



**Namibia Integrated Landscape Approach for Enhancing Livelihoods and Environmental Governance to Eradicate Poverty (NILALEG) Project**

# **Gender Mainstreaming Training Manual**



**By Penohole Brock**

**Namibia Integrated Landscape Approach for Enhancing Livelihoods and Environmental Governance to Eradicate Poverty (NILALEG) Project:**

**Consortium's Gender Mainstreaming Training Manual.**

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## 1. Introduction to Gender Mainstreaming

### 1.1. What is Gender Mainstreaming

Gender Equality is the Goal, Gender Mainstreaming is the Strategy.

Gender inequalities do not exist in isolation from access to education, health, agriculture, environment, income, community leadership, etc. Therefore, goals for gender equality should be considered across all these fields in order to address gender inequalities.

Gender mainstreaming is the integration of gender equality goals in all fields of development, and at all stages and levels of policies, programmes and projects. This approach considers that women and men have different needs, experiences, living conditions and circumstances. This includes unequal access to and control over power, opportunity, resources, human rights and institutions. In addition, the realities of women and men vary, depending on time, country, race, region, religion, culture and other social factors. These differences should be considered at all times and gender equality should be a component when designing, implementing and evaluating all policies, programmes and projects. The aim of gender mainstreaming is to resolve inequalities for the benefit of both women and men in all fields of development.

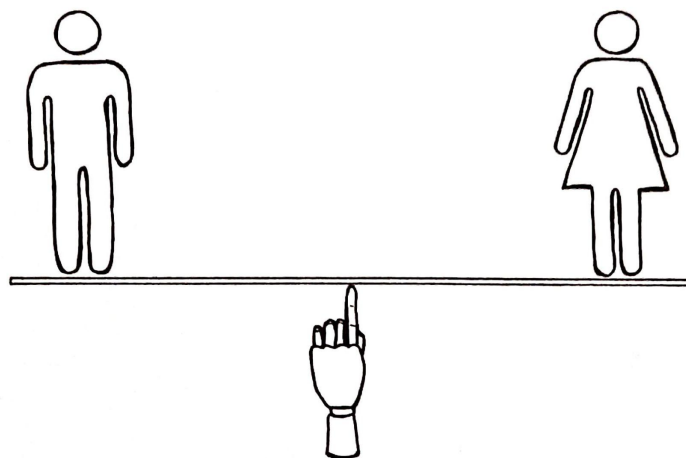


Image 1: Gender Equality

## 1.2. Gender Mainstreaming Background

Gender mainstreaming was first introduced as a concept at the Third World Conference on Women in 1985 in Nairobi, Kenya.<sup>1</sup> At this conference, it was recognised that gender inequality was not an isolated field and that the participation of women had to be integrated into all aspects of development. Ten years later, gender mainstreaming was established as a major global strategy for the promotion of gender equality at the Fourth United Nations World Conference on Women in 1995, in Beijing, China. This was further developed under the United Nations Economic and Social Council (ECOSOC) agreed conclusion (1997/2), which established some important overall principles for gender mainstreaming.<sup>2</sup> The ECOSOC agreed conclusions 1997/2 has defined gender mainstreaming as:

“...the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.”<sup>3</sup>

The United Nations has since required the consistent and systematic consideration and analysis of gender in all of its political, social and economic endeavours and work, including disarmament, poverty reduction, macroeconomics, health, education and trade. This is reflected in the United Nations policies, and more recently highlighted in its Sustainable Development Goals; including the increased research on gender perspectives in different areas and the sex-disaggregation of data. In addition, important institutional measures have been adopted to increase the awareness, knowledge, and capacity of professional staff for implementing gender mainstreaming.

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<sup>1</sup> United Nations, ‘World Conference to Review and Appraise the Achievements of the United Nations Decade for Women, 15-26 July 1985, Nairobi, Kenya’  
<https://www.un.org/en/conferences/women/nairobi1985>

<sup>2</sup> ECOSOC, ‘Coordination of the policies and activities of the specialized agencies and other bodies of the United Nations,’ 1997: <https://www.un.org/womenwatch/osagi/pdf/ECOSOCAC1997.2.PDF>

<sup>3</sup> Ibid, p3.

### **1.3. Gender Mainstreaming Tools Overview**

Gender mainstreaming is not a goal, however it is a process to gender equality. The following are considered tools for gender mainstreaming:

- Gender Awareness
- Gender Sensitivity
- Gender Analysis
- Gender Policies
- Gender Responsive Budgeting
- Gender Audit
- Women in Development
- Gender and Development
- Gender Monitoring
- Gender Assessment / Evaluation

#### **Gender Awareness:**

Gender awareness is the ability to recognise the difference between sex and gender, and to understand that gender norms and gender roles are embedded in culture, politics, religion and other social contexts.

#### **Gender Sensitivity:**

Gender sensitivity is similar to gender awareness, however it focuses on the fair treatment that acknowledges and respects the different needs and experiences of women and men. It's approach focuses on treatment and policies that do not perpetuate discrimination and inequality.

#### **Gender Analysis:**

Gender analysis is using gender awareness to examine social situations, statuses, inequalities and circumstances by considering how women and men are impacted differently. Gender analysis requires information, data and research in order to

understand the status and experiences of women and men. Gender analysis requires quantitative and qualitative data and examination.

**Gender Policies:**

The inclusion of gender equality and gender sensitivity in all law, regulation, procedure, administrative action, incentive, or voluntary practice of governments and other institutions.

**Gender Responsive Budgeting:**

Gender-responsive budgeting is not about creating separate budgets for women, or solely increasing spending on women’s programmes.<sup>4</sup> It is a budget that responds to different needs and contributions of men and women, and boys and girls within the existing revenues, expenditures and allocations.

**Women in Development:**

This is an approach to development that focuses on women. The approach aims at ensuring that women are included in development.

**Gender and Development:**

This is an approach to development that advocates for a shift from focusing on women as a group to socially determined relations between men and women. This approach focuses on the social, economic, political and cultural forces that determine how women and men can best participate and benefit from a development project.

**Gender Audit:**

A Gender Audit is an internal assessment of an organisation and/or institution’s status on gender equality. It identifies and assesses staff perceptions of gender awareness, gender sensitivity, how gender issues are addressed in their policies, programming, activities, and internal organisational processes.

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<sup>4</sup> UN Women Asia and the Pacific, ‘Gender Responsive Budgeting,’ <https://asiapacific.unwomen.org/en/focus-areas/women-poverty-economics/gender-responsive-budgeting>



**Gender Monitoring:**

The consistent collection, storage and maintenance of quantitative and qualitative data (information) that is sex-disaggregated and gender sensitive. This data should be measured against policies and/or programme gender targets that are set before programme implementation.

**Gender Assessment/Evaluation:**

After monitoring, it is essential to evaluate sex-disaggregated and gender sensitive data in order to assess the status of gender equality and to consider the potential causes of its progress or failure.

(These tools will be addressed in more detail in the following chapters).

## 2. Gender Awareness

Gender awareness is the ability to recognise the difference between sex and gender, and to understand that gender norms and gender roles are embedded in culture, politics, religion and other social contexts. Before we can address anything gender related, it is important to first understand what is meant by the term 'gender'.

Before 1700, there was a general belief that an individual's sex (biology) determined one's gender to the extent that the two terms – sex and gender – are used interchangeably.<sup>5</sup> Gender studies has explored the two terms, establishing that there is a difference between the two, however acknowledges that there is a relationship between our sex and gender.

### 2.1. What is Sex?

Sex refers to an individual's biology. Biology refers to the physical anatomy and bodily functions of an individual. Sex specifically refers to whether an individual is a female or a male based on reproductive organs (sex organs). Furthermore, sex does not only define the biology and bodily functions of humans, but of all animals and even plants.

Male:

The male sex organs in mammals include the penis and testicles, enabling a fertile male to produce sperm cells and to impregnate a fertile female.

Female:

The female sex organs in mammals include the vagina, uterus and ovaries, permitting a fertile female to produce eggs and to house a fertilised egg that develops into a baby during pregnancy. The female vagina can birth a baby, and her mammary glands in her breasts can produce milk and nurture the baby through breastfeeding.

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<sup>5</sup> Lorber, J. 'Believing is seeing: Biology as ideology,' *Gender & Society*, 1993: p 568-569.

## **2.2. What is Gender?**

Gender on the other hand refers to an individual's identity through socialisation. Gender identity refers to characteristics, values and expectations that societies and communities place on females and males, in order to set standards on the behaviour and roles of women and men. Gender is therefore set in relation to a society.

Society places different values and expectations on what it means to be a man and a woman, shifting the conversation from 'female vs. male' (sex) to 'feminine vs. masculine' (gender). This socialisation is an unconscious process that begins at birth, and masculinity and femininity is not something that is automatically acquired.<sup>6</sup> From the moment we are born (female or male), we are socialised into our gender identity by our families, communities and surroundings.

Feminine (womanhood) and Masculine (manhood):

The characteristics and traits of a woman and a man in a given society.

## **2.3. Relationship between Sex and Gender**

The sex of an individual assigns them to a gender due to what is the perceived sole purpose of the body; to reproduce. For example, for a female to be traditionally accepted in society as a woman, she is expected to fulfil her role of mothering, just as a male is expected to procreate with a female. Because of the bodily functions of a female, the female is traditionally assigned a more domestic gender role in society as the nurturer, and the male assigned the more dominant gender role as the provider. Therefore, the sex of an individual informs society's socialisation of gender.

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<sup>6</sup> Morrell, R. 'The times of change. Men and masculinity in South Africa,' 2001: p8.

## 2.4. Activity 1: Sex vs. Gender

**Purpose:** the aim of this activity is for participants to distinguish the difference between sex and gender.

### Steps:

- Rearrange the following words into columns titled 'Sex' and 'Gender':  
Puberty, Male, Provider, Reproductive Organs, Caregiver, DNA, Fatherhood, Behaviour, Testosterone, Menstruation, Femininity, Motherhood, Female, Masculinity, Oestrogen, Breastfeeding, Womanhood, Manhood.
- If this is a group activity, write each word on a separate card. Take a large A2 paper and divide into columns titled sex and gender. Allow the participants to discuss in a group the meaning of each word and to justify which column the word belongs to.

Sex	Gender

**Follow up group discussion:** Can you identify relationships between the words in the sex and gender columns?

Follow up questions that address how complex gender is (for group discussions):

- Can a woman experience motherhood if she is infertile and adopts a child? Or if she marries a man who already has a child?
- Can a man experience fatherhood if he is infertile and adopts a child? Or if he marries a woman who already has a child?
- If a female body is unable to produce milk and a woman cannot breastfeed after giving birth, does it make her less of a mother?
- If a male impregnates a female, however is not present in his child's life, does this make him less of a father? Does he experience fatherhood?

NB: We as societies place value on our different gender identities. Gender as a value system is a social construct.

## 2.5. Gender in Context

Gender is not only influenced by the male and female bodily functions of reproduction. Gender is also influenced by our social contexts. Understanding the different social contexts is important when understanding gender identities.

Social Contexts:

- Culture
- Race
- Religion
- Politics
- Class
- Location
- Time

Around the world, there are different standards for women and men's gender identities. This is because our cultures, religions, politics, races, etc. all have different influences on gender values, characteristics and expectations.

For example, historically, masculinity was defined by a male's physical strength to protect his family and his interests. In more modern times, masculinity is shifting to a male's ability to financially provide for his family and his interests. In some cultures, it is expected for a man to marry more than one wife, and in other cultures it is expected for a man to only have one wife. In some cultures, men wear robes similar to dresses, in other cultures it is only acceptable for women to wear dresses and not men.

Gender norms and standards are always changing because it is influenced by its changing surroundings. Throughout history, social contexts have been changing around the world, and therefore gender is complex as it is informed by our past and present.

**Group Discussion:** Mapping Gender in Namibia

What social contexts influence your gender identity?

## 2.6. Gender Norms

The term 'norm' simply means a common practice and a shared expectation of what most people do in a particular context. There are different definitions of social norm, but all of them emphasise the importance of shared expectations or informal rules among a set of people as to how people should behave. Gender norms are social norms that relate specifically to gender expectations of women and men.

Examples:

- It is expected for women to be polite and accommodating, and expected for men to be assertive and dominate.
- Men can become priests and women can become nuns in the Catholic Church.
- Little girls play with dolls and little boys play with toy cars.

## 2.7. Gender Roles

“The sexual division of labour is perhaps the most significant social structure that governs gender relations.”<sup>7</sup> Gender roles or sexual division of work in society between women and men. These different roles for women and men are based on their roles of reproduction. For example, a female is traditionally expected to be the caregiver and take on more domestic roles. The male is traditionally expected to provide and protect the family. Our gender roles are shaped by gender norms, i.e. a woman is traditionally expected to bear children and nurture her children, therefore her gender roles tend to be more domestic.



Image 2: Gender Roles

<sup>7</sup> Chege, R. *A curriculum for the training of trainers in gender mainstreaming*, African Women's Development and Communications Network, p13:  
[https://tfig.unece.org/pdf\\_files/curriculumforthetrainingoftrainersingendermainstreaming.pdf](https://tfig.unece.org/pdf_files/curriculumforthetrainingoftrainersingendermainstreaming.pdf)

## 2.8. Activity 2: Gender Roles

Individually, or in a group, identify traditional gender roles for women and men in your communities and in the environment.

Woman	Man

### Group Discussion:

- Can gender roles cause harm to women and/or men? How?

Women:

- If you could, do you participate in any traditional 'masculine' roles?

Men:

- Do you participate in any traditional 'feminine' roles?

Gender roles are not necessarily a bad thing, however if they are enforced and used to control women and/or men, then it can cause inequalities (next chapter). It is possible for women and men to share roles. For example, women can earn incomes for their families, and men can cook for their families.



### 2.9. Activity 3: Femininity vs. Masculinity Stereotypes

Gender stereotypes are common public beliefs of women and men.<sup>8</sup> Not all gender stereotypes are harmful, however a gender stereotype “is harmful when it limits women’s and men’s capacity to develop their personal abilities, pursue their professional careers and/or make choices about their lives.”<sup>9</sup>

There is a general tendency to place opposite attributes to women and men as stereotypes. Place each opposing stereotype under masculinity and femininity.

Soft / Hard; Strong / Fragile; Provider / Caregiver; Emotional / Unemotional; Active / Passive; Dominant / Submissive; Leader / Supporter; Sexually Active / Sexually Inactive

Femininity	Masculinity

**Group Discussion:** Discuss the positives and negatives of these stereotypes. Do any of these stereotypes cause any harm to women or men?

<sup>8</sup> UN Human Rights, Office of the High Commissioner, ‘Gender Stereotyping, <https://www.ohchr.org/en/issues/women/wrgs/pages/genderstereotypes.aspx>

<sup>9</sup> Ibid.

## 2.10. Chapter Summary

- Sex and gender are not the same. Sex refers to our biology and our reproductive functions. Our sex is determined at conception and our sex organs are developed in the womb. Gender is our identity that is shaped after birth by our societies. Gender values and norms can change according to context and time.
- Gender norms and gender roles are the ways in which we are socialised into womanhood (femininity) and manhood (masculinity).
- Gender norms are the common practices and shared expectations of womanhood and manhood.
- Gender roles are the division of labour and tasks assigned to women and men.
- Gender stereotypes are common public beliefs of the characteristics and practices of women and men. Stereotypes can be harmful.

Table 1: Gender Awareness Overview

Sex:	Gender	Gender Norms	Gender Roles	Gender Stereotypes
Female:  Sex Organs: Vagina, Uterus, Ovaries, and Breasts  Sex Bodily Function: Pregnancy Birth Breastfeeding	Woman:  Womanhood  Motherhood  Femininity	Accepted behaviour and practices for a woman:  A woman should be a wife and a mother.  A little girl should play with dolls.  A woman should not have many sexual partners.	Caregiver  Raise Children  Domestic Chores (Cooking, Cleaning & Collecting Water)  Harvest and Field Work	A woman are emotional and irrational  A woman cannot lead or make decisions for herself or the community.  A woman is there to serve a man.  A woman without a child is not ladylike.
Male:  Sex Organs: Penis Testicles  Sex Bodily Function: Impregnate	Man:  Manhood  Fatherhood  Masculinity	Accepted behaviour and practices for a man:  A man should be a husband and a father.  A little boy should play with toy cars.  A man can have multiple sexual partners.	Breadwinner / Provider  Protector  Hard Manual Labour	A man is unemotional and rational.  A man is a leader and a decision-maker.  A man needs to be served.  A man is physically strong.  A man who cries is not manly or masculine.

### 3. Gender Inequalities

The previous chapter addressed 'Gender Awareness'. Gender awareness is the ability to recognise the difference between sex and gender and to understand that gender norms and gender roles are embedded in culture, politics, religion and other social contexts. This section addresses gender inequalities and will push the discussion into **Gender Analysis**. Gender analysis is using our gender awareness to examine social situations, statuses, inequalities and circumstances by considering how women and men are impacted differently within their social contexts. This chapter will outline the different types of gender inequalities and introduce intersectionality as an approach to understanding the different degrees of inequalities, oppressions and marginalisation within societies.

#### 3.1. Gender Relations

Gender relations refer to the social relationship between women and men. Gender relations does not only include the biological relationship between women and men (reproduction), but specifically refers to the social dynamics between women and men in terms of power.<sup>10</sup> It refers to power within gender roles and responsibilities of women and men *in relation to one another*.

Gender Analysis: We acknowledge that women and men adhere to different norms and roles in a given society, however the important questions to analyse:

- Do these different gender norms and roles between women and men share equal power?
- How do gender norms and roles shape inequalities?

In order to answer these questions, we need to consider the specific context that we are working in to understand the gender relations of a specific community. However there are some general factors to consider in order to analyse gender relations: Women and

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<sup>10</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p12

men's gender roles carry different values in society, and therefore women generally do not share equal power within a community. The value of the different gender roles can be categorised as 'productive' work and 'reproductive' work.

Productive work refers to work/labour that produces goods and services for exchange in the marketplace for income (usually monetary - earnings and salaries).<sup>11</sup> Both women and men are capable of generating income in the various forms of productive work, however historically, men predominate in productive work, especially at higher levels with larger income. Examples of productive work: formal employment (doctor, CEO, manager, teacher, assistant etc.) and skilled and unskilled labour (craftsman, plumber, electrician, builder, domestic worker, etc.)

Reproductive work refers to work/labour that supports those in the productive workforce and typically does not generate income. Reproductive work includes social reproduction roles and responsibilities, such as childcare, food preparation, cleaning, caring for the sick, etc. Reproductive work is crucial for the survival of productive work, for example in order to be a successful employed manager it is important to have food, live in a clean environment and have social support for your children and other relatives. However, the main issue is that reproductive work is generally unpaid work, and therefore reproductive workers often rely on the financial support of the productive workers. It is more common for men to be productive workers and for women to become reproductive workers based on the different socialisation of women and men.

While both roles are valuable, women and men roles are not valued the same (paid and unpaid work). Therefore, the gender relations between women and men are crucial for understanding gender inequalities as their roles, responsibilities and expectations do not carry the same economic power. In addition, while women historically have put in more labour in social reproduction, men continue to hold more social power as decision makers, leaders and other authority figures. Therefore, women do not hold the same power economically and socially as men.

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<sup>11</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p13.

### 3.2. Systems of Oppression

Oppression is the unjust exercise of power that prevents opportunities and well-being of another group. For example, if a police officer uses his/her power to assault a group of people, he is using his power to oppress a group. Another example, if a leader uses his military to target minority groups and ban them from working in the marketplace, that leader is using his/her power to oppress the well-being of another group.

Systems of oppression are the structures within the greater society that allow this uneven distribution of power and permits oppression and inequalities to continue. These systems allow the perpetuation of policies and practices that disadvantage marginalised groups.

Examples of systems of oppression: Racism, Sexism, Patriarchy, Class, Politics, etc.

Systems of oppression may be enshrined in laws and policies, i.e. Apartheid was a set of policies and rules that permitted and encouraged the dominance of white Africans over black Africans. However, systems of oppression may also be enshrined in social and gender norms, i.e. some cultures groom their men to become decision makers and leaders, and women to be supportive.

A system of gender oppression is patriarchy:

- Patriarchy is a social system in which men predominantly hold more power than women (father is the head of the household, men inherit wealth, men own land, men are chiefs and leaders, etc.). Men tend to benefit from patriarchy whereas women can be disadvantaged in this system as it is arguably more difficult for women to acquire the same level of benefits as men. Therefore, 'Gender Relations' are shaped within patriarchy.
- Sexism occurs under patriarchy and is negative prejudice, stereotyping, or discrimination, typically against women, on the basis of sex.

While some families fall under matriarchy (i.e. women headed household), the wider social system is patriarchal. Our global society, national society and communal society continue to fall under patriarchy.

It is important to note that women and men can both uphold patriarchal values, for example some women believe that women are not fit to lead and that only men should work, earn an income, and make decisions. Therefore, patriarchy is not only upheld by men. Patriarchy is not automatically a system of oppression, however if men and women use patriarchy to control women's economic and social status, then it is a system of oppression.

### **3.3. Forms of Gender Inequalities**

Inequality is defined as the state of not being equal, especially in status, rights and opportunities.<sup>12</sup> It involves the uneven distribution of wealth, welfare and opportunities. *Gender* inequality refers to the unequal distribution of these status, rights, opportunities, and wealth between women and men.<sup>13</sup> Gender inequalities need to be understood within systems of patriarchy.

There are different concepts of inequalities that can be understood under gender inequalities:

- Economic Inequality
- Inequality of Legal Status
- Income Inequality
- Inequality of Opportunity
- Inequality of Outcomes

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<sup>12</sup> UN Department of Social and Economic Affairs, 'Concepts of Inequality,' 2015: [https://www.un.org/en/development/desa/policy/wess/wess\\_dev\\_issues/dsp\\_policy\\_01.pdf](https://www.un.org/en/development/desa/policy/wess/wess_dev_issues/dsp_policy_01.pdf)

<sup>13</sup> This training manual focuses on the inequalities between women and men, however gender inequalities include the statuses, rights and opportunities of the Gay, Lesbian, Bisexual, Transgender, Queer and Intersex community.

### **3.3.1. Economic Inequality**

Economic inequalities refer to unequal distribution of wealth. Economic inequality is a broad concept and the uneven distribution of wealth is determined by more specific forms of inequalities such as “inequality of legal status”, “income inequality”, “inequality of opportunity”, and “inequality of outcomes”.<sup>14</sup> Gender economic inequality specifically addresses the economic inequality between women and men, where historically women do not determine or achieve the level of wealth of men. Wealth is not limited to income, and can include assets such as land, property, vehicles, etc. Historically, gender economic inequalities for women have been determined by their lack of legal statuses, their lack of access to monetary income, their lack of opportunities, and lack of outcomes that directly benefit women.

### **3.3.2. Inequality of Legal Status**

Legal inequality addresses the (1) inequality of rights and (2) inequality of association.

Inequality of rights refers to when people are not equal before the law. Historically, women have not had the same legal rights as men, i.e. the right to vote. However, over the last century, women have been granted equal rights. Women and men are granted equal rights in the Namibian constitution. For example, during Apartheid, inequality of association negatively affected black Africans who could not acquire political power and did not have equal rights to whites. Gender inequality of association refers to the unequal political power shared between women and men in governance (state governance and traditional authorities).

Inequality of association refers to when people have unequal access to political power. Gender inequality of association means that women are not in the same positions of power as men to make decisions for themselves and the communities they are in. This is linked to the gender norm and stereotype that women should not be leaders, however

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<sup>14</sup> UN Department of Social and Economic Affairs, ‘Concepts of Inequality,’ p1.

this norm is changing as more women are recognised as leaders. For example, customary law (community and cultural law) permits women to inherit and own land in Namibia,<sup>15</sup> however in practice, some women continue to face difficulties in exercising these rights to own land. Land is linked to wealth, and if women continue to face difficulties in acquiring land based on inequalities of association, then economic inequalities between women and men cannot be addressed.

**Group Discussion:**

In your local contexts, do women have the same political power as men?

Women:

What changes would you make in your communities if you were a traditional authority?

### **3.3.3. Income Inequality**

Income inequality is the uneven distribution of income. For example, in Namibia, there is an uneven distribution of income between races due to the legacies of Apartheid. Gender income inequality is the uneven distribution of income between women and men.

It was highlighted under 'Gender Roles' and 'Gender Relations' that men earn more income on average than women based on the gender norm for men to participate in 'productive' roles that are paid, and for women to participate in social 'reproductive' roles that are generally not paid. Historically, when women have demanded for the right to work (as the right to work was not a given right over a century ago for women worldwide), the societal backlash has been the fear of the breakdown of the social reproduction values. However, the Labour Act grants the right for all Namibians to work

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<sup>15</sup> Namibia Communal Land Reform Act, Act No 5, 2002.



and receive an income, explicitly outlining that no one can be discriminated based on race, colour, sex, marital status, etc.<sup>16</sup>

It is legal for women to work and earn an income in Namibia. However, it is important to note that within the workspace, women hold less senior positions than men. In addition, when women participate in 'productive' work, women are still traditionally expected to carry out the social 'reproductive' work at home. This places them at a disadvantage as they have less time for 'productive' work.

**Group Discussion:**

It is important for participants to reflect as a group on the status of women earning an income.

- Do we agree that women should earn an income of their own?
- In the case where there is a household with a father and a mother, are two incomes per household better than one?
- Should a man assist in social reproductive roles so that women and men have equal opportunity to earn an income?

Should there be conflicting responses, create focus groups by separating the women from the men and asking each group the questions listed above. It is important to share the results as sensitively as possible.

### **3.3.4. Inequality of Opportunity**

Equality of opportunity focuses on an individual's well-being, and their freedom to make decisions and to act. <sup>17</sup> Inequalities of opportunities are based on the lack of wealth, marginalisation and prejudice (race, gender, age, and abilities). Gender inequality of opportunity is the uneven freedom and acceptance for women and men to choose the lives they wish to lead. What should be equalised is the actual opportunities of living

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<sup>16</sup> Legal Assistance Center, 'Basic Facts about Gender and the Labour Law,' 2010, p1.

<sup>17</sup> UN Department of Social and Economic Affairs, 'Concepts of Inequality,' p1.

that give people the freedom to pursue a life of their own choosing. While laws and policies provide the basis for equality of opportunity between women and men, our social norms and perceptions can continue to reduce women's access to opportunity.

In practice, equality of opportunity exists when policies compensate the individuals facing disadvantageous circumstances. More effectively, when norms and perceptions around opportunity shift. For example, universities have policies that ensure that a quota of female students are selected and filled each year in order to increase the opportunities of women. However, this needs to be supported by social norms and public opinions that strengthen how we actively encourage girls and women to choose the lives they want.

As a group, discuss the following statements. Identify which statements give or take away opportunities from women and/or men.

- If your daughter does not want to get married and start a family of her own, she is a disappointment to you.
- Your son would like to become a nurse even though this occupation is dominated by women. You urge him to apply for another career path that is more masculine.
- Your wife is the mother of your 3 children, the youngest child being only 2 years old. Your wife would like to work full time and earn an income, however you are worried that the children will be left unattended. You agree with your wife to hire a nanny and that you as the husband will help with the childcare in the evenings when you have both come home from work.
- Your wife is given a promotion at work, which requires her to travel more. You insist that she cannot take it as you will not be able to take care of the children when she is not around.

### 3.3.5. Inequality of Outcomes

Inequalities of outcomes concerned with standards and qualities of living, such as inequalities in income/wealth, education, health, and nutrition. This falls under economic inequalities however is not limited to income and consumption, but rather the quality of your well being.<sup>18</sup> For example, we all have the right to education, however we all do not have access to quality education. We all have the right to medical attention, however we all do not have access to reliable and quality health care.

Gender inequality of outcome is when an outcome in development does not benefit women, and in some cases men. Some social norms in a society can actually prevent a woman's access to resources that are supposed to be equal for men and women.<sup>19</sup> For example, the government places a clinic in your community, however it does not offer gynecological services for women and young girls. This means that women and young girls will have to travel further to central hospitals when they are pregnant. The intended outcome did not take into account the different needs of women and men.

### 3.4. How do Gender Inequalities Happen?

Gender inequalities are the result of the following various methods:<sup>20</sup>

**Marginalisation:** exclusion in processes such as decision-making. This results in women's inability to articulate their needs and interests (i.e. women continue to be marginalised in Politics).

**Discrimination:** differential treatment based on factors over which an individual has no control, e.g. sex, tribe, nationality, race, etc.

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<sup>18</sup> UN Department of Social and Economic Affairs, 'Concepts of Inequality,' p1.

<sup>19</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p15.

<sup>20</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p8.

Objectification: assignment of less than human status and treatment to women (i.e. viewing women as sexual objects).

Infantilisation: categorising women with children and/or treating women with the same status as children, i.e. having no legal decision making powers, voting rights or capacity to enter into contracts.

Dispossession: depriving someone of land, property and/or possessions through patriarchal systems of property inheritance.

Value assignment: determining a woman's value by the sex and number of children she bears (reproductive work) and men's value to provide (productive work).

Violence: physical, sexual, mental and emotional abuse, or harmful practices such as female genital mutilation to subdue female sexual urge.

Subordination: assignment of an inferior position e.g. treatment as second-class citizens.

### **3.5. Intersectionality**

A crucial approach to **gender analysis** is **intersectionality**. Intersectionality encourages a practical approach to analysing gender identity and gender relations in context of other identities.

An intersection is where two items meet, i.e. where two roads cross is called an intersection. Whether we are aware of it or not, we are all assigned more than one social identity (sex, gender, age, race, culture, class). Each identity shapes an individual's experience and opportunity. Within each identity category, there is a hierarchy where you are either advantaged or disadvantaged within a context.

Intersectionality addresses the **multiple human social identities** and **how these identities relate with one another**. Or rather, how these social identities *intersect* with one another in order to get a deeper and more qualitative understanding of the individual's experience. Furthermore, intersectionality should be understood in relation to contexts, such as time, location, social norms, etc.

When applying gender analysis, it is important to take all other social identities into account. For example, not all women experience the same degree of oppression and marginalisation. We would not consider that a white woman's experience is that same as a black woman's experience in Namibia. Another example, we would not consider all black people (race) the same in Namibia, we have to consider the different cultural groups, and the different values and expectations of women and men within those groups. Therefore, we cannot only consider their gender identities, but also how these identities intersect/relate with their racial, cultural, ability, class and religious identities.

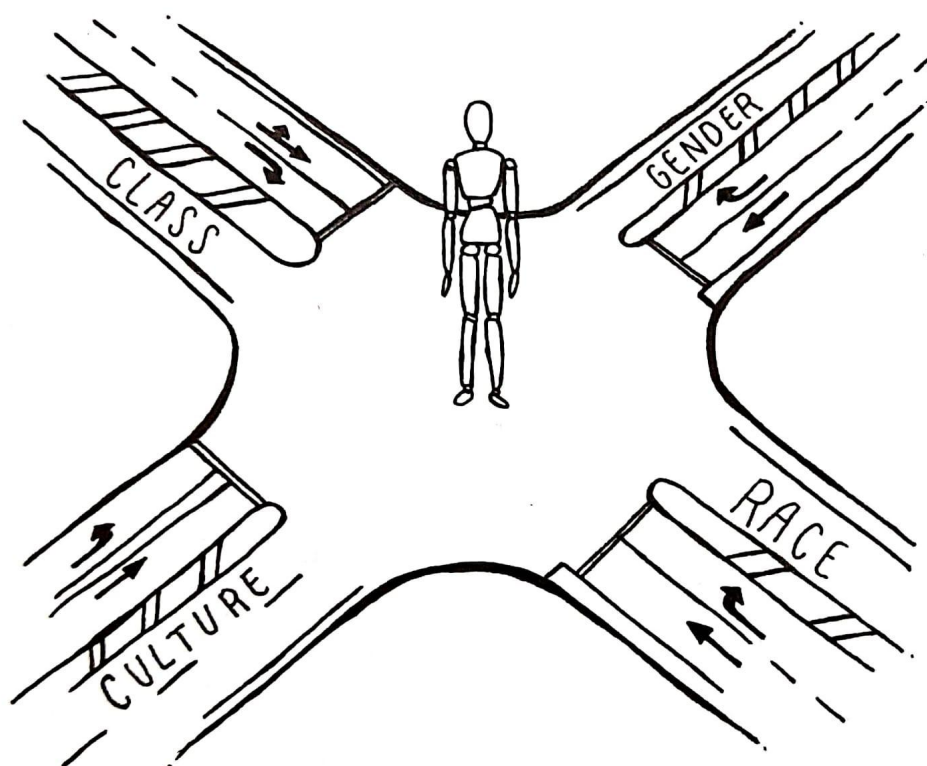


Image 3: Intersection of social identities

Different social identities:

- Race
- Gender
- Sex
- Class (including urban and rural)
- Culture
- Religion
- Nationality
- Age
- Sexual Orientation
- Language
- Ability/Disability

The question is not how many categories we identify with, rather where you are advantaged or disadvantaged socially and/or economically within each category. This will also depend on time and location. Within a specific context, your identity can either include you within social norms, or exclude you. For example, if you are African in a foreign country, you may experience more exclusion and oppression than an African living in an African country. The more marginalised statuses that an individual identifies with, the greater the oppression that individual experiences.<sup>21</sup> Because gender experiences are different and complex across societies, and these gender identities intersect with other forms of social oppressions, it is important to note that there is no 'one size fits all' when addressing inequalities.

**Individual Reflection:**

Participants are encouraged to reflect on their intersectional identity that are listed above. Anyone who feels comfortable enough to share with the group about how they perceive their intersectional identity in relation to their community is welcomed.

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<sup>21</sup> Shields, S. 'Gender: An Intersectionality Perspective,' *Sex Roles* 59, 301–311, 2008: p303.



Image 4: Intersectionality - Age, Race, Gender, Disabilities

### 3.6. Activity 4: Privilege Walk

**Purpose:** The privilege walk is a common workshop activity that demonstrates inequalities and intersectionality. This is a group activity and requires a mixture of women and men to participate in. This activity works best when there is a mixture of people from different areas, age groups and with different backgrounds. You will need a clear open spaced area with a start line and an end line. Six or more individuals should be able to stand on the start line and be able to cross to the finishing line on the other side.

**Aim:** To physically demonstrate that we all embody different social identities which can either privilege or disadvantage us. To highlight that our identities and levels of oppression are complex.

#### **Steps:**

Step 1: Participants should volunteer as they will be using their personal experiences in order to participate. The number of participants will depend on the space that is available.

Step 2: The volunteered participants will stand behind a straight line, all starting at the same starting point.

Step 3: The facilitator will read out loud the following yes/no questions (Privilege Walk Questions). The participants will reflect on the answer, if their answer is 'no' they will stay where they are standing. If the answer is yes, the participant will either have to take a step forward or a step back (depending on the question).

Step 4: Make sure participants are stepping relatively the same distance (i.e. half a meter so that no one is taking gigantic steps while someone else is taking small steps).

Step 5: After the questions are read out, your participants will be standing at different places in the open space. Place a basket, bin or box at the finishing line.

Step 6: Give each participant a scrap of paper that they can roll into a ball. Ask the participants to throw the rolled up paper ball into the bin from where they are standing.



Some will miss and some will manage to get the ball in the bin depending on where they are standing.

Step 7: Generate a group discussion afterwards, using the debriefing questions listed below (Debrief Questions).

### **Privilege Walk Questions:**

1. If you are right-handed, take one step forward.
2. If English is your first language, take one step forward.
3. If one or both of your parents have a college degree, take one step forward.
4. If you own a piece of land, take one step forward.
5. If you own a cellphone, take one step forward.
6. If you own a laptop or computer, take one step forward.
7. If you live in an area that has no network, take a step back.
8. If you do not have electricity, take a step back.
9. If you have safe accommodation, take a step forward.
10. If you have access to clean water, take a step forward.
11. If you have transport to work, take a step forward.
12. If you have to spend more than 1 hour a day getting to work and back home, take a step back.
13. If you have access to forestry resources, take a step forward.
14. If you constantly feel unsafe walking alone at night, take one step back.
15. If your household employs help as servants, gardeners, etc., take one step forward.
16. If you are able to move through the world without fear of sexual assault, take one step forward.
17. If you ever had to skip a meal or were hungry because there was not enough money to buy food, take one step back.
18. If you have a physically visible disability, take one step back.
19. If you have an invisible illness or disability, take one step back.
20. If there was ever substance abuse in your household, take one step back.

21. If you come from a single-parent household, take one step back.
22. If you live less than 30 minutes away from the hospital, take a step forward.
23. If you live in an area with crime and drug activity, take one step back.

**Debrief Questions:**

1. How did you feel being in the front of the group? In the back? In the middle?
2. For those at the front, how did it feel to throw the paper ball for the bin?
3. For those at the back, how did it feel to throw the paper ball for the bin?
4. What were some factors that you have never thought of before?
5. Which category impacted you most: identity, economic status or location?
6. Overall, did you feel privileged or disadvantaged by the questions?
7. If you broke contact with the person beside you, how did you feel at that moment?
8. How can your understanding of your privileges or marginalisations improve your existing relationships with yourself and others?



Image 5: Intersectionality

### **3.7. Activity 5: Gender Division of Labour**

**Purpose:** This exercise demonstrates the division of labour between men and women, and takes into account the intersectional experience of individuals based on culture, income, gender roles, religion, etc. This can be done as an individual exercise, however can be presented as a group exercise.

#### **Steps:**

Step 1: If this is a group activity, print the following annex for each participant.

Step 2: Each participant will reflect on their daily schedule on an average day.

Step 3: Each participant will fill out the schedule listing the activity (i.e. waking up, bathing, cooking, commuting, at work, shopping, watching TV, etc.).

Step 4: For each activity, the participants are encouraged to list descriptive categories (i.e. income generating, domestic chores, physical exercise, nourishment (food), etc.

Step 5: Collect all the sheets and ask if anyone has an issue with their tasks being read out. The sheets will be anonymous, however if a participant would not wish their sheet to be read out, they do not have to hand it in.

Step 6: Select a sheet at random from the pile and do not announce whether this is a woman or man, and do not announce the age or region either.

Step 7: Instruct the participants to guess the sex and estimate age of the candidate based on the listed activities.

Step 8: Discuss the activities which led the participants to guess the sex and age of the individual.

## Division of Labour Exercise

Sex: \_\_\_\_\_ Age: \_\_\_\_\_ Region: \_\_\_\_\_

Time:	Activity (try to be as brief as possible)	Description: income generating, labour, nourishment (food), welfare, social, entertainment, leisure (relaxing), resting, parenting, commuting (travel). <b>You can use more than one for each activity.</b>
04:00		
05:00		
06:00		
07:00		
08:00		
09:00		
10:00		
11:00		
12:00		
13:00		
14:00		
15:00		
16:00		
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### 3.8. Chapter Summary

- Inequalities are the uneven distributions and accesses to wealth, income, rights, power, opportunities and quality outcomes.
- Gender inequalities focus on the inequalities between women and men.
- Gender relations refer to the social relationship between women and men, specifically focusing on positions of power of women and men in relation to one another.
- Gender inequalities are shaped by gender norms and gender roles, where men historically have participated more in ‘productive’ work (paid) and women have historically participated more in ‘reproductive’ work (unpaid).
- In order to analyse gender inequalities, one must take other social identities into account, i.e. race, class, culture, income and other social identities that shape an individual.
- Intersectionality highlights that each individual’s level of oppression and/or privilege is complex and one cannot understand gender identity in isolation to other social identities.

Table 2: Power Relations between Gender Roles

	Productive Role	Social Reproductive Role
Woman	Historically, women were limited to productive roles such as assistants, administrators, nurses and teachers. While this has changed in the last few decades, women continue to earn less income than men on a global scale.	Historically, women have participated the most in social reproductive roles, such as child bearing, cooking, cleaning, and other domestic chores. These roles are usually unpaid. While a woman contributes more labour towards maintaining a household, she is often not the decision maker in that household, unless it is a single headed household.
Man	Historically, men have been raised to be breadwinners and participate in productive roles that are paid and generate wealth. In addition, men tend to dominate in senior positions in workplaces in comparison to women.	Historically, men have not been raised to participate in social reproductive work with some exceptions: herding the cattle, building homesteads, etc. However, they typically become heads of households and the main decision makers.

## 4. Women Empowerment: Gender Equality and Equity

In the previous chapter, we addressed gender inequalities by analysing the uneven values and opportunities we place on gender roles and gender norms. This chapter addresses approaches, frameworks and methods to solving these inequalities by empowering women.

Women's empowerment is defined as "enabling women to take an equal place with men, and to participate equally with men in the development process".<sup>22</sup> Empowerment is not simply designing development programmes for women, but including women in the planning and implementation processes of these programmes.

This chapter encourages participants to adopt a gender sensitive approach in order to address these inequalities. There is no 'one size fits all' to equalising power between women and men as gender norms and values are different in different societies and communities. By adopting a gender sensitive approach, we can shift the discussion from gender equality to gender equity, which focuses on specific basic and strategic needs of groups and not general needs.

### 4.1. Gender Sensitivity

**Gender Sensitivity** is a gender mainstreaming approach that takes gender differences into account. Gender sensitivity acknowledges the different needs and experiences of women and men, similar to gender awareness. However, its approach focuses on treatment and policies that do not perpetuate gender discrimination and gender inequality.

Another term that is commonly used is **Gender Responsive**, which means that a work plan is responding to the different needs of women and men. This includes the **Gender Responsive Budget**, which means creating a budget that is considerate of the different

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<sup>22</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p24.

needs of women and men, and not creating one general budget. Another example is **Gender Responsive Communications**, which ensures that language and media does not discriminate or marginalise either women or men. A gender sensitive approach in programmes, policies, budgets and/or organisations is identifying and responding to the needs of specific genders.<sup>23</sup>

## 4.2. Equality vs. Equity

### 4.2.1. Gender Equality

Gender equality refers to the even distribution of power, rights, opportunities and income between women and men. Gender equality is exercised through control , participation, conscientisation/awareness, access and welfare.

Table 3: Levels of Equality

Level of Equality	Description	Gender Inequality
Control	Allowing a person to make decisions about who uses the resources. This includes economic resources, political resources (representation in leadership) and time as a resource.	Women have unequal control over land, decision-making, income and have less time for productive paid work due to their social reproductive unpaid work.
Participation	This is defined as women’s equal participation with men at all levels of decision-making, policy development, planning and administration, and development projects.	Women have unequal participation in decision-making level, however have started to become the focal point in development projects.
Conscientisation (Awareness)	This concept relates to being aware of the difference between sex and gender, and to recognise that gender roles are cultural and can change.	Division of labour between women and men should be fair and both women and men should agree on it. One group should dominate the other group.

<sup>23</sup> Bunch, M. ‘Gender sensitivity checklist’ *Gender & AIDS modules*. UNAIDS., p1 [https://data.unaids.org/topics/gender/genderchecklist\\_en.pdf](https://data.unaids.org/topics/gender/genderchecklist_en.pdf)

Access	Giving a person the use of resources, i.e. land to grow crops.	Women and men have different access to different resources (including natural resources).
Welfare	Material welfare of an individual (health care, income, food supply).	Women and men both lack these basic needs, however are impacted differently.

The idea behind gender equality is not only to benefit women, but all of society. Gender equality has been identified as a tool to reduce poverty and uplift all societies as empowered and productive women contribute to the social, economic and political stabilities of societies. Equality is a fundamental right.<sup>24</sup>

**4.2.2. Gender Equity**

Equality refers to equal treatment, equity refers to fair treatment. Equity takes into account that not every group or individual has the same social, economic and political starting point. Because we all have different starting points, we all have different needs.

Think of the Privilege Walk Group Activity in the previous chapter. Based on the different experiences of the participants, some individuals were standing at the back at the end of the activity, some in the middle, and some in the front. Would it be fair to give all participants the same treatment? Or rather to give equitable treatment where those in the back receive more help than those in the front?

Gender equity acknowledges that women and men have (1) different social, economic and political starting points, and (2) different needs and experiences.

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<sup>24</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p7.



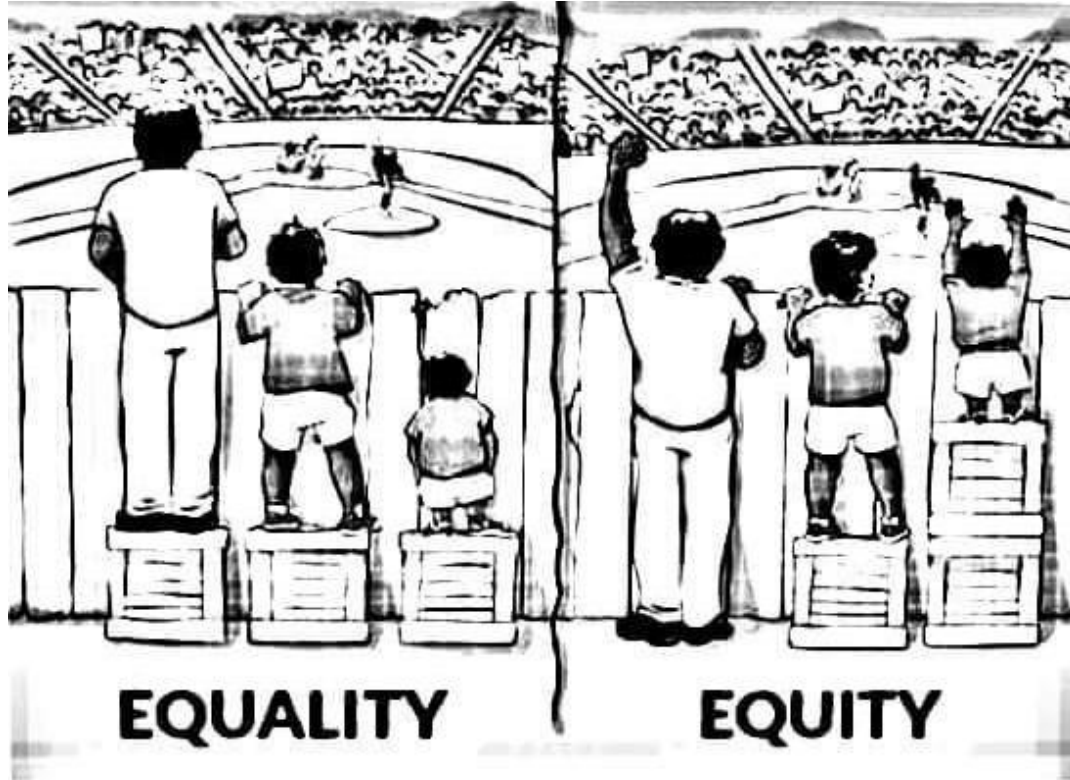


Image 6: "Interaction Institute for Social Change | Artist: Angus Maguire." 2016

In the well-known image above, we see three men trying to watch a baseball game by looking over a wooden fence. On the left side, the men are given equal treatment as they each receive the same crate to stand on to look over the fence. However, the shortest man still cannot see over the wooden fence, therefore in this case, equality is not the solution. On the right side, the crates are unevenly distributed not, but rather fairly. However, they are all given equal opportunity to see over the wooden fence through equitable distribution.

### 4.3. Gender Equality in Policies

**Gender Policies** are an essential tool for gender mainstreaming. It is important for goals of gender equality and gender equity to be present in all:

- Law,
- Acts and Policies,

- Action Plans,
- Regulation,
- Procedure,
- Administrative Action,
- Incentives,
- or voluntary practice of governments and other institutions.

Our laws and policies govern our work and outline what is permitted and what is prohibited. Since its independence, Namibia has developed numerous gender policies and promote gender equality and outlaw gender discrimination. The Namibian Constitution, as the overall governing and fundamental law, reads:

“All persons are equal before the law. No persons may be discriminated against on the grounds of sex, race, colour, ethnic origin, religion, creed or social or economic status.”<sup>25</sup>

All Namibian policies and acts have to follow through on this fundamental law of equality, however have equitable approaches:<sup>26</sup>

- **Local Authorities Act, 1996** (Act No. 23 of 1992) requires that 30% of people on every party list at local authorities level must be women.
- **Married Persons Equality Act, 1996** (Act No. 1 of 1996) eliminated the discriminatory Roman-Dutch concept of marital power applicable to civil marriage.
- **Affirmative Action (Employment) Act, 1998** (Act No. 29 of 1998) ensures that persons in designated groups enjoy equal employment opportunities at all levels of employment and are equitably represented in the workforce of a relevant employer”. Women are amongst the designated social groups targeted by the Affirmative Action Act.

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<sup>25</sup> The Republic of Namibia, *The Namibian Constitution*, Chapter 3, Article 10.

<sup>26</sup> United Nations Development Programme (UNDP), *NILALEG Gender Assessment and Action Plan*, 2019, p12-13

<https://www.met.gov.na/files/files/Annex%202%20NILALEG%20Gender%20Analysis%20and%20Action%20Plan.pdf>

- **Traditional Authorities Act, 2002** (Act no. 25 of 2000) provides for gender equality with regards to positions of leadership.
- **Communal Land Reform Act, 2002** (Act No 5 of 2002) provides for equal access to land for men and women, and importantly safeguards the rights of widows to remain on the land after the passing of their spouses.
- **National Gender Policy (2010-2020)** is the overriding instrument to ensure gender mainstreaming, women empowerment and overall gender equality in all sectors in Namibia. The National Gender Policy and the function of ensuring and coordinating gender equality are under the custodianship of the Ministry of Gender Equality and Child Welfare.
- **The Ministry of Gender Equality and Child Welfare Strategic Plan 2017 – 2022** enforces the implementation of the Gender Responsive Budgeting in response to the Cabinet Directive of 2014 that requires all government offices, ministries and agencies to ensure that budgets are gendered in different sectors.
- **National Policy on Climate Change for Namibia (2011)** and the **National Climate Change Strategy and Action Plan (2013 – 2020)** recognise the importance of considering the needs of both men and women to be mainstreamed in climate change planning. The policy, strategy and action plan require that all climate change responsive activities at local, regional and national levels should be gender sensitive.
- **National Agriculture Policy (2015)** promotes the empowerment of women in agriculture and that agricultural technologies are accessible to women.
- **Blue Print on Wealth Redistribution and Poverty Eradication** has identified gender equality and women empowerment as one of its key strategic priority areas in poverty eradication initiatives.
- **Forest Policy of 1992, the National Forestry Strategic Plan of 1996 and the Forest Act of 2001** set out to identify barriers to women’s advancement and proceed to design strategies that will bring about purposeful cooperation between women and men, in order to achieve specific forestry development objectives. These instruments further recognise that gender and economic empowerment are indispensable to welfare in the rural areas, and therefore sets out to provide

training and education in forestry, as well as employment in the public forest service for both men and women.

Group Discussion:

- Which policies guide and mandate your specific work?
- Do you know if your policies and mandates are gender sensitive and acknowledge the different needs and experiences of women and men?
- Have you read the NILALEG Gender Action Plan?

#### 4.4. Women in Development vs. Gender and Development

There are two approaches to addressing gender inequalities through development: Women in Development (WID) and Gender and Development (GAD).

- WID: This development approach focuses on women as the main participants. This approach's goal is to ensure that women are included in development.<sup>27</sup>
- GAD: This development approach advocates for a shift from focusing on women, to gender relations between men and women. This approach focuses on the social, economic, political and cultural forces that determine how women and men can best participate and benefit from a development project.

Table 4: Difference between WID and GAD:

	Women in Development	Gender and Development
The Approach:	Views women as the center of a problem.	The development of women and men.
The Focus:	Women	Women and Men
The Problem:	The exclusion of women (half of the productive resources) from the development process.	Unequal relations of power (rich/poor, women/men) that prevent equitable development.

<sup>27</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p7.

Strategies:	<ul style="list-style-type: none"> <li>● Women’s projects</li> <li>● Women’s components</li> <li>● Integrated projects</li> <li>● Increase women’s productivity</li> <li>● Increase women’s abilities.</li> <li>● Increase women’s participation</li> </ul>	<ul style="list-style-type: none"> <li>● Identify and address practical gender needs determined by men and women to improve their lives</li> <li>● Address women’s and men’s strategic gender needs</li> <li>● Address strategic interests of the poor through people-centred development.</li> </ul>
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Both approaches are aimed at gender equality and acknowledge that women have different needs to men. However, WID addresses women’s needs and GAD considers women’s and men’s needs simultaneously.

NB: The NILALEG Gender Action Plan has highlighted WID as the main approach. The Gender Action Plan aims to increase women’s participation in the programme as well as at decision making level:  
“...the project should support in terms of awareness raising of the need to continue involving women in these structures.”<sup>28</sup>

**4.5. Practical Needs vs. Strategic Needs**

We have acknowledged that women and men have different needs based on different gender experiences and gender relations. However, it is important to understand what is meant by “needs” when pursuing gender equality. Development theory has identified ‘Practical Needs’ and ‘Strategic Needs’. Both of these ‘needs’ are necessary for WID and GAD.

- **Practical Needs:** Also known as basic needs, directly relates to survival needs which impact women and men. They relate to material conditions of life, are

<sup>28</sup> UNDP, *NILALEG Gender Assessment and Action Plan*, p11

**short-term** and offer **immediate relief**, and can be met through direct material **inputs** and **access**.<sup>29</sup> While there are many practical needs that are common between women and men, such as food, shelter, clothing, water, etc., women and men also have practical needs that are specific to their gender (i.e. sanitary pads).



Image 7: WID Practical Needs - Woman receiving food

- **Strategic Needs:** ‘Strategic’ is defined as an approach that aims to achieve **long term goals**. Strategic needs focus on the social, economic and political positions of women compared to men, and the strategic need to integrate women fully. They relate to **social norms, structures and systems in societies**, such as discrimination, marginalisation, unequal gender relations, etc. which are more difficult to deal with as they involve transforming gender relations between women and men.<sup>30</sup> Strategic needs approach addresses equality of opportunity

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<sup>29</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p7.

<sup>30</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p8.

where women are in social, economic and political positions of power to pursue a life of their choosing.



Image 8: WID Strategic Needs - Woman as a landowner and able to control her own food production

Table 5: Practical Needs vs. Strategic Needs<sup>31</sup>

Practical Needs	Strategic Needs
Tend to be immediate and short-term.	Tend to be long-term.
Unique to particular women (i.e. women living in poverty).	Common to almost all women.
Relate to daily needs, food, housing, income, health, children, etc.	Relate to disadvantaged position, subordination, lack of resources and education, vulnerability to poverty and violence, etc.

<sup>31</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p8.

Easily identifiable by women.	Basis of disadvantage and potential for change not always identifiable by women.
Can be addressed by provision of specific inputs such as food, medical treatment, clinics, etc.	Can be addressed by consciousness-raising, increasing self-confidence, education, strengthening women's organisations, political mobilisation, etc.
Tends to involve women as beneficiaries and perhaps as participants.	Involves women as agents or enables women to become agents (having control of opportunities).
Can improve the condition of women's lives.	Can improve the position of women in society.
Generally does not alter traditional roles and relationships.	Can empower women and transform relationships with men.

**Group Discussion:**

Divide the group into two groups, one addressing 'Practical Needs' and the other group addressing 'Strategic Needs', followed by a wider group discussion.

Group 1: Identify the practical needs (maximum 5) of a Namibian rural woman.

Group 2: Identify the strategic needs (maximum 5) of a Namibian rural woman.

**4.6. No 'One Size Fits All' Approach**

Often, we hear the question, "what do women want?". This is not an easy question to answer as the reality is that women want many and different options and solutions depending on their situation. For example, some women want to continue with their gender roles as they find meaning and value in social reproductive roles. Therefore, she may just need assistance that can strengthen these roles, i.e. a water access point close to her home so that she does not have to walk far to collect water. Or perhaps she wants to become a land owner and have control over her wealth. Or she wants to live



with a husband where the roles and opportunities are equally shared. Equality of opportunity means that everyone is in a position to choose the life they prefer. As mentioned, there is no 'one size fits all' solution and therefore each case is unique and the best option is to engage directly with the target audience in order to construct a needs assessment.

The NILALEG Gender Action Plan:

“During the consultations with community members, people were very aware of traditional division of labour in the extraction, control and use of forest resources but there were also cases where changes were reflected. **Traditional gender roles and division of labour should not be perceived as negative but rather an advantage to up-scale the existing practices for the benefit of the community.** The project should support both activities carried out by men and women, including the marginalised people.”<sup>32</sup>

While gender roles and division of labour in the NILALEG Project will be strengthened based on its community engagement, the overall aim is also to increase women's participation and ownership over resource management.

#### 4.7. Chapter Summary

- Women's empowerment is defined as “enabling women to take an equal place with men, and to participate equally with men in the development process”.<sup>33</sup>
- Gender sensitivity is an approach that acknowledges the different needs and experiences of women and men, and focuses on treatment that does not perpetuate discrimination and marginalisation.
- Gender Equality refers to the equal status and treatment, and includes the even distribution of social, economic and political statuses and opportunities between women and men.

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<sup>32</sup> UNDP, *NILALEG Gender Assessment and Action Plan*, p12-13

<sup>33</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p24.

- Gender Equity refers to the fair treatment and distribution of social, economic and political statuses between women and men based on different needs and starting points.
- Women in Development is an approach in development that focuses on increasing the status of women.
- Gender Development is an approach in development that focuses on the participation of women and men in order to improve and equalise Gender Relations.
- Practical Needs are survival needs, such as food, water, shelter, clothes, etc.
- Strategic Needs focuses on the social, economic and political positions of an individual within society.
- “No one size fits all” approach in gender empowerment acknowledges that each solution should be unique to the problem it is trying to address within a context.

## 5. Project Development and Gender Assessment

The previous sections addressed WID and its various approaches through policies, focus on women, and the practical and strategic needs approaches. It concluded that there is no 'one size fits all' approach and therefore project indicators, targets and outcomes vary, as long as the goal is to empower women. This section addresses WID at a project level, especially focusing on gender assessment throughout a project cycle.

**Gender assessment** is the evaluation of the status of women and men in development. Gender assessment should take place throughout the entire project and its phases.

A project cycle has 4 main phases:

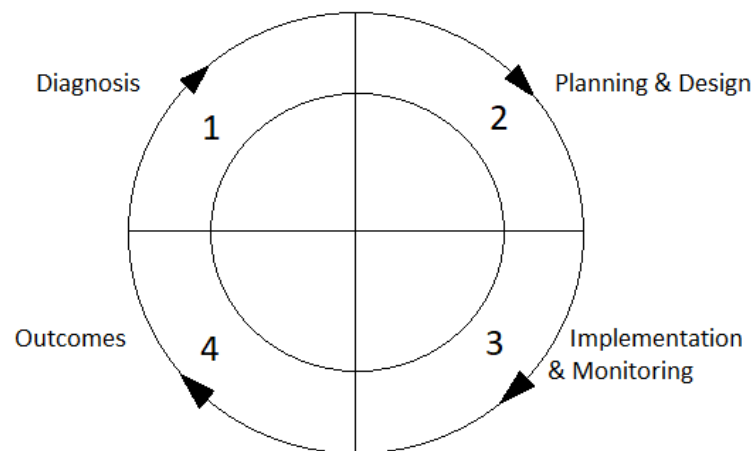


Image 9: Project Cycle

This chapter offers an overview of each project phase from (1) diagnosing a problem, (2) designing and planning a programme that addresses the problem, (3) implementation and monitoring, and (4) outcomes and evaluation where long-term impact is assessed.

## 5.1. Phase 1: Problem Diagnosis

Whether addressing practical needs or strategic needs of women, it is necessary to conduct a needs assessment in order to:

1. Identify the needs and its causes of individuals and/or communities;
2. Identify which needs to address and why;
3. Identify 'how' you will address these needs based on best practice.

A needs assessment informs your goals, i.e. which needs your programme aims to address in order to fix a problem. A needs assessment can also inform your programme planning and design, activities and intended programme outcomes.

One important component of a need's assessment is a thorough problem diagnosis:

- Identifying a problem in society;
- Understanding the causes of the problem that you wish to address;
- Conducting a needs assessment of your target audience.

For example, if you go to the doctor because you have chest pain, it is important for the doctor to diagnose what is causing the pain and how severe it is before treating you. An in-depth diagnosis of the problem will inform your doctor on what treatment is best suited for your pain and how to remove the cause. When addressing social inequalities, this same consideration is necessary so as to plan accordingly and spend resources wisely. This section addresses gender income inequality in a Problem Diagnosis example. The aim is to demonstrate the 4 steps when diagnosing a problem.

*Problem Example: Gender Income Inequality*

### **Problem Diagnosis Step 1:**

Identifying the problem: Start your problem diagnosis by identifying the problem by answering these 5 Key Questions:

1. What is the problem?
  - *The problem is that women make less income than men on average.*

2. Why is it important to address the problem?
  - *Gender income inequality contributes towards poverty cycles in society.*
3. To whom does it matter?
  - *Gender income inequality directly impacts women who do not have access to and control over income. This problem also matters to communities at large who could potentially benefit from more wealth circulating in their communities.*
4. What social, economic, and political factors shape this problem?
  - *Gender norms and gender roles shape this factor. In addition, these gender norms are intersected with wider issues of class and poverty in Namibia that continue to run along racial lines as a colonial legacy.*
5. What evidence is there that solving this problem is worth the investment?
  - *Households with 2 or more incomes stand a better chance of being uplifted out of poverty.*

### **Problem Diagnosis Step 2:**

Phrase the problem as a question: Gender Income Inequality:

- *Why do women earn less income than men in your community?*

This helps you focus on understanding the problem and its root causes.

### **Problem Diagnosis Step 3:**

Root Cause Analysis (RCA):

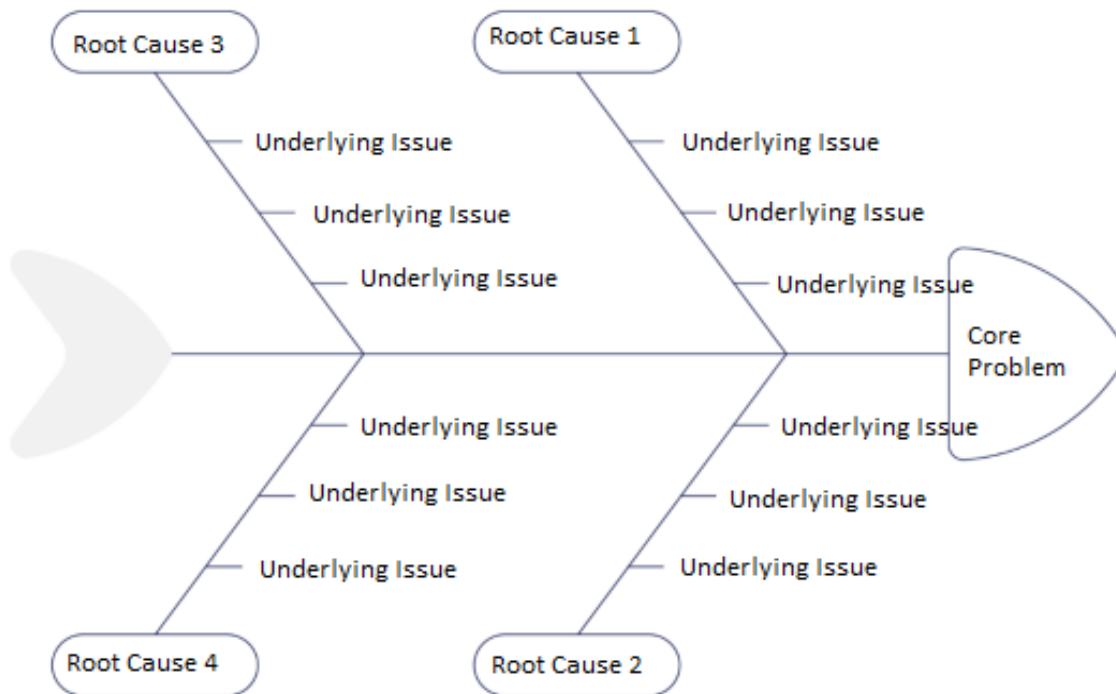
An inequality does not happen in isolation, and it often has root causes that need to be identified and understood in order to address the problem. A RCA answers the question that was outlined in Step 2 (*Why do women earn less income than men in your community*). A RCA deconstructs the identified problem into different root causes, underlying issues and any other contributing factors. The idea is to address the problem by addressing the root causes and underlying issues of an inequality. **When this step is missed, it often leads to programmes addressing the symptoms of a problem and not the underlying causes.** It is important that this analysis is done with expert stakeholders and target audience.

Definitions:

- **Core Problem:** A core problem can be a reason for inequalities, poor decisions and negative experiences.
- **Root Cause:** A root cause is an initial reason or fault of a condition. A root cause is often explored during problem solving.
- **Underlying Issues:** Underlying issues break down the root cause into more specific issues and problems to help understand the root cause.

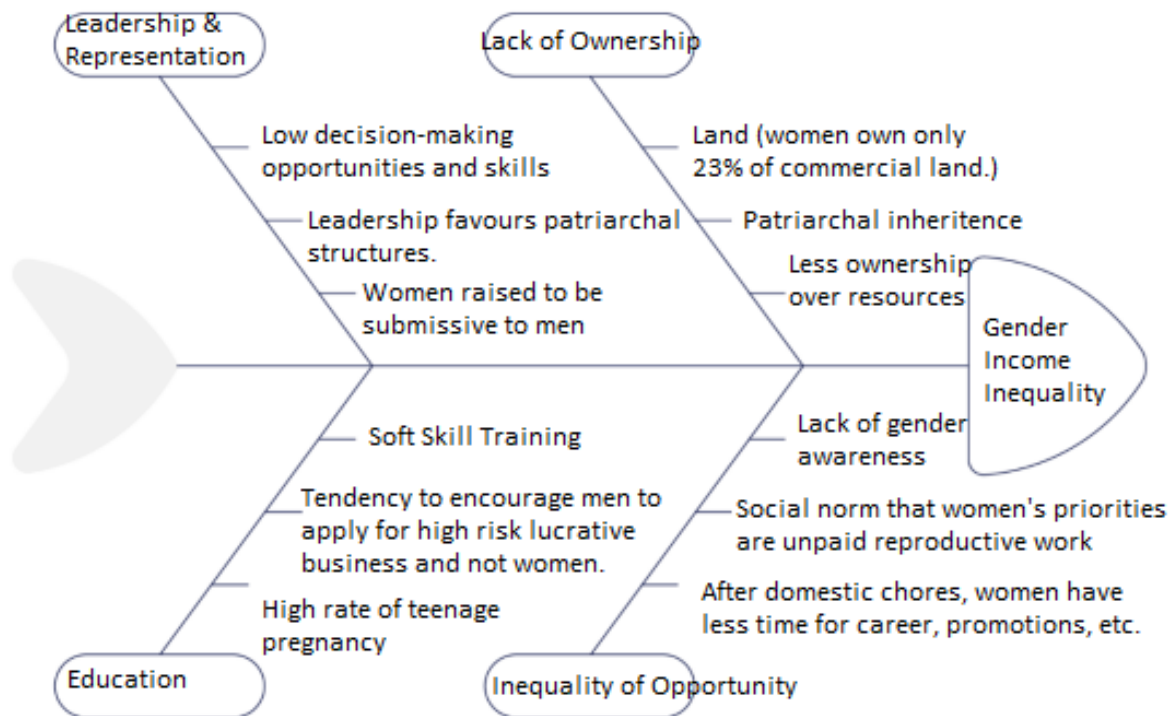
There are different templates to use when conducting a RCA, such as a web diagram, fishbone diagram, etc. This section uses a fishbone diagram in order to help stakeholders envision a core problem and its contributing factors. The identified problem is placed at the head of the fish and the root causes are placed at the end of each fish bone, which can be further broken down into underlying issues of the root cause.

Fishbone Diagram Template:



In April 2021, NILALEG consortiums and community representatives practiced a RCA on Gender Income Inequality. Below is a summary Fishbone Diagram as an example:

Fishbone Diagram: Why do women earn less income than men?



The idea is to address gender income inequality through education, access to opportunities, women in leadership and increase ownership for women. Because women have less ownership over resources, we can start to envision a programme that assists with material relief AND gender awareness in communities in order to strengthen women's opportunities. Therefore a strategic needs approach may be preferred in this case.

**Problem Diagnosis Step 4: Root Cause Analysis Follow Up Questions:**

1. Which root cause can we realistically address?
2. Which root causes are the easiest to address?
3. Which causes will make the biggest impact if addressed?

4. Would it be meaningful if only the major identified root causes were addressed, or would the non-resolution of the other root causes prevent progress?

(This helps you identify whether you should address all causes or only some, and why.)

## 5.2. Activity 6: Problem Diagnosis

**Purpose:** This group activity will focus on the problem diagnosis of a different form of gender inequality: **Women in Local Leadership Roles**. The aim is for participants to practice diagnosing and understanding the inequality of women representation in leadership roles using their understanding of chapters 2 (Gender Awareness) and 3 (Gender Inequalities and Gender Analysis), and basing it in their community social norms.

**Background:** The NILALEG Gender Action Plan: Women in Local Leadership Roles:

*“Patriarchal system in Namibia affects full participation of women in local leadership structures. During 2017, conservancies and community forestry programmes showed an average of 35% representation of women on management committees (NACSO, 2017).”<sup>34</sup>*

One of the NILALEG aims outlined in the Gender Action Plan is to “develop leadership and decision-making skills of women in leadership positions of the new Community Forests.”<sup>35</sup> However, in order to select the appropriate solution, a problem diagnosis is necessary so that our interventions can treat the causes and not only the symptoms.

### **Activity:**

In groups of 5, participants will perform a problem diagnosis of women in local leadership roles through Steps 1, 2, 3 and 4. Give each group 40 minutes to complete the task, and allow each group to present under 5 minutes each. Allow a group discussion afterwards.

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<sup>34</sup> UNDP, *NILALEG Gender Assessment and Action Plan*, p12.

<sup>35</sup> *Ibid*: p30.



**Problem that will be diagnosed:** Women do not fully participate in local leadership structures:

**STEP 1: Identifying the Problem (5 Key Questions):**

1. What is the problem?

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2. Why is it important to address the problem?

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3. To whom does it matter?

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4. What social, economic, and political factors shape this problem?

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5. What evidence is there that solving this problem is worth the investment?

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**STEP 2: Phrase the problem as a question:**

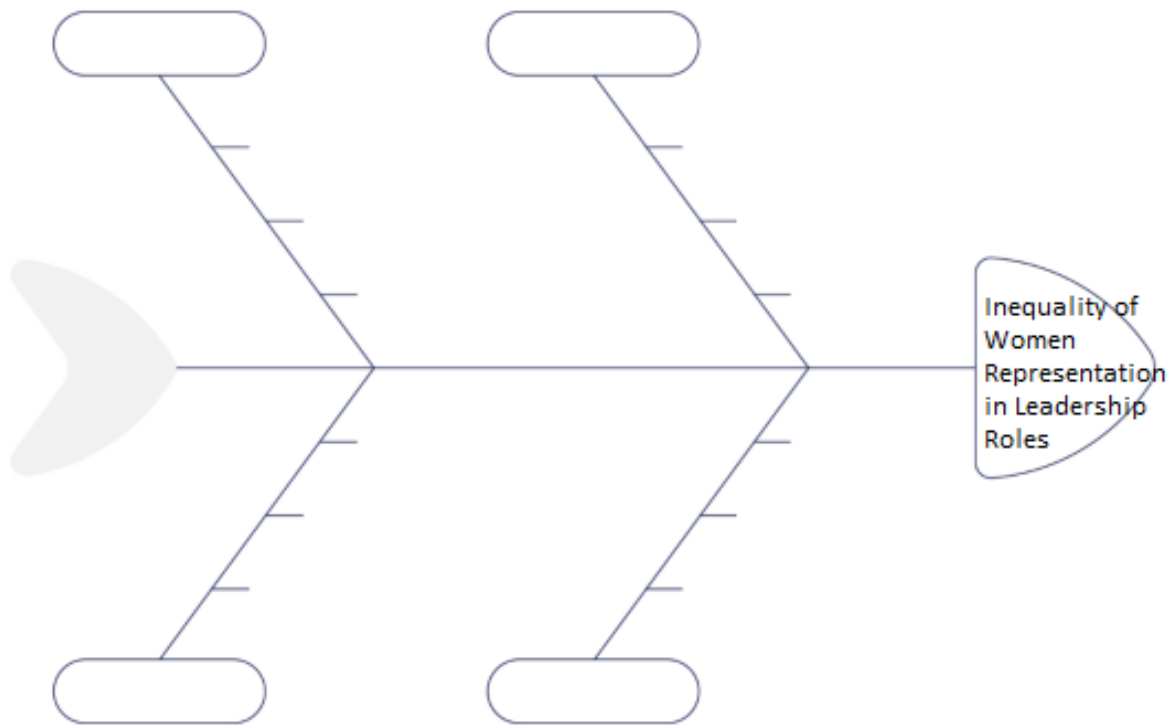
Problem: Women do not fully participate in local leadership structures:

Problem Question:

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**STEP 3: Root Cause Analysis:**



(Remember to base your root cause analysis in your own communities to make them as specific as possible).

**STEP 4: Root Cause Analysis Follow Up Questions:**

1. Which root cause can we realistically address?

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2. Which root causes are the easiest to address?

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3. Which causes will make the biggest impact if addressed?

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4. Would it be meaningful if only the major identified root causes were addressed, or would the non-resolution of the other root causes prevent progress?

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**Group Discussion:** Which root causes do you think your group can realistically address in order to increase women’s participation in leadership?

### 5.3. Phase 2: Planning and Design

#### 5.3.1. Gender Assessment Criteria

We have considered gender assessments in diagnosing a problem using gender awareness, gender sensitivity and gender analysis. Gender assessment is required in the planning and design phase of a project cycle, especially if it is a WID and/or GAD approach. The planning and design phase should envision the entire programme, from beginning to end, all components aligned to achieving a specific goal.

Table 6: Project Components and Gender

Component	Description	Gender Mainstreaming
Input	What is invested: time, staff, partners, stakeholders, technology, equipment, materials, etc.	Gender responsive budget, gender experts, gender specific equipment, gender awareness material, etc.
Activities	What is done: training, facilitation, convening, organising, workshops, procuring and delivering, building, etc.	Gender workshops, gender training, gender responsive procurement, involving women, addressing women’s needs, etc.
Outputs	What is produced: trained people, recommendations, policy change, handouts/relief, new infrastructure, new facilities, etc.	Trained women, gender sensitive handouts, gender policies, facilities that accommodate women’s needs, etc.
Outcomes	Change in capacity (short & medium-term results): awareness, skills, knowledge, representation, etc.	Gender awareness, skilled women, increased women representation, etc.
Impact	Changes in condition (long-term results): changed behaviour, changed statuses, changed	Women empowerment, decrease in GBV, gender equality, improved gender norms, etc.

The planning and design phase often includes the following steps:<sup>36</sup>

- Select and formulate project strategy, e.g. community-based, participatory, labour intensive or capital intensive, top-down or bottom up, centralised or decentralised etc.
- Structural set-up: budgets; departments; human resources, staffing and salaries; roles and responsibilities.
- Elaborate project plan: objectives, inputs, expected outputs, indicators and methods of measurement- activities.

Gender mainstreaming in the planning and design phase of a project can include:<sup>37</sup>

- Include the perspectives of women and men during the planning of the project design.
- Ensure that your strategy has no potential of excluding stakeholders on the basis of gender or age. State gender equality as a staffing policy.
- Confirm that all stakeholders have gender on their agenda.
- Consult different age and gender categories in choosing and designing project strategy.
- Gender Responsive Budget: Allocate budget lines and resources for gender and training on gender.
- Include gender responsive programming in the terms of reference of all staff.
- Objectives and outputs should indicate anticipated improvements by age and gender (see NILALEG Gender Action Plan as an example). Indicators should be gender-specific and be developed in a participatory manner to reflect age and gender perspectives.
- Activities should be planned bearing in mind the gender workload distribution and potential contributions of different gender and age categories.

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<sup>36</sup> Chege, *A curriculum for the training of trainers in gender mainstreaming*, p36.

<sup>37</sup> Ibid.

### 5.3.2. Gender Indicators

Indicators are defined as measures of progress and can be quantitative (numerical) or qualitative (descriptive). Indicators should be considered and outlined during the planning and design phase, before implementation. Programme managers will set targets for each indicator, in order to measure the success rate of the project.

Some examples of the NILALEG Gender Indicators are as follows:<sup>38</sup>

- Proportion of women and the youth that are participants in the dialogues, conferences and workshops (target: 30%).
- Proportion of women and the youth that are members of the technical working group for MEAs (target: 30%).
- Gender focal expert.
- Proportion of women that have benefited from the specialised skills-based activities of the project (target: 30%).
- Gender specific references in the management plans (all sections).
- Proportion of women that have attended the training programmes (target: 30%).
- Gender-sensitive approaches in training and workshops (inclusion of women's views).
- Number of gender-sensitive trainings and workshops (at least 3 per focal landscape).
- Proportion of women in the capacity training events (target: 30%)

(See the NILALEG Gender Action Plan for all indicators).

### 5.4. Phase 3: Implementation and Monitoring

Implementation is carrying out the activities that were designed in the previous phase. During implementation, consistent monitoring of the indicators is crucial in order to track progress.

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<sup>38</sup> UNDP, *NILALEG Gender Assessment and Action Plan*, 2020, Annex 1.

### **5.4.1. Adaptive Programme Monitoring**

Adaptive Programme Monitoring is the consistent collection of data throughout implementation in order to identify challenges as they arise and adapt the programme to accommodate these challenges.

- Data collection for effective monitoring.
- Continued learning during implementation.
- Consistent tracking of progress of the programme.
- Identifying emerging challenges.
- Adjusting to improve programme progress.
- Data can be quantitative or qualitative (or both) depending on the programme.

Closely monitoring gender indicators is important to know whether your programme is responding to the needs of women and men, whether women and men's perceptions are improving, and whether gender relations are becoming more constructive. Should your data reveal that there is less progress for women, then it is necessary to adapt your programme in a way that improves the progress for women.

### **5.4.2. Quantitative and Qualitative Data**

Indicators need to be supported by data. Data is information, facts and statistics that is collected and used for analysis.

#### **Quantitative Data**

- Measure: Numerical (Numbers)
- Methods: Quantitative data is usually collected for statistical analysis using surveys, polls or questionnaires sent across to a specific section of a population.
- Quantitative data is used to answer questions such as "How many?", "How often?", "How much?".

- Advantages: Tend to be accurate, can show percentages and are useful for statistical analysis.
- Disadvantages: Limited information and can be difficult to base decisions on. Can also be biased if you ask or phrase the question wrong.

#### Qualitative Data:

- Measure: Descriptive and Categorical (can be placed in categories)
- Methods: Qualitative data is usually collected for understanding causes and experiences. Data can be retrieved through observation, face-to-face interviews, focus group discussions, wider group discussions.
- Advantages: Good for understanding beneficiaries' experiences and perceptions, and problem causes and influences. Focuses on details.
- Disadvantages: Qualitative data can be observed but hard to evaluate unless done on a large scale (issue with capacity).

Gender indicators can be measured through quantitative and qualitative data, depending on the indicator. For example, if your aim is to increase women's roles in leadership, your quantitative data will focus on the number of women who have become leaders under your project. Qualitative data on the other hand will focus on the experiences of women in leadership. Qualitative data may reveal that while women have become leaders in their communities, perhaps they continue to play smaller roles to men in their committees, or face difficulties balancing their new role with their social domestic roles. In this case, perhaps your programme can adapt to include more gender awareness training for the committees in order to improve the participation of women in these structures, or to hold committee sessions at times that are more convenient for women to fully participate.

Steps for incorporating gender in your monitoring:<sup>39</sup>

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<sup>39</sup> Chege, "Training of Trainers in Gender Mainstreaming" p37.



- Targets should indicate intended improvements by gender and age (outlined in the planning and design phase).
- Ensure women representation in numbers and positions of staff.
- Use gender policy as reference for management decisions.
- Choose data collection methods which have scope for gender dis-aggregation of information.
- Disaggregate all data, quantitative and qualitative.
- Retrieve the women and men perceptions using focus groups and face to face interviews for in depth qualitative feedback.

### **5.5. Phase 4: Outcomes and Impact Assessment**

Outcome refers to the direct results of an intervention. During this phase, the outcomes should be evaluated in order to measure the success and impact of the programme. This phase will include the final collection of data and will ask “How well did the programme work?”

A gender assessment will want to know “How well did the programme work for women and/or men?”

Other questions to answer in a gender assessment:

- How satisfied are women by the programme?
- How satisfied are men by the programme?
- What particular feature made a difference for women?
- Were all my gender targets met?
- How will women use their new positions of power?
- What were the limitations for women?
- What were the limitations for men?
- Are the outcomes sustainable? I.e. Will women continue to be empowered after the completion of the programme?

Outcomes are the direct results (short & medium-term) of the programme activities, whereas 'Impact' refers to the social changes (long-term). Impact refers to changed behaviour, changed norms, changed perceptions, etc.

Methods for Impact Evaluation:

- Review sex-disaggregated data
- Stakeholder interviews
- Focus groups with women
- Focus groups with men
- Surveys and questionnaires
- Baseline and endline surveys with target group

## **5.6. Chapter Summary**

- Gender assessments should be done during all 4 phases of a project cycle.
- Phase 1: Problem diagnosis should include a root cause analysis with gendered considerations, followed by a gender needs assessment.
- Phase 2: Planning and design should include indicators and targets that are gender sensitive and gender specific.
- Phase 3: Implementation and monitoring should include the quantitative and qualitative data that is disaggregated by sex.
- Phase 4: Outcomes and evaluation should include the assessment of the results for women and men, and consider the long-term impact on gender relations.

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