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Man and woman are a peerless pair; being supplementary to one another; each helps the other, so that without the one, the existence of the other cannot be conceived and, therefore, it follows that anything that impairs the status of either of them will involve the equal ruin of them both.

– Mahatma Gandhi

Men in many contexts, through their roles in the home, the community and at the national level, have the potential to bring about change in attitudes, roles, relationships and access to resources and decision-making which are critical for equality between women and men. In their relationships as fathers, brothers, husbands and friends, the attitudes and values of men and boys impact directly on the women and girls around them. Men should therefore be actively involved in developing and implementing legislation and policies to foster gender equality and in providing role models to promote gender equality in the family, the workplace and in society at large.

– Kofi Annan – Report of the UN Secretary General, 'The Role of Men and Boys in Achieving Gender Equality', December 2003

Facts on women's status

- 66% of the world's illiterate people are women
- Women provide 70% of the unpaid time spent in caring for family members. This unpaid work provided by women is estimated at US \$11 trillion per year – one third of the global GDP
- Women own 1% of the land in the world
- Women's participation in managerial and administrative posts is around 33% in the developed world, 15% in Africa and 13% in Asia and the Pacific
- There are only 5 female Chief Executives in the 'Fortune 500' corporations, the most valuable publicly owned companies in the US
- Worldwide, only about 14% of members of parliament are women. 7% of the world's cabinet ministers are women
- In the UN System, women hold 9% of the top management jobs and 21% of senior management positions, but 48% of the junior professional civil service slots.

- Sources: UNIFEM Statistics on Women and Development; UN Statistics Division.



Gender and Development

Despite many new local, national and international laws focusing on development, equality and human rights, despite many reports of positive change in deed and attitude on the part of governments, religious and other institutions, it is still necessary, when looking at the key development issues, to look at these through gendered lens - looking at how development decisions and practices affect both men and women.

In addressing gender and development issues, it is usual to look at the relations between women and men (social, political, economic), focusing on global inequalities, always keeping in mind, however, that we all play a part in supporting inequality no matter where we live in the world. We look at issues of power, which can prevent development and which can hinder participation in, and opportunities for, involvement in one's own community.

This chapter looks at the issue of gender and development and how this relationship has progressed or otherwise to its current stage. There are many commentators who argue that taking a separate gender focused view is wrong in that development is all encompassing and by its nature benefits all equally (or not as may be the case). To date, however, development has impacted differently on women and, generally speaking, they have not benefited as much as men. Development commentators and practitioners have also been forced to recognise that dealing with the relations between women and men in a development context is an integral and vital element in 'getting development right'.

It must be acknowledged from the outset that this chapter recognises the importance of men and women working together to improve their lives and the lives of their families. That said, however, comparisons will be made between the progression of men and the progression of women to draw attention to just how successful gender equality and empowerment of women in particular has been and currently is.

Defining Gender

Gender

refers to the socially determined ideas and practice as to what it means to be female or male. In different societies, there are different sets of rules, norms, customs and practices by which differences between males and females are translated into socially constructed differences between women and men, boys and girls. These culturally determined gender identities define rights and responsibilities and what is 'appropriate' behaviour for women and for men. This often results in the two genders being valued differently, often reinforcing the idea that women are inferior and subordinate to men.

Gender equality

means equal opportunities, rights and responsibilities for women and men, girls and boys. Equality does not mean that women and men are the same but that women's and men's opportunities, rights and responsibilities do not depend on whether they are born female or male. It implies that the interests, needs and priorities of both women and men are taken into consideration.

Gender mainstreaming

has been defined by the United Nations as *"the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making the concerns and experiences of women as well as of men 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 (of mainstreaming) is to achieve gender equality"*.

- Sources: UN Department of Economic and Social Affairs, Statistics Division, 2006, *The World's Women 2005: Progress in Statistics*, UN: UNDP, 2000, *"Women's Political Participation and Good Governance: 21st Century Challenges."*



Development and demography – why gender matters

The relative power held by men and women and the dynamics of the relations between them directly affects the demographic process and gender issues and norms affect fertility in many ways:

In societies in which women have lower literacy and less access than men to mass media, women may know relatively little about reproductive health, including how to avoid unwanted pregnancies and, where men have more power than women, they may find it hard to negotiate contraceptive use.

The relationship is more complex in low-fertility countries and seems to vary with employment opportunities and with social ideas and practices about men's participation in homemaking and childbearing. In general, women who work outside the home have fewer children than mothers who do not work outside.

Mothers who do not work may be in a more traditional relationship based on a male breadwinner and female homemaker. But this relationship has changed in some countries, especially where employment of mothers who have young children is already commonplace. Fertility is higher where women have more support from their spouses for housework and childrearing, access to government-provided family support resources, or both.

Son preference is another key issue - in several South Asian and Middle Eastern countries, couples may

continue to have children until they have a son, thereby pushing up overall fertility. In India and China, son preference has led to sex selective abortions and the abandonment of female babies on such a scale that there is now an imbalance between girls and boys.

Gender inequality affects the health of women and girls, especially in countries with relatively low life expectancy and widespread poverty. Where men are valued more than women, girls and women tend to receive less nutrition and health care than men and boys when resources are scarce. An estimated one-half million mothers die from pregnancy-related causes each year; at least 8 million suffer lifelong health problems linked to pregnancy and childbirth.

Parents in many developing countries are less likely to send a daughter than a son to school. In some cultures, educating girls is considered a waste of family resources because girls join their husband's family when they marry, and will not contribute to their own parents' support.

Women are more likely than men to be illiterate, although the picture is much brighter among children and young adults. Keeping girls in school longer has become a high priority in development because girls with a secondary education wait longer to marry, have fewer and healthier children, and have higher incomes.

- Source: Population Bulletin, Vol. 60, No. 4, 2005: 22



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WID, WAD and GAD

Over the past three decades a number of specific approaches have been taken in relation to men's and women's involvement in and with development. These models or approaches have set out to explain how development affects women and men and why women do not experience development in the same way men do.

These models are:

- Women in Development (WID) approach
- Women and Development (WAD) approach
- Gender and Development (GAD) approach

The **Women in Development approach** dates back to the 1970s when the belief was that women had not only been left out of development but had also become even more disadvantaged as a result. The Women In Development approach believed the central issue to be the absence and exclusion of women from development programmes and approaches. Women played a central role in the life

of their community and particularly within their family as mothers, educators, care providers and as workers. This approach supported the solution of integrating women into development programmes in order to improve women's access to resources and their participation in development.

Despite increasing the visibility of women in development issues, the WID approach had a number of limitations. This approach made demands for women's inclusion in development, but it did not call for changes in the overall structure or economic system in which women were to be included. The WID approach concentrated very narrowly on the inequalities between men and women and ignored the social, cultural, legal and economic factors that give rise to those inequalities in society. WID focused on women almost exclusively and assumed that women were outside the mainstream of development.

The Women and Development approach arose in opposition to WID in the latter part of the 1970s

Lies, damned lies, and statistics

The statistics produced within these pages paint a relatively encouraging position for the achievement of gender parity. Indicators for educational, social, economical and governance criteria all seem to indicate that women are making, if not exactly stratospheric, at least steady progress.

Yet statistics can confuse as much as they can inform. Gender statistics are no different. A number of analysts argue that existing statistics fail to reveal underlying gender disparities. Amongst their grievances are:

- School enrolment rates mask the fact that many girls never complete school. This is for a number of reasons: a large number of girls in the third world are forced to marry at a very early age; girls are pulled out of school if extra help is needed in the fields; some girls get pregnant and are forced to leave school
- Many girls spend up to one week every month at home due to their menstrual cycle, a lack of sanitary napkins and due to inadequate healthcare. They inevitably fall

behind in their studies – something that goes missing in statistics

- Indices dealing with civil liberties and property rights use legislation as a benchmark. But within several countries legislation is ignored or bypassed and women's rights are suppressed despite the existence of legislation
- Aggregate statistics mask inequalities between societal groups. They fail to distinguish between poor and rich societal groups – so if the rich get richer but the poor get poorer, no change is registered
- Statistics about work participation tend to miss out on atypical work situations – casual, informal work, or work that is undeclared to tax authorities. It is generally women who engage in such work, which leads to them slipping under the statistical net.

Statistics are limited to quantitative data – in other words, measurable data. They cannot measure cultural nuances or qualitative issues – opinions, feelings or perceptions.



and argued that women had always been part of the development process, where the work women undertook both inside and outside the household was vital to the survival and continuance of society. WAD saw both women and men as being disadvantaged by the global economic structures, including class issues and the way wealth was distributed. WAD therefore argued that the integration of women into development was to their disadvantage and only worsened their chances of equality.

This approach was criticised for assuming that the position of women would improve if and when international structures became more equitable, thereby underplaying the role of patriarchy and not adequately addressing the question of social relations between men and women and their impact on development.

The **Gender and Development approach** came about in the 1980s and represents a coming together of many feminist ideas. It very obviously looks at the impact of development on both men and women – supporting the equal participation of both women and men in development and emphasising equality of benefit and control in everyday events. GAD is not concerned with women exclusively, but with the way in which gender relations allot specific roles, responsibilities and expectations between men and women, often to the detriment of women.

GAD focuses on the social or gender relations (division of labour etc) between men and women in society and seeks to address issues of access and control over resources and power. It emphasises both the reproductive and productive role of women and argues that it is the state's responsibility to support the social reproduction role (mostly played by women) for caring and nurturing of children. GAD treats development as a complex process that is influenced by political, social and economic factors rather than as a state or stage of development. This approach is about empowering those who are disadvantaged in a community and enhancing and changing their lives for the better.

In addition, recent work has focused on the **Gender, Law and Development (GLAD) approach**, which takes a rights-based approach to development and brings law and development

together to support a more equal access to resources and equal rights in law. In many countries/societies, the economic, social and legal system is run by law that has historically supported men. This is to be expected given the traditional absence of women from active public participation (voting, political leadership etc.) and political structure formation where their original role had been perceived to be one of homemaker as opposed to decision maker and policy former.

The GLAD approach sets out to ensure legal changes to laws that discriminate against women's rights. Inheritance and property rights, for example, have changed in some countries (though not all) where women are now allowed to inherit land or are as entitled to property as their husbands, brothers or sons. Customary and religious laws, however, still dominate in many countries throughout the world and these laws usually discriminate against women's rights.

Some benefits from focusing on gender in development

- Positive changes in gender relations and more respectful social attitudes towards women
- More decision-making and political participation by women in the community
- Women's increased knowledge of their legal rights
- Greater likelihood that girls would stay in school
- Reduced violence against women
- Improved communication and mutual support between men and women on family planning, HIV and other sexually transmitted infections
- Increased knowledge by men of women's health care issues
- Shifts in attention about shared roles and responsibilities between men and women in childrearing, labour, and reproductive health issues

- Source: UNFPA: State of the World Population 2005



Including men in the equation

Many commentators argue that men have always been included in development debates and processes and that it is their female counterparts who have lost and continue to lose out. It is clear that women have not always benefited from development in the same way as men.

Despite many changes in development, in technology, and in opportunity over the past decade, it would seem that women are still falling behind in many important areas – education, health and work. Local and national development projects sometimes lack a gender perspective – how the entire community will be affected.

Other commentators argue that very many men have self evidently been equally excluded from development and, while it is essential to maintain a focus on gender issues, this should not blind us to recognising other key issues and processes that exclude people. In recent times, focus has shifted towards men and getting them more involved in improving the situation of women. After all, men often hold the balance of power, the key to decision making and policy implementation or have elevated status in their families and communities and over women.

It is also evident that women alone cannot achieve gender equality without involvement and support

from men. This is why men as fathers, husbands, teachers, politicians, chiefs, ministers, heads of state, religious leaders, are being encouraged to become involved in addressing the social infrastructure and institutions that hinder the equal development and opportunity for women with the view to bringing about change and improving the situation for everyone.

The issue of men in development is critical. Relationships between men and women and the way in which masculinity is defined are at the heart of many development challenges, with the HIV/AIDS epidemic providing a particularly stark example. Ending women's subordination is more than simply reallocating economic resources; it involves redistributing power.

- Source: UNDP, *Taking Gender Equality Seriously*, 2006

In 2005, the 10-year review of the Beijing Platform for Action was carried out in the United Nations Commission on the Status of Women. It was evident that while much has been achieved, a lot of work remains to be done before success can be declared. While many policy documents have been drawn up and action plans agreed, there is still a gap between policy and practice where commitments need to be followed effectively by sustained action.

The case of Sarah Longwe and the Hotel

A Zambian woman, Sarah Longwe, was denied entry to an international hotel in Lusaka on the ground that unaccompanied women were not allowed into the hotel because the hotel residents and male patrons did not want to be disturbed. Apparently this ban on all unaccompanied women entering the hotel bar had been implemented because 'women not accompanied by a male...used to fight amongst themselves for men'. The assumption here was that Longwe had violated male space and, more importantly, that all women on their own were potentially prostitutes. No evidence was ever produced to prove this.

Sued for sex discrimination, the defendant hotel contended that the barring of Longwe had nothing to do with the fact that she was a woman, rather it

was because she was unaccompanied by a man! The defendant then went on to contend that, as a hotel, it was a private enterprise not subject to constitutional provisions, including those guaranteeing freedom of movement, freedom of association and proscribing discrimination including that based on sex.

The court rejected the argument that as a private company the hotel was above national law, noting that the constitution was the supreme law of the country governing both public and private enterprises. The court ruled that Longwe's freedom of movement guaranteed by the Zambian Constitution had been violated. The judge further ruled that Sarah Longwe has been discriminated against because of her sex.

- Source: F. Banda, *Women, Law and Human Rights: An African Perspective*, 2005: 284



Women and Politics

Women are becoming more politically active throughout the world be it at a local, regional, national or international level. In 2005 alone, one in five parliamentarians elected were women – this represents 1,548 women or 20% gaining seats in their national parliaments. Three countries have recently made history by electing their first female heads of state – Germany, Chile and Liberia and others include:

Khaleda Zia	Prime Minister of Bangladesh since 2001
Vaira Vike-Freiberga	President of the Republic of Latvia since 1999
Helen Clark	Prime Minister of New Zealand since 1999
Tarja Kaarina Halonen	President of Finland since 2000
Gloria Macapagal-Arroyo	President of the Philippines since 2001
Luisa Diogo	Prime Minister of Mozambique since 2004
Maria Do Carmo Silveira	Prime Minister of Sao Tome and Principe since June 2005
Angela Merkel	Chancellor of Germany since November 2005
Ellen Johnson-Sirleaf	President of Liberia since January 2006
Michele Bachelet	President of Chile since March 2006
Mary McAleese	President of Ireland since 1997

- Source: WomenMeanBusiness.Com, June/July 2006

Political participation is still however, most commonly seen as the domain of men and statistical trends show that while numbers of women elected is increasing, it remains low and is not proportionate demographically – overall, women hold less than 13% of the world's parliamentary seats. Women have long been under-represented as voters (this is still the case in some countries), as candidates, as ministers and party leaders and are least likely to be found working in national and international government.

Women are underrepresented in virtually all national legislative bodies, a 130-country survey conducted by the Inter-Parliamentary Union (IPU) in 2004 indicates that women hold an average of only 15.4% of the elected seats. A 1995 UNDP report concluded that 30% would be the minimum representation required for women as a group to exert a meaningful influence in legislative assemblies. Only 15 of the countries included in the IPU survey had achieved this level. Interestingly, 3 of the 15 – Rwanda (48.8%), South Africa (32.8%) and Mozambique (30%) – are post-conflict societies, demonstrating how electoral measures instituted as part of peace processes can improve women's representation.

A number of reasons may explain this under-representation:

- Almost two thirds of the world's illiterate people are women and this undermines their ability to vote effectively
- Political structures are not often 'women or family friendly'
- Social and cultural barriers regularly undermine the participation of women in politics
- Additional reasons may include religious beliefs, employment and wage constraints.

Increasing women's political participation, however, is one of the major priorities found in many recent reports and government statements. Governments and legal systems have been involved in writing and supporting new legislation that give better rights to women.



Measuring equality and inequality

Measuring how women do in relation to men has changed considerably over the past number of years with clearer and more focused statistics on the well being of people living in different countries and regions. Commentators, activists and many women and gender groups argue that while the reporting of statistics at national and international levels - particularly in relation to women - has improved over the years, much remains to be done as many countries are still unable to provide basic information relating to births, deaths, income, education etc.

Older statistical measures such as Gross National Product, Gross Domestic Product and per capita income are still used but have largely been replaced by broader, more human-centred measurements - the Human Development Index (HDI), Gender-related Human Development Index (GDI), and the Gender Empowerment Measure (GEM).

The **HDI measures** health (life expectancy), knowledge (literacy) and wealth (GDP). This allows for the better comparison of poverty, deprivation and development internationally.

Gender-related Development Index – measures the differences between women and men in relation to the different dimensions of human poverty. This allows for the adjustment of the HDI for gender inequality.

Gender Empowerment Measure – this measures gender inequality in the key areas of economic and political participation and decision-making. It therefore differs from the GDI, which serves as an indicator of gender inequality in the basic indicators.

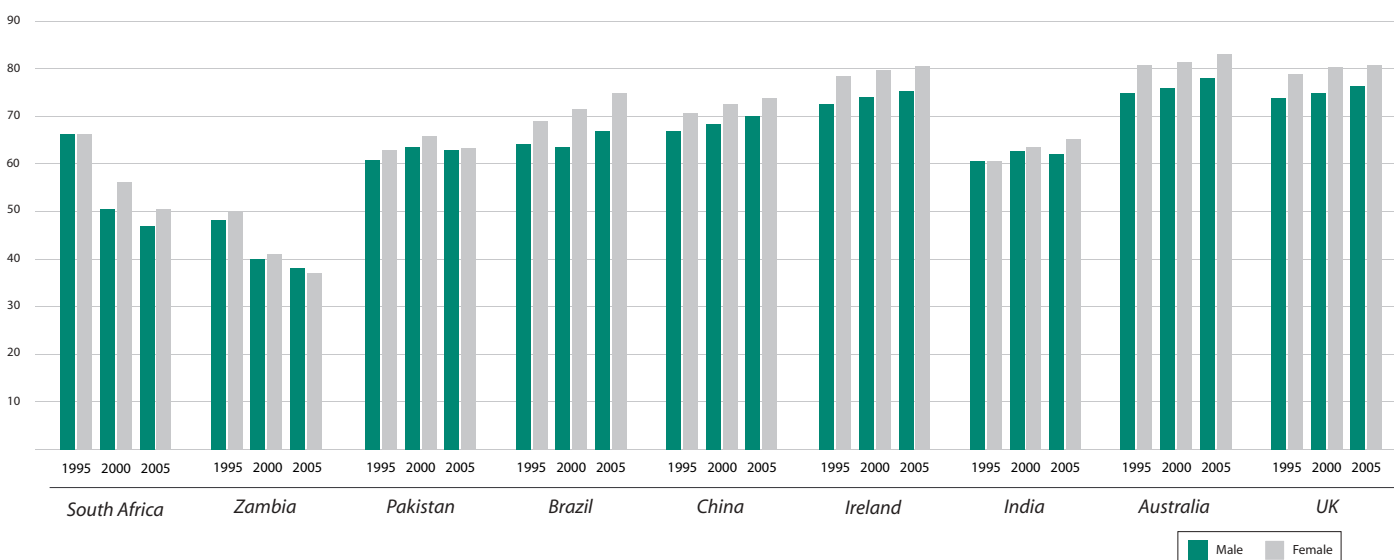
One additional recent mechanism for measuring the obstacles to women's economic development is the **Gender, Institutions and Development Data Base**. It claims to help identify policies that address the roots rather than the symptoms of gender discrimination, includes some 162 economies/countries and has some 50 indicators on gender discrimination. Not only does this approach focus on access to resources (health, education etc), economic development (GDP per capita) and the economic status of women, it also looks at the social institutions of a country (including laws, customs and traditions) and how these in particular influence discriminatory practices biased against women.

Looking at social institutions specifically, this data base focuses on:

- Family Code – including information on marriage customs (age, inheritance, and polygamy) and decision-making power within a household (parental authority, repudiation)
- Physical Integrity – capturing violence against women through traditional practices such as female genital mutilation or other attacks (e.g. rape, assault, harassment)
- Civil Liberties – measuring the extent to which women can participate in social life, either through running for political office or moving freely outside of the house (e.g. without wearing a veil or being escorted by male relatives)
- Ownership Rights – indicating the quality of women's most basic economic right – to hold property, either in the form of bank loans, land, or other material assets.

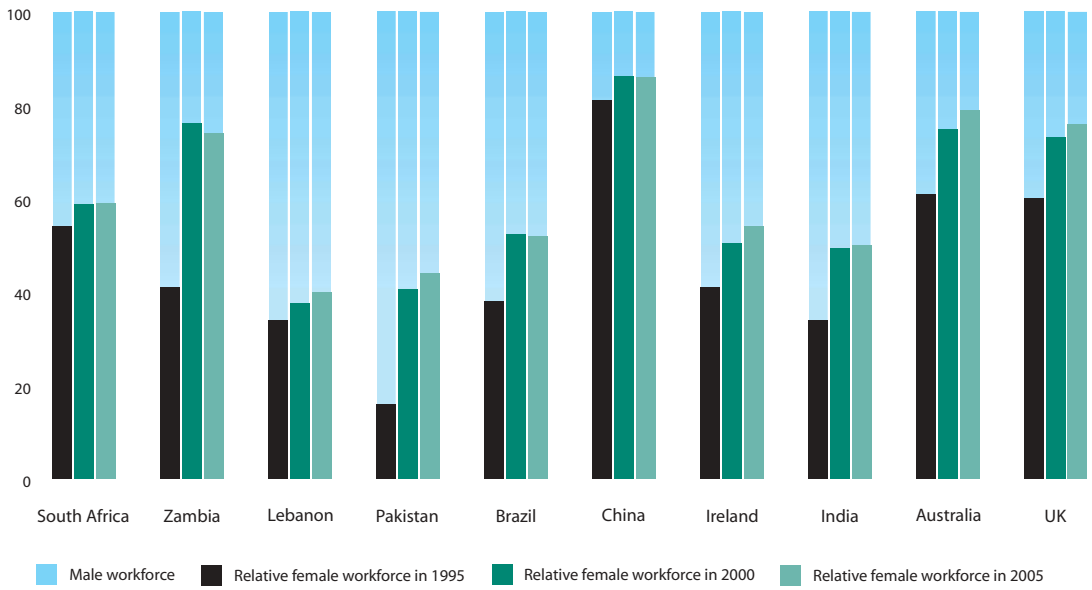
- Policy Insights, No. 16, March 2006: 1

Life Expectancy





Economic Activity



Literacy levels





Some Issues Explored

The Feminisation of Poverty

The UNDP has argued that approximately 70 per cent of the world's poor are women (UNDP, 1995) while UNIFEM states that *'women constitute at least 60 per cent of the world's poor'*. Women regularly have more limited access to food, to education, to health care, to credit, and are discriminated against in relation to inheritance rights, local laws, customs and traditions etc. some commentators argue that as a result of this situation, poverty is experienced more severely by poor women than poor men and that this constitutes the *'feminisation of poverty'*.

The *feminisation of poverty* has been defined as follows:

- that women have a higher incidence of poverty than men
- that their poverty is more severe than that experienced by men
- that there is a trend to greater poverty among women, strongly associated with increases in the number of female headed households.

A 2002 Indian study described this feminisation of poverty in the following way:

- Women and girls have less access to food, education and health care than men and boys and hence, they may face poverty more severely than men
- Basic infrastructure and environmental degradation have a more adverse impact on women's work burden than men's, given the former's responsibility to fetch fuel and water, leading to reduced health status
- Gender-specific processes, for example, given unequal inheritance rights, earning opportunities and returns to labour, women's economic position is highly dependent on men. They slip into poverty while their husbands remain non-poor
- Lesser means - assets, skills, employment options, education, legal resources, financial resources - to overcome poverty than men, and are

more economically insecure and vulnerable in times of crisis

- Women disproportionately bear the burden of structural adjustment
- Poor women's ability to overcome poverty is much lower (shortfalls from what is required for survival are often more for women than for men).

The report concluded:

The proponents of feminisation of poverty theory seem not only to be arguing that the incidence of poverty is increasingly severe among women than men, but also that some of the dimensions of women's poverty are different from that of poor men. So are the causes of poverty. Their ability to overcome poverty is much lower.

- Source: *Rashmi Bhat and Jayalakshmi Feminisation of Poverty and Empowerment of Women - An Indian Perspective & Experience (2002)*,

However, many dispute the evidence for the feminisation of poverty argument and insist that considerably more research is needed to support its claims but the fact remains that few dispute the predominance of women amongst the poorest worldwide.

Traditionally it is believed that women have the responsibility to cook food, fetch firewood/water, looking after the children's welfare e.g. bathing them, feeding them, taking care of them when they are sick and so on. At the same time she is supposed to look after the husband by cooking for him even if she is nursing a sick child. When doing farming activities in the rainy season the man and the woman will prepare the land and the woman's duty is to plant the seed. The other duty for the woman is to weed the fields and if she does not she is accused of being lazy and called 'okocha ibala' (burning the field) and the man is not called any names. If the harvest is good and the sales are made she is not responsible for the money - it is the man's responsibility. Though the woman does most of the work, the man remains the head of the house and he can marry and have girlfriends enticing them with the money that the woman sweated for.

Interview with Megan Chapita WFC Human Rights Training in Nchelenge, Luapula, 2005

- Source: *Women For Change/80:20, Empowering Traditional Leaders in the Community: a human rights training handbook, 2006*



The farmer and her husband

Farming – especially within the developing world – is becoming increasingly female-dominated, leading some writers to coin the phrase ‘feminisation of agriculture’. Wars, epidemics such as HIV/AIDS as well as urbanisation have all led to a sharp fall within rural male populations. As these men die, get sick, or migrate into urban centres, their roles in the fields are being taken over by their female counterparts.

As a result, today over half of all the world’s farmers and agricultural workers are women, and these women farmers cultivate approximately 75 per cent of all the food that is grown. In sub-Saharan Africa and the Caribbean, they produce up to 80 percent of basic foodstuffs. In Asia, they account for around 50 percent of food production. In Latin America, they are mainly engaged in subsistence farming, horticulture, poultry and raising small livestock. Yet these women often get little recognition for that, in fact, many women farmers go unpaid, and work longer hours than their male counterparts.

Furthermore, the fall in male rural population means that more and more women are heading their own households. The FAO calculates that approximately one-third of rural households in sub-Saharan Africa are headed by women and notes:

Studies have shown that women heads of household tend to be younger and less educated than their male counterparts. They also generally have less land to work and even less capital and extra farm labour to work it with.

African women who fall ill often have little access to adequate health care. Those who aren’t infected themselves often must contend with infected husbands and an increased workload when their husbands become sick.

These problems are exacerbated by the lack of land rights accorded to many rural women. Women till the land, sow and reap the harvests, but often find themselves being dispossessed of land ownership by male community leaders or, in the case of widows, the relatives of their late husband. The result is that despite the back-breaking labour, rural women are amongst the poorest population groups in the world, owning only one per cent of the world’s land while heading at least 25 per cent of all households.

This denial of property rights leads rural women into a poverty trap from which it is very difficult to escape - without property as collateral, women are denied credit from lending institutions such as banks and without credit, income-generation becomes difficult.

The effect ripples down too. Being short of income, many women cannot afford to send their children to school – further hampering the long-term development prospects of the community.

International pledges and conventions such as CEDAW or the Beijing Platform for Action are considered effective and legitimate tools in combating property discrimination. But the problem is that rural women in sub-Saharan Africa are highly unlikely to know about these conventions, or of any other legislation protecting their rights.

A recent World Bank study found that if women received the same education as men, farm yields could rise by as much as 22 percent. Without significant policy and cultural changes, however, revelations such as this will continue to be useless.



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Women and Trafficking

The US State Department estimates that approximately 800,000 to 900,000 persons are trafficked each year throughout the world and other US agencies estimate that 600,000 to 800,000 persons – 70% female and 50% under age – are victims of international recruitment, transport and exploitation – at least 50% for the purposes of sexual exploitation. Additionally, it is estimated that some 2 – 4 million are subject to human trafficking within their own country. Finally, it is estimated that the global sex market has a turnover of \$52 billion and the trafficking in women and girls is worth some \$7 billion.

The main international legal framework on trafficking – the Palermo Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (UN 2000) – provides the following definition:

Trafficking in persons” shall mean the recruitment, transportation, transfer, harbouring or receipt of persons by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs

- Source: Jolly, S., 2005, “Bridge – Gender and Migration: Overview Report” Institute of Development Studies

In a recent book on the sex traffic, Paola Monzini identifies four types of women who enter the sex trade:

- Attractive, enterprising women who engage in ongoing activity from a position of independence and seek to minimise the risks of the trade
- Women who independently prostitute themselves on an occasional basis
- Women who have been driven to prostitution by grave economic circumstances – they enter in subordinate positions and are regularly subjected to extreme exploitation
- Women who have been forced or blackmailed into prostitution and who suffer extensive exploitation.

The ‘industry’ is highly organised with, for example, an estimated 750 trafficking organisations in Holland alone. The UN Office on Drugs and Crime identifies the following countries as the current main countries of origin (in order of importance) – Ukraine, Russia, Nigeria, Albania, Moldova and Bulgaria followed by China, Thailand, the Czech Republic, Lithuania and Poland. The countries of destination most often cited are Italy, the US and Germany.

Trafficking of women not only destroys the physical integrity of its victims – it has a significant effect upon the development of entire communities. April Palmerlee of the Centre for Independent Studies in Australia, has outlined the societal effects that trafficking can have upon the victim, their family, and the community around them in general. Female trafficking:

- Separates children from their parents and families, preventing nurturing and moral guidance;
- Interrupts the passage of knowledge and cultural values from parent to child and from generation to generation, weakening a core pillar of society;
- Produces profits that allow the practice to take root in a particular community, which is then repeatedly exploited as a ready source of victims;
- Causes vulnerable groups such as children and young women to go into hiding to avoid it, with adverse effects on schooling or family structure;
- Leads to a loss of education, thus reducing victims’ future economic opportunities and increasing their vulnerability to being trafficked in the future;
- Stigmatises and ostracises its victims, requiring continuing social services;
- Leads its victims to become involved in substance abuse and criminal activity.

- Centre for Independent Studies lectures, October 2004



Women and Human Development in the Arab World

One in every two Arab women still can neither read nor write and their participation in their countries' political and economic life is the lowest in the world

In 2002, the UNDP published the first Arab Human Development Report - the programme's first comprehensive look at a separate region – for over a decade, the human-development reports and human development index have been measuring individual country's performance in life expectancy, school enrolment, adult literacy and income per head.

The Arab world is defined in the report as the 22 members of the Arab League, some 280m people (estimated to increase to 400m in 20 years time) with the largest proportion of young people in the world - 38% of Arabs are under 14.

As with all human development reports, the improvements in recent decades are noted:

- Life expectancy has increased by 15 years over the past three decades
- Infant mortality has dropped by two-thirds
- Arab income per head is higher than that in most other developing regions (though its total GDP - \$531 billion - is less than that of Spain)

- There is less absolute poverty (less than \$1 a day) than in any other developing world region.

But

- 1 in 5 Arabs still live on less than \$2 a day and, over the past 20 years, growth in income per head, at an annual rate of 0.5%, was lower than anywhere else in the world except sub-Saharan Africa.

The report identifies 3 key 'deficits' in human development in the Arab world - freedom, knowledge and womanpower.

Freedom - the survival of absolute autocracies; the holding of bogus elections; confusion between government and the judiciary, constraints on the media and on civil society and '*a patriarchal, intolerant, sometimes suffocating social environment*'. The transfer of power through the ballot box is not common, senior public servants, from ministers down, are seldom appointed solely on the basis of merit, freedom of expression and freedom of association are both severely limited and civil society remains weak.

Knowledge – while Arab countries spend a higher percentage of GDP on education than any other developing region, it has not produced the expected results – adult illiteracy rates have declined but are still very high - 65m adults are illiterate, almost two-

Alternative Human Development Index

The UNDP's Arab Human Development Report has devised a new development index - the Alternative Human Development Index (AHDH). This excludes income per head (which is one of the factors measured in the traditional Human Development Index) but adds measurements to the HDI that take account of a country's record on freedom, use of the Internet, gender empowerment and carbon-dioxide emissions.

Freedom is measured using the Freedom House index, which considers the amount of civil and political freedom granted to individuals. Internet usage is included in the AHDH in order to gauge access to information and acquisition of knowledge. The rationale behind including carbon dioxide emissions is that they provide an indication of a country's environmental awareness and respect for sustainable development concepts.

The inclusion of the UNDP's Gender Empowerment Measure (GEM) in the AHDH is another innovative step. This takes into account the gap between male and female school enrolment, as well as women's access to positions of leadership and political participation.

The results paint an even bleaker picture of Arab human development – Arab states fare better when measured using the traditional HDI. This is because the AHDH does away with measuring income per head – which in Arab states is generally higher than in other developing countries.



thirds of them women, some 10m children still have no schooling at all, only 0.6% of the population uses the Internet and 1.2% have personal computers.

Women's status – the report sees the treatment of women throughout the Arab World as a fundamental issue and one that has wide implications – politically, economically, socially and culturally. One in every two Arab women still can neither read nor write and their participation in their countries' political and economic life is the lowest in the world. Governments and societies vary in the degrees of bad treatment they give to women, but in nearly all Arab countries, women suffer from unequal citizenship and legal entitlements.

The GEM measurement places the Arab world near the bottom, only marginally ahead of sub-Saharan Africa and the Report was able only to measure 14 of the 22 Arab states, since the necessary data were not available in the others. This, the report says, speaks for itself, reflecting the general lack of concern in the region for women's desire to be allowed to get on.

In all Arab countries, life expectancy for women either equals or exceeds that for males, but the

difference between the two sexes is 2.5 years or less in around two thirds of the countries; for the remainder, the difference is between 3 and 3.5 years. The global average difference is around 4 years, and in countries with high human development, it can be as much as 11 years. One area needing urgent action is the reduction of high maternal mortality rates – the region's maternal mortality rate is double that of Latin America and the Caribbean and four times that of East Asia.

The report does, however, note that Arab countries have achieved significant success in girl's education although the share of girls in enrolment is still relatively low, especially in higher education but, the report concludes that the main reason for the low GEM values of Arab countries is the limited participation of women in political organisations.

The later Arab Human Development Reports focused on the knowledge deficit (2003) and governance and mis-governance (2004). This latter report was highly critical of Arab governments and of the US invasion of Iraq and the publication of the English edition was subsequently blocked by the US administration.

Rwanda: Power through the Ballot Box

In the 2003 parliamentary elections, women won 49% of seats in the lower house and 34% in the upper house. Rwanda now has the highest proportion of female parliamentarians in the world. A "triple-balloting" technique was instituted by the Government in the 2001 district-level elections. Every voter chose a general candidate, a female candidate and a youth candidate. "Not only did this system set aside seats for women and youth," one expert noted, "it also required that the entire electorate vote for women." The Forum of Women Parliamentarians, composed of ethnic Hutu and Tutsi women, was the first cross-party caucus in the Rwandan Parliament. Women leaders have implemented national and local reconciliation programmes, drafted a new constitution and actively promoted transparency and accountability at all levels of government.

- Source: UNFPA: State of the World Population 2005: 78

More information

- Convention on the Political Rights of Women (1952)
- CEDAW – Convention on the Elimination of All Forms of Discrimination Against Women (1979)
- World Conferences on Women (particularly the Beijing Platform for Action Conference in 1995 and the latest outcomes in 2005)

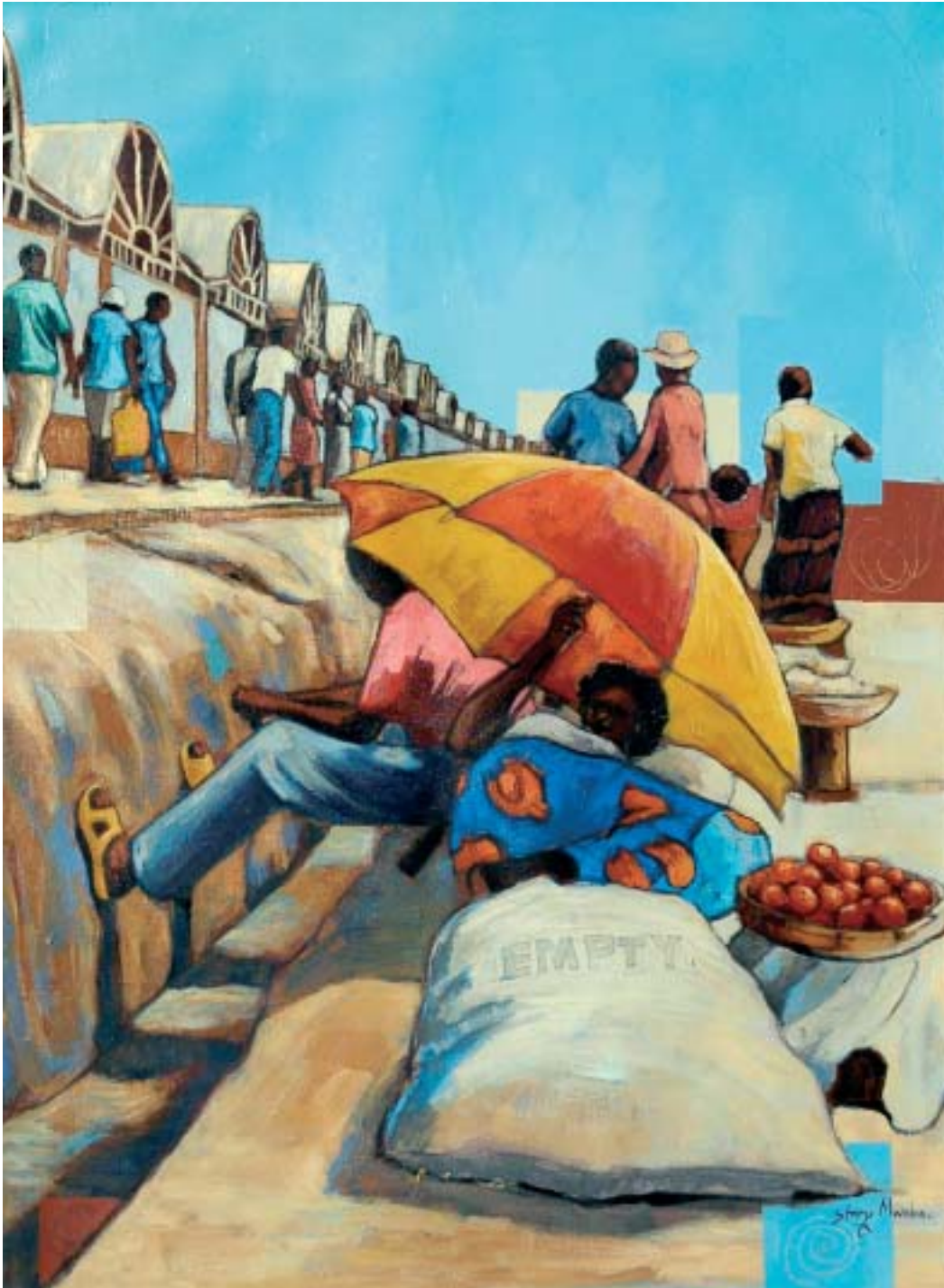


Readings

- J. Henshell Momsen, *Gender and Development*, 2006, Routledge Perspectives on Development
- F. Banda, *Women, Law and Human Rights: An African Perspective*, 2005, Hart Publishing, Oxford – Portland Oregon
- Lucy Moyoyeta (2005) *Women, Gender and Development*, Bray and Lusaka, 80:20 Educating and Acting for a Better World and Women for Change
- Nikki van der Gaag (2004) *The No-Nonsense Guide to Women's Rights*, London, New Internationalist and Verso

See:

- www.ids.ac.uk/bridge/index.html (BRIDGE supports gender advocacy and mainstreaming efforts of policymakers and practitioners)
- <http://hdr.undp.org/> (Human Development Reports)
- www.un.org/depts/unsd (United Nations Statistics Division)
- Why customary law should be gender-friendly By Kelvin Kachingwe, <http://www.times.co.zm/news/viewnews.cgi?category=8&id=1086829827>
- www.wluml.org (Women Living Under Muslim Laws)
- www.globalfundforwomen.org
- www.unifem.org (United Development Fund For Women)
- www.ipu.org (Inter Parliamentary Union)
- www.awid.org (Association for Womens Right in Development)
- www.iom.ch (International Organisation for Migration)
- <http://www.catwinternational.org/> (organisation dealing with the trafficking of women and children)



A scene from central market, Lusaka, Zambia by Stary Mwaba. To see more of Stary's paintings go to www.8020.ie/gal_stary.htm