural economies, household and relationships.

Women, especially those in rural areas, often depend on local occupations like agriculture, artisan trades and manual labours for income earnings. Hill (2011) observes that rural women can work along a rural-urban continuum, in cross-border contexts and work long hours all to make ends meet. These set of women are bulwark of rural economy as literature point; unfortunately, their livelihood could be equally be constrained by this rural deficiency. Lack of supports from government compound these women's poverty as they are compelled to sell in small market places found in the villages.

### **SELF-ASSESSMENT EXERCISE 2**

1. What is rural poverty?
2. What are the challenges of rural poverty to women's wellbeing?

**Women** are key agents for development, especially in rural development. They play a catalytic role towards achievement of transformational economic, environmental and social changes required for sustainable development. Many of the world's most poor are women. **Poverty eradication** is a key challenge for rural women. New poverty estimates from the World Bank show that the proportion of people living on less than USD 1.25 a day fell from 47 per cent in 1990 to 22 per cent in 2010, across every developing region. Yet, 1.2 billion people are still living in extreme poverty.

Although their roles vary a great deal in different regions, women manage complex households and are involved in multiple livelihood strategies. FAO IFAD and ILO (2010) state that women's roles include agricultural work such as farming (subsistence/ commercial), livestock production, food processing and preparation, market selling, petty trading, collection of firewood and water for household use and home maintenance and other menial jobs. These activities are not included as 'economically active employment' in national accounts but are imperative to their household's well-being and perhaps their immediate rural environments.

In as much as these livelihood activities require women to work for long hours, women's efforts are negatively affected by socio-economic inequalities and marginalisation (Zaidi & Munir 2014). Given equal resources, women can contribute much more in national economy. FAO estimates that if women farmers (43 per cent of the agricultural labour force in developing countries) had the same access as men, agricultural output in 34 developing countries would rise by an estimated average of up to 4 per cent. This could reduce the number of undernourished people in those countries by as much as 17 per cent, translating to up to 150 million fewer hungry people.

Limited access to credit, health care and education are among the many challenges women face in their livelihoods. These are further aggravated by the global food and economic crises and climate change. Thus, empowering them is essential, not only for the well-being of individuals, families and rural communities, but also for overall economic productivity, given women's large presence in the agricultural workforce worldwide

### **SELF-ASSESSMENT EXERCISE 3**

1. What are the challenges to women's livelihood in Nigeria?
2. Why is women's household care not considered as economic impact in Nigeria?

#### **1.6 Women Empowerment as Panacea to women's economic challenges**

Women's economic empowerment is recognised as one means for reducing poverty and economic growth. Women play a significant role in the world economy, and are highly visible in the micro and small enterprises sub-sector. The majority of them are engaged in small income generating self-employment in agriculture and non-agricultural activities with low prospect for growth (Okechukwu et al, 2016; Dejene, 2014). Vandana and Robert (2014) report that as a result of women's wide-ranging responsibilities; productive, domestic and community duties, they are generally involved in a broader range of tasks than men and will therefore require a wider range of technical knowhow on which to draw for their livelihood pursuits.

The economic empowerment of women is necessary for sustainable development, pro-poor growth and the achievement of women's welfare throughout the globe. Gender equality and empowered women are catalysts for multiplying development efforts. Investments in gender equality yield the highest returns of all development investments (Okechukwu et al, 2016; OECD, 2010). A higher proportion of earnings of women are invested in their families and communities than men. Studies have shown that investing on development of women and girls has a multiplier effect on productivity, efficiency and sustained economic growth. The economic empowerment of women is equally a human rights and social justice issue, and strengthens economic growth and development. Women's economic participation and empowerment are fundamental to strengthening women's rights and enabling women to have control over their lives and exert influence in society (Okechukwu et al, 2016).

#### **SELF-ASSESSMENT EXERCISE 4**

1. Why is women's empowerment necessary development issue?
2. What are the ways women can be empowered in Nigeria?



#### **1.7 Summary**

In this unit we see that women's empowerment is human right and social justice issue. Women living in developing world have been noted as the most vulnerable group in the world and should be offered supports to emancipate them from poverty. This unit showed that empowerment of women will not just improve their lives but the economic growth of the nation. It is a fact that women in the developing world face multiple challenges of which income poverty is the most glaring. Women face many challenges in their entrepreneurial development and overcoming many of these obstacles require economic empowerment and social justice meted towards them. The empowerment of women is very important to enable them attain their potential and in

contributing to economic growth of the world. Developing women and girls has a multiplier effect in any society.



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Empowerment in Africa.” Journal of International Development, 11(6), 957-984.

## 1.9 Possible Answers to SAEs

### Module 3 Unit 11

#### Answers to SAE 1

##### 1. What is the meaning of women’s empowerment?

Narayan (2005:4) defines women empowerment as “*increasing poor women’s freedom (autonomy) of choice and action (agency) to shape their own lives*”; and Alsop et al. (2006:10) defines it as “*the process of enhancing an women’s capacity to make effective choices and then to transform those choices into desired actions and outcomes (agency).*”

##### 2. What are the issues in women’s empowerment?

The concept of women empowerment has become widely used in development literature especially with reference to reducing vulnerability, disempowerment and poverty affecting half of the world’s population today, of which women constitute one of the greatest proportions.

#### Answers to SAE 2

##### 1. What is rural poverty?

This is the totality of lack, deprivations and marginalisation that faces rural people and leads to their poverty

##### 2. What are the challenges of rural poverty to women’s wellbeing?

Women, especially those in rural areas, often depend on local occupations like agriculture, artisan trades and manual labours for income earnings. Hill (2011) observes that rural women can work along a rural-urban continuum, in cross-border contexts and work long hours all to make ends meet. These set of women are bulwark of rural economy as literature point; unfortunately, their livelihood could be equally be constrained by this rural deficiency. Lack of supports from government compound these women’s poverty as they are compelled to sell in small market places found in the villages.

#### Answers to SAE 3

##### 1. What are the challenges to women’s livelihood in Nigeria?

Limited access to credit, health care and education are among the many challenges women face in their livelihoods. These are further aggravated by the global food and economic crises and climate change.

## 2. Why is women's household care not considered as economic impact in Nigeria?

In as much as these livelihood activities require women to work for long hours, women's efforts are negatively affected by socio-economic inequalities and marginalisation (Zaidi & Munir 2014).

### Answers to SAE 4

#### 1. Why is Women's empowerment necessary development issue?

A higher proportion of earnings of women are invested in their families and communities than men. Studies have shown that investing on development of women and girls has a multiplier effect on productivity, efficiency and sustained economic growth. The economic empowerment of women is equally a human rights and social justice issue, and strengthens economic growth and development.

#### 2. What are the ways women can be empowered in Nigeria?

Women's economic empowerment is recognised as one means for reducing poverty and economic growth. Women can be empowered through health information awareness, loans and subsidies for their agricultural production, political participation, cooperative and collective efforts.

## **Module 3 - Unit 2: WOMEN'S VULNERABILITY AND EMPOWERMENT- THE RELATIONAL AUTONOMY PERSPECTIVE**

### **Unit Structure**

- 2.1 Introduction
- 2.2 Intended Learning Outcomes
- 2.3 Women's Vulnerability Explained
- 2.4 The Relational Autonomy Perspective of Women's Vulnerability
- 2.5 Summary
- 2.6 References/Further Readings/Web Resources
- 2.7 Possible Answers to SAEs



### **2.1 Introduction**

In discussing women empowerment, it is clear that the notion is inescapably bound with the condition of disempowerment (vulnerability) of women, especially as it is said that disempowered women require empowerment to achieve better outcomes in life. Vulnerability and empowerment seen as two sides of a coin have come to be pertinent issues international community and literature focus on when discussing women development in the developing world. This unit will be looking at the issues in women vulnerability and how the relational autonomy theory explains how women can use their agency to overcome vulnerability facing them.



### **2.2 Intended Learning Outcomes**

At the end of this unit, it is expected that the students would be able to

1. Understand vulnerability issues facing women
2. Understand the relational autonomy approach to women's empowerment
3. Understand how enhancing women's autonomy and agency is a panacea to their socioeconomic wellbeing



### **2.3 Explaining Women's Vulnerability**

Vulnerability as a topic has been defined in many ways. One of the common definitions is by Kelly and Adger (2000:328), who defined it as “the inability of individuals or social groupings to respond to, in the sense of cope with, recover from or adapt to, any external stress placed on their livelihood or wellbeing.” This definition subscribes to perspective that vulnerability is socially constructed because of combinations of different factors such as institutional development, social relations and power distributions. Most literature that subscribes to the social dimension of analyzing women's vulnerability often focuses on topics such as, dependency, risks, disability, victimhood, or pathology (Fineman 2008, 2010; Turner 2006; Butler 2004; Wilkinson 2005; Kittay 1999, 2011; Shiloh 2011). For instance, groups of people (widows included) living below poverty line or other stressor margins in developing countries are often attributed prototypical and sympathetic labels in analyzing their conditions and the development strategies for reducing their sufferings, thereby excluding other important factors (Mackenzie 2013). Other conceptions of vulnerability centre on discussions of the philosophical enquiries to the interpersonal and socio-cultural relevance in understanding the standings of vulnerable people in the society (Mackenzie et al 2013; Mackenzie 2013; Dodd et al 2013; Anderson 2013). These different emphases have created ongoing debates on how theory, analysis and policy would be applied in reducing vulnerability affecting people in various stressor margins.

One major debate center on the universality of the human vulnerability and stresses on our embodied frailty, dependency and constant proneness to risk, harm and danger (Turner 2006; Wilkinson 2005; Fineman 2008; Butler 2004, 2009; Goodin 1985; Mitszal 2011). According to these theorists, our shared vulnerability (which carries with it ever-present possibility of risk and misfortunes) is an apparent reality of our mutual dependence or interdependence and is evident in the formation of institutions of support in the society (Fineman 2010: 269; Turner 2006; Kittay 1999).

The concern of some of these theorists is to promote a different notion that disassociates the vulnerable subjects from being solely responsible for transforming their lives as posited by traditional liberalists' views, but to focus on the social justice in caring for the vulnerable subject. For instance, Fineman (2010:225) uses her *vulnerable subject thesis* to argue against the over emphasis of the implication of the individual's autonomy in achieving desired wellbeing, which continues to hide the responsibility of state and its institutions for protecting the welfare needs of poor people in the society. Fineman (2008:9) view of this protection is that vulnerability is static position, and justifies the reason for state or development institutions' responsibility in protecting the rights and welfare of the vulnerable subject. Fineman's propositions has been criticized for making the so-called 'vulnerable subject' a helpless and constantly dependent person without any form of idea or strategy for moving out of her deplorable state (Mackenzie 2009:38). For instance, Fineman (2008:9) purportedly said "*whereas both (vulnerability and dependency) are universal, only vulnerability is constant.*"

On this note, a second school of thought within the relational autonomy theory championed by Mackenzie (2013), Mackenzie et al (2013), and Anderson (2013) arose to critique this notion that the digression from the thesis of human autonomy in vulnerability analysis is a recipe for disaster, since the concept provides platform for guiding decisions and duties involved in addressing specific vulnerabilities in the society. The relational autonomy concept was raised as a respond to Fineman's (2008, 2010) arguments in her vulnerable subject thesis and her connotation of the concept of autonomy as devoid of any sympathy to the vulnerable subject (Mackenzie 2013:34-35). The argument in using this approach is that the notion of 'dependency' only projects the individual as incapable of making personal decisions (or using her initiatives) which could bring positive transformations in her life (Mackenzie 2013:35-38). Moreover, because individuals experience vulnerability in different capacities and have different coping capacities, focusing on the conception of vulnerability as a universally shared phenomenon will elude our understanding of the various ways the vulnerable individual can operate to overcome her challenges (Nwokoro, 2017). Thus, the relational autonomy is adopted in this course material to argue that despite the

ontological notion of our shared vulnerability it is essential to understand that the experiences of vulnerability can facilitate desires for change (transition), which motivate series of actions used by the individuals to attain this change.

#### SELF-ASSESSMENT EXERCISE 1

- 1 What is vulnerability?
- 2 What is the meaning of women's vulnerability?

#### **2.4 The Relational Autonomy Perspective of women's Agency**

One of the premises developed by Mackenzie (2013:41-42) for elucidating the transition from vulnerability highlight the capacity of vulnerable women to exercise a degree of self-determination in leading a flourishing, which instigate the desire for change. Since attaining wellbeing is a special goal in an individual's life, therefore the analysis of her vulnerability will be assessing her capacity to transcend her vulnerability to achieve desired wellbeing (Anderson 2013). This premise provides analytic space for understanding how the women's perceptions of their vulnerability translate to the desire they develop for change and the various initiatives they develop to change negative structures in their life.

Moreover, because human beings have different ways of responding to vulnerable conditions, especially as they have different experiences and values, as well as different capacities to cope with life stressors, it is rational that the analysis of vulnerability should be focused on how they perceive it (Mackenzie 2013:37-39). Thus, an effective synthesis of the women's vulnerability would focus on how their perceptions of vulnerability could encourage strategies for bettering their lives. Keat (2009:58) termed these strategies "the response systems in the biological animal" which has its foundation on human evolutionary history.

The idea here is that the threat to biological necessity motivates the individual to take action to respond to her needs. This response system is shaped in early development, and plays a significant role on how the individual addresses problems of life (Keat

2009: 58). Hence, the meaning the individual give to her condition is juxtaposed effect of the struggle to lead a desired life, which is an essence of her human nature. Hence, ignoring this capacity in the individual will be eluding her own contribution in making efforts to bring needed change in her life.

## SELF-ASSESSMENT EXERCISE 2

- 1 Explain the relational autonomy theory?
- 2 How can it be used to explain nature of women's vulnerability?



### 2.5 Summary

The unit has been able to give students the theoretical framework for explaining women's vulnerability and how they can also become imminent part of their empowerment from vulnerability in the developing world. That women are vulnerable creatures is not an understatement, however, this unit has helped us to understand that the assessment of women's vulnerabilities does not only stop at their weakness or challenges they face, but to the ways they can take part in alleviating their challenges in societies that main structures of vulnerabilities affecting them.



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## **2.7 Possible Answers to SAEs**

### **Module 3 Unit 2**

#### **Answers to SAE 1**

##### **1 What is vulnerability?**

The inability of individuals or social groupings to respond to, in the sense of cope with, recover from or adapt to, any external stress placed on their livelihood or wellbeing.

##### **2 What is the meaning of women's vulnerability?**

Women's vulnerability includes all negative structures that face women in their immediate sociocultural environment

#### **Answers to SAE 2**

##### **1 Explain the relational autonomy theory?**

One of the premises developed by Mackenzie (2013:41-42) for elucidating the transition from vulnerability highlight the capacity of vulnerable women to exercise a degree of self-determination in leading a flourishing, which instigate the desire for change. Since attaining wellbeing is a special goal in an individual's life, therefore the analysis of her vulnerability will be assessing her capacity to transcend her vulnerability to achieve desired wellbeing (Anderson 2013).

##### **2 How can it be used to explain nature of women's vulnerability?**

The relational autonomy provides analytic space for understanding how the women's perceptions of their vulnerability translate to the desire they develop for change and the various initiatives they develop to change negative structures in their life.



## **Module 3 - Unit 3: THE CAPABILITY APPROACH TO WOMEN'S EMPOWERMENT**

### **Unit Structure**

- 3.1 Introduction
- 3.2 Intended Learning Outcomes
- 3.3 Explaining the Capability Theory of Empowerment
- 3.4 Women Empowerment Contexts in Capability Theory
- 3.5 Major criticism of Capability Theory
- 3.6 Summary
- 3.7 References/Further Readings/Web Resources
- 3.8 Possible Answers to SAEs



### **3.1 Introduction**

In discussing empowerment, it is clear that the notion is inescapably bound with the condition of disempowerment (vulnerability), especially as it is said that disempowered people require empowerment to achieve better outcomes in life. Vulnerability and empowerment seen as two sides of a coin have come to be pertinent issues international community and literature focus on when discussing women development in the poor south. An essential message in these discourses insist on the value of enhancing the capacity of disempowered women to function as self-agents in transforming negative aspects constraining their wellbeing. These initiatives have given rise to various debates and theories that focus on analyzing how this can be achieved. In this unit we will be assessing the principles and debates of empowerment of women in the Capability approach, which was developed by the economist – Amartya Sen.



### **3.2 Intended Learning Outcomes**

At the end of this unit, students will be able to:

- a. Understand the perspective of the Capability Approach on the aspect of women's vulnerability and empowerment

- b. Understand the basic principles of the Capability Approach
- c. Have a good grasp on the debates surrounding women's empowerment in the capability approach



### **3.3 Explaining the Capability Theory of Empowerment**

In the recent past, the concept of empowerment was dominated by traditional welfare economic propositions whereby social wellbeing was judged by some utility-based criteria (Alkire 2002). The main message championed by this school of thought is that wellbeing relates to economic improvement (especially as poverty was considered a growing global issue then) and thus, should be the focus of upcoming development actors – i.e. the civil society. The state of affair was the provision of monetary supports and other utilities to support pro-poor development in the underdeveloped south (Alkire 2002). However, this idea was critiqued by human development theorists like Amartya Sen and Martha Nussbaum who claim that there is more in human development than utility or economic target (Alkire 2002).

In his capability theory, Sen (2002b:71) criticizes the traditional welfare economic theory formulated by Jeremy Bentham (1789) for concentrating on the monist or utility informational basis to interpret happiness and wellbeing. Sen (2002b) advanced his theory as response to postulations by Bethamites scholars, such as John Rawls and Lionel Robbins whose theory of justice and human development advocate equality in some space such as “ that of liberty, income, primary goods, resources or utility”(Sen 2002:4). Sen argues that applying the inequality or interpersonal comparison raised by Robbins (1938) creates epistemological problems since generalizing individuals' choice and need in utility definition do not justify how to address other personal choices that override a particular utility concern. This is the same reason why Sen had criticized his colleague Martha Nussbaum (2000) for putting up a set of capabilities which she had assumed would guide development agencies to engage effectively in making appropriate strategies for empowering women in developing world (Sen 2002). Though Nussbaum (2000) may have

defended her list by noting that it is not insensitive to culture and context, Sen argue that giving these sets of capabilities would be suggesting that women's needs would only be understood from these variables, when in reality this may not be true.

Sen like other capability theorists such as Alkire (2002) believe that experiences of vulnerability vary in individuals, and went on to argue that it would be unrealistic to have a distinct set or guide to people's choice, since wellbeing is a personal property and could vary in individuals. Thus, using a pluralistic dimension in his capability theory, Sen (1981, 1999) emphasizes that his theory would then focus on what he called the *value judgement*, which suggests that choice follows from the fact of diversity. Because of the different ways people experience vulnerabilities in the society, the value judgement emphasized by Sen (1981, 1992) is to show the relevance of allowing individuals to make their choices of capabilities that is valuable to them. For instance, Alkire (2008: 4-6), observes that "Sen's usage of the principle of pluralism is to allow more than one procedural or ethical principle to be in place when evaluating possible alternative action or the evaluation of state of affairs" Alkire (2002: 103).

### **SELF-ASSESSMENT EXERCISE 1**

- 1 What is the capability theory?
- 2 How can it be used to explain women's empowerment?

### **3.4 Women Empowerment Contexts in Capability Theory**

Sen (1990) elaborated two perspectives for which the capability approach will be beneficial in analysing women's vulnerability, these include – **the evaluative and agency aspect.**

#### *1. Evaluative Perspective*

The evaluative aspect is concerned with the improvements of human lives as an unequivocal objective of development agents in the society. This especially handles issues on the key indicators of human progress or development, which concerns building agency or autonomy of vulnerable people to achieve desired wellbeing. This

aspect also defines the implicit values of human development initiatives, such as poverty reduction, gender inequalities and effective governance. It highlights the role of human development agents in reducing poverty and vulnerabilities faced by marginalised groups in the society.

## 2. *The Agency perspective*

This highlights what the women can do to achieve improvement especially in making rational choices beneficial for their wellbeing. It concentrates on the values of wellbeing to the women and why it's important for development organisations and agents to focus on what Sen termed "*functionings*" in initiating empowerment strategies for mitigating vulnerability facing women. The context for including the agency perspective is to define the various issues that will be the concern of development organisations in empowering disempowered women in developing societies. An essential aspect of this initiative focus on the discussions on how disempowered women can effectively gain control of their lives and over needed productive resources, which are often in the men's comfort zones.

### **SELF-ASSESSMENT EXERCISE 2**

- 1 Explain the evaluative aspect of capability theory?
- 2 Explain the agency aspect of capability theory?

### **3.5 Major Criticism of the Capability Approach**

However, there have been criticisms on Sen's theory based on this pluralism, especially as it is too general and does not actually give various capacities disempowered people can actually enhance their capability and achieve desired wellbeing.

Nonetheless, other capability theorists have gone further to suggest that for poor people to achieve certain capabilities, requires the support of development agencies whose role should be to increase the women's ability (capability) to pursue self-goals and desired wellbeing by identifying their needs through evaluative tools. This idea focuses on pro-poor initiatives whereby development agencies are assigned the role of

providing relevant social services that would allow vulnerable women to meet their specific needs. Generally, it could be said that the capability approach thus reflects two important components of empowerment— one is building the capacities of poor people to act as agents for transforming their lives, and secondly in providing capabilities that would enable them to use their agency effectively.

### SELF-ASSESSMENT EXERCISE 3

- 1 What are the criticisms of the capability approach?
- 2 What are the strength of the capability theory?



#### 3.6 Summary

In this unit we have seen that women’s empowerment comprises of two major issues – how to build their capabilities, and secondly how to provide enabling environment that will help them achieve this capability. The capability approach exposed the value judgement in allowing women to make rational choices for their empowerment and not empowerment that suits the objectives of the development organisations providing them supports. Hence, human development initiative towards women’s empowerment have come to focus on how to provide supports that meet women’s needs instead of superficial supports.

So far in this course material, we have come to see that development initiatives towards women have various contexts and approaches to it. And we have been exploring through these various perspectives in empowering vulnerable women. In the last unit we looked at the relational approach, in this unit we looked at the Capability Approach, in the next module we will be looking at another context of the Capability Approach namely - the “*Opportunity Structure*” which tries to explain what development agencies should focus on when advancing women’s empowerment in developing countries.



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### 3.8 Possible Answers to SAEs within the content

## Module 3 Unit 3

### Answers to SAE 1

#### 1 What is the capability theory?

Sen like other capability theorists believe that experiences of vulnerability vary in individuals, and went on to argue that it would be unrealistic to have a distinct set or guide to people's choice, since wellbeing is a personal property and could vary in individuals. Thus, empowerment of individuals should be based on what the individual needs and capable of achieving for himself/herself.

#### 2 How can it be used to explain women's empowerment?

Using a pluralistic dimension in his capability theory, Sen (1981, 1999) emphasizes that his theory would then focus on what he called the *value judgement*, which suggests that choice follows from the fact of diversity. Because of the different ways people experience vulnerabilities in the society, the value judgement emphasized by Sen (1981, 1992) is to show the relevance of allowing women to make their choices of capabilities that is valuable to them. This means women should be able to determine the type of empowerment they require for wellbeing.

### Answers to SAE 2

#### 1 Explain the evaluative aspect of capability theory?

The evaluative aspect is concerned with the improvements of human lives as an unequivocal objective of development agents in the society. This especially handles issues on the key indicators of human progress or development, which concerns building agency or autonomy of vulnerable people to achieve desired wellbeing

#### 2 Explain the agency aspect of capability theory?

It concentrates on the values of wellbeing to the women and why it's important for development organisations and agents to focus on what Sen termed "*functionings*" in initiating empowerment strategies for mitigating vulnerability facing women.

### Answers to SAE 3

#### 1 What are the criticisms of the capability approach?

However, there have been criticisms on Sen's theory based on this pluralism, especially as it is too general and does not actually give various capacities disempowered people can actually enhance their capability and achieve desired wellbeing.

#### 2 What are the strength of the capability theory?

Generally, it could be said that the capability approach thus reflects two important components of empowerment— one is building the capacities of poor people to act as agents for transforming their lives, and secondly in providing capabilities that would enable them to use their agency effectively.

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## **MODULE 4 DEVELOPMENT INITIATIVES ON WOMEN'S EMPOWERMENT**

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### **MODULE 4 DEVELOPMENT INITIATIVES ON WOMEN'S EMPOWERMENT**

- Unit 1 The Opportunity Structure Approach on Women's Empowerment
- Unit 2 The Roles of Development Organisations in Enhancing Women's Empowerment in Developing Countries
- Unit 3 The Cultural Institutional Approach on Women's Empowerment

### **UNIT 1 THE OPPORTUNITY STRUCTURE INITIATIVE ON WOMEN'S EMPOWERMENT**

#### **Unit Structure**

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
- 1.3 Explaining the Opportunity Structure Initiative
- 1.4 Women Empowerment Contexts in the Opportunity Structure Approach
- 1.5 Summary
- 1.6 References/Further Readings/Web Resources
- 1.7 Possible Answers to SAEs



#### **1.1 Introduction**

Because of the observed impact of socio-cultural and interpersonal arrangement in affecting the women could use their agencies, this unit addresses how women's capability could be enhanced through the opportunity structure. The opportunity structure highlights the role of development agencies in ensuring that negative structures or development blockades affecting the empowerment of women in developing countries are removed. This could be achieved by providing needed services that could enable the women pursue their individual or collective goals. The opportunity structure framework hence was brought up in this unit to show how development agencies function to support women's empowerment in developing societies.





## 1.2 Intended Learning Outcomes

By the end of this unit, you will be able to:

- discuss the context of opportunity structure in development initiative towards women's empowerment in developing world
- discuss the major tenets of this initiative in development discourse on women's empowerment
- engage appropriately in women development debate and initiatives.



## 1.3 Explaining the Opportunity Structure Initiative on Women's Empowerment

In development and empowerment theses, *Opportunity Structure* refers to “broader institutional, social and political contexts of formal and informal rules and norms within which actors would pursue their interests” (Samman and Santos 2009:3). It is viewed as the meso-analytic level of empowerment because it investigates the intervention roles development institutions play in providing supportive initiatives such as poverty reduction, gender inequalities and effective governance in advancing lives of marginalised women especially in developing world. to enhance the capability (i.e. agency) of disempowered women. The evaluative or opportunity structure aspect is concerned with the improvements of human lives as an unequivocal objective of development agencies in the society, which highlights the essence of including autonomy of vulnerable people in pro-poor or poverty reduction strategies of development agencies in the society. The provision of empowerment supports is expected to increase poor women's resilience, because providing them with capabilities (or social services) increases opportunities to live up to their expectations.

### SELF-ASSESSMENT EXERCISE 1

1. What is the opportunity structure theory?
2. Who are the major development actors in the opportunity structure theory?

## 1.4 Women's Empowerment Contexts in the Opportunity Structure Approach

Because women in developing countries often have limited ability to pursue their interests further within hegemonic cultural settings, the notion of opportunity structure play a central role in understanding the role development agencies play in overall empowerment of these women. Women in developing societies are continuously poor because the overall development environment does not provide space for initiating necessary social connections, skills, credit and collective organisation for pro-poor entrepreneurial development (Narayan 2001). For instance, in Nigeria rural women are often excluded from market and credit facilities because they are not properly informed or they lack adequate connections to accessing these productive assets (Awojobi 2008). Thus, opportunity structure in this context could be said to be the forbearer of women agency.

Also, opportunity structure entails evaluating how pro-poor development initiatives of mainstream development agencies (NGOs) meet expectations or needs of their women beneficiaries whose life transformation should be the objective of such initiatives. The objective of the pro-poor development initiative includes assessing the extent to which services of these development organisations are compatible with the autonomy/agency thesis in the capability theory. Essentially, this idea is developed in the *autonomy compatibility* thesis developed by David Ellerman (2006), which has been able to shed light on the concern of women autonomy in the service delivery functions of organisations working in the human development sectors. Writing on effectiveness of World Bank human development projects in the south, Ellerman (2006) observes that in delivering empowerment services development agencies evolve relationship with the beneficiaries which can either favour or disfavour ability of the beneficiaries to utilize their autonomy in the long term.

Ellerman's *autonomy-compatible* model focuses on the knowledge-sharing and resource-provision paradigm of development, which provides a guideline for structuring service delivery that both solicits and meets specific needs of beneficiaries (Ellerman 2006 1-24). Ellerman uses a dichotomy to express how empowerment or aid could be either *helpful* or *unhelpful* even when the strategies have been designed for effectiveness (Ellerman 2006:7). Thus, he developed his autonomy-compatible model to demonstrate how development agencies could encourage or impede ability of people to use their agencies/autonomies (Ellerman 2006; 2001, cited in Alkire 2002). Ellerman (2006) argument much like Sen (1999) is that development agencies often overlook their position as *providers* in the empowerment process, and impose their will on their beneficiaries. He stresses that

development actors should be more sensitive to people's capacity to use their autonomy to better their lives, and development strategies should be able to respect this autonomy in the beneficiaries. When development agencies and actors deviate from their functional role as providers and begin to make decisions for the beneficiaries; they often override or undermine the will of the doer, which leads to wrong developmental approach and poor outcome of the empowerment process (Ellerman 2006: 8).

### SELF-ASSESSMENT EXERCISE 2

1. What is the essence of the opportunity structure?
2. Should women be allowed to make decisions about their empowerment?  
Discuss using the Opportunity Structure Approach

The unit has been able to show us that women's development and empowerment encompasses more than just providing them with services, the opportunity structure initiative shows what should be the focus in provision of development services to women, and how these development services can be provided to make meaning in the lives of the women, which is actually the essence of empowerment. Opportunity Structure initiative stresses on the provision of services that actually meet the needs of the women and showed us how development organisations should be able to do this, by first evaluating the needs of the women and providing those needs that are meaningful to them, in this way their agencies are enhanced.

We have seen from the unit that the empowerment of women is a in the jurisdiction of the development organisations such as NGOs and faith-based organisations. In the next unit we will be assessing the role of these development organisations in the empowerment of women.



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## 1.7 Possible Answers to SAEs within the Content

### Module 4 Unit 1 Answers to SAE 1

1. **What is the opportunity structure theory?**  
*Opportunity Structure* refers to “broader institutional, social and political contexts of formal and informal rules and norms within which actors would pursue their interests” (Samman and Santos 2009:3).
2. **Who are the major development actors in the opportunity structure theory?**  
The non-governmental organisations or agencies

### Answers to SAE 2

1. **What is the essence of the opportunity structure?**

Also, opportunity structure entails evaluating how pro-poor development initiatives of mainstream development agencies (NGOs) meet expectations or needs of their women beneficiaries whose life transformation should be the objective of such initiatives.

**2. Should women be allowed to make decisions about their empowerment?  
Discuss using the Opportunity Structure Approach**

The opportunity structure asserts that for women to be resilient, there is need to provide them with the supports that will create capabilities (or social services) and increase opportunities to live up to their expectations.

## **Module 4 - Unit 2: THE ROLES OF DEVELOPMENT organisations IN ENHANCING WOMEN'S EMPOWERMENT IN DEVELOPING COUNTRIES**

### Unit Structure

- 2.1 Introduction
- 2.2 Intended Learning Outcomes
- 2.3 Defining NGOs and Faith Based organisations in Development
- 2.4 Emergence of Development NGOs and FBO in Service delivery in the Developing World
- 2.5 Explaining the functional roles of NGOs and Faith Based organisations in Women's Development initiatives
- 2.6 Summary
- 2.7 References/Further Readings/Web Resources
- 2.8 Possible Answers to the SAEs within contents



### **2.1 Introduction**

Development initiative on women's empowerment since the 1990s have channeled this role on development organisations which include armies of NGOs and faith-based organisations working to ensure the wellbeing of women in developing world. This unit will assess the roles of these development organisations in women's empowerment and whether their roles have been well channeled to achieve the goal of empowering poor and vulnerable women in developing worlds.



### **2.2 Intended Learning Outcomes**

At the end of this unit student would be able to:

1. Define both NGOs and FBOs and their associated meanings in development
2. Examine the role of FBOs and NGOs in women's empowerment in developing world
3. Identify the outcome of the roles of FBOs and NGOs in the empowerment of women in developing world and the challenges associated with their service delivery to poor women in developing world



### 2.3 Defining NGOs and Faith Based organisations in Development

Vakil (1997:2060) defines secular NGOs as “*self-governing, private, not-for-profit organisations that are geared to improving the quality of life of disadvantaged people.*” From this definition one can therefore differentiate NGOs from other groups in the “third sector” such as trade unions, and professional associations etc. According to Salmen and Eaves (1989) an NGO possess five characteristics that differentiates them from other groups in the third sector – these include being formal, private, non-profit, self-governing and voluntary in nature.

NGOs are grouped into two broad groups by the World Bank, these are: - the operational NGOs which are involved in service delivery and the advocacy NGOs which focus on social movements and transformation activities. NGOs are known for three functions they perform – one is their role as *implementers* which involve the mobilisation of resources to provide social services to the poor. This role is the service delivery operations which include such activities as implementation of development poverty alleviation projects in communities, agricultural development, and rural development, or in the provision of health services and microfinance. The second function is the role of *catalyst* which involves the engagement in civil and political debates or actions to bring about political or social reforms. The third function is the role of *partnership* which sees many NGOs partnering or collaborating with international donors and multilateral organisations to bring development services to the grassroot levels in the poor south.

On the other hand, Berger (2003:16) defined Faith based organisations as “*a formal organisation whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates on a non-profit, independent, voluntary basis to promote and realize collectively articulated ideas about the public good at the national or international level*”. This definition shows that the intrinsic value of religious civil society organisations goes beyond religious practice to other broad areas of development and social functioning; however, they are often influenced or motivated by their faith-based values to perform

humanitarian tasks. A service delivery FBO is defined *as a civil society organisation of religious character or mandate engaged in various kinds of service delivery*. In this view, it can be said that service delivery FBOs are faith inspired development organisations. The essence of defining a service delivery Faith Based organisation is to differentiate organisations that seek to draw members from places of worship from those with development goals in place. It is important that in defining a service delivery FBOs, that the possibility that religion influences their organisational work as well as programmatic levels be emphasized.

### **SELF-ASSESSMENT EXERCISE 1**

- 1 Define the secular non-governmental organization
- 2 Define Faith based Organizations

#### **2.4 Emergence of Development NGOs and FBO in Service delivery in the Developing World**

Since the 1990s with the growing trust on the third sector as alternative to unstable and unreliable governance in developing countries, civil society organisations have become prominent on the agenda of policy makers, activists and international donors. Many literatures have made reference to the relevance of civil society organisations as part of the third sector in facilitating the much-needed development in Africa and the rest of the developing world. These literatures view the civil society sector as an antithesis to the state, which portrays civil society as agents for democratic and developmental growth in less developed countries in the third world. Gradually, these local aid organisations became donors' development instruments and served as alternatives to the state in its function of delivering social services in developing countries. Moreover, the civil society sector as a whole has shifted away from its initial focus on promoting political mobilisation and accountable government, to the apolitical delivery of basic services. This shift resulted from perceived concern with the various social problems related to homelessness, poverty, poor literacy and educational standard, human rights violations, gender inequality, environmental degradation and health depreciation affecting the people.



Hence, the direct provision of services to poor citizens became an important activity of civil society organisations in form of self-help projects. In cases where the state is weak, it becomes essential to provide basic social benefits such as economic empowerment in form of skills acquisition, cooperative and loan society, granting soft loans for agricultural purposes; and other development activities like providing shelter, clean water supply, health, and educational services to marginalised communities. For instance, they have the capacity to elicit cooperation of the local people; they are able to identify local needs and constraints, and can penetrate easily into local communities without restraints. This has resulted to recent partnership between donors and these organisations in the provision of services to the poor. The development organisations have been commended on their efforts in advocating on behalf of poor local women.

### **SELF-ASSESSMENT EXERCISE 2**

1. What is the relevance of NGOs in development?

### **2.5 Explaining the functional roles of NGOs and Faith Based organisations in Women's Development initiatives**

The objective of the pro-poor development initiative includes assessing the extent to which services of development organisations are compatible with the autonomy/agency thesis in the capability theory. Essentially, this idea is developed in the *autonomy compatibility* thesis developed by David Ellerman (2006), which has been able to shed light on the concern of women autonomy in the service delivery functions of organisations working in the human development sectors. Writing on effectiveness of World Bank human development projects in the south, Ellerman (2006) observes that in delivering empowerment services development agencies evolve relationship with the beneficiaries which can either favour or disfavour ability of the beneficiaries to utilize their autonomy in the long term.

Studies on the role of NGOs and FBOs in women's empowerment in developing world have shown some disadvantages in the services of these local based development organisations. The research carried out by some scholars have shown that local development agencies have failed in objectives and practice, because most strategies fail to meet the specific needs of people in the grassroots levels (Ellerman, 2006). In addition, addressing the role of development agencies in the empowerment framework also focus on the debates about their role as third sector actors in the civil society, which highlights their emergence as alternative to the state in the provision of services to the poor. Yet in their functions as alternative to the state, they have failed to structure their programmes and objectives to address specific needs of the women, thereby failing in their development role as the state.

### **SELF-ASSESSMENT EXERCISE 3**

1. Give one role of FBOs in development
2. Give one role of NGOs in development



## **2.6 Summary**

We have seen from this unit the basic definitions of NGOs and FBOs and how they came to be involved in the development function of service delivery in developing world. The unit also led us to the debates about the functional roles of the developing organisations and how they have failed to bring much needed development to women in the developing because of they deviated from providing services that meet women's specific needs and thereby affecting women's autonomy and capability to better their lots.

The main objective of developing women is to ensure that they take up their empowerment by themselves and the role of development would be to provide the enabling environment that will enable the women to exercise their autonomy in

choosing the best service for themselves. However, from the ongoing debate on the development functions of these development organisations and their operations in empowering women in the developing world, their stories have not been successful, this is because they ended up committing the same error like the state by providing services that do not meet the women's need. It is therefore essential to assess other approaches that could ensure the possibilities of women in exerting their agency in empowerment. This is what we will be exploring in the next unit.



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## **2.9 Possible Answers to SAEs within Content**

### **Module 4 Unit 2 Answers to SAE 1**

#### **1 Define the secular non-governmental organisation**

Vakil (1997:2060) defines secular NGOs as ‘‘self-governing, private, not-for-profit organisations that are geared to improving the quality of life of disadvantaged people.’’ From this definition one can therefore differentiate NGOs from other groups in the ‘‘third sector’’ such as trade unions, and professional associations etc.

#### **2 Define Faith based organisations**

On the other hand, Berger (2003:16) defined Faith based organisations as ‘‘a formal organisation whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates on a non-profit, independent, voluntary basis to promote and realize collectively articulated ideas about the public good at the national or international level’’.

### **Answers to SAE 2**

#### **1. What is the relevance of NGOs in development?**

Many literatures have made reference to the relevance of civil society organisations as part of the third sector in facilitating the much-needed development in Africa and the rest of the developing world. Gradually, these local aid organisations became donors’ development instruments and served as alternatives to the state in its function of delivering social services in developing countries. Moreover, NGOs as a whole have shifted away from its initial focus on promoting political mobilisation and accountable government, to the apolitical delivery of basic services.

### **Answers to SAEs 3**

#### **1. Give one role of FBOs in development**

Economic empowerment of underprivileged people

#### **2. Give one role of NGOs in development**

Political emancipation and enlightenment of disenfranchised people

## **Module 4 - Unit 3: THE CULTURAL INSTITUTIONAL APPROACH ON WOMEN'S EMPOWERMENT**

### **Unit Structure**

- 3.1 Introduction
- 3.2 Intended Learning Outcomes
- 3.3 Explaining the Cultural Institutional Approach on Women Empowerment
- 3.4 The Women Empowerment Contexts in the Cultural Institutional Approach
- 3.5 Why Focus on The Cultural Institutional Approach
- 3.6 Summary
- 3.7 References/Further Readings/Web Resources
- 3.8 Possible Answers to Self-Assessment Exercise(s) within the content



### **3.1 Introduction**

Due to the observed failure of development institutions to effectively improve lives of women in the opportunity structure framework, there is the necessity to assess other ways of considering women's empowerment initiatives. This will take us to evaluating the context of women empowerment from their cultural environment. This assessment follows the ideas developed in the works of authors, such as Hall and Lamont (2009), Hall and Taylor (2009). The key argument in this unit is that a broader analysis of empowerment should be able to evaluate all the available sources women could tap to enhance their capability in the grassroots, especially the contribution of cultural institutions. Thus, while appreciating Sen's message in his capability approach, this unit will equally be arguing for the importance of including the cultural framework in the analysis of women empowerment, especially with respect to traditional societies, where disempowered women could easily rely on communal supports and collective actions in responding to their life challenges.



### **3.2 Intended Learning Outcomes**

At the end of this unit student would be able to:

1. Understand the stand of the Cultural Institutional Approach and its associated meanings in women's empowerment theses in developing world

2. Examine the role of cultural institutions in women empowerment in developing world
3. Ascertain the importance of focusing on the Cultural Institutional Approach in the empowerment of women in developing world



### **3.3 Explaining the Cultural Institutional Approach on Women Empowerment**

Given most development literature observations of the incapacity of development agencies within the opportunity structure framework to work effectively in empowering women in developing societies, this raises a notable problem in focusing on only the opportunity structure as the only panacea for enhancing the capabilities of disempowered women, especially in traditional societies as found in developing world. Although Sen did not mention specific ways women could enhance their capabilities in his theory, his idea of value judgement (which indicates that choice follows from the fact of diversity and commitment to value pluralism achievement) gives space for exploring other ways that the capability of disempowered women could be enhanced. Since agency in the capability approach perspective reflects the freedom exercised by disempowered women as autonomous agents in their community (Alkire 2002), this entails exploring the various capacities with which they express this freedom in transforming their lives within the contexts of their cultural settings.

The communal nature of most countries in developing world feature social relations that are of important benefits to the wellbeing of women such as clan, kinship, women associations and even the growing presence of churches (especially Pentecostal groups). Given the possibility that rural women would resort to using grassroots or indigenous groups in their communities, it is important to address how these cultural groups affect their lives through their supports. Hall and Taylor (2009:85) in their theses argue that poor women can equally use social resources much like economic resources to cope with life challenges. The idea here is that many dimensions of social relations constitute social resources (which is much like the economic resources)

which poor women can harness to cope with challenges in life, especially in traditional societies where culture is the bedrock of most social relationships (Hall and Taylor 2009:87). This includes the capacity to secure cooperation and support of others, or to mobilize collective efforts which are defined by the prevailing social imaginary (Hall and Taylor 2009:88). The availability of these social assets or resources is equally conditioned by the predominant cultural frame in the society. This initiative constitutes the macro level analysis of empowerment, because it analyses those social relations and structures that can encourage or discourage human capabilities (Hall and Lamont, 2009).

### **SELF-ASSESSMENT EXERCISE 1**

1. What is the cultural institutional approach to women's empowerment about?
2. Who are the major proponents of the cultural institutional theory of empowerment?

### **3.4 The Women Empowerment Contexts in the Cultural Institutional Approach**

Social interactions or relationships are dependent on norms of reciprocity that are developed from rationalistic exchanges and mutual trust shared by people, this constitute social capital which is defined as the social resources available to people through their links and networks. Social capital in this view supplies social trust and norms that makes for easy cooperation with others and thereby enhancing people's capacity to cope with life challenges. Social capital is necessary in empowerment framework because it can cut across boundaries to provide relevant resources disempowered women can use to deal with life challenges in traditional societies (Hall and Taylor 2009). In the asset distribution thesis by Kirby (2006:64-69) social capital is an element which is essential for fostering the condition for collaboration, coordination and cooperation to create collective good. Social capital is increased when there is established bond and consensus of ideas, which consequently enables collective actions. Cultural groups tend to foster social capital because of the

homogeneity of the social relations shared by the members, which encourage mutual responsibility, trust and solidarity (Lamont 2009).

Moreover, there is the capability of institutions perspective, which deals with the capacity of development institutions to address the needs of people in local levels (Hall and Taylor 2009). This dimension (which in some ways connotes the same meaning as the opportunity structure) focuses on the formulation of policies that will deal with different development issues facing poor women in the developing world. However, unlike the opportunity structure that only focused on development strategies and works of the NGOs in providing social services to the poor, this dimension observes the effectiveness of the development actors to work in line with the cultural frames of the people.

### **SELF-ASSESSMENT EXERCISE 2**

1. What is the women empowerment aspect of cultural institutional approach
2. Why is social capital important for women's empowerment?

### **3.5 Why Focus on The Cultural Institutional Approach**

Because women's sufferings or challenges in traditional societies is often embedded in their cultural frames, it is therefore logical to address (in policy and development initiatives) the different ways they could deal with life challenges within the same cultural settings (Hall and Lamont 2009). This perspective equally recognizes the relevance of local and grassroot support system in the empowerment framework, – such as the chieftancy groups (community associations), solidarity or peer groups, religious associations and other local networks (Swidler 2013). It deals with the ability of development organisations to mobilize and sustain collaborations with social networks and groups already in the grassroot levels services in helping disempowered people deal with their life challenges (Hall and Taylor 2009; Swidler 2013).



The idea here is that because they are foreign to the people and their culture, development agencies may need the supports of these grassroots representative groups to sustain the legitimacy and capacity to work in local levels. This is because in most cases, development initiatives and policies are structured without the consideration of the cultural framework that impinge on them, and by so doing undermine the success of most empowerment projects in the poor south (Hall and Taylor 2009:98). Mainstream development NGOs may fail in their empowerment strategies because they usually revolve their policy and development initiatives on foreign, modern or secular contents of their donors which often do not conform to the development structure in the local contexts (Swidler 2013:365).

### **SELF-ASSESSMENT EXERCISE 3**

1. Why focus on cultural institutional approach for women's empowerment?



#### **3.6 Summary**

In summary, it could be argued that a better analysis of women's empowerment in developing societies should be able to investigate the various ways their capability can be enhanced without limiting our knowledge to only the activities of mainstream development organisations as often projected in international development discourses and debates. Hence the major objectives of women empowerment should be to address all the issues related to how women perceive their vulnerability and use their autonomy competences (personal and collective agency) in overcoming their life challenges in very traditional or patriarchal societies. This also includes identifying what their agencies in terms of self-goals are, and how they make sense of the social relations and culture that facilitate their vulnerabilities or empowerment.



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### **3.8 Possible Answers to Self-Assessment Exercise(s) within the content**

#### **Module 4 Unit 3**

#### **Answers to SAE 1**

##### **2. What is the cultural institutional approach to women's empowerment about?**

The idea of the theory is that many dimensions of social relations constitute social resources (which is much like the economic resources) which poor women can harness to cope with challenges in life, especially in traditional societies where culture is the bedrock of most social relationships (Hall and Taylor 2009:87).

##### **3. Who are the major proponents of the cultural institutional theory of empowerment?**

Peter Hall and Rosemary Taylor (2009)

#### **Answers to SAE 2**

##### **1. What is the women empowerment aspect of cultural institutional approach**

Social relations constitute social resources (which is much like the economic resources) which poor women can harness to cope with challenges in life, especially in traditional societies where culture is the bedrock of most social relationships (Hall and Taylor 2009:87). This includes the capacity to secure cooperation and support of others, or to mobilize collective efforts which are defined by the prevailing social imaginary (Hall and Taylor 2009:88). The availability of these social assets or resources is equally conditioned by the predominant cultural frame in the society.

##### **2. Why is social capital important for women's empowerment?**

Social capital in this view supplies social trust and norms that makes for easy cooperation with others and thereby enhancing people's capacity to cope with life challenges. Social capital is necessary in empowerment framework because it can cut across boundaries to provide relevant resources disempowered women can use to deal with life challenges in traditional societies

#### **Answers to SAEs 3**

##### **1. Why focus on cultural institutional approach for women's empowerment?**

Because women's sufferings or challenges in traditional societies is often embedded in their cultural frames, it is therefore logical to address (in policy and development initiatives) the different ways they could deal with life challenges within the same cultural settings (Hall and Lamont 2009).