

WOMEN EMPOWERMENT IN LOCAL GOVERNANCE: THE GENDER AND DEVELOPMENT PROGRAM IN BARANGAY BASAK SAN NICOLAS, CEBU CITY

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ABSTRACT

Good local governance connotes gender equality and women empowerment. This study focused on how local government uplifts the morale of the women constituents. Also, this study identified the gender-related concerns in the local government and the programs and projects in the local government towards women empowerment. The researcher anchors this study on the CIPP model of Daniel Stufflebeam (1983) to view and evaluate the programs developed by the local government and their decision-making process. This study employs a descriptive qualitative design and analysis of secondary data. The selected local government is Barangay Basak San Nicolas in Cebu City. The GAD programs have its essentials in providing the way to configure an integral part of policy research that will be focusing on policy shaping communities and necessitating potential political accommodation. The barangay could work hand in hand with other NGOs. There must be a cross-sectoral strategy between the GAD officers and NGOs. Building more networks could possibly help the GAD programs in the barangay.

Keywords: Gender, local governance, gender and development

INTRODUCTION

Good Local Governance cannot work if due attention is not given to gender equality and women's empowerment (Anna Tibaijuka, UN-HABITAT Undersecretary General, 2008). Gender mainstreaming, adopted at the Fourth World Conference in Beijing and captured in the resulting Beijing Declaration and Platform for Action (United Nations 1995), is a strategy that involves the mainstreaming of the gender perspective in all aspects of development. This means going beyond a focus on increasing the numbers of women in development projects to bringing gender perspectives to the fore in all aspects of development work. This requires 'assessing the implications for women and men of any planned action' in order to make their respective concerns and experiences 'an integral dimension' of the entire project cycle 'so that women and men benefit equally, and inequality is not

perpetuated. The primary goal is to achieve gender equality by transforming the mainstream'(United Nations 1997). Gender mainstreaming is not an end in itself, but a means to the goal of gender equality. As a strategy, gender mainstreaming requires attention to gender perspectives, making them visible and showing the links between gender concerns and achievement of the goals of development. Moser et al. (1995) illustrated that indicators used to assess the gender impact of programs and projects tend to measure progress in implementation rather than the actual outcomes.

During Cory Aquino's term, the first woman president, changed the dynamics within the gender equality. This time, more women from the NGO and other civil society advocates which were previously averse to working with government under the Marcos presidency were more open in joining the National Commission on the Role of Filipino Women (NCRFW). This period was notable in shifting

the direction of the NCRFW towards women and development concerns. Gender mainstreaming became the main strategy of a more vigorous NCRFW towards the goal of “making government work force (NCRFW, 2001). The first Philippine Development Plan for Women (1987-1992) was first introduced during this time which is among the first such planning documents in Asia. A landmark law, the Women in Development and Nation Building Act or RA 7192 was also passed at this time. Government’s efforts under President Fidel Ramos’ term continued and sustained the efforts of the Cory Aquino government towards gender equality. A more comprehensive planning document, the Gender Responsive Development Plan , a 30 year perspective plan was adopted committing the government to a long term and strategic integration of women’s concerns in national development plans of the government. This was followed by the adoption of a Gender and Development Budget (at least 5% of total departmental and LGU budgets) which enabled the NCRFW to monitor the implementation of GAD plans among departments. It was also during this time that two important laws on women, the Anti-Rape Law and the Anti-Sexual Harassment Law – legal advocacies that brought the NCRFW in close partnership with the women NGOs. At the international level, the NCRFW actively introduced two major advocacy agenda at the UN --- the defense of migrant women’s rights and the advocacy against trafficking of women and girls which were consistently adopted as four resolutions at the Commission on the Status of Women and the Human Rights Commission. Further confirming the leadership role of the NCRFW at the international level was the Chairpersonship of the Philippines at the Beijing Conference on Women under Dr. Patricia Licuanan, then the Chair of the Commission on the Status of Women.

During the *Estrada administration*, the NCRFW continued its gender mainstreaming approach and made important strides in regional networking through its central role in hosting the First Women Ministerial Meeting on APEC held in Manila in 1998. Despite its best efforts, the NCRFW could not maximize its advocacy role due to the credibility problem of a national leader whose respect for women was always in doubt in the public perception. Under the administration of *Gloria Macapagal-Arroyo*, a Framework Plan for Women, a slice of the Philippine Plan for Gender Development based on the Beijing Platform for Action agenda was adopted. The plan is focused on three strategic areas: the promotion, defense and protection of women's human rights; the promotion of the economic empowerment of women and the development of engendered good governance systems at the national and local levels.

One of the most critical areas of cooperation of NGOs and NCRFW has been the implementation of the GAD Budget. Although it was mainly spent on gender and development projects of the different

departments, NGOs can access this critical resource at the local through partnership projects with the provincial, city or provincial development councils or local governments (De Dios, 2001). *NCRFW believes that engendered governance is better governance and the only way this can happen is to put resources to empower women at the grassroots levels to undertake programs and projects for women.* The dynamic and active participation of women in different regional communities' contexts and the development of best practices on GAD planning and budgeting may yet become the most enduring institutionalized partnership between NGOs and the government as a whole (2001, pp. 6).

In Cebu, Dr. Rhodora Masilang-Bucoy, an Associate professor of Political Science and Development in the University of the Philippines – Cebu, gave a talk on mainstreaming gender on the tri-functions of the university. She explained about engendering curriculum, bringing the feminist discourse in the academe, and foregrounding women's voices. According to her, gender mainstreaming is a strategy to integrate women's and men's concerns and experiences into the design, implementation, monitoring and evaluation of policies, programs, and projects in all political, economic and social agenda. She stressed the importance of dealing with gender issues because “these impede the capabilities of women and men to attain their full potentials” and to ensure that both females and males will be able to “do what they need to do in order to attain a full and satisfying life.” She asserted that the Philippine Government has been committed to gender equality because of international conventions to which it is signatory like the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) (Inquirer.net, 2012).

Barangay Basak San Nicolas (BSN) is a densely populated coastal barangay located in the southern part of Cebu City, facing the island of Mactan and the islet of Kawit in Cebu Strait. It is about three (3) to five (5) kilometers from Cebu City Proper or about fifteen-minute drive from Colon (commercial area) via the Cebu South Road. It has thirty-six (36) sitios (neighborhood zones) and is bounded by barangays Mambaling, Punta Princesa, and Tisa on the North by Cebu Strait and Mambaling on the East, and Basak Pardo on the South. It is approximately three (3) to five (5) kilometers from existing dumpsite of the city located in Inayawan further South. BSN has a population of 32,000 or 5,090 families (City Health Data, 1994) about half of which are urban poor. According to its barangay captain, total 1996 population is estimated to be around 45,000.

Formerly characterized by vast rice fields, the barangay was referred to by the Cebuanos as ‘basakan’ which means rice field area or simply rice field. Before World War II, it was also referred to as San Nicolas since it was under the San Nicolas Parish of

the Roman Catholic Church. The name San Nicolas was attached to Basakan, which later was contracted into 'Basak San Nicolas' as it is presently known.

There were more females than males in the barangay in 2007 with a sex ratio of 96 males for every 100 females. The same sex ratio was recorded in 2000. Of the household population 10 years old and over, 48.2 percent were never-married while 40.2 percent were married. The remaining proportion were either widowed, divorced/separated, had common-law/live-in marital arrangement, or with no report on marital status. Females outnumbered their male counterparts in all of the categories for marital status.

Approximately 27 percent of the household population 5 years old and over had attended or completed elementary education, 32.5 percent had reached or finished high school, 12.9 percent were college undergraduates, and 14.6 percent were academic-degree holders.

Women's Action Group, whose members include many of the women leaders of BUPCC organizations, actively supports the waste management activities in BSN in terms of attending BUPCC meetings, encouraging residents to observe cleanliness, and of coordinating with BUPCC leaders who monitor the waste situation in the community.

This study focused on the specific programs/projects/activities for women in Gender and Development. Specifically, this paper aimed to answer these queries: What are the gender-related issues or concerns in the local government? What are the programs/ projects under gender and development programs in the selected local government towards women empowerment? How does the local government address the issues? Local government will provide women from the most marginalized communities with the chance to engage politically. It plays a key role in promoting greater equality and building inclusive societies (O'Connell, 2010). Decentralization has to be accompanied by mobilization and advocacy if it is to effectively establish gender equality and equity (2010:4).

LITERARY REVIEW

Women are under-represented in political office due to a lack of income, education and freedom, not to mention gender divisions of labor (capacity.org, 2010). Male-dominated leadership often lacks the political will to address gender inequality, making it a vicious circle that is difficult to break. Gender inequality in developing countries is one of the key factors hampering wealth creation, poverty reduction and the attainment of the Millennium Development Goals (*ibid*). While international policy has made some progress towards addressing gender inequality, it needs to be converted

into concrete changes on the ground, especially at the local level. In the issue of Capacity.org (2010), they look at the capacities that local governments need to address gender inequalities effectively specifically at the issue of decentralization, which increases the power of local governments and, by extension, their capacity to boost gender equality. Helen O'Connell (2010) provides a general overview of the capacities local governments have or need to effectively promote gender equality. She also explores to what extent decentralization can enhance this capacity. As long as women have not acquired a critical mass of powerful positions, male leaders need to become gender sensitive. They have to learn to understand and appreciate situations from the perspective of the opposite sex. They need to be aware of and recognize the differences, inequalities and specific needs of women and men. And they have to act on this awareness (*ibid*). Evidence of gender inequality is a powerful resource for generating gender sensitivity and essential for developing effective gender policies. So, Gender and Development Programs in the local government are essentials in promoting gender equality not only political but also economic and social aspect.

Gender Mainstreaming

Gender Mainstreaming is an organizational strategy to bring a gender perspective to all aspects of an institution's policy and activities, through building gender capacity and accountability (Baden and Reeve, 2000). The 1970s strategies of integrating women into development by establishing separate women's units or programs within state and development institutions had made slow progress by the mid- 1980s. (*See National Machineries for Women*). In light of this, the need was identified for broader institutional change if pervasive male advantage was to be challenged. Adding women-specific activities at the margin was no longer seen as sufficient. Most major development organizations and many governments have now embraced 'gender mainstreaming' as a strategy for moving towards gender equality. With a mainstreaming strategy, gender concerns are seen as important to all aspects of development; for all sectors and areas of activity, and a fundamental part of the planning process. Responsibility for the implementation of gender policy is diffused across the organizational structure, rather than concentrated in a small central unit. Such a process of mainstreaming has been seen to take one of two forms. The agenda-setting approach to mainstreaming seeks to transform the development agenda itself whilst prioritizing gender concerns.

The more politically acceptable integrationist approach brings women's and gender concerns into all the existing policies and programs, focusing on adapting institutional procedures to achieve this. In both cases, political as well as technical skills are essential to a mainstreaming strategy. Any approach to mainstreaming

requires enough resources, as well as high-level commitment and authority. A combined strategy can be particularly powerful. This involves the synergy of a catalytic central gender unit with a cross-sectoral policy oversight and monitoring role, combined with a web of gender specialists across the institution. The building of alliances both within the institution and with outside constituencies, such as women's organizations, is crucial for success. Mainstreaming tools include gender training, introducing incentive structures which reward efforts on, and the development of gender-specific operational tools such as checklists and guidelines.

Gender Needs

Certain women's interests, of a political or practical nature, related to their experience as a gendered person. Such prioritized concerns have been translated into the concept of gender needs (Moser, 1989). This identifies the way in which women's gender interests, defined by women themselves, can be satisfied in the planning process. Although needs and interests are conceptually different (Molyneux, 1998), in practice, they are closely related in the planning process. Needs, as well as interests, result from a political process of contestation and interpretation and thus should not be externally defined or seen as fixed. Practical Gender Needs (PGNs) according to Moser (1989) are the immediate needs identified by women to assist their survival in their socially accepted roles, within existing power structures. Policies to meet PGNs tend to focus on ensuring that women and their families have adequate living conditions, such as health care and food provision, access to safe water and sanitation, but also seek to ensure access to income-earning opportunities. PGNs do not directly challenge gender inequalities, even though these needs may be a direct result of women's subordinate position in society. Strategic gender needs (SGNs), are those needs identified by women that require strategies for challenging male dominance and privilege. These needs may relate to inequalities in the gender division of labor, in ownership and control of resources, in participation in decision-making, or to experiences of domestic and other sexual violence. These needs are often seen as feminist in nature as they seek to change women's status and position in society in relation to men. As such, they are more likely to be resisted than PGNs. In reality, it is difficult to distinguish so clearly between strategic and practical needs. Any policy or program may meet both sets of needs. Through collective organizing around practical gender needs, women may achieve more strategic and transformation goals. This politicization of practical gender needs is a favored entry point for NGOs and women's organizations. However, women may not always recognize or prioritize their strategic gender needs, particularly if it could threaten their immediate practical needs. At any time, gender interests may not be prioritized over women's other interests which

cut across these, such as those of class and race, so assumptions cannot be made of women's solidarity.

Gender Planning

The purpose of gender planning is to ensure gender-sensitive policy outcomes through a systematic and inclusive process. If gender policy has transformative goals, then gender planning as a process will necessarily be a political one, involving consultation with and participation of different stakeholders. There is a variety of gender planning frameworks based on differing approaches to gender analysis, each with its own planning principles and tools. For example, Caroline Moser (1993) developed a gender planning framework consisting of gender planning tools, gender planning procedures, and the components of gender planning practice. The gender planning tools include gender roles identification, gender needs assessment, and the collection of disaggregated data at the household level. The gender planning procedures involve the diagnosis of the gender problem, formulation of gender objectives, procedures for monitoring and evaluation, gender-based consultation and participation, and identification of an entry strategy. The final aspect, practice, identifies the need to institutionalize gender planning, and to operationalize this through recognized procedures. Building capacity amongst planners is necessary to ensure policy is transformed into practice with the minimum of dilution.

The social relations approach differs in its focus on power in gender relations. This approach uses an institutional framework for the analysis of gender inequalities as a tool for gender-aware planning. It recognizes that the means through which needs are met is as important as the planned ends of any intervention. The planning process is conceived as participatory and constituted by an analysis and evaluation of causes, effects, means and ends. A seven-point 'Gender audit for development interventions' supports this framework. (Kabeer and Subrahmanian, 1996). Whilst gender transformative policies are increasingly being generated, concerns are focusing on the 'misbehavior' of such policies, i.e. a tendency to slip in implementation from transformative objectives to outcomes that fail to challenge existing gender relations. It has been recognized that GAD approaches are constrained by resistance and subversion, from within both implementing organizations and targeted communities. Gender planning needs therefore to be part of an on-going process of gender mainstreaming, backed up by sufficient resources, commitment and authority. Gender planning procedures need to involve the participation of stakeholders and clear lines of accountability. At the project level, a variety of planning tools are used to operationalize gender policy, including general and sector-specific checklists and guidelines.

Gender Training

'Gender training...is a tool, a strategy, a space for reflection, a site of debate and possibly for struggle. Training is a transformative process' (Macdonald, 1994:31). Gender training is one of a range of institutional strategies used to integrate gender into the work of development co-operation agencies. Its objectives can include raising general awareness of the relevance of gender to an organization's work and skills transfer in gender analysis, gender-aware planning, program design and implementation. Gender training typically involves: group discussion and reflection on gender roles and relations; case studies of the impact of development policies and programs on gender relations; as well as role plays and simulation games which highlight gender dynamics. The trainer's, as well as the organization's, approach to gender and development influences the training approach, and hence the framework used. These vary in the degree to which they see the need for personal attitudinal and behavioral change, or focus primarily on changing organizational procedures and practices. Personal transformation tends to be a training objective for Southern NGOs/ women's organizations rather than development co-operation agencies. and the 'further reading' below. As awareness grows within an organization, so the emphasis of gender training shifts to more tailored courses to meet specific needs and demands, and to more skills-based training. Gender training was initially mainly focused at the project level, but more recently emphasis has shifted to sectoral and macro-economic policy-making. Attention has recently focused on the need to evaluate the impact of gender training. Experience suggests that training is most effective when it is part of a broader strategy of organizational change.

National Machineries for Women (NMW)

Linking NGOs and women's organizations with policy-makers in government is a key role for NMWs in the context of mainstreaming' (Oxaal, 1997:2). Agencies with a mandate for the advancement of women established within and by governments for integrating gender concerns in development policy and planning National Machineries for Women (NMWs) - whether offices, desks, or ministries – were central to the integration strategies of the 1970s (*see WID/GAD*). They expanded in numbers in the 1980s and 1990s, now being a feature of most governments. NMWs have made many positive achievements, most importantly legitimizing the place of gender issues in development planning (Goetz, 1998).

However, NMWs have often proven weak, under-resourced, vulnerable to changing political fortunes, and often ghettoized within social and welfare departments. The fact that many national machineries were established during periods of fiscal

restraint and government restructuring has made claims on resources difficult to advance. Some lessons have been learned. National machineries set up during democratic transitions (e.g. Philippines, Chile, South Africa, Uganda) have been more influential and effective, at least in part because of a political commitment to greater social equality and justice. Positive experiences also highlight the importance of broad and open processes of consultation, for example in the development of national gender policies. NMWs have therefore had varying degrees of success, and face many challenges in their ability to fulfill a catalytic role and build capacity in other ministries as well as their own. There are many constraints remaining on their effectiveness. These include lack of strong and clear mandates; underfunding and overreliance on donor funding; lack of qualified and technically skilled staff; bureaucratic resistance; inappropriate location; lack of political autonomy; and often lack of political support from national political leadership.

The 1990s have seen a shift towards new strategies for NMWs of institutionalizing or 'mainstreaming' gender through advocacy and policy oversight work across all sectors, ministries and departments. Strategies include: lobbying for gender in national development plans; setting up of focal points in other ministries; gender training at all levels; guidelines and checklists to assist planning and evaluation; and building strategic alliances with NGOs and other women's organizations.

Social Justice

Fairness and equity as a right for *all* in the outcomes of development, through processes of social transformation the idea of 'social justice' as the outcome of struggles against social inequalities implies change towards a more 'fair' society. This requires strategies to redress past injustices, violation of rights or persistent economic and social inequalities. Social movements such as the women's, worker's, and human rights movements, have fought against perceived social injustices from a variety of entry points. Such movements have also challenged the ideologies and prejudices that legitimate social inequalities, in order to mobilize people for change.

There are varying conceptions of 'justice'. Common to them is a formal idea of justice - the idea that inequalities of distribution must be justified by an impartial and rational assessment of 'relevant' differences between the people involved. One key theory of justice, based on Rawls' ideas, translates this into the idea of 'justice as fairness' with its equity overtones and need for redistributive strategies. Other thinking, derived from welfare economics, focuses on more 'efficiency' ideas of maximizing overall utility or welfare, such that no one can be made better off without someone else being worse off. In development, thinking

a ‘capability’ perspective of justice is common, based on the work of Amartya Sen, i.e. the idea that people should have the capabilities to survive and function and the freedom to pursue well-being. This requires both aggregative and redistributive considerations. Mainstream poverty debates have tended to focus on meeting the basic needs of poor people and maximizing their opportunities, rather than seeing poverty as an issue of social inequality or injustice. More radical perspectives, often adopted by NGOs, do see poverty as an issue of injustice and focus on organizing and building capacity for the assertion of rights by the marginalized. Strategies towards social justice have often overlooked the specific gender injustice or discrimination, as well as wider social injustices, faced by women. The women’s movement has been working to ensure that efforts to address injustice, through human rights measures, or economic and social policies, are informed by an understanding of gender inequalities.

WID, WAD, and GAD

The Women in Development (WID) approach calls for greater attention to women in development policy and practice, and emphasizes the need to integrate them into the development process. The WID perspective evolved in the early 1970s from a ‘liberal’ feminist framework and was particularly influential in North America. It was a reaction to women perceived as passive beneficiaries of development. It marked an important corrective, highlighting the fact that women need to be integrated into development processes as active agents if efficient and effective development is to be achieved. Women’s significant productive contribution was made visible, although their reproductive role was downplayed. Women’s subordination was seen in terms of their exclusion from the market sphere, and limited access to and control over resources. Programs informed by a WID approach addressed women’s practical needs by, for example, creating employment and income-generating opportunities, improving access to credit and to education. Women’s ‘problem’ was therefore diagnosed as insufficient participation in a benign development process, through an oversight on behalf of policymakers (Kabeer, and Subrahmanian, 1996, Miller and Razavi, 1995, Moser, 1993, Young, 1993).

The Women in Development (WID) approach emerged. Appropriate technology is made available for women, income generating projects are developed especially for women, and researchers and policy makers try to find ways and means to integrate women into development. As these are special women’s projects there was, and still is, a tendency to lower standards. For example, what is judged to be a reasonable income for women is notably lower than what is considered for men. Women’s income is considered supplementary to men’s. Projects are usually planned to be small scale

and on a minimum budget, indicators of success are not developed, etc. What is forgotten is that women are already an integral part of development and play a very important role. They do not need to be integrated. Rather their contribution needs to be acknowledged, and certain inequalities need to be questioned (Zwart, 1992).

WAD (Women and Development) approach originated in the second half of the 1970s. This perspective emphasizes the economic role played by women both inside and outside the home and considers these activities essential for the survival of the family unit. It tends to analyze women as a homogeneous group, taking little notice of important differences of class, race or ethnicity. Rathgeber (1990) says that even though the WAD perspective offers a more critical view of women’s position than does the WID perspective, it also falls short. This is because ‘it fails to undertake a full-scale analysis of the relationship between patriarchy, differing modes of production, and women’s subordination and oppression (1990:493). Most people do not recognize the difference between the WID and the WAD approach, and we will also not explore the differences here, as these differences are most academic. The WAD approach is merely a refined and more critical version of the WID concept. Both the WID and WAD perspectives do not address the underlying problems of class and gender inequality (Zwart, 1992).

GAD (Gender and Development) approaches generally aim to meet both women’s practical gender needs and more strategic gender needs (see *Gender Needs*), by challenging existing divisions of labor or power relations. Although WID and GAD perspectives are theoretically distinct, in practice it is less clear, with a program possibly involving elements of both. Whilst many development agencies are now committed to a gender approach, in practice, the primary institutional perspective remains as WID and associated ‘antipoverty’ and ‘efficiency’ policies. There is often a slippage between GAD policy rhetoric and a WID reality where ‘gender’ is mistakenly interpreted as ‘women’ (Kabeer, and Subrahmanian, 1996, Miller and Razavi, 1995, Moser, 1993, Young, 1993).

This school of thought argues that the basis of the social assignment of gender roles that contribute to the exploitation of women (and men) must first be questioned. As Rathgeber (1990:494) describes: “GAD is not concerned with women per se but with the social construction of gender and the assignment of specific roles, responsibilities, and expectations of women and men. In contrast to the emphasis on exclusively female solidarity that is highly prized by radical feminists, the GAD approach welcomes the potential contribution of men who share a concern for issues of equity and social justice”.

In the GAD approach, women are seen as

'agents for change, rather than passive recipients of development assistance' (Rathgeber, 1990:494).

Gender is used to describe culturally and socially determined characteristics, sex to refer to those characteristics which are biologically determined. By realizing that gender is culturally determined we should know that what we have created, we can also change, perhaps slowly and with struggle and pain. Organizations, programs and projects which follow the GAD approach not only question and examine the sexual division of labor but also the sexual division of responsibility. The GAD approach is committed to issues of equity. The following clearly shows what is meant by equity:

'A fox and a stork may be given equal opportunity to eat from a dish. Who gets most depends on whether the dish is wide and shallow to suit the fox, or deep and narrow to suit the stork. For equitable impact, each would have to eat a share of the food from its own dish' (CCIC, 1991:110).

The GAD approach has often been synonymous with the autonomy view (as opposed to the above mentioned integration view), which looks beyond the functions of women and men in society, to examine the relations between them, the impact of these relations on development, and the forces that both perpetuate and change these relations. The GAD approach can be put more simply as an approach which questions traditional views of gender roles and responsibilities and then tries to develop strategies which in the end lead to empowerment. In the GAD approach women are seen as 'agents for change, rather than passive recipients of development assistance' (Rathgeber, 1990:494).

Many people have said that the GAD approach has been 'invented' to talk about women's issues under a new terminology. In a workshop recently, participants almost walked out when they discovered that women's issues were being discussed (Zwart, 1992). They said that if they had known that women's issues would be on the agenda that they would have never come! It is indeed seen as much 'safer' to talk about gender issues than to talk about women's issues, but if people do not understand the issues which are being discussed, a different term will not help much either. The struggle for women's emancipation is much more than using the right terminology, or adding a woman to a project or program (1992: 16-21).

Gender Reforms from Congress

Through the initiative of the first sectoral representative of women in Congress, Republic Act 6949 declared March 8 as a special working holiday, in consonance with International Women's Day. The Philippines celebrates March as women's month. Assistance to mothers was provided by RA 6972 which established a day care center in every barangay. RA 8505

called for the establishment in every province and city a crisis center for the care and safety of rape survivors.

Protection to women workers was given during the early part of the Republic; RA 679 laid down rules for the employment of women and minors; these were expanded by RA 6237 and RA 6725. RA 1584 granted maternity leave privileges to women working in the government. In 1960, The Bureau of Women and Minors was established in the Department of Labor. Women in the micro and cottage industries were provided protection by RA 7882. A law exists which prohibits lesser compensation for women as against male employees for work of equal value; RA 7655 also prohibits favoring of male employees with respect to promotion, training, study, and scholarship opportunities. The most comprehensive law on women is the so-called Roco-Rasul bill (named after its sponsors, then Representative Raul Roco and Senator Santanina Rasul) the Woman in Development and Nation-Building Act (RA 7192). On the economic aspect, it provides equal rights to wives entering into contract and loan agreements. It opened military schools to women as well as the police academies. Furthermore, it allowed women equal access to social and cultural clubs. Passed in 1991, the law led to the acceptance of the first batch of women into the Philippine Military Academy, and the increase in the number of women in the police service. Moreover, with the implementation of the act, borrowing for livelihood assistance became easier for women, who can now obtain credit on their own. There is now a pending bill in Congress, which calls for gender balance in policy and decision-making government positions, elective or appointive, sponsored by Rep. Loretta Ann Rosales (Panaw, April-July 2003).

The Women in Development and Nation Building Act also provided that a percentage of foreign assistance be earmarked for programs for women. This was followed through in the General Appropriations Act (GAA) which, in 1995, set aside 5% of funds for gender and development (GAD) projects. Recently, the Department of the Interior and Local Government (DILG) and the Department of Budget and Management (DBM) issued a joint memorandum circular requiring local government units to also set aside funds for GAD projects. However, the mandatory requirement is only 5% of the local government's development fund, which is only 20% of its IRA (Internal Revenue Allotment). There are many more laws and policies affecting women, but these are the most significant. Within these parameters, however, creative agency heads and local chief executives have come up with their own programs on GAD.

Other local government units have followed. The first cities to establish gender offices are Davao in Mindanao, Angeles in Luzon, and Bacolod in the Visayas. Probably the first municipality to do so is

Balayan, Batangas, which has won a Galing Pook (good local unit) award for its integrated gender sensitive health program. In northern Luzon, Mayor Mary Jane Ortega has an active gender program. In Metro Manila, Quezon City and Marikina are the first to establish offices for GAD, with Quezon City establishing its Gender Resource and Development Office in 2001 and Marikina its Women's Council in 2002. With the creation of its GAD Office under the Office of Mayor Feliciano Belmonte, Jr., there is also a corresponding GAD Council which maps out projects for women (Palma, RWS, 2002). For its part, Marikina City under Mayor Marides Fernando is hosting an international conference of women mayors late this month. Davao City and Misamis Occidental province have GAD Codes. These are models used for similar efforts in other local government units. Without formal offices established for gender concerns, many mayors have initiated or supported gender programs. For instance, Mayor Betty Verzola of Kalinga uses 5% of her internal revenue allotments (IRA) to support a livelihood program to further develop the weaving skills of women in the community. Quezon City has established a Grameen type banking where its indigent women can avail of livelihood loans without collateral from a Bulacan rural bank (Almario-Zabat, 2003); they borrow through their cooperative. A study has shown the success of this program, where payment of loans is almost 100% and families have been assisted in small entrepreneurial projects. In Sta. Maria, Bulacan where NGOs are active, then Mayor Reyolina Nicolas (now Congresswoman) count on the women as partners of the municipal government in many projects.

Among women mayors and Barangay captains, health and family concerns seem to be priority programs. Some women Mayors have won awards for their health service; among these is movie actress-Mayor Vilma Santos Recto of Lipa City. Two women barangay captains in Quezon City have been enthusiastically sponsoring awareness workshops on violence against women, where the policewomen's desk officers and prosecutors tell women residents of incidence of violence and how they can bring cases against perpetrators. In another Quezon City barangay, the captain has added three day care centers to one existing which is co-funded by the City government; her three centers are fully funded by the village. Two Quezon City barangays have healing centers for survivors of violence in intimate relationships. A pioneering work is night care for children of working mothers, piloted in Taytay, Rizal, and an industrial area where women work in night shifts. The national government's Department of Social Welfare and Development (DSWD), its local counterpart, the municipal government of Taytay, the Catholic and Protestant churches in the town, and the factory management organization combined efforts to provide the service. Mothers who are off work some nights volunteer their services to assist

the caregivers (Review of Women's Studies, 2002).

Theoretical Framework

Program Evaluation Theory – CIPP Model

The study used the Program Evaluation Theory (PET) of Daniel Stufflebeam (1983). He views evaluation as an integral part of policy research focused on policy that is shaping communities and necessitating potential political accommodation (Alkin, 2004).

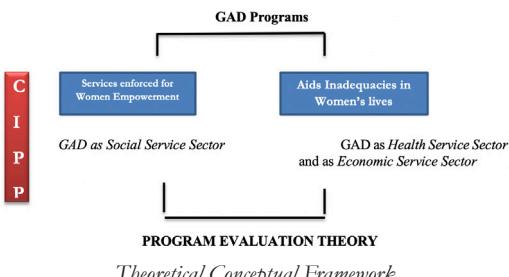
The said theory evaluates programs developed by the government that will ensure the beneficiaries or government agencies that is being assessed. PET scrutinized the result of the programs that are being put into practice based on statements of its beneficiaries and analysis of secondary data.

CIPP (Context, Input, Process, and Product) model was developed by Stufflebeam in 1960s to evaluate the decision-making process of a certain agency that is being assessed. It is a model that utilizes four types of evaluation: context, input, process, and product. Stufflebeam describes the CIPP model of evaluation as a cyclical process.

CIPP analyzes data to determine goals, priorities and objectives. It aims to provide an analytic and rational basis for program decision-making based on a cycle of planning, structuring, implementing and reviewing and revising decisions. For example, to be able to obtain a certain goal, examination of existing objectives of the program might be needed. It involves steps and resources to meet the goals and objectives and might also include identifying successful external programs and materials as well as information. This process of evaluation deals with information about how the program is implemented. By using the program, evaluators learn such things as how well it is following the plans and guidelines, and budgeting problems.

CIPP evaluation model is recommended as a framework to systematically guide the conception, design, implementation and assessment of service-learning projects. It provides feedback and judgment of the project's effectiveness for continuous improvement.

This theory used in the study because of the domain created by the proponent, which is "CIPP model". Through this model, it was able to examine thoroughly the implementation and results of GAD program in the local government to its beneficiaries. Thus, gave a more rational explanation that will benefit the said program for gender equality specifically in Cebu City.



METHODOLOGY

The current study approached the subject matter qualitatively to describe the evaluation of Gender and Development Program in Barangay Basak San Nicolas, Cebu City. The data gathering used a descriptive method through in-depth Interview and Analysis of Secondary Data. The participants were the 2 officers in the program, random women constituents and 2 government officials implementing the Gender and Development.

A descriptive method was helpful in recording the answers to the interview sessions done either individually or through a *focused group discussion (FGD)*. The said technique is an ideal way of eliciting information from specific population subgroups (Bender and Ewbank, 1994). Moreover, the researcher deemed significant the conduct of personal interviews as well as FGDs for during these sessions of personal encounters; the researcher can adjust the method of questioning and can give follow-up questions for verification purposes. At the same time the researcher can establish rapport with the respondents for the validity of the responses to be ascertained.

This can help in identifying the problems and limitations of the said program and its policies imposed by the local government unit with regard to the benefits of the recipient of the program and provide proper implementation and facilitation of the said program. The data gathered help the researcher to identify the indicators that was used to evaluate the program in the said Barangay. These data are policies, programs, annual plan implemented by the Local Government Unit, verbal data from beneficiaries and officials, labor statistics, and annual accomplishment reports of the said program.

The general objective of this paper is to look into the implementation of GAD Program in the barangay particularly towards women empowerment using CIPP Model or "Context, Input, Process, and Product". In order to achieve our objective as well as our purpose, we developed a thematic strategy of analysis consisting of open, axial and selective coding.

The researchers secured the anonymity of the participants and assured that the study will solely be for academic purpose only.

RESULTS AND ANALYSIS

Services enforced by the Gender and Development Programs for Women Empowerment

GAD as a Social Service Sector for Women

International Women's Day is the result of the organizing women's activities in the early 20th century in New York City in their response to low wages, lack of protective legislation and poor working conditions. During the demonstration, a tragic happened on March 25, which took the lives of 140 women (PCW, 2014). In 1917, UN recognized the IWD to commemorate women's contribution to all society and promote gender equality (Ibid). The local government celebrates with the annual celebration for women every March to strengthen the women's bond in the organization. In this celebration, they organized activities and consolidate gains. Their target is to increase participation of women and men in the celebration of women's month. In March 2014, Barangay Basak San Nicolas, together with other barangays, celebrated the IWD. There are only 50 participants from the barangay who attended the celebration.

One of the constituents in the barangay who joined said, *"We had fun (laughs). Before the celebration, it started with a mass. It is really good to see other women from the other barangays who joined. It is always good to see new faces and celebrate with other women most especially we know that it is OUR month."*

There were only few participants attended the said event although the members of GAD announced about the celebration. One of the constituents said, *"I wasn't able to come because I have to attend my children. My children are studying."* Another constituent said, *"I didn't know that there is such event."*

The testimonials of the constituents show their lack of awareness and lack of participation on the activities in the barangay because they are attending different event which is more important than the IWD celebration. Perhaps, the officers of GAD should announce to the women constituents their monthly activities. The researcher found out that there was no posted activities on their calendar even there are activities being planned and were about to be implemented. One constituent said, *"I am not aware of the programs or projects of GAD. All I know is there is GAD program in the barangay. And one time I went to the barangay, there were no projects and programs written on the calendar board regarding GAD projects."* Further, the GAD officers must conduct training seminars to the women constituents regarding their monthly activities or do house to house integration.

Another social service from GAD is the Women and Children Shelter Program which is rooted

from RA 9262 or otherwise known as Anti-Violence Against Women and their Children Act. This is implemented the Cebu City proper and it collaborated with the location of the study since the present Mayor is a relative to the Barangay Chairman. This program is for the Violence Against Women and Children (VAWC) victims who were trafficked and prostituted women. According to the statements interviewed by the officers to the victims, women victims of violence do not have enough money to sue the perpetrators to court.

The Anti-Violence Against Women and Their Children Act (RA 9262) seeks to address the prevalence of violence against women and children, abuses on women and their children by their partners like husband or ex-husband, live-in partner or ex-live-in partner, boyfriend/ girlfriend or ex-boyfriend/ ex-girlfriend, and dating partner or ex-dating partner. This also refers to "any act or a series of acts committed by any person against a woman who is his wife, former wife, or against a woman with whom the person has or had a sexual or dating relationship, or with whom he has a common child, or against her child whether legitimate or illegitimate, within or without the family abode, which result in or is likely to result in physical, sexual, psychological harm or suffering, or economic abuse including threats of such acts, battery, assault, coercion, harassment or arbitrary deprivation of liberty.

In the barangay, so far, this year, they were able to help two (2) victims. The victims had the same case, which is being battered by their husband. The specific details for the said case was held confidential so the researcher only got a little information from the interview. But according to the report, last 2013 there were 46 VAWC victims provided with temporary shelter and residential care. Legal and financial assistance provided to 11 VAWC victims. Forty-three VAWC victims were counseled and they assisted 20 clients in court hearings, and livelihood assistance were provided to 2 trafficked victims.

Although this program from GAD was implemented by the City Government, through relationships by the leaders of the two LGUs, the barangay had done its role and had contributed a significant service to those victims. One of the gender needs had achieved by the barangay, which is protection of women.

Due to lack of awareness of would be couples on family life, the barangay assisted marriage counseling and court referrals. The barangay allotted one-week counseling for the would-be couples and for the live-in partners. They hired counselors for the said project. They expected an increased parenting capability of couples. Speaking of parenting capabilities, women constituents in the barangay joined the development program for Single Mothers Orientation held by the city government.

Republic Act 8972 or otherwise known as Solo Parent Act of 2000, Article 1, Sec. 3 states that these Rules shall be liberally construed in favor of the solo parent and applied in accordance with and in furtherance of the policy and objectives of the law. In October 2013, Chiz Escudero said that further benefits and support on top of what is already provided in Republic Act 8972 (Solo Parents Welfare Act of 2000) should be given to solo parents to lessen the burden of raising children alone and to ensure that their children are given the opportunity for a better future (Senate, 2013). He added that, *"There are already benefits provided for by RA 8972 but we take into account the challenges of economic realities single parents face. But this proposal does not discount either the effects it may entail to businesses, employment and other economic activities."*

In the orientation, solo parents or single mothers, were already aware of their rights. They can now avail programs and services offered to them such as having flexible work schedule, not to be discriminated at work wherein no employer shall discriminate against any solo parent, another benefits are parental leave as long as he/she is in service for one year and has presented a Solo Parent Identification Card. In totality, there were 500 single mothers who attended the orientation who came from different barangays in Cebu City and only 35 belong to the study area. One of the constituents who attended said, *"I just knew about that law. I have no idea that a solo parent like me has benefits although I never tried being discriminated by my employer. But before you get to enjoy the services and benefits, you have to comply with the requirements mandated which I think it is very tedious for me."*

Last activity instituted under GAD program in the barangay for women empowerment was the Development Program of Elderly Women. This is because of the vanishing values of the youths were elderly are no longer given the importance. The members of the family abuse senior citizens – they are the caregivers of their grandchildren despite their old age. As a result, there was an RA 9994 orientation, which is the Expanded Senior Citizens Act of 2010. In their orientation, senior citizens were trained how-to feel-good staying at age 65, how to adopt healthy lifestyle, and how to have proper nutrition for the people like them.

Not all constituents in the barangay know the programs/projects / activities in GAD. Even the GAD per se other women had no idea about the GAD program in the barangay. One of the constituents was randomly asked about the current projects of GAD in barangay then she answered, *"What's that? I have no idea about GAD (laughs)."* Although there are significant programs and activities that the Barangay has produced, the people are still not aware of the news. People chose not to be aware of the programs because they need to attend matters that are more important.

GAD aids the inadequacies in women's lives

GAD as Health Service Sector

According to Fe Israel, the focal person of GAD program in Barangay Basak San Nicolas, the health of the constituents in the barangay is one of the important aspects that they focus on especially there are informal settlements in the barangay. Barangay Basak San Nicolas is one of the barangays in a highly urbanized independent city, which is Cebu City. Many people from rural areas migrated to urban for better opportunities (Awil, 2012; Domaboc, 2010). As a result, number of families added to the population in the barangay and it affects mainly to the health to the children and women particularly pregnant and lactating women. Through this issue, Food and Nutrition Program aimed to help the children and pregnant women in the barangay. Israel stressed out that, "*this is the best way we can do to our beloved constituents especially to the pregnant women who have no money especially in maintaining their good health during their pregnancy. Through Food and Nutrition Program of GAD in the barangay, at least we could help them to having a healthy pregnancy.*"

The Food and Nutrition program is also a program in the city government. This is another program that the barangay collaborates with the city government perhaps the supplies of vitamins and other health-related supplies cannot be shouldered all by the barangay. The result of the said program showed that it increased awareness on proper nutrition and health practices and decrease in incidence of malnutrition. Regular monthly meeting of the barangay nutrition scholar, seminar-training conducted or attended by BSN, year-end evaluation activity, and house visitation to the pregnant women are the performance indicators of the barangay.

In lieu with this, Phil health Program for Indigent Families was also in line to decrease morbidity of women due to pregnancy. The qualification of this program are the persons who have no visible means of income, or whose income is insufficient for family subsistence, as identified by the Department of Social Welfare and Development (DSWD), based on specific criteria. All indigents identified by the DSWD under the National Household Targeting System (NHTS) for Poverty Reduction and other such acceptable methods, shall automatically be enrolled and covered under the Program. The female spouse of the families identified by DSWD may be designated as the primary member of the Program (philhealth.gov.ph).

GAD as Economic Service Sector

According to Israel, "*in GAD, we also help families who are in need especially those single mothers or women whose husbands do not have enough income to support their family.*" She added, '*Most of the issue raised by the women constituents is that they have lack of capital because women here are street smart. You will just give them money and*

they will create a business even how small the amount is."

Cebu City released their GAD plan for the year 2013 for economic services. The issue raised were lack of capital, lack of gainful employment, lack of opportunity to participate in economic activity. Israel said that the barangay is currently working with the city government for livelihood training seminars for women. Women's higher labor force participation and employment rates have been associated with better educational achievements and rising female/male earnings ratios, but empirical evidence that attributes improvements in female-male pay ratios to employment in export-oriented industries is not available (Dollar & Gatti 1999; Joeckes 1995 in Dejardin, 2008). According to its Spring 1994 newsletter: "The Center intends to provide opportunities for factory women and family subcontractors to reform the male-dominated workers' union, and to develop women workers' union and workers' movements through the promotion of feminism".

The researcher witnessed the economic activities of women in some part of the barangay. Some are doing crafts, some are selling viands and some are doing buy and sell. But these women got their capital from other sources. One constituent said, "*I got my capital from an Indian guy (laughs). I don't know where to get a capital for my business.*"

Women are usually disadvantaged in terms of power and material and status rewards (Acker, 1990; Moghadam, 1999). Women workers make up the overwhelming majority of the workforces of labor-intensive, export industries in developing countries, dominate the international migration of care services workers, and tend to be concentrated in the most vulnerable jobs of global production systems (Dejardin, 2008). Women have the potential to change their own economic status, as well as that of the communities and countries in which they live. Yet more often than not, women's economic contributions go unrecognized, their work undervalued and their promise unmet (ICRW, 2010). Women's economic empowerment is somewhat advancing women's human rights because of their capacity of bringing economic change for themselves (ibid). ICRW research has found that technology helps women increase their productivity as well as launch income-generating pursuits and entrepreneurial ventures. Those kinds of outcomes empower women to become stronger leaders and to more effectively contribute financially to their families, communities and countries. Investing in women's economic empowerment sets a direct path towards gender equality, poverty eradication and inclusive economic growth. Women make enormous contributions to economies, whether in businesses, on farms, as entrepreneurs or employees, or by doing unpaid care work at home (UNWOMEN, 2014).

DISCUSSION AND CONCLUSION

This paper evaluates the gender and development programs in the local government vis-à-vis women empowerment in the specific locality. There are social services in the barangay under gender and development programs – women's month, solo parent act orientation, and VAWC protections –that are seemingly helpful to the women in the locality. In terms of participation, there are only few women participated on the IWD celebration together with other barangays in Cebu City. Most of the women are not aware of the programs or activities of the GAD programs. Women in the barangay have important matters to attend to than attending or joining seminars or events. The GAD officers perhaps lack of initiative in disseminating the important activities for women. As a result, many women were somehow ignorant when they were asked questions regarding the GAD programs in the barangay.

It is an opportunity and a great chance of having a relative in the same political arena. The relationship of the barangay chairperson and the city mayor works on the development of the area. The City government has played a significant factor in the programs implemented in the barangay. Almost all the projects or activities under GAD program is depending on the development plan of the city. Given that city government has bigger budget than the barangay, there are programs and projects that are solely implemented by the city, the barangay must have its own number of programs and activities for women, not only for women but also for all its constituents. The barangay could work hand in hand with other NGOs. There must be a cross-sectoral strategy between the GAD officers and NGOs. Building more networks could possibly help the GAD programs in the barangay. The focal person and her staffs shall have enough Gender Training to enhance her leadership. Local governments need to know how to establish meaningful consultation mechanisms to gather information from a wide range of women at the community level on their gender-specific needs and interests. Local government staffs need the skills to perform gender-sensitive analyses in order to understand the information they collect and devise policy, programs and budget plans accordingly (O'Connell, 2010). Local councilors and officials need to develop gender expertise and capacity, especially in key local administration units such as planning, budgeting and service delivery (O'Connell in capacity.org, 2010)

Enhancing economic opportunities could be of help to the women in the locale. Women are street smart and could find ways how to make money expands even how small the amount is. The GAD together with the participation of other officials in the barangay could establish a cooperative for women. The barangay has a cooperative bank but only the officials and staffs benefit from it and it was not properly disseminated

to the public. However, this time, another cooperative for women may be created if it would have proper and clear rules on how to join and again, proper dissemination of the plan. The barangay must conduct a monthly trainings or seminar to the constituents about GAD program. Door-to-door approach to the women would also help in getting them aware about the programs, activities, projects and the benefits they get from it. The barangay may use the power of social media to inform most people in the area. Monthly check-up to the status of women – who are registered voters in the barangay – in each household could pave way to the development of women empowerment for they would build trust to the local government.

In relation to Program Evaluation Theory of Daniel Stufflebeam particularly CIPP model, the GAD programs have its essentials in providing what could be the way to configure an integral part of policy research that will be focusing on policy shaping communities and necessitating potential political accommodation. Since it can be developed during and after the program was implemented, the researcher was able to provide certain proofs from the existing data used in primary data analysis. Those data mainly provide insights that GAD can be relied upon the CIPP or "Context, Input, Process, and Product" as the basis in creating a much-improved policy. The context evaluation refers to the objectives and goals of GAD program, which is to empower the women in the local and create projects to develop the roles and responsibilities of women and men. Input evaluation identifies nature of the different projects under GAD program. The Process evaluation deals on how well these activities are implemented and the Product evaluation identifies the outcomes if it is indeed effective.

From the data gathered in the interview and secondary data analysis, the researcher found out the strengths and weaknesses of the program. The GAD programs in barangay Basak San Nicolas are somehow effective since there are people who were able to join the activities and were able to know their benefits and services offered by the program. What makes it ineffective is most of the women, some knew but did not join, are not aware of the activities. Some are not aware of GAD per se. The local government should pay attention to this serious matter. The programs were good and helpful to the locale.

This study may significantly add help to all barangays in implementing GAD programs. Lastly, this may contribute on the field of Development studies especially in gender mainstreaming in the local government as it gives impact on policy formation of GAD towards women empowerment.

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