

EPISTEMIC DISOBEDIENCE IN PUBLIC ADMINISTRATION: RETHINKING POWER RELATIONS AND LEGISLATIVE FRAMEWORK FOR GENDER EQUALITY

M Khonjelwayo and T Ellenson

Moses Kotane Research Institute, South Africa

<https://doi.org/10.55190/JPADA.2025.456>

ABSTRACT

Public administration is a discipline responsible for policy and legislative frameworks in the public sector. This is in respect of policy and legislative frameworks formulation, implementation, monitoring and evaluation in line with the provisions of the South African constitution and various statutes. In the dawn of democracy, the inclusion of women has been a thorny issue as they have been in the receiving end of exclusion, discrimination, and patriarchy. This is despite the provisions in the same legislative and policy frameworks, which sought to liberate women from the periphery to the epicenter of social, political, and economic powers. The study aims to establish public administration epistemic disobedience supportive role for women in the state and the subsequent effect women have on policy and legislative making in the public service. Furthermore, the study adopts qualitative interpretive design, thematic and content analysis for data analysis. The study concludes that legislative and policy framework, the study established that there is a causal link between the epistemic disobedience and the relegation of women to the periphery of the public administration discipline, and for men to enjoy the epicenter of social, political and economic policy. The study recommends that legislative and policy framework should ensure that feminist interests within public institutions will be institutionalised by public agencies established to promote the women's agenda.

Keywords: Gender equality, Legislative framework, Power relations, Public administration, Policy



This article is licensed under a Creative Commons Attribution 4.0 International (CC BY 4.0) licence: <https://creativecommons.org/licenses/by/4.0/>

1. INTRODUCTION

The epistemic disobedience has reflected the loud voice for inclusion in the post democratic era, contending the legacy of apartheid. The constitution of South Africa, section 9 (1) Everyone is equal before the law and has the right to equal protection and benefit of the law, (2) Equality includes the full and equal

enjoyment of all rights and freedoms, to promote the achievement of equality, legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination may be taken. Furthermore, the fifth sustainable goal on gender equality states that “in many societies, women and girls face significant barriers to accessing surgical care, by investing in surgical services that are sensitive to gender disparities and addressing cultural and economic factors, we can advance gender equality. The sustainable development goals and have been legislative and policy framework, that the country relied on to address the gaps that were opened by the legacy of apartheid. According to Gupta (2019), gender equality is a means to bring women and men on equal footing; it is valuable, and not only a means to other ends. Shannon et al. (2019) highlights that even though gender equality is a value on its right, it has been underrepresented throughout the world, as gender equality policies have been motivated by a plethora of political instability.

Fatihayah and Simanjuntak (2022), gender equality seeks to disperse power equally to women, whereas gender parity is the aim to have relatively equal numbers of men and women in the workforce; gender equality is the actual equal opportunities, responsibilities, and rights for men and women. Tsigie, Synnevåg and Aune (2020) report that the success of the implementation of gender equality is based on creating platforms wherein women are enabled to take up their power, rights, and opportunities within society. Alon et al. (2020) state that gender equality is an equalizing activity to bring women to the same level as men, and this is something that is noted by some. The lack of gender mainstreaming and the gravity of negative power relations in the public administration as a discipline has lost a meaning that gender equality means, according to Garcia-Holgado et al. (2020) a highlight the gender equality strategies that are used to encourage more women into male-dominated sectors, thus, the same is necessary to bring more men into female-dominated fields as well. England, Levine and Mishel (2020) contend that gender equality models and indicators must effectively enhance the dominance of women compared to men and focus on measuring holistic changes in women's well-being. As a result, promoting and implementing gender equality strengthen the voice and relevance of women in society.

The objective of this study is to establish public administration epistemic disobedience supportive role for women in the state and the subsequent effect women have on policy and legislative making in the public service. To achieve the objective, the study begins with a systematic review of the gender equality legislative and policy framework within public administration, contemporary issues in gender and power relations in public administration, the ethos of gender mainstreaming in public administration as a discipline. The state feminist theory as the theoretical framework, a qualitative and interpretive research design and conclude with discussions and analysis.

2. GENDER EQUALITY: LEGISLATIVE AND POLICY FRAMEWORK IN PUBLIC ADMINISTRATION

It has been well established that gender equality has attracted robust debates from all corners of the world, and it has become important that as part of the strategy to achieve gender equality, a legislative framework is put in place. Bangani and Vyas-Doorgapersad (2020) stated that in a South African context, women and men are guaranteed equal standing under the constitution through gender equality. The Constitution of the Republic of South Africa, (1996) section 1, provides that the Republic of South Africa is a sovereign and a democratic state, which is premised on the value in sub-section (a) which states that the values are the growth of human dignity, attainment of equality, and respect for human dignity. The Republic of South Africa's Constitution, as stated in section 2 of that document, states that *"the Constitution of the Republic of South Africa is the supreme law of the Republic; laws or actions contradictory therewith are void, and the responsibilities imposed thereby shall be observed."* The same spirit is echoed in section 9 which indicates that: *"(1) Equal right to protection under the law is for everyone and they are to be treated equally in the eyes of the law. (2) Equality includes the full and equal enjoyment of all rights and liberties. To further the objective of equality, legislative and other acts that aim to defend or advance people or groups of individuals who are harmed by unfair discrimination may be taken. (3) The state cannot treat anyone unfairly because of one or more characteristics, such as ethnicity, sex, gender, pregnancy, relationship status, nationality, race, sexual identity, maturity, impairment, spirituality, morality, philosophy, tradition, dialect, or birth location. The mandate of gender equality is espoused through various sections of the prevailing Republic of South African prevailing constitution. Section (2) provides that: "Any conduct and or law that is consistent with the constitution in general, and for this study, gender equality is invalid and must be set aside".*

This makes every law favorable to gender equality, The Promotion of Equality and Prevention of Unfair Discrimination Act (Act 4 of 2000), which was passed to give effect to Section 9 read with Item 23(1) of Schedule 6 to the Constitution of the Republic of South Africa, 1996, was examined in this research in order to eliminate and outlaw unfair harassment and discrimination, to reduce inequalities and outlaw unfair discrimination, as well as to prevent and outlaw hate speech. No one is allowed to treat anyone unfairly based on gender, according to Section 28 of the South African constitution states that: *"(1) This must be recognised as an aggravating element for sentencing if it is established throughout the course of any criminal investigation or prosecution that unfair discrimination on the grounds of race, gender, or handicap contributed to the commission of the crime. When combined with the Employment Equity Act (Act 55 of 1998), the Promotion of Equality and Prevention of Unjust Discrimination Act (Act 4 of 2000) states: "No employer can discriminate against you on the basis of gender.*

Accordingly, the employment equality act is a law that supports equity in the workplace and makes sure that all workers are afforded equal opportunity and fair treatment by their employers. Employers are protected by this law from unfair practices and all types of discrimination. It should go without saying that your employer is not permitted to treat you unfairly because of your race, gender, sex, pregnancy, marital status, parenting obligations, ethnicity or social background, color, sexual identity, maturity level, handicap, spirituality, HIV status, sense of right and wrong, conviction, political viewpoint, traditions, dialect, or birthplace. A final implementation strategy for affirmative action is provided by the Promotion of Justice and Prevention of Unfair Discrimination Act. There are policies that require the implementation of affirmative action, which is also anticipated to remove job hurdles and unfair discrimination against women and other designated groups. The Employment Equity Act 55 of 1998's core provisions, according to Landman and O'Clery (2020), call for equal representation and the achievement of equity goals of 50%. It aims to make representation easier when planning. In addition, the legislation outlines ways to encourage affirmative action and tries to promote social justice and equality at work.

The White Paper on Affirmative Action (1998), which advocates equality, asserts that: "Laws, programmes, or initiatives intended to improve the situations of people who have suffered disadvantages because of their ethnicity, gender, or disability. The main objectives of this White Paper are to assist the growth of a representative and equitable public Service and to foster an environment that supports those who have previously experienced unjust treatment". These legislative frameworks are premised on the agenda to see the development of women through relegating all the forms of discrimination against women and the promotion of gender equality, not just in terms of representation but also in terms of decolonising every statute to bring women from the margins to the centre of liberation and progress. However, if men and women vying for the same post are not treated equally as a result of earlier practices that were not gender-sensitive, fairness is unachievable. Equity aims to correct the disparity and guarantee that women have access to executive roles anywhere where their qualifications and expertise are required. Section 187 (1) of the Constitution states that the Commission for Gender Equality must advance respect for gender equality as well as the preservation, advancement, and realisation of gender equality. According to the Commission for Gender Equality (commission).

Section 184 of the South African Human Rights Commission's (SAHRC) constitution states the following: (1) The South African Human Rights Commission is charged with three tasks: (a) promoting respect for and a culture of human rights; (b) advancing the protection, promotion, and fulfillment of human rights; and (c) assessing the Republic's adherence to its human rights commitments.

3. CONTEMPORARY ISSUES IN GENDER AND POWER RELATIONS IN PUBLIC ADMINISTRATION

The notion of gender and power, according to Pavlidis, and Fullagar (2016), is power relations which is mainly considered as an act to use gender relations to exercise power-over, that is, to get others to do what you want them to do. Gender and power do not only show a difference between men and women but a difference between the powerful and the powerless. Carli (2020) states that the concept of gender and power is an empowerment concept to which women may respond to situations that signal to them that they have power by accelerating their participation and to situations that signal their powerlessness by decreasing their participation and do so much more than men. Haberland (2015) argues that gender and power are separated in power relations which determine who has access to political, economic and administrative power. This notion is advocated by Rudman, and Glick (2021) who claim that gender and power are the central key mechanisms through which people were not only constrained but relegated to the periphery of economic, political and administrative power, and or gatekeeping in the centre of economic, political and administrative power in the world. Hartsock (2018) advocates that gender and power are explored by problematising how societies define appropriate masculine and feminine behaviour.

This is predominantly witnessed through the notion that men and society subject women to a powerless position because women are feminine, quiet, and obedient to the voice and powers of society's perspective of women. A follow-up view states that gender and power settle political scores and tend to reflect on bargains between male elites which are often tied to, or even reliant on, patterns of gender inequality, such as women's exclusion from key resources (Halford, 2018). The challenge of gender and power, according to Nicolson, (2015) is traced back to women's inability to inherit land, and hence excluded from land redistribution, and in that way, women's inheritance rights to land are threatened; as a result, they have no position to economic power. Commenting on gender and power, Jordan (2019) declares that the predominant conceptualisation of gender and power in the political and governance spheres would miss the importance of women and therefore renders the public institutions inadequate for achieving the task that proponents of this approach have set for themselves: informing effective women empowerment and gender equality. The challenge of gender and power in public institutions, according to, Clapton, and Shepherd, (2017), is a gap in the exercise of political voice, wherein women's voice is suppressed, and men's voice is loud. The suppression of women's voices predominantly appears in some forms of political action but not others and in some settings but not others, because, the gap is often rather modest, negligible, or even tiny in size. Knudson-Martin et al. (2015) warned that the gendered-power approach is evident considering the patterns expressed in the gendered social prohibition on women's directive influence and leadership. Women may seek to avoid social sanctions for

violating a gender norm that assigns power to men and proscribes women from it.

Nicolso (2015) shares that with respect to gender and power dispute, women are always victims because the world has a tendency of celebrating every minor win which does not contribute to gender equality. The lack of improved power relations in favor of women is because gender norms change, but the pace is often slow and is not always progressive. In the same view, Miller, and Perelberg (2018) reveal that the norm with respect to gender and power is that women's appointments to positions of influence are more like invisible guard rails that shape and narrow people's thinking, behaviours, and opportunities. Therefore, norms often show up as a kind of women empowerment and gender equality, whereas the women are treated like doors that just did not open, choices that could not be made, and opportunities that just seemed out of reach.

To diagnose the challenge of gender and power, Bay-Cheng, Maguin and Bruns, (2018) report that patriarchy has been the key factor in shaping behaviours and attitudes, such as 'women should stay at home and men should earn an income', 'men make better politicians than women'. The gender and power struggles are predominantly invisible and hardly obvious. Furthermore, this was demonstrated by the lack of economic growth because, some women do not enter the labour force like their male counterparts. Nelson, Bronstein, Shacham and Ben-Ari (2015) state that modern society has not outgrown the patriarchal challenges, and the democratisation of power has caused numerous substantial challenges for women in various spheres of social life, culture, and people's minds and behaviours. At the same time, new attitudes towards power are emerging in society; new interpretations and perceptions of it should be robust to allow women to participate in programmes that empower women to promote gender equality (Cornwall, and Lindisfarne, 2016). Walsh (2016) argued that gender and power in public institution norms that are shaped by patriarchy are reflected in behaviours and attitudes, such as 'women should stay at home and men should earn an income', 'men make better politicians than women', 'female genital cutting is required and is the way we do things here'. Blessett et al. (2019) state that gender and power in public administration is a key step towards women empowerment and gender equality in public life in pursuit of building representative, just and effective public institutions.

This notion was further echoed by Johnson, and Svava (2015) who argue that public administration is a crucial venue to seek and establish gender equality because public administration is the primary institution responsible for implementing national policies, programmes and tasks in which women should be included equally. Finally, the way forward with respect to gender and power in public administration, according to Bula and Klym (2019), is embedded in closing gender discrimination, and exclusion of women in public administration. This is important to ensure truly inclusive development and dem-

ocratic governance and helps to restore trust and confidence in public institutions and enhance the sustainability and responsiveness of public policies.

4. THE ETHOS OF GENDER MAINSTREAMING IN PUBLIC ADMINISTRATION AS A DISCIPLINE

There is more evidence of the need for public sector organisations to have gender-mainstream positions. The United Nations Economic and Social Council (ECOSOC) (1997) stated that the practice of evaluating the effects on both men and women of any proposed activity, such as laws, strategies, and initiatives in all fields and at all levels, is known as gender popularization. On a similar note, Van Dijk and Morwamohube (2015) stated that the major strategy or action plan for improving gender equality and equity is known as gender mainstreaming. It alludes to the persistent application of a gender viewpoint throughout the entire process of developing and carrying out strategies, initiatives and programmes. Gender mainstreaming in public administration, according to Sobirovich, (2021), is accepted by many national and international agencies and non-governmental organizations, as an effective strategy for promoting gender equality, however, women remain under-represented in many facets of their lives in public administration.

Acosta et al. (2019) advocates that gender mainstreaming in public administration renders men and women different, as a result, policy formulation, and implementation should not omit these factors. According to Vida (2021), gender mainstreaming in the South African public sector has been adopted as the strategy through which gender equality and women's empowerment can be achieved. On a similar note, Wenham et al. (2020) note that the essence of gender mainstreaming is a method of examining the extent to which women and men are the implicated with respect to any planned action, including legislation, policies, or programmes, in all areas, and at all levels. Oktari (2021) states that gender mainstreaming in public administration works as a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally; and inequality is not perpetuated.

According to Hunting, and Hankivsky (2020), gender mainstreaming is a process through which to establish both formal and substantive gender equality in an organisation. It recognises that this process happens in a masculinist society favoring men and their interests. Huning (2020) reveals that the gender mainstreaming approach is considered a multi-track strategy that is better suited to attain gradual, sustainable gender transformation at all levels of society, government and private organisations. As a result, according to Kitta and CardonaMoltó (2022), gender Mainstreaming should be integrated into a broad organisational transformation process, which reconceptualises and/or re-invents the entire organi-

sation as it interrogates and undoes its deep structures. This means that the concept of gender mainstreaming is not merely a process for implications, nor is it just about women's and men's concerns, but merely about women's and men's lived realities in aspects of design, implementation, monitoring, and evaluation of gender equality policies and programmes (Cameron, 2020). Berezchna et al. (2022) believe that gender mainstreaming is a globally accepted strategy, an approach, and a means for promoting gender equality. This means that gender mainstreaming is based on ensuring that all gender perspectives and attention to the goal of gender equality are central to all activities (Lomazzi and Crespi, 2019). To advance the phenomenon of gender mainstreaming in the African public sector, according to Harcourt (2011), the nations should assess the success of their attempts at gender mainstreaming. A patriarchal society that is reflected in cultural norms, religious beliefs, gender-blind public legislation, traditional teachings, and behaviors poses significant institutional and political obstacles to gender equality practices. According to the 2010 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), all governments should require all political parties and state organisations to immediately adopt a policy of eradicating discrimination against women using the necessary methods. In society and the family, the Convention states that all women and men have the same basic human rights. Additionally, it compels members to take action to end laws, prejudiced perceptions, and behaviours that harm women's well-being as well as the social factors that contribute to gender inequality.

Yaliwe, Selebogo and Ojakorotu (2013) argued that in South Africa, one strategy for tackling issues of equality, empowerment, and the decrease of gender inequality in the nation is the SADC Gender and Development Protocol. The word "mainstreaming," which is most often used to describe a comprehensive approach that incorporates both programming targeted at women and the incorporation of women's and gender issues into all current programmes throughout a programme cycle has become widely used in South Africa and the international development community (UNESCO, 2002). According to Durojaye and Adebajo (2014), hierarchical and cultural norms are pervasive on the African continent and affect women's constitutional freedoms, particularly the legal protections to equality and non-discrimination in the workplace. Although it is commonly accepted that all people have the same rights regardless of gender, hegemony, which penetrates the public sector in Africa, has placed restrictions on the basic liberties and rights of women. According to a 2015 report by the African Development Bank, women and men in Africa frequently encounter unequal opportunities, conditions, and privileges because they earn different earnings, have varying access to education, and are not always treated equally by the law.

Oboh, Othman, Jia Yi and Jusoh (2021) stated that reflecting on what is happening in African public service, everyone should strive to be involved in gender mainstreaming as of utmost concern to the inclusion and development

of women in the region. Across much of rural sub-Saharan Africa, where women are typically submissive to men in customary patriarchal family systems, Nkala, Khumalo and Baloyi (2018) shared that gender mainstreaming is required to protect gender equality. They said that women raised in such settings and birthed into them are treated as second-class subjects, inferior to men, and disenfranchised from group decision-making, especially in the workplace. Muralidharan et al. (2015) conceded that at the heart of any and every gender, policy and measurement programme, a comprehensive, systematic review of the impact of gender integrated programmes outcomes should be scrutinized to determine its implementation strategies and realities.

Kantola and Lombardo (2021) state that gender equality and women empowerment should be seen as a prescriptive implementation procedure for successful gender equality programmes. Whereas Hjálmsdóttir, and Bjarnadóttir (2021) opine that it is crucial to note that gender equality cannot happen in the absence of gender empowerment and gender transformation in any given context. Wittbom and Häyrén (2021) argue that programmes and policies for gender equality are about ensuring gender equality and must be a true reflection of gender demographics and the integration of gender issues. Chang and Milkman, (2020) state that effective strategies for gender equality advancement of women and gender equality lie in the cooperation of various stakeholders within a large framework that recognises the interdependence and interrelation of the women's empowerment and gender equality. Davis and Williamson (2019) declared that the idea and call for gender equality is central to many feminist struggles and women's movements. Furthermore, gender oppression has given birth too many feminists, activists and scholars to mobilise for gender reforms in practices, behaviours, institutions, policies, pieces of legislation and the state itself (Sen, 2019).

5. THEORETICAL FRAMEWORK

The State Feminist theory is a theoretical framework that aims to give women more of a voice in the government and institutions that it is affiliated with. Early in the 1980s, MacKinnon created state feminism. The state feminist theory is inextricably connected to Marxist conceptions of inequality and power. The term "state feminism" was coined by Stetson and Mazur (1995) to describe government institutions and initiatives that are formally tasked with advancing the status and rights of women. According to MacKinnon (2017), both the state and society have an impact on one another. Relationships between the state and society are complicated and can occur at all governmental levels, from local to national. The state feminist theory is crucial to this investigation because it enables women to pursue feminism when they have access to the machinery of women's policy. State feminism has two components:

- The supportive role that women play in the state who have a "feminist mindset" and the subsequent effect they have on policy making; and

- The access the state grants to the women's movement.

6. RESEARCH DESIGN AND METHODS

This study conducts a systematic review of epistemic disobedience in Public Administration: Rethinking power relations and legislative framework for gender equality, employing a desktop research methodology grounded in qualitative interpretive methods. The aim is to analyse, describe, and interpret the existing body of literature to elucidate how employee engagement can be harnessed to drive organizational growth. By adopting a qualitative lens, the researcher assumes the role of an observer within the textual world, facilitating an in-depth interpretive exploration of the interplay between employee engagement and organizational development. The study meticulously identifies and organizes themes emerging from the data set, enabling a comprehensive examination of shared meanings across the literature. An inductive thematic analysis is employed to uncover insights, trends, and constructed meanings, in alignment with the study's objectives. Themes are derived organically from the literature review, reflecting the flexible and adaptive nature of the generic inductive approach. This methodology ensures that the study remains rooted in the data, avoiding the imposition of preconceived notions or themes, and thereby providing a more authentic and nuanced understanding of the relationship between employee engagement and organizational development.

7. CONCLUSION

The study sought to confront epistemic disobedience that has been going in the public administration, which is a result of a loud voice for inclusion in the post democratic era, contending the legacy of apartheid. The constitution of South Africa, section 9 (1) Everyone is equal before the law and has the right to equal protection and benefit of the law, (2) Equality includes the full and equal enjoyment of all rights and freedoms, to promote the achievement of equality, legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination may be taken. To establish the discussions and the recommendations the study responded to the study objective which sought to establish public administration epistemic disobedience supportive role for women in the state and the subsequent effect women have on policy and legislative making in the public service.

LIST OF REFERENCES

Acosta, M., van Bommel, S., van Wessel, M., Ampaire, E.L., Jassogne, L. and Feindt, P.H. 2019. Discursive translations of gender mainstreaming norms: The case of agricultural and climate change policies in Uganda. In *Women's Studies International Forum*, 74(2019): 9-19.

Bangani, A. and Vyas- Doorgapersad, S. 2020, The implementation of gender equality within the South African Public Service (1994–2019). *Africa's Public Service Delivery and Performance Review* 8(1), a353. <https://doi.org/10.4102/aps-dpr.v8i1.353>

Bay-Cheng, L.Y., Maguin, E. and Bruns, A.E., 2018. Who wears the pants: The implications of gender and power for youth heterosexual relationships. *The Journal of Sex Research*, 55(1): 7-20.

Berezhna, G.V., Aleinikova, O.V., Kovtun, O.A., Danylchuk, H.B., Babenko, V.O. and Nechypurenko, P.P. 2022. Training on gender mainstreaming in project management: case of international donor programs and projects for Ukrainian local communities' development. *AET* 2020, p.39.

Blessett, B., Dodge, J., Edmond, B., Goerdel, H.T., Gooden, S.T., Headley, A.M., Riccucci, N.M. and Williams, B.N. 2019. Social equity in public administration: A call to action. *Perspectives on Public Management and Governance*, 2(4):283-299.

Bula, S. and Klym, L. 2019. The Main Ways of Gender Policy Improvement in the System of Public Administration of Ukraine. *Історико-політичні проблеми сучасного світу*, (40): 153-159.

Casselberry, J. 2017. *The labor of faith: Gender and power in Black Apostolic Pentecostalism*. Duke University Press: North Carolina

Carli, L.L., 2020. Women, gender equality and COVID-19. *Gender in Management: An International Journal*, 35(7/8): 647-655.

Cameron, D., 2020. Language and gender: Mainstreaming and the persistence of patriarchy. *International Journal of the Sociology of Language*, 2020(263):25-30.

Chang, E.H. and Milkman, K.L., 2020. Improving decisions that affect gender equality in the workplace. *Organizational Dynamics*, 49(1):.100709.

Clapton, W. and Shepherd, L.J., 2017. Lessons from Westeros: Gender and power in Game of Thrones. *Politics*, 37(1): 5-18.

Cornwall, A. and Lindisfarne, N., 2016. Dislocating masculinity: gender, power and anthropology. In *Dislocating masculinity* (pp. 27-61). Routledge: London

Davis, L.S. and Williamson, C.R., 2019. Does individualism promote gender equality?. *World Development*, 123, p.104627.

Durojaye, E. and Adebajo, A., 2014. Harmful cultural practices and gender equality in Nigeria. *Gender and Behaviour*, 12(1): 6169-6181.

England, P., Levine, A. and Mishel, E., 2020. Progress toward gender equality in the United States has slowed or stalled. *Proceedings of the National Academy of Sciences*, 117(13): 6990-6997.

Alon, T., Doepke, M., Olmstead-Rumsey, J. and Tertilt, M. 2020. The impact of COVID-19 on gender equality (No. w26947). National Bureau of economic research.

García-Holgado, A., Mena, J., García-Peñalvo, F.J., Pascual, J., Heikkinen, M., Harmoinen, S., García-Ramos, L., Peñabaena-Niebles, R. and Amores, L., 2020, April. Gender equality in STEM programs: a proposal to analyse the situation of a university about the gender gap. In 2020 IEEE Global Engineering Education Conference (pp. 1824-1830).

Gupta, G.R., Oomman, N., Grown, C., Conn, K., Hawkes, S., Shawar, Y.R., Shiffman, J., Buse, K., Mehra, R., Bah, C.A. and Heise, L., 2019. Gender equality and gender norms: framing the opportunities for health. *The Lancet*, 393(10190): 2550-2562.

Haberland, N.A., 2015. The case for addressing gender and power in sexuality and HIV education: a comprehensive review of evaluation studies. *International Perspectives on Sexual and Reproductive Health*, 41(1): .31-42.

Hjálmsdóttir, A. and Bjarnadóttir, V.S., 2021. "I have turned into a foreman here at home": Families and work-life balance in times of COVID-19 in a gender equality paradise. *Gender, Work & Organization*, 28(1): 268-283.

Hartsock, N.C., 2018. Community/sexuality/gender: rethinking power. In *Revisioning the political* (pp. 27-49). Routledge: London

Huning, S., 2020. From feminist critique to gender mainstreaming—and back? The case of German urban planning. *Gender, Place & Culture*, 27(7): 944-964.

Hunting, G. and Hankivsky, O., 2020. Cautioning against the co-optation of intersectionality in gender mainstreaming. *Journal of International Development*, 32(3): 430-436.

Johnson, N.J. and Svara, J.H., 2015. Justice for all: Promoting social equity in public administration. Routledge: London

Jordan, J.C., 2019. Deconstructing resilience: Why gender and power matter in

responding to climate stress in Bangladesh. *Climate and Development*, 11(2): 167-179.

Kantola, J. and Lombardo, E., 2021. Strategies of right populists in opposing gender equality in a polarized European Parliament. *International Political Science Review*, 42(5): 565-579

Kitta, I. and Cardona-Moltó, M.C., 2022. Students' perceptions of gender mainstreaming implementation in university teaching in Greece. *Journal of Gender Studies*, 31(4): 457- 477.

Knudson-Martin, C., Huenergardt, D., Lafontant, K., Bishop, L., Schaepper, J. and Wells, M., 2015. Competencies for addressing gender and power in couple therapy: A socio emotional approach. *Journal of Marital and Family Therapy*, 41(2): 205-220.

Landman, M.S. and O'Clery, N., 2020. The impact of the Employment Equity Act on female inter-industry labour mobility and the gender wage gap in South Africa (No. 2020/52).

Lomazzi, V. and Crespi, I., 2019. Gender mainstreaming and gender equality in Europe: Policies, culture and public opinion. Published by: Bristol University Press, Policy Press <https://doi.org/10.2307/j.ctvqr1b54>

Miller, A.C. and Perelberg, R.J., 2018. Gender and power in families. Routledge: London

Muralidharan, A., Fehringer, J., Pappa, S., Rottach, E., Das, M. and Mandal, M., 2015. Transforming gender norms, roles and power dynamics for better health. Washington DC: Futures Group, Health Policy Project.

Nelson, N., Bronstein, I., Shacham, R. and Ben-Ari, R., 2015. The power to oblige: Power, gender, negotiation behaviors, and their consequences. *Negotiation and Conflict Management Research*, 8(1):1-24

Nicolson, P., 2015. Gender, power and organization: a psychological perspective on life at work. Routledge: London

Nkala, G.S., Khumalo, N.B. and Baloyi, C., 2018. Women and traditional governance systems: a case of Vukuzenzele Village, Mzingwane District, Zimbabwe. *Oral History Journal of South Africa*, 6(1): 13

Oboh J. S., Kam A. J. Y., Othman Z. & Jusoh S. 2019. Gender Inequality and Economic Growth in the Nigerian Civil Service. *International Journal of Innovative*

Technology and Exploring Engineering, 9(2): :1375-1382.DOI: 10.35940/ijitee.B6238.129219

OECD . 2019. Recommendation of the Council on Public Service Leadership and Capability, <https://legalinstruments.oecd.org/en/instruments/OECD-LEG-0445>: accessed on 1 February 2025.

Oktari, R.S., Kamaruzzaman, S., Fatimahsyam, F., Sofia, S. and Sari, D.K. 2021 . Gender mainstreaming in a Disaster-Resilient Village Programme in Aceh Province, Indonesia: Towards disaster preparedness enhancement via an equal opportunity policy. *International Journal of Disaster Risk Reduction*, 52, p.101974

Pavlidis, A. and Fullagar, S. 2016. Sport, gender and power: The rise of roller derby. Routledge: London

Rudman, L.A. and Glick, P. 2021. The social psychology of gender: How power and intimacy shape gender relations. Guilford Publications: New York

Sen, G., 2019. Gender Equality and Women's Empowerment: Feminist Mobilization for the SDG s. *Global Policy*, 10 (2019):28-38.

Shannon, G., Jansen, M., Williams, K., Cáceres, C., Motta, A., Odhiambo, A., Eleveld, A. and Mannell, J. 2019. Gender equality in science, medicine, and global health: where are we at and why does it matter?. *The Lancet*, 393(10171): 560-569.

Sobirovich, T.B., 2021. Issues of gender equality in Uzbekistan: Strategy of reforms. *Asian Journal of Multidimensional Research*, 10(9): 203-207.

South Africa. 1996. Constitution of the Republic of South Africa 1996. Pretoria: Government Printers.

Tsige, M., Synnevåg, G. and Aune, J.B., 2020. Is gender mainstreaming viable? Empirical analysis of the practicality of policies for agriculture-based gendered development in Ethiopia. *Gender Issues*, 37(2020):125-152.

Van Dijk, H.G. and Morwamohube, E.L., 2015. Gender mainstreaming in the South African National School of Government: a senior management challenge. *Journal of Public Administration*, 50(2): 262-275

Vida, B., 2021. Policy framing and resistance: Gender mainstreaming in Horizon 2020. *European Journal of Women's Studies*, 28(1): 26-41.

Walsh, C., 2016. Gender and discourse: language and power in politics, the

Church and organisations: Language and Power in Politics, the Church and Organisations. Routledge: London

Wenham, C., Nunes, J., Correa Matta, G., de Oliveira Nogueira, C., Aparecida Valente, P. and Pimenta, D.N., 2020. Gender mainstreaming as a pathway for sustainable arbovirus control in Latin America. *PLoS Neglected Tropical Diseases*, 14(2): p.e0007954.

Wittbom, E.E. and Häyrén, A.I., 2021. Post-NPM gender accounting—can public value management enhance gender mainstreaming? *Public Money & Management*, 41(7): 507- 515.