Augment of Gender Equity Through IDP Processes: A Strategy of Service Delivery in a Democratic South Africa

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Abstract: The paper argues that despite 22 years into democracy in South Africa, gender discrimination is still prevalent in the formulation of developmental plans. Gender discrimination in the formulation of Integrated Development Plan (IDP) is an inevitable, and requires rigorous transformation. Although, South Africa has transcended from a racial system of governing to a more democratic inception of policies, there are still loopholes in the participation women towards the formulation of the IDP. Gender equity in South Africa is an inexplicit concept, principle, and a legally binding policy which is the result of the inception of democracy. In spite of some of the superficial differences on human race inter alia skin colour and the locus of control aspects (culture, religion and tradition) which dictates the formulation of developmental plans, majority of women remain inconsequential. The paper posits that a relative majority of women are still disregarded in the formulation of developmental plans, even though they can actually bring on board ideas which can lead to society transformation and they should be allowed to participate in such activities. Equal participation of women and men can lead to greater societal progress and can amount rubbing-off of skills from both genders. Therefore, the paper concludes that lack of rigorous and efficient monitoring mechanisms in ensuring the participation women predominantly in rural areas has resulted in gender discrimination and marginalisation of other groups due to superficial societal differences which in terms of the paper is in terms of their gender.

Keywords: Integrated Development Planning, Service Delivery, Democracy, and Gender discrimination

1. Introduction

Discrimination is the distinction, exclusion or preference for or against a person on arbitrary grounds (Fry, 2014). This could be on the basis of amongst others (gender, sexual orientation, religion, ethnic or social origin, and race), this can either be by nullifying or impairing equality of opportunity in participation. Discrimination is viewed at different levels depending on the type and place of occurrence. Therefore, in this regard gender discrimination will be discussed as defined by Morrison and Jutting (2005) as the exclusion of one gender to another or the granting of opportunities based on the distinction of gender. Gender discrimination engenders inequalities between women and men. Thus women in some rural predominantly rural areas have been and are still discriminated from participating in developmental plans such as the IDP. This has always been an ongoing trend from the apartheid era till to date in South Africa with the similarities in how women are side-lined due to their gender. As South Africans take action in remedying the historical legacy by defining new terms of reference for interactions in the private and public spheres, and by proposing and recommending an institutional framework that facilitates equal access to goods and services for women and men, such discriminatory actions cannot be turned a blind eye on. Hutson (2007) states that stature of apartheid in south Africa was characterised by collaboration which includes racism and sexism *inter alia* (gender), such superficial difference dictated the formulation and steering of developmental policies, as this was supported by government though its bias discriminatory formulated policies.

2. Gender Discrimination Before and After Democratic Dispensation

The dynamics of political, cultural and traditional stratum during the apartheid era was characterised by different policies which promoted the exclusion, segregation, and oppression of the majority of people who are the black community, this affected. The apartheid government had centralised the power and only white people were allowed to participate in the formulation of developmental plans, while the black majority were excluded from the formulation of developmental plans. The structure of the policies in the apartheid government side-lined the black majority towards service provisioning due

or only provided few items inter alia (Fry, 2014) and thus service delivery towards the black community was insufficient due to the number of blacks, who were classified and evacuated from the white classified communities. Black people were forced to stay in informal settlements and arid and/ or semi-arid areas where service provisioning was very poor. In this case the majority of men went on to work for white owned businesses at different levels *inter alia* (farms, shops etc.) in cities and also in farm lands, and consequently women were left in rural areas where there was poor service provisioning. This led to women being the casualties in the participation of community meetings, in which, according to tradition, women are not allowed to present an idea in the presence of man. It is due to such grounds that authors such as Hutson (2007) accused the ethnic traditions of the multi-cultural communities in South Africa, and that the aspect of culture as the main instigators and dictators in the nature of discrimination South Africa with concerns to gender discrimination.

In many rural societies infamous laws governed the lives of African women and men prior to 1994, apartheid acted to distinctly divert the participation of women in various aspects of life. This had profound effects on what was possible both in the private and public lives of women through a patriarchy which was coupled with violence, conservatism and the rigidity of the apartheid state (Morrisson & Jutting, 2005; Cecile *et al.*, 2013; Fry, 2014). Black women's participation in the workforce was indicative of the gender division of labour within the home (Permanyer, 2013). The most common employment of African women was that of domestic work and agriculture, whereas factory jobs for women were largely confined to Coloured women (Marumoagae, 2012). Due to the low pay of these jobs and the high cost of inter-occupational movement, many of these married women proceeded to remain in rural areas and lived off the remittance payments of their husbands (Permanyer, 2013). Thus, unemployment for African and Coloured women remained high.

South African rural societies have always been disadvantaged and successful with conflict whether it is between tribes, between husband and wife, or between citizens and the government (Cecile *et al.*, 2013). Most of the conflict involves the discrimination and oppression of women. Traditional African culture had clearly stipulated the different roles of men and women in society (Carola, 2004; Fry, 2014).

For instance, boys and girls grew up knowing what was required for them in society. Boys grew up knowing they had to be strong and wise in order to take care of and provide for their wives (Permanyer, 2013). Similarly, girls grew up knowing that they had to be hardworking and submissive in order to appeal to a man as a wife. Women were victims of injustice not because of what society did to them, but because of what society did not do to them meaning that if society does not change, then it is up to the women to change society (Walker, 2011). Women continued to conform to the social and societal norms with which they were brought up, society had no reason to change. Only when a culture gives society a reason to change, will it finally be altered (Roy, 2015). Because of the norms of society, it was not up to women to make their lives successful; rather it was up to their future husbands.

In societies dominated by patriarchal social relations, men have greater control over economic activities with higher earning potential, or over the income derived from those activities, while women may be concentrated in activities with lower returns (Ferreira, Moraes & Rocha, 2013). Gender relations not only affect control and decision-making at the household level, they also affect access to productive resources and employment as they are reinforced through institutions such as labour markets and legal systems (Cecile *et al.*, 2013). For instance, men play a paramount role in determining the health needs of the women. Since men are the decision makers and in control of all the resources, they decide when and where women should seek health care. Despite the fact that women are often the primary care givers in the family, they have been deprived of the basic health care information and holistic health services. The cultural norms dictate that men are senior to women in all respects; as such men have the right to do as they please (Akinboade, 2008). Only in villages where traditional norms and values are not strictly enforced, people more flexible regarding the participation of women in decision making (Akinboade, 2008; Roy, 2015). As a result, women show a tendency to push the men forward in dealings with people from outside of the community. This situation was exacerbated by the fact that the focus of the young girls and women was on the family and the household, while that of the men was on education and training outside the home. Furthermore, the work load of the women and girls was such that they did not have the time to attend

school and training courses, while the men and boys had ample time for these activities.

Women have limited control over resources and access ownership rights, placing them in a vulnerable position and compromising their ability to care for the health and welfare of their children (Akpotor, 2009; Roy, 2015). This might be the reason why women are still doing more work within households as they make sure that there is food, children are clean and even the house is clean. This indicates that many women are still exploited within the households, especially in rural areas because they hold a lower status in the communities. The low status that women have in the communities shows that women are still marginalised and are thus unequal to men. The low status and unequal responsibility help in the manifestation of gender inequality and will hinder the process of women empowerment. Women in South Africa are still seen as primary housekeepers in most rural contexts, while men are the primary breadwinners (Morrisson & Jutting, 2005; Saleni, Nejah, Mahmoud & Knierim, 2015). Traditionally, women could only be responsible for the household and the management of household resources. Moreover, women were not considered in decision-making (Marks, Hassim, January-Bardill, Khumalo & Olcker, 2000; Akpotor, 2009; Khumalo *et al.*, 2015). The status of women as primary housekeepers reduces their chance of influencing the decision making process within household. The more women are silenced and are unable to influence decisions within household the more the strategies to improve the status of women will fail. Furthermore, women should be given the opportunity to take part in decision making within households as well as in the community.

3. Gender Discrimination and Service Delivery

The terms of the westerns have always viewed Africa as an impoverished and a continent inflicted by conflicts, either between tribes, citizens, genders (women and men) to mention a few (Wessels, 2008). Which this inflicts conflicts between fore mentioned parties. Thus, such conflicts hamper the development of a rural dominated Africa. In the context of South Africa, the manifestations of such conflicts has always manifested in different dimensions which has led to a situation which even After twenty-two years into democracy South Africa still struggles to achieve its set targets of participatory gender balance. Women participation in decision-making in rural areas make up only four per cent of the entire rural population. This is just one of the reasons why gender inequality and discrimination are a huge problem for women in this country as the ones who bear the brunt on the development of rural Areas in South Africa. Therefore, Majority of women are not participants in the formulation of developmental plans which is a manifest of a of thought gender discrimination which is a problem in the South African rural community meetings as supported by Overton (2014) that the scarce and the practices of the apartheid era are still visible even after apartheid was abolished.

Although South Africa is performing well against the indicators specified for the third goal of the Millennium Development Goals; the goal that focuses on gender equality and women's empowerment, on the ground persistent discriminatory practices, social norms and persistent stereotypes which often shape inequitable access to opportunities, resources and power for women and girls still exist. In order to establish the extent to which gender discrimination was a problem, Walton (2013) explains that, because of these cultural traditions, compliance, and the government, gender equality in South Africa has been an ongoing battle.

Gender discrimination in the apartheid era was characterised by the sideling of women. Women were excluded from participating in different forms. Thus, this resulted in scant or no representation of women in managerial positions, due to the relegation of women to trifling occupations and duties in the communities, predominantly in rural areas. Thus, this limited the participation for women in rural communities towards the formulation of developmental plans as the level of capacity and knowledge was also a problem. According to Hutson (2007), the formulation of development plans was characterised by collaboration which includes racism and sexism. Theories of gender discrimination could be the results of conflicting mandates of both the constitution and the traditions in the societies. Such as a locus of control aspect goes head on and conflict with the democratic and full representation infused (equality) kind of policies. While on the other hand, some culture might not allow the representation of women, which has been constitutionally enshrined.

The stature of gender discrimination changed its cause during the apartheid when the apartheid

introduced laws became more favourable to men than women. The colonials changed the cause of gender discrimination in South Africa and the role of women in both societies and households was relegated to less important societal and households' activities. The colonial introduced laws became much consequential due that by the time they were introduced, polygamy was most effective, so they only exacerbated the situation by creating vacuums between the role of men and women in society.

The continuous existence of polygamy overlapped into the democratic South Africa, due to that it is one of the traditionally and culturally fabricated aspects in the African society. Thus, the existence of such primitive but traditionally incised aspects has led to a staggering change of the role of women in society. In some other parts, predominantly rural areas women are not allowed to participate in processes developmental planning processes such as the formulation of the IDP. Gender discrimination in the democratic South Africa is scared with colonial practices, which has not healed in the within different communities, and women have an inferior status.

In rural societies presently, gender relations favour men in that: society dictates that women must be subordinate to men, that they should have less power, less opportunities, and less access to resources than men. However, because gender is socially constructed it is dynamic. Gender roles are different in different societies and have changed over time. Tradition is the key problem in African countries because the inadequacy of women's access to and control management of services is constrained by various customary and patriarchal social relations (Wallace, 2005; Ashley, 2012). In KwaZulu-Natal, women's access to water is extremely insecure, although, women provide labour for farming under severely exploitative relations in terms of both production and reproduction (Manase, 2003; Ashley, 2012). The major source of the unequal water distribution problem is undoubtedly the on-going dominance of patriarchy, including customary land tenure systems that privilege men's access to land and local authority structures (Wallace, 2005; Ali, 2014). Such perverse social relations, also characteristic in different forms within pre-colonial African society, were contrived during colonial and post-colonial times by male-dominated central and local states in Africa which led to women not being empowered.

Culture and tradition have created an environment where men and women have different roles and responsibilities within households and it is still manifesting even in the 21st century (Manase, 2003; Morrison & Jutting, 2005; Ali, 2014). This is not different even in United Kingdom (UK), women continue to combine dual work duties and are still marginalised (Greed, 2005). The female gender is the one that is over worked within the households. Men are doing a little to help women within the households and this makes the unequal division of labour within households to be visible (Walton, 2013). The manifestation of gender inequality is conditioned by the unequal allocation of responsibilities undertaken by women and men within households.

Unequal gender relations in water services control and use have deepened over time (Ray, 2008). These relations have deprived women of their rights in many parts of the continent, reduced the extent and quality of the water rights that they hold, and failed to cater for new forms of rights and the growing needs of women (Lerner,1986; Jacques Moraes & Rocha, 2013). There is increasing evidence of women calling and craving for control over water and land service delivery which they can call their own (Ray, 2008; Jacques Moraes & Rocha, 2013). Women's existing rights are insecure and inadequate despite their ascribed roles as critical agricultural labourers and producers, their effectively compelled role as custodians of reproducing children as well as their status as guarantors of family livelihoods in rural areas often in the absence of a significant male presence because of the male migrant labour system (Overton, 2014). Women are regularly excluded from the products of their own labour and from the benefits of the control of land, such that the social and economic. Other sources of gender discrimination found throughout Africa especially in the rural sphere are: household responsibilities, paid employment, cultural and religious restrains, and dominance of agriculture in national economies and the role of women in agriculture (Overton, 2014).

Democracy remains nebulous it is not given pragmatic effect in ordinary citizen specific context. Such context would avoidably involve service delivery. The pragmatic realisation is service delivery through public participation. In a democratic government, gender discrimination is an impediment towards service delivery. Mafunisa's (2006) opinion that the Republic of South Africa is faced with multitude of issues in the provision of public service and one of

those factors includes a fully representative public sector. Although, they are democratically promulgated laws and policies which are framed out of the constitution which promotes matters such as equity, impartiality, fairness and full representation. However, there are some loopholes which might have overlapped from the apartheid era to the democratic era which are most critical impediments in the provision of public service. Gender discrimination is a problem in service delivery due to that in opens up a vacuum with regards participation between women and men. Thus, it leaves some people with hobbled access to participation in processes such as the formulation of integrated development plan which is conducted a municipal level, public service provision and access.

The menacing factor of gender discrimination should not be taken lightly, due to that the democratic South African societies should not accept issue such as discrimination, which was supposed to be dealt with and left in the apartheid era. Gender discrimination causes the provision of service by municipalities to what Makalela (2016:245) refers to as a snail pace in terms of the provision of municipal service, which predominantly occurs in rural areas. The local government failure to deliver services is attributed to having incompetent personnel who are incapable of leading the agenda of local government and thus results in the poor implementation of the IDP (Beyers, 2015). Beyers (2015) the implementation of the IDP remains meagre due to faulty function and incompetency of the public servants who are not capacitate enough to get rid of the primitive and old ways of governing. Thus, gender discrimination still persists in rural areas. Makalela (2016) states that municipal service delivery such as water, roads, sanitation, health facilities, electricity and basic shelter are still inadequately distributed. Thus, this could be due to that officials do not pay attention to the issue of gender equity but chooses to either create barriers for women not to participate in meetings were they gather and identify their developmental goals and needs.

4. Guidelines and Mechanisms for Gender Equity in IDP Processes

Gender equity in South Africa as guided by policy frameworks which do not only advocate for the right of women and men but seek to strike a balance and up bridge the gap between the participation of women and men. Societal transformation in South Africa is a very critical issue which consent to the development of rural areas, thus it creates a well-planned and fully representative democracy for both women and men. A democratic societal transformation in south began to mushroom since the advent of democracy in 1994, were many redress policies were introduced. Such redress policies included the promotion of equality in societies, as discussed in the legislative frameworks. The acceptance of societal transformation in South Africa could very well be a panacea towards the development of a South Africa as democratic developmental state. A democratic developmental state seeks to harmonise socio-economic structures and policies which the communities at large. Government departments, civil society organisations and individuals made various attempts to convene and work against the overlooking of women in decision making. In essence, the Republic of South Africa as democratic developmental states should seek to formulate, implement, adopt and synchronize the policies which are in line as a supreme law which governs the country.

5. Societal Transformation, Gender Equity and Legislative Framework on Gender Discrimination

Societal transformation has been a major issue in addressing underdevelopment in third world countries. Societal transformation could have been an upshot of the migration of European colonisers into some African regions. Thus, there was a need to start accommodating each other, and conversely this was not the case as it led to the oppression of one race by another. This was however the other part of the story, as the other part presents the emergence and adoption of different cultures, while others maintained their culture and tradition. In this sense, toward and in the democratic South Africa, proposed the issue of gender equity as part of the human rights rule. Gender equity liaises with the constitution and also advocates for equal opportunities between both genders (male and female). The idea was to ensure that all genders are equally treated and given the same rights and opportunities which they are entitled to. This was however hampered by the low implementation of such policies predominantly in rural areas.

The commission for gender equity (2000) states that the transformation of gender related issues is one of the ways of perusing democracy and promotion of unity in working towards a common societal goal.

The transformation of South Africa requires totally redistributing power and resources and promotion full and equal participation. It is equally possible, that as a society, and individuals and groups within a society, it should be in the interest of everyone so as to change gender roles and gender relations so that men and women can be equal.

5.1 The White Paper on Affirmative Action of 1998

The first overarching policy to be legislated in South Africa to promote equality in the Public Service was the White Paper on Affirmative Action of 1998. Affirmative action can be defined as laws, programmes or activities designed to redress past imbalances and to amend the conditions of individuals and groups who have been disadvantaged on the grounds of race, gender or disability. The goal of this policy was to speed up the creation of a representative and equitable Public Service and to build an environment that supports and enables those who have been historically disadvantaged by unfair discrimination to fulfil their maximum potential within it so that the Public Service may derive the maximum benefit of their diverse skills and talents to improve service delivery. The White Paper refers to women as one of the designated groups race and disability being the other and recognizes that these groups are poorly represented at decision-making levels and in other technical occupational classes (Moagi, 2008).

5.2 National Policy Framework on Women's Empowerment and Gender Equality

The National Policy Framework on Women's Empowerment and Gender Equality was formulated by the National Office on the Status of Women. This policy framework was adopted by Parliament in 2000, and provides guidelines to spheres of government with regards to the formulation of gender policies. Gender Policy Framework was established to provide a clear vision and framework to guide the process of developing laws, policies, procedures and practices which will serve to ensure equal rights and opportunities for women and men in all spheres and structures of government as well as in the workplace, the community and the family. The Policy Framework recommends gender mainstreaming as an approach towards achieving gender equality, and also stresses the importance of Women's Empowerment as a further requirement for achieving gender equality.

5.3 The Constitution of the Republic of South Africa of 1996

Constitution is the cornerstone of democracy in South Africa. In terms of Equality, the Bill of Rights articulates that the state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth. Act 108 of 1996, Chapter 2: Section 9 further emphasizes equality of mankind. It prohibits unfair discrimination against anyone on the basis of race, gender, sex etc. Gender equality is therefore, enshrined in the Constitution as a fundamental principle. The Constitution provides specifically for gender equality, affirmative action, freedom and security of the person and socio-economic rights. In this section of the Bill of Rights, emphasis is placed on the corrective measures to be taken to promote the achievement of equality.

5.4 Employment Equity Act 55 of 1998 (EEA)

The EEA is the principal legislation for protecting and promoting the right to equality in the workplace. It is designed to overcome the disadvantages that have been endured by historically marginalised groups such as people with disabilities and women. The EEA aims to achieve equality in the workplace and the equitable representation of disadvantaged groups in all occupational categories and levels in the workforce. The aim of the EEA as stated achieves a diverse workforce broadly representative of the people; and to promote economic development and efficiency in the workforce. The EEA seeks to achieve equity in employment through promoting equal opportunities and fair employment practices. To achieve this objective, the EEA requires employers to eliminate unfair discrimination in their employment policies and practices, as is stated in Section 6 of the EEA that 'no person may unfairly discriminate, directly or indirectly, against an employee, in any employment policy or practice, on one or more ground.

5.5 Gender Mainstreaming

Gender mainstreaming is a pro-active process designed to tackle inequalities which can and do discriminate against either men or women. It

recognizes that differences exist in men and women's lives and therefore their needs, experiences and priorities are different. It establishes willingness in people, to establish a balanced distribution of responsibilities between men and women (European Commission, 2003; Eveline & Bacchi, 2005). Gender mainstreaming is not a woman only issue and is not just about improving access or of balancing the statistics. It is not about only women taking action and benefiting from it (RSA, 2006). Gender mainstreaming covers policy design, decision-making, access to resources, procedures and practices, methodology, implementation and monitoring and evaluation (European Commission, 2003; WorldBank, 2004).

6. Conclusion

The transformation in South Africa officially occurred after the adoption of the constitution of the Republic of South Africa, with the introduction of numeral laws as mentioned in the above discussion. These laws have been put in place mainly to deal with the scarce of the past. The constitution of the Republic of South Africa mainly gives South Africans rights and privileges, so in this regard the constitution has made provisions for both men and women to enjoy the rights and privileges. So there is a need to monitor the participation of women in the formulation of IDPs, this mechanism should be exercised predominantly in rural areas where there are still loopholes with regard to the participation.

The commission for gender equity and other ad hoc organisation have to fully be at their potential in order to ameliorate such kind of deprivation on women. The commission has to come in as the advocate of the voice of women and deal with the deprivation were women are still being sidelined even in the current era of democracy. This is due to that there is a need to bring women in to the picture in terms of them participating in the formulation of developmental plans.

The guidelines and mechanisms for gender equity in IDP processes have to play their role and also need to be practiced, this is due to the fact that these loopholes reflect a depravation of women towards participation.

A cooperative intervention Government and citizens is of crucial importance due to that if government continue to bring the light of such policies and people don't implement them it shown a communication gap between government and the people. This however has to be dealt with rigorously and follow constitutional directions and autonomy.

As much as South Africa is transformed society there is also a need to still deal with loopholes related to gender issues. Thus, the should be strict emphasis on the above mentioned laws and regulation in South Africa to ensure that this laws are being abided with in all spheres of governance including public, private and social organisations. The newly transformed south Africa seeks to deal will the scarce of the apartheid era, and as such there should be strict measures to ensure that all persons in south Africa are being treated equally not on the basis of their gender by the fact of in their contributions towards societal transformation. Thus will also be affording women with opportunities due to that in the past there were laws which were mandated to intentionally exclude the contributions of women and much their contributions which was disregarded in rendered invalid.

According to the constitutional mandates, all South Africans are entitled to rights which give them opportunities that they can also benefit from. This is due to the fact or dictum of "South Africa is for all those who live in it". All South Africans without gender demarcation are entitled to rights and privileges which one of them is that everyone can and should participate in societal matters. Everyone is also entitled to will have the opportunity to develop his or her full potential and contribute to the Common community goals. This will mean that men and women will have equal rights, and thus, that responsibilities - at home, at work, in public life - will be equally shared. Both women and men are entitled to have wider choices and more freedom. But at present in some areas predominantly rural areas as discussed above, women do not have the same access to resources and decision-making processes as men do because of the gender roles in society seeks juxtapose between man and women, thus lead to women being casualties. Furthermore, this hobbles some aspects of development on women so they are unable and cannot fully develop and use their talents and skills, for their own benefit or for the benefit of our society as a whole. Based on the constitutional grounds the paper therefore concludes that

gender discrimination is unlawful and should be redressed. A room for monitoring and evaluation should be open so as to ensure that these constitutional democratic laws are followed.

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