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BENEFITS DERIVED FROM SELECTED RURAL WOMEN EMPOWERMENT PROJECTS IN OGUN STATE

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Abstract

The study examined the benefits derived from selected rural women empowerment projects in Ogun state. A total of 143 interview guides administered to rural women but just 139 of the interview guides were returned and used for analysis. The rural women that benefited from the C: AVA, NPFS and microfinance activities of OGADEP and JDPM were selected. A multistage sampling technique was used to select the respondents from two senatorial districts (Ogun west and Ogun central Senatorial district). The data were presented in tables, mean, mode and percentages. The hypothesis was tested using the one way analysis of variance (ANOVA). The results revealed that most of the rural women were married (68.35%), Christians (64.03%), mean age of 43.62 years and had little education. The women derived social, financial, technological and psychological benefits from the selected rural women empowerment projects. The likert values showed that the beneficiaries had unfavourable disposition to financial benefits derived from the projects. The study segregated the favourability of benefits derived by governmental and non-governmental beneficiaries from the projects. Majority of OGADEP (NPFS and C: AVA) beneficiaries had favourable perceptions towards the financial, social, psychological and technological benefits while majority of the JDPM- C: AVA beneficiaries had favourable disposition to social benefits only and higher proportion of JDPM- Microfinance beneficiaries had favourable disposition to social and financial benefits. The one way ANOVA result showed that there existed a significant relationship between the projects implemented by governmental and non- governmental organizations. This study portrayed the importance of rural women empowerment projects to rural women and therefore concluded that governmental organizations are more effective than the non-governmental organizations as non-governmental organizations are associated with inadequate funding. Hence, the study recommended that the government should provide an enabling environment for NGOs to operate more effectively. Also, more rural women should be reached by both organizations.

Key words: benefits derived, rural women empowerment projects

Introduction

Poverty is a typical feature of developing countries, most especially, the rural areas. In many parts of Africa, poverty is still a common plague affecting the population (Ebirim, 2002). This is due to the fact that, agricultural production in Africa is still at subsistence level where farmers still make use of crude implements in order to produce just enough food for their family's consumption. Majority of the world's poor live in rural areas, and 70% of the rural people are women (Food and Agriculture-FAO, 2007). In the agricultural sector, the proportion of women is higher than that of men, even though regional differences exist. Moreover, women living in poverty have increased disproportionately to that of men (Perpetua, 1999). Furthermore, rural women were often neglected in the implementation of developmental programme and this has negatively affected the economy .The empowerment of rural women would likely have a positioning impact on the targeted families, groups and the nation at large.

FAO also presented women as being responsible for half of the world's food production. IFAD (2010) also explained that women farmers in the rural areas of Nigeria are responsible for a major percentage of all the food produced in the country. Despite women's contribution to the global food supply, they are often undervalued and overlooked in formulating and designing agricultural development strategies (Ottawa, 2006).

In the past, women were faced with a lot of challenges. These include discrimination within their culture and society, multiple natural roles, women seen as second fiddle citizen, lack of free access to timely information, reduced access to land in the community and reduced or no access to financial assistance. All these problems among others, exclude rural women from benefiting from the opportunities targeted at improving their production activities. As cited by Oramah and Ogbu (1997) in Iheduru (2002), women's participation in development of Africa has been rated low. This low participation has also been blamed for the less than satisfactory impact of public investments in their development.

Iheduru (2002) explained that women lacked access to resources, including credit and technology. Longwe (1997) posited that the deteriorating economic situation since 1980s has affected women adversely. The poor economic performance has also constrained governments from allocating the necessary resources to the multiple roles of women and their access to development.

World Economic Forum (WEF, 2O05), reported that the past three decades have witnessed a steadily increasing awareness of the need to empower women through measures to increase social, economic and political equity, broader access to fundamental human rights, improvements in nutrition, basic health and education. Therefore, for this study, analysis of the performance, effect and increase in the level of effect of empowerment project directed at women is of major concern.

This study aims at examining the benefits derived from three selected rural women empowerment projects (Cassava: Adding Values for Africa (C: AVA), NATIONAL PROGRAMME FOR FOOD SECURITY (NPFS) and Microfinance) in Ogun state.
The specific objectives for this study are to:
  i.   describe the socio-economic characteristics of rural women involved in the selected projects.
  ii.   examine the type of benefits derived by the beneficiaries from the empowerment projects.
  iii. compare the benefits derived by the beneficiaries of the projects implementation from government and non-governmental organization.

Hypothesis
This study hypothesizes that there are no significant differences between the benefit derived by the women beneficiaries from governmental and non-governmental projects.

Methodology
The study was conducted in Ogun State. Ogun State is a state in South-western Nigeria created from the old Western State on February 3, 1976 by the then regime of General Murtala Mohammed. It borders Lagos State to the South, Oyo and Osun states to the North, Ondo State to the east and the republic of Benin to the west. Abeokuta is the capital and largest city in the state. Ogun State covers 16,762 square kilometers with a population of 3,728,098 (2006 Estimate). The state has three senatorial districts with twenty local government areas.

A multistage sampling technique was used to select the respondents. The first stage was the selection of all senatorial districts in Ogun state, then purposive selection of two senatorial districts out of the three existing senatorial districts, Ogun west and Ogun central Senatorial district respectively.
From Ogun central senatorial district, two local governments area were purposively selected (Ifo and Ewekoro local governments) due to the co- existence of C: AVA and NPFS projects implementation by OGADEP a governmental organization.

In Ogun west senatorial district, two local governments were selected (Egbado south and Ado-Odoota) due to the availability of C: AVA PROJECTS AND JDPM Micro credits project. Both organizations worked with women group of an average seventeen members therefore fifty percent (50%) of each beneficiary women group were selected. Interview guide, in-depth interview with key persons and focus group discussion were employed in obtaining useful data from the respondents. The data obtained was statistically analyzed using both descriptive and inferential statistics appropriately. The hypothesis of the study was tested for significance using chi-square analysis. A total of 143 respondents were selected for this study as shown below:

Table 1 showing the sampling procedure

IMPLEMENTING ORGANISATION	SELECTED SENATORIAL DISTRICTS	SELECTED LOCAL GOVRNMENT AREA	NAME OF GROUP	NUMBER IN GROUP	SELECTED MEMBER 50%
OGUN STATE AGRICULTURAL DEVELOPMENT PROGRAMME **OGADEP**	**OGUN CENTRAL**	**IFO**	**CAVA:** **IFELODUN** **SOBOJE** **NPFS:** **OREDEGBE** **IGBESIAYE RORUN**	**14** **16** **14** **22**	**7** **8** **7** **11**
		EWEKORO	**C:AVA** **OBALAGBE** **AGBELERE** **NPFS** **AJEGUNLE FUFU** **AJEGUNLE GARI**	**14** **14** **14** **14**	**7** **7** **7** **7**
SUB TOTAL				**122**	**61**
JUSTICE DEVELOPMENT AND PEACE MOVEMENT **JDPM**	**OGUN WEST**	**YEWA**	**C:AVA** OWOLOWO IFELODUN **MICROCREDIT** TEPAMOSE ORE OFE OLUWA	22 22 18 30	11 11 9 15
		ADOODOOTA	**C:AVA** GROUPS 1 GROUP 2 **MICROCREDIT** ITESIWAJU HALLELUYAH	24 18 14 16	12 9 7 8
SUB TOTAL				**164**	**82**
TOTAL				**286**	**143**

RESULTS AND DISCUSSION

Objective 1:   Description of the Socio-Economic Characteristics of   the Respondents

Age of Respondents
Table 2 indicates that 30.22% of the respondents   were between the ages of 31 and 40 years, 32.75% were between the ages of   41 to 50 years while 19.42% of the group members fell

between 51 and 60 years. Also, more than half of the respondents were between 31-50 years which indicated that majority of the respondents were within the economically active age as opined by FAO (1997) and Yinusa (1999). This assertion was supported by Ayinde et *al* (2002) who posited that the economic active age group have strength, responsiveness and receptiveness.

The average age of respondents was calculated to be 43.62 years, implying that respondents are within the economically active age group. The result is in support of Fakoya and Daramola (2005) who observed that respondents within this age bracket are more innovative, motivated and adaptable individuals who can cope with wisdom of challenges.

Educational Level of Respondents
For educational status, Table 2 reveals that at least one out of every four women (27.34% of the respondents) had no formal education. Though, about 23.74% of women had at least secondary education, close to half of the women (44.60%) had only primary education. This shows the low level of formal education among women in the study area and this supports the findings of Longe (1988) which reiterated that women are generally not literate in the rural areas and in order to appreciate important technologies, they need to be educated. Furthermore Sokoya (2003) observed that women are poorer than their male counterpart because they lack adequate access to educational opportunities.

Marital Status
Majority (68.35%) of the women respondents were married, while less than 10% are single. About 15.83% and 6.48% of the women are widowed and separated respectively. This points to the fact that majority of the respondents has the primary responsibility of taking care of the home as the respondents have a household they cater for and thus they have responsibilities. This assertion coincides with that of Ekong (2003) who pointed out that marriage in our society is highly cherished as the high number of married respondents recorded from the study confirmed the assertion.

Nature of Occupation
The result presented in Table 2 showed that approximately one out of every five women (20.14%) is engaged in farming while 33.81% of the women are traders. Also, approximately 43.17% of the women respondents are food processors. This means food processing is a popular enterprise among the respondent and the need to guide against wastages as recorded in most agricultural business. This findings justified Ogunlela and Adekanye (2009) which stated that women are known to be more active in agricultural activities in sub-saharan African countries, pointing out that women have virtually taken over the production and processing of staple food (Afolabi,2004).

Years of Experience
From the findings of this study however, Table 2 showed that higher proportion (55.4%) of women respondents in the study area have experience of less than 10 years in their current economic activities while 28% have experience of between 10 and 15 years and 11.51% have experience of 16 and 20 years respectively. This indicates that most of the women have some level of experience in their chosen profession; this could have implication on the success of their enterprises.

Household Size
Table 2 also shows that 47.48 % have a household size of l-5 while 40.29% and 7.91% have a household size of 6-10 and 11-15 people respectively. The mean household size of the respondents is 6 persons. This corresponds with the study of Oluwasola and Alimi (2007), Aihonsu (2002) that in the south western part of Nigeria indicates the practice of large family size, typical of most rural farming communities in Nigeria. This accounts for the reason why household labour is the most dependent source of farm labour.

Membership of social Organisation
Table 2 indicates that higher proportion (84.89%) of the respondents belong to one social group or the other. This is an indication that social group is taken with seriousness in the study area. This also buttresses the assertion of Nnadi and Akwiwu (2002) who pointed out the importance of group in adopting innovation.

Table 2: Distribution of respondents by their Socio-Economic characteristics

Variables	Frequency	Percentage
Age		
≤ 30 years	20	14.39
31 – 40 yeas	42	30.22
41 – 50 years	45	32.37
51 – 60 years	27	19.42
Over 60 years	5	3.6
Total	**139**	**100**
Educational Level		
Adult Education	6	4.32
No formal education	38	27.34
Primary	62	44.60
Secondary	22	15.83
Tertiary	11	7.91
Total	139	100
Marital status		
Married	95	68.35
Separated	9	6.48
Single	13	9.35
Widowed	22	15.83
Total	139	100
Occupation		
Artisanship	4	2.88
Farming	28	20.14
Food processing	60	43.17
Trading	47	33.81
Total	139	100
Experience		
Less than 10 years	77	55.40
10-15 years	39	28.06
16-20years	16	11.51
Total	139	100
Household size		
1-5	66	47.48
6-10	56	40.29
11-15	11	7.91
Not indicated	6	4.32
Total	139	100
Membership of social organisation		
Yes	118	84.89
No	21	15.11
Total	139	100

Source: Field Survey, 2012

Objective 2:   Examination of the types of benefits derived from the projects.
The respondents benefited from the different projects technologically, financially, socially and psychologically. The favourability of the different benefits was measured using perceptional statements measured on a five point likert type scale.   Their level of favourability was measured as strongly agree (5), agree (4), undecided (3), disagree (2) and strongly disagree (1) for positively worded statements and reversed for negatively worded statements. Individual scores was calculated. Result of analysis shows a minimum and maximum score of 16 and 80 respectively with a mean score of 48. Therefore, respondents with scores below the mean score of 48 were categorised as having an unfavourable peception of the benefits derived from the projects while respondents having score above the mean score of 48   were categorised as having favourable   perception of the benefits derived from the projects.

Summary from the field survey showed that 48.92% of the respondents had unfavourable response while 51.18% have favourable perception of types of benefits derived from the selected rural women empowerment projects.

Table 3 below shows the perceptional statement to elicit information from the respondents and also the distribution on the types of empowerment received from the projects. The result showed that about one-third (32.37%) and two-fifth (40.29%) of the respondents strongly agreed with statements 1 and 3 respectively while majority (43.20% and 38.85%) also strongly disagreed with statements 2 and 4. this implied that respondents had a high technological benefits derived from their respective projects. Financially, more than half (56.12%) and about one-third (30.22%) of the respondents strongly disagreed with negative statements 8 and 6 respectively while more than one-third (34.53%) and more than half (53.96%) strongly disagreed with the positive statements 5 and 7 respectively. On the average, the respondents can be said to have had a fair benefits derived financially from the project. Majority (32. 37% and 71.22%) strongly agreed with positive statements 9 and 12 respectively, while close to half (48.20%) and more than half (53.96%) of the women strongly disagreed with positive statement 11 and negative statement 10 respectively. This implied that the rural women had favourable perception of the social benefits derived from the empowerment projects.

Higher proportions (53.96%, 38.85% and 50.36%) of the respondents strongly disagreed with the three negative statements 14, 15 and 16 respectively while close to one-third (32.37%) of the rural women had a strong agreement with the positive statement 13. this reflected that rural women benefited highly favourably from the projects psychologically.

Table 3: Respondents perception of the types of benefit derived from the projects

PERCEPTION STATEMENTS	SA%	A%	U%	D%	SD%
A. TECHNOLOGICAL					
1. I now know how to use modern tools usage for my work	45(32.37)	6 (4.32)	19(13.67)	41(29.50)	28(20.14)
2. I have not really developed skill increase my production level	27(19.42)	10 (7.19)	1(0.72)	41(29.50)	60(43.20)
3. I benefited training on improving my processing method	56(40.29)	27(19.42)	22(15.83)	11(7.91)	23(16.55)
4. I have no practical and better methods of packaging my product.	52(37.41)	6(4.32)	14(10.07)	13(9.35)	54(38.85)
B FINANCIAL					
5. I receive my inputs as donation from the project.	9(28.06)	16(11.51)	9(6.47)	27(19.42)	48(34.53)
6. There is no loan disbursement from participating in the project	39(28.06)	17(12.20)	5(3.60)	36(25.90)	42(30.22)
7. There is much reduction in the price of inputs I purchase	10 (7.19)	8(5.76)	12(8.63)	14(10.07)	75(53.96)
8. I have no better and increased profit now	25(17.99)	5(3.60)	12(8.63)	19(13.67)	78(56.12)
C. SOCIAL					
9. I enjoy the group formation exercise	45(32.37)	17(12.23)	5(3.60)	36(25.90)	42(30.22)
10. I am not inspired participating in decision making within my group	25(17.99)	19(13.67)	6(4.32)	14(10.07)	75(53.96)
11. Due to our regular meetings I have updated information and I have a sense of belonging to my environment meetings.	40(28.78)	3(2.16)	0(0.00)	29(20.86)	67(48.20)
12. I see myself as an expert in my business line due to the training and business networking in group activities from the project.	99(71.22)	1(0.72)	11(7.91)	17(7.91)	11(7.91)
D PSYCHOLOGICAL					
13. Involvement in group has positive influence on my business	45(32.37)	17(12.23)	5(3.60)	36(25.90)	42(30.22)
14. My mind-set towards achieving women development is now very low	25(17.99)	19(13.67)	6(4.32)	14(10.07)	75(53.96)
15. I have no emotional balance due to the project time demand	52(37.41)	6(4.32)	14(10.07)	13 (9.35)	54(38.85)
16. I feel the projects is not concerned about the well-being of rural women	51(36.69)	2(1.44)	1(0.72)	15(10.79)	70(50.36)

Source: Field Survey 2012   N= 139

Perceptional score distribution for the benefits derived from the projects
Perceptional scores less than 3.00 indicate that the respondents are unfavourably disposed to the statement while those greater than or equal to 3.00 reflect otherwise.
From Table 4, the respondents had favourable disposition to 12 statements (2, 3, 4, 6, 8, 9, 10, 12, 13, 14, 15 and 16) while they had unfavourable disposition to 4 statements (1, 5, 7 and 10).

Considering the average perceptional score per types of benefits derived, the respondents had benefited highly from the projects technologically, socially and psychologically.

The overall average perceptional score of 3.10 indicated that the rural women benefited from the selected rural women empowerment projects.

Table 4: distribution of benefits derived by perceptional score

Perception statements on benefits derived	Perceptional scores	Likert values
A. TECHNOLOGICAL		
1. I now know how to use modern tools usage for my work	416	2.99
2. I have not really developed skill increase my production level	514	3.70
3. I benefited training on improving my processing method	499	3.56
4. I have no practical and better methods of packaging my product	428	3.08
Average		**3.33**
B FINANCIAL		
5. I receive my inputs as donation from the project	238	1.71
6. There is no loan disbursement from participating in the project	442	3.18
7. There is much reduction in the price of inputs I purchase	221	1.59
8. I have no better and increased profit now	537	3.86
Average		**2.59**
C. SOCIAL		
9. I enjoy the group formation exercise	422	3.04
10. I am not inspired participating in decision making within my group	437	3.14
11. Due to our regular meetings I have updated information and I have a sense of belonging to my environment meetings	337	2.42
12. I see myself as an expert in my business line due to the training and business networking in group activities from the project.	577	4.15
Average		**3.19**
D PSYCHOLOGICAL		
13. Involvement in group has positive influence on my business	422	3.04
14. My mind-set towards achieving women development is now very low	512	3.68
15. I have no emotional balance due to the project time demand	428	3.08
16. I feel the projects is not concerned about the well-being of rural women	468	3.37
Average		**3.29**
Overall average value		**3.10**

Computed from field data, 2012

Objective 3: Comparison of benefits derived by the beneficiaries of governmental and non-governmental organizations

Most of the OGADEP-NPFS's beneficiaries had favourable perception towards all the four aspects of benefits derived from the project as 80.65%, 87.10%, 61.29% and 51.61% had favourable disposition towards financial, technological, social and psychologically benefits respectively. Majority of the OGADEP-C: AVA's beneficiaries also had favourable perception towards three out of the four aspects of benefits derived from the project as 57.14%, 78.57%, 46.43% and 53.57% had favourable disposition towards financial, technological, social and psychological benefits respectively. This implied that most of the OGADEP-C: AVA beneficiaries had unfavourable perception towards social benefits only.

Greater percentages of the JDPM-C: AVA's and JDPM-MICRO's beneficiaries only had favourable perception towards only one and two aspects of the benefits derived from the projects respective as 35.71%, 47.62%, 69.05% and 45.24% of the JDPM-C: AVA's beneficiaries had favourable perception towards financial, technological, social and psychological benefits accordingly while 76.32%, 39.47%, 68.42% and 39.47% of the JDPM-MICRO's beneficiaries had favourable perception towards financial, technological, social and psychological benefits respectively. This implied that more beneficiaries of JDPM-C: AVA benefited only socially from the project while more beneficiaries of JDPM Microfinance benefited from the project financially and socially.

Higher proportions of the beneficiaries of OGADEP projects (C: AVA and NPFS) had favourable perception towards the benefits derived from the projects as 69.49%, 83.05%, 54.24% and 52.44 % of the OGADEP projects' beneficiaries had favorable perception towards financial, technological, social and psychological benefits respectively. Also, more than 60% had favourable perception towards all the benefits derived. The study therefore inferred that rural women benefited more from governmental projects than non-governmental projects.

Table 5: **Comparison of benefits derived by beneficiaries of OGADEP and JDPM**

Benefit types	JDPM			OGADEP		
	C: AVA	Microfinance	Total	C: AVA	NPFS	Total
Financial Favourable Unfavourable	15(35.71) 27(64.29)	**29(76.32)** 9 (23.68)	**44 (55.00)** 36 (45.00)	**16 (57.14)** 12 (42.86)	**25 (80.65)** 6 (19.35)	**41 (69.49)** 18 (30.51)
Technological Favourable Unfavourable	20 (47.62) 22 (52.38)	15 (39.47) 23 (60.53)	35 (43.75) 45 (56.25)	**22 (78.57)** 6 (21.43)	**27 (87.10)** 4 (12.90)	**49 (83.05)** 10 (16.95)
Social Favourable Unfavourable	**29 (69.05)** 13 (30.95)	**26 (68.42)** 12 (31.58)	**55 (68.75)** 25 (31.25)	13 (46.43) 15 (53.57)	**19 (61.29)** 12 (38.71)	**32 (54.24)** 27 (45.76)
Psychological Favourable Unfavourable	19 (45.24) 23 (54.76)	15 (39.47) 23 (60.53)	34 (42.50) 46 (57.50)	**15 (53.57)** 13 (46.43)	**16 (51.61)** 15 (48.39)	**31 (52.54)** 28 (47.46)
All benefits Favourable Unfavourable	18 (42.86) 24 (57.14)	**27 (71.05)** 11 (28.95)	**45 (56.25)** 35 (56.25)	14 (50.00) 14 (50.00)	**25 (80.65)** 6 (19.35)	**39 (66.10)** 20 (33.90)

Source: Field survey, 2012

Hypothesis testing
There are no significant differences   between the benefits derived by women beneficiaries from governmental and non-governmental projects. Difference of mean statistics was used at a 0.05 level of significance. One way Analysis of variance (ANOVA) was used to test this hypothesis.

Table 6 showed the interrelationship among the categories of projects considered, the different projects considered were therefore broken into groups of projects.
significant differences   was found between   the benefit derived by respondents(OGADEP NPFS, JDPM MICRO , JDPM-C: AVA OGADEP-C: AVA) with $F (45.90) = 3.05$, p = 0.01 p < 0.05, $F (41.68) = 3.12$, p = 0.00 p < 0.05, $F (37.18) = 3.05$, p = 0.01 p < 0.05 and $F (33.84) = 3.12$, p = 0.01 p < 0.05.This means we reject the null hypothesis while accepting the alternate that there is a significant relationship between the project implemented by both government and non- governmental organization.

Table 6: Result of the analysis of variance difference between the mean levels of benefits derived from governmental and non- governmental organization

SOURCE Project	Project organ	df	Mean residual	F ratio	Significant Level p	Decision
JDPM-CAVA - OGADEP-C: AVA 37.10 MICRO	OGADEP-C: JDPM OGADEP	3 3 3	33.84 41.68 45.90	2.89 3.14 3.05	O.26 0.15 0.01	NS NS S

NPFS					

OGADEP -CAVA - JDPM-C: AVA
  33.84   JDPM MICRO
                        OGADEP NPFS
	3
	3
	3
		37.10
		41.68
		45.90
			2.88
			3.21
			3.12
				0.26
				0.02
				0.00
					NS
					NS
					S

JDPM-MICRO - JDPM-C: AVA
  41.68   OGADEP-C: AVA
                        OGADEP NPFS
	3
	3
	3
		37.10
		33.84
		45.90
			3.14
			3.21
			3.36
				0.15
				0.02
				0.21
					NS
					NS
					NS

OGADEP NPFS - JDPM CAVA
  45.90   OGADEP-C: AVA
                        JDPM MICRO
	3
	3
	3
		37.10
		33.84
		41.68
			3.05
			3.12
			3.36
				0.01
				0.00
				0.21
					S
					S
					NS

Source: Computed from survey data 2011

CONCLUSION

Higher proportion of the women respondents are married food processors, had at least primary education, had an average household size of 6 persons and belonged to social groups. The rural women had experienced high benefits socially, financially and technologically from the selected rural women empowerment projects, however, low benefit was derived from the projects psychologically. Rural women benefited from OGADEP projects (NPFS and C: AVA) than JDPM projects (C: AVA and Microfinance)

RECOMMENDATION

It is therefore recommended that both the government and non-governmental organizations should put in place machineries to sustain the women empowerment projects through appropriate group maintenance strategies. To do this, periodic sensitization and transformation of sufficiently motivating women for more functionality should be concentrated on. More women should also be encouraged to participate in empowerment projects. Also, non-governmental organizations should be supported by individuals concerned with rural women empowerment so as to be able to help more rural women.

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CASES OF SEXUAL HARASSMENT AMONG THE STATE COLLEGES AND UNIVERSITIES IN REGION 3: INPUTS TO ADMINISTRATIVE POLICIES AND PROGRAMS

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ABSTRACT:

The study aimed to analyze the identified recorded cases of sexual harassment among the State Universities and Colleges in Region 3. It investigated the profile of the harassed/victims, the precipitating factors that trigger the occurrence of the act of sexual harassment, the forms and types of sexual harassment experienced, the reaction of the victims during and after the sexual abused was done, the forms of complaints and to whom the complaints were addressed. From these indicators of sexual harassment, determination of action taken by the institution was described, and finally served as basis to the establishment of disciplinary rules and regulations of sexual harassment cases so as to prevent the occurrence of the said sexual act.

The information obtained in this study in identifying and in analyzing the reported cases confronted by every institution could be used by the administrators, teachers and guidance counselors in helping the victims cope with the problem. It would also encourage people in the academe to take measures for students to be aware of what sexual harassment is all about. This would also help in increasing the public understanding of what sexual harassment is, particularly its effects to the victim.

Furthermore, the study would serve as the basis for the employer-administrator in incorporating into the institutional structure, programs and policies or their own implementing rules and regulations and the necessary action on how to handle such cases of sexual harassment and how to prevent the occurrence of it.

To disclose cases of sexual harassment among the SUCs, the case study method was used so as to work best at bringing understanding to the complex issue of sexual harassment using interactive interview as the main instrument in gathering the data. Content analysis was also used to identify and categorize the pattern of sexual harassment.

The following are the findings of the study: That age, sex, educational level and the physical attributes of an individual are not the 100% reasons why there are sexual harassment cases in an institution of learning but it is power that brings it about. Offenders have relied on the notion that students are weak and inferior. That the offenders are in power and the victims feels that they do not have any choice but to give in out of fear and under duress to the assault. The socially reinforced feeling of physical weakness and inferiority reinforce the feeling of helplessness and passivity among the students. Thus, the harasser often preys on the students for he knows he can intimidate. The feeling of powerlessness has discouraged some victims to immediately file a complaint or make active measures to avert or control sexual harassment, resulting to continuous proliferation of the harasser thinking that he/she will not be caught. The prevailing myth that women are responsible for sexual harassment acts thus on them, camouflages the political action of control. That because they are women therefore it is their responsibility to say no to the harasser. The common conception that the

victims is beyond redemption and pity or "*awa*" is still a very strong socio-philosophical practice in the Filipino society. That the harassed will just experience self-pity to herself/himself and would have hard time to regain the lost dignity. The prevailing socio-philosophical theory of "mercy" that indicates vulnerability to pleas often results to amicable settlement on the cases even how grave the offense is (Mercado, 1993). The lack of awareness, information and understanding about the sexual harassment law contributes to the proliferation of incidents. The lack of available complaint processes and mechanism for the victims to report the matter to the authorities keeps cases often unreported.

Based on the results of the study, the following recommendations are offered: State Universities and Colleges must develop their own written implementing rules and regulations in conformity to the calling of the Civil Service Commission in consultation with faculty, staff and student sector. The academic community should be sensitized about the incidence of sexual harassment. Consciousness-raising will give every individual particularly the complainant a supportive atmosphere that will free them from crippling stereotyping attitude and develop one's self confidence. State Universities and Colleges must establish a complaint process and mechanism on how to fight/prevent the occurrence of sexual harassment cases. Legal assistance/counseling must be provided to the victims. Create an office of Gender and Development to facilitate the task of monitoring the occurrence of sexual harassment cases through an organization of a women's desk. Display anti-sexual harassment posters on all bulletin boards and distribute relevant brochures or flyers on how to stop/fight/prevent the occurrence of sexual harassment. Review the University Code/Faculty Manual/Student Manual and develop or include a provision about sexual harassment. If a Committee on Decorum and Investigation already exists, an equal representation of men and women should be considered to ensure that both women's and men's perspectives can shed light on the best solution to a case. Sexual Harassment topic should be included in the course syllabus of social sciences subject specifically in the subjects Philippine Government with the New Constitution, General Sociology, Social Philosophy, and Psychology. An orientation program every semester to incoming employee and freshman students about sexual harassment should be conducted through the office of the Gender and Development or Guidance and Counseling office so as to strengthen the awareness of the law or policy of the school. A guidance counseling program on how to support the victims should be a consideration in all guidance and counseling office and taking into consideration hiring a guidance counselor with expertise in handling sexual harassment cases.

I.   Introduction:

A powerful position can sometimes make or unmake a man, for power is the ability to obtain dominance that often involves the capacity to employ force or threat (Santos, 1999). Power is often observed anywhere and everywhere, where there is employee-employer relationship or student- teacher relationship.   With this exercise of power and with the advent of several situations that befall the gender of people in a work environment and in the academic institution, sexual harassment comes into its existence.

Sexual harassment is a gender-based violence. It is a manifestation of the gender hierarchy in society, as well as, a tool to maintain that hierarchy (NCFRW, 2005). It is therefore, a complex issue involving social norms in society. It is not confined to any one level, class, or profession. It occurs not only in the workplace but also in the classroom, churches and even in court chambers (Feliciano, 1996).

Sexual harassment is a new name describing an old problem. Generations of women have suffered from unwanted sexual attention at work and from offensive behavior based on their gender. Sexual harassment is not only a problem of women but rather, it can also be a problem of men; however, women are more commonly the victims (Womenet, 1997). Most references to sexual harassment of women in the context of this study could equally be applied to both sexes.

Although most people have some idea of what is meant by sexual harassment, how it is defined, will determine not only the proportion of people who say that they have experienced the behavior, but also the kinds of behavior which fall within the scope of a prohibition. Correctly understood, the concept of sexual harassment goes wider than the conduct which is sexual, but that it may be a demonstration of power than just a reflection of lust. It is not funny, neither it is flattering; it is an abuse of power wanting to dominate. It is an assertion of power that is expressed in a physical manner (Focus, 1994).

Sexual harassment implies the exercise of male dominance and the perpetuation of women's subordination in society, in the workplace, especially in an extremely hierarchical bureaucracy. This underscores unequal power relationship between men and women, between management and rank-and-file, between teacher and student, between those occupying advantaged or dominant positions and others, including the people they are supposed to serve. It is the extreme perpetration of the active-male/passive-female syndrome. It causes indignity and pain to the victim, even as it enhances the doer's sense of superiority over the latter.

Sexual harassment is a violation of a person's human right and it is always unwanted. The rule is sensitivity and respect. An individual has to respect a person's personal space. This personal space is a certain distance between one's self and the person one is talking to. For example, between the boyfriend and the girlfriend personal relationship, it does not mean that since they are sweethearts, harassment is absent. For if in their relationship an unwanted sexual act or sexual abuse comes in, then sexual harassment is present. An individual has to remember that a person has the personal space that is to be respected (Ursua, 2005 http://www.teenfad.ph).

Sexual harassment also happens everyday from the seemingly harmless hoots and leers one encounter in the streets, to the more insidious forms of sexual harassment, such as, sexual assault and rape that may take place anywhere. It for over a long period of time, sexual harassment has been a problem without a name. Gradually, however, people's attention was brought to focus on sexual harassment as a grave and contentious issue that impacts on victims' lives and leaves lasting stigma that cannot easily be brushed aside.

Since sexual harassment refers to behavior which is unwanted by the recipient, it follows that it is up for each person to determine what behavior he/she welcomes or tolerates. If a woman enjoys an occasional hug from a male colleague with whom she is friendly; by definition, that is not sexual harassment. Yet, that does not confer a license on other men to do the same; nor does it mean that she has to accept an unwelcome hug from someone else. Similarly, behavior that seems amusing or harmless to some may be offensive to others. A person who tolerates or even enjoys sexual teasing or green jokes does not somehow stop other women from regarding such conduct as unacceptable behavior. On the other hand, there is a conduct, which can be regarded as offensive by its nature, such as physical molestation. Sexual

harassment is essentially a subjective concept: it is for each individual to decide what does, and what does not offend him or her (Conditions of Work Digest).

II.   Statement of the Problem:

This study identified and analyzed cases of sexual harassment among the State Colleges and Universities in Region 3. Specifically it tried to answer the following questions:
1. What are the cases of sexual harassment that may have been committed among the SUCs in Region 3?
2. How are the identified cases of sexual harassment analyzed in terms of;
   a. Profile of the victims
   b. Precipitating factors that trigger the occurrence of sexual harassment
   c. Forms of sexual harassment
   d. Types of sexual harassment
   e. Reaction of the victims
   f. Forms of complaints and to whom these were addressed
3. What were the actions taken by the institution on the identified cases of sexual harassment?
4. What administrative policies and programs can be recommended to fight or stop the occurrence of sexual harassment?

III.   Significance of the Study:

Sexual Harassment is a serious human rights issue that violates a person's integrity and rights to be free from all forms of violence. In the work context, it impinges on a person's security and affects one's job performance and productivity and eventually causes disempowerment and demoralization to the victim and would ultimately exact a high cost to the organization (De Dios message, Chairperson NCFRW).

The information obtained in this study in identifying and in analyzing the reported cases confronted by every institution could be used by the administrators, teachers and guidance counselors in helping the victims cope with the problem. It would also encourage people in the academe to take measures for students to be aware of what sexual harassment is all about. This would also help in increasing the public's understanding of what sexual harassment is, particularly on the effects to the victim.

 Furthermore, the study would serve as the basis for the administrator in incorporating into the institutional structure, programs and policies and their own implementing rules and regulations and the necessary action on how to handle such cases of sexual harassment and how to prevent the occurrence of it.

IV.   Scope and Delimitation:

This study is focused on the identification and analysis of cases of sexual harassment among the SUCs in Region 3. The identified sexual harassment cases were delimited only to reported cases, whether the report was done verbally or through writing.

The sources of data were delimited on the victims of sexual harassment, from the Human Resource Officer of every institution, the Guidance Counselor, the officers of every Faculty

and Personnel Organization, who are known to be the vanguards of every institution and the student leaders who validated some answers of the victims.

V.   Research Methodology:

The case study was used to disclose cases of sexual harassment among the state colleges and universities in Region 3.

Case study research excels at bringing an understanding of a complex issue. Sexual harassment is one of the many issues today which is considered as a complex issue. Empirical inquiry was used to investigate a contemporary phenomenon of sexual harassment that is within its real-life context that can only be evident and relied on multiple sources (Yin, 1984). This was the appropriate design to use, for a deeper, thorough and more comprehensive understanding of the individual or group of individuals as to their experienced of being harassed.

VI.   Respondents of the Study:

The data for this study came from the 13 SUCs in Region 3 namely: Aurora State College of Technology, Baler Aurora; Bataan Polytechnic State College, Balanga City; Bataan State College, Dinalupihan, Bataan; Bulacan Agricultural State College, San Ildefonso, Bulacan; Bulacan State University, Malolos City; Central Luzon State University, Muñoz City; Don Honorio Ventura College of Arts and Trades, Bacolor, Pampanga; Nueva Ecija University of Science and Technology, Cabanatuan City; Pampanga Agricultural College, Magalang, Pampanga; Philippine Merchant Marine Academy, San Narciso, Zambales; Ramon Magsaysay Technological University, Iba, Zambales; Tarlac College of Agriculture, Camiling, Tarlac; Tarlac State University, Tarlac City.

Out of these 13 identified SUCs only six (6) have disclosed their cases of sexual harassment due to the fact that these cases were reported to the proper authority in the university. While there were no reported cases of sexual harassment to the other seven (7) SUCs this does not mean that these SUCs are free from the occurrence of the said act. Survey shows that there were no reported cases in some of these SUCs because of reasons cited in Chapter 4 of this study.

VII.   Conceptual Framework:

The issue of sexual harassment, particularly against women has recently gained prominence in the concern for improving the situation of women in the country. Despite of this prominence however, and despite of the findings in the different surveys reveal that most sexual harassment cases in the schools and workplace remain unreported because of fear and lack of mechanisms in every institution to safeguard the victim.

The focus of this study was the analysis of sexual harassment cases among the SUCs in Region 3 using the Input – Process – Output model of Edward Bertalanffy.

INPUT	PROCESS	OUTPUT

Identified Cases of Sexual Harassment

A. Profile of the Victim
B. Precipitating Factors
A. Forms of SH Committed
B. Types of SH

→

C. **Reaction of the Victim**
D. **Forms of Complaints & to whom it was addressed**

→

Action Taken by the Institution

▲

Proposed Disciplinary Rules and Regulations on Sexual Harassment Cases and Proposed Programs to Prevent the Occurrence of Sexual Harassment

←

The identification of sexual harassment cases together with some of the indicators like the profile of the victims, the precipitating factors that trigger sexual harassment, the forms of sexual harassment committed and the types of sexual harassment were among the inputs in this study. Whereas, the reactions of the victims together with the forms of complaint and to whom these complaint were addressed were under the process. These then would led in determining the action undertaken by the Administration of a particular University which eventually was hoped to become the reference for guidelines and implementing rules and regulations to avoid incidence of sexual harassment or to penalize perpetrators of sexual harassment. At the end of this study, the guidelines to be proposed were anticipated to guide faculty, students, administration to come out with program that would prevent sexual harassment incidence.

VIII.   Summary of Findings of the Study:

There were only ten (10) identified reported cases of sexual harassment in some of the State Colleges and Universities in Region 3.

Out of the 51 sexual harassment victims forty five (45) belong to 16 – 18 years old age bracket, four (4) were age 19 – 21, one (1) 22 years old and another one (1) 24 years old at the time when the sexual harassment was experienced. In terms of sex, twenty (20) out of fifty one (51) were males and thirty one (31) were females. Whereas in terms of the year level of the student victims, majority of the victims were in their 3rd year level equivalent to forty two (42), only one in the fourth year level, five (5) in their second year level and two (2) in their first year level and one (1) instructor.

There were three reasons that triggered sexual harassment: one because of their looks, because of the psychopath behavior of the offender and nine (9) out of ten (10) cases of sexual harassment is the power factor. (see Table 1 Matrix)

Table 1: Matrix Table of Sexual Harassment Cases

Indicators of Sexual Harassment	Case 1	Case 2	Case 3	Case 4	Case 5	Case 6	Case 7	Case 8	Case 9	Case 10
A. Profile 1. age	16 – 18	17	21	22	19 -21	18	16	17	16-18	24
A. 2. sex	Female	Female	Female	Male	Male	Female	Female	Male	Group of Students	Male
A. 3. Year level	2 First Year 1 Second Year	2nd Year	3rd Year	4th year	3rd year to 4th year	2nd year	2nd year	1st year	3rd year	Instructor
A.4. Number of victims - male				1	3			1	14	1
- female	3	1	1			1	1		24	
B. Precipitating Factor that trigger the occurrence of SH	Powerlessness -Physical Attribute (Beauty)	Powerlessness -Physical Attribute (Beauty)	Powerlessness -Physical Attribute (Sexy)	Powerlessness -Physical Attribute (Handsome, Macho image)	Powerlessness -Physical (Feeling guwapo)	Powerlessness -Physical Attribute (Beauty) - sexual psychopath behavior	Powerlessness -Physical Attribute (Beauty) - Sexual psychopath behavior	Powerlessness	Powerlessness	Delusion of the student to instructors action
C. Forms of SH Committed	Verbal and Physical SH	Verbal and Physical SH	Physical SH	Visual SH	Verbal and Physical SH	Physical SH	Physical SH	Physical SH	Verbal SH	Physical SH
D. Theory/ Type of SH	Hostile Environment	Hostile Environment and Quid Pro Quo	Quid Pro Quo	Quid Pro Quo	Hostile Environment and Quid Pro Quo	Quid Pro Quo	Quid Pro Quo	Hostile Environment	Hostile Environment	Hostile Environment
E. Reaction of the Victim	2 victims w/ delayed reaction and 1 w/ immediate	Delayed	Delayed	Immediate	Delayed	Immediate	Immediate	Delayed	Delayed	Delayed
F. Forms of complaint & to whom it was addressed	Written University Board of Regents	Verbal College Dean	Verbal College Dean	Verbal College Dean	Written President through CODI	Written President through CODI	Written President through CODI	Written Guidance Counselor	Written President through VP Academic Affairs	Written Office of Student Affairs

As seen in Table 1 all forms of sexual harassment were experienced by the student victims but the most common form that was experienced by the students was physical harassment. Both hostile environment and quid pro quo environment were experienced by the students.

Out of the ten (10) cases identified, three cases showed that their reaction to the sexual harassment act was immediate and majority's reaction in the case was delayed due to fear of public humiliation, shame, fear of being ridiculed, fear of negative publicity, it might create bad reputation, fear that if they will file a complaint the harasser might retaliate and give them a failing grade, fear that the administration might not believe and they will just tell them that they were fabricating issues, fear that the administration might cover up the issue, fear of loosing one's identity and fear that the administration will protect the harasser.

Despite of fear and shame that is in the heart of the victims, seven (7) students still filed their complaint formally. While three students decided to complain the act to their President through the Committee on Decorum and Investigation, three students in case 1 filed a complaint directly to the Board of Regents because the subject was the President; one to the guidance office only; and, another one to the student affairs office.

In Table 2 the actions taken by the Institution to solve the recorded sexual harassment cases were presented. In this study only four (4) out of ten (10) sexual harassment offenders were penalized as seen in the matrix.

Table 2: Matrix Table on the action taken by the institution on cases of sexual

	Case 1 "Charlie's Angels"	Case 2 "Hello Miss Beautiful"	Case 3 "The Sexy Married Student"	Case 4 "Idol ko si Sir"	Case 5 "The Feeling Guwapo"	Case 6 "The Guilty Professor"	Case 7 "Natakot ako kay Sir"	Case 8 "Mr. Dormitory"	Case 9 "The King of Green Joke"	Case 10 "Gusto ako ni Sir"
Action Taken by the Institution	- Penalized - Based on Omnibus rules implementing Book V of EO 292 sec. 17 & 9	- not Penalized - Posting of RA 7877	- not Penalized Posting of RA 7877	- Amicable Settlement - Graceful Exit	- Penalized - Terms and conditions stipulated by the CODI adapted by the President of the University	- Penalized - Rule 10: Administrative liabilities of the CSC Resolution 956161	- Settled Amicably	- Settled Amicably - Transferred to other division	- Early Retirement	-One week suspension

One out of the ten (10) cases of sexual harassment, the offender was found guilty due to the preponderance of evidence; thus, he was penalized in accordance with the omnibus rules implementing Book V of EO 292 Section 17 and 9. Another case that was given a penalty was case 5. The penalty in this case was based only on the terms and conditions stipulated by the Committee on Decorum and Investigation. Whereas in another case the penalty to the offender was based on Rule 10 of Administrative Liabilities of the CSC Resolution 956161, that penalizes the offender one (1) year suspension and in the last case, Case 10 the offender because she was a student, the penalty was only one (1) week suspension. The rest of the cases were not given a corresponding penalty because they were settled amicably.

The study shows that the actions taken by the Institution were not sufficient to stop the harasser, simply because of the non existence of the implementing rules and regulations of the Anti Sexual Harassment Act (RA 7877) and the mere creation of the Committee on Decorum and Investigation would not be enough to settle the problem.

In this study, it was found out that majority of the SUCs in Region 3 had just recently created their respective Committee on Decorum and Investigation (CODI) and there were even some who did not have a CODI and only one had an existing Administrative Disciplinary Rules on Sexual Harassment.

Thus, it is the objective of this study to provide inputs on Administrative policies and programs to prevent the occurrence of sexual harassment instead of curing it if it is already there and end up with mercy on the offender instead of mercy to the victim. As the saying goes: " prevention is better than cure".

Proposed Policy and Programs to Prevent Sexual Harassment Cases:

A. Proposed Policy Statement

1. In affirmation of the Policy set forth in Section 11 of the 1987 Constitution and Section 2 of Republic Act 7877 in valuing the dignity of every individual, enhance the development of its human resources, guarantee full respect for human rights, and uphold the dignity of workers, employees, applicants for employment, students or those undergoing training, instruction or education, all institution of learning shall establish and maintain an intellectual and moral environment in which the dignity and worth of all members of the academic community are guaranteed with full respect.

Every institution of learning shall affirm its commitments to provide a secure and conducive learning and working environments for students, faculty members and employees free from sexual harassment and all forms of intimidation and exploitation.

2. In order to take appropriate corrective action, the institution of learning must formulate a set of sanctions or adopt the sanctions prescribe by the Civil Service Commission.

3. There shall be an office that is to be created to monitor and evaluate the cases of sexual harassment for purposes of detecting and preventing.

4. Every Institution of learning shall provide all possible support services to faculty members, non-teaching staff, or students for protection against sexual harassers.

B. Proposed Programs to Prevent the Occurrence of Sexual Harassment

Presented in this part are the intervention programs applicable to all State Colleges and Universities in order to stop/prevent the occurrence of sexual harassment

1. Massive Information Dissemination
* Objectives
To conduct a massive information dissemination about what sexual harassment is all about among students;

To develop awareness among the students on how sexual harassment occur;
To teach the faculty members, non-teaching personnel, and students to guard their own rank.

* Strategies
Include the advocacy of fighting sexual harassment in every orientation program of the College

Integrate in the social sciences curriculum the teaching of what sexual harassment is and how to prevent the occurrence of such

Develop/Produce a flyers to stop/fight/prevent the occurrence of sexual harassment
Regular publication in the office of public information, the work and other college journals an article on how to stop/fight/prevent the occurrence of sexual harassment.
*People Involved
Guidance Counselor
Director Gender and Development Office
Social Sciences Faculty Members
 students

* Expected Output
Sexual Harassment cases were reported
Sexual Harassment was prevented
Students were made aware of the what and the how of sexual harassment

2. Seminar on Sexual Harassment
* Objectives
To conduct a seminar about sexual harassment
To teach the faculty members, non-teaching personnel and students on how to fight/prevent the occurrence of sexual harassment

* Strategies
Invite expert/advocates/lawyer who are knowledgeable in the field of sexual harassment
Role play forms of sexual harassment

* People Involved
Faculty members, non-teaching personnel and students
Expert in the field of sexual harassment

* Expected Output
Awareness on the law of Anti-Sexual Harassment and to the Civil Service Disciplinary Rules
Develop their own implementing rules and regulations on sexual harassment

3. Counseling Program
* Objectives
To encourage client to ventilate freely his/her feelings
To enable the client move forward and forget about the traumatic experienced he/she had encountered
To enable the client recover from their traumatic experience.

* Strategies
Counseling session using letter writing or empty chair
Story telling

* People Involved
Psychologist/Counselor/Therapist
Victims of sexual harassment

* Expected Output
Victims freedom from anger, guilt, depression, anxiety and acceptance

IX.   Conclusions:

Based on the findings of the study, the following conclusions are drawn:
That age, sex, educational level and the physical attributes of an individual were not the 100% reasons why there was a sexual harassment case in an institution of learning but it was all because of power.

Offenders have captivated the notion that students were weak and inferior. That the offenders were in power and the victims felt that they did not have any choice but to consent out of fear and under duress to the assault.

The socially reinforced feeling of physical weakness and inferiority reinforces the feeling of helplessness and passivity among the students. Thus, the harasser preys on the students for he knows they can intimidate.

The feeling of powerlessness has discouraged some victims to immediately file a complaint or making active measures to avert or control sexual harassment, resulting to continuous proliferation of the harasser thinking that he/she would not be caught.

The prevailing myth that young females are responsible for sexual harassment acts that happened on them, camouflages the political action of control. That because they are young therefore it is their responsibility to say no to the harasser.

The common conception that the offender was beyond redemption and pity or "*awa*" was still a very strong socio-philosophical practice in our society. That the harassed would just experience self-pity to herself/himself and never to regain the lost dignity.

The prevailing socio-philosophical theory of "mercy" that indicates vulnerability to pleas resulting to amicable settlement on the cases even how grave the offense was.

The lack of awareness, information and understanding about the sexual harassment law.
The lack of available complaint processes and mechanism for the victims to report the matter to the authorities.

X.   Recommendations:

In the light of the foregoing findings and conclusions the following recommendations are offered to stop/ fight/prevent the occurrence of sexual harassment:
1. State Universities and Colleges should develop their own written implementing rules and regulations in conformity with provisions of the Civil Service Commission in consultation with faculty, staff and student sector. Once adopted, this policy must be publicized for proper information and dissemination.
2. The academic community should be sensitized about the incidence of sexual harassment. Consciousness-raising will give every individual particularly the complainant a supportive atmosphere that will free them from crippling stereotyping attitude and develop one's self confidence.
3. Every College/University should establish a complaint process and mechanism on how to fight/prevent the occurrence of sexual harassment cases. Legal assistance/counseling must be provided to the victims.

4. Create an office of Gender and Development to facilitate the task of monitoring the occurrence of sexual harassment cases through an organization of a women's desk.
5. Display anti-sexual harassment posters on all bulletin boards and distribute relevant brochures or flyers on how to stop/fight/prevent the occurrence of sexual harassment.
6. Review the University Code/Faculty Manual/Student Manual and develop or include a provision about sexual harassment.
7. If a Committee on Decorum and Investigation already exist, an equal representation of men and women should be considered to ensure that both women's and men's perspectives can shed light on the best solution to a case.
8. Sexual Harassment topic should be included in the course syllabus of social sciences subject specifically in the subject Philippine Government with the New Constitution, General Sociology, Social Philosophy, and Psychology.
9. An orientation program every semester to incoming employee and freshman students about sexual harassment should be conducted through the office of the Gender and Development or Guidance and Counseling office so as to strengthen the awareness of the law or policy of the school.
10. A guidance counseling program on how to support the victims should be a consideration in all guidance and counseling offices and taking into consideration hiring a guidance counselor with expertise in handling sexual harassment cases.

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Cultural context of gender socialization and its impacts to women's political participation in Vietnam contemporary

Le Thi Thuc, PhD[*]

Abstract

The process of gender socialization plays an important role on influencing how women and men involved in political life. In Vietnam, this process is still immersed in a Confucian context that pulls women back in the political arena. Gender norms formed in the past are continuing to put pressure on women in a harder way than on men. Consequently, despite many efforts of the Vietnamese government, its Communist Party, and related agencies over more than half a century since the August Revolution of 1945, Vietnamese women have attained limited status and power in the political field, especially in leadership roles. This article provides information on how such gender norms were formulated under cultural context throughout history and their influences on how political elites feel about women's political participation in Vietnam today.

1. Vietnamese traditional gender norms

It is said there was a time when matriarchy existed in Vietnamese society. Stories of the great ladies as Lady Nữ Oa, Lady Sao Cải of prehistoric times, the Trưng sisters (40 – 43 AD), and Lady Triệu (248 AD) are favourite examples of scholars discussing the topic in Vietnam. However, the Vietnamese traditional gender norms, as widely used today, have been influenced strongly by Confucianism, since the Chinese invaded and ruled Vietnamese society from 111 AD. Confucian doctrines are extremely male-biased, based on the principle that men are superior and women are inferior. Women are subject to their father, husband, and son in the family, and to the King in the society. As Nhung Tuyet Tran (2006) argued, evidence of gender inequality was obvious even in the The Penal Code [*Quốc Triều Hình Luật*] of the *Lê* dynasty (1428-1788), which has been claimed as providing women with equal property rights of succession (Nguyễn Ngọc Huy and Tạ Văn Tài 1987; Tạ Văn Tài 1984; Trần Quốc Vượng 2001).

The Confucian principles were challenged by the emergence of the women's movement and the Western notions of equality introduced by the French education system of the early 20th century (Marr 1981; McHale 1995; Scott and Truong Thi Kim Chuyen 2007). Nevertheless, such principles still strongly reinforce the social hierarchy and patriarchal values with very strict principles applied for women. Do Thai Dong (1991) in his research on the family in the South of Vietnam argued that the influence of Confucianism is weaker in the South, compared to the North. However, the strong Confucian influence still exists among Vietnamese people of Chinese origin in their communications and, especially, among the highly educated groups in the South.

In addition, Arlene Eisen (1984) elucidates that Buddhism, although more egalitarian than Confucianism, also helps to maintain women's inferior status, especially those of the lower social stratum. Buddhist ideologies, practiced by about 70 to 80 per cent of Vietnamese people today, affirm a fatalistic acceptance of women's subordination in their present life.

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Even among Buddhist clergy, nuns have always held an inferior status than monks. Eisen has described the status of women in Vietnam as: 'Women, impure beings, could not approach sacred places, and especially not the altars of ancestors and the temples of tutelary genii. Women swallowed their inferior role, their original sin, humbled themselves in their social and family relations, and concealed themselves as much as possible' (Eisen 1984:48). As a result, women are considered inferior in most areas of social life, resulting in their less important role in performing work and having a weak voice in decision making.

Over thousands of years, both men and women in Vietnam took the patriarchal value system for granted (Đào Duy Anh 1992; Nguyễn Văn Huyên 2005). In the family, the so-called *root of the society,* boys and girls were raised and treated differently. Boys enjoyed the priorities in many ways, carrying their parent's expectations about their role as Future Masters (in any field), as the patriarchs or heads of families, while girls were taught the moral principles of Three Obediences [*Tam Tòng – 'Tại gia tòng phụ, xuất giá tòng phu, phu tử tòng tử'*] and the Four Virtues [*Tứ Đức – 'Công, Dung, Ngôn, Hạnh'*], which ultimately led to their subordination to men. The Three Obediences require an unmarried girl to obey her father, a married woman to obey her husband, and a widow to obey her son. This rule for Vietnamese women was also expressed in a simpler saying: 'The boat follows its steerer, the woman follows her husband' (*Thuyền theo lái, gái theo chồng*). The Four Virtues specify the qualities an ideal woman must have, including capability in domestic work [*Công*], good appearance and manner [*Dung*], nice language [*Ngôn*], and self-respect [*Hạnh*]. In all regions and classes under the influence of the traditional state, Vietnamese people tended to follow the Confucian philosophy of 'men are to be respected, women despised' [*'Trọng nam, khinh nữ'*], and the gender division of 'men - outside, women - inside' [*'Nam ngoại, nữ nội'*], or men's major job is outside the family, and women's job is inside the family.

In education, girls had almost no chance to attend classes in the past, due to the influence of the Confucian male-privileging attitude. While boys/men focused on studying in the hope of obtaining a position in the feudal government [*học để làm quan*], girls/women had to do most of the work of ensuring the family's actual subsistence. Vietnamese people were pleased with the formula that 'the boy devotes all his time to reading, reciting poetry, preparing for exams, and ensuring the family succession' [*'Trai thì đọc sách, ngâm thơ / Dùi mài kinh sử để chờ kịp khoa' – Proverb*], and 'the girl attends to domestic work, now weaving, and then embroidering' [*'Gái thì giữ việc trong nhà / Khi vào canh cửi khi ra thêu thùa' –Proverb*].

Vietnamese people traditionally valued the male child much higher than the female one, for both economic and moral significance. The proverb 'a hundred women are not worth a single testicle' [*'Một trăm đứa con gái không bằng một hòn d… thằng con trai'*] can serve as an extreme example of the culture of son preference in the country. For that reason, inheritance was given to sons, especially the eldest son in the family, rather than daughters and widows. As Eisen (1984) observed, in some handicraft villages, parents never taught their daughters the trade practised in their village for the fear that after marriage, their daughters would divulge the secret of the craft to competitors outside the village. Except for those working as female servants in the village's common houses [*đình làng*], women were never allowed to enter the place of communal and political decision making. As a matter of fact, there was no voice of women in political field for thousands of years until 1945.

2. Persistence of traditional norms in Vietnam today

Although fading, in Vietnam the 'feudal patriarchy dies a slow death' (Eisen 1984:19), despite many reforms made to the social and political institutions. Up to the present, many Vietnamese people still consider women's major job to be childbearing and cooking, at home and in the kitchen. As Belanger observed 'Four decades of political attempts to weaken the patriarchal, patrilineal, and patrilocal kinship system appear to have had limited success in North Vietnam' (2002:323). Results of a survey conducted by the Institute of Sociology in Binh Minh commune 1985 (Vu Manh Loi 1991) showed that sons still received better care and indulgence from parents, had more rights than their sisters, and were prepared for future social promotion.

On the other hand, daughters were taught to be good housewives, obedience, and patient. Parents paid more attention to the 'outward orientations' for their sons, whereas they were more concerned with the 'inward orientations' for their daughters. Khuat Thu Hong (1991) also concluded that Vietnamese women have to submit to the desire of their husband and the wishes of the parent-in-law, and must even sacrifice for the betterment of their husbands – or other men in the family. Other recent reports on the gender situation in Vietnam, such as United Nations Vietnam (2002), ADB (2002; 2005), and Kabeer et al. (2005), also confirm the pervasion of Confucian values and norms in Vietnamese families.

These biased perceptions have lead to the burden of unpaid housework being imposed on women. As a result, males continue to make the important decisions, while females are in charge of the minor day-to-day decisions, concerning how to run a household (Gammeltoft 1998; Rydstrøm 2001, 2003a, 2003b). To comment on the reasons leading to this gender division, Jamieson wrote: the 'core of traditional culture' has 'exhibited a remarkable persistence, sustained by a powerful sense of family instilled in almost all Vietnamese from early childhood' (Jamieson 1993:171-172). The traditional culture in Jamieson's statement is simply the Confucian male-favoured attitude that Vietnamese have grown up with. Aware of the serious influence of this doctrine and practice, Hy Van Luong also pointed out that 'the male-oriented model of kinship within which gender inequality is embedded has persisted to a much greater extent than many studies suggest' (Hy Van Luong 1989:754).

Today girls and women can go to school and attain higher level of education. However, the male-privileging attitude is still prevalent. Educational investment, for example, is spent more on boys than on girls, particularly among poor and ethnic minority families. Haughton and Nguyen Phong (2001) argued that parents' discrimination in favour of their sons leads to the higher dropout rate among girls, compared to that among boys in Vietnam. It is also often perceived that boys have better job prospects than girls. Therefore, girls should sacrifice their higher education for boys if needed (NCFAW 2000).

In addition, strong gender stereotypes still persist in current text books, perpetuating the traditional gender bias (NCFAW 2000; World Bank et al. 2006). Images of girls/women and boys/men as presented in school text books are very gender biased. Girls/women often appear in traditional roles at home, on farms or as teachers, nurses, and taking care of others. For example, in the Vietnamese Language text book for year 2, published in 2006 (still in using today), men's jobs were illustrated as a constructor, a policeman, a doctor, and a mechanic, while those of women were a farmer and a food seller (Picture 1). Boys'/men's roles were in the community and society, as leaders, scholars and technical trained workers. They were presented as strong, rational, confident, independent and well respected by others

(Picture 2). Meanwhile, women are often presented as timid, emotional, hard working, dependent on the help of others, and be responsible for caring their children (Picture 3). Sometimes the image of women was even used to illustrate the wrong ways of doing things, and vice versa for that of the men. For instance, in the pictures presented in the Science and Social Science text book for year 2 to demonstrate the ways of storing poisonous and edible liquid, the woman is illustrated as representing the wrong way of doing things (Picture 4), and the man is representing the right way (Picture 5).

Picture 1: Illustration of men's and women's jobs

Source: Vietnamese Language text book for year 2, volume 2 (Ministry of Education and Training 2006b:129)

Picture 2: Men are decisive, dealing with important issues

Source: Vietnamese Language text book for year 2, volume 1 (Ministry of Education and Training 2006a:113)

Picture 3: Women take care of others

Source: Vietnamese Language text book for year 2, volume 1 (Ministry of Education and Training 2006a:100)
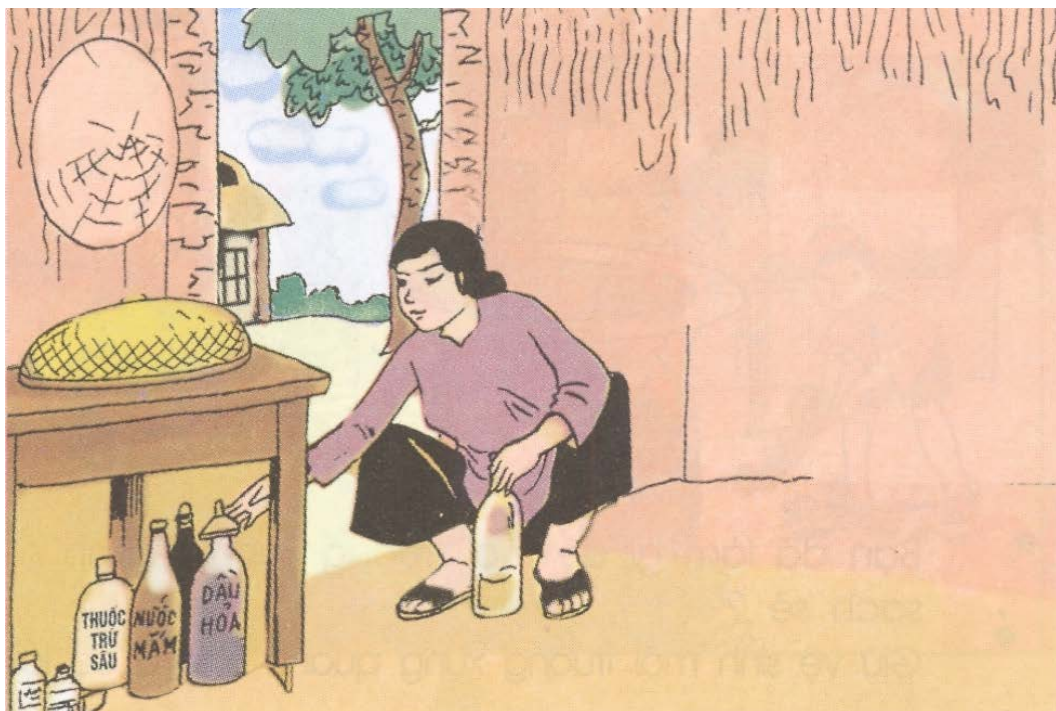
Picture 4: A wrong way to store poisonous and edible liquid

Source: Science and Social Science text book for year 2 (Ministry of Education and Training 2006c:30)
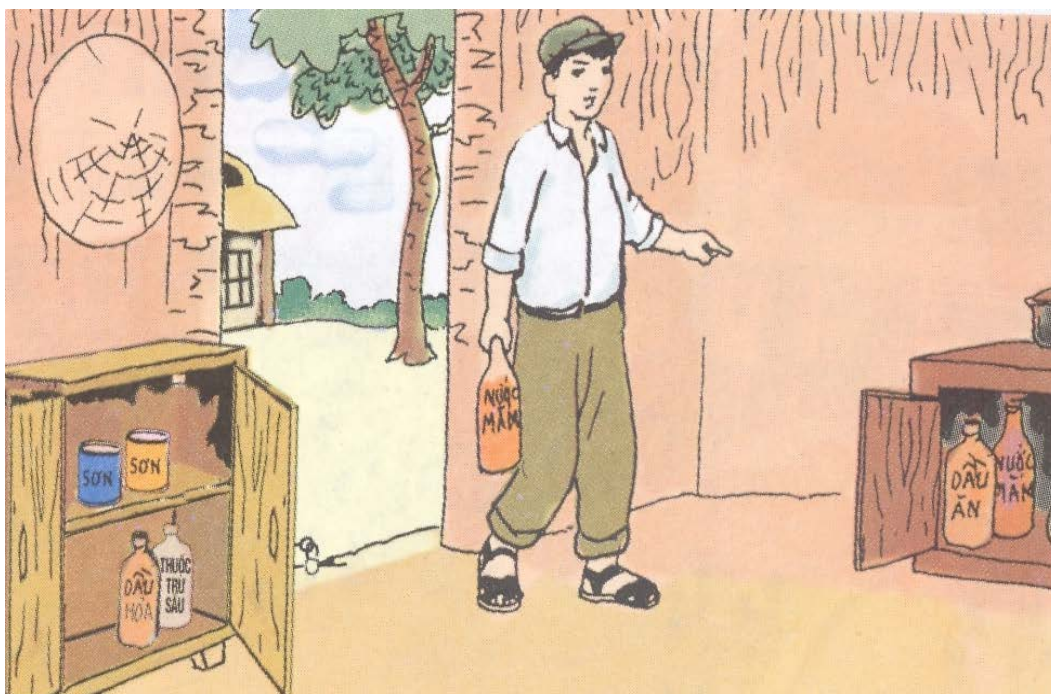
Picture 5: A right way to store poisonous and edible liquid

Source: Science and Social text book for year 2 (Ministry of Education and Training 2006c:31)

As a result of such illustrations, gender stereotypes in school textbooks influence trainees' attitudes toward themselves and others. On the one side, they may adversely affect children's occupational aspirations by limiting what they consider to be acceptable choices. On the other side, they limit the expectations of the trainees' ability and consequently limit access, participation, performance and outcomes (NCFAW 2000:32). This presentation also reinforces the gender stereotype that women are less capable than men in technical tasks. In short, this socialization process in Vietnam prepares girls for submissive roles and boys for dominant roles. Accordingly, it contributes notably to gender segregation in the labour market, and hence limits women's access to political power.

In socioeconomic aspects of people's life, priorities are also given to men as insurance for succession. At the current time, it is still common that household heads are men rather than women, and female householders often have an inferior social status in their communities. Men are believed to have better vision, so making important decisions relating to land, infrastructure, and economic development is often regarded as men's work. Local government officers also often choose to discuss matters with men when dealing with these issues (NCFAW 2000). Consequently, although playing an active role in economic activities, especially in agriculture, women still have less power in decision making, even in intra-household decisions.

Son preference is a serious issue in Vietnam today. A woman could be considered by her husband and family-in-law as committing a misdemeanour if she cannot give birth to a son. Therefore, many women have to take risks for this purpose. In fact, most of those having a third child in recent years in breach of family planning requirements do so to satisfy the desire to have a son. Various methods have been applied by couples to control their child's sex, including sex-selected abortions. Data from the survey conducted by the General Statistics Office show that the sex ratio at birth (SRB – male births per 100 female births;

normal SRB values are in the range of 105-106) in Vietnam was 110.5 in 2009, and increased to 112.2 in 2010, and 111.9 in 2011. This ratio of the first 5 months of 2012 is 113.2.

In health care, beside the vulnerable status created by biological features, such as the long periods of pregnancy, delivery, and raising small children, women suffer from higher pressures arising from social perception and values, as compared to men. In Vietnam, there is a stereotype that women are exclusively responsible for taking care of the family, especially sick persons, and ensuring the well-being of other family members (Dang Nguyen Anh 1991; Khuất Thu Hồng and Phạm Hoàng Anh 1999; Long et al. 1999). Therefore, women tend to sacrifice their personal needs, including health care needs, for the well-being of other family members (Bộ Kế hoạch và Đầu tư and Liên Hợp Quốc 1999). The pressure of this stereotype can also force women to neglect to seek help when their health problem is perceived to be not serious, particularly when scarce resources are needed for other needs or other family members (NCFAW 2000).

Also, because of the perception that 'men are to be respected, women despised', many women are victims of battering, physical and mental abuse, with serious health consequences. In sexuality, because they are subjected to men (husband/partner), women traditionally lack power in determining their own sexual relations and negotiating safe sex (Đặng Cảnh Khanh and Lê Xuân Hoan 2000). Women tend to think that they are supposed to please their husbands, even when they do not have any sexual desire. Consequently, due to men's reluctance to use condoms, women can be victims of STDs, including HIV/AIDS, transmitted from their husbands/partners because they have little power to control their sexual lives. In addition, Vietnamese women bear most of the responsibility for family planning, and thus they have to face the health risks associated with side-effects of family planning methods and abortions (NCFAW 2000). Moreover, Vietnamese men can engage in extra-marital sexual relations and earn less blame than women, and women can rarely talk frankly to their husbands about the responsibility that each of them needs to keep in mind in any such relations (Esposito, Quách Thị Bích Liên and Ngô Thị Khánh 2000).

Domestic violence against women causes them to suffer insecurity, health damage, and mental suffering. This phenomenon appears to be quite widespread in all regions and in families from all social groups, and seems to be increasing. As pointed out by the Vietnam National Committee for the Advancement of Women, the underpinning that makes it difficult to stop domestic violence in the country is the gender-biased perceptions of individuals and communities about what gender equality actually means. Many leaders at different levels and in legal institutions view domestic violence simply as an internal affair of the family, hence any moderating interventions of social institutions are very limited (NCFAW 2000).

Thus, the socialization process has equipped Vietnamese men and women with different perceptions and behaviours in how they lead their lives. How 'feminine' and 'masculine' are defined influences the ways girls and boys are treated in the society, from family to school, to workplace, and all other contexts of social life. Regarding women's self perceptions in Vietnam, the situation is similar to that noted by Vianello et al. (1990:20): 'the views which women themselves entertain about their skills and role in society are often limited by what is considered *feminine*'. Vietnamese men are encouraged to be leaders and are provided with the knowledge, skills, and psychological readiness suitable for a leadership role. At the same time, Vietnamese women are socialized mostly to become subordinates, caregivers, and are kept away from politics.

Despite the CPV's and Government's efforts in improving gender equality in political participation and leadership, women's advancement in this field has been limited, due to gender prejudices. During the time of the war with America, women gained much progress in political leadership, but still had to deal with serious constraints. The following passage is an extract from the book of Mai Thi Tu and Le Thi Nham Tuyet (1978: 240) which illustrates these challenges:

> A woman, who is chief of a brigade, cooperative chairwoman, or self-defence militia platoon leader, has a number of men under her authority, among them her own husband or her elder brothers. Scandalous!

> People whispered, 'This is against the order dictated by Heaven!' or 'Those ladies are going to rebel against us!' One man said to his wife 'Even a woodcutter is master in his own home. You may be boss of the cooperative, but at home I'm the boss.'

> …'Cadres opposed the promotion of women colleagues, husbands hampered the progress of their wives, worrying lest the latter over-take them'

Such ways of thinking prop up the whole cultural and ideological background of Vietnamese people, placing the political promotion of women in extreme opposition to the old social order founded on male hegemony and ingrained contempt for women. Furthermore, in Vietnam the constraints come not only from men's resistance but also from women themselves. The issue of women's happiness to follow men rather than to play an active role on their own behalf was recognized a long time ago by the leaders of the Vietnam women's movement. In her time, Madame Nguyễn Thị Thập, the President of the Women's Union from 1956 to 1974, expressed the errors in women's thinking about gender roles, especially in politics that: 'They think women's role is to look after the children and work in the kitchen. They advocate that women should not be politically involved, since politics is a man's task.' (Bergman 1975:237) Therefore, 'they [women] themselves had to battle to get free of the traditional oppression exerted by the old morality over generations of women, which was echoed over in themselves' as argued by Mai Thi Tu and Le Thi Nham Tuyet (1978:240-241).

Today, many Vietnamese people, especially men, still consider it to be abnormal when encountering a woman in a leadership role, and compare such a woman with 'the chicken that crows' or 'the hen that cuckoos'. Some people even believe that it is against the order of heaven for a man to be under the political authority of a woman. It is not much different to the situation observed by Bergman more than thirty years ago: '…some men continue to hold contemptuous attitudes toward women. Others, while they respect women, don't fully accept them as equals. Some make jokes about men being hen-pecked or afraid of women since women have become fighters' (Bergman 1975:237).

3. Cultural pressure on women's political participation: An analysis of the political elites' views

Cultural stereotypes play a considerable role in women's political advancement. Studies have shown that the public tends to view men as stronger leaders and better decision makers than women (Alexander and Andersen 1993; Huddy and Terkildsen 1993; King and Matland 2000; Koch 1999). In contrast, women are often viewed as more suitable for issues that affect women, children, education, and health, while being less focused on issues such as business, the economy, and foreign affairs (Brown, Heighberger and Shocket 1993; Kahn

1992; McDermott 1998). Such stereotypes may lead to a preference for men rather than women for political leadership positions in voting behaviours (Huddy and Terkildsen 1993).

This section expresses the impacts of gender prejudices on women's political participation in Vietnam, as perceived by the Vietnamese political elites. The analysis of this section is based on results of the '2006 Vietnamese Women's Power and Political Leadership Survey'. Respondents of the survey were 324 trainees, both male and female, of the Hồ Chí Minh National Academy of Politics and Public Administration, including the Central Academy and its branches in Hà Nội, Đà Nẵng, and Hồ Chí Minh City. These trainees are leaders and potential leaders in the Vietnamese political system (see Lê Thị Thục 2009 for more information on sampling method).

Most of the respondents view the prevailing ways of thinking about women's and men's roles as major impediments to deeper participation of the former in politics (Figure 1). More than 70 per cent of responses show that Vietnam's traditional gender concepts are not in favour of women undertaking political activities. More than one-fifth of responses, on the contrary, claim that women's political participation is not constrained by the prevailing views of their roles.
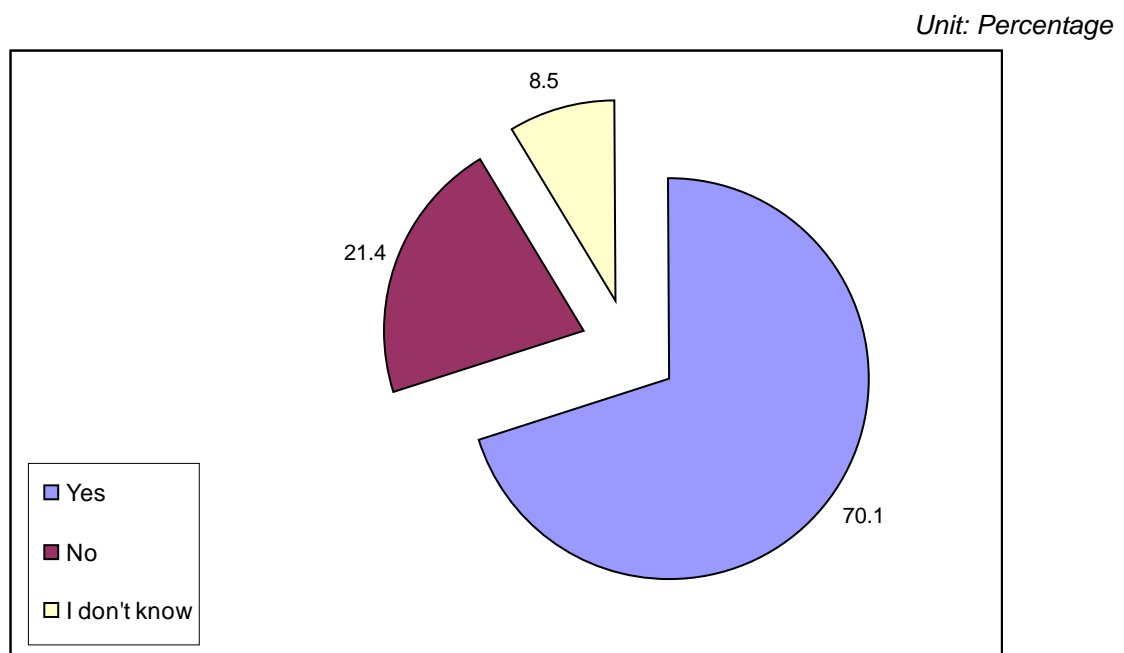
Unit: Percentage

Figure 1: Do you consider that prevailing ways of thinking about men's and women's roles limit the participation of women in politics?

The research results also demonstrate that more women than men recognize the negative impacts of popular thinking about roles of men and women on the participation of women in politics. In other words, women feel more pressure of gender norms on women's political leadership. The information given in the following Figure, as well, reflects this proposition. Responding to the question *Do you consider that prevailing ways of thinking about men's and women's roles limit the participation of women in politics?*, the percentage of female respondents who gave a confirmation is also higher than that of males (Figure 2).
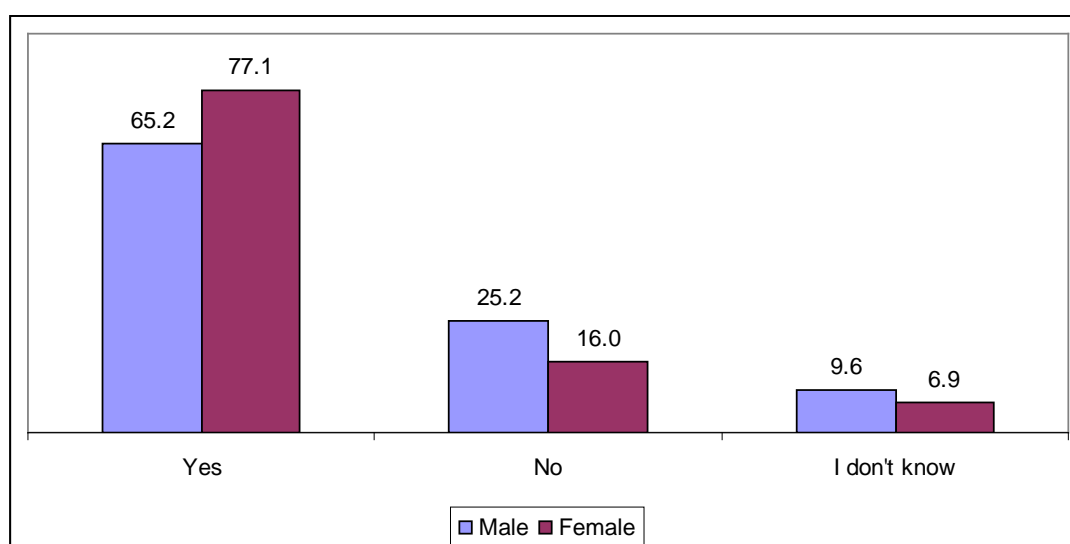
Figure 2: Recognition of gender norms' impact on women's political leadership in Vietnam, by sex

Furthermore, female respondents are more likely to think that Vietnamese women have to overcome more obstacles than men do in order to achieve similar results. My survey results are consistent with Siemienska's argument, that women are more aware than men about gender inequalities and cultural impediments to their advancement opportunities. Hence, they believe that they must make more effort and show greater outcomes than men, in order to be nominated (Siemienska 2004). In another qualitative research project on female intellectuals in Vietnam, all of the respondents also confirmed: 'In order to be recognized as equal to men, women always have to show better performances and results' (Đặng Thanh Lê 2000).

When being asked to judge the statement '*Women often have to be more talented or work harder than men in order to get similar positions in political leadership*', the majority of respondents agreed that the requirements for women, in terms of work performance and capability, are higher than those for their male counterparts, even if the political positions are similar. Only less than 17 per cent of responses completely disagreed with the view, while slightly over 17 per cent disagreed to a lesser extent. Meanwhile, nearly 43 per cent of the respondents agreed for the most part with the stronger requirements for female leaders, and over 15 per cent showed their complete agreement with the claim.

Among those who mainly and completely agree with the argument that women have to work harder or be more talented than men in competition for similar positions, the proportion of female respondents is significantly higher than that of males (70.7 per cent compared to 49.7 per cent, respectively, significant at p<.01) (Figure 3).

Female	12.0	9.8	7.5	46.6	24.1
Male	20.1	22.8	7.4	40.2	9.5

0%   20%   40%   60%   80%   100%

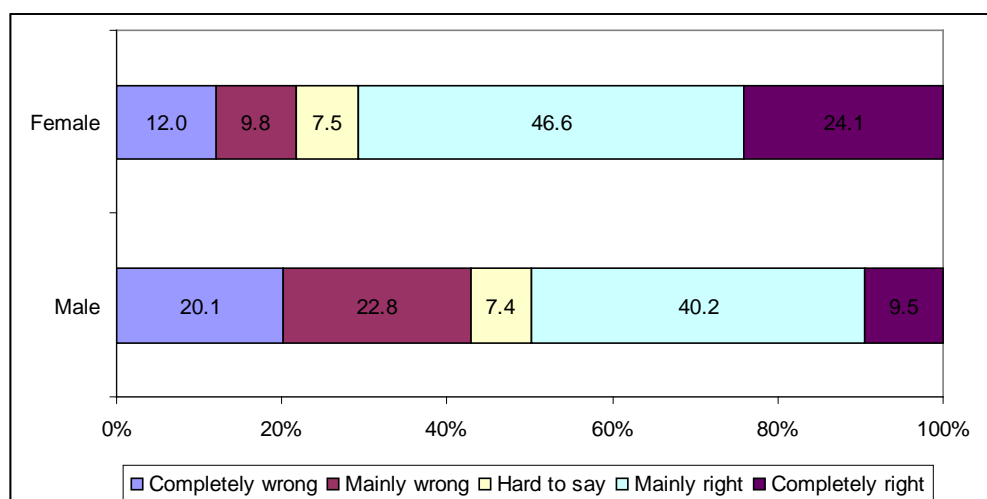■ Completely wrong ■ Mainly wrong □ Hard to say □ Mainly right ■ Completely right

Figure 3: 'Women often have to be more talented or work harder than men in order to get similar positions in political leadership', by sex

Results of in-depth interviews also showed this trend:

- It is said that women often have to be more talented or work harder than men in order to get similar positions in political leadership. What do you think about such a statement?

- Oh, well… so how do you think?... As far as I know, it is completely true, especially in an Oriental country like ours. Why? Because people often believe that women are not as good as men, in most things… not only in leadership… It's not easy for a woman to succeed in her political career. Don't you know the saying 'Even though so talented, she is still a woman – Even though so dim-witted, he is still a man.'[1], do you? Don't be depressed. I am a man, and I also feel that it's so ridiculous… but that's the truth I must tell you. You can see many examples around you…' (In-dept interview 05, *male, aged 46, married, 2 children, Head of department, provincial level, North*).

- In order to attain an equal result, women must spend at least three times more effort than men, because of such things as health, family issues, and social prejudice. (In-dept interview 24, *female, aged 66, married, 4 children, gender expert, research institution, South*).

Conclusion

Conservative gender norms are prevailing in Vietnamese society today. From the past to present, Vietnamese Confucian discrimination on women, resulting from the persistent traditional gender values regarding male and female roles at home and in the workplace, has been putting a heavy pressure on women's political participation. These attitudes could significantly block progress in gender equality of Vietnam, both in the process of women's selection and self-nomination for office and even in the willingness of women to apply for advancement.

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[1] Origin in Vietnamese: 'Khôn ngoan cũng thể đàn bà – Dẫu rằng vụng dại cũng là đàn ông'

Studies showed that merely socioeconomic development in the last half century has not produced better gender equality in the country. Official claims and desires for gender equality of the Vietnamese Government and Communist Party cannot, by themselves, assure equality in reality. As long as the heavily conservative gender norms of the Vietnamese people, especially among the political elites, remain in place, women will not enter the male-dominated domain of politics. It is culture that changes the rules of the game, and hence, in combination with changes in the socioeconomic and institutional development, creates conditions for more women to rise in the ranks of political office.

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EFFECT OF MATHEMATICS KNOWLEDGE ON GIRLS AND WOMEN TOWARD NATIONAL DEVELOPMENT

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ABSTRACT

This paper determined the effect of mathematics knowledge on girls and women toward national development. Girls and women's under-representation in science, technology and mathematics has become, within the past decade, an issue of serious international and national concerns because of their contribution to national development. Science, technology and mathematics (STM) education plays a dominant role in the development efforts of a nation. Women and girls should contribute to the development of the country if only they are good in mathematical science.

My discovery was diagnostic in nature i.e. to find out why girls are not doing and performing well in mathematics despite its importance. My suggestion was the remedial measure on girls' improvement in mathematics, so that they can contribute well to technological development of the country.

The knowledge of mathematics helps the children how useful mathematics can be to them and how they can apply specific mathematics skills to real-life situations; they might work harder and perform better.

BACKGROUND TO THE STUDY

The issue of female and girl-child education is a global concern even its negative impact is much more pronounced in the third world countries, particularly in the West Africa sub-region. In a number of African countries, women's enrolment in science-based training and their involvement in science-based professions are among the lowest in the world, Nigeria is not exceptional.

In recent times, there has been considerable interest in the education of girls and a lot of outcry about inequalities in educational opportunities for boys than girls. The situation has generally been perceived to be more favourable to boys than to girls and the cry has been for provision of equal or comparable opportunities for both sexes. This campaign for equality of educational opportunities has been well orchestrated in some parts of the developed world, resulting in the establishment of Equal Opportunities Commission and the enactment of appropriate enabling legislation e.g. Sex Discrimination Act of 1975 in Britain. The United Nation as the UN Decade for women declared the years 1976 to 1985. Under-representation of women in mathematics, science and technology fields, especially in a developing country like Nigeria, raises an issue of serious concern which also has practical implications.

It has been widely documented in a number of western countries that girls are under-represented, has a more negative attitude towards mathematics and consequently under-achieved in mathematics at school (Aremu, 1997). Many studies confirmed the stated observation in the U.S.A. (National Assessment of Educational Progress, 1980; Gardner and Yager, 1983); in the United Kingdom (Kelly, 1981); in Canada (Hobbs and Erickson, 1984); in Australia (Parker, 1984); and in Nigeria (Balogun, 2006; Erinosho, 2004). Cross-national studies of educational attainment (Osafehinti, 2006) have established that, universally, girls appear to perform worse than boys in science and mathematics.

In view of this, the under-representation of girls and women in science, technology and mathematics (STM) has, within the past decades, become an issue of serious international concern. Two possible reasons were suggested for the concern: firstly, science, technology and mathematics (STM) are increasingly assuming a very important place in our view of the world and in national economic development and survival. Secondly, the growing commitment of many nations to equality of status and opportunity for their citizens, irrespective of race, sex, added a measure of urgency to the concern over the under-representation of women in STM. It has been strongly argued that, if knowledge of and competence in STM enable people to have greater ease and confidence in the modern world of science, then it should be equally accessible to both boys and girls (Bajah and Bozimo, 2000).

It is tempting to assume that current problems in this area of female achievement and under-representation in STM are universal. But that would be an untested assumption. Indeed, a few studies from non-western countries seem to suggest other conclusions. These provide evidence that females are not always under-represented in the mathematics and sciences. Recent reports have shown that in Kuwait and Thailand, girls achieve as well as, or better than boys in physical science (Klaesin and Fensham, 2007). It is also known that in some other countries e.g. Poland and Japan, women are well represented as scientists, technologists, mathematicians (Szydlowski and Dudziak, 1995). In Brazil, well coordinated advocacy efforts against child labour and

in support of education have helped to gather support for working children's right to an education, including girls, and development of innovative programmes such as the "bolsa escola", school grant programme. Collins (2007) opined that there is no better place to be a woman than in USA. There are currently available in the United States, a number of programs designed to increase women's participation in mathematics–related careers. They include "anxiety" clinics designed to help people overcome their anxieties about mathematics remedial programs content previously unlearned, programs built around improving spatial skills, program designed to keep precocious women in mathematics and programs designed to encourage secondary school girls to select more mathematics (Onocha, 2010).

The United Nations has been at the forefront of effort to raise the status of women since its declaration in 1975 as International Women Year and the year's 1976 to1985 as the United Nation Decade for Women. The UN also organized a series of conferences on women in 1975 [Mexico City], 1980 [Copenhagen], 1985 [Nairobi] and 1995 [Beijing]. At the Africa regional level, similar conferences were held, such as the 1989 Conference in Abuja which produced the "Abuja Declaration on Participation in Development: The Role of Women in Africa in the 1990s. Others include the Pan African Conference on the Education of Girls with its Ouagadougou Declaration, 1993; Conference on the Organization of African Unity (OAU) Ministers of Culture and Education and Development 1993; and the Pan African Conference on Youth Development 1995. The central theme of all the conferences has been the need to raise the status of women and bring them into the development process as equal partners with men. Yet an under gap exists in the enrolment and retention in favour of men. This presentation examined the status of mathematics education of girls and women for national development.

INTRODUCTION

Mathematics plays a pertinent role as a result of its widespread application in all areas of science, technology, industry and commerce. (Emovon, 1985 and Okpala, 1995) are of the opinion that Science, Technology and Mathematics (STM) education plays a dominant role in the developmental efforts of nations the world over. Fajemidagba (1996) is also of the opinion that the Nigerian society is aware of the importance and tremendous applications of scientific knowledge, which has mathematics as its language. And it is a common knowledge that without science, there is no technology and without mathematics, there is no science. So, Mathematics is seen as bedrock upon which scientific knowledge rests. It is seen as queen and servant of science. Also, seen as language of science and key to technology.

A general consensus among educators is that mathematics is widely acknowledged as an important subject for the development of any country. It is therefore, because of the key position of the subject that Emenalo (1984) regarded mathematics as a single unified discipline of great power and elegance which provides an essential element in the intellectual and cultural development. Intellectual and cultural development of individual is essential for advancement in science and technology all over the world.

Mathematics plays a key role in the school science curricula of various nations of the world. Its unique position and importance is better appreciated when it is realized that it is necessary for the understanding and advancement of science and technology.

Many of today's careers, especially those that are science-based, require not just a nodding acquaintance with mathematics, but a through working knowledge of the subject. So, efficient functioning of workers at work depends on their logical and critical thinking abilities which mathematics learning seeks to inculcate at school. . The objectives of mathematics at all levels of education especially, to the 6-3-3-4 system of the Nigerian education are to provide a solid foundation for everyday living; to provide tools for other subjects; development of related mathematical knowledge and encourage creativity (Osibodu, 1984).

In spite of this realization of the pride of place of mathematics among the science subjects, it is known that students' interest and achievement in mathematics have continued to decline in Nigeria (Chacko, 1985; Adepoju, 1991; Olubodun, 1991; Akinsola, 1995 and 2000). Despite the fear and dislike of mathematics, the use of modern science and technology in both developed and developing nations for the development of an egalitarian and self-reliant society compels mathematicians and mathematics educators to attach in increasing degree of importance to the teaching and learning of mathematics. Afemikhe (1985) and Osafehinti (1986) expressed the view that enrolment in science courses in Nigerian higher institutions depend on the level of the students' success in the senior secondary mathematics since a credit level pass in SSCE in mathematics (which eludes most students) is required for admission in science and technology programmes. Despite the importance of mathematics, it appears that the subject is presenting problems to all students at all levels especially to female students.

In recent times, there has been considerable interest in the education of girls, and a lot of outcry about inequalities in educational opportunities for boys than girls. The situation has generally been perceived to be more favourable to boys than to girls, and the cry has been for provision of equal or comparable opportunities for girls. This campaign for equality of educational opportunities has been well orchestrated in some parts of the developed world, resulting in the establishment of Equal Opportunities Commission and the enactment of appropriate enabling legislation e.g. Sex Discrimination Act of 1975 in Britain Deem (1978). The United Nation as the UN Decade for women declared the years 1975 to 1985. Under-representation of women in mathematics, science and technology fields, especially in a developing country like Nigeria, raises an issue of serious concern, which also has practical implications.

It has been widely documented in a number of western countries that girls are under-represented, has a more negative attitude towards mathematics and consequently under-achieved in mathematics at school. Many studies confirmed the stated observation in the U.S.A. (National Assessment of Educational Progress, 1980; Gardner and Yager, 1983); in the United Kingdom (Harding, 1979; Kelly, 1981); in Canada (Hobbs and Erickson, 1984); in Australia (Parker, 1984); and in Nigeria (Balogun, 1985; Erinosho, 1994).

Differential opportunities in favouring boys were key factors in all the studied cited above, (Adepoju, 1991; Olubodun, 1991; Akinsola, 1995; Chacko, 1995). In studies where measuring such as attitudes to mathematics Akinsola (1999) interest in mathematics (Odeyemi, 1985) has been investigated, the findings also indicated the lower achievement by girls. Cross-national studies of educational attainment (Finn, Dulberg and Reis, 1979) have established that, universally, girls appear to perform worse than boys in science and mathematics.

In view of this, the under-representation of girls and women in STM has, within the

past decades, become an issue of serious international concern. (Harding, 1987) suggested two possible reasons for the concern: Firstly, science, technology and mathematics are increasingly assuming a very important place in our view of the world and in national economic development and survival.

Secondly, the growing commitment of many nations to equality of status and opportunity for their citizens, irrespective of race, sex, added a measure of urgency to the concern over the under-representation of women in STM. It has been strongly argued that, if knowledge of and competence in STM enable people to have greater ease and confidence in the modern world of science, then it should be equally accessible to both boys and girls (Bozimo, 2000).

It is tempting to assume that current problems in this area of female achievement and under-representation in STM are universal. But that would be an untested assumption. Indeed, a few studies from non-western countries seem to suggest other conclusions. These provide evidence that females are not always under-represented in the mathematics and sciences. Recent reports have shown that in Kuwait and Thailand, girls achieve as well as, or better than boys in physical science (Klaesin and Fensham, 1987). It is also known that in some other countries (e.g. Poland and Japan), women are well represented as scientists, technologists, mathematicians (Szydlowski and Dudziak, 1985). In Brazil, well coordinated advocacy efforts against child labor and in support of education have helped to gather support for working children's right to an education, including girls, and development of innovative programmes such as the "bolsa escola", school grant programme. Collins (1987) quoted "There is no better place to be a woman than in USA". There are currently available in the United States, a number of programs designed to increase women's participation in mathematics–related careers. They include "anxiety" clinics designed to help people overcome their anxieties about mathematics remedial programs content previously unlearned, programs built around improving spatial skills, program designed to keep precocious women in mathematics and programs designed to encourage secondary school girls to select more mathematics (Fennema, 1979).

Erinosho (1994) cites that a number of studies in the developing countries especially in African countries such as Sierra Leone (Amara, 1985); Kenya (Eshinwani, 1983); Botswana (Duncan, 1989), Nigeria (Osibodu, 1985; Alele-Williams, 1987; World Bank, 1988) and reported that girls are under-represented in the fields of science, technology and mathematics in secondary and tertiary institutions. In Nigeria, studies by Muckenhirn, 1966; Okeke, 1987; Adesoji, 1995 and Erinosho, 1994 revealed that education of girls is far behind that of boys' inspite of the aspirations for further education expressed by the girls. According to these investigations, there is the tradition that the education of women is not thought to be essential. This assertion is also made by Osibodu (1987). At the Commonwealth Africa Regional Workshops on Gender Stereotyping in STM Education taking place in Ghana 1987, it was observed that Nigeria has been able to produce a large number of female clerks, teachers, administrators and so on; the country had produced relatively few doctors, architects, production managers, high-skilled technologists, mathematicians, etc. It suggested that this was because more boys than girls were enrolled in schools, both at primary, secondary and tertiary levels. Boys were offered high-status subjects such as Agricultural Science, while girls were made to offer lower status subjects like Home Economics, Bible Study. The woman thought were in the kitchen, baby factory and entirely subservient to men (Bozimo, 1991).

In 1994, Akueshi reported that between 1989 and 1992, more males were in primary and secondary schools in Nigeria than females and also lnniss, Weens and Scotts (2000) showed fewer numbers of African American women today who have Ph.D's in mathematics. The literacy situation in Nigeria was recently analysed by UNICEF and the major highlights were as follows:

• The overall literacy rate has declined, from 57% in 1990 to 49% in 2001.

• Literacy among women declined from 44% to 41% during the same period.

• There are striking geographical discrepancies: urban areas 61 percent, rural areas 39 percent

• There are also striking regional (or geo-political) differences, as illustrated in Table below, both in overall literacy rated and in women literacy rates. In view of UNICEF observation it would be expected that this impacts negatively on female students' achievement in mathematics.

Table: NIGERIA – Regional and Gender Differences in Adult

Literacy Rates

Zone	Female (F)	Male (M)	Mean of F + M
South East	60%	74%	67%
South West	55%	74%	65%
North West	22%	40%	31%
North East	21%	42%	32%

Source: *Courtesy: UNICEF (2003): Nigerian in Private Sector & Girls Education*

The term BEYOND ACCESS is a way of affirming that the poor score of girls on access issues is not biologically determined. It is determined by the following environmental factors:

• Households and families: High incidence of poverty, societal preference for the male-child, overburdening of the girl-child, in case of long distances between home and school.

• Cultural beliefs and practices: Early marriages, as good example.

• The school and its environment: Often not gender-friendly (that is, not conducive to the needs of girls), poor gender awareness on the part of teachers.

• The curriculum, didactic materials, and teaching–learning activities: Often reflecting the high level of gender insensitivity in the wider society.

• The low status of women in the wider society: The environment not providing appropriate role models of the successful, educated woman.

Nature and Role of Mathematics
The subject, mathematics, popularly regarded as the queen and servant of the science,

is required in our race for technological advancement. The very rapid expansion and development of knowledge in the subject and the accelerated race of its application throughout the length and breadth of human experience continue to strike awe into the minds of policy-makers as its implications for national development are better understood and felt. It is in this regard that mathematics education – a relatively new era which is gradually becoming accepted as embracing the development of the subject mathematics, its teaching and learning, the administration of its teaching in order to maximize its impact on the curriculum and the society in general. Mathematics is described as having a language of its own; many of its concepts require precise definitions.

The vital role which mathematics plays in education of man derives from the cultural, utilitarian and disciplinary values, which the subject seeks to inculcate in the learner. Mathematical knowledge is so important to human living that no person who lacks mathematical competence (no matter how little) can pretend to be living a full and useful life. Whatever education does, it should not produce mathematically illiterate individuals. The mathematically literate person understands and utilizes the concept and knowledge of mathematics in his daily living. We all use mathematics daily; in almost everything we do mathematics plays a prominent role. Without mathematics we found it difficult to add up the change in our pockets, know when to leave home in order to get to work on time, balance a chequebook, and solve some space problem such as parking a car, number problems such as calculating our changes so that we don't get cheated.

Mathematics provides a useful tool for dealing with measurement problems in other subject areas such as physical, biological, social and management sciences. The relation of mathematics to other fields of study often provides an important means of stimulating interest.

In one way or another, mathematics leaves its imprint upon the foundations of many of the school subjects and it is found to be one of the conceptually difficult subjects in the school curricula (Johnson and Mughol, 1976; Onwu and Opeke, 1985). The industrial arts requires mathematics psychology in finding more uses for it all the time. Even English, the Foreign Languages and the Fine arts are enriched by understanding mathematical principles of form and number of symmetry and order, upon which they are based.

Most people do not realize that mathematics has come to have an important place in many vocational fields, and that one who has a good mathematical background has a valuable asset. Many articles and books have been published which discuss applications of mathematics in specialized branches of industry.

In essence, mathematics is the foundation of science and technology and all fields depend on mathematics.

The Importance of Mathematics Education
Young children often don't understand why they need to learn mathematics. This article may serve as a guide to help parents explain why mathematics is such an important part of their children's education.
When children know how useful mathematics can be to them and how they can apply specific mathematics skills to real-life situations, they may work harder and perform better.

Teach Children about Everyday Mathematics
Examples of everyday uses of mathematics include:
- Problem solving
- Budgeting money
- Time management
- Calculating tips and tax
- Memorizing phone numbers and locker combinations
- Estimating distances or weight

Teach Children about Career Mathematics
Careers that you might not expect to be mathematics-intensive include:
- Agriculture
- Law
- Business
- Politics
- Psychology
- Music

Parents can also connect with a professional working in a job that their children are interested in. Arrange a meeting with such a professional in order to see what mathematics skills they use most often as part of their career. This will help your children understand how mathematics can be used in the real world.

Teach Children about Life Mathematics
Sometimes dislike of mathematics does not spawn from misunderstanding its importance. Instead, it may come from experiencing mathematical problems. Keep alert when it comes to mathematics work and skills. If it looks like your children are struggling with assignments, help them to learn the necessary skills. If you can't help yourself, look into tutoring, this is available online to accommodate busy families.

CONCLUSION

Nigeria cannot achieve scientific and technology growth without the full participation of women who represent half the population of the country of 150millions, in science, mathematics and technology education over the years. Cultural barriers held down females' access to scientific and technological studies. Fortunately, the trend is now changing as various governments now recognize the importance of women's contribution to nation building. Everyone has to make his or her contributions in words and actions, in work place and at home to promote women access to mathematics, science and technology education for national development. This is supported by Balogun (1991) that the role of females is changing from the domestic life as full-time house wives requiring only "suitable female skills"-education for incapability, frustration, unemployment and dependency- to lifestyle of increasing female expectation, self-fulfillment, relative independency and more economic support for the family (nuclear and otherwise) and ability to keep the family when the husband is gone.

RECOMMENDATION

The following recommendations are made to improve mathematics education of girls:

- Organizing conferences and seminars around gender issues in the practice of mathematics, science and technology education.

- Granting scholarships to girls in science, mathematics and technology.

- Organizing mathematics remedial courses for girls offering mathematics, science and technology subjects.

- Organizing career talks to feature different women in mathematics science and technology education.

- Declaration of free education for girls up to university level to study science, technology and mathematics (STM).

- Provision of special bursary awards to girls in mathematics stream up to university level.

- Government should come hand in hand with international and local organizations which are interested in promoting female STM education.

- Government, non-governmental organizations and individuals should make more funds available through provision of scholarships and establishment of well equipped special schools to boost female science, technology and mathematics (STM) education and educational materials available to primary education since large number of girl-child school environment is found at this level of education.

- The Federal and State Governments should mount and establish strong grassroots enlightenment programmes so as to sensitize and mobilize the people towards a positive change in attitude in the area of girl-child education.

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BIO-GRAPH OF DR (MRS) OLALEYE OLUFUNKE OMOLAYO

I am a Principal Lecturer at Department of Mathematics, Federal College of Education (Special), Oyo, Nigeria having sixteen years of teaching experience. I am educated to degree level with Master of Science in Mathematics (M.Sc) and PhD qualification in mathematics education in 2004. I am a Chairperson of Mathematical Association of Nigeria, Oyo State and a member of National Council of Teachers of Mathematics, USA.

I am a Board Member of International Women's Review Board and an Ambassador of Nigeria in World Forum organized by American Biographical Institute (USA) and International Biographical Centre (UK) since 2008.

I am awarded as a Woman of Merit Gold Award (WMGA, 2006).

I have five books and twenty seven publications both in national and international journals to my credit.

My Research Interest is To teach, encourage and improve students' performance in mathematics.

Summary of my research: My Thesis contributed significantly to the improvement of female students' education in mathematics in Nigeria. Teachers know the students but they do not know the psychology of the students as well as their social needs. For necessary and sufficient conditions, the mathematics teachers must understand the psychology and social factors of the students especially female students so that their attitude and achievement change positively to mathematics and perform excellently well in mathematics. In essence, women should contribute to the development of the country if only they are good in mathematical science

IMPLEMENTATION OF THE GENDER AND DEVELOPMENT PROGRAM OF STATE UNIVERSITIES AND COLLEGES IN REGION III: AN EVALUATION

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ABSTRACT

This study presents an overall impression on the implementation of GAD program of State Universities and Colleges in Region III. Utilizing descriptive analysis and survey method, fifteen respondents per SUC answered a questionnaire . Unstructured interview was conducted and relevant documents were requested to support the respondents' ratings.

Majority of the SUCs GAD units don't have a vision, placed under different offices, hence were not provided with staff and facilities like needed. All SUCs didn't utilize the mandated 5% budget allocation on projects and activities which were mostly organization-focused. Mostly are still in the initial stage of the gender mainstreaming process, characterized by the installation of mechanisms and the conduct of gender consciousness-raising activities in their internal and external operations.

The average rating of GAD program in the region showed no significant improvement in the implementation process. Institutional mechanisms have been established but not given full support in resources' allocations. It is therefore recommended that GAD units be placed directly under the president's office, be provided with enough human and material resources to facilitate the gender mainstreaming process. Furthermore, heads of SUCs should support the government in its commitment to achieve gender equality and women empowerment by 2015 through the sound implementation of their GAD program.

INTRODUCTION

Formal organizing among Filipino women may have started in the 1920's when the elite and educated banded together to put up projects with women as the primary beneficiaries and to build support systems for themselves as professionals. It was also during this time that the suffragist movement prospered and won the right to vote in 1937. Later, women's organizations federated into the council of women of the Philippines who led the lobby for the creation of national machinery for women.

A rally in January 7, 1975 which was led by Leticia Ramos Shahani, the chairperson of UN Commission on the Status of Women gave way to the issuance of Presidential Decree 633 that set up the national machinery for women, the National Commission on the Role of Filipino Women (NCRFW) now Philippine Commission on Women (PCW) under the office of the Republic of the Philippines. Such issuance was in response to the declaration of the International Women's Year by the United Nations and the decade following it as the UN Decade for Women. With PCW taking the lead, the provisions of the Constitutional Commission was reviewed which resulted to the formulation of Article 2, Section 14 of the Philippine Constitution which says that "the State recognizes the role of women in nation-building and shall ensure the fundamental equality before the law of men and women." This article has been the basis for the legislation of Republic Act 7192, otherwise known as the "Women in Nation and Development Building Act", a legislation which directs all government agencies to take appropriate measures to eliminate all forms of gender biases in policies, programs and projects, and provide opportunities and resources for the effective participation of women in development. Through this RA7192, the Philippines has committed to address issues of poverty, violence against women and other abuses of women's human rights, and the continuing invisibility of women in public affairs.

In support to this Act, Executive Order 273 was issued mandating all government agencies to institutionalize Gender and Development in their planning, programming, and budgeting processes. The same EO approved and adopted the Philippine Plan for Gender-Responsive Development (PPGRD, 1995-2025), a plan which envisions a society that promotes gender equality and women's empowerment, and upholds human rights, among others.

Gender and development is a development approach that seeks to equalize the status and condition of and relations between men and women by influencing the processes and outputs of policymaking, planning, budgeting, implementation and monitoring and evaluation, so that they would deliberately address the gender issues and concerns affecting the full development of women. This approach seeks not only to integrate women into the development process but also to continually search for new and innovative initiatives that will help transform unequal social/gender relations into creative opportunities that would equally benefit both men and women.(DBM-NEDA-NCRFW Joint Circular 2004).

Academic institutions like State Universities and Colleges play a vital role in addressing gender disparity. As Fraser argues, the socio-economic and cultural injustices always need to be considered. Academic institutions have to shed off the more traditional stance usually taken that tends to exclude women's participation. They should offer institutional support to women academics and other male colleagues in their efforts to promote gender equality and women's human rights if we are to integrate gender equality as an essential element in development strategies.

In Region III, there are 12 State Universities and Colleges that have established their mechanisms in compliance to R.A. 7192. This is primarily to ensure the active participation of women in all development undertakings by incorporating GAD in their planning, programming and budgeting processes. Hence, this study was conducted to find out how well and how far these SUCs have gone particularly in the implementation of GAD program.

Statement of the Problem

       The study was focused on the implementation of GAD program of State Universities and Colleges in Region III. Specifically, it sought answers to the following questions:

1. How is the GAD program of SUCs in Region III described in terms of:
       1.1. Vision
       1.2 Organizational Structure
       1.3 Manpower compliments
       1.4 Projects/activities
       1.5. Beneficiaries
       1.6. Budgetary support
       1.7. Accomplishment for the past three years
2. How is the GAD program of SUCs in Region III evaluated in the following areas:
       2.1 Policies
       2.2. Human and material resources
       2.3. Enabling mechanisms
       2.4. Projects and activities
3. What are the problems encountered in the implementation of GAD program?
4. What common plan can be proposed to enhance the GAD program of SUCs in Region III?
5. What implications can be drawn from the study to educational management?

Significance of the Study

       The study will provide information as to how GAD program was implemented in Region III , the adequacy of human and material resources, issuances in support to the mainstreaming efforts of the established mechanisms and the kind of projects and activities conducted from the mandated 5% budget allocations for GAD related concerns.

       Findings of the study could be used by administrators as basis in the formulation of policies to further improve the existing GAD program in their respective institution. Data may also serve as basis for the implementation of projects and activities that will address whatever needs, issues and problems GAD focal persons have encountered in the implementation of the program.

       Carefully planned and properly implemented program will eliminate all forms of gender biases among employees and students in their institutions. Students will be more confident knowing that there is a program which they can depend and turn to in any situations that compromise their gender. Student organizations will also be encouraged to incorporate GAD in their annual action plan.

       Finally, the study finds relevance in the country's third goal to promote gender equality and women empowerment which is integral to the achievement of the Millennium Development Goals (MDG's).
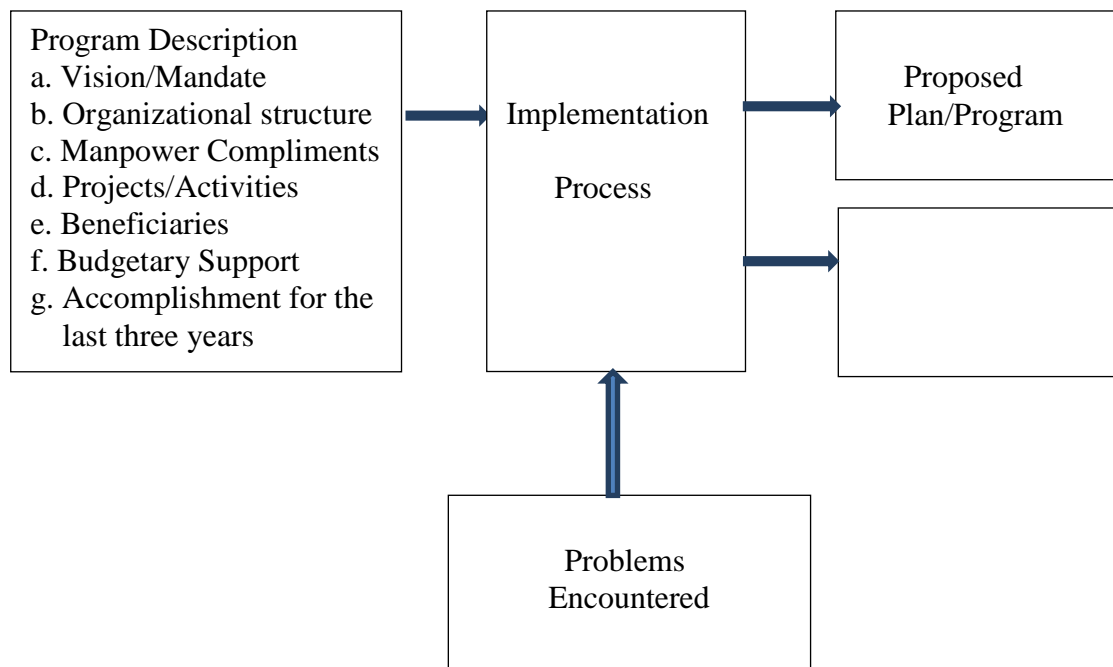
Conceptual Framework

       This research undertaking on the implementation of GAD program of SUCs described the program's vision/mandate, organizational structure, manpower compliment, project/activities, beneficiaries, budgetary support, and accomplishments for the past three years. The vision which pertains to the statement of what to realize gives the direction to induce changes on policies, programs and activities among SUCs. On the other hand, the

organizational structure provides for the proper identification of the offices directly monitoring the operation of the GAD units. In addition, the manpower compliment which refers to the adequacy of people that facilitate the implementation process including the budgetary allotment for the different projects and activities based on accomplishment reports partly determine the extent of program implementation.

An analysis was done particularly on the degree of GAD implementation based on the areas of gender mainstreaming interventions. From these areas were indications by which the administration of the different SUCs have supported the mainstreaming efforts of the focal persons and the means by which gender-related projects and activities were conducted by the established mechanisms. Problems encountered, gender issues and concerns were identified from which a common plan/program was proposed to enhance GAD plan in the whole region. Implications to educational management were also drawn from the findings of the study.

The following paradigm shows the variables and their relationship on how the study was conducted:

Program Description
a. Vision/Mandate
b. Organizational structure
c. Manpower Compliments
d. Projects/Activities
e. Beneficiaries
f. Budgetary Support
g. Accomplishment for the
   last three years

→ Implementation Process →

Proposed Plan/Program

Problems Encountered

Paradigm of the Study

Research Methodology

This study used the descriptive survey method in the analysis of the implementation of GAD program of 12 SUCs in Region III with questionnaire as the tool in data gathering. The questionnaire was patterned on the Gender Mainstreaming Evaluation Framework, the tool used by the Philippine Commission on Women to facilitate the implementation of the GAD program in the Philippines. However, it was modified to suit to the problems of the present study. Using a scale of 1-7, the degree of GAD implementation was determined. Annual plan and accomplishment reports of the institutions were requested and analyzed while unstructured interview was also conducted for some salient data which were not answered or provided by the subjects' responses and on the documents gathered.

The subjects of the study were: five (5) focal persons as implementers including the immediate supervisor of the head of the GAD unit, five (5) student council officers, five (5) non-teaching and faculty members who are beneficiaries of the program.

To identify, describe and analyze the different variables mentioned in the study, the weighted mean of each indicator was determined to summarize the respondent-institution's evaluation on the four areas of GAD implementation. Ranking was also utilized to determine the problems encountered by the SUCs in the implementation process.

Findings and Discussion of the Results

1. **Description of Gender and Development Program of SUCs in Region III**

Government agencies including State Universities and Colleges are mandated by Executive Order 273 to institutionalize gender and development in their planning, programming and budgeting processes. The description of SUCs GAD in the region includes the following components: a.) Vision/mandate, b.) organizational structure, c.) manpower compliments, d.) beneficiaries, e.) budgetary support, f.) projects and activities, and g.) accomplishment report for the past three years

The study revealed that out of twelve SUCs, eight of these were not able to formulate their GAD vision, hence were not provided with the direction particularly in identifying the parameters for change and the specific details to be worked out during the implementation process. Only four SUCs have formulated their vision which is in consonance with the Philippine Commission Women's vision: " Filipino women and men equally contributing to and benefitting from national development".

On organizational structure, eight SUCs GAD units were created under the office of the Vice-President for Research and Extension , three were under the President's office whose focal persons were called directors while one called the faculty-in-charge was found under the Vice-President for Academic Affairs. Majority of the SUCs have their GAD units placed under the Vice-President for Extension and Research because of the thought that GAD is merely intended for services to be offered in the external community, hence the non-provision of an office and designation of focal point as program leaders, coordinators or faculty-in-charge. It can be gauged that there is no specific unit as to where the GAD units were placed or to whom shall the focal persons be reporting.

As regards manpower compliment, only three SUCs have units provided with a staff and with designated campus coordinators, the number of which depends on the number of colleges/institute they have. However, as far as the national machinery is concerned, there is no required number of staff to be considered enough that a GAD unit should have. In an interview conducted with the administrative assistant of the University of the Philippines, there are only four employees of the office who can perform multi tasks like clerical works, training jobs and may even do counseling services. The difficulty experienced by many institutions is due to the fact that GAD advocacies have not been seen and felt by their administrators as priority. With a cut/decrease in the Maintenance and Operating Expenditures budget, no allotment was set aside for staff and even for equipment.

After having an analysis of the accomplishment reports of SUCs, it was noted that most of the activities are organization-focused which have included the following: a) creation of the organizational environment for implementing gender-responsive policies, programs and projects; and b) addressing gender issues like sexual harassment, low level of awareness on gender issues, low participation of women in human resource undertakings and lack of support to ease women's multiple burden such as the establishment of day care center.

Consciousness-raising and sensitization of the whole organization especially the key officials and the focal persons through seminars, trainings and enrichment of the syllabus was

found to be the most common activity undertaken by most SUCs. Presenting GAD basic concepts, issues and concerns is seen as the best way by which the stakeholders could appreciate and understand GAD, and be able to feel the need for recognizing the presence of an issue or a problem to be addressed, which may bring adverse effects to its system and operations. The task of the focal persons then is to "justify and sell" the gender mainstreaming activities so that when people are sensitized, motivating them to accept, to work and act in accordance with the principles of gender-responsiveness becomes easy. Thus, conforms to the idea that to become gender-responsive is not just for compliance but must be internalized and be made a way of life. (Rikken, 1996)

Other activities conducted include capacity building, production and acquisition of materials, information dissemination through the use of radio programs as revealed by one SUCs. The establishment of sex-disaggregated bank to identify possible interventions for issues that exist within the institution and the conduct of livelihood trainings in the nearby barangays

were also done. A notable accomplishment was the establishment of a day care center by two SUCs in accordance with EO ___ to help employees cope up with the child-rearing difficulties.

In the academic community, beneficiaries pertain to the stakeholders, faculty, non-teaching and students. Included however, are the people in the community for extension services conducted. Based on documents gathered, both men and women benefitted from the projects and activities initiated by the SUCs GAD units. But greater percentage is on the upliftment of women's/girls status in the external community by three SUCs through livelihood and skills trainings that allow them not only to earn additional income but to become visible in the productive world as men's partners in nation building.

On budgetary requirement, there is a saying which goes this way: " A budget without plan is a danger, a plan without a budget is a joke". This is true to any kind of endeavor. Budgetary requirement is a very important aspect in the successful implementation of certain program. In the past, projects related to women relied heavily on external assistance. But with the 1995 national budget, government offices have been directed to set aside specific amounts for projects and activities addressing gender issues. Section 2.4 of the DBM-NEDA Joint Circular explicitly tasked agencies to formulate GAD plan and implement the same utilizing at least five percent (5%) of their total budget appropriations pursuant to the Annual Appropriations Act. Based on accomplishment reports, all SUCs were not able to utilize the 5% mandated budget allocation from General Appropriations Act. As a result of the interview conducted, attention was not given much to GAD by their administrators. On the other hand, there were activities conducted that required minimal amount like the conduct of gender sensitivity trainings and the like. Livelihood trainings were likewise conducted in cooperation with non-government organizations and local government units as part of the extension services of SUCs.

Lastly, annual accomplishment reports of SUCs accompanied by GAD plan for the next calendar year are generally submitted to the Department of Budget and Management through the endorsement of the NCRFW now Philippine Commission on Women. Submission of reports and plans is in accordance with the above-stated Circular mandating all government agencies to allocate certain budget for GAD , which is also part of the gender mainstreaming process of the government. Moreover, the budget of any institution may not be approved if reports do not reflect the institution's concern for the attainment of gender equality by 2025. Reports were composed of the following: gender issues, objectives, target clientele, projects and activities and allocated budget.

Based on documents gathered, accomplishment reports of SUCs followed the format required by DBM while projects/activities listed vary depending on the specialization of the

head of the GAD unit. Three SUCs mostly conducted extension services, one concentrated on research while two only had two activities accomplished for the past three years. As per analysis, the PCW is lenient among SUCs in terms of the quantity and quality of activities conducted. For as long the reports are submitted and show active participation of both men and /women, outright endorsement is granted. However, ten SUCs were found to be in the initial stage of the gender mainstreaming process since PPA's were focused more on the capability building aspect and still in the process of establishing their GAD through awareness and consciousness-raising trainings and seminars.

2. Evaluation of SUCs Gender and Development Program on the Four Areas of Intervention

2.1 Evaluation of SUCs GAD Program on Policies

On the first area of intervention which is on policies, SUCs action particularly on the designation of focal persons to spearhead GAD-related undertakings, the establishment and maintenance of a gender-friendly environment as well as the practice of non-discrimination in the operations of the different offices were rated high average.

Average rating was given to the institution's support in the conduct of capability building trainings and reproductive health seminars, adoption of guidelines on handling sexual harassment cases, conduct of programs and projects which are not gender bias, creation of committee responsible for GAD planning and implementation, and the incorporation of GAD issues and concerns in the curricular offerings. Low averagely implemented is the establishment of a day care center to ease the burden of employees on child caring difficulties.

Generally, policies through the issuances of memoranda, administrative orders or special orders as manifestations of management's support to the gender program were found to be averagely implemented. This means that there were no significant number policies formulated and issued to support the gender mainstreaming activities of the SUCs in Region III as far s the identified indicators are concerned. Moreover, the designated focal points have not adopted measures to ensure the support of the administration to implement the provisions of R.A. 7192. Focal persons have not been persistent to implement national laws to eliminate gender inequalities through the formulation of policies applicable to the institution and which can provide women and men equal opportunities to achieve a better life and to improve the individuals' capacity in the productive realm.

2.2. Evaluation of SUCs GAD Program on Human and Material Resources

Human resources are the stakeholders composed of administrators, the focal points and the clients or beneficiaries as the focus. Similar to beneficiaries, planned and conducted activities are intended for their welfare and development in relation to the elimination of gender disparity.

As regards human and material resources' area, it was found out that the designation of women to occupy strategic positions, and the support of the key of the key officials to the gender mainstreaming efforts of the university were given high average rating. Averagely implemented are the following: a) the incorporation of GAD concerns and issues in the discussion of subject areas like social sciences, etc., b) the clarity and understanding of the stakeholders particularly the faculty, non-teaching personnel and the students on GAD concepts, c) the focal persons initiative to coordinate and monitor GAD activities, d) addressing the needs of men and women through trainings and seminars, and e) the encouragement done among student organizations to incorporate GAD in their activities. In

addition, most GAD units which were not provided with facilities like an office shared supplies and materials with the institution's unit where they are connected.

In general, the average rating of the program implementation on this area implies that focal points have not strengthened their program by way of providing trainings or seminars and by acquiring more materials to educate the academic community which should have been undertaken to clarify misconceptions about GAD. That "GAD is not only for women but for both sexes." In addition to this, since more women were found to be occupying administrative functions, focal points should have taken advantage to ask more support from the head of the institution in terms of budget allocations as well as the provision of a staff to help facilitate the implementation process.

2.3. Evaluation of SUCs GAD Program on Enabling Mechanism

The success of any gender mainstreaming effort depends to a large extent on the mechanism established and the manner by which projects and activities are conducted.

In relation to the third area which is the enabling mechanism, the study revealed an average rating to the following: a) the presence of a network of resource persons, institution and non-government organizations, b) the sending of focal persons to conferences and seminars to update their knowledge about GAD and their skills in implementation, and c) the utilization of fund as indicated in the plan and budget. Low average rating was given to the rest of the indicators such as the issuance of memoranda and notices by the president regarding GAD activities which means that memoranda/notices did not necessarily come from the office of the president. For instance, a memorandum enjoining employees to attend seminars had been issued by the focal person of one SUC. On the other hand, the focal person of another SUC always seeks the signature of the immediate supervisor while the other one issued memorandum from the president's office. There are reasons for adopting any means of issuance but the first case is a manifestation that the focal person was empowered and that the task was a responsibility taken cared of along with the position and function.

In the use of the 5% budget, the GAD activities really depends on the plan particularly on the kind and manner of conducting the activities. For example, the conduct of gender sensitivity orientations can be done through classroom discussions by faculty members that may not entail much fund from the institution. This strategy that should have been adopted and strengthened by focal persons which is mainstreaming GAD in the curricula, hence its implementation was found to be low. On the other hand, funds allocated also depends on the approval and support of the Budget Officer so that, it very necessary for the focal person to always keep in touch with the BO for possible endorsement of the plan of action and budget to the president of the institution. Lastly, the evaluation of activities and the maintenance of data bank were rated low averagely implemented. This means that data bank had not been organized while feedback mechanisms had not been developed to elicit suggestions and recommendations for future projects/activities and how the unit's operation can be improved.

In general, this area got low average rating which implies that the focal person have not exhausted all the means to mainstream gender in the different activities in their respective institutions.

2.4. Evaluation of SUCs GAD Program on Projects and Activities

The projects and activities which are either organization or client focused are systematically integrated in the GAD plan and budget. They manifest how gender issues and concerns are addressed within the institution.

Data revealed that gender sensitivity, livelihood and skills trainings, violence against women and children and anti-sexual harassment including women's month's celebration were averagely implemented. These were found to be the most common activities conducted by SUCs in the region. But with the rating, it means that the undertakings were not so intensified given the fact that each SUC is composed of hundreds of employees and thousands of

students so that, one or two sessions cannot fully accomplish the objectives of why the activities were conducted. This necessitates engendering the curricula and incorporating GAD concepts and issues to the different academic subjects which may start from the Social and Behavioral Sciences and eventually to other subjects.

Where livelihood and skills training conducted were mostly in the nearby barangays, focal persons have not seen the importance of conducting such within the institution. This is because there a lot of employees, men and women that still need to enhance their skills and capabilities to enable them to discover other means of augmenting their income. Moreover, providing VAWC and sexual harassment education among students and employees allows the establishment and maintenance of a safe campus free from harassment, where there is respect for human dignity and rights for women and children.

To be given more emphasis are the conduct of the following: a) seminars on legal basis of GAD to inform the institution on the laws of the land that promote gender equality and protection of women's rights from discrimination, b) gender fair education to educate people of the right words to use in dealing with both sexes, c) health-related like HIV, breast, cervical and prostate cancer awareness seminars that enable employees and students receive the correct information related to such diseases and, 4) the establishment of physical fitness program. The third and fourth are very important activities because they promote good health and healthy lifestyles among employees.

With a general rating of low average, the implementation of GAD program on this area means that the focal persons did not really have intensified conduct of those identified activities. Providing information especially on the legal basis of GAD can bring about understanding and appreciations of the reasons why the institutionalization of GAD should be supported. Moreover, projects and activities were not varied to include such as those that will eliminate gender roles and stereotypes, those that would enhance men and women's partnership in the political and economic development and those that will not only meet the practical needs but also the strategic needs of the people inside and outside the institution.

Below is the summary of the general weighted means of the different indicators found in the four areas.

Table 1
Summary of the Weighted Means on the Four Areas of Intervention

Area of Intervention	General Weighted Mean	Adjective Description
1. Policies	4.63	Average
2. Human and Material Resources	4.56	Average
3. Enabling Mechanism	3.87	Low Average
4. Projects and Activities	3.96	Low Average
Overall Rating	4.26	Average

The table shows that the GAD program of SUCs in Region III on the first and second area of intervention was found to be averagely implemented while the third and fourth areas were perceived to have low average implementation. The implementation of the latter is dependent on the first two areas. As discussed previously, the support of the administration to the program was evident but not excellent to bring about changes in the academic community/institution making it gender responsive. The establishment of institutional mechanism through the designation of focal persons had been done in compliance with the law but was found to be at the surface level only. With the low average ratings, it means that the focal persons have not been able to initiate the GAD program well. The manner by which the activities were conducted especially on capability building was not intense so as to make the community aware of the existence of GAD unit. In relation to this, the full teaching load of the coordinator coupled with other tasks assigned and the absence of a staff also

contributed to this low average implementation. So that even if they have the commitment to implement GAD but if not given enough time or because of multiple tasks, it is very difficult for them to work. Also considered is the budgetary support of the management so that even if the GAD plan and budget was approved, the key officials may not grant the approval in the final implementation. Therefore, budget approval was found to be in paper only.

The overall rating of average is an indication that the gender mainstreaming efforts of the universities had not shown significant improvement. Despite the fact that it is a mandate for all government agencies to establish mechanisms and adopt necessary measures to eliminate gender inequalities in all the aspects of their operations, SUCs have not fully served as instruments in the achievement of gender equality as targeted by 2025. As per the gender mainstreaming, SUCs are still in the initial stage as evidenced by the establishment of focal system as planners and implementers, translation and incorporation of GAD into actual programs and projects, identification of institutional mechanisms such as funding and staff and the issuances of policies and guidelines to hasten the mainstreaming process.

3. Problems, issues and concerns in the implementation of GAD program.

In the gender mainstreaming efforts of SUCs, the focal point may find difficulties and encounter problems that could hinder the successful implementation of the program.

The study revealed that insufficient number of staff or personnel was seen as the most common problem of SUCs in the implementation process. In so far as the national machinery is concerned, no standard number of staff is required. However, it is obvious that for most GAD units of SUCs, a focal person may not be able to request for a staff if there is no separate office provided. This shows consistency with the discussion made in answer to question number 1 on manpower compliment. True enough, with overload teaching assignment experienced by most of the focal persons, they need a staff to perform clerical and messengerial jobs that focal persons or coordinators couldn't do.

This main problem on manpower/technical staff had been experienced by PCW, that since 1970 up to the present, it is still working on the same number of staff, which prevents it from operating in a full-scale and hampering efforts at regionalization, legislative and media advocacy. Even the recent doubling of its budget, it cannot match the expanding concerns it needs to address. (Gender Resource Package, Vol. I Annex A-3). Given this situation, since the government particularly by the leaders may not find GAD of primordial concern, it is expected that the same problem may always be encountered by focal points in trying to institutionalize GAD.

The second problem was lack of facilities. This is supported by the fourth problem which is the absence of an office as revealed by eight SUCs, which also indicates the absence of supplies and materials as well as equipment necessary in the mainstreaming process.

Not so much of a concern are the indicators such as insufficient knowledge related to GAD, permanent position and the qualifications of the focal persons, well-defined duties and responsibilities, and the lack of appreciation from the target clientele. This is because, these concerns can be gradually addressed as the GAD unit becomes established and has attained stability. On the other hand, lack of support from the management, the cooperation and expectations of the faculty members, staff and students, the absence of linkage with other agencies and the willingness of the coordinators to conduct activities were not seen as big problems. This means that with coordinators' enthusiasm and commitment, when given enough time, they will find ways and means how to realize the projects and activities indicated in their GAD plan.

Based on the discussion, the respondents recognized the importance of having a staff, an office and other facilities that could hasten the implementation of projects and activities in their respective institutions. No matter how committed the focal persons are in performing

their task, without the above-mentioned resources, they will not be motivated to work fully in the implementation of GAD program.

4. Proposed common plan to enhance GAD program in Region III

The overall average rating of GAD program of SUCs in Region III calls for the formulation of a plan of action which addresses the concerns and problems encountered by the 12 SUCs in the region. This plan of action in general contains the activities to be undertaken depending on the needs of the SUC, the objectives for conducting the activity, and the persons involved to help facilitate the implementation process. Included also are activities that could be realized not only within the institution but within the region. This is with the belief that successful mainstreaming could be attained through the collaborative effort of all the focal points within the region. It is connectivity between and among SUCs that could help the Philippine government in the attainment of gender equality and women's empowerment by 2025. The following is a proposed plan to enhance GAD implementation in the region:

Area of Intervention	Objectives	Proposed Activity	Persons Involved
1. Policies	• To have a direction and make SUCs gender responsive in their programs, projects and activities. • To prevent cases of sexual harassment and to maintain respect human rights and dignity within the institution. • To create and maintain a gender friendly environment. • To help employees with the child caring difficulties.	• Formulation of vision, goals and objectives. • Review of existing policies in the promotion of gender equality and respect for human rights. • Designation of GAD unit under the office of the President. • Formulation of sexual harassment policy and designation of committee to handle cases. • Regular inspection of facilities. • Provision of center for child caring services among employees' children.	• Key officials, • GAD focal point, • Faculty and Non-teaching associations

2. Human and Material Resources	• To allow focal points to work fully on GAD PPA's	• Provision of facilities like GAD office and other equipment needed. • Hiring of a staff or personnel. • Involvement of other units to include GAD in their plan of action.	• Top and middle management • Focal point and coordinators • Student organization • Faculty and non-teaching associations
3. Enabling Mechanism	• To elicit feedback on GAD activities • To have an oversight group in the mainstreaming activities of SUCS in the region. • To strengthen information dissemination about GAD	• Formulation of standard evaluation mechanism for GAD activities. • Creation of Regional Core Group • Utilization of tri-media	• GAD directors and coordinators • SUCs focal points • PCW representative • GAD focal points • NGO's
4. Projects and Activities	• To strengthen the gender mainstreaming capacity of focal points and coordinators. • To increase awareness and consciousness about GAD • To identify gender issues within the institution and the region	• Regional capability building seminars • Engendering the college curricula and subjects • Required gender sensitivity training for all NSTP students • Institutional and regional data banking • Sex disaggregation data	• Focal points and coordinators • College deans, Department chairpersons and faculty members • SUCs GAD focal points and coordinators

Implications of the Study to Educational Management

Gender equality is integral to the achievement of the Millennium Development goals. Without progress towards gender equality and women empowerment, none of the MDG's and its targets will be achieved.

Findings of this study imply that the State Universities and Colleges in Region III did not show significant improvement to bring into fulfillment the Philippines' vision making both men and women equally contributing to and benefitting from national development. This poses then a big challenge on these institutions of higher learning being made as small machineries of the government to eliminate gender disparities in their planning, programming and budgeting activities.

As shown in the findings, these SUCs have not religiously dealt with GAD concerns and issues though institutional mechanisms have been established. This implies further that this program be made as one of their priorities by showing support to the gender mainstreaming efforts of the focal points. This is through resources' allocations to the different projects and activities that are necessary in the promotion of respect for human rights and providing both men and women the opportunities to contribute and benefit from any undertakings. The efforts of institutionalizing gender mainstreaming in educations should foster an organizational culture in support of gender equality and ensure that a gender perspective is incorporated in education policies, plans and programs at all levels.

Recommendations of the Study

In the light of the findings, the following recommendations are offered:
1. State Universities and Colleges without vision should formulate their GAD vision to provide direction and guidance in the implementation process.
2. Since there is no common office that directly monitors the GAD unit, it is recommended that the unit be placed under the President's office for greater impact especially on policies, resource allocations, as well as to hasten the mechanisms by which GAD program shall be implemented.
3. For GAD units to function effectively in the promotion of gender equality, staffs, separate office and other facilities needed should be provided by the SUCs' administration.
4. Since conducted projects and activities are organization-focused, priority should also be given to those activities that seek to address gender issues in the institution's clients such as inclusion of GAD modules in trainings for men and women, revision of program policies and procedures for women's full access to delivery of goods and services.
5. Focal persons should adopt measures to solicit the full support of the administration particularly on the 5% budget allocations to improve the implementation procedures.
6. Existing policies should be regularly reviewed to address prevailing gender inequalities and to make sure that institutional programs and projects are gender responsive.
7. Focal persons should be continuously sent to seminars and conferences to update their knowledge and enhance their capabilities in the implementation of GAD programs, projects and activities.
8. Focal persons should encourage the students, faculty and non-teaching organizations to include GAD concerns in their action plan. This is to establish connectivity and partnership in the conduct of GAD projects and activities.

9. To gain appreciation on the importance of gender equality and women empowerment, college curricula should be engendered. Behavioral and social science subjects' syllabi should incorporate discussions of GAD concepts.

10. Information dissemination procedures should be enhanced through various means like television, radio, and publications such as magazines and newspapers locally and nationally.

11. The conduct or gender-related seminars to educate and clarify misconceptions about GAD within and outside the SUC community should be intensified.

12. GAD projects and activities should be varied to address not only the strategic needs of women but also their practical needs. These should include men and women as both participants and beneficiaries.

13. To improve the implementation of GAD program in Region III, a regional resource center should be established together with the creation of a core group to serve as an oversight on the gender mainstreaming efforts of the government to achieve gender equality and women empowerment by 2025.

14. Further researches should be conducted in line with the implementation of GAD program of SUCs and other government agencies.

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May 14-15, 2008	Convention on Empowering the Filipino Childhood Educator; SEAMEO Innotech, Quezon City.
May 20, 2008	30th Biennial Conference of Philippine Association of University Women; Manila Hotel, Manila.
January 9, 2009	COS Science Research Forum and Lecture Series Tarlac State University, Tarlac City

February 18-20, 2009	Seminar Workshop on Rights-based Gender Responsive Tertiary Education; UP Diliman
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April 30, May 1-2, 2009	TOPPS 4th Triennial Congress: For Quality Education and Social Justice; Ecotech, Lahug, Cebu City
March 12, 2010	Orientation on performance Management System; Tarlac State University, Tarlac City
November 5-7, 2010	Seminar-Workshop on Advance Leadership; TOPPS, Eden Park Resort, Davao City
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1. Provincial Government of Tarlac "GAD Planning and Budgeting" Recreation Center, San Jose, Tarlac; July 22, 2009
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Patriarchy and Basotho Women's Involvement in Decision-Making Positions and Politics
(Draft Paper)

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Abstract

In Lesotho, politics has always been considered a man's domain because of the patriarchal nature of the Basotho society. The global feminists' activities have, through women rights movement, made it imperative for governments to ensure that women and youths participate actively in decision-making forums. Thus, today, women are, globally, encouraged to strive for leadership positions in all spheres of life especially in government institutions. However, in pursuance of this goal, a very crucial aspect of the importance and relevance of societal norms and values to individual societies has not been taken into consideration. The question is how effective are women's initiatives of involvement in politics and decision-making positions where culture, through patriarchy, awards men more power than women in decision-making forums? The aim of this paper is first, to identify challenges faced by women who actively participate in politics and their coping strategies. Secondly, it will explore the extent to which patriarchy impacts on their role in decision making positions. The paper argues that since patriarchy is so embedded in the Basotho society, it is imperative to conscientise both men and women on the need to jointly strive for cultural transformation for the benefit of all. It goes further to point out that once people are aware of the ills of any practice and are equipped with relevant attitude and skills, they do not need to be elevated to any position in order to resist it. Thus, visible Basotho women's participation in politics and decision-making structures can be attained through a combination of an all-embracing intensive conscientisation and training of the society (both males and females) from the grassroots level to the top and then implementation of affirmative action.

Introduction

From time immemorial, women, the world over, have been subjected to various forms of discrimination. This is evidenced by the struggle against women discrimination in politics dating as far back as the mid-nineteenth century.[1] It was during this period that some parts of the world experienced strong women resistance to political marginalization and discrimination. Women in European countries, North America, New Zealand and Australia initiated a prolonged struggle for enfranchisement of women in their respective countries.[2] The courage and determination shown by these suffragettes forced nations of the world to jointly address the issue of political disparity between men and women. The United Nations Organization (UN) Charter, which among other things, tries to address the issue of equality between men and women, was signed by member states in 1945.[3] The signing of the charter guaranteed members' commitment to it as well as their unwavering "… faith in fundamental human rights in the dignity and worth of the human person, **in the equal rights of men and women**…"[4] (My emphasis). The suffragettes' courage and the forcefulness of their resistance against political discrimination and the UN's positive response led to a situation whereby in almost all countries both men and women could vote and stand for office by the year 1989.[5]

Since 1945, the UN, through its various subsidiary bodies, has persistently exerted great pressure on its member states to ensure implementation of its aim to strive for political equality between men and women. In pursuance of the above, in 1946 a commission which took the form of an intergovernmental body was established and given a mandate to ensure advancement of women in politics.[6] As an overseer, in 1987, the commission raised concern over the apparent invisibility of women's participation in politics and therefore stipulated a time frame of a maximum of three years, by which time, member states would be expected to achieve observable gender balance in political participation and decision-making structures.[7]

Using Lesotho as a case study, this paper tries to show how patriarchal tendencies have stood in the way of women's involvement and participation in decision making positions and politics. It shows that despite Lesotho's commitment to several UN charters that advocate for parity in decision making positions and politics, Lesotho is lagging far behind and plausible explanations should be sought in entrenched patriarchy among the Basotho society. The paper also tries to show some challenges faced by Basotho women in politics and decision making roles as well as their coping strategies.

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[1] Microsoft(R)Encarta.(c)1993-2005MicrosoftCorporation
[2] *Women in Politics and Decision-making in the LateTwentieth Century*: A United Nations Study. 1992.p. 1
[3] Ibid. p. xiii
[4] Ibid
[5] Ibid. p. 1
[6] Ibid
[7] Ibid

Contextualising patriarchy

A useful starting point to trace and understand the role of patriarchy in women's involvement in decision making and political positions is to show the relationship between patriarchy and women. Since the birth of women rights movement, patriarchy has been a thorn in feminists flesh. As result, there are a number of interrelated scholarly definitions advanced to educate people about it. The term patriarchy comes from the latin word *paster*, which means father. It is very often used to refer to political power and authority of rulers in a society… while "A society is considered patriarchal when men establish or inherit a social order where they dominate positions of power and authority"(Microsoft @ Encarta ® 2006 1993-2005) Encyclopedia Britanica defines patriarchy as "an hypothetical social system in which the father or a male elder has absolute authority over the family group, community; by extension one or more men (as in community) exert absolute authority over the community as a whole". World English Dictionary gives two definitions: (1) " that patriarchy is a form of social organization in which a male is the head of the family and descent. Kinship, and title are traced through the male line' (2) "any society governed by such a system". The Longman Dictionary of Contemporary English defines patriarchy first as, "… a form of social organization in which the father is the supreme authority in the family, clan or tribe and descent is reckoned on the male line, with the children belonging to the father's clan or tribe." Second as "…a society, community, or country based on this social organization."

Weber defines it as "…the power of men over women, experienced on a day to day basis by all women, and transcending particular modes of production." He explains it further by pointing out that patriarchy takes different forms and is experienced differently by peoples of different cultures. Thus, he gives the impression that patriarchy is flexible and is to a certain extent influenced by culture.

Statement of the Problem

There is a lot of literature on Basotho women and politics and their participation in decision making positions but there is none on the experiences of women in and those who have been in such positions. The main aim of this study revolves around women experiences in the form of challenges they encounter/ed in those positions and their coping mechanisms.

Despite efforts by the UN to liberate women from male domination through its many resolutions and conventions, such as, resolution 56 (1) of 1946 of the General Assembly that recommended "that all Member States, [must] adopt measures necessary to fulfil the purposes and aims of the Charter…by granting to women the same political rights as to men;" efforts by Lesotho government and the NGOs, Basotho women are still under represented in decision making positions. Their involvement does not affect the lives of other women outside those premises. This study attempts to answer these questions: What are challenges faced by women in decision making positions? What are their coping strategies? Why does their presence in such positions not make observable impact on other women's lives and / or men's attitude to women? What is it that can be done to assist them?

Research Objectives

The main aim of this paper is to identify challenges faced by women holding politically important posts and their coping strategies;

to explore the extent to which patriarchy affects their involvement in decision making roles; and

to identify ways in which women's numbers in decision making positions can be increased and their participation made meaningful.

Methodology

The study has used qualitative method of data collection and analysis. Botha primary and secondary sources were used. A questionnaire and interviews were used to gather information from women in and those who have been in decision making positions. This study is mainly informed by women in politically important posts.

FINDINGS

Patriarchy and Gender Roles in Lesotho: Some Background Information

Basotho women have been subjected to different forms of male domination which included discrimination in politics and decision-making forums.[8] In Lesotho, politics has always been considered a man's domain because of the patriarchal nature of the society. "Under Sesotho law legal authority over all the members of the extended family (which would spread over several homesteads) rested in its head. This was normally a man… [because] women were regarded as perpetual minors…"[9] Since culturally, Basotho men are sole decision-makers at both family and national levels, our inference is that women's political activism is a misnomer. As perpetual minors, women have been consequently barred from participating in traditional decision-making forums (pitso and khotla), marriage arrangements, addressing public gatherings, giving speeches at funeral ceremonies Makoa (1997). Despite the fact that men's subordination of women is culturally accepted as a norm and the fact that an attempt to change it is considered an attack on cultural values and norms of the Basotho nation, adherence to some of the above is now becoming flexible because women do attend khotla, pitsos, address public gatherings, and give speeches at funeral ceremonies. Thus, to a certain extent, the flexibility of culture has been modified and is now accommodative and inclusive though patriarchy is still very influential

In an attempt to show the extent to which women's discrimination and subordination in Lesotho is legitimated by patriarchy, Rapeane (2003:173-177) asserts that "when boys are initiated into manhood," they are indoctrinated, through language stereotypes, with social attitudes they are expected to adopt toward women. They are taught to be careful in their dealings with women because women are 'dirty', to remember that they are in control of their sex lives and not to give too much respect to women. Mothibe (1997:4) also illuminates the importance of this practice by describing initiation (lebollo) as "the principal institution through which the political [and social] ideology of the Basotho was transmitted from one generation to the next". Although Rapeane has specifically made reference to initiation of boys, girls are also

[8] M. Thabane, 'The Discrimination of Women and Economic Development in Lesotho'. Seminar paper. Ud. p. 1

[9] C. Walker, (ed.), Women And Gender In Southern Africa to 1945. David Philip, Cape Town. p55

initiated into adulthood through the same route and are taught to be submissive to the male folk as evidenced by Molapo (2005:10) when she says: "… initiation of girls consisted of training them in taking care of their spouses and families." This then means women are also instrumental in the promotion of patriarchy as instructors of female initiation through which they instill the notion of femaleness in initiates.

Besides political and social factors, men's access to power and production resources such as land, animal wealth and the women's labour, has also elevated them to a superior status over women who have consequently acquired and internalized a subordinate status of economic dependency[10] besides that of being "legal dependents of their husbands."[11]

The situation was exacerbated by the Christian missionaries and the colonists who imposed their western oriented perspective of gender roles in which women were considered naturally subordinate to men (Modo and Ogbu 1998:37). This assertion is supported by Allen (1972:165) when she says:

> We suggest that the dominant views among British colonial officers and missionaries were that politics was a man's concern. Socialized in Victorian England they had internalized a set of values and attitudes about what they considered to be the **natural** and **proper** role of women that supported this belief... (my emphasis).

The missionaries promoted patriarchy through their religious teachings which gendered God by portraying him as a male and through the use of Bible whose contents legitimate and portray in a glorified manner, the patriarchal nature of the Jewish people.   "Religious discourse often justifies patriarchy,"[12] observes Cooper.

Besides religion, the missionaries together with the colonists used western education to promote gender discrimination. They introduced education that offered females limited educational opportunities and promoted stereotyped apportionment of roles with emphasis on domestic functions for women. Girls were taught "feminine skills such as needlework, [mother craft], crochet and cookery"[13] with the intent to make them "better wives", "better mothers" and not better people.

 Colonialists codified some Basotho customary practices in courts of law and consequently, Lesotho has a dual legal system, in the form of Customary Law and the Roman Dutch Law (western legal system).[14] The customary law has legally accorded Basotho women the status of perpetual minors. Thus, they are permanently alienated from production resources completely and this has also made it difficult for them to resist or challenge the codified cultural practices because "a 'customary law' is more

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[10] M. Thabane, 'The Discrimination of Women and Economic Development in Lesotho'. Seminar paper. Ndd. p. 1

[11] P. Letuka, et al (eds.), Family Belonging for Women in Lesotho. p. 36

[12] F. Cooper. Africa Since 1940: The Past of the Present Cambridge University Press, 2003, United Kingdom. p129

[13] T. Manuh, 'Women and their Organisations during the Convention Peoples' Party Period'. In Arhun (ed.) The Life and Work of Kwame Nkurumah. Sedco Publishing. Ud. pp. 110-111

[14] M. Thabane, 'Aspects of Colonial Economy and Society, 1868-1966', in N.W. Pule and M.Thabane (eds.), Essays on Aspects of the Political Economy of Lesotho 1500-2000, National University of Lesotho, Roma,2002.p.105.

patriarchal and restrictive and [rigid] than what had been practised before."[15]   This has had a negative influence on the lives of Basotho women because history has shown that there were instances in the past whereby women challenged patriarchy and freed themselves from its bondage, yet with the codified cultural practices it has become more difficult if not impossible to challenge patriarchal practices. For example, as far back as the early eighteenth century a Mosotho woman in the Koena ruling lineage successfully resisted and challenged the levirate custom by refusing to consummate with her late husband's brother.[16]   The progeny of the widow through a union of her own choice was even accepted as a legitimate member of her late husband's family using a Sesotho saying that *Ngoana ke oa likhomo* (A child belongs to bride wealth /'lobola') because 'lobola,' as one of the arms of patriarchy, makes a woman a property of her husband and in-laws.[17]   This means it does not matter who raised seed but what is important is that the progeny belongs to the family that paid 'lobola' for its mother.

Lesotho became a member of the United Nations on the 17th October, 1966 after gaining independence from Britain and has since been a signatory to various UN instruments, many of which were for the protection of women, such as the Convention on the Elimination of All forms of Discrimination against Women, ratified in 1991.[18]   Besides its commitment to compliance with UN conventions, Lesotho, as a member of the Southern African Development Community (SADC), signed the SADC Gender and Development Declaration in 1997 by which member states committed themselves to a target of a 30 per cent women representation in political structures by 2005.[19]   During the same year, 1997, Lesotho presented its gender policy to cabinet in order to accomplish the required 30 per cent target of women representation in decision-making positions by the year 2005. [20]

Despite the above initiatives by the UN, SADC and subsequently, the Lesotho government, there were only 125 and 107 women candidates out of a total of 730 and 617 candidates respectively during the Parliamentary elections of 2002 and 2007.[21] Statistically these figures are very discouraging, taking into consideration the fact that, there are more females than males in Lesotho. These figures make one wonder whether the above institutional efforts and initiatives to ensure women participation in politics and decision-making forums are welcomed among both men and women in Lesotho.

The government has decided to implement the initiative in Lesotho by nominating women into the Upper House of Parliament, Senate, in order to meet the target of 30 per cent women representation in political decision-making forums, set by SADC Gender Development Declaration.   It has also employed the political parties' Proportional Representation (PR) lists to co-opt women into the Lower House of Parliament, the National Assembly. In the Seventh Parliament of Lesotho, out of 120

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[15] F. Cooper, op cit p. 30
[16]D. Ellenberger, Histori ea Basotho: Karolo ea Pele Morija Sesotho boo Depot, Morija .1988. p.86.

[17] M. Thabane. The Discrimination of women and Economic Development in Lesotho.' P. 3
[18] Women in Politics and Decision-Making. p. 52
[19] http://www.sardc.net/Wdsaa/Gad/2001/Iss22/ [October 2000]
[20] http://www.sardc.net/widsaa/Gad/2001/Iss22/
[21] http://www.iec.org.ls./about/default, [12 October 2007]

members of Parliament, there are 30 women members of Parliament and 15 of them are from the PR lists.[22] These figures presuppose some inadequacies regarding the effectiveness of the approaches employed for the empowerment of Basotho women and reflect the seriousness of the problem of patriarchy which is deeply embedded in both men and women. We are left with one or two options, that of examining the appropriateness of the approach and the readiness of the Basotho society for a cultural transformation in this regard.

Women empowerment initiatives in Lesotho

The participation of women in decision making positions goes as far back as the period before Moshoeshoe 1 among the Southern Sotho. Women took up the regency positions, marking the inception of female chiefs, to protect their family interests which were then threatened by the regency of other family members. It was only after the 1920s that Basotho women's initiatives to remain in power can be traced. According to Epprecht (2000:191), Basotho women used male councillors, courts of law, sorcery, violence or threats of violence and even participated in ritual murders to advance their interests in power. To gain respect and acceptance, female chiefs "never claimed to be feminist or even particular interest in women's specific concerns. [Instead, they] denied that they were women…they had become honorary men (*bo 'ntate*)".Epprecht, 2000: 191)

These women did not only cling to power but they also used their positions to challenge customs that they considered discriminatory against women. They openly challenged the levirate and inheritance customs. For example *(Mofumahali)* 'Mantsebo, the first regent female paramount chieftainness, flatly refused to have the levirate custom applied to her and she then retained her regency. They unsuccessfully initiated the struggle to have girls included in the inheritance custom.

Besides participation in traditional governance, many Basotho women have and do still play significant roles in various decision making positions. Basotho women have held the following decision making positions: Ministerial portfolios, diplomatic missions, Speaker of National Assembly, Commissioner of Police, Acting Vice Chancellorship, University Registrar, Judges of the High Court and Magistrate courts, Principal secretaries, and Councillors in local government etc. the list is not exhaustive. Though a very commendable move, there are still very few women in decision making positions and in politics compared to men. Women are still under represented in politically important posts and all other decision making positions and these low numbers make them invisible.

Challenges facing Basotho women involved in politics and decision-making roles

In line with Matashane-Marite's assertion that "[t]here are many challenges and issues facing Lesotho in order to realize its commitment to have women actively participate and be visible in decision-making structures...",[23] we are of the view that there are many challenges faced by women who are actively involved in politics and decision-making roles. From the point of view of some of women in decision-making

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[22] Ibid
[23] K. Matashane-Marite, p.3

structures, the main challenge is lack of support from both their male and female colleagues.[24] Their male colleagues, who are more experienced in politics, appear to still be highly influenced by the patriarchal notion of their "superior" status vis-à-vis that of women in an African society to an extent that they oppose motions presented by females without meaningful supportive reasons. According to Matashane-Marite, "…when women take up these positions, they attract very little support from male colleagues who, because of socialization, see women as intruders in a male domain."[25]

Female colleagues are also indifferent to female initiated motions in Parliament even when they are to their advantage. For example, a female senator presented a motion that provision should be made for female chiefs, who in most cases reign as regents because patriarchy does not allow them to inherit chieftainship, to get pensions when they step down to hand over chieftainship to substantive chiefs.[26] The female chiefs did not support that motion. Interestingly, women defend their indifference by pointing out that in most cases they do not support one another because of their unhappiness with the manner in which the co-option / appointment from a political party level would have been done. They even called that method *seoeso-oeso (*one has to be related to those in power to be co-opted / appointed into decision-making positions) and *senyatsi-nyatsi* (one has to provide sexual favours to be co-opted).[27] This implies that the appointment of some women into decision-making positions is based purely on nepotism and sexual favours and not merit..

Another very crucial challenge is the impact of gender roles which has assigned women domestic responsibilities such as child bearing, nurturing, all household chores and nothing outside the household parameters.[28] The society as a whole considers women political activism and involvement in decision-making structures an irresponsible move because such women will not be able to spend enough time with their families (spouses and children).[29] It then means their full participation in politics and decision-making forums sacrifices their families' welfare and stability. According to some of these women, family relations are strained by their political activism because politics is also a full time job which keeps people away from families as it involves a lot of traveling to attend workshops, meetings and conferences to places within and outside the country.[30] Culturally this is unacceptable because only men are entitled to going places and spending time away from their families. To condone this discrimination, Basotho say: *bitla la monna le kathoko ho tsela* (a man's grave can be anywhere), meaning he is allowed to venture even in dangerous spheres. Female political activists are then labelled *matekatse* (loose women) because they spent some nights away from their homes during these official journeys.[31]

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[24] Interviewee 7, 73 years old, Former Senator, Maseru, 12 October 2007.

[25] K. Matashane-Marite, "Challenges Facing Women's Political Activism in Lesotho", Paper presented at LCN NGO Week Celebrations, 18th – 22nd November 2002. p.5

[26] Op cit.

[27] Interviewee 10, 62 years old, Current MP, Maseru, 11 October 2007.

[28] Interviewee 5, 67years old, Current MP, Maseru, 11 October 2007

[29] Op cit.

[30] Interviewee 1, 83 years old, Former Minister, Maseru, 13 September 2007.

[31] Interviewee 4, 65 years old, Political activist, Maseru, 9 September 2007.

Despite the fact that they have been appointed on the basis of their gender, and the fact that they know more about women's needs, a few of them indicated that after assumption of their political positions they found themselves frustrated because of the stereotyped apportionment of roles in these decision-making forums.[32] Most issues pertaining to women and children are assigned to them except in a case where their professional expertise is taken into consideration. They find themselves subjected to a similar type of sexual discrimination in which their gender determines their roles. Their concern is that this attitude promotes a biased participation, and as such, is far from redressing the situation of gender discrimination in politics.

Most women complain that they are expected to behave like men and hide their emotions when they encounter problems. They say they find it very unfair because they are not men. In most cases they do not have sufficient support system to help them cope with work related stress. They are frustrated by having to deal with stereotypes within organisations.

Coping strategies

Due to political and social insecurity experienced by women involved in decision-making positions, women have adopted a strategy of silence and if they feel very strong about an issue they pass on their views to their male colleagues to present them at the forum.[33]Sometimes, they begin by lobbying for support before they present their views to their male colleagues. There are also claims that falling in love with men in powerful leadership positions is used as a strategy.[34] The fact that these

[32] Interviewee 1, 83 years old, Former Minister, Maseru, 13 September 2007.
[33] Interviewee 3, 78 years old, Former MP, Maseru, 13 September 2007.
[34] Interviewee 6, 64 years old, former MP, Maseru, 9 September 2007.

coping strategies perpetuate patriarchy is a clear indication of the seriousness of the patriarchy problem. In situations where no voting is required, some women say, if they feel very strong about an issue, they ignore criticism and pursue their agenda. There are those that say they read motivational books to boost their self-esteem while others say they rely on religious support. Some women have become very tactical and strategic in that, they say, they use a very close circle of male and female friends with whom from time to time they meet to strategise, lobby, negotiate, get advices, assurances and compliments.

Conclusions and Recommendations

The study has shown that women representation in decision making positions is still very low and that the low numbers make hinder progress to an extent that women remain invisible in the public sphere. There is very little Advancement of women in politics and decision making positions. In the light of the findings, we believe that special effort needs to be made to educate both men and women from the grassroots about the importance of gender parity in the decision making arena for the benefit of all. Government needs to be more engaged with gender issues by introducing policies and laws that are gender sensitive. The codified Basotho customary laws, Melao ea Lerotholi, need to be revised because they are based on culture and culture is not static.
Most of these laws are now obsolete and outdated yet because they reinforce patriarchy the legal system allows them to prevail in some situations.

N/B Due to the sensitivity of the issue discussed, the informants are identified by numbers instead of their real names.

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PERSONALITY CHARACTERISTICS THAT ENABLE WOMEN'S ADVANCEMENT TO LEADERSHIP POSITIONS

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Abstract

This paper reports on personality characteristics that enable women to advance to leadership positions. Statistics within the field of women in leadership and in management indicate that women across the globe are not adequately represented in executive and decision making positions. While a small percentage of women succeed in transcending continued barriers to career success, it remains uncertain which factors influence their ability to do so. A lack of understanding of factors contributing to the success of women across cultures hampers the advancement of more women to leadership positions. To fill this knowledge gap, a formula was developed to create and compare success groups.

An empirical study was conducted which included a sample of 301 professional and business women in South Africa. The empirical study focussed on personality characteristics identified in previous research as the most likely to influence success, namely high self-efficacy, an internal locus of control and a strong need for achievement. The paper suggests that these characteristics can be developed, which has the potential to accelerate women's representivity in positions of leadership.

Key words: leadership, gender equity, personality characteristics

Introduction

The tendency in the majority of institutions world-wide to perpetuate a male-dominated profile at senior management level (Catalyst, 2010a, 2010b, 2011, 2012; Gladman & Lamb, 2012) has given rise to concerns that the continued underrepresentation of women in leadership positions may negatively impact business growth and the economic development of countries (Hemmati & Gardiner, 2002; Kochan et al., 2002; Löfström, 2004; Bilimoria & Piderit, 2007; Finnish Business and Policy Forum EVA, 2007; Monks, 2007). The concerns prompted interest in the topic of women in management, including research into personality characteristics associated with successful professional women.

Evidence of a relationship between personality characteristics and professional success may provide insight into the ability of some women to succeed in overcoming barriers to career success, whilst others are unable to transcend the same barriers. In order to address the knowledge gap in personality characteristics that influence women's advancement to leadership positions, an empirical investigation was conducted in South Africa, which extended research by Punnett et al. (2006) and Duffy et al. (2006) on successful women in the Americas. Evidence of personality characteristics shared by successful professional women across cultures, has the potential to guide organisations in their development of training programmes aimed at women demonstrating leadership potential. Training and development, as one of the components of an integrated gender mainstreaming model, has a critical role to play in cultivating personality characteristics associated with high achieving women.

For comparison purposes, the same personality variables employed in the study of Punnett et al. (2006) and Duffy et al. (2006) were selected for the empirical investigation, namely high self-efficacy, an internal locus of control and strong need for achievement. These authors based their selection of personality variables on earlier research of White, Cox and Cooper (1992) that identified these variables as predictors of successful career development.

Problem definition, objective and hypotheses

The paragraphs that follow explicate the problem definition, objective and hypotheses for the empirical study conducted.

Problem definition

Legislation, equal education and evidence that women's leadership style make them suitable for participation in modern-day people-centred management (Eagly & Carli, 2003; Mukhopadhyay & Sudarshan, 2003; Paton, 2008; Yáñez & Moreno, 2008) is not achieving the desired impact on women's advancement in the workplace. Business Women's Association (BWA) of South Africa (BWA, 2012), Catalyst (Catalyst, 2011, 2012) and Governance Metrics International (GMI) ratings survey (Gladman & Lamb, 2012) reveal a notable underrepresentation of women in executive and decision making positions, not only in South Africa, but globally.

Objective and hypothesis

The objective of the empirical study was to determine the influence of personality characteristics on South African women's advancement to leadership positions. Based on this objective, the following hypotheses were formulated and tested in the empirical investigation:

H[1:]   There is a significant difference between success groups of women based on their demographics and personality variables.

H[2]:   There is a significant relationship between personality variables and professional success of women.

Literature review

This section statistically presents women's representation at senior level and provides an overview of previous research on personality characteristics associated with successful professional women.

Statistics on women in management

Figure 1 indicates that the inadequate representation of women serving on and chairing boards is a global phenomenon.

Figure 1: Global board membership and chairs held by women
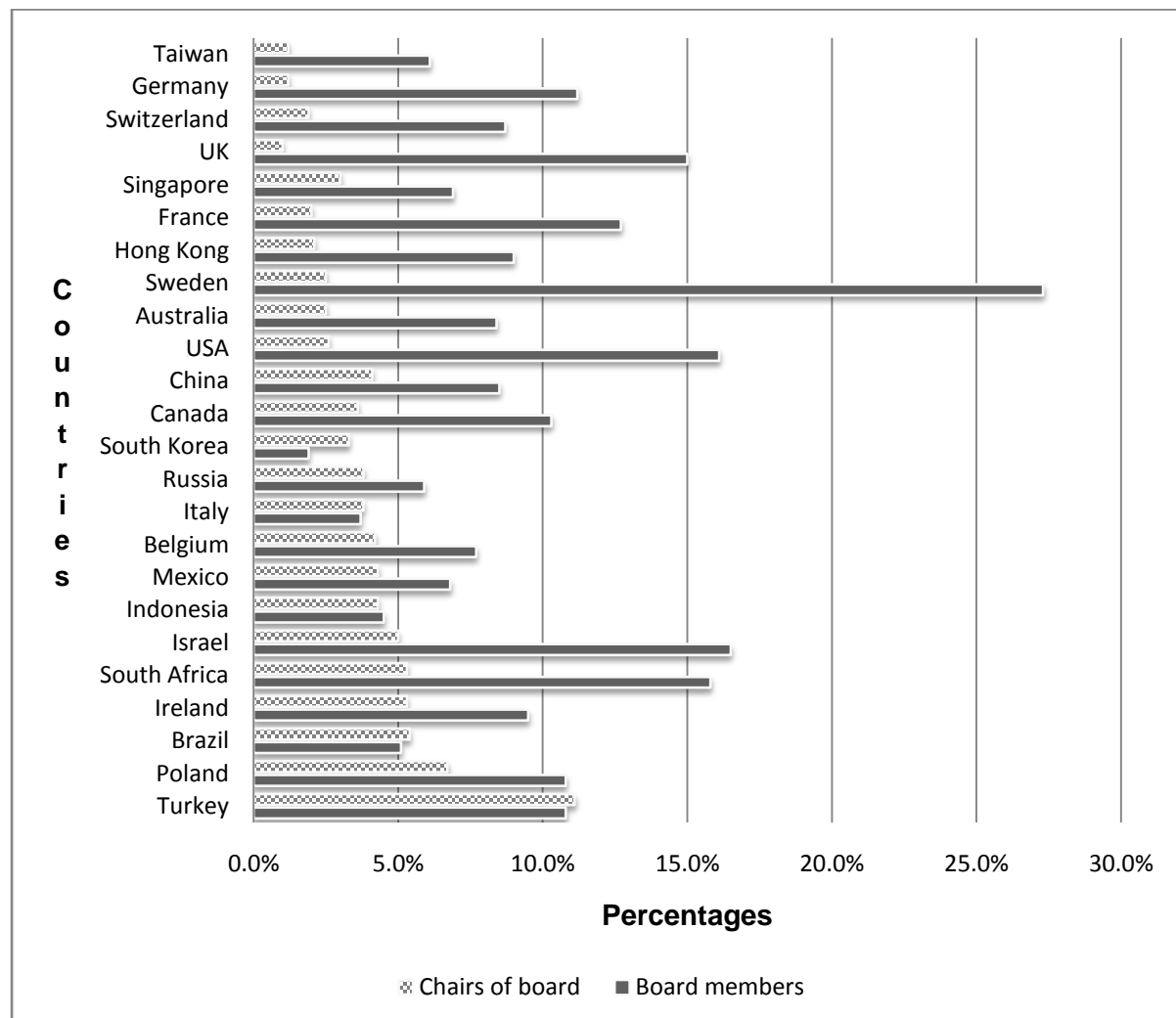
Source: Adapted from Catalyst (2012) and Gladman and Lamb, GMI Ratings survey (2012)

It is evident from Figure 1 that more needs to be done to accelerate women's representivity at senior management level.

Previous research on personality characteristics of successful professional women

Personality can be defined as an individual's personal set of mental programmes which are partly inherited and partly learned. Learned implies that traits are modified by the cultural environment and personal experiences (Hofstede, 1997).

Punnett et al. (2006) as well as Duffy et al. (2006) argue that, despite variations in national culture, successful professional women across cultures demonstrate high levels of certain personality characteristics linked to professional success. This suggests a probability that personality characteristics are an overarching determinant in individuals' response to their environment. The likelihood that personality characteristics are an influential factor to women's career success is further inferred from the many examples in history of women who have progressed to top positions in a number of professions (Merry & Smart, 1997). An increasing number of women are following in the footsteps of successful predecessors, which is an indication that barriers to career success are not insurmountable and that personality characteristics may be one of the influential factors in women's achievement of success.

As indicated in the introduction, Punnet et al. (2006) and Duffy et al. (2006) suggest that the three personality characteristics which best predict career success is self-efficacy, an internal locus of control and a strong need for achievement. Self-confidence, a positive attitude, high energy, persistence and work ethic are additional characteristics perceived by professional women as influencing their career success (Duffy et al., 2006). These characteristics are linked to self-efficacy and need for achievement and authors generally agree that they, together with characteristics such as adaptability and resilience, are core requirements for professional success (Rose, 2007). The three identified personality traits are expounded in the paragraphs that follow.

Self-efficacy

Self-efficacy can be defined as confidence in one's ability to perform successfully (Punnett et al., 2006:12). Human beings have a natural desire to control occurrences which impact on their lives. Motivation and performance is influenced by the individuals' belief in their own potential and directly impacts on their ability to transcend career barriers (Duffy et al., 2006). Individuals with high levels of self-efficacy are not only better equipped to persevere in challenging situations, but also set more challenging goals for themselves. They respond with increased effort and impetus to negative feedback.

Bandura's research (1977, 1986, 1994) from the 1970's on the development of self-efficacy, guided his social cognitive theory which suggests that humans are capable of controlling their behaviour and consequently of controlling events. His theory developed from the social learning theories of psychologists like Sears (stimulus response) and Skinner (classic conditioning). Bandura's theory implies that humans cognitively store the consequences behaviour has on events, and use this information to guide future behaviour. Perceived self-efficacy is determined by individuals' belief in their ability to apply this learnt behaviour to different circumstances (Bandura, 1994). Bandura (1994:2) distinguishes between four main sources of influence on self-efficacy beliefs, as illustrated in Table 1.

Table 1: Sources of influence for altering self-efficacy beliefs

Source	Denotation
Enactive mastery experience	Experience in successfully overcoming barriers through effort.
Vicarious experience	Experiences appraised through modelling capabilities on the achievements of others.
Social/verbal persuasion	Impact of evaluative feedback received on performance.
Physiological and affective states	Reaction to perceived stressful situations (sweating, shaking). Stress reduced if perceived as normal reaction and performance enhanced.

Source: Bandura, 1994:2

The significance of these sources of influence is the potential for altering women's behaviour through training and development initiatives. Self-efficacy can be strengthened by equipping future women leaders with the skills to overcome barriers and master challenges, exposing them to successful role models and giving positive and helpful feedback on their performance. Women's performance is further enhanced through knowledge that the physiological reaction to stressful situations is normal human behaviour and not a sign of weakness.

Based on Bandura's (1994) research, typical characteristics of low versus high self-efficacy and its likely consequences are depicted in Figure 2.

Figure 2: Typical characteristics and consequences of low versus high levels of self-efficacy and potential impact of interventions
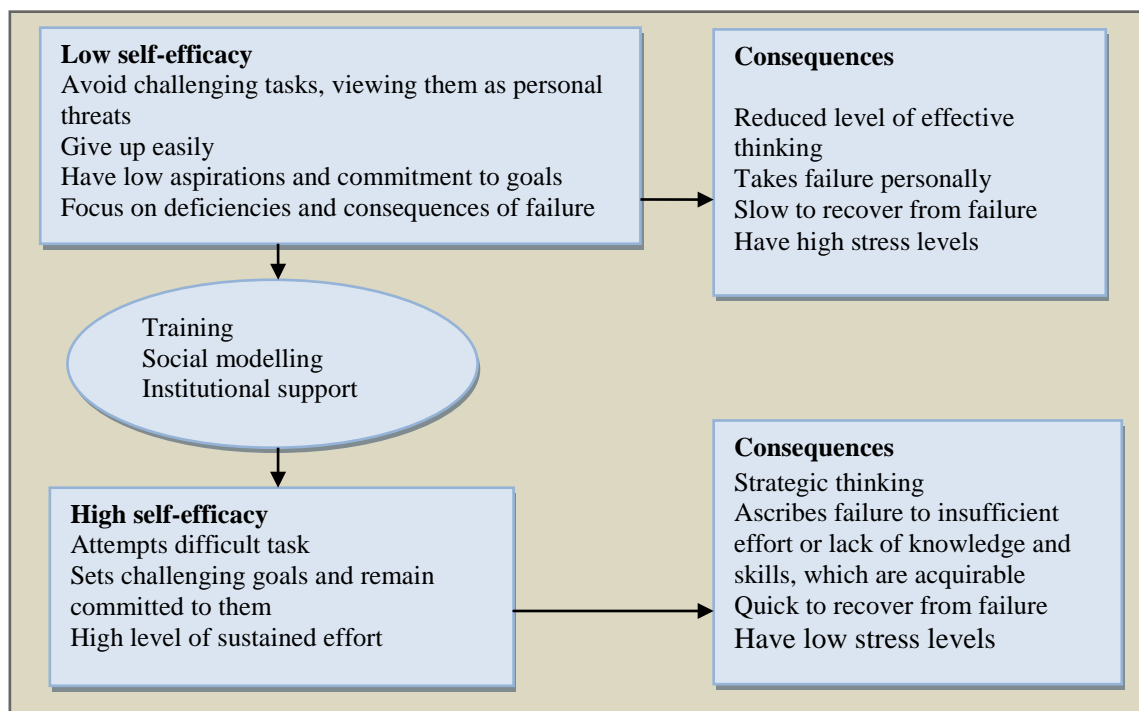
Source: Author's own adapted from Bandura's (1994)

Figure 2 illustrates the effect of developmental interventions on behavioural patterns, including social modelling where other successful women serve as role models and build confidence in women's own efficacy. The gradual introduction of short term goals and lower risk tasks serves to build confidence and self-esteem, which in turn motivates for success.

The development of self-efficacy has the potential to not only increase women's representation in leadership positions, but also in traditional male careers. Mukhopadyay and Sudarshan (2003) suggest that there is a relationship between gender role identity and self-efficacy. Women with a more egalitarian view of the role of women have a better sense of self-efficacy and have the confidence to pursue careers traditionally associated with males. In contrast, women who demonstrate a high level of femininity, have less confidence in their ability to succeed in these occupations.

Internal locus of control

In order to define locus of control, a distinction is made between internal and external locus of control. Individuals with a strong internal locus of control accept responsibility for failure and take credit for success. These individuals generally come from families who encourage education and who value effort and a willingness to accept responsibility. In contrast, individuals with an external locus of control not only blame outside forces for their failure, but also attribute their success to external influences (Duffy et al., 2006).

The concept locus of control, initially referred to as locus of control of reinforcement, was introduced by Rotter in the 1960s and referred to the measure of confidence individuals had in their ability to control the outcomes of their actions. Both the theory and research suggest that locus of control is mostly learnt through reinforcement. The concept work locus of control was later developed by Spector (1988) to explain behaviour in the work environment and the relationship between work locus of control and workplace well-being. Instruments for locus of control have been developed and tested extensively in South Africa by Schepers (Schepers, 2005; Schepers, Gropp & Geldenhuys, 2006; Schepers & Hassett, 2006; Schepers, 2007).

Punnett et al. (2006:10) summarise research evidence on individuals with an internal locus of control, noting that they are more likely to attempt to improve or control their environment; place greater emphasis on achievement; have greater position mobility; more actively manage their own careers; and are more involved in entrepreneurial activities. Internal locus of control in isolation is, however, not instrumental in the achievement of career success, but must be complemented by competence, self-efficacy and opportunity.

Need for achievement

McClelland (2009) (renowned for his achievement-based motivational theory and models) identified three types of motivation needs, namely achievement motivation (n-ach), authority/power motivation (n-pow) and affiliation motivation (n-affil). McClelland's acquired-needs theory suggests that an individual's needs are acquired over a period of time and that their experiences shape these needs (NetMBA, 2010). He argued that a high need for achievement is a skill that can be taught and he subsequently developed training programmes for this purpose (McClelland, 2011). People with a high need for achievement have preference for assignments which are challenging, but achievable. Their goal is to excel and as a result they tend to avoid both low and high risk situations. Succeeding at low risk

projects is not perceived as an achievement, whilst chance plays a more predominant role than effort in high-risk projects.

Individuals demonstrating a high need for achievement are more likely to overcome barriers to success as they are willing to work hard and indicate a preference for challenging tasks (Punnett et al., 2006: 11). Thus, one could predict that successful women would be more resilient to career barriers than those who experience greater difficulty in climbing the corporate ladder. High n-ach women should, however, be given projects with a moderate probability of success and provided with feedback on their accomplishments, not for the purpose of recognition, but as a means of measuring success. Feedback must, therefore, be accurate and quantifiable. As n-ach people are intrinsically motivated, money is not a primary motivator in itself, but valuable as a measurement of performance.

High n-ach people are result-oriented and work to capacity to excel, generally making them successful in business and in entrepreneurial activities. This, however, does not necessarily make them good managers, as the strong emphasis on producing results may negatively impact on their social skills.

Research design and methodology

The research paradigm employed for the empirical investigation was positivistic and therefore quantitative. The primary role of the quantitative research was to test the hypotheses. The empirical component of the research was demarcated to include a sample of South African women in higher education, the professions and the business sectors. Convenience sampling was employed to obtain a sufficiently large number of respondents.

A measuring instrument was developed from existing validated questionnaires used by Punnett et al. (2006) and Duffy et al. (2006) to measure perceptions of personality. Cronbach's alpha was calculated to test for internal consistency reliability. Cronbach's alpha was higher than 0.7 for all three sub-factors. It can thus be argued that the measures contained internal reliability (Berthoud, 2000; Hooper & Zhou, 2007).

Data gathering was done through e-mail distribution of an online web-based questionnaire. Ten participating South African universities, Higher Education Resource Services South Africa (HERS-SA), Business Women Association South Africa (BWASA) and South African Institute of Chartered Accountants (SAICA) assisted in the dissemination of the survey. A total of 301 usable questionnaires were received from respondents by the closing date.

Statistica 10 was employed to analyse the empirical data collected. Subsequent to obtaining descriptive statistics for the whole group (n=301), respondents were categorised into success groups using data from the descriptive statistics on three items from the biographical scale. Based on hierarchical level (Q1.12), number of years in the industry (Q1.15) and age (Q1.16), the following formula was applied:

If Q1-12 = 1 (top) then success = 1 (successful)

If Q1-12 = 2 (middle) then:

      If Q1-15 = 1 (<5 years) OR Q1-16 = 1 (<40) then success = 1 (successful)

      If Q1-15 ≠ 1 (<5 years) OR Q1-16 ≠ 1 (<40) then success = 2 (pipeline)

If Q1-12 = 3 (lower) then:

If Q1-15 = 1 (<5 years) OR Q1-16 = 1 (<40) then success = 1 (pipeline)

      If Q1-15 ≠ 1 (<5 years) OR Q1-16 ≠ 1 (<40) then success = 3 (possible pipeline)

There was no noteworthy difference in mean scores between the pipeline and possible pipeline groups, and it was decided to use only two groups, namely: successful and not yet successful for the purpose of further analyses.

Findings

Statistica 10 was employed to provide descriptive statistics of the demographic profile of respondents (n=301), included in the survey for its potential influence on the achievement of professional success. A brief description of respondent's profile is provided in the section that follows.

Profile of respondents

The findings indicated that respondents were predominantly in possession of post-graduate qualifications (85 per cent), pointing to a link between education and professional success. A substantial percentage (52 per cent) of respondents had been employed for a relatively short period (1-9 years), yet, the majority were between 35 and 49 years old. These findings could point to late entry into the employment sector or to career gaps due to family responsibility.

The majority of respondents (41 per cent) were oldest children, with a slightly higher percentage indicted in the successful category. This finding supports earlier research (Eckstein, 2000; Dattner, 2011) which indicates that first born children are generally achievement oriented and motivated, confident, assertive, and likely to exhibit leadership attributes. Of the respondents who had siblings, the majority had only one (39 per cent) or two (20 per cent). This could be a contributing factor to their professional achievements, as the financial strain on smaller households is lower, increasing the probability that post-school education can be afforded. The findings indicated that number of siblings only discriminates between success groups when there are more than five siblings. Most of the respondents were married or in a permanent relationship, indicating that this is not a factor impacting on career success, although spouse/partner and domestic support in likely to play a role.

The large percentage of the respondents (35 per cent) with no children, compared to the finding that 79 per cent of them were 35 years and above, points to a probability that women are postponing starting a family in order to pursue their careers. Of those who had children, the majority (20 per cent) had children in the age group 18+. The most notable variation between success groups in terms of number of children was the event of having children, with as few as one child indicating a variation of 26 per cent in success groups' achievement of success.

Respondents were ambitious, with 71 per cent aspiring to a higher hierarchical level in their profession. Although the percentage was higher (82 per cent) for respondents in the not yet successful category, more than 60 per cent of respondents who were already categorised as successful aspired to higher levels. It is evident from the results that the underrepresentation of women at the upper end of the hierarchy is not a consequence of women's lack of interest in management and leadership positions, but rather points to the thickening of the glass ceiling towards the higher end of the hierarchy.

Comparative findings on personality characteristics

Findings on personality characteristics of successful professional women in South Africa to a great extent confirm the findings of Punnett et al. (2006) and Duffy et al. (2006) on personality characteristics of high achieving women in the Americas. Professionally successful South African women, therefore, resemble professionally successful women in the comparative study. The comparative mean scores are presented in Table 2. The apparent discrepancy for need for achievement is expounded in the discussion.

Table 2: Statistical results of personality: Comparison with women in Americas

	N	Self-efficacy	Locus of control	*Need for achievement
South Africa	301			
Mean		4.17	3.90	3.96
Alpha		0.81	0.86	0.74
Argentina	105			
Mean		4.06	2.45	12.80
Alpha		0.76	0.77	0.39
Brazil	210			
Mean		4.07	2.46	12.42
Alpha		0.89	0.73	0.52
Canada	199			
Mean		4.23	2.04	12.75
Alpha		0.79	0.82	0.66
Chile	84			
Mean		4.25	2.11	12.33
Alpha		0.68	0.77	0.73
Mexico	232			
Mean		4.26	1.95	13.22
Alpha		0.76	0.75	0.65
USA	126			
Mean		4.22	2.32	12.57
Alpha		0.82	0.86	0.70

*A dichotomous scale was employed in the comparative study which scored from 0-16

On the self-efficacy score, South African women most closely compared with women in the United States. On the locus of control scale, successful South African women appear to have a much greater internal locus of control than their counterparts. Duffy et al. (2006) attributed the lower than expected locus of control finding in their study to likelihood that it is a belief and values-oriented characteristic and, therefore, performed more similarly to cultural variables. They suggest that it be reconceptualised and pursued in future research as a cultural variable. This is, however, not supported in the South African study, where locus of control correlated with findings for the other personality characteristics measured.

Need for achievement could not be directly compared due to the difference in scoring employed in the study of Punnett et al. (2006) and Duffy et al. (2006). They used a dichotomous scale with agree/disagree which was scored from 0 – 16, which was adapted to a 5 point Likert-type scale for the current study. The added average for need for achievement in their study is, however, high at 79, 2 percent, the same as the percentage score for the South African study. The high need for achievement scores, therefore, agrees with scores for South African women.

In the South African study respondents in both success groups demonstrated high levels of the personality characteristics measured and associated with high achieving women. The findings indicated that respondents had confidence in their ability to succeed and to overcome barriers; were ambitious and likely to accept challenging goals; and were willing to work hard to achieve success. The findings, therefore, supported earlier research, including research conducted in the comparative study, that successful professional women are likely to demonstrate the identified traits and that these characteristics have a relationship with professional success.

Results of advanced statistics

Advanced statistics employed for further analyses included T-tests and MANOVA. MANOVA was employed to investigate differences between the categorised success groups of women. MANOVA was conducted with 17 demographic variables as independent variables with the factor personality as dependent variable. The findings are presented in Table 3, with significant p-values indicated by an asterisk (∗)

Table 3: MANOVA tests of significance - profile of all dependent variables

Independent variable	F	DF	p
Hierarchical level	1.2919	44; 452	.106
Hierarchal level aspiring to	1.8749	22; 226	.012*
Salary range	1.2124	110; 1112.0	.075
Years of service	0.9177	66; 675.8	.661
Age	1.1954	44; 452	.190
Perceived extent of professional success achieved	2.0472	44; 452	.000*
Birth order	1.7876	66; 675.8	.000*
Profession	1.7922	66; 675.8	.000*
Marital status	3.0669	44; 452	.000*
Number of children	1.2546	66; 675.8	.092
Age groups of children: <3	1.2737	22; 226	.191
Age groups of children: 3-6	1.0025	22; 226	.462
Age groups of children: 7-12	1.8422	22; 226	.015*
Age groups of children: 13-17	1.0162	22; 226	.445
Age groups of children: 18+	2.5356	22; 226	.000*
Father's education level	1.1379	88; 896.1	.191
Mother's education level	1.0102	88; 896.1	.457

MANOVA results in Table 3 show a significant multivariate effect for the hierarchical level respondents aspire to (p=.012); perceived extent of professional success achieved (p=.000); birth order (p=.000); profession (p=.000); marital status (p=.000) and having children aged 7-12 (p=.015) and above 18 years old (p=.000). These demographic factors, therefore, have a significant relationship with women's achievement of success.

T-tests were employed to make inferences about how the two success groups compared with regard to the sub-factors included in the survey. Table 4 provides the p-values obtained from the t-tests.

Table 4: T-test results of factors related to success

Factor	T-test results	
Self-efficacy	t	0.89477
	p (df = 299)	.372
Locus of control	t	1.71428
	p (df = 299)	.088
Need for achievement	t	0.91131
	p (df = 299)	.363

As illustrated by the p-values presented in Table 4, no significant differences were found. It is likely that this finding can be ascribed to the homogeneity of the respondents, who were either already successful or in the pipeline and classified at not yet successful.

Conclusion

This paper addresses the knowledge gap in the influence of personality characteristics on women's advancement to leadership positions and may be a critical step in understanding how women's underrepresentation in top management positions can best be addressed. The paper contributes to the empirical body of knowledge on women in business and management.

It can be concluded from biographical data collected in the empirical investigation, that post-graduate qualifications and ambition are contributors to career success. It also appeared that in order to achieve career success, women often need to delay or choose not to start a family.

Findings on personality characteristics of successful professional women in South Africa, obtained from t-tests and MANOVA, to a great extent confirmed the findings of Punnett et al. (2006) and Duffy et al. (2006) on personality characteristics of high achieving women in the Americas. The findings in the South African study, therefore, supported earlier research that successful professional women are likely to demonstrate the identified traits and that these characteristics have a relationship with professional success.

The research conducted for this paper is not without limitations. As no comparison group was included in the sample, it was not possible to compare respondents to discriminant groups. Participants also did not sufficiently portray the diverse South African female population. It is recommended that future research address these limitations.

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Shaping the Future by Female Leaders-focusing on a New African Woman Perspective

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ABSTRACT

This piece is entitled; *shaping the Future by Female Leaders-focusing on a New African Woman Perspective*. It is a brand new century; an era of globalisation. African Women's empowerment has grown beyond lips and bounds, thanks to education being its bedrock. Silence was the virtue of African women and passivity their garner. With women education, came exposure and awareness and the inevitable reaction. This piece is equally based on the feminist approach. Feminism is a reaction; it is an assertion of being, rights and status. It has brought many African women to the frontline and leadership positions to being the voice of the voiceless and the underprivileged. It is aimed at portraying female leadership, her involvement, participation and evolution (and also, recognizing her productive role). Lastly, to ensure that the role of African women in leadership in shaping the future, is more efficient and effective; by empowering her through greater self reliance as global visionaries.

INTRODUCTION

For a long time, women in Africa have formed groups and organizations within their communities   to collectively solve common problems, to network, to share experiences, and to advocate for change. Thesegroups have been physical groups configured around church associations, community and neighbourhood initiatives and professional interests. Female leadership has grown beyond lips and bounds and has brought women to the frontline to understand what role they have to play. Thanks to Women and development as an issue which has been on the international agenda since the 1970s. Gender and development, gender analysis, and gender planning have gained international acceptance since the early 1980s-from the Fourth world conference on women in Beijing, to the <u>Convention on the elimination of all forms of Discrimination against Women</u> (CEDAW) which was opened for ratification in 1979, UN conferences on Human Rights at Vienna in 1993, and the International conference on Population and development in 1994.

During the United Nation's Decade for women (1975-85), women's groups from across international boundaries came together to discuss the impact of development on women in developing countries. Three goals were arrived at in order to reduce women's oppressed positions in developing nations; "Equality, Peace and development" as a key to Third World countries. Feminism is the main foundation of these goals, which essentially want to address and resolve the pressing issue of domination over the lives of women around the world. The U.N Decade sparked the "development of global feminism" where women of the North and South discussed the diversity and commonality of our lives and about how to "develop a global perspective with each of our movements" on all the issues that affected women (Bunch and Carillo, 1990).

In modern context, the tradition confining women's exercise of power only in the domestic or private spheres is gradually being left behind. Modernity calls into question the content and extent of men's power and offers room for women's power. It is true that conservatism and resistance still exist, perpetuating the domination and marginalisation of women. However, these are being weakened by women's mobilisation. The patriarchal project is in trouble. This is the period of women's emancipation. The global women's mobilisation legitimised by the International Women's Decade from 1975-85, followed by the Cairo conference in 1994 and the Beijing conference in 1995 have helped to undermine archaic norms and behaviour and to sensitise women to a consciousness of their rights

However, much has been achieved so far. Very many women can now exercise more fully their civil, political, socio-economic and cultural rights. Many have improved access to education and training of reasonably good quality, and control over income, property and other resources.

These also paved way for the **New African Woman** concept which recently emerged to portray the African woman from a silenced past to the empowered and emancipated kind. That is her limits in positioning herself in the society politically, economically and socio-culturally due to societal constructs and a typical male-dominated society. In fact, she was an absentee in the development process. However the post-colonial and globalisation era has

brought changes to her becoming versatile and venture-some by breaking free from her retracted environment to stick to education in all its forms with enthusiasm; thus acquiring training and skills. Today the 'new African woman' transforms from yesterday's housewife to becoming a doctor, a lawyer, an engineer, a writer, a pharmacist and much more noble professions and a '*self actualiser*'. Thus, she gains competence, recognition and approval. She has therefore emerged from whom she was, to what she is, and to what she can become, to serve as a straw man towards the advancement of development in her community, Africa and a contributor in a changing world.

The 'New Woman' like the 'New African Woman' is a concept which existed in Britain between 1840 and 1920 which was a revolutionary social ideal at the turn of the century that defined women as independent, physically adept, and mentally acute and able to work, study and socialize equally with men. It goes on to say that the literary images of the "New Woman" encompassed women trapped by social conventions; their lives devastated by lack of choice, women who challenged the political...orthodoxies of the day (Rudnick 630-631).

The 'New Woman' emerged in the closing decades of the nineteenth century with her assertion of robust independence often manifested in an unnatural masculinity. The 'New Woman' of the 1980s was determined as David Newsome says; "to secure release from the tyranny of bourgeois domesticity, and escape from the stifling obligation of the home, whether from parents or from husbands". The 'New-Woman' was portrayed as well in (plays, poems and novels) of the period.

In *Feminisms in Development; Contradictions, Contestations and Challenges (Andrea:Elizabeth:Ann, P.80),* the 'New African Woman' is described as 'not very poor, powerless or pregnant. Researchers, donors, policy-makers, Northern feminists, Southern Practitioners and others have referred to her like this;

"A new woman has recently appeared on the margins of the development stage. From reports received, this woman does not fit the usual stereotypes that many of us have become used to in our work. Below is a rough description of this new woman and it is advised urgently that everyone should start looking for her and should find ways of engaging and working with her. Also, this woman is rather more complex than the old one we have come to know, whom we see as much more simple and straightforward. You are therefore advised to exercise the greatest of caution when you approach her and spend a bit more time understanding her".

Focusing on the geographical location, this woman can be found in many countries of Africa, particularly in the sub-Saharan region. At the local level, she can be found in rural villages or in the urban areas. She moves between the two locations with ease. It is difficult to say specifically if she is fully a resident of one of the two. Her work spans the two as well. Some of her work is directly in her village, while some is in the urban area where she also lives. Lately she has been elected as a representative in her local government.

It is at the national level, though, that she is most active and she also appears at the regional and international levels. She is likely to be seen presenting a keynote speech at a regional donor conference, or running round the lobbies of powerful international institutions lobbying policy-makers on the issues she is passionate about. The following week, she is seen again in the villages of her country, facilitating workshops, or organizing economic activities with resource-poor women.

To add, Development has been a great factor of empowerment. It entails empowering individuals (in this case, women). African women have developed confidence in themselves overtime, and to become informed and knowledgeable in the society. Therefore, 'empowerment' to the African woman means 'being able to make informed decisions in life and positioning oneself strategically to acquire and responsively apply knowledge and skills learned at home, in school, in society and in the world of work' (Internet support provider CEO 1, 2005). It comprises a situation where a girl or a woman is able to challenge gender-biased stereotypes and discrimination, and pursue any career of choice without being forced by her parents, friends, the government or working environment' (Internet support provider CEO 2, 2005). Empowerment is associated with acquisition of the right knowledge, skills and attitudes to enhance one's chances of excelling in chosen careers and leading a healthy and comfortable life-being able to access basic needs and life services, including food, shelter, education, healthcare and clothing. It is also related to being able to fight discrimination of any kind, including that based on sex or gender.

This goes in line with the Existential-humanistic approach (gender relations) by (Abraham Maslow) and (Carl Rogers)-American humanists who emphasize the growth and self actualisation of the individual and his/her conscious subjective experience. Research has explored the conditions that promote positive developments of the self and enhance movement towards self actualisation (Rogers'). These approaches focus more on the future-what the person can become-than on what the person has been. For Rogers, the most important aspect of personality is the congruence between various aspects of the self and congruence between self and the ideal self.

(Maslow) focuses on gaining a better personality in life. He describes this as the desire to realize one's potential, to fulfil oneself and to become what one can become. Here the theory in line with the New African woman affirms the fact that the woman is not only a woman because she is subjective but because as a Human being or existing being on the surface of the earth, she is/ can be self-actualizer as well.

Just like in *Towards a theory of Women and Development,* it states that for women to become a vital force in their societies change will have to be based on a new theory of development which embraces feminism. Feminism poses some challenges to the development theory and praxis that must be addressed if any effective and inclusive work on bringing about a new order is to be done. It questions the artificial barriers between the political, social and economic aspects of society, and how individuals relate to these orders. *Feminism* asserts that the personal is political and personal change is a prerequisite to societal change...the

internalization and subjectification of being a change agent. It insists that the experience of women be recognised and validated in all work related to change.

Examples of how this theory can be developed already exist in progressive women's movement all over the world that is challenging the power of patriarchy. Women are organising, speaking out against injustice in the home, workplace and society. These struggles are not restricted to upper and middle class women (as we are often told), but evident in working class and peasant women groups, who have a long history of struggle against oppression. –At the same time, the struggle against patriarchy and economic oppression cannot be separated from the struggle of those who are poor and powerless. Progressive women movements can be separate, and part of all those who work to bring about a just, participatory and sustainable society.

Factors that Contributed to the African woman's Evolution

Colonialism: In Africa, the main disruptive effect on women's roles remained the colonial process which started in the 19th century, either by instituting western and Christian models, either by radicalizing traditional and Islamic structures through resistance. The three influential colonial spheres (church/mission, governance and trade) each had their own disruptive influences on traditional power and gender roles. As (Mojúbàolū Olūfūnké, 16) states that another very important factor to realize is that if we accept that contemporary African women are commonly oppressed by patriarchy, the agency that is primarily responsible is the state. The contemporary state was not created by Africans, it is a colonial imposition. Being so imposed, it bore, to paraphrase Amina Mama, the racial hierarchy and gender politics of nineteenth century Europe as a result of which Africa was "indoctrinated into all-male European administrative systems and the insidious paternalism of the new religious and educational systems". This "has persistently affected all aspects of social, cultural, political and economic lives in postcolonial African states". (Mama, 47). Four factors were detrimental in the institution in the institution of a new gender inequality. First Catholicism with the introduction of monogamy, 'woman's place is in the home' attitude and the suppression of women; secondly western education giving more opportunities to men; thirdly western marital law according rights of ownership to women which the traditional ritual could not guarantee so that traditional matters of ascendency were threatened; and lastly the new legal systems which recognised the independence of African women (in theory). In practice, colonial magistrates usually treated women as legal minors needing a man's guidance. Continuous support of patriarchy and individualism created new opportunities but also seriously disrupted the existing gender relations. This resulted in a division of labour according to gender, and a further separation of men and women within the community, factors that would take their toll until well after WWII. The colonial structures and capitalist economic principles were institutionalized in religious, economic, legal bureaucratic and educational structures. Gradually, this led to a new social order in which African women not belonging to the upper few had very little rights. As a result the economic and legal position of women changed drastically.

Nationalism: In the new states, nationalism went hand in hand with a fair amount of activism, with some major day dreaming about women's independence. Nationalism emerged after the 2nd world war, a movement in the colonised states aimed at striving to achieve political independence from the colonial nations. As nations embarked on demanding full political freedom, the women on their part embarked on demanding total freedom and equality from a world dominated by men perpetrated by the bureaucratic social system of the colonisers. Women's movements worldwide seemed to concern themselves with the same theme as; political rights, violence, sexual liberty, reproduction and abortion rights, unemployment and discrimination. A revolutionary spirit was thus eminent.

Women's reproductive role: Reproductive tasks are very important to African women and they are never inferior to any other role. To African women, motherhood is an inherent aspect of womanhood and should not be questioned. Being a woman implies being a mother. Since 1970 the average number of children per African woman has stagnate at about six. Generally such birth figures are linked to numerous factors: level of education, economic position, demographic policy, availability of anti-conception, etc... Many of these factors have changed in Africa and in spite of predictions the birth figure per woman has not changed for the majority of African women. This does not stop them, however, from striving to play active roles economically. For African women the reproductive and economic roles can go together without conflict.

Private-public divide in Africa: The private-public divide (and the nature-culture divide as well) is very present in feminist theory as an explanation for certain gender roles. Traditionally women are more associated with the private spheres (children, home...), whereas men are more seen in connection with public life and the ensuing of social roles. The lesson learnt by western feminist from the African situation is that private-public does not necessarily hold a contradiction. The separation between both worlds is not universal. Moreover, the African situation shows that the acceptance of certain social roles (whether or not resulting from the biological differences between men and women) does not necessarily include the subjection of women. For African women the acceptance of a certain social does not exclude a rejection of women's oppression. Africans do not start out from the nature-culture divide. The two are linked and hold no conflict. This link structures the roles of men and women both domestically and in politics and economy. This point of view brought to life, feminism completely different from the western version. The biggest differences are the importance that African feminist attach to the reproductive role of women and the tendency to put the community before the individual.

Towards the recognition of the New African Woman's role; the New African Woman's Participation in a Changing World

The African Women's Decade (2010-2020)

The United Nations has championed the global campaign for advancement since its creation in 1945, with creation of the Department of Advancement on Women (DAW) in 1946. Through DAW, women's participation and involvement in leadership and decision making has been a prominent agenda item in a series of United Nations International Conferences and Conventions. DAW was instrumental in organizing the four world conferences on women from Mexico City, through Copenhagen and Nairobi to Beijing, China-the Fourth World conference on Women. In addition, the International Conference on Population and Development (ICPD), the International Conference on Human Rights held in Vienna in 1993 and the World conference on Social Development held in Copenhagen in 1994 helped build momentum for Beijing conference. While these conferences have produced frameworks aimed at promoting and achieving gender equality, the real work has been done by women themselves. Major outcomes of these efforts added momentum to the implementation of Beijing platform for Action and Dakar Platform for Action and the Elimination of All Forms of Discrimination against Women (CEDAW).

While the Beijing PFA promotes the concept of gender mainstreaming as central and critical to inclusive and participatory development; CEDAW on the other hand emphasises the importance of equal participation of women and men in public life.

A common African position on effective promotion and the advancement of African women is expressed in the African Platform for Action, adopted by the Fifth Regional Conference on Women (Dakar 1994), which integrated regional views, priorities and agenda for the formulation of policies and implementation of concrete and sustainable programmes for the continent. This was developed in consonance with the Nairobi Forward Looking Strategies, the Kampala Action Plan and also in line with the Abuja Declaration on Participatory Development; The Role of Women in Africa in the 1990s, the Convention of All Forms of Discrimination against Women, and declarations at international and regional levels; these Platforms for Action aims to accelerate the Social, economic and political empowerment of all women at all levels and at all stages of their lives.

This African Women's Decade presents a renewed opportunity for further realization and improvement of women's participation with the goal and objectives; to cascade, in concrete terms, the execution of commitments on gender equality and women's empowerment from the grass roots, national and regional to continental level. To preserve and build on the African women strength in the women movement and leverage on global and regional political goodwill for the advancement of African women; To usurp the opportunity for African women to provide leadership in rejuvenating the global women's movements, with a focus on youth and grass roots women; and to maintain the drive for empowering African women and marshal resources for the performance and relevance for the decade.

It is now evident that the African women's contribution forms a critical part of the global women's movement. African women's brilliance, creativity, hard work, commitment and unwavering determination to shape their own destiny have made them visible globally. The increasing evidence that the inclusive participation in decision making and exposure to gender related matters through capacity building, education and women's empowerment, among others, are necessary to achieving gender equality in Africa persuaded the Assembly of African Union to declare 2010-2020 as the African Women's Decade through African Union Assembly Declaration 229 (XII).

The need for ownership, commitment and compliance with reporting requirements on cross-cutting gender issues resulted in the development of a new framework, operational strategies and road map for the advancement of gender equality and women empowerment in the continent with the underlying conviction for this new process which includes;

-The need for meaningful participation and increased collaboration of key stakeholders on women issues through capacity building, effective programming and movement building.

-Demonstrable commitment by member state through implementation of key regional and global agreements on women's rights and development.

-Need to develop and adopt required best practices for the enforcement of agreed protocol at all level.

-Requirements for developing appropriate framework for tracking the performance and relevance of gender outputs and results.

-Profound appreciation of poverty determinants and linkage with the grass roots through adoption of a holistic development approach.

-The need to strengthen key relevant regional Organizations and international institutions such as the Regional Economic communities (RECs), Africa Peer Review Mechanism (APRM) and the New Partnership for Africa's Development (NEPAD) for integration purposes and;

-Ownership and drive requirements for the implementation of the various gender policies developed by the AU as well as those of developed by other relevant Regional Economic communities and AU Member states, with vital speed and commitment.

The African Women's Decade (AWD) inception could be justified as an idea hatched by the United Nations at the Mexico City-First World conference on Women (1975). African women as key players and visionaries in world global women movements were actively involved in the United Nations Women Decade finalized at the First World conference on Women. They continued to participate and leverage on the Women's Decade and its midterm reviews held in Nairobi, Kenya in 1985. With a robust history of global participation and local consultation on women's right and gender equality, African women have contributed to enriching discussions on women empowerment and gender equality during these periods;

-The First World Conference on Women (FWCW), Mexico City (1975)

-Second World Conference on Women (SWCW), Copenhagen, Denmark (1980)

Third World Conference on Women (TWCW), Nairobi, Kenya (1985)

-Fourth World Conference on Women, Beijing, China (1995)

Equally, the Assembly of Heads of States of the African Union has demonstrated consistent leadership in promoting and advancing gender equality in the continent. These efforts evidently visible in the development of the AU Gender Policy and its 10year implementation plan have contributed robustly to reaching decisions on the implementation of vital gender equality instruments in Africa. Key decisions taken in the last few years include those of Article 4 (1) enshrined in the Parity Principle, the Protocol to the African charter on Human and People's Rights on the Rights of Women in Africa, and the solemn Declaration on Gender Equality in Africa (SDGEA).

The AU Heads of States continue to promote international and regional agreements on gender equality and women development through states support for efforts to domesticate various gender equality commitments such as the Beijing and Dakar Platform for Action and the Millennium Development Goal (MDGs) with special consideration for activating MDG3 on Gender Equality and Women's Empowerment.

Independence and education for women

Although women and women's organizations were highly implicated in the struggle for independence, their efforts were usually not rewarded in the shape of more rights for women. When the new states were declared, there was apparently no need for a separate woman's agenda, since the ideal state was to bring freedom and improvement for men and women alike. The traditional double gender structures were largely lost because of this. The extent of women's literacy varies greatly from area to area. In the former British colonies greater efforts had usually been made to get women access to education. In the former French colonies this evolution came about much slower, partly because of the growing impact of Islam in certain parts. The South African apartheid had disastrous consequences for women's education, and in the Portuguese speaking not much effort was made. Although the status of the woman is not clearly defined, the Cameroonian woman like in some African countries enjoys some degree of independence. There exist the ministries such as the Ministry Women's Empowerment and the Family (MINPROFF) and the United Nations (UN) Women Organisation which grapples with the education and the rights of women. But for some few tribes in the Northern and Eastern regions where women are still subjected under male domination and social exclusion because of low level of education, other regions actively inculcate women into different facets of the society.

Education forms the major backbone of our society. It trains individuals develop his/her reasoning power and decision making power. A well educated person does not depend on anybody else for anything. He gets confidence, knowledge and potential to acquire what he

wants. If every citizen is educated then the country will certainly prosper in the fields. According to Camfed, a Zimbabwean based Non Governmental Organization, it states;

"When you educate a girl/woman in Africa,

everything changes. She'll be three times less

likely to get HIV/AIDs, earn 25 per cent more

income and a smaller, healthier family.

Education could be considered to be a basic human right and a tool for development. The importance of education for both men and women cannot be overemphasized. Recognizing the important role education plays in the lives of individuals, the state in the same document has committed itself to guarantee the right of every child to and equal opportunities for education without discrimination as to gender, political, philosophical or religious opinion, social, cultural, linguistic or geographical origin. Education can therefore be seen as a right that should be enjoyed by every human being and a tool for development.

Education is a fundamental human right as stated in Article 26 of the Universal Declaration of Human Rights. This right is repeatedly confirmed by many International Conventions and declarations. The preamble of the UNESCO constitution that talks of promoting peace by ensuring Full and Equal education for all, the Dakar World Education Forum and the Millennium Development Goals. It is worth noting that Cameroon like many African countries has ratified these international instruments and has enshrined the right to education in national laws.

Secondly, education is an unavoidable development tool; according to the Comprehensive Development Framework of 1999, all agree that the single most important key to development and poverty alleviation in Africa is education. The more African women are educated, the more their productivity and income. Studies have shown that one more year of primary education and one more year of secondary education results to 13 and 18 per cent increase in female income respectively.

Added to economic development are social returns whereby education of women and girls contribute to population control, reduction of maternal and infant mortality, building of healthy and educated families and provision of quality labour force. Other advantages would include spill over effects whereby other people benefit directly or indirectly from somebody's education; there is technical innovation and reduced crime rate in the community. At the level of individuals there is social transformation leading to self-esteem and fulfilment.

If we all agree that education is a fundamental right and that it is regulated by law, refusal to send girls to school therefore is a gross violation of human rights of women and girls. (Femmes et Familles Magazine, 2011, P.38)

FEMINISM and NEW AFRICAN WOMEN WRITERS

Many questions have been asked in feminism; why has the literary *Canon* consisted mainly of male writers? Can women or minorities or working class writers be comfortably added to the canon? Does the conception of a literary Canon change as such writers are introduced? Does the existence of a literary canon serve the interests of women or other marginalized groups of people; who is a Woman? Are women and men the same or different?

Since the beginning of writing in Africa and the emergence of new writers, there has been a shift of writing from male to female writing due to scholarisation and consciousness rising among African women. Feminist discourse has posed a number of problems for instance, the likelihood of women writing and style, their feelings and reactions which can make a distinction between men and women. Such a reaction and writing will be recognising the role of women and debunk the traditional marginalization of women's voices. By adopting the feminist discourse theory, wants to uplift the women in African narratives, giving her a new dimension in life and create the impression of collective endeavour between both male and female in the era of globalization rather than considering the woman as a stock character.

The feminist spirit is an age-long phenomenon in human history. In recent literary scholarship, women scholars demonstrate not only awareness of the fact that they are oppressed but also a determination to overcome the oppressive barriers that hamper their psychological, intellectual, literary and socio-political emancipation.

African writers in general and African women writers in particular often write under the influence of the socio-cultural, political and ideological constraints of their environment and thus, most often, echo these ideological tenets in their writings, Edward Said points out in *Orientalism* "texts exist in context".

Critical material on feminism as well as on women's writings therefore abounds in Africa because since the women's liberation movement, women's issues have featured as one of the top priorities on scholarly agendas. A better appraisal of this material necessitates re-classifying it into critical writings that reflect concerns with the theoretical framework as well as those that reflect concerns with the reading of New Africa.

It can equally be highlighted that any literary work which is written about women, for women, by women and which serves as a forum for women is feminist. A literary work which helps to achieve cultural androgyny, promotes sisterhood, augments female consciousness, has a female audience in mind, discusses sympathetically the situation of women and celebrates women and their works is feminist. Feminist works usually denounce violence against women, the use of women as objects, property, toys or tools, any prejudice, discrimination against women, anti-misogynistic, woman hating attitudes, phallocentric, masculinist, patriarchal or sexist thinking. It equally represents women as religious, virtuous or pious and not as agents of the devil or evil (Eve), that is "Supreme temptress" or "Juana diaboli" as in the Dark Ages.

A feminist literary work valorises or creates a matrilineage, preaches equality between men and women, liberty for women, advocates that women should also inherit property, show a woman expressing her love, female self-assertiveness. Any work of art which represents women positively is feminist.

Feminist consciousness has given a new ardour and excitement to literary studies. By studying the status of women in literature and the works of women authors, feminist critics have unveiled some of the biases at work in traditional approaches to literature-namely the fact that literary genres, situations and characters have often been defined according to a masculine perspective.

New Economic Role and position of the African woman

Colonial rulers were very oblivious of the economic role granted to women with traditional cultures. They systematically overlooked women by always noting down men as the 'owners' of farms or lands. Colonial rulers in particular did not validate women's central role in producing commodities such as cotton, tea, coffee and cocoa. Through western emphasis on individual (and male) property rights, plus the fact that the colonial rulers dominated export and the processing of these commodities, the traditional economic complementarily of men and women was lost. Colonial rulers were seeing women as responsible for gathering food and looking after the family. The colonial employment of African men heightened the work pressure for African women who stayed behind to a larger extent especially in those areas where men migrated because of these jobs (either to mining areas or the city); the work pressure on the women who stayed behind was very high. They usually stayed in the rural areas to keep the farm operative and hold the property stakes of their men. The consequences of this evolution are felt unto this day. The introduction of western legal institutions had far reaching consequences, especially, in the areas of property right and marital law. The western emphasis on individual property clashed with the traditional emphasis on communal property. Women lost several rights because in general men were being marked down as proprietors. On the other hand, the new laws created extra possibilities for women to rebel against inequalities. The introduction of marital law, for example, gave women a chance to claim certain properties in case of death or divorce. These 'advantages' brought a quicker acceptance of the western style of marriage over traditional customs. Although the western style of marriage held certain rights for women, they were from now on considered as 'wife of' and lost the (legal) protection of the traditional community or clan. The socio-economic position of African women after independence has of course been strongly influenced by unstable economy of the newly emerged states and the political, economic and ecological challenges that they face. The extensive government control of trade prices and wages during the unstable '70's and '80's have led to many protest from merchant women all over Africa. The protest mostly met with a repressive government attitude. After independence, more and more African women moved to the cities. There are great differences though, between the different areas. The eastern part of Africa sees a very slow urbanization, whereas in West Africa more and more women seek their fortune in the city. The lack of economic niches for women within said cities pushes large numbers of women into prostitution. In some countries women have attained positions in the service sector, but find themselves confronted with a

difficult combination of work and care. In the case of Cameroon like most African countries today, the women in many communities constitute the backbone of the economic affairs of the community. They are involved in both petit trading, medium and large scale businesses. They are free to own lands in as much as they can afford to buy them. In fact, amongst the Northwest, Western and Littoral regions, women are evenly involved in different economic activities as the men; from buying and selling to owning of industries and schools and colleges.

POLITICS

Women are very creative and resilient in response to difficult situations. In most parts of Africa, women have taken on a more visible role and are assuming responsibility for humanitarian activities (the care of the terminally ill) and are having a say in community affairs. These examples highlight the ingenuity of women in trying to ensure the survival of their families; however, women are not being allowed to contribute to the development of the wider community nor to the political process, because of poverty of power.

The UN Secretary General, Ban-Ki-moon in his speech for the African Women's Decade said;

"We are at the dawn of the African Women's Decade...

We need to empower African women who produce food,

raise children and drive the economy here. When these

women take their rightful place at the negotiating table,

in the parliament and in leadership positions across society,

We can unleash Africa's enormous potential".

Focusing on the **African Women's Decade** (2011), despite the progress that has been made on the African continent in terms of legislation, the reality in implementation remains a huge disappointment, and all actors, both state and non-state actors are obliged in ensuring that women's rights matter and that law passed actually have an impact on the lives of the people. We need to ensure that gains made in women's political mobilization, advocacy, and government representation actually reflect a substantial change in the lives of ordinary women, which is still far from the reality. The realization of women's rights is based on the universal human rights and the rule of law. We need to continue the struggle to end traditions, practices and laws that harm women in Africa.

Women's empowerment can drive economic growth; promote peace and advance development and social justice. Women and girls need to be considered agents of change so that they can participate to the economic, social and political development of the continent and have equal access to health information and services, education, employment and political positions.

"We need to work to ensure that women have

a real voice in all governance institutions, from

the judiciary to the civil service, as well as in the

private sector and civil society, so they can participate

equally with men in public dialogue and decision making

and influence the decisions that will determine the future

of their families and countries.

We can't develop a continent if half of its population

Is left behind"

TECHNOLOGY

The introduction of the ICT and the mobile phone has affected the communication within these women's groups in various ways which need to be investigated. Due to the expanding reach of new communication technologies the use of technology for the empowerment of African women has been impressive. For example, many women in Africa are making effective use of Internet and e-mail for development purposes such as networking, advocacy, dissemination and exchange of information, and creative e-commerce initiatives designed to help local artisans and producers market their products globally. Employment opportunities in information processing work – particularly in the services sector – have opened up novel opportunities in some developing countries, for women as well as men. Telematics-related distance work likewise represents new opportunities since it offers a wide range of modes of working, from home-based teleworking to employment in telecentres or telecottages. These modes of working offer flexibility in location and hours of employment and thus can overcome some of the constraints facing women.

Finally, from every indication by taking into consideration the effects and factors of the towards the African woman's transition, the New African woman have been able to 'break' the gender stereotyping regarding the roles of women and men in society and thus ventured into male-dominated careers. Their success and guidelines are connected with the principles they use in their work which are as follows;

-having a vision-a professional dream;

-being focused and following your dream;

-having the right skills;

-being confident;

-having a commitment to work and to succeed;

-fighting for career spaces as a right;

-being dynamic;

-hard work;

-risk-taking;

-seeing gender not as a barrier but as an opportunity;

-continuously seeking more knowledge and skills;

-not becoming bogged down with thinking about marriage at the expense of building a career;

-going for what one wants career-wise without being inhibited by gender stereotyping. By challenging the existing gender stereotyping and discrimination in the society and our world today is a positive move by female leaders in shaping the future we hope for in changing world.

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Short Bio-Data of Author

 Estella E. Achinko and was born in Cameroon and currently a master's research student in the University of Yaoundé 1 specializing in gender related issues. My urge towards growth and the development of women was translated into my passion for writing which led to writing a number article. The presentation of this conference paper on *shaping the Future by Female Leaders-focusing on a New African Woman Perspective* (of The Women's Leadership and Empowerment Conference) adds to my written works which is an opportunity, a privilege and such a high raising experience for me to bring out and mirror an experience of my fellow African women. It is equally extracted and inspired by my own very first article the *New African woman* which was my initiative and then from my research master's thesis I am currently working on; *The New African Woman and Globalisation*. Also, as a woman of great vision who is out to impact lives and transform the communities in which we find ourselves, I recently initiated the New African Woman's Foundation project aim at bringing the African woman to the global front and celebrating a generation of excellence where everybody particularly women, youth and the underprivileged matter in a changing world.

SOCIO ECONOMIC DETERMINANTS OF WOMEN LABOUR FORCE PARTICIPATION IN SOUTH INDIA

Mumtaj Begum

Women have always worked to produce goods and services for themselves and their families. In almost every society this work has included the processing and preparation of food and of clothing, household care and repair, and similar housekeeping tasks. In most societies it has included agricultural and collecting tasks, in which some of the goods to be consumed in the family are produced directly by women. In many other societies, it included production of items either in the household or in factories and offices, which are sold or exchanged for salary or wages.

The issues then, are hardly, whether women shall work, but rather what factors determine their joining the labour force, at what tasks, for how many hours a week, in or away from their homes, how shall the responsibilities of full time employment and changes in wages and salaries interact with their homework and leisure and their performance in their career as working women. A few studies present comparative patterns of female labour force participation analysing the underlying causes for difference in their participation.

A complex range of economic and social factors has driven the changes in women's participation in the paid workforce and helps to explain the features of their involvement in paid work. Among the economic factors that have been identified in the now extensive literature on the topic of changing participation rates of women are the need to supplement family income and changes in the employment and wage-earning opportunities available to women.

It is particularly important to note that women with family responsibilities participate in the paid workforce primarily for financial reasons (Jenkins, 1992, Bhavnini, 1994, Rohan, 1997). Indeed, Gregory and Hunter (1995) argue that many mothers in fact need to work in the paid workforce to prevent their families from falling into poverty. The falling real value of men's wages since the 1970's (McGuire, 1994) has also meant that returning to work has become an economic imperative for an increasing number of married women. Changes in the wage and employment opportunities available to women have also allowed/encouraged more women to participate in the paid workforce. Legislative initiatives relating to equal pay for women, the growth in the sectors of the economy where many women find work, and the removal of restrictions on the employment of married women have all been important factors encouraging women into paid employment (Kenyon and Wooden, 1994).

Social changes, which are intertwined with the above economic factors, have also contributed to the rise in the involvement of women with family responsibilities in the paid workforce. As Brown (1985) notes, women evaluate activities such as participation in paid work and the use of services such as market based childcare 'within a social structure that defines their role and its required activities'. to social norms that legitimate women's involvement in paid work and their use of, for example, child care services, are necessary preconditions for a change in participation rates.

A Study by Malathi (1991) in Madras City, have found out that the labour supply of married women have been significantly affected by their age, education and wage rate where as the study by Nirmala et.al (1992) in Pondicherry reveals that there is not much difference in the decision for work

participation with regard to personal and economic variables like age, own wage, husbands earnings and asset income among urban and rural married women. Further, a study Nirmala Kamaiah (1993) in Pondicherry has concluded that the husband's earnings and other income variables have a strong impact on labour supply of the wife. According to Madeeha Sherwani (1998), women of the lower and lower-middle classes take up work to meet their financial needs and thus share the strain of feeding their families. In the case of women of upper and upper-middle classes, especially among the educated women, the reasons for taking up jobs are more of psychological nature than due to economic and social compulsions. Abhilasha Shrivastava (2005) from his study found that the middle class women take up work outside the family mainly to supplement their family income. The lower middle class working women hardly gets support in household chores from their husband and other family members and are facing multiplicity of roles at higher degree but have absolutely no role in decision making.

In summary, the increasing involvement of women with family responsibilities in the paid workforce reflects both economic imperatives and changing social norms. Many women now see this form of participation in society as both an economic need and a social right. A question remains, however, as to whether the family responsibilities that are borne by women might constrain their ability to fully achieve their employment goals.

The above-mentioned studies have been conducted at the national level but not much work has been done in the state of Tamil Nadu, especially in a district with a distinct rural flavour. Hence it raises some important issues, which could be an indication of the nature of workforce in other parts of the state. Some of the research questions that are raised are:

1. With the current structure of the Madurai District population, which members of the household are working?
2. What household factors affect married women's employment in Madurai District?
3. To what degree does the relationship between household economic status and woman's employment differ for working married women with different backgrounds?

This study addresses significant and pertinent questions in the present changing socio-economic scenario among married women in Madurai District, South India.

The study examines the socio-economic factors that motivate married women to decide to participate in the workforce and investigates the determinants of labour supply as a function of the influencing variables such as age of the married women, wage-rate, husband's earnings and the number of dependents in the family. This function helps to analyse the influence of the chosen variables on labour supply and thereby identify the most significant factor.

Objectives

1.   To analyse the importance of various socio-economic factors in determining the decision of work participation of married women in Madurai District.

2.   To examine the composition and extent of labour supply of married women in the labour market.

Methodology

Sampling Design

Madurai District is the second largest District in the state of Tamil Nadu. The required samples were chosen by adopting a three stage stratified sample with taluk as the first stage, village panchayat/town panchayat/municipal corporation as the second stage and household as the third stage sample unit. The required sample size of 600 was equally divided between taluks and within each taluk, between rural and urban areas. In each taluk, the constituent village and town panchayats/municipal corporation was listed along with statistics on female work participation. The villages and towns (one each) with the highest and lowest female work participation were selected to represent the rural and urban areas in each taluk. Therefore, two villages and two towns (four in all) were selected from each taluk. The female occupational structure of each locality was mapped out in consultation with local administrative authorities and from the secondary data available in the village and town directories of the Census 2001 publication. A sample of about 30 households was taken from each locality with equal representation of respondents who were working and non-working currently married women with at least one living child. Widows, divorced, separated and deserted women were not included in the sample. Due weightage was given to the representation of major regional occupations.

Collection of Data

A structured schedule consisting of questions pertaining to all the variables included in the study was used to collect the required data through direct personal interviews. A pilot study was conducted to test the validity and reliability of the schedule. Secondary data was collected from the Census Reports and relevant websites.

Tools of Analysis

In the present study, an attempt is made to identify factors that influence the probability of labour participation of women within the household, given the socio-economic and demographic constraints.

The work participation and labour supply behaviour of women in Madurai District is analysed in this study by adopting the binary choice models of Logit and Probit.

As the decision variable considered in this study is work participation both working and non-working women is considered whereas for labour supply only working women is taken into consideration.

The present study aims to identify factors that influence the probability of labour participation of wife within the household given the socio-economic and demographic constraints. Work participation is measured as a dummy variable of a binary choice equal to 'one' for working and 'zero' for non- workingwomen. Alternative procedures like Probit and Logit are applied for estimating the models involving dummy dependent variable.

The estimated labour participation model is given as follows:
$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6 + \beta_7 X_7 + \beta_8 X_8 + \beta_9 X_9 + \beta_{10} X_{10} + \beta_{11} X_{11} + U$$

Where,

Y = Labour participation dummy, taking value one for participation and zero for otherwise

X_1 = Age of the married woman

X_2 = Age Square

X_3 = Religion

X_4 = Community

X_5 = Education of the married woman

X_6 = Income of the Respondent

X_7 = Husband's income

X_8 = Asset income

X_9 = Husband's occupation

X_{10} = Number of Adults in the households

X_{11} = Age of the children 0-6

X_{12} = Age of the children 7-14

X_{13} = Age of the children 15 and above

X_{14} = Age of the last child

U = Error term

In the case of determinants of labour supply the same set of socio economic and demographic factors are considered in this study. The dependent variable considered in this study is labour supply measured in terms of annual hours of work supplied to market.

OLS method is applied to estimate the labour supply function in the chosen area of study.

Heckman Two-Stage Estimation of Labour Supply

The problem that occurs in estimating labour supply function is that the information on employment like hours of work and wages earned is available only for working women. These details cannot be observed for non-working women. A labour supply function estimated by Ordinary Least Squares would therefore suffer from selectivity bias. To correct this bias, the inverse Mill's ratio is implemented as a variable in the labour supply equation using Heckman's method.

Heckman's (1976) two-stage approach is used to cope with the sample selection problem. The model is used to obtain unbiased and consistent estimates of the co-efficients of the explanatory variables in the wage function as follows:

In the first stage, the probability that an individual will participate in the labour market determined according to logistic regression in which personal and family characteristics serve as the regressors, is estimated. From the logistic regressions results, a selection variable, the inverse Mills ratio term, is created. In the second stage, the wage equation is re-estimated including the Mills ratio as a regressor by the OLS to produce unbiased and consistent estimated of the co-efficient. The estimated co-efficient from the wage equation is used to generate an imputed wage for each individual. The

imputed wage is then entered into the structural participation function (as potential income), which is estimated by maximum likelihood techniques.

Results and discussions

An attempt was made to relate work-participation of married women to each variable, to examine the difference, if any, in work-participation of married women arising due to differences in the various socio-economic and demographic variables. In reality, a wide range of variables simultaneously interact to determine these various labour market outcomes. A simple descriptive analysis cannot take into account these variables simultaneously. Hence, it is proposed to study the joint impact of these variables on work-participation of married women. For this reason multivariate analyses have been employed. The main purpose of these analyses is to determine the important variables affecting work-participation of married women and their relative level in influencing the work-participation of married women in Madurai district. The analysis is done for the (i) rural residents, (ii) urban residents and (iii) the entire Madurai district to have an idea about the combined effect.

To analyse the factors determining work-participation-decision of a married woman and to estimate the impact of socio-economic and demographic variables on the probability of married women's work participation at a point of time, logistic regression analysis was applied. Given the binary form of the current employment variable, the logistic regression is to model the log- odds of the likelihood of being employed as a function of chosen socio-economic and demographic variables. Since one of the main ideas underlying the present study is to examine whether the determinants vary by rural-urban residence, three models have been estimated for rural married women, urban married women and all married women in Madurai District.

The results of all the above logit models are presented in Table 1

Table 1:   **Logit Coefficients for the effect of Socio Economic Characteristics on the Current Employment Status of married women in Madurai District**

Variable	Rural Women Model 1	Urban Women Model 2	All Women Model 3
	B	B	B
Married Woman's Age	0.385*	0.444*	0.399*
Married Woman's Age Square	- 0.005*	-0.003	-0.004*

Religion:
     Christians
     Muslims
	
	 1.660*
	 2.347*
		
		 -0.620
		 0.821
			
			 0.805*
			 1.629*

Community:
     Most Backward
     Backward
     Forward
	
	 1.415*
	 1.317*
	 0.962**
		
		 -0.848
		 0.004
		 -0.675
			
			 0.436
			 0.959*
			 0.441

Married Woman's Education	1.694*	0.713*	1.123*
Husband's occupation	- 0.796*	-0.633*	-0.581*

Married Woman's Income	0.001*	0.001*	0.001*
Husband's Income	- 0.001*	-0.001*	-0.001*
Asset income	- 0.001*	-0.001*	-0.001*
Number of Adults in the Household	- 0.161	0.415*	0.045
Number of children in the age group of 0-6	- 0.664*	-0.786*	-0.573*
Number of children in the age group of 7-14	- 0.625*	-0.836*	-0.632
Number of children in the age of 15 and above	0.010	-0.364	-0.154
Age of the last child	- 0.062	-0.076	-0.025
Constant	- 10.364*	-9.434*	-10.032*
Model Chi Square (Degrees of freedom)	98.20* 14	97.45* 14	138.82* 14
-2 Log likelihood	317.67	318.44	692.96
N	**300**	**300**	**600**

* p<.05;   ** p<.10

An examination of the logistic regression results reveal that the variables-age of the married woman, age square, religion, education and income of the respondent, husband's occupation and income, asset income of the family, number of adults in the household, number of children in the age group of 0-6 and number of children in the age group of 7-14 are found to be statistically significant.

Education is found to significantly encourage married women's work participation. The effects of higher education show differences across rural-urban residential backgrounds. Table 1 shows that while better educated married women are more likely to work, the likelihood of the rural married women is higher than that of the urban married women. The high level of employment among highly educated married women gives them better access to employment through the utilisation of systematic channels, contacts and resources.

Married woman's income is accompanied by a significant increase in her preference to work, reflecting a positive income effect. At the same time, a rise in husband's income reveals a negative substitution effect, with the impact being significant. Similarly, earnings from household assets are also observed to cause a significant decline in work participation indicating a negative wealth effect. Thus, positive changes in family income other than own income are found to negatively affect women's decision to work.

In the context of family responsibilities, children up to the age of 14 are observed to impose a significant constraint on the mother's willingness to join labour market. This is because of the considerable time required for their attention and care. Contrary to expectation, the impact of an increase in the number of children in the above 14 years category and the age of the youngest child emerged statistically insignificant in almost all cases. On the other hand, influence of dependents in the family is significant and positive on the married women's

work participation as they assist in caring for children and home, thus, relieving the mother to take up employment and make economic contributions to household income. It is interesting to note that while the variable 'number of adults in the family' is insignificant and irrelevant in rural areas, it plays a significant role in the urban areas of Madurai District. The positive coefficient of the variable indicates that presence of an additional adult in the family can reduce the burden of domestic work allowing a woman to work outside the home.

In sum, the findings show that economic factors are significant determinants of a married woman's labour participation. While positive changes in own wage has a significant favourable influence, other family incomes tend to significantly affect her inducement to work. Small children have a significant negative relationship with woman's probability to work, whereas dependence on family exercises a significant positive influence. The impact of the remaining variables was observed to be statistically insignificant.

Labour Supply Behaviour of Married Women

In the case of determinants of labour supply the same set of socio-economic and demographic factors of labour force participation model have been considered in this study. The dependent variable considered in this study is labour supply measured in terms of annual hours of work supplied to market. OLS method is applied to estimate the labour supply function in the study area and the results are given in table 2

Table 2: Estimation Results of the Labour Supply Model

Variable	Rural		Urban		Overall	
	B	t	B	t	B	t
(Constant)		1.395		1.919		1.639
Married Woman's Age	0.992*	2.204	0.922*	3.258	1.030*	3.094
Married Woman's Age Square	-0.934*	2.142	-0.888*	3.173	-1.082*	3.196
Married Woman's Educational qualification	0.163*	2.662	0.011	0.287	0.157*	3.456
Husband's education	0.187*	3.017	0.119*	2.900	0.047	0.944
Husband's Occupation	-0.159*	2.538	-0.121*	2.752	-0.088	1.504
Married Woman's Income per month	0.351*	5.327	0.541*	12.696	0.776*	14.456
Husband's Income per month	-0.030	0.501	-0.054	1.290	-0.080	1.465
Total Family income per month	-0.084	1.269	-0.105*	2.536	-0.075	1.588
Asset income	0.008	0.146	0.001	0.030	0.023	0.565
Number of adults in the household	-0.067	1.286	0.018	0.521	0.090*	2.096
Number of Children in the age group of 0 - 6 years	-0.145**	1.735	-0.087**	1.653	-0.054	0.878
Number of Children in the age group of 7 - 14 years	-0.074	1.115	-0.074**	1.752	-0.039	0.793
Number of Children above the age	0.046	0.644	0.030	0.625	0.071	1.175

of 15 years					
Age of the last child	-0.144	1.422	-0.026	0.404	0.021	0.261
R^2	0.527		0.544		0.576	
F	8.816		24.264		20.761	

*p<.05 and ** p<.10

The estimation of labour supply model reveals almost similar behavioural tendencies as labour force participation of married women. Economic constraints are found to significantly influence labour supply decision of the wives, with changes in own wage having a positive income effect and husband earnings and income assets exercising a negative substitution effect. Increase in number of pre-school children has the tendency of significantly inducing women to withdraw from labour market. This may probably be due to greater demand on the mother's time for attention and care of child. Number of dependents in the family has a significant encouraging effect on her work participation decision, probably due to their sharing responsibilities of home and children with the wife. Labour supply is an increasing function of age. Higher age probably means higher experience, which results in higher labour supply. The negative coefficient of age square implies that as age of the married women increases, the labour supply increases at a diminishing rate.

Heckman Two-Stage Estimation of Labour Supply

The problem that occurs in estimating labour supply function is that the information on employment like hours of work and wages earned are available only for working women. These details cannot be observed for non-working women. A labour supply function estimated by Ordinary Least Squares would therefore suffer from selectivity bias. To correct this bias, the inverse Mill's ratio is implemented as a variable in the labour supply equation using Heckman's method.

Using Heckman selection technique work-participation function is estimated, by fitting a regression model with selection by using maximum likelihood estimation. This technique helps to overcome the problem of not being able to observe the wage for those who are not employed in the study period. The model is therefore formulated in terms of two equations: a selection equation - a probit estimation (takes a value of 1 if a married women is working and 0 otherwise) to explain the decision of whether to participate in the labour market and a regression equation to explain the wage function, observable only for those for whom the selection equation takes a value of 1. Since household level variables would influence the work participation decisions of married women differently, the functions are estimated for rural and urban areas of Madurai district separately.

The results of the logistic regression models are given in tables 3 & 4.

Table 3: Estimated results of participation equation

Variable	Rural		Urban	
	Estimate	Wald	Estimate	Wald
Respondent's Age	0.292	3.848*	0.508	7.024*
Age Square	-0.004	3.466**	-0.005	3.510**

Respondent's Education	0.586	40.789*	0.193	4.541*
Husband's Occupation	-0.791	12.449*	-0.855	14.045*
Family Income	0.000	5.700*	0.000	5.639*
Number of Adults in the Household	-0.187	3.300**	0.341	6.932*
Number of children in the age group 0-6	-0.375	2.132	-0.547	3.629**
Number of children in the age group 7-14	-0.447	2.729**	-0.690	7.791*
Number of children in the age group of 15 and above	-0.112	0.109	-0.467	1.746
Constant	-11.901	16.639*	-12.799	12.562*
-2 log likelihood	331.45		326.06	
Number of Observation	300		300	

*p<.05   ** p<.01

The participation equation attempts to shed some light on the factors impacting on an married women's decision to enter the labour force. From table 3, it is evident that the co-efficient of respondent's age and education affects positively the probability of participation of married women in the labour market. This implies that an increase in one unit of years of schooling will increase the probability of married women entering the labour market by 0.58 units and 0.19 units in rural and urban areas of Madurai district respectively. The higher magnitude of the coefficient for rural married women reveals that the educated married women in rural areas are more likely to enter the work force than their urban counterparts in Madurai district. Where family income has a positive effect on the probability of married women, entering into the labour market, its impact is very less and equally likely for both rural and urban married women. The occupation of the husband has a strong negative impact on the wife's probability for work force participation. This is true in both rural and urban regions of Madurai district. The higher occupational status of husbands may increase the housewife's value of time in the household on the one hand and may reduce the economic need for the family, thus affecting negatively the probability of participation in the labour market.

The variable number of adults in the household is statistically significant in both rural and urban areas of Madurai district. In contrast and interestingly, the co-efficient for the number of adults in the household is negative for rural married women whereas it is positive for their urban counterparts. Thus, the greater the number of adults residing in a rural household, the less likely a married woman will be to enter the labour force, whereas the greater the number of adults in an urban household, the more likely will be a female married woman to enter the labour force. The main reason for such behaviour is that in rural areas, family responsibilities increase with increase in the number of members in the family where as in urban areas, the adults at home extend their support to working women by sharing the household responsibilities.

Table 4 : Estimated results of the wage and work participation function

Variable	Rural				Urban			
	Wage		Participation		Wage		Participation	
	Estimate	t-value	Estimate	Wald	Estimate	t-value	Estimate	Wald
Constant	-24329.83	-6.55*			-27703.37	-6.58*		
Respondent's Age	195.133	4.060*			449.33	6.649*		
Respondent's Education	1458.475	7.309*			1085.86	6.386*		
Lamda	-738.717	-0.811			677.18	0.581		
Constant			-14.237	6.443*			6.184	0.116
Respondent's Age			0.321	4.008*			0.200	0.323
Age Square			-0.004	3.542**			-0.006	4.483*
Respondent's Education			0.714	6.612*			-0.903	0.772
Husband's Occupation			-0.790	12.405*			-0.889	14.847*
Family Income			0.001	5.770*			0.000	6.010*
Number of Adults in the Household			-0.186	3.245**			0.340	6.860*
Number of Children in the age group of 0-6			-0.386	2.236			-0.573	4.001*
Number of Children in the age group of 7-14			-.450**	2.772			-0.707	8.215*
Number of Children in the age group of 15 and above			-.107	0.098			-0.468	1.728
Imputed wage			0.001	0.239			0.001	1.144
-2 log liklihood	331.21				324.71			
Number of Observation	300				300			

*p<.05   ** p<.01

It is observed from Table 4 that both education and age play a statistically important role in wage formation. The estimated co-efficient has the expected signs and indicate that years of education and age exert a positive effect on wage rates for both rural and urban married women. The signs of the two age variables indicate that the lifetime work participation profit is non-linear. It is interesting to note that the Mill ratio (Lamda) in the wage function is not significant for both rural and urban married women, which indicates that there is no sample selection bias.

The labour participation and the labour supply analyses reveal that economic and domestic factors significantly influenced married women's participation in labour market. Low wage rate and pre-school children in the family impose a significant constraint on their taking up employment. It is clear that in the former case market interventions concerning women's

wage and generation of suitable job opportunities that make fuller utilisation of women's education and training would raise their probability of working. In the latter case, provisions of crèche facilities would go a long way in encouraging the sample mother's work participation. These measures are likely to have an immediate and direct effect on the wives' likelihood of taking up paid employment.

Further, the study on impact of working wives' earnings on their family conditions indicate that provisions of paid employment to women under economic pressure can contribute to raising the living standards of not only their family, but also those of the society at large. Hence, stricter implementations of the existing government provisions for women's employment are strongly recommended.

Higher educational level reflects a woman's higher earning potential. Therefore, an increase in education, *ceteris paribus*, is likely to increase her probability of taking up paid jobs. Otherwise, it would result in higher opportunity cost for not doing so. However, in relation to the occupational status of her husband, the ultimate effect of an increase in wife's education level is indeterminate.

The income effect of a married woman is relatively elastic with respect to her own earnings. The effect of a rise in wage rate is expected to be positive on her work participation in the labour market. Conversely, an increase in husband's earnings is expected to have a negative impact. Likewise, income from household assets (such as landholding, building, etc.), working as wealth effect, is likely to exert a negative effect on her participation.

Children in different age groups exert different effects on the mother's work participation. Children less than six have been included to identify the constraining effect of the presence of pre-school children, whose caring and rearing requires considerable time input of the mother. Therefore, the presence of small children in the family is expected to have a negative influence on her labour participation.

Older children have different impact on the mother's labour participation in the form of direct economic cost of children (i.e., food, clothing, housing, education, medical care, etc.). As they grow, while the cost of bringing them up increases, the time spent for them is reduced. As a result, work participation among urban mothers is expected to increase.

The presence of dependents in the family is also of considerable interest in women's labour force participation analysis. The impact of the variable is likely to differ depending on the nature of dependency. If the dependent is very old, sick or handicapped, a reduction in the wife's work participation may be expected. On the other hand, a healthy dependent is likely to increase her participation by lending a helping hand in taking care of the domestic chores and children, thus, relieving her to participate in the labour market.

Conclusion

Work participation rates are influenced by economic factors. The lower the family income, the higher is the work participation and vice versa. Thus, women are forced into low-paid careers. Though, education increases the probability of women entering the job market, education is beyond the reach of women at the lower strata in general and rural women in particular. To break free from the vicious cycle of low educational levels that are associated

with a weak financial background and low-paid careers, it is imperative that public policy favours a heavy subsidising of female literacy, not only at lower levels of education but also in the realm of higher education especially in the context of a tradition-ridden and gender-biased society that imposes a heavy burden on the woman.

Besides, it is observed that the educational status of the spouse and family members enables understanding and facilitates sharing in household chores and childcare activities which in turn increases the work participation and labour supply of married women. The analysis of the data for Madurai district has revealed the emergence of differences in work participation of women due to differences in the educational levels of both husband and wife and significantly in rural and urban areas. The evidence of such differentials is a sure indication of a new dynamism that has begun to change the labour supply situation, setting in motion an increasing trend in female work participation. To help this gain momentum, the key variable to be concentrated on is the educational attainment of couples especially the women folk. So if proper attention is given on these lines, the required favourable increase in female labour supply could be achieved which would go a long way in empowering countries like India in their march towards rapid Economic Development.

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The hidden glass ceiling in policing: Understanding barriers to gaining promotion in the Royal Thai Police

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Abstract

Internationally there are fewer women who work at the senior level in government bureaucracies, and this is especially the case in the police and armed forces. The term glass ceiling is used to describe barriers for women to advancement into the executive levels in such organizations. The Royal Thai Police (RTP) is one of many organizations in Thailand where that glass ceiling exists. This research identifies major barriers that work against female police officers gaining promotion to senior levels in the RTP. As part of this research, a number of female police officers who work in the Field Operation Unit and in the Technical Support Bureaus have been interviewed. This paper outlines the research methodology used to investigate this issue and identifies three major promotional barriers toward female police officers, namely, limited positions at senior levels; lacking chances to show their work ability to their supervisors; and senior positions being automatically given to male officers.

The hidden glass ceiling in policing: Understanding barriers to gaining promotion in the Royal Thai Police

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Introduction

Worldwide around 52 percent of women participate in the formal workforce. However, in Northern Africa and Western Asia, women's participation in the workforce is lower than 30 percent; it is lower than 40 percent in Southern Asia; and lower than 50 percent in the Caribbean and Central America (United Nations, 2010). These numbers are low, and even when such women are able to enter into the official workforce they may still face barriers in the workplace particularly with respect to gaining promotion to work at senior levels.

When women first entered the official workforce, they faced gender discrimination barriers, a term which refers to the situation where employers refused to employ or provide the same benefits in the workplace to women because of their gender (Gregory, 2003). Normally, men always had better positions and were better paid than women doing the same job. Even now, most women work at the lower levels while most men work in more senior positions. For instance, there are few women who work as legislators, senior officials and managers (United Nations, 2010). Lorber (1994) has used the word 'sex stratification' to describe this situation.

In policing, the situation is highly difficult. The perception that policing is a man's job because it requires 'male' characteristics such as physical strength, self-reliance and aggression has had implications for the number of female officers working at the senior level (Appier, 1998; Martin, 1979, 1980, 1990, 1999; Martin & Jurik, 2007; Milton, 1972; Morris, 1987; Natarajan, 2008; Price, 1985). Martin and Jurik (2007) and Natarajan (2008) argue that there are few women who are permitted to work at the senior level around the world and some countries such as Denmark, Ireland and Portugal do not have any women police officers who work at the senior level. Similarly, in a New Zealand study, Hyman (2000) suggested that the police organization should increase the number of women officers who work at the senior level because the highest level that women can achieve now is at Superintendent level and there are a very low number of women in comparison with male police officers. The UN Department of Peacekeeping Operation (DPKO) is encouraging the national police school in every country to give more opportunities to women to enter policing. They would like every nation to increase the number of policewomen, especially the number of women officers at the senior level, in order to address gender equality (United Nations, 2009). This issue has become a major problem for policing.

In Thailand, generally women still lack the opportunity to progress their careers to higher levels. According to the Global Gender Gap Report (Foucault, 1995) Thai women still

have less opportunity to be legislators, senior officials, and managers in both public and private sector organizations, including the police force. Although women may have the same qualifications as men, or indeed they may have better qualifications than men, they may still not be able to progress to senior levels. As a result, there are only a few women who are working at the senior level.

In the Royal Thai Police (RTP), there are a small number of both sworn and non-sworn female officers, but only few women who work at the senior level in the RTP. While the RTP has a large number of bureaucrats, there are only 15,841 or seven percent of women officers from the total number of 205,758 officers. Only 331 females (0.16 percent of women officers) work at the senior level while there are 3,587 men (The Royal Thai Police, 2012).[1] These figures suggest that women have diminished chances for work and promotion in the RTP. This research has explored what factors are preventing female police officers' advancement to senior levels.

This paper is divided into three sections. The first section describes key literature on barriers facing women trying to gain promotion to senior levels. The second section outlines research methodology that has been used, especially for the selection of participants and bureaus. The last section identifies the research findings on whether female officers face barriers to gain promotion.

Barriers to gaining promotion

Once women enter to the workforce, they still frequently face gender discrimination, especially in gaining promotion to work at senior level. For instance, in the European Union, managerial positions are often occupied by men (Bagilhole, 2002). The number of women who work in senior level decision making positions is very low and progress to increase the number of women at this level is slow (Bagilhole, 2002). Table 1 also shows that in most countries, the number of female senior officers or managers is very low when compared to male officers. The term 'glass ceiling' has been used to identify the situation where women have been blocked in advancement in their career (Lorber, 1994). According to the US Department of Labor (1991, p. 1), the term glass ceiling is defined as "artificial barriers based on attitudinal or organizational bias that prevent qualified individuals from advancing upward in their organization into management level positions".

Table 1: Number of female and male senior officers and managers in selected countries in North America, Europe, Asia and the Pacific countries

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[1] To be considered as working at the senior levels, police officers have to have the position Superintendent or above and have the rank of Police Colonel.
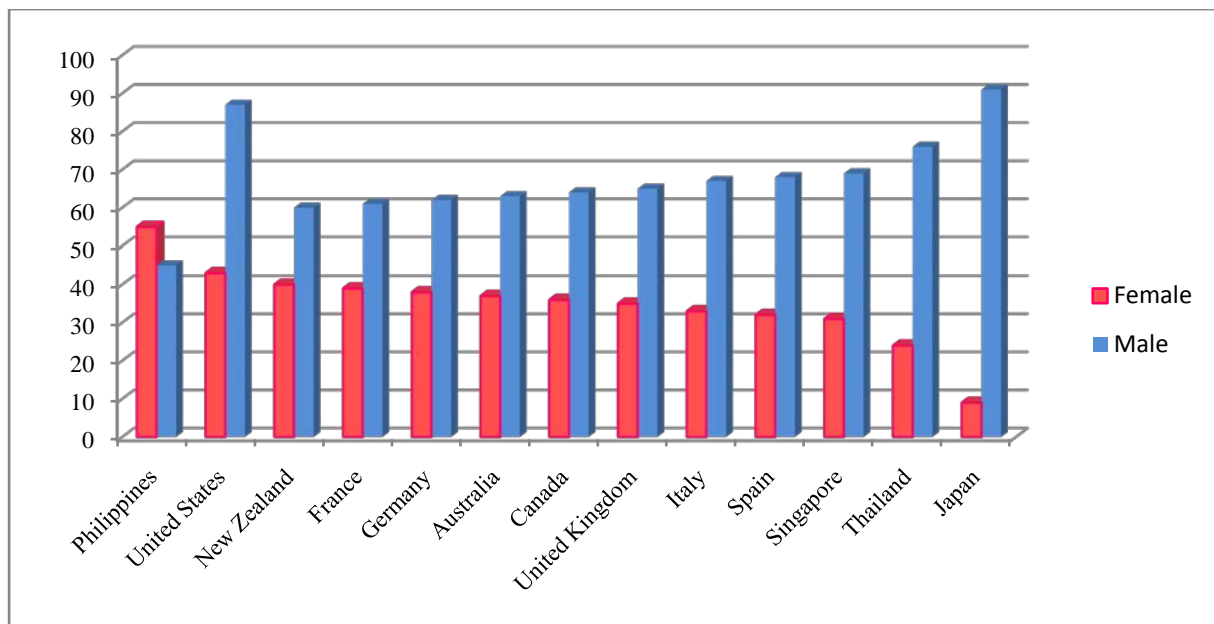
Source: The Global Gender Gap Report 2012

There are two main reasons that why only few women work at senior levels. The first reason is 'stereotypes about women's roles and abilities' (Wellington, Kropf, & Gerkovich, 2003). There was a perception in society that men and women had different skills and characteristics that were suited to different occupations and roles in society. The stereotype of 'leaders' mainly belonged to men. Schein (2001) described the label of manager position in organizations is that 'think manager – think male' because this position requires male characteristics such as being aggressive, self-confident and competitive. Therefore, attitudinal and organizational prejudices that suggest that men are more suited to work at a professional or managerial level than women are major barriers for advancement.

In addition, there is a level of incongruity among individuals and gender stereotypes that also creates barriers for promotion. Carli and Eagly (2004, 2007a, 2007b) explained that women who act like men (aggressive, competent and self-confident) will still not be accepted as leaders because they are lacking female characteristics (not warm, supportive and selfless). Conversely, women who were too feminine (weak, uncertain and ineffectual) would be rejected for advancement because they are lacking masculine traits (not tough, decisive, lack of competent). Normally, women leaders have been criticized for lacking stereotyped leadership characteristics and were 'not tough enough', but this mismatch of stereotypes has led to greater promotional barriers for women.

The second reason is that women may simply lack the ambition to gain promotion. For instance, in Japan, women were really proud to be wives and mothers. Most Japanese women resigned from their job when they got married or had a child, whereas, companies believed that if they hired men, they would work for companies until they retired. Therefore, this belief and the difficulties of getting a promotion also led to lack of ambition to gain promotion (Roberts, 1994).

However, there are women who have been able to gain promotion despite the barriers and be role models for others to break through the glass ceiling. Nowadays, there are many women who have become leaders of countries such as the Prime Ministers of New Zealand,

United Kingdom, Germany and Finland and the President of Indonesia and Brazil. The number of women who work at the senior or manager level has increased in both public and private companies (Wirth, 2001).

Moreover, women who work in feminized occupations and the public service often have a better chance to gain promotion and work at senior level such the public service that has become a role model for equal opportunity employment (Wirth, 2001). Similarly, women who work in feminized occupations, which are traditionally dominated by women, tend to have a more opportunities for gaining promotion (Davison & Burke, 2000). In the US, more than 50 percent of financial managers were women (Wirth, 2001).

Nevertheless, women who work in the male-dominated occupations usually still face barriers in recruitment, selection, workload and time pressure. Reskin and Ross (1990) and Wright (1997) indicated that when women worked in male-dominated occupations, men always had better positions and rewards than women. In addition, Bagilhole (2002) argues that most women who work in male-dominated careers feel that there is gender discrimination against women in the workplace, even though they work in the Civil Service which had an effective equal opportunity policy.

The next section explores in more detail the specific issue of male-dominated industries and barriers for women in attempts to be promoted to senior levels within those industries.

Promotional barriers in male-dominated occupation

The numbers of men who work at the senior levels in male-dominated industries are higher than the number of women. Women who work in these industries often have to have the same or higher qualifications than men to gain promotion. Women typically have to work harder and longer at lower levels than men to prove that they have the same ability as men to work at more senior levels (Bagilhole, 2002). Therefore, gaining promotion to work at senior levels is difficult for women. For example, women who worked in traditional male-dominated occupations in the EU, UK and USA still cannot break through the glass ceiling. In the EU, less than five percent of women worked at the managerial levels and less than one percent of women worked at managerial positions in the UK and USA (Bagilhole, 2002).

As noted above, women who work in male traditional occupations often have to act and dress like men to be accepted. Maddock (1999) claims that women will not be recognized by men in male-dominated workplace until they act like men (such as having more aggressive behaviour). Similarly, women are in a double bind situation. They have to be tough like men to be accepted but being a tough woman is not compatible with being feminine (Bagilhole, 2002; Bradley & Healy, 2008). If women act like men, they can be heard but they can be seen as challenging man's nature. On the other hand, if they act like women, they are not seen as belonging to this industry (Jamieson, 1995). The best solution for this double bind is combining these two characteristics – not be too feminine and working strongly to show male characteristics. Witz and Savage (as cited in Bagilhole, 2002, p. 159) claimed that women "must behave like men to succeed, but not be men and behave unlike women and yet be woman" which is very hard to do. As a consequence, there are high numbers of women who leave male-dominated industries because there is too much discrimination. Bradley (2008)

further argued that women who work in male-dominated jobs feel that men do not want them to work in these organizations and try to make them resign.

There are four major points in relation to why only a few women gain promotion to work at senior level in male-dominated occupations. The first point is that women may not seem appropriate for leadership roles in the same way as men because to many employers women do not seem to be a natural choice for take these roles that are usually occupied by men (Lemm, Dabafy, & Banaji, 2005). As mentioned before, employers may have assumptions about which jobs are suitable for men or women and gender stereotypes can be an important factor when promotions are being considered. Many studies showed that leadership is equated to masculinity. Manager or executive positions have to have a command and control style of leadership that requires male characteristics such as being aggressive, independent, ambitious and unemotional (Bagilhole, 2002; Billing & Alvesson, 2000; Mant, 1983; Marshall, 1984; Powell, 1988; Wajcman, 1996a, 1998). Wajcman (1996b, p. 262) further explained that management is a job for men because

> managerial work itself is conceptualised as involving constant action, the image is of fire-fighter dealing with constant pressure, doing rather than thinking – 'action man'. Thus the social construction of management is one in which managerial competence is intrinsically linked to qualities attaching to men.

This is a summary of a common perception, one which is still firmly held even though more and more women enter into the workforce, especially in the male dominated industries.

The second point is that most supervisors are men and may prefer to consider men for promotion. Bagilhole (2002) argued that this is the case because they work in male-dominated occupations and would like to keep working in this style rather than feminizing what they do. He used the word 'homosociability' of men to describe this situation. In addition, men had more support and encouragement to gain promotion compare with women. While supervisors support men in gaining promotion, they support women to work as their subordinates, often undertaking office based work which has less chance to gain promotion (Bagilhole, 2002).

The third point is that male supervisors often assigned women under their direction to work in areas where they could not gain important skills for promotion. When women lack these skills, they are then not able to gain promotion. Supervisors may use this reason to be an excuse in order to refuse women to gain promotion (Bagilhole, 2002).

The last point is family commitments. Many studies showed that when women had children, they were seen as not suitable to work at senior level (Crompton & Le Feuvre, 1992; Crompton & Sanderson, 1990; Davidson & Cooper, 1992). For instance, in the UK married women were seen as inappropriate for work at senior level (Bagilhole, 2002). Additionally, women who had family often resigned from their work, which left lose women at the workplace. Hence, there were some women who were able to gain promotion and become the few women worked at senior levels (Bagilhole, 2002).

However, some researches showed that women and men had the same ability to work at senior levels (Billing & Alvesson, 2000; Marshall, 1984). These studies argued that male and female managers did not have any differences. Both of them had the same ambition to

work and had the same skills and similar characteristics when working as managers. Therefore, female supervisors have been accepted among male colleague in non-traditional occupations (Billing & Alvesson, 2000; Marshall, 1984).

In policing, these four major points are all problems for female police officers wanting to gain promotion. For instance, policing often has limited positions for women. Although female police officers have passed the promotion exam already, they may not gain promotion until there are available positions (Milton, 1972; Young, 1991). In other words, women officers have to wait until a higher position that is currently held by a female police officer becomes available. Women officers then can apply for promotion. Therefore, male police officers may be promoted to work at the senior level before women. The number of female police officers who work at the senior level then is much lower (Milton, 1972; Young, 1991).

Another example is that female officers are reluctant to sit the promotion examination because of their family responsibilities. Women officers often give priority to their family before their work even when they do not have children (Adams & Australasian Centre for Policing Research, 2001; Boni, Circelli, & Australasian Centre for Policing Research, 2002; Horne, 1980; Jones, 1986; Martin & Jurik, 2007; Metcalfe, 2007). For example, female police officers often decide not to join the training school for advancement or take the promotion exams because to join the training school, they may have to go to another city and leave their family while they prepare for their promotion exam. Therefore, they will not have enough time to take care and look after their family.

In contrast, men typically give their priority to their work rather than their family and they can therefore progress their career more than women (Jones, 1986; Natarajan, 2008). According to Martin and Jurik (2007), to be good police, officers have to give priority to their work rather than their family. As women officers are more likely to focus on their family than work, they are then seen as not good police officers and are consequently not promoted to work at the senior level.

However, there are few women officers who gain promotion and work at the senior level. Nevertheless, if they have been promoted, male officers do not accept them. Male officers who work under female supervisors often use language with their female supervisors that is not proper, in order to show that they do not respect them (Martin, 1990; Martin & Jurik, 2007). This problem then makes female supervisors have to work much harder to be accepted.

All of the literature clearly shows that female police officers still face gender discrimination barriers in the formal workplace, particularly the gaining of promotion to senior levels. This research then identifies and analyses why only few female police officers gain promotion to work at senior levels by using the Royal Thai Police as a case study. The following section explains more detail about the research methodology, the selected bureaus and participants.

Methodology

Qualitative methods were used to conduct this research. Semi-structured interviews were used to get more detailed information in order to identify barriers related to promotion that impact on women in the RTP and to analyse why only a few women work at senior levels. Participants were interviewed for an hour with open-ended questions to allow participants to explain their answer and share their life experiences. The interview question guide was used as an outline for interviewing in order to confirm that the researcher covered the similar details of major opportunities and barriers of each participant.

As the RTP is a large organization in Thailand, this research will only focus on four bureaus; the General Police Hospital (GPH), the Education Bureau (EDB), the Royal Police Cadet Academy (RPCA) and the Provincial Police Region Division 1 – 9 (PPR). Three of the four bureaus are categories in the Technical Support Bureaus. Only the Provincial Police Region Division 1 – 9 is categorized as a Field Operation Unit. This part is divided into two parts which are the selected bureaus and participants.

The selected bureaus

The main reason that these four bureaus are selected is that they perform different tasks in the RTP. However, female police officers have to meet the same requirement for gaining promotion. For the GPH, police officers who work at this hospital are doctors and nurses. These officers are only assigned for hospital work and are never assigned to do any policing duties. However, they consider themselves to be police officers. All employees who work at this hospital have the same rank as police officers. For the RPCA, police officers have to be assigned to police work and perform well in order to be able to work at the RPCA. Therefore, officers who work at this academy have to be highly experienced in policing or have worked in the Local Police Bureau. For the EDB, the main duty of this bureau is administration work. Women police officers who work at the EDB are assigned to do only administrative tasks that have been seen as women's work. Women are seen as more suitable to do this work than men. In contrast, female police officers who work at the PPR have crime prevention as their main duty. This means women police officers who work in the PPR have to perform all the police work that is usually referred to as a 'man's job'. Therefore, women police officers who work in these bureaus will mostly work with male police officers and compete with male officers to gain promotion. At the same time, police officers at this bureau are assigned to administration work too. Women officers who work at this bureau are often assigned to administration jobs rather than policing work. Only a few women officers are assigned to police work.

Participants

Approximately 37 participants who are sworn and non-sworn women police officers were selected. All intended participants had to work in either the PPR, the EDB, the PGH, or the RPCA. In addition to meeting the department criterion, they also have to meet one of the following criteria:

1). Ex-senior female police officers who have retired within the last five years;

2). Current senior police^{2};

3). Women who have not been able to achieve promotion to the senior level. These women will be identified by having the rank of police lieutenant colonel. They also have to have been working as a Deputy Superintendent for at least six years but not received promotion; and

4). Significant public authority figures who work with the RTP. These women are not employed by the Thai government and are external civilian advisors.

Thirty-four participants were selected from the four bureaus while the other three participants are significant public authority figures who most participants highly recommended to the researcher. These 34 samples combined 12 participants who are ex-senior women police officers who have retired within the last five years from the GPH and the EDB, 13 participants who are current senior police officers from these four departments; three participants from each department, except the GPH that has four participants as there are highest number of female officers who currently work at senior levels. For the third criteria: women officers who have not been able to achieve promotion to the senior level, there are only nine participants and did not have participants from the EDB.

Research Findings

Sixty-five percent of participants reported that gaining promotion to work at senior levels is very hard. This was especially the case in the PPR where all participants stated that promotion was very hard. The women identified three major barriers for gaining promotion to work at senior levels. The first barrier is the limited positions at senior levels. Three participants reported that there were few positions at senior levels and even lower at the rank of Police Major General. For example, there were only five positions at the rank of Police Major General in the RPCA. Only a few officers could then gain promotion to work at senior levels. Moreover, male officers had more chance to gain promotion at senior level because being a police officer is seen as a man's job. Therefore, only few female officers gained promotion to work at senior level.

The second barrier put forward by the participants is the lack of chances to show their work ability to their supervisors. Most supervisors will accept female police officers when they show that their work is excellent and that they can work same as male officers. However, supervisors often asked male officers to take responsibility for most work, except administrative tasks. Therefore, female officers lacked opportunities to show their ability that they can work same as male officers to their supervisors. For instance, three participants reported that female officers had to work very hard to show their ability to their supervisors. Even though female officers may have some work to show, it is very hard to let supervisors know because the female officers did not have the same opportunity as male officers to interact with supervisors. This is because of Thai cultural beliefs that men and women should not have too close a relationship in the workplace.

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^{2} Senior level in this research refers to policewomen who work at police colonel position or higher. The reason for this is that policewomen who are in this category are noted in Thai newspapers when they are promoted from this level onwards.

The third barrier is that senior positions are automatically given to male officers. Most male officers often moved to work in other bureaus that had available positions in the higher level, especially in bureaus where most officers were women such as the EDB and the PPR. For male officers, gaining promotion in bureaus where most officers are women was much easier than bureaus where most officers are men. For example, Police Colonel Aorawan and Police Lieutenant Colonel Chamaiporn who work in the PPR reported that male officers from other bureaus often moved to their bureaus to work at senior levels. Supervisors usually preferred to promote male officers to work at senior levels. Female officers had to wait until they became the senior person in this position or had worked at their position for a long time before being promoted. Police Lieutenant Colonel Chamaiporn further stated that most female officers had to wait at least 10 years or more to be promoted to higher position, while male officers met qualification in just three or four years.

Conversely, approximately 35 percent of participants reported that gaining promotion is not hard. These participants were female police officers who had only worked in the GPH, the EDB and the RPCA. The reason that these participants reported that gaining promotion is quite easy is because in these three bureaus, most officers were women and gaining promotion was based on work performance that was very transparent, when compared to other bureaus where other factors had an influence. For instance, Police Colonel Duangsamorn who worked in the GPH stated that male officers do not want to work in bureaus that have too many female officers. Therefore, competition to gain promotion between female officers makes it easier compared to bureaus that have high numbers of male officers.

Conclusion

Female police officers in the RTP still face barriers to gain promotion especially in the PPR. This research found that female police officers who work in the Technical Support Bureaus which are the PGH, the EDB and the RPCA do not feel that gaining promotion to work at senior levels is hard as in their bureaus most officers are women, and less men want to work in these bureaus. Therefore, supervisors consider about promotion based on their work performance. In contrast, officers who perform police work and usually work with male officers feel that it is very hard to gain promotion to work at senior levels because of limited positions at senior levels and lacking chances to show their work ability to their supervisors as male officers have more chances than female officers to work closely with male supervisors . In 2012, the glass ceiling in the formal workplace, in this case the RTP, still exists. Only a few female police officers could break through this glass ceiling to work at senior levels.

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Short Bio-data of writer

My name is Sasiphattra Siriwato. I am a PhD candidate in Women's Studies at Massey University, New Zealand. My thesis is titled: Women Policing: A contemporary study of women's experiences in the Royal Thai Police. This research aims to identify both opportunities for and barriers against promotion that impact female police officers in the Royal Thai Police. I am interested in gender, politics and public policy in Asian countries, especially in the Southeast Asia as Asian women still have lower status than men in society when compared with Westernized countries.

The Lived Experiences of Women Leaders in Higher Education

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Abstract

This paper explored the lived experiences of women leaders in higher education focusing on the influence of their personal relationships and experiences in childhood and adolescence, their professional relationships and experiences as women leaders, their leadership styles and practices, and their personal and professional barriers and how they managed them.

Through the phenomenological approach, the life stories of the participants showed that a) they had positive relationships with their parents who instilled in them high regard for education, hard work, and service; b) they had mothers who modelled and taught them the value of empowerment; c) they were positively impacted by critical events; d) they excelled in school and were involved in extra-curricular activities; e) they had mentors and a strong network system; f) as transformational leaders, they made their people own the institution's vision, empowered and mentored others, and modeled institutional values; d) they successfully managed their personal and professional barriers especially discrimination in the workplace. More so, they successfully shattered the glass ceiling by reaching the highest leadership post of leading colleges and universities in the country, that is, the Philippines.

Key Words: women presidents, higher education

Introduction

Women leadership is still a rare phenomenon. In this age of globalization where equality, interconnectivity, and maximization of resources are primary goals, women deserve the chance to develop their full potentials, to be given opportunities to serve in leadership posts, and make meaningful contributions to society.

Aburdene and Naisbitt (1992) coined the term "women leadership" to describe a new set of styles and practices, such as participatory and democratic (Eagly & Johnson, 1990), or promoting teamwork and consensus (Wajcman, 1996), which are attributed to effective leaders. Such leadership styles and practices differ from the traditional view of leadership which posits that the effective leader is aggressive, competitive, independent, and self-reliant (Fielden & Davidson, 1999), qualities which are male-related. With the evolution of this new concept of better-preferred leaders, another option has been accommodated—women in the leadership (Gillett-Karam, 2001). In higher education, statistics shows that women leadership is gaining acceptance. According to Hunt (2007), women's perspectives and talents are needed in top positions. Women leaders are observed to be accommodating to the needs of students who come from diverse backgrounds (Turner, 2007). Shakeshaft (1989), as cited in Hudson (1995), explained that women could better deal with issues related to students'

individual differences, delinquencies, social and emotional development and were better able to provide instructional leadership than men.

With all the above-mentioned merits of women leadership, more women should be prepared for leadership and more research studies should be undertaken on their career development.

Theoretical Background

This study was guided by three theories. First, the theory of Linda Gottfredson on Circumscription, Compromise, and Self-Creation explained the personal and professional relationships and experiences that influenced the development of women leaders. Second, Burn's transformational leadership theory and Kouzes and Posner's (1995) five distinct behaviors of transformational leaders guided the interpretation of the women leaders' leadership styles and practices. Third, the social role theory enriched this study as it addressed issues that dealt with the barriers and challenges women leaders faced.

Statement of the Problem

This study explored the "lived" experiences of women leaders in higher education. Specifically, it sought to answer the following questions: 1) What enduring personal relationships and experiences in childhood and adolescence influenced the development of women leaders in higher education? 2) What significant professional relationships and experiences influenced their development as women leaders? 3) What are their leadership styles and practices as college/university presidents? 4) What are the personal and professional barriers of these women leaders and how do they manage them?

Methodology

This study used the qualitative method, employing the phenomenological approach. Purposive sampling was used. Seven women presidents of colleges and universities in the Philippines consented to participate in this study. The researcher interviewed the participants and shadowed them for two days. Also, the participants were asked to fill out a demographic profile survey and answer the Leadership Practice Inventory (Self) by Kouzes and Posner (1995). The interview was audiotaped and videotaped and was transcribed verbatim. In the interview transcripts, key phrases and ideas were highlighted, recurring themes were identified, and the participants reviewed what the researcher wrote about them. Other sources of data which provided triangulation were the curriculum vitae/resume of the participants, the works of the participants and those written about them, the researcher's journal, the result of the Leadership Practice Inventory (Self), and the demographic profile survey.

Results and Discussion

This study yielded the following results:

On the women leaders' personal relationships and experiences. All participants had positive relationships with their fathers and mothers. Aside from their fathers and

mothers, the participants drew inspiration and guidance from other significant persons such as grandparents, siblings, uncles, aunts, and cousins. Cooke (2004) as cited in Madsen (2007) attested that childhood relationships, along with other factors in early life, contribute to the making of a unique person. Astin and Leland (1991) as quoted in Madsen (2007) claimed that "leaders emerge from the critical interplay of personal values and commitments, special circumstances or historical influences, and personal events that motivate and mobilize people's actions" (para. 2).

The most recurring values they learned from their parents were high work ethic. From the example of their mothers, a sense of power to create their future, to aspire to be what they wanted to be, and to fulfill their dreams were deeply entrenched in their consciousness. Both their fathers and mothers set the stage for them to succeed by giving them the skills and attitudes to enable them to translate their dreams into reality. Among these skills and attitudes were a high regard for education, love for reading, hard work and diligence, and love for service.

The participants recalled spending happy times with parents and other family members, visiting family members, and celebrating family events. Some of them underwent unpleasant experiences such as being ill, death of a loved one, being spanked by their fathers, but those experiences turned out to have positive effects on them. This result is corroborated by the study of Madsen (2007). Further, Hennig and Jardim (1997) as cited in Madsen (2007) supported that the childhood experiences of a person have an essential and enduring effect on her mature life. Lorenzen (1996) as quoted in Madsen (2007) also claimed that "one's personal history is an inseparable part of any kind of professional life" (p. 12). And one can better perform her professional role if she has a high sense of personal history (Madsen, 2007).

On the women leaders' professional relationships and experiences. Professional relationships and experiences that have influenced the development of women leaders are educational background, career paths, mentors, and networking.

All the participants were avid readers. They excelled in school, earned awards, had healthy relationships with their teachers, and were highly involved in extracurricular activities. They earned doctorate degrees from reputable schools in the country and abroad. The high academic performance and the development of leadership potentials of the women leaders in this study are corroborated by the studies of Walberg et al. (1996), Kazerounin (2002), and Astin and Leland (1991). Their studies revealed that those women who became leaders had high positive attitude toward school and their studies and took on leadership responsibilities when they were students. Naisbitt and Aburdene (1990) observed that the women leaders in their study had "formal and extensive academic backgrounds" (p. 223). They concluded that "the road to leadership begins with education" (p. 225). Bynum's (2000) study revealed that education ranks second among the factors the women rated as most important in acquiring a leadership post.

For their career paths, the participants' entry employment was as a faculty member. Their career paths followed this pattern: from faculty member, to chairperson, to dean, to vice president or vice chancellor for academic affairs, then to the presidency. The study of Moore (1994) as cited in Tiao (2006) yielded the same result. The entry level of seventy-two percent of their participants who were female college presidents was as a faculty member. Tiao (2006) explained that the experiences of the women leaders in teaching and administration

are indispensable in the effective discharge of their duties as college/university presidents. All the experiences of the women leaders, their "workplace opportunities … shaped [their] values and influenced [their] career choices" (Astin and Leland, 1991, p. 60). These experiences "provided impetus to their passion and added to their expertise" (p. 55).

All participants acknowledged having male and female mentors. Astin and Leland (1991) affirmed that women leaders could learn from observing people whom they admire. According to a Canadian study (Sherman Ann, 2000 as cited in Legaspi, 2003) mentorship, whether active or passive, is "a crucial career tool with positive implications for women and that access to a mentor relationship is essential for women educators who are aspiring to positions in the educational hierarchy" (p. xii).

All the participants had a strong network system with people they had worked with and organizations that championed their advocacies and disciplines. Aburdene and Naisbitt (1992) attest that "networking continues to be women's prime modus operandi in the work world" (p. 105). Astin and Leland (1991) affirmed that to women leaders a strong support system is crucial.

On the women leaders' leadership practices and styles. The participants scored high in the Leadership Practice Inventory in all five leadership practices. The top three leadership practices, as arranged according to rank, were: first, Enable Others to Act; second, Inspire a Shared Vision; and third, Model the Way.

Enable Others to Act. The most common enabling strategies the women leaders in this study used were involving the faculty and staff in the decision making process, treating them with dignity and respect, promoting cooperative relationships among those they work with, and equipping people with skills to enable them to perform their jobs well. The women leaders in the study of De la Cerna (2000) built up their institutions by building up their people. To build up their people, women leaders encourage participation in the decision making process and share power and information (Aburdene and Naisbitt, 1992). While Kouzes and Posner (1995) focus on empowering others as one of the leader's desired behaviors, the women leaders in this study stressed that women should, foremost, attain self-empowerment. The strategies toward self-empowerment shared by the participants were to care for the self and the family in activities like exercising, doing acts of kindness, meditating, praying, thanking loved ones, forgiving others, eating healthful foods, investing time for family and friends, appreciating oneself and many more. They valued their personal lives and took their responsibilities towards themselves and their families seriously. Leadership demands and challenges can drain women; thus, the women participants in the study of Astin and Leland (1991) pointed to the importance of "self-correcting mechanisms" in order "to balance life demands, [and] to renew energies" (p. 134).

Inspire a Shared Vision. The recurring strategies the women leaders used in Inspire a Shared Vision were to craft the vision and decide on the process how to reach the vision together with the institution's constituents. To create the vision, even at first in the mind of the leader or to evolve it from the corporate mind of the group, "is a critical act of strong leadership" (Chaleff, 1995, p. 13). According to Kouzes and Posner (1995), "[t]he dream or vision is the force that invents the future" (p. 10); it is "the magnetic north star" (p. 23). The vision and the commitment to attain it "can mobilize a group, heal painful rifts, and help the group steer through treacherous passages" (Chaleff, 1995, p. 13). The women leaders in this study, having earned a mean score of 9.07 (in a scale of 1-10) in Inspire a Shared Vision,

affirmed that they are transformational leaders who successfully cast a vision for their organization and enlist their followers to commit to the vision (Burns, 1978) and make the vision come true (Kouzes and Posner, 1995).

Model the Way. The women leaders in this study set a personal example of the behaviors and attitudes they expected their followers to embody. The most recurring behavior which they modeled was a high work ethic which they showed through their consistent punctuality to their appointments and faithful dedication in discharging their duties. They reported to work early and left for home late. They recognized that leaders should be consistent with what they said and did (Kouzes and Posner, 1995, p. 13). Aside from modeling a high work ethic, the women leaders also set an example of excellence. They aspired to highly qualify themselves by earning doctorate degrees and develop their character by exemplifying self-control, honesty, fairness, a high sense of caring towards others, and focusing on people's strength. Ruffino (1992) enjoins leaders to "model the behavior you want team members to develop" (p. 430).

The women leaders in this study got a grand mean score of 8.82, all their mean scores combined, with 9.07 as the highest score and 8.17 as the lowest score. This means the participants used transformational leadership style. Eagly (2003) revealed that women are more likely to provide transformational leadership because "they were less remote, consulted more, mentored more, paid more attention to detail, and … encourage[d] new ideas" (p. 7). She further disclosed that an educational institution is a suitable venue for the exercise of transformational leadership. In the university, the faculty can claim equality with the administrators in terms of qualifications, expertise, and experience. The relationships are more horizontal than vertical (Aburdene & Naisbitt, 1992) and the faculty enjoy academic freedom; hence, autonomy to discharge their duties the best way they know how. Recent researches encourage leaders to adopt the transformational leadership style to meet the needs of contemporary organizations (Eagly and Carli, 2007). Women, being more likely to use the transformational leadership style, are the answer to the demand of the times.

On the women leaders' personal and professional barriers. For their personal barriers, the participants admitted feeling inadequate when given a new assignment but they learned to deal with it through mentoring and a strong support system. American women were twice more likely than men to describe themselves as not qualified even though they had the same credentials as their male counterparts (Hunt, 2007). The participants also acknowledged the reality of a woman's double burden but they successfully balanced home and career duties by hiring housemaids, moving their residence close to their workplace, and setting aside time for their children and family, and having a supportive husband. Aburdene and Naisbitt (1992) claim that women leaders are good at balancing home duties compared to their male counterparts. They are able to find balance because "for most women, a career is not a methodical rise to power" (p. 109).

For their professional barriers, the participants admitted experiencing gender discrimination but they shattered the glass ceiling through the help of their mentors and support system, by showing kindness to detractors, by aspiring for high qualifications and competence, by working very hard, and by attaining a high sense of self. Women leaders developed a competent self (Denmark, 1993) which equipped them with "the ability to see possibilities instead of obstacles" (p. 348). They were able to generate solutions to solve their problems and employ effective strategies to overcome their barriers.

Conclusions

Based on the findings and as far as the seven participants were concerned, the following conclusions were formulated:

Personal relationships and experiences influence the career development decisions and the formation of leadership qualities of women leaders. It is in childhood and adolescence when girls are endowed with power to create their own selves, to become what they want to be, and to fulfill their occupational desires. This conclusion affirms the theory of Linda Gottfredson (1981) which advocates that it is during the first two decades of a person's life that her career choice is determined.

Professional relationships and experiences significantly contribute to the professional growth of women leaders and prepare them for top level leadership in higher education. This conclusion further affirms Gottfredson's theory that a person's exposure to classroom training and extracurricular activities enable her to choose her occupational goals through the process of circumscription which is a process of elimination of less desirable alternatives and of choosing more desirable alternatives.

Women leaders use the transformational leadership style. They are empowered and empowering, vision-centered and consultative, and models of the institution's shared values. They believe that a leader can empower others when she herself is empowered. They do not only share their vision to their followers; they make their followers own the vision and together they work toward fulfilling it.

Personal and professional barriers do not deter women leaders from reaching the top leadership post; they successfully use strategies to overcome them. The social role theory which advocates that the career choices of men and women are influenced by the expectations of society and that they subscribe to society's imposed role upon them was disproved by the women in this study. Through the empowerment they received from their parents and other significant persons in their lives and from the strong support they received from their spouses and mentors, the participants were able to fulfill their occupational desires.

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Bio-Data

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The Role of Women in Contemporary Society

Shehrin Nazrul

Abstract: Women as men are never seen experiencing the same type of problems or obstacles in life. As it has been believed that, biologically men and women are different, their roles constructed by the society are also different from one to another. Most of the time men are considered to be the superior sex, while women are often called the inferior one, hence the weaker sex. One of the most important social institutions of our society is 'marriage.' Under the title of 'marriage' women's numerous experiences sometimes make them feel more weak and vulnerable. In such circumstances, women must not lose hope, rather should remain adamant to their decisions and prove themselves. In Bangladesh until very recently things were very patriarchal and women were seen often getting dominated by their counterparts. Now, that the emphasize on education and women empowerment has become so prominent, women are no longer the inferior one, rather women of Bangladesh have come across so far that there is hardly any sector where women have not proven themselves. Therefore, the women of the contemporary society are successful enough in maintaining a sound relationship between their professional and personal life by availing opportunities and believing in themselves.

Chapter one (prologue): Marriage in early ages

She rose to His Requirement- dropt
The play things of her Life-
To take the honorable Work
Of Women and of Wife-

If aught she missed her new Day,
Of amplitude or Awe,
Or first Prospective- Or the God
In using, wear away,

It lay unmentioned- as the Sea
 Develop Pearl and Weed,
But only to Himself -be known
The Fathoms they abide-
Emily Dickenson

 This poem gives a sad insight into the facts which are lost or gone when a woman surrenders her desires, wishes, dreams also herself to a man in 'marriage'. This poem conveys the message that a woman's desires, wishes are not mere 'playthings' rather. A woman just like a man should pursue her dreams and conquer her goals. This poem signifies all those women who sacrifice everything of their lives to their husbands and become mere housewives. The last three lines of this poem implies to the notion that if a wife decides to talk to her husband about her wishes and dreams after marriage, she will not at the end as her husband knows the best what is worthwhile 'the pearl' or 'the weed.'

In Simon de Beauvoir's *The Second Sex* (1949) it is reflected that women are considered to be 'The Other' in patriarchal society, while men secure the title 'We'. It is the social construction of women as 'the other' which Beauvoir thinks is fundamental to their oppression. Beauvoir's analysis has been elaborately discussed in Encyclopedia Britannica[1] where her beliefs regarding the concept of existentialism as well as women as 'the other' are mentioned. Beauvoir believed 'one is not born woman but becomes one.'[2]

Women as 'the other' are oppressed; passive the meaning of their existence is not defined by themselves. On the other hand, men are thought to be the 'self' and they are free being, self-determined agents, they define their own existence.

'No man would consent to be a woman, but every man wants women to exist. 'Thank god for having created woman.' 'Nature is good since she has given women to men.' In such expressions man once more asserts with naïve arrogance that his presence in this world is an ineluctable fact and a right, that of woman a mere   accident- but a very happy accident.'[3]

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[1] "The Second Sex." < http://www.britannica.com/EBchecked/topic/531605/The-Second-Sex.
> 20 Dec, 2012.
[2] Simon de Beauvoir , *The Second Sex*. (Vintage, London, 1997) 172.
[3] Beauvoir . 173.

In case of marriage the phallic pride of a man helps him to sustain his dominance over his wife, and thus marriage becomes a platform for the passivity of women. Beauvoir has believed that individuals are free agents and responsible beings and are able to change the roles imposed by the society. As an existentialist she believed that women have all the potential to elevate their position and are equally capable of making choices like men. She elaborates on the capabilities of women in propagating life through childbirth, lactating to provide nourishment for the new born and menstruation to continue the process of reproduction. With strong convictions she affirms the fact that there is no valid cause for women to be placed as the 'second sex.'

Women's role in early society has been defined in Wikipedia as such:

'Available data on health, nutrition, education, and economic performance indicated that in the 1980s the status of women in Bangladesh remained considerably inferior to that of men… Most women's lives remained centered on their traditional roles, and they had limited access to markets, productive services, education, health care, and local government. This lack of opportunities contributed to high fertility patterns, which diminished family well-being, contributed to the malnourishment and generally poor health of children, and frustrated educational and other national development goals. In fact, acute poverty at the margin appeared to be hitting hardest at women. As long as women's access to health care, education, and training remained limited, prospects for improved productivity among the female population remained poor.'[4]

Things have changed since then. Now women are seen working in various fields, different professions. Staring from working in banks, garment factories to teaching and journalism- women are seen everywhere. But the road has not been a rosy, rather a rocky one. Traditional curbs on women's rights have long stymied the efforts of talented and intellectual women to claim their rightful place in society. Although trailblazers like Begum Rokeya (pioneer of women's education) fought hard to establish women's right to education, a college degree was no guarantee of equality/equity. Cultural and social attitudes towards what constitutes "male" or "female" jobs have remained ingrained and proved to be a formidable barrier.

Traditionally, engineering, physics, the judiciary, law enforcement and health service administration have been considered as "male" jobs while teaching, library work and care-giving have been considered as "female" jobs. Although women's roles in the workplace (public) and home (private) have changed in the past 50 years, thanks in part to the economy and advocacy from many corners, the glass ceiling remained difficult to breach -- until recently. However the sun of women empowerment has started to be seen; with time and effort it will be visible to all.

[4] Women's role in society.
<http://en.wikipedia.org/wiki/Bangladeshi_society > 20 Dec.2012.

Chapter 2: women empowerment

'Women empowerment in Bangladesh means giving women of the country the power to rule and govern their own lives, away from traditional and social constraints.'[5]

'The women empowerment movement in Bangladesh focuses on giving women the power and authority they need to be men's equals. The structures of sub ordinance that have kept women in the dark for so long must be eliminated. Women must have intellectual resources that can be acquired through good education and material resources that can be accumulated with the help of a solid job […]'

Shahnaj Parveen writes in 'Gender Awareness of Rural Women in Bangladesh'[6], Women's empowerment depends on a range of factors such as psychological, cognitive, economic, social and political dimensions (Stromquist, 1995). The United Nations' Population Information Network states five dimensions of women's empowerment, and that are women's sense of self-worth, choices, access to opportunities and resources, power to control own lives and ability to influence the direction of social change (POPIN, 1995). This indicates that empowerment is understood not only as an extrinsic control over resources (human, financial, intellectual), but also as a growing intrinsic capability, seen through greater self-confidence and an inner transformation of women's consciousness that enables one to overcome external barriers in accessing resources or changing traditional ideology (Sen and Batliwala,2000). According to the same source, it has also identified by many researchers that the self-confidence and self-esteem are essential 'first steps' to an individual's empowerment (Anderson, 1996;Claridge, 1996). This kind of power is termed by Rowlands (1997) as the 'power within', which means an individual power by believing in oneself and one's abilities by increasing one's self-esteem, awareness or consciousness raising and confidence building. This inner power of a person is demonstrated in her/his self-confident behaviour that often results from successful action in the public/social or political domains (Friedmann, 1992). Lack of this power results in the feelings of worthlessness, demoralization which lead to oppression of women and hence, many interventions targeting to uplift women seek to bring about changes at the 'power within' level.

Therefore, women's fallback position and poor bargaining power within a patriarchal structure can be improved through enhancing women's self-perceptions (self-esteem and self-confidence) and gender relations within the household through bargaining power and decision

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[5] Women Empowerment in Bangladesh. <http://www.carebd.org/part_long.php> 23rd Dec.2012.

[6] Shahnaj Parveen. Gender Awareness and Women's Empowerment: Reviewing Critical Issues. P.255. <www.bridgew.edu>

making ability (Chen and Mahmud, 1995). More importantly, the empowerment of women in disadvantaged positions can be achieved through raising awareness of their rights in order to achieve control over their own surrounding or environment (Musokotwane and Siwale, 2001; Hashemi *et al.*, 1996). Empowerment is, thus, a process of changing the power potential within an individual first and consequently, a change of relationships at different individuals, groups and communal or societal levels. These changes have to be permanent and thus necessitate constant efforts by development agencies and companies over a long period of time. A growing body of evidence points to the necessity of undertaking various policy initiatives and interventions for enhancing women's empowerment.

Some of the strategic measures reviewed from literature in this connection are presented in a table[7] below; which has been taken from the same research paper by Shahnaz Parveen.

Strategies for empowering women as revealed through reviewing Literature

Key strategies	Outcomes of women's empowerment
Education and training	Enhanced position through knowledge, decision-making autonomy, control over resources, exposure to the modern world and spousal harmony (Jejeebhoy, 1996; Kishor and Gupta, 2004; Tripathy, 2005) - Stimulated recognition and respect for women's own knowledge leading to increased awareness and ability to address gender inequity (Ishengoma, 2004)
Credit-based programme	Enhanced access to productive resources, income and asset position, bargaining and decision-making power, self-esteem and confidence, social networks and freedom of mobility (Ahmed, 2002; Pitt *et al*., 2006; Ramanjaneyulu, 2006) - Widened economic activities, gained independence from male dominance and improved social status (Raheim and Bolden, 1995; Kabeer, 2005; Tripathy and Mohanty, 2005)
Technology	Increased self-confidence and self-esteem, more motivated and inspired, more valued and respected, experienced greater wellbeing (Lennie, 2002)
Information media	Raised social consciousness about the symptoms and causes of the oppressive economic, socio-cultural, familial and legal practices (Acharya, 2003) - Gained ideas about poverty alleviation, human rights and changed traditional mindset of people (Islam and Hasan, 2000)
Formation of women's groups	Gained self-confidence to speak out, reinforced solidarity to challenge and change power relations, increased participation in local institutions and political process (Mayoux, 2003)

As it is seen, education is the first and foremost important step towards women empowerment. Credit based programmes, access to information technology and media are also very important, but the self-esteem and confidence someone receives from education is incomparable.

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[7] Parveen.

Chapter 3: Education

The importance of education has been realized to uplift the condition of women from the very early age. Education is such a measure which actually has helped many women of Bangladesh become mentally stronger as there is a strong attachment between education, job and economic solvency. Education is the key to address entrenched discrimination and violence against women. Research suggests that the presence of more educated children in the household and community acts as a restraint on discrimination against women. Furthermore, educated girls tend to delay marriage; also they are more likely to seek help during childbirth. Educated girls are more likely to give birth to healthy babies who will survive and grow responsible citizens. 'Bangladesh has made immense gains in girls' education, such that girls now outnumber boys in primary and secondary schooling. [8]

According to the article 'Bangladesh achieves equality in education' by Shahriar Sharif:

'After more than two decades of effort, Bangladesh has succeeded in boosting education for girls to the point where they have the same schooling opportunities as boys. According to UNESCO's Education for All Global Monitoring Report 2011, the endeavour has paid off so well that the country now faces a paradox: boys are falling behind.' [9]

Among the eight South Asian countries: Afghanistan, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka, Bangladesh is the fourth to gain gender parity in primary education – and currently has slightly more girls than boys in school, according to the report by UNESCO. Authorities are now taking steps to address that imbalance, although it is the government, NGOs and international donors who have played a great role in reversing the gender gap in education. Different organizations along with the donors worked together to bridge the gap in education. For 30 years Bangladesh has invested highly in the sector of education, making education free for girls up to Grade 10 and providing them with generous stipends. In the same article by Shahriar it is mentioned that:

"The girls were given substantial amount in stipends through four big projects and that made all the difference," Noman-ur-Rashid, director general of the Secondary and Higher Education Directorate, told Khabar South Asia (the newspaper where Shahriar's article has been published)

'"Education has now become a social and family movement in Bangladesh," said Rasheda Chowdhury, Executive Director of Campaign for Popular Education, a common platform of education-related Non-Governmental Organisations (NGOs).' [10]

[8] Government of Bangladesh, *Millennium Development Goals, Bangladesh Progress Report,* 2008

[9] Shahriar Sharif. Bangladesh achieves equality in education.<http://khabarsouthasia.com/en_GB/articles/apwi/articles/features/2012/06/22/feature-02 5.2.13>

[10] Sharif. Bangladesh achieves equality in education.

Ranking Bangladesh in education:

Shahriar further wrties that in a report called The Education For All (EFA), Bangladesh's Gender Parity Index (GPI) at 1.6. A GPI below one means a disparity in favour of boys; a GPI greater than one means disparity in favour of girls. Three other countries: India (0.97), Sri Lanka (1.00) and Bhutan (1.01) -- have achieved gender parity in primary education, according to the report, but Pakistan (0.83) and Maldives (0.94) lag behind. Afghanistan, last in the report, has a dismal GPI of 0.66.

Between 1990 and 1995, primary school enrollment in Bangladesh stood at 45% for girls and 55% for boys. Presently, of the 10.6 million primary students enrolled, girls account for 50.07% while boys make up the remaining 49.93%.

According to Ministry Primary and Mass education[11] the primary enrolment data are as followed:

Table 3.3: Primary Education Enrolment, 1990-2008[11]

Year	Total	Boys	Girls	% Boys	% Girls
1990	11,939,949	6,574,633	5,365,316	55.06	44.94
1995	17,280,416	9,090,748	8,189,668	52.61	47.39
2000	17,667,985	9,032,698	8,635,287	51.12	48.88
2005	16,225,658	8,091,221	8,134,437	49.87	50.13
2008	16,748,616	8,324,669	8,423,947	49.70	50.30

'According to Bangladesh Bureau of Educational Information and Statistics (BANBEIS) figures, at secondary level (grades 6 to 10), the boy-girl ratio in 1990 was 66:34. In just 15 years, gender parity was achieved in 2005. The current boy-girl ratio in secondary school is 46:54.'[12]

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[11] *Ministry of Primary and Mass Education. Bangladesh Primary School Census Report 2008*
[12] Sharif. Bangladesh achieves equality in education.

Table 3.4: Secondary Education Enrolment, 1991-2008

Year	Total	Boys	Girls	% Boys	% Girls
1991	2,943,473	1,938,526	1,004,947	66	34
1995	6,026,334	3,303,787	2,722,547	55	45
2000	8,678,968	4,221,472	4,457,496	48	52
2005	8,232,329	4,036,803	4,195,526	49	51
2008*	6,819,748	3,158,291	3,661,457	46	54

* Higher Secondary level data excluded for its unavailability

"For all these years we've been trying to bring about gender parity. Now we see the boys are falling behind girls in primary and secondary school levels," Education Minister Nurul Islam Nahid told Khabar. "The government has introduced stipends for boys in certain districts where the problem is acute as some form of incentives to address the issue," he further adds.

The impact of education:

Following the article by Shahriar it is said that Bangladesh's finance ministry currently disburses forty billion taka ($488.8 million) annually for stipends at primary and secondary level, out of a total education budget of Taka 215 billion ($2.6 billion). In schools run by the Government tuition is free for all students at primary level and girls get free education up to Grade 10 in addition to the stipends they receive at both levels aimed at encouraging their enrollment. Achieving absolute gender parity in education by 2015 is one of the UN Millennium Development Goals, and Bangladesh is a shining example in the region, Nahid said.

Setting up such goals is easy but the goals were challenging to achieve considering women and girls in Muslim-majority Bangladesh were not encouraged to travel without a male family member -- especially in rural areas. Poverty and societal attitudes were the main obstacles to education for girls. At present, women are also vulnerable to child marriage, human trafficking and even recruitment attempts by terrorists. Fortunately, education serves to combat those problems aswell. Nahid, the minister, is optimistic about the overall progress of education for women. "The nation is already seeing the benefit of surging rate of girls' education," he said. "And I'm sure things will improve further in the near future." Shahriar further draws example of women's rights activist Maleka Banu who believes girls' education contributes to female empowerment. Indeed so, education contributes to women empowerment upto a great deal and without education women empowerment is really difficult to establish.

Chapter 4: Contribution of women in RMG. Women in teaching, and media and how microcredit is helping:

One major area where women dominate is in the country's largest manufacturing industry that is the garment sector – where they account for 90% of the workforce, bringing in 80% of Bangladesh's total export earnings of $23 billion.

'With the rapid expansion of RMG in the urban areas in the 1980's there has been a boost in independent migration by young women in Bangladesh. This gives us some perspective to the social mobility with the entry of women in the formal labour market and transition from the private to male dominated public sphere. However, not only the "pull" but also the "push" factors played determining role for this independent migration. Recent estimates suggest that between 85% 90% of the garment industry is comprised of women.'[13]

Today, every morning and evening, a vast number of young women can be seen walking back and forth to the garment factories unescorted by male relatives –a sight unthinkable even just 30 years ago in Bangladesh.

According to the RMG female workers, working in a garment factory provides them with many facilities, advantages. 'The livelihood security includes:
1. Economic security (wage, employment status, net income, consumption, savings)
2. Control over resources
3. Skill development
4. Life options and planning (access and capacity)
5. Empowerment in terms of decision-making
6. Participation (access, ability and opportunity)
7. Cultural transformations and acceptance
8. Access to institutions (both formal and informal)
9. Access to infrastructure
10. Access to information
11. Mobility
12. Contribution to family and community
13. Position in family and community (self and community perception)
14. Self identity and esteem
15. Physical, social, psychological and job safety'[14]

[13] Contribution of the RMG Sector to the Bangladesh Economy. Pdf. Debaproyi Bhattacharya, Mustafizur Rahman, Ananya Rahman.

[14] The RMG Sector of Bangladesh and Its Female Workers: Awaiting a New Global Movement. A.K.M. Masud Ali, A.K.M. Mstaque Ali and Ratan Sarkar

In Bangladesh female employment in RMG and their empowerment have boomed in the last 40 years. Today, 90% of garment workers are women, similar to more than half of all primary school teachers.

Figure 3.4: Women in Wage Employment in the Non-agricultural Sector
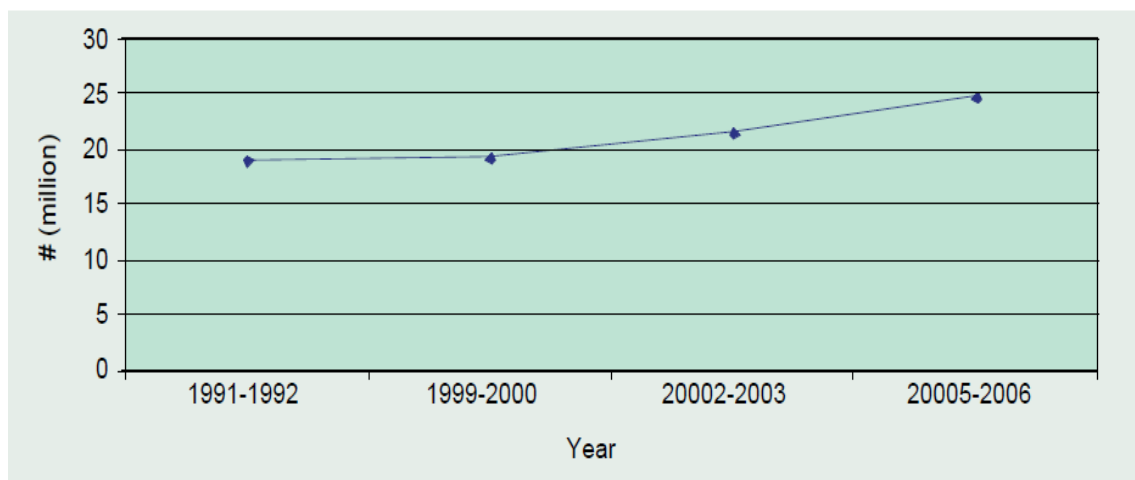
In Bangladesh in the 41 years, since Bangladesh became independent, our women have managed to make remarkable progress in the social, political, and economic fields- – 'laudable feats for a conservative Muslim-majority country where traditionally women are encouraged to stay home.'[15]

 For the past 20 years, Bangladesh has been led by two women who alternated in the post of prime minister – and they are Begum Khaleda Zia of the Bangladesh Nationalist Party (BNP) and Hasina of the Bangladesh Awami League (AL) : except for late 2006 to late 2008, when a caretaker government was in place. As heads of the nation's two largest parties, both dominate the political scene upto a great deal. Therefore, many of the country's top leaders are female. Except for the office of the President, the top five positions of the state are held by women, which include the Prime Minister, the Leader of the Opposition in Parliament, the Deputy Leader of the House, the Foreign Minister and the Home Minister, a Whip of the ruling party, two State Ministers, also 19 directly elected MPs, 45 members indirectly elected by the party for the reserved seats in the parliament -- overall a unique example of empowering women at the highest echelons of the state.

15 'With girls' education a top priority, Bangladeshi women flourish'. Shahriar Sharif.

<http://khabarsouthasia.com/en_GB/articles/apwi/articles/features/2012/07/04/feature-02 > 5.2.13

Table 3.6: Proportion of Female Members in the Parliament

Year	Female members	Total seats	Percentage
1991	(30+12) = 42	330	12.73
1996	(30+13) = 43	330	13.03
2001	(30+11) = 41	330	12.42
2008	(45+19) = 64	345	18.55

The women of Bangladesh are also notably present among the civil service, police, judiciary, telecom and corporate sectors.

> 'The world famous microfinance institution, the Grameen Bank, is another shining example of women's advancement. Grameen, where women account for 90% of borrowers, is a role model for many countries of how women can be empowered through small loans.'[16]

> 'Taslima Begum, a Grameen borrower and board member, represented the Bank and received the Nobel Peace prize in 2006 in Oslo along with its founder Muhammad Yunus, catapulting the obscure Bangladeshi woman to the global stage.'[17]

Further boosting female advancement is the phenomenal growth of women teachers in primary schools, both in urban and rural areas (a study has been conducted on them which will be analyzed in another chapter).

In the same article by Shahriar sharif it is mentioned that : "Women now make up nearly 60% of primary teachers in the country," said Abdul Awal, former secretary of the Ministry of Primary and Mass Education. The number of teachers is also increasing at the secondary level, where they currently hold 30% of positions. According to Awal, some recent government measures, like reserving a quota for them, will see the number of women teachers rise in coming years surely.

Shahriar Sharif further writes: Amartya Sen, the Nobel-prize-winning Indian economist, at a seminar in Dhaka, said Bangladesh today commands global respect as a success story of brightening socio-economic indicators, compared to other South Asian nations. The education and empowerment of women, especially their participation in the garment sector and microcredit based self-employment projects, have impacted enormously the lives of millions in Bangladesh. Children have been the greatest beneficiary of the mother's income, he mentioned in the seminar.

According to Shirin Sharmin Chowdhury, state Minister for Women Affairs there was a time when female workforce participation amounted as telephone operators and personal assistants, surely we have progressed a lot.

Quoting from an article named 'Celebrating 100 Years of International Women's Day: Breaking the Glass Ceiling'[18], "I don't think a woman with genuine ability would find it hard

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[16] Ibid.
[17] Ibid.

to establish herself in her chosen profession these days […] we have achieved that much in this country" says Tania Reza confidently, who is one of five female pilots of Bangladesh Biman.

Bangladesh: Women's role in journalism

 Mohosin abbas writes a long article[19] regarding the contribution of women in journalism and media where he emphasizes on the fact that at present women are encouraged to work outside. Previously, when the history of newspaper in Bangladesh had begun, the society was not that much of encouraging for working woman outside. As journalism is a challenging profession, women were less encouraged to do the job. At present, a significant number of women are involved in journalism, very specifically women are involved in newsroom management, reporting, views writing and editing deferent pages. And it goes without saying; by doing so they are contributing to the society for economic prosperity and changing the attitude towards the development concept and process. These contributions also are paving the way for women and human emancipation further.

 If employment is the consideration, pre independent (before 1971) era was not very satisfactory. But there were a handful of great women, who contributed a lot by their writings for changing the society. Monthly 'Begum' was a milestone; this periodical was the forum of women writers of that period. The second half of pre independence era has a significant role as then the regular newspapers introduced women pages. At that time and today the women pages are mainly edited, managed and wrote by female writers. This initiative contributes a lot for making women as well as men aware of women empowerment. These endeavors make the society aware about women emancipation and realize that the women rights are the human rights.

> 'In true sense, if any initiative is being taken to measure the contribution of women in journalism, social condition of women must be taken into account. A survey conducted in the year of 2006 showed that 0.4% women have accessibility to internet; 12 % have accessibility to the newspaper, 11.4% are able to watch Cable TV; 58.5 % women have the accessibility to Other TV and 15.7 % have accessibility to radio. These statistics is a reflection that the contribution of women to the journalism could go how far.'[20]

18 Syed Zain Al-mahmood, Elita Karim, Ershad Kamol and Anika Hossain. Celebrating 100 Years of International Women's Day:Breaking the Glass Ceiling'. <http://www.thedailystar.net/magazine/2010/03/01/cover.htm>

[19] Mohosin Abbas. Bangladesh: Women's role in journalism. <http://www.modernghana.com/news/226244/1/bangladesh-women-role-in-journalism.html>

[20] *Ibid.*

With many limitations, post independent (after 1971) newspapers started to encourage women for their newsroom, mostly as newscasters. Most of the newspapers recruited newsroom staff from the women flock. Such initiatives empowered women journalists in planning and newsroom management. Many of them showed their skill, knowledge and wisdom at the level of excellence.

The eighth decade of last century emerged as the era of weeklies and many women started their job as reporters, which is the most challenging segment of journalism. These women contribute a lot in the reporting out look. It should be mentioned that in the male dominated society, the agony and happiness of women are always less emphasized. So, in most cases, male reporters are often absent-minded to dig out the problem of women, may be it is personal or social.

By this time, the society has advanced and taken a mental shape to see women work outside of the home. Particularly the society seems to be convinced to the cause that women should work side by side of their male partners or counterparts. This social change attracts women to join in the profession of journalism. Now, just like in telecom, banking and many other sectors, male and female are working together in all the segments of journalism.

> 'In Bangladesh, presently there are mainly four categories of journalists are working- first the employees of foreign press working in Bangladesh, second the employees of urban press, third the employees of rural or semi-urban press and the fourth grassroots representatives of urban press. In all categories a significant number of women are working and contributing a lot in the changing process of social out look towards women.'[21]

As the society is yet male dominated, the contribution of women journalists as professionals and women is very important to the process of social changes and development, our society should go more in terms of progressive thinking.

In order to find what female teachers feel/think, a survey has been conducted with 44 teachers and a questionnaire was given to them to fill up. These are primary data and the questionnaire along with the answers provided by the teachers is given below:

Questionnaire for 'Role of Women in contemporary society'
(Please put a tick mark for question number 1-7, give your opinion for 8-10)

1. How long you have been working?

a. 5 years   **b. 10-20 years**   c. more than 20 years

Survey result: a. 19	**b. 23**	c. 2

2. Is it difficult to manage both office and household chores?

a. yes   b. no   c. **yes but manageable**

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[21] Mohosin Abbas.

Survey result:	a. 0	b. 10		**c. 34**

3. Your spouse/family encourages you to work?

a. yes   b. no   c. does not say anything

Survey result:	**a. 39**	b. 0	c. 4

4. Do you spend your remuneration/salary according to your will?

a. yes always   **b. according to my family's need**   c. I save it

Survey result:	a. 18	**b. 21**	c. 4

5. Do you think our women/women of Bangladesh have progressed?

a. yes   b. not much   c. not at all

Survey result:	**a. 34**	b. 9	c. 0

6. Does holding a job make you feel independent?

   a. yes   b. no   c. sometimes

Survey result:	**a. 40**	b. 0	c. 3

7. Do you think our society still finds women to be inferior to men?

   a. yes   **b. no**   c. not sure

Survey result:	a. 0	**b. 39**	c. 4

8. If you would like to change anything about you/ your life what would it be?

Ans: Age gap of my two children (1)
I would like to be more confident (3)
I would like to have more career oriented education (1)

I feel contented (5)
My skin impurity (1)
My in-laws and husband's way of thinking (3)
I would like to change my height (2)
Get back to my childhood (3)
A better job with good salary (4)
Change my lifestyle (2)
Would like to change my mother's death (1)
Would like to start my family earlier (1)
Many things, not one (1)
Subject that I've studied (1)
Control my anger (1)
The decision of getting married (2)
Men would respect women more (1)

9. Who is your role model?

Ans:	**My mother (15)**
	My father (10)
	My husband (1)
	Grandfather (1)
	Grandmother (1)
	Elder sister (2)
	Dr. Yasmin Haque (2) [a renown teacher]
	My boss (1)
	Kiran Bedi (1) [first woman police officer]
	My teacher (1)
	My colleague (1)
	My parents (2)
	Brother (1)
	Mother Teresa (1)

10. Did you ever feel discriminated being a woman? If yes please write how?

Ans:	Yes, everywhere (8)
	Sometimes (6)
	No (14)
	Not really (2)
	Yes, my father does it (1)
	Yes, my mother in law does it (1)
	Yes because of lack of security for girls (2)
	Yes, when I drive (1)

Analysis for the survey: The survey was conducted with 43 teachers where there was no age boundary, so teachers of all ages participated in the survey.

Starting from question number 1 to 7 it seems women who are into teaching (these were urban teachers) are quite satisfied with their self and also optimistic with the progression women have made till now. Even for question number 8, a lot of women said they would not like to change anything as they feel contented. Although it was interesting to notice that a few teachers wrote they were not very happy with their spouses and would like to change their husbands, the number of such respondents was low. As a role model many teachers wrote their 'mother, father' which is quite logical and understandable. For question number 10 many said they have experienced some kind of discriminatory treatment some life of their life while, a handful of them said 'no', they do not feel or never felt discriminated. Based on the overall survey analysis, especially the way teachers answered question number 10, it shows that yes our education, job has certainly made us more confident to say 'yes ,we feel contented.'

Chapter 5: is it really all flowery??? What about women's unpaid labour???

In today's world it is difficult to run one family by single person's income especially in the urban areas. Both husband and wife are required to work in most cases. Thus a must to do role makes the women face different challenges from the homemakers 'because in most cases the working wives' multiple role involvement disturbs other people's expectations and their great range of demands.'[22]

It is true that, under inherited gender norms married working women find themselves torn and tired, and suffer from guilt when working outside. The guilt is that they may be neglecting their children and home. There is no doubt that wives often enter work, marriage or parenthood with fixed role expectations of themselves and others, but later fail to fulfill those expectations. This actually brings about a conflict between what they expect and experience. Previous findings also suggest that role overload can result in stress,worryness and conflict. This can happen when one is either required to play two roles at the same time, or to play different roles successively in relation to the same person. According to the article by Lubna,

> 'A research in Bangladesh indicated that women who assume home roles and
> non home roles frequently experience conflict between completing role demands.
> (Begum & Tasneem, 1984). Whereas Goode (1960) used to mean conflicts
> experienced by an individual because of "felt difficulty in fulfilling role

[22] Lubna Tabassum Khan. Marital Instability in Dhaka, Bangladesh 'With special reference to dual-earner couples'. <http://www.lib.uchicago.edu/e/su/southasia/TESTold/Lubna.html>

obligations". Role conflict links with many consequences. Fisher & Gitelson (1983) has indicated that role conflict is responsible for substandard performance and a host of dysfunctional affective and behavioral outcomes. It is also negatively related to organizational commitment, job involvement, job satisfaction and participation in decision making (Gitelson & Fisher). In addition to role conflict, role-distance and alienation from other members of the family make the situation more stressful.'[23]

Now it is important to find out what do we mean by work? And if holding a job means work then what about the homemakers?

Work is typically divided along gender lines, with men being responsible for "outside" work and income earning, and women for household chores and child care. Some research has been done on the issue of the value of household work in Bangladesh, particularly by Shamim Hamid (Hamid 1996). According to the research paper 'The Economic Contribution of Women Through their Unpaid Labour' by WBB Trust and HealthBridge , it is found by Hamid that the average woman in Bangladesh contributes 4,765 taka (US$133.141) annually to the economy through her unpaid work, of which 3% is from subsistence production and 95% from housework. In case of men, the figure is 219 taka (US$6.12), 29% from own-account subsistence production and 71% from housework. Nationally, Hamid calculated that annually over 188 billion taka (US$5.25 billion) worth of work, uncounted in national statistics, is actually contributed through annual subsistence production, of which 95% is contributed by women and the remaining 5% by men. Hamid further elaborates that Bangladesh's GDP in 1989 or 90, calculated at 638 billion taka (US$17.83 billion), would increase by 29% to 825 billion taka (US$23.05 billion) if unpaid work were included.

Following the same research paper, further findings of Hamid include: Conventional GDP estimates capture 98% of men's production but only 47% of women's production. Under the current United Nations System of National Accounts (UNSNA) production boundary definitions, 95% of non-market production is excluded. It should be noted here that, of the total time spent on work in rural areas, women contribute 53% and men 47%. And of the total time spent on non-market work, women contribute 89% and men 11%. The same research paper also highlights the findings of another writer that is Islam (2006) who cites an estimate of the Bangladesh Home Workers Women Association (BHWA) that the annual contribution of home-based workers or home makers to the GDP is about Tk 150 billion (US$2.59 billion3).

'"But unfortunately, this contribution is not reflected in the government statistics. The BBS [Bangladesh Bureau of Statistics] data shows that the contribution of the industrial sector in GDP in FY 2002-03 was Tk 462.37 billion (US$7.99 billion). Of the amount, the contribution of large-scale industry was Tk 325.58 billion (US$5.62 billion), while small scale contributed Tk 136.80 billion (US$2.36 billion). The statistics show that the contribution of home-based workers is larger than that of the small-scale industry" (Islam 2006).'[24]

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[23] Lubna Tabassum.
[24] The Economic Contribution of Women in Bangladesh Through their Unpaid Labour. WBB trust and Healthbridge. Dhaka. September. 2007

Population engaged in full-time household work and paid employment

Employment category	Women	Men
Urban housewives/household work	24.5	0.5
Rural housewives/household work	18.8	0.4
Total housewives/household work	*43.3*	*0.9*
Urban employed	2.5	8.2
Rural employed	7.3	26.3
Total employed	*9.8*	*34.5*

Source: BBS 2005; numbers in millions

The above results show that the number of women engaged in household work is far higher than the women who are employed. So if the homemakers' contribution had any economic value, the total percentage of paid employment would get much higher.

It should be mentioned here that these surveys were conducted through purposive sampling to include people of different classes, occupations, and age. A total of 315 women and 315 men, almost all married, were interviewed. The results or the findings of the surveys and the in-depth interviews are based on the research paper by WBB Trust and Healthbridge, where eleven NGOs have worked in 10 different parts of the country including both urban and rural areas and co-coordinated under the guidance of WBB Trust. The findings have been compiled together and used in this paper as secondary data.

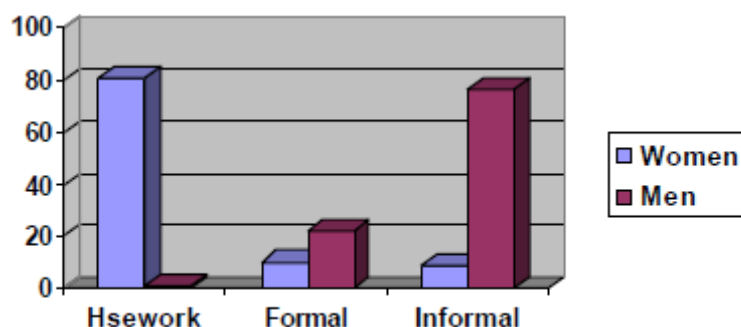Looking into a different dimension the following figure has been noted:

FIGURE: Involvement in housework and employment

Since women have only low levels of education (although the scenario has changed in urban areas, it is yet to change in the rural sides), they are not qualified for higher-level jobs. They are restricted, prevented both by their family and social expectations that create obstacles for them to reach a higher level in education or employment. As shown in the above figure (Involvement in housework and employment) while 81% of women were involved only in housework (no paid employment), only 1.3% of men were unemployed. While 10% of women had formal paid employment, 22% of men had it. The rest of men were involved in various forms of work, such as business (24%), rickshaw or rickshaw van pulling (9%), and farming (8%). Women work for long hours a day. Most women (54%) and men (57%) said that women work 16 to 20 hours a day (given at least an hour a day for personal care and activities like: praying, bathing etc.), also they only sleep 6 hours or less a night. From waking

up in the morning to going to sleep at night, women are involved in a wide range of activities. According to statistics, there are 43.3 million fulltime housewives in Bangladesh (BBS 2005), working about 16 hours a day on average, full-time housewives work a total of 692.8 million hours throughout the country each day . Employed women on the other hand, if they spend on average 8 hours a day on housework, contribute a further 78.4 million hours each day; for a total of 771.2 million hours.

TABLE 5: Total calculation of women's unpaid contribution

Category	Value of work in taka (millions)	Value of work in US$ (millions)
Full-time rural housewives	1,461,606	20.88
Full-time urban housewives	2,988,902	42.7
Formally employed rural women	283,769	4.05
Formally employed urban women	152,495	2.18
Total	4,886,772	69.81

Women make a contribution to the economy at least as large as GDP. Yet the work women do has no visible return: it is considered their responsibility, unskilled work for which they are never given any credit. If looked at differently, women's unpaid work represents a subsidy to the entire economy. Without this work, companies and other employers would have to pay a far higher salary to men to allow them to hire someone to do the domestic work without which they can not go to work, and families — and hence society and the nation —would not function. Women's work is invisible, but not valueless.

On a different note, some of the activities that women engage in are not suitable for economic analysis, such as mother's affection, love, breastfeeding etc. The feelings that accompany care of the sick, elders and so on. It is by nature impossible to assign an economic value to such activities and any attempt to do so would undervalue the genuine contribution of women made through them.

Chapter 6: concluding words (epilogue)

Men and women are the two wheels of the carriage called 'life'. The woman has her own role of life assigned to her by nature; she is meant to stay at home and perform her duties as a wife and a mother. If one's husband goes out to earn for his family, the wife looks after the domestic duties. She gives birth to children and brings them up with her best effort. The lap of a mother serves the first school for her children. Woman does an invaluable service to the nation by bringing up her children in the best possible way. The society gives her full credit

and respect for this. But the moment she steps into the job field, problem starts arising. As the above discussion shows (previous chapters) women have come a long way from where they were previously, it is their education, confidence that helped them to achieve the position they have received.

 The importance of the role of women is now recognized on all hands (mostly). They are no longer regarded inferior to men in many respects. The modern society gives the women the rights and respect equal with men. Women are now being educated to make them more useful for the society. It is now agreed that an educated woman can be a better wife and a wiser mother, guide. Women are getting training in midwife's, nursing, sewing, cooking, embroidery and many other household works/duties. Although the primary duty of a woman is to do the domestic work, she is allowed to become a career woman and an earning hand. It is true that, the 'Global NGO's that are working towards helping women get empowered in Bangladesh are still facing difficulties because Bangladesh is a closed society which allows very few changes, but women should stick to their decisions and remain determined to uplift their position in the society. Women must gain a lot more power over their decision making process. They should not be seen as fertility machines that have only the goal of reproducing.

Forced by her circumstances, she can step out of her house and earn money to support her family. If tried she can find out ways which will provide her facilities and training to work in educational institutions, hospitals, offices, shops and factories. Women have proved very successful as teachers, doctors, nurses, air-hostesses, designers, artists, office secretaries, attendants and the like. Today we have women acting as judges, lawyers, administrators and industrialists, entrepreneurs. They have also joined the police and the armed forces and have been equally successful with men. In fact there is hardly any field of practical life where women are not working side by side with men and have proved themselves.

Bangladesh's economy has been governed by the textile industry—and four-fifths of its workers are female. Bangladesh is also the home of microcredit, tiny loans for the poorest. By design, these go to our women. Thus, over the past two decades women have earned greater influence in the home and more financial autonomy. And, as experience from round the world shows, women spend their money differently from men; typically, on their children's food, health and education. In a nut shell women are proving themselves to be successful both in public and private arenas.

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Biography:

I am Shehrin Nazrul from Bangladesh. I grew up in our main port city called 'Chittagong'. I studied in Cant. Public College and did my graduation in English literature and Masters in Development Studies from BRAC University, Dhaka. My parents are my role models. I love writing and I've also published a book named 'Portrayal of Marriage and Feminine Sexuality in Some Women's Writings'. I always wanted to do something for the welfare of our society and I believe today's women are much more capable than anyone has ever thought of.

WOMEN AS SUBJECTS OF ABUSE IN MALAWIAN CONSERVATIVE SOCIETIES

Cecilia Nthala

Abstract

In an attempt to preserve culture and to respect ancestral beliefs many Malawian societies engage in practices that can be viewed in our contemporary times as retrogressive. In particular, women fall victim to such cultural practices thereby affecting their livelihood, survival, decision-making abilities, and freedom of expression. As can be expected, suppressed individuals find it difficult to take up challenges aimed at self-development and the improvement of personal image. This paper looks at the effects of Malawian cultural practices that have, over the years, affected the progress of women and impacted negatively on their social life especially in the areas of health and human development. Although there are reported changes to these risky cultural practices, such practices continue to exist underground as perpetrators often avoid humiliation.

Introduction

Malawi is a land locked country located in southeast Africa and is bordered by Zambia to the north-west, Tanzania to the north and north-east and Mozambique to the east, south and west. Malawi has a population of about 15 million, and has one of the densest populations in the southern African region occupying over 118,000 square kilometres (about 45,560 square miles) of land mass. Malawi is divided into three regions and has a total of 28 administrative districts.

Malawi is among the world's least-developed countries whose economy is heavily dependent on agriculture, with a largely rural population. According to recent statistics, about 65% of the Malawian population live below the poverty line.[1] The Malawian government depends heavily on donor aid to meet its development needs. There are at least ten language groups in Malawi. These language groups are scattered in the country as independent tribes or ethnic groups. Most of these are further sub-divided into smaller groups, making them add up to over twenty. In these tribes there are many practices that are similar among all of them. Quite a number of the cultural practices are different and help to distinguish these tribal groups. There are also significant numbers of Asians, especially of Indian origin, a few Europeans and Americans living in Malawi as traders and professionals.

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[1] In 2005 the World Bank defined extreme poverty as living on less than US$1.25 a day. In 2013, this means surviving on less than the equivalent to US$1.50 or 450 Malawi Kwacha per day.

Map of Malawi
Source: Nations online project http://www.nationsonline.org/oneworld/map/malawi

Malawi is a democratic, multi-party state, currently under the leadership of the only second African woman president Joyce Banda. There are five fresh water lakes in Malawi, a number of mountains, game reserves, and holiday resorts. Malawi is one of the peaceful countries in the world that has never experienced war since its political independence from the British in

1964. Nevertheless, the Malawian government faces challenges in developing a market economy, improving environmental protection, dealing with the rapidly growing HIV/AIDS problem, and improving the education and health systems, among other challenges.

Gender disparities are rampant especially in rural communities where literacy levels are very low specifically among the women. General infant and maternal mortality rates are high, and life expectancy at birth is 50.03 years according to the 2012 national statistics. There was a high adult prevalence rate of HIV/AIDS, with an estimated 930,000 adults (or 10% of the population) living with the disease in 2012.

Prevailing Cultural Practices

The number of risky cultural practices in Malawi places women at a great disadvantage. In a culture where men dominate the decision-making process, women are often at the receiving end of that process. As a consequence of this, cultural practices that put women at the risk of contracting HIV are in particular detrimental for the women's social development and survival.

In this paper I will describe some of these cultural practices and reflect on their negative impact especially on women. As I mentioned earlier, these practices are similar among many Malawian ethnic groups although they are known by different names to reflect on the language or their interpretation by the different groups. Although these cultural practices are language or tribal specific, they are also practiced in specific identifiable geographic locations of Malawi.

One geographic area that is famous for retrogressive cultural practices is the Lower Shire valley located in the Southern Region of Malawi. Shire River is the largest in Malawi, which draws its water from Malawi's largest lake, Lake Malawi. Known also as the calendar lake because of its size (it is approximately 365 miles or 587 kilometres long and 52 miles or 82 kilometres wide), Lake Malawi itself lies on the eastern border with Mozambique and Tanzania. Two major tribes, namely Sena and Mang'anja occupy the Lower Shire region located some 300 kilometres from the southern tip of the lake. It is among these two tribes that the first two examples of negative cultural practices given below are performed.

The first two common cultural practices that are of concern in this paper are *kulowa kufa* or *kupita kufa* and *bzwade*. In *kulowa* or *kupita kufa*, when a husband dies (regardless of the cause of the death), the remaining widow is culturally obliged to have sexual intercourse with a man so as to protect the relatives and the whole community from different kinds of misfortunes and to pacify the spirits of ancestors. Usually a younger or older brother of the dead husband performs the cleansing. Recent studies have also reported the use of commercially hired sexual cleansers to perform the practice.

In *bzwade*, sexual cleansing is done to strengthen the body of a newly born child and usually parents are involved in the practice. However, if the child is born to a single mother, commercially hired men are used to perform the ritual. These practices are also common in most parts of the southern region and are known by different names with slight variations.

In both practices, women are obliged often through intimidation to participate in the cleansing rituals. Those women who show resistance, mainly due to the prevailing contemporary freedom of choice, are threatened with banishment from their communities. Some of these women fear curses from the ancestors and are left with no choice but to oblige.

Another cultural practice that is common in almost all the tribes of Malawi is known as *fisi* (hyena). This cultural practice is performed as part of puberty rites in which teenage girls are required to perform pre-arranged sex with a man as an indication of their maturity, a few days after their first menstruation. Often the same man performs this ritual with a number of maturing girls in a particular village or community thereby increasing chances of transmitting HIV. The title *hyena* is given to the man performing this ritual because his identity is kept a secret and he only performs the ritual at night, similar to the behaviour of a marauding hyena.

The *fisi* (hyena) tradition takes different other forms. In some cases, a childless couple engage the sexual services of another man in order to impregnate the woman. This may be done at a fee or at no fee as the pleasure obtained by the hired man in the act of producing a child for the childless couple is sometimes considered as his payment. In the *fisi* practice too, the teenage girl and the childless woman have no power to refuse to participate in the rituals. If they do refuse, they are threatened with all sorts of mysterious consequences and are thus forced to comply.

A similar ritual is performed especially in the central and northern regions of Malawi. This particular ritual is known as *chokolo* (wife inheritance). In this cultural practice, when a husband dies the surviving wife is culturally obliged to marry one of the brothers in-law regardless of his age. This practice is aimed at perpetuating the deceased husband's inheritance and presumably protecting the children. If the wife refuses to marry her brother in-law, she is stripped of all her family's property and children and she is sent away from her marital home to her parents with nothing. For fear of losing their lifetime fortunes, the women are forced to marry men that they do not love and who are often much younger or much older than themselves. This too puts both the women and the men at risk of contracting HIV if the cause of the husband's death was due to AIDS. The widow may equally contract HIV from the brother in-law if he is HIV-positive. Currently, very few people in rural areas go for HIV testing and this makes the *chokolo* and other traditions extremely dangerous and serious contributors to the HIV/AIDS cycle.

As a summary, there are other cultural practices that I could discuss in this paper but with limited time, I will only mention them in passing. For example, men decide to marry a second or a third wife without the consent of their wives in what is known as *mitala*. Reasons for this decision include perceived barrenness of the woman and a desire to have many women who can assist with agricultural work in the field. Sometimes *mitala* takes the form of punishment to an unruly wife. Most cultural groups practice *mitala* for different reasons, including the desire to have many children and for men to prove to their wives that they are physically strong.

The cultural practice of *nthena* (bonus wife) is also practiced in the Lower Shire. In the practice parents give a second wife to a son in-law as a way of showing gratitude for the man's good behaviour. The second wife may be the first wife's young sister or niece. Again, the second wife has no power to refuse this arrangement although sometimes she is much younger and not ready for marriage. As a result, girls as young as 14 years find themselves in such arranged marriages even though it means their education being disrupted.

Probably one of the saddest cultural practices is the one practiced in northern Malawi among the Ngonde of Karonga district known as *kupimbira.* In this practice a young girl is forced by her parents to marry a wealthy married man as a way of paying off debt owed to that man by the girl's parents. It does not matter whether the girl's education is affected by the marriage or whether her immature body and mind are not capable of handling the marriage.

Having looked at these examples, I wish to give general statistics about challenges faced by Malawian women from recent surveys as a result of these and other factors.

Women in Malawi

According to a report contained in the Malawi Demographic and Health Survey (MDHS) of 2004, seventy-seven per cent of women who experienced physical violence reported their husbands as the perpetrators of the violence. The survey further found that 13 per cent of married women reported to have ever experienced emotional violence, 20 per cent experienced physical violence, and 13 per cent experienced sexual violence. About one-third of women (30 per cent) experienced at least one of the three forms of violence, and 4 per cent experienced all three forms of violence.

The common form of spousal violence is slapping and arm twisting (16 per cent) and forced intercourse or marital rape (13 per cent). The 2004 MDHS results show that 39 per cent of women were physically or sexually violated once or twice in the 12 months preceding the survey, 21 per cent three to five times, and 10 per cent more than five times. The factor most strongly related to marital violence is husband's alcohol or drug use. Violence is more than twice as prevalent among women who said their husband got drunk very often as among those whose husbands did not take alcohol.

Gender-related violence refers to any act of violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women. Domestic violence has negative health consequences on the victims and on the reproductive health of women. In response to the international and regional instruments on women's rights, the Malawi government and its stakeholders started to implement various initiatives aimed at creating awareness on the dangers of gender-based violence. In the 2004 MDHS, women were asked if they had experienced any physical violence since age 15. The data show that 28 per cent of women experienced physical violence since age 15 and 15 per cent experienced it in the 12 months preceding the survey.

Patterns of HIV Prevalence

Malawian HIV prevalence is higher in urban areas than in rural areas. While 18 per cent of urban women are HIV positive, the corresponding proportion for rural women is 13 per cent. Urban and rural HIV prevalence rates are higher among women and girls than men and boys. HIV prevalence among women is higher in the Southern Region (20 per cent) than in the Northern (10 per cent) and Central (7 per cent) Regions. These regional specific figures also reflect the dominance of retrogressive cultural practices in the concerned regions as described earlier.

Harmful Cultural Beliefs, Attitudes and HIV/AIDS

While multiple and concurrent partnerships (MCP) and transactional sex have been identified as the key drivers of HIV transmission in Malawi (and sub-Saharan Africa), some studies have also suggested that a potential driver of the epidemic might be certain cultural factors or cultural practices that act to enhance individuals' risk of contracting the disease (NAC & MOH 2003; Matinga & McConville 2004; Malawi Human Rights Commission 2005; Kadzandira & Zisiyana 2006). Such practices pose a significant challenge to HIV/AIDS prevention strategies in Malawi and in some cases, interventions have aimed to substitute risky cultural practices with "healthy practices" (Kornfield and Namate 1997).

A 2009 qualitative study conducted in three districts of the southern region also revealed how young girls indulge in premarital sex because of lessons they get from *chinamwali* (initiation) ceremonies as the thrust of the lessons hinge on sexual pleasing of men and good sexual performance in general. As a result, upon undergoing such ceremonies, the young girls feel that they have been transformed into adults and start enticing men to have sex with them and prove themselves as experts. In the southern region especially, girls as young as 11 years undergo the initiation and it is unbelievable that at this age the girls should lose focus on their future goals and concentrate on the desire to get married.

As the scale-up process aimed at curtailing such cultural practices continues, the national response endeavours to ensure that such harmful practices are minimised and eventually eradicated. Efforts are being made by government and civil society bodies to work with local cultural custodians (chiefs, religious leaders, initiation officials and other local leaders) in order to identify alternative methods of conducting initiation ceremonies. Perhaps this is one positive step of addressing issues of women's oppression in conservative Malawian rural societies.

I posit though that this consultation process should be accompanied by aggressive awareness campaigns and national legislations carrying stiff penalties. In addition, all legislation should aim at protecting the woman and the girl child against abuse by men. One way of achieving this is to impose a minimum marriage age of 20 years for the young women. Currently, the minimum marriage age for girls in Malawi is at 16 years with parental consent and 18 years without parental consent. Unfortunately, at this age girls are supposed to be in school doing

their high school education or completing their eight-year primary education for some late school beginners. Taking into account the Malawian education system, it takes 16 years of learning for one to obtain a degree. The school going age is 6 years, which means that girls are expected to complete their studies at the minimum age of 22 although quite a number of them graduate one year earlier.

Conclusion

This paper has observed that the prevalent cultural practices among certain ethnic groups of Malawi are retrogressive to the development of the woman and the girl child. This has resulted in a number of girls dropping out of school and a number of women getting trapped in abject poverty. While government efforts to curb these practices should be commended, women themselves need to be empowered with better knowledge and skills so that they do not perpetually live under the spell and dominance of men and retrogressive cultural systems.

Except for those women who have had the opportunity to attain tertiary education and take up influential positions, most women who did not have the chance to go further with their education do not have the courage to challenge practices that are bent on lowering their status in society and affecting their very well-being. It should also be observed that conservative Malawians do not consider it necessary to educate the girl child because, as it is commonly believed, the girl child will survive on the support of her future husband. This mentality needs to be challenged as well through advocacy.

It is not proper that in the 21st century women should be left behind in terms of development because of backward cultural practices as is the case in certain parts of Malawian rural communities.

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My Biodata

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Women Leadership: A Challenging Edge in the Khasi Matrilineal Society.

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Abstract

Gender as a social construct gives rise to stereotype formulations which severely restricts the social roles of women and determines what is expected in a given context. Generally women in tribal societies are portrayed as enjoying a better social position than their counterparts. However emerging empirical studies show that of all forms of inequalities in tribal society in its traditional setting, gender inequality is perceived as most persistent.

Women in the Khasi society as being governed by a unique matrilineal society are seen to have come out of the private domain much better than other societies in India due to their large social mobilization process. However, contrary to the matrilineal society, political decision making process in Khasi society is completely 'male centric'. Moreover, women's presence in Khasi bottom-up political structure shows a very gleam picture. Women are not allowed to take active part in public space be it at the traditional- clan council, village council or Khasi state council. It reflects that women in Khasi society face challenges in leadership roles relating to all spheres of life. In this milieu, this paper attempt to understand women leadership role in Khasi society as well as the challenges faced by women.

Key words: Khasi women, Matrilineal Society, Traditional councils, Leadership roles, Challenges.

Introduction

India being the largest democratic country of the world and having representative democracy is very prevalent to understand the issue of gender equality in regard to women's leadership at the ground level of political institutions i.e., the local self-government. On the one hand the grass root democracy or local self-government of India is the reflection of the values cherished by the Indian society. On the other hand the presence of women leaders in political process implies the degree of equality and freedoms enjoyed by women in shaping and sharing of powers and value that is given by society to the roles which their male counterparts enjoy. In theory the Indian Constitution sustains the value of gender equality as depicted in the Constitutions itself. However in practice, the facts, figures, tables and statistical data on women presence in political process indicates a picture that needs to be studied.

In many countries of the world it has been widely acknowledged that the participation of women and presence of women leaders is the quintessential prerequisite for bringing in effective all-round development in the society. Like other parts of India, the North-eastern region too experienced the existence of various local self-government and traditional institutions at different periods which looks for an all round developments. However, compared to the rest of India, the scenario of the local self-government in North-eastern region is distinctive and complex. This is so because North-eastern region display certain typical features that are not found in the rest of India.

Meghalaya is one of the states of North-East India, which is occupying an area of 22,429 sq. Km, with a population of 29, 64,007.[i] Majority of the population in Meghalaya is tribal, and comprised of the three major ethnic tribal groups namely, the Khasis, Jaintias and Garos. All these groups have their own local self-government better known as traditional institutions that have been existed and practices for hundreds of years. This paper focus on the Khasi Hills which covers the middle portion of the state and comprised of East Khasi Hills, West Khasi Hills, Ri Bhoi, and the newly District- South West Khasi Hills (created in 2012).[ii] The traditional institutions in this part of the country have been functioning at various tiers in hierarchical levels, such as the *Shnong* or village at the lowest level, *Raid* or congregation of villages at the middle level and *Hima* or traditional Khasi state which is the supreme political authority at the top level. Each of these tiers has a *Durbar* or council composed of adult male members only. In the case of *durbar shnongs* or village councils, all adult males automatically become member of it. While in the case of *durbar raid* or congregation of village councils and *durbar hima* or traditional Khasi states' grand council the members are traditionally chosen from among the adult males according to their level of wisdom and maturity or the sacerdotal and religious functions they are supposed to perform.

These *himas* are headed by elected chiefs known as *Syiem*, *Lyngdoh*, *Sirdar*, or *Wahadadar* as the case may be.[iii] However, from the point of modern bureaucratic administration, Meghalaya falls under the provisions of the Sixth Schedule to the Constitution of India and as such a three-tier system of political administration is followed. These are the State Legislative Assembly, the Autonomous District Councils (ADCs), and the Traditional Institutions. But according to paragraph 12(A) of the Sixth Schedule to the Constitution of India it states that the power and authority of the Legislative Assembly is above that of the ADCs and the ADCs have been given the authority over the traditional institutions. Thus, the Traditional Institutions are directly under the control of the ADCs.

Women in the traditional Khasi Durbar system

A peep into the past regarding the status of women in different countries of the world indicates that until the dawn of Industrial Revolution, women had a secondary status in society throughout the world. They were not granted to take part in social, political and economic activities and remained confined to the four walls of their family lives. Industrial Revolution spearheaded movements for democracy, equality and social justice, paving the way for women to take part in industrial productivity and economic activities and thus bringing a change in their roles in society. In the later part of the 19th century when the idea of 'equality of the sexes' took shape in Western Europe and North America, the position of women in political arena started taking a new turn.[iv] During this period, Suffrage Movement and demand for political rights of women brought a new era for women's participation in public space. However, even after getting the universal suffrage, women did not get enough success in enjoying equal status with men in every sphere of life. Thus equality with equity continues to be a challenge for most women.

Gradually, women have increasingly moved toward greater gender equality at home and in the workplace. Changes in gender roles and lifestyles have occurred with men now sharing more in household chores and childrearing. Social rules of etiquette and gender roles are now more flexible and equity within the marital relationship more common. Women are more able to navigate life in and outside the home easily and freely. Many women now work outside the home.

But in Khasi society, we see there is a different picture altogether. Women were seen to have come out of their private domain much better than other societies in India. The Khasi society is being governed by a unique matrilineal society and the customary laws of the state have been given the highest priority. More often women are seen to come out in the

open space. Moreover, in the Khasi traditional markets which are still present even today; it is often seen that the shopkeepers are mostly women. All over the traditional markets in Khasi Hills, women are more visible as shopkeepers than men. Women take almost all works on their shoulders. But when it comes to the matters of decision making in the society women are not allowed to participate in the deliberation of the traditional *durbar* system which is the primary body that decides the welfare of the community and society.

The *durbar shnongs* (village councils) are the closest and perhaps the only link between the government and the people in the Khasi society. These *durbar shnongs* play a vital role in the local administration of Khasi society. The village is the basic unit of the traditional institutions. It is the centre of community life and activities. Within the village, the *durbar shnongs* is the authority in controlling and managing its affairs. It is administered and presided over by a *Rangbah Shnong* or headman. Normally, all male adult residents who have attained the age of eighteen are automatically become the member of their *durbar shnongs*. The concept of the *durbar* in each Khasi village has been sustained till date and it is believed that the Khasi still cherished their age-old customs and traditions. However, majority of the rural *durbar shnongs* are "male centric".[v] Women are not given the right to speak or attend any council (*durbar*) which concerns the political affairs of either a *shnong* or *hima*. According to traditional custom, they (women) are not given the right to vote in any election or to succeed to the offices of the traditional chiefs.[vi]

Special concern needs to throw in this study of the Khasi society because being a matrilineal, in certain ways, in this society the women were better placed than in many other societies, including some other tribal societies. Traditionally, the women in this society enjoyed some better position mainly because of the fact that decision making powers within the traditional Khasi family lay with the maternal uncle, who was not generally a resident of the household. Thus most of the internal family matters would be left to women to take decisions. Only important matters would be required to consult the maternal uncles. Moreover, women in Khasi society were entitled for property inheritance. They were thus considered as having higher position and status in society.

Women political leadership in Khasi society

Very often the issue of women leadership and participation in political process is related to the gendered nature of democracy as it is conceived that democracy has historically served men better than women. From ancient Greece to modern times, political system has built on public-private dichotomy as most thinkers and philosophers considered women fit only for domestic roles in the private sphere and maintained that there was no place for women in politics as because of their suitability in caring roles as mothers and wives. It has been argued by many feminist scholars that democracy has failed to recognize women as political citizens in its theory and practice and it has been more rewarding towards men than women. It may be noted that for a long time dominant democratic thinking has sidelined women and their concern in its theory.

However, to understand the phenomena of women leadership in Khasi society, it would be pertinent here to briefly refer to the matrilineal system and take up in some details of the actual position of women. As in all matrilinies, in the Khasi matriliny too descent is traced from the mother's side. The ancestral property of the family is handed down to the youngest daughter. This youngest daughter however, is not the heiress in the strict sense of the term. She does not have any control or rights to sell property without the consent and counsel of her maternal uncles and other siblings. By custom the youngest daughter was the custodian of the ancestral property.[vii] The youngest daughter therefore had a lot of responsibility but very little of actual powers because the controls were with the male members- her maternal uncles and her brothers who would be the maternal uncles to her

youngest daughter. Unlike Khasi women, some women of other societies who hold property rights have expressed their views as, "When the land is in my husband's name, I'm only a worker. When it is in my name, I have some position in society and my children and my husband respect me so my responsibility is much greater to my own land and I take care of my fields like my children".[viii] Thus to some extent, in the Khasi society, women were therefore given some importance because even if she did not control the property in the real sense of the term, yet she could not be totally ignored as she is the guardian of the family property. Besides, as the husband had no rights over her property, acquired or ancestral, in the family, women would wield a lot of say, particularly if their brothers and uncles were not residing with them.

Apart from family matters, it is very significant that Khasi women are not given any part in the decision making process in the society. On this matter, women are completely ignored especially within the general rural villages. The Khasi *durbars* (councils) are perhaps the primary body that connects the people within the society. Moreover, it is a body that looks after the well being of all the members of the village. However, this unit of the society allows only male adult members to take part in the council proceedings. Women are still not permitted to participate in the council system. Though it appeared that in the distant past women have occupied the office of *Syiemship* in some traditional Khasi state as in Nobosohphoh,[ix] yet, at present most of the Khasi village councils still restrict women from taking part in its deliberations. From ancient times, a Khasi woman's presence and participation in Khasi traditional *durbar* system is not yet countenanced.[x] Women have to face certain restrictions especially in political affairs. Traditionally, women do not have any political space and they are not allowed to participate in political decision-making process. This is reflected in the following tenets: "*Ka said ka thew, ka sain ka tiah, kiba khia kiba shon ki jong u Rangbah.*"[xi] This means that deliberations and decisions, planning, administration and policies and the burdens of management belong to the men.

This tenet explains that women in the Khasi society do not traditionally have the same socio-political right as men do. Thus the traditional political system is based on male dominance. Though there are some women organisations that are present in Khasi society, yet they are still debarred to represent themselves in the *durbar*.

With the traditional background being depicted, it is necessary to glance at the number of Khasi women members present in the Meghalaya Legislative Assembly from 1972 to 2008, and hence get a better picture about the presence of women leadership in the Khasi society. This would give a fair idea of how tradition bears down upon women even in a matriliny against her participation in political decision making.

Khasi women in Meghalaya Legislative Assembly

House Session	Year	Total number in the House	Khasi Women Members
First Assembly	1972-1978	60	0
Second Assembly	1978-1983	60	0
Third Assembly	1983-1988	60	0
Fourth Assembly	1988-1993	60	1
Fifth Assembly	1993-1998	60	1
Sixth Assembly	1998-2003	60	2

| Seventh Assembly | 2003-2008 | 60 | 2 |
| Eighth Assembly | 2008-2013 | 60 | 1 |

Source: Compiled from relevant *Election Hand Book*, Govt. of Meghalaya.

From the table above, it is seen that even today, despite enjoying various privileges not enjoyed by women of other societies, Khasi women rarely enjoy political power and the society look askance at women who seek to take active part in politics. Also, it is unfortunate to see such societal conception against women taking active part in politics as here is also a system where the possibilities of women exercising control over property existed, which is very much vary from other societies.

Women's role in social processes and organisations

The Government of India is fully committed to the objective of enhancing the participation of women in key institutions and decision making structures at various levels. An increased presence of women in decision making structures is, in due course, expected to influence both the kind of issues that find a place on the policy agenda, as well as the allocation of resources. With the passing of the 73rd and 74th Constitutional amendments, and the reservation of one third of the seats in local government for women, an enabling framework has been put in place and over a million women have been elected to local level institutions (PRIs). However, the extent to which this has resulted in effective participation, improvement in the overall status of women, and programmatic responses in the form of sectoral interventions, needs to be further analysed.

In Meghalaya there are many women's groups which are engaged actively in social leadership. There are some strong and active women organisations which deals with matters that concerns women's interest and the general society at large. In almost all Khasi villages and localities we have women's group in the form of *Seng Kynthei* or *Seng Longkmie* which fight against social evils like combating alcoholism, and creating awareness about the influence of alcohol and the need to protest against the sale of alcohol, etc. These groups and organisations have always looked after the welfare and well being of women and society at large. These women's group also play a fundamental role in increasing awareness of women's legal rights, and other issues that affect women, such as conflict, globalization, information technology, the environment, education and health care.

There are certain cases in Khasi society when villages are disturbed by fear and occurrences of violence, and women came forward to offer their service and rendered themselves as vigilance body lending their helping hands. But when it comes to decision making in the *durbar* system, almost all the rural villages still debarred women to represent their group in the *durbar* as most of the *durbars* do not allow women to take part in its deliberations.

But the fact remains that, many of the women leaders are associated with a group of one kind or another. Such groups probably play an extremely important role in encouraging and enabling leadership. This kind of solidarity is inextricably linked with women's leadership. However, there is no strong and sustained women's protest over the exclusion of women from the *durbar* system; by any women's group or organizations.

Conclusion/Findings

Women have attained remarkable success in what was once considered the "male domain" of the working world. Worldwide the number of women in the workforce has increased over the years with a corresponding increase in the number of highly educated women equipped with technical know-how. However, discrimination against women in the

various spheres has impact on their advancement in leadership roles that acquire higher societal recognition.

There is every reason to conclude that women in Khasi society face challenges in leadership roles relating to all spheres of life, starting from their family, village councils and most of all; from the general patriarchal perspectives. In family matters women do not have the real powers though they are entitled with property rights. At the village councils which are the primary arena for addressing their grievances and problems of the society, women are still debarred to take parts with the exception of some urban areas. Traditionally, it is men who are appointed at all tiers of the *durbar* system, but maybe if women are allowed in these councils they may bring a different perspective and definitely can contribute in shaping the community. They can make positive contributions- whether it's at their homes or at the village level. The better way that women would ever play a leadership role in Khasi society is by allowing all adults members without any discrimination to either male or female to take part in council deliberations. There are a lot of ideas that women have that men can't see and vice-versa, so it takes a collection of minds to be creative and innovative enough to serve our community. Hence, what people need is that, these traditional *durbar* systems should be a model of local-self government that follows the democratic norms of election, giving space to every citizen, incorporate provisions in their political system with transparency and accountability. It is thus necessary to look at the women national leaders such as the recent ex-Indian President, the present Lok Sabha Speakers, Chair Person of the Congress Party and many others in our very own country in order to be motivated towards the leadership roles and thus fight against all odds and challenges that come in between the womenfolk towards their success story.

One organization has come up into the Khasi society with movements for the change in the customs of the Khasi lineage. This movement seems to head towards the patriarchal directions following other societies of the world. This particular organization named as "Syngkhong-Rympei-Thymmai" seek the support of male citizens to join hands to change their surname into that of the father instead of the age-old custom (where family surnames are passed from mother to sons and daughters). Again, there is another organization, very much similar with the first one, which comprised of all traditional heads in Meghalaya, named- *Ka Dorbar Ki Khlieh Nongsynshar Ka Ri Hynniewtrep* had opposed to the recommendation of the Centre For North East Studies, on matters that relates to women taking part in leadership roles in the traditional institutions.[xii] These are such challenges that come in between the way towards women success story to leadership roles. These moves can pose serious challenges to women and their capacity in leadership roles in the society. Thus there is always such glass ceiling of cultural and social realization that bars women to achieve gender equality.

There may be many others challenges in the society that can pose serious threats towards women leadership capability in Khasi society. To cite some, education of women can be one of the challenges. Many women who are educated enough are inclined to opt for jobs that avoid leadership roles, and others who want to lead do not have a well built capacity. This thus brings in the question given the leadership roles held- will the women holding these positions be influential enough to change policies that will be beneficial to all and have a relevant voice?

The role of the Meghalaya government is also very weak when it comes to provide women with advancement in leadership positions. To some extent the presence of women in leadership positions in NGOs is visible where they serve as role models for other women. But the government has not done enough to carry out the initiatives for bringing women into the realms of leadership roles. The fact that the Indian Constitutions through the passing of the 73rd and 74th Constitutional amendments, and the reservation of one third of

the seats in local government for women, had come into practice to many states in India. But in Meghalaya, since it does not fall under this category thus have to wait for an unknown period where such Constitutional amendments can be made for the reservation of women in traditional institutions. Thanks to the decision of the Government of Odisha to ensure 50 percent reservation for women in the 2012 Panchayat elections that set an example for others to follow.[xiii] In this regards, the government of Meghalaya too should also take decisive decisions in matters that relates to women in the *durbar* system. Sadly, the Khasi society which is a matrilineal, do not show difference from their other patriarchal counterparts, nor is such a strong and sustained women's protest over social and political barriers seen in other ethnic communities of the state.

It is ironic that in modern times when a lot of changes have been taken place in different sphere all over the world, patriarchy is still used as an ideological instrument especially in the Khasi matrilineal society to place women within the private arena of home and men in the public sphere, thus creates huge challenges to women into leadership roles.

Endnotes:

[i]Registrar General. 2011. *Census of India*. New Delhi: Registrar General & Census Commissioner.

[ii]South West Khasi Hills District was inaugurated on 3rd August 2012.

[iii]Http://ncrwc.nic.in (National Commission to Review the Working of the Constitution, consultation Papers on Empowering and Strengthening of Panchayati Raj Institution/ Autonomous District Council/ Traditional Tribal Governing Institutions in Northeast India, December, 2001).

[iv]Vidya K.C.*, Political Empowerment of Women at the Grassroots*, Kanishka Publishers, New Delhi, 2007, pp. 2-3.

[v]Mukhim P., *"Traditional Institutions in a Post-modern World", The Shillong Times* Shillong, 30th September, 2005.

[vi]Kynpham Singh, "Syiems and Durbars in Khasi Polity", in S.K. Chattopadhaya (ed.), *Tribal Institutions of Meghalaya*, Spectrum Publications, Guwahati, 1975, pp. 17-18.

[vii]Khongphai A.S., *Principles of Khasi Law*, Ri Khasi Book Agency, Shillong, 2011, p. 16.

[viii]http://www.unwomensouthasia.org/focus-areas/economic-empowerment-2/un-women-strategy/

[ix]Bareh H., *History and Culture of the Khasi People*, Spectrum Publications, Guwahati, 1997, p. 50.

[x]Nongkynrih K.S., "Syiems and Durbars in Khasi Polity", in S.K. Chattopadhaya (ed.), *op. cit.,* p. 14.

[xi]*Ibid*.

[xii]*The Shillong Times*, Shillong, 20th February, 2009.

[xiii]http://www.unwomensouthasia.org/2012/more-women-emerge-as-leaders-and-voters during-the-odisha-panchayat-elections/

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ABSTRACT

Home and work are two different worlds for working women and are often in conflict. Married working women are faced with problems in performing different roles, such as being a wife, a mother, a housekeeper, and an employee. The major problem a married woman faces is the tension or conflict arising from his multiple roles. The study aimed to determine: 1) how the working wives (the participants) roles were described in terms of their basic orientations towards gender role in the family; 2) how pregnancy, parenthood, success in their career affect their relationship with their husbands; 3) who, between them and their husbands, do most of the housework and child care; 4) how working wives dual role affect their life; and 5) measures to be adopted to help working wives solve dual role conflict. Thus, this study focused only on the dual role conflict that arises between the wife and the husband.

Pertinent data were gathered through the use of survey questionnaire and interview guide. Following were the findings of the study: 1) majority of the working wives were transitional, that is, they were income earners and wives/mothers at the same time and had husbands who focused only on earning a living; 2) majority said that their husbands were so happy and proud because their pregnancy meant that they were fertile thus, he constantly attended to her needs, however, the husbands were worried because they thought that the coming of the child might change their lifestyle; their husbands' love had strengthened with the coming of the child but assigned the child caring to the their wives alone; most of their husbands were proud about having wives who worked but expected them to assume responsibility for the home and the children while many felt insecure if their wives earned more than what they earned; 3) majority of the wives did most of the housework and child caring besides working outside their homes; 4) though their career had boosted their self-esteem as a person, most of the working wives felt overburdened and overloaded by their dual role that they often felt tired and had less time for themselves; and 5) Balancing, on daily basis, their profession and family; proper time management; requesting supervisor to excuse them from their work whenever a member of the family got sick, increase workplace flexibility in terms of schedule, provide paid sick and medical leaves, and increase their wages; and getting support of the husband and other members of the family particularly their in-laws or relatives were some of the measures they suggested to adopt to resolve the conflict they experienced as working wives and mothers at the same time.

It was recommended that husbands, including other family members, should help in reducing their role conflict; that employers and policy makers have to improve the welfare of married

employees through improved facilities and support services such as day care on site, flexible working time/schedule, and 90-day maternity leave to help them cope with their multiple roles; and that employers should allow them to use paid sick leave to care for a sick spouse/child.

INTRODUCTION

The changing work role of women has caused much concern about the survival of the family; most women can mix work with marriage and motherhood and handle or better share the resulting household responsibilities. (Sar A. Levitan and Richard S. Belous,1981**)**

Nearly half a century ago, Betty Friedan's *Feminine Mystique* helped kick off the modern feminist movement. Friedan described the widespread melancholy of women who felt trapped by the notion that they could find fulfillment only as wives and mothers. Women have come a long way since then—more women are working and fewer getting married, just as Friedan might have hoped. Yet many working women seem to suffer from a despondency similar to the one that Friedan attributed to a life as a homemaker.

That women work outside their homes is no longer news. More and more women around the world are becoming "economically active" or "working at paying jobs", but they still face enormous hurdles (Hochschild and Machung, 1989). Many married women who hold a job are generally expected to perform the duties of a housewife as well. Relatively very few men share equally in the household and child-caring chores. A woman's "second shift'(Hochschidl, 1989) is equal to an extra month of 24 - hour days every year. Many studies have shown that in Asia, Africa, and the Pacific, the average woman works some 12 or 13 hours more each week than the average man. (Awake, 1992). According to a recent study, working wives spend 26 hours a week on housework while husbands spend 36 minutes.

Many sociologists emphasize the division of labor in the family when discussing gender inequality. Where the husband is the sole source of income, equality between husband and wife is difficult to maintain. This may be true in few families where the husband works full-time outside their home and the wife stays home full-time. One of the major tensions that working wives face is to resolve conflict over whose career (theirs or their husband's) will take precedence. Decisions affecting family members revolve around the role of the breadwinner and the family takes up residence where the man finds work. On a routine basis, there may be disagreement over whose career must suffer in order to raise children or to accomplish household chores. In many societies, this situation is not so true today, that families are not anymore traditional concerning gender roles (Levin et al, 2000). Evidences in research suggest that women who work because it is their own choice are more satisfied than women who work out of a sense of financial obligation (Piotrkowski, 1987). However, in some studies, if the woman works and she earns more money than what her husband earns, in addition to having more prestigious career and position, marital tensions arise. Though a husband may feel proud having a wife with a career, he may suffer low self-esteem. He may feel threatened that his power in decision making is being questioned and tension may arise in response to his fear of change in his life.

Attitudes toward marriage and the family have undergone more widespread change. Today most husbands and wives think of their marriages as an equal partnership, where each contribute equally to family income for a better lifestyle (Romero 2007). Many husbands share household tasks and devote time in bringing up their children as their wives do. But other studies have consistently shown that the reality of family life does not meet this egalitarian ideal. The never – ending housekeeping, shopping, cooking, laundry, and child care (including "husband care") tend to fall on the woman. Even if a woman goes back to work after her maternity leave, chances are she is the one who takes the day off if the child is sick or if the baby-sitter does not show up. Survey results have shown that even when both spouses work, the husband's care comes first (Bassis et al, 2009).

Economists Marianne Bertrand, Emir Kamenica, and Jessica Pan have imported social identity theory from social psychology to study the evolution of gender relations over the past few decades. Social identity theory holds that individuals define themselves as members of groups, each of which has a set of behaviors that are expected of their members. Deviating from these

expectations is costly, so if, as Friedan argued, the identity of women is defined by housework, taking a job outside the home would be a source of angst and torment. And if a man's identity is defined as breadwinner, seeing his wife bring home a bigger paycheck is going to create problems for him, and in turn for the marriage. On the other hand, the woman seeing herself earning more substantially may lose respect to her husband.

STATEMENT OF THE PROBLEM

The study aimed to determine the status of married women as working wives and how their dual role affects their relationship with their spouses. Specific problems that this study sought to answer are as follows:

1. How are the married women's roles described in terms of their basic orientations towards gender role in the family?
2. How do the following affect their relationship with their husbands?
   2.1. Pregnancy
   2.2. Parenthood
   2.3. Success in Career
3. Who, between the wives and their husbands, do most of the housework and child care?
4. How does dual role affect the working women's life?
5. As suggested by the respondents, what measures may be adopted to help solve dual role conflict that they experience as working wives and mothers.

SIGNIFICANCE OF THE STUDY

1. This study contributes to the debate about the gender gap in housework and child care.
2. From this study, the readers may gain better understanding of the life of a married woman: the joys and pains she experiences as a wife with career to attend to and with a family to take care of.
3. This study may serve as an eye-opener regarding the advantages as well as disadvantages of a married woman having a career that is more successful and more highly-paid than that of her spouse.
4. Through the recommendations given, this study could be an instrument to help women alleviate the tension or conflict that they experience due to their dual or multiple roles as working wives and parents.
5. This may shed light on the importance of husband and wife supporting each other and complementing each other's lack for a more satisfying family relationship.
6. This may serve as instrument in narrowing if not totally removing the gap of inequality between men and women in terms of their role as income-earners in the family.

METHODOLOGY

Research Design. This is a descriptive research that utilized survey questionnaire to gather quantitative data and interview to collect qualitative data.

Samples and Sampling Technique. Fifty (50) married working women were purposively chosen as respondents. Forty (40) were teachers and the other 15 were office employees. Most of the respondents were personally known by the researcher, hence, it was not difficult for her to administer the questionnaire and interview them. Among the teacher-respondents, ten (10) were her co-teachers and five (5) were her neighbors. Twenty (20) were her classmates/schoolmates in the graduate school. Among the office employee - respondents, eleven (11) were her neighbors, and the remaining four (4) were her friends.

Research Instrument. A checklist – survey asking information on the following was designed: 1) Description of the respondents in terms of their basic orientations towards gender role in the family; 2) How pregnancy, parenthood, and success in   career affect their relationship with their husbands; 3) Who does most of the housework and child care; 4) How   career and family affect married women's   life; and 5) Strategies that women may   adopt to solve the dual role conflict that they experience as working wives and as mothers. An interview guide was also designed and the questions asked were related to the questions in the survey sheet.

Data-Gathering Procedure. The survey questionnaires were handed in personally to each of the respondents. The next day, the questionnaires were collected. from each respondent, at the same time, each were interviewed about the responses they gave to the questions in the survey sheet**.** Responses given during the interview were recorded , transcribed, and analyzed.

Statistical Treatment. Frequencies of responses in the checklist survey were   tallied and calculated. The scores were converted into percentages, then ranked.

PRESENTATION AND ANALYSIS OF FINDINGS

1. Description of the Women in Terms of Their Basic Orientations towards Gender Role in the Family

In a descriptive study about gender role orientation and its relation to the intensity of work-family conflict experienced by married working women, Ahmad (1999) found out from her married nurse-respondents that they experienced varying intensities of conflict in trying to meet the demands of work and family roles.   Their husbands ' gender role orientation   ranged from traditional to egalitarian with about more than a quarter of them holding traditional gender role and slightly more than a quarter holding egalitarian orientation in terms of gender-based employment, attitude towards division of labor, and power-based structure. Earlier, ca 1989, Hochschild and her colleague (1989) conducted interviews with 50 dual-earner families and observed that in a dozen families, three basic orientation towards gender roles had caused varying conflicts between husband and wife along three different tasks: as a wife, as a mother and as a worker. These orientations were the traditional , egalitarian (i.e., the wife though she works still prefers to perform the role of both a wife and a mother, see her husband grounded in his work, and still wants him to be the head of the family), egalitarian (i.e., both the husband and the wife should identify with the same spheres and share power within the family equally and the spouse does not see work or family care as exclusive responsibility of one or the other), and transitional (i.e., the wife wants to be seen as a worker and a wife/mother, but expects her husband to focus on earning a living too, and the husband applauds his wife working, but also expects her to assume primary responsibility for the home and the children. Many of the couples Hochschild studied were transitional.

Table 1
Description of Women in Terms of Their Orientations Towards Gender Role

Description	f	P	R
1. Transitional	26	52%	1
2. Egalitarian	13	26%	2
3. Traditional	11	22%	3

Fifty-two percent (52%) of the respondents which comprised the majority described themselves as transitional wives. They were workers and wives/mothers at the same time. Their husbands focused only on earning a living. Their husbands applauded them for working, but still expected them to assume primary responsibility for the home and family. Twenty-six percent

(26%) were egalitarian, that is, they had husbands who also worked. They shared power within the family equally. They achieved balance between their work and family. They shared equally in housekeeping and child raising. Twenty-two percent (22%) described themselves as traditional wives. Even though they worked, they still did most of the household activities and child care (as wives and mothers). Their husbands were grounded only on their works, and were still the head of their household. The data indicated that many married working women still want to have their own career, be successful in it, and help in the betterment of their personal life and their family, however, inequality is still very evident. Despite the wife working like him, the husband still prefer his wife to do most of the housekeeping and rearing of their children. It appears that wives do two work shifts: one shift at the office, another shift at home, thus, there is a "leisure gap" between the two.

2. How Pregnancy, Parenthood, and Success in their Career Affect their Relationship with their Husbands

2.1. Pregnancy

In a study of Larossa (1986, in Bassi's 1991), he found that husbands and wives are proud on becoming parents, because to them, pregnancy was a clear sign of fertility, on the other hand both worried because the coming of a baby would mean a change in their lifestyle. In late pregnancy, the division of labor in the household was egalitarian, as the husband pitched in because they believed that his wife was in a delicate condition.

Following table shows the statistical data on the kind of relationship the wives had with their husbands during their pregnancy.

Table 2.1
Pregnancy and Its Effect on Husband and Wife Relationship

Effect	f	P	R
1. The husband felt proud of her wife's pregnancy because it is a clear sign of their fertility.	44	88%	1
2. The husband's love had strengthened with the coming of the child.	41	82%	2
3. The husband pitched in or helped in the household work especially in his wife's late pregnancy.	23	46%	3
4. They had less frequent sex.	12	24%	5
5. The husband found his wife unattractive when pregnant.	12	24%	5
6. Either the husband or the wife worried about the coming of the child because it meant a great change in their lifestyle.	12	24%	5

It is clear that what Larossa (1986) found as regards the effect of pregnancy to husband-wife relationship at home. Eighty-eight percent (88%) of the respondents said that their husbands felt proud of their pregnancy because this proved that they were not sterile. Many (82%), disclosed that that their husbands' love was strengthened. The bonding between the two was tightened, consequently, to some (46%) this was the time when their husbands took over the role of a housekeeper. Similar number of respondents, only 24%, divulged that they and their husbands had less frequent sex, that they looked unattractive, and were worried of the coming of the child because it meant a change in their lifestyle.

2.2. Parenthood

Bassis (1991) stated that "either the desire to become parents or the presence of a child seems to cause couples to stay together, even though the marriage was less than perfect (p. 377). Becoming parents, as may married couple experienced, requires countless adjustments, but most parents do adjust. However, the experience of becoming a new parent is different for mothers and fathers. Many observe that whether or not they return to work, mothers spend more time to routine care (feeding, changing diapers, bathing) and less to leisure; and assume responsibility for the child.

The next table shows the findings on parenthood as it affects marital relationship.

Table 2.2
Parenthood and Its Effect on Husband and Wife Relationship

Effect	f	P	R
1. The presence of the child strengthened the couple's relationship	40	80%	1
2. Marital satisfaction declined sharply when the couple became parents..	36	72%	2
3. The wife spent more time caring for the baby than for her husband which caused conflict between the two.	30	60%	3.5
4. The father expected his wife to equally be attended to as his baby being taken care of by his wife.	30	60%	3.5

Table 2.2 shows majority (80%) admitted that the birth or presence of the child strengthened their relationship as husband and wife. Seventy-two (72%) revealed that satisfaction in their married life as couples declined with the birth of a child . The wife (who had assumed another role, as a mother) spent more time in child caring. Sixty percent (60%) of the respondents admitted that they spent more time caring for their baby than for their husband, and this seemed to have caused conflict between the two. Thus, the husband expected to be given equal attention as that of their child.

2.3. Success in One's Career

Careers are attractive to both men and women because their work offers financial rewards, status, and excitement. However, the time and commitment devoted to careers competes with the energy the parents devote to family life, and this can create tensions in the family. It may also create conflict between spouses especially if one spouse has a higher-paying and more prestigious career than the other, or one spouse (particularly, the husband) is unemployed.

Table 2.3 discloses data on the effect of a wife's career success to her relationship with her husband.

Table 2.3
Success in a Wife's Career and Its Effect on Her Relationship with Her Husband

Effect	f	P	R
1. Although the wife has become successful in her career, her husband is unwilling to give up his role as head of the family.	48	96%	1
2. The working wife still performed the traditional household chores to spare her husband's feeling of insecurity.	46	92%	2.5
3. The husband and wife pool their earnings and avoid talking about who contributes more	46	92%	2.5

4. The wife's success in her career provoked a mixed feeling from the husband. He felt strained.	43	86%	4.5
5. The husband bragged of his wife's success in her career and supported her by taking the role of main homemaker.	43	86%	4.5
6. The husband thought of his wife's career success as a threat to his power and authority as head of the household.	7	14	6
7. The wife's success in her career drove her husband to have extramarital affair.	4	8%	7

Table 2.3 reveals that 96%, which comprised majority of the respondents, said that although they were successful in their career, their husbands refused to give up their role as head of the family; while 92% said that despite the fact that they had careers and worked outside their home they still performed the traditional household chores to spare their husbands' feeling of insecurity. The same statistics was given to the respondents' answer that together with their spouse they pooled their earnings and avoid talking who earned or contributed more. Eighty-six percent (86%) confessed that their success in their career made their husbands insecure or strained. Eight percent (8%) revealed that success in their career had driven their husbands to committing extramarital affair. The data suggest that having a successful career may create conflict between the wife and the women, especially if both are employed, if the other one is more successful than the other, or if the other one is unemployed.

3. The Spouse Doing Most of the Housework and Child Care (Division of Labor)

3.1. Housework

A major issue for families in which both the husband and the wife work is who does the housework? The great majority of husbands and wives say that when the wife works, the husband should do more around the house ((Ferber, 2012). But the reality falls short of this ideal. In general, women still do most of the housework.

Table 3.1 clearly shows who between the husband and the wife did most of the housework.

Table 3.1
The Spouse Doing Most of the Housework

Division of Labor in Household Chores	f	P	R
1. The wife did nearly all the household tasks.	36	72%	1
2. The wife did a lot, spouse helped but only in a few chores.	35	70%	2
3. Household tasks were evenly divided bet. the husband and the wife	11	22%	3
4. The helper did majority of the household chores.	9	18%	4
5. The husband did more of the household tasks.	5	10%	5

The table shows that majority (72%) of the wives said that they did most of the household tasks; whereas 70% confessed that their spouse helped but in a few chores only. Twenty-two percent (22%) who admitted that household tasks were evenly divided . Very few (10%) said that their husband did more of the household tasks. This was true to those whose husbands had work that paid less, had less time spent in their work, or were just "housebands" (jobless husbands who prefer to stay at home, do the housekeeping, etc). The data suggest that the working wives were experiencing dual role conflict and overload. It is observed

that there is an obvious inequality in the performance of household tasks that both parents are obliged to execute fairly.

Among the household chores and other parental obligations that majority of the working wives did (without the aid of a hired helper) were: 1) cooking meals, 2) dishwashing, 3) laundry, 4) taking out clothes from the clothesline and folding them, 5) housecleaning, 6) yard sweeping, 7) gardening (watering the plants, uprooting grasses), 8) grocery, 9) bathing and dressing up the children, 10) accompanying little kids to school, 11) disciplining the children, 12) tutoring the children (helping them make their assignments), 13) attending to their children's school activities, 14) checking if the doors and gates are closed and if electric appliances are turned off before going to bed, 15) fixing the bed, 16) beautifying the house, 17) ironing, 18) feeding pets or domesticated animals, 19) fixing clothes, and 19) paying bills Among the tasks which majority of the respondents' husbands did to help at home were: 1) repairs, 2) animal care, 3) driving the car, 4)accompanying wife to the supermarket, 5) cooking meals (but occasionally) , 6) babysitting during day-offs, 7) helping feed small children; 8) buying gas for the stove; 8) supervising carpenters during a house repair; and 9) teaching a child how to drive a bicycle or a car.

3.2. Childcare

Another issue for working wives or for couple who both work is child care. Who takes care of children more often, and who do less often? Studies had shown that the final responsibility for child care tends to fall on the woman. Even if a woman goes back to work after her maternity leave, chances are she is the one who takes a day off if the child is sick or the baby sitter does not show up.

Table 3. 2 reveals who, between the wife and the husband, does most of the child rearing.

Table 3.2
The Spouse Doing Most of the Child Care Task

Division of Labor in Child Care	f	P	R
1. The wife spent more time caring for the child	29	58%	1
2. The wife and the husband shared child care equally.	18	36%	2
3. The husband spent more time caring for their children than his wife did.	3	6%	3

The table divulges that 58% of the respondents said that it was the wives who spent more time caring for their children. Thirty-six percent (36%) disclosed that their husband also shared equally in child care; whereas only 6% said that the husband spent more time taking care of their children. An interview with the working wives revealed that their husbands would not help take care of the children unless they ask them to.

Interview results also revealed noteworthy data coming from the wives. Among these were: 1) Oftentimes, if both spouse were out of work, it was the servant or the baby-sitter who did most of the taking care of the child/children' 2) The children were sometimes being cared for by their extended family members/ relatives; while most of them sent their little children (4 – 6 years old) to day care centers .

The data imply that child care still falls in the hands of the mother. The husband helps only if he has more time to do it, and most probably he does it because, like his wife, he shares some of the worry and guilt about leaving the child in someone else's care.

4. Effect of Dual Role on the Working Women's Life

Survey findings   in Asia, US, Africa, and Europe suggest that more than two out three married women work outside the home today, including a majority of mothers with small children or infants. More than 11 million children under age six have mothers in the labor force (U.S. Children and Their Families, 2009). Does balancing career and family cause role conflict and/or work overload? In most studies focused on working wives and mothers, it was found that working women were better off that full-time housewives. Working wives "pay" for their greater freedom and independent incomes with reduced time for themselves. They also had hectic, complicated lives (Bassis, 1991).

The following table may indicate a similar finding.

Table 4
Effect of Dual Role on the Working Women's Life

Effect	f	P	R
1. They have higher self-esteem, more self-confidence, and a higher opinion of their own abilities.	50	100%	2
2. They had less time for themselves; had more hectic, complicated lives and always felt tired	50	100%	2
3. They missed at least one or more workdays in the past three months or sometimes got late to work due to family obligations.	50	100%	2
5. They refused transfer from their workplace because it would mean less family time.	44	88%	5
4. They experienced anxiety and resented that their husbands were not sharing equally the burden and responsibility as parents..	21	42%	5
6. They sought less demanding job to get more family time.	21	42%	5
7. They got sick more often than their husbands.	21	42%	7
8. They were happy with their marriage and social life.	16	32%	8
9. They refused promotion .	12	24%	9

Table 4 reveals that despite the dual or multiple roles they perform, the wives' career enhanced their self-esteem,   self-confidence, and had a higher opinion of their own abilities. All of them confessed that due to their roles they had less time for themselves; had more hectic, complicated lives and always felt tired; and missed at least one or more workdays in the past three months. Sometimes they got late to work due to family obligations. Many (88%) refused to be transferred from their workplace (especially if it required them to be away from home and their children), and preferred to do less demanding job n their workplace. That was perhaps to ensure that they could have enough time to be with their family. They also got sick more often than their husbands. It is noteworthy that only 24% refused promotion. This suggests that more wanted promotion from their job. Based on the interview, promotion or higher position to them would   mean more success, higher prestige, higher salary and   additional privileges or compensations. .

5. Measures to be Adopted to Help Working Wives Solve Dual Role Conflict

There is little doubt that dual-earner and dual-career families are here to stay. With life getting more complicated and lifestyle getting more sophisticated and expensive, both men and women will have more multiple roles to perform once they get married and become parents. How to adapt to this situation and resolve role conflict and overload are aspects that married couples/parents have to look into for a better and more stable family relationship.

Table 5 shows a list of possible measures that working wives/mothers may adopt to help them resolve whatever conflict or tension they experience as wives, mothers, and employees rolled into one.

Table 5
Measures to be Adopted to Help Working Wives Solve Dual Role Conflict

Measures	f	P	R
1. Balance, on daily basis, their profession and family	50	100%	3
2. Proper time management	50	100%	3
3.Request their supervisor to excuse them from their work whenever a member of the family got sick.	50	100%	3
4. Request employer to increase workplace flexibility in terms of schedule.	50	100%	3
5.Request employer to provide paid sick leave and paid medical leave.	50	100%	3
6. Request their employer to increase their wages	50	100%	3
7. Get support of the husband and other members of the family particularly their in-laws or relatives	50	100%	3
8. Send children (4 – 6 years old) to day care centers.	48	96%	8.5
8.Put up free stress management services (e.g. spa, reflexology, counseling) for highly stressed working parents	48	96%	8.5
9. Request employer to provide them affordable and quality child care or scholarship for employees' children	48	96%	9.5
10. Educate women about their legal rights as wives/parents.	33	66%	9.5

It could be gleaned from the table that all the respondents would like to adopt the following measures to ease up the burden/tension or solve problems within their family due to their dual or multiple conflicting roles: 1) Balance profession and family ; 2) proper time management; 3) Be excused from work when a family gets sick; 4) Increase flexibility in work schedule; 5) Be provided with paid sick leave and medical leave; 6) Increase wages; and 7) Have support from husband, in-laws, and other relatives. Thirty-three percent (33%) said that they have to be educated about their legal rights as wives. This suggest that the remaining 67% need not be educated about their rights as wives/parents. The response from the interview divulged that women already know their rights, perhaps what they needed was the support of the family members, employers, and colleagues.

Implications of the Study to the Working Wives' Spouses/ Co-Workers/ Employers, Future Researchers, and Extension Planners/Workers

One of the implications of the prevalence of dual role conflict among married women is that women need to manage well their time for their work, family, and for themselves. . Each must be allotted with equal time, not sacrificing one for the other. The support of the spouse, family members, co-workers, and employers is needed. The spouse and his children may help the mother in doing the household chores as well as in child caring. Trusted relatives, if their time and distance from their house permits, may help in looking after the young children in case the couple are away. Colleagues in the workplace can also help in terms of moral support and favorable advise especially when they are stressed or burned out. Employers can provide a great deal of support in terms of: 1) improvement of facilities so these overburdened wives could temporarily be relieved from stress due to great family responsibilities; 2) wage increase, more incentives/bonuses and additional privileges; 3) scholarship grants for their dependents; 4) flexible work schedule; 5) day care situated within the work area; 5) paid sick leave/medical leave/ 90-day maternity leave among others.

There is a need for further research in the area so as to bring out, from time to time, the factors influencing the role conflict and overload experienced by working wives/mothers. . Future research could be aimed at finding out conflict they experience with their children and with their colleagues in the workplace due to their multiple roles as working mothers and employees. Interviews to the working wives' husbands, to their children, and to their co-workers may be conducted to determine the extent of influence their multiple roles had on their relationship with them. Coping strategies which were commonly used and found to be effective in helping themselves (the working wives) resolve their conflict may be one important item for the study. For follow up research, the present pilot study could be expanded to cover single mothers who played the role of both a mother and a father.

Extension planners may conduct surveys/interviews of working parents to determine their multiple role conflict and how they can be educated or advised to cope with the problems that they experience. They may prepare extension proposal to do such survey, plan for non-formal education program or seminar on managing work family conflict. Realizing that married working women experience family/spouse/work conflict, it is important that employers and policy makers pay special attention and concern to improve their life by improving likewise the workplace facilities, their salary and other benefits, and other support services. Local and global organizations should strengthen their unity towards a successful fight for women's rights and equality of gender, and women should be brave enough to oppose any form of discriminations against them and men should totally accept women as equals.

CONCLUSIONS

1. More working wives are transitional, that is, they are income earners, wives, and mothers at the same time and have husbands who also earn for a living.
2. Pregnancy of the woman makes the couple happy and proud of each other, but most of the household chores are still performed by the wife.
3. Wives do most of the housework and child caring besides working outside their homes
4. Though their career tends to boost their self-esteem as a person, most of the working wives feel overburdened and overloaded by their dual role as working wives and mothers that they often feel tired and have less time for themselves
5. Balancing, on daily basis, their profession and family; proper time management; requesting supervisor to excuse them from their work whenever a member of the family got sick, increase workplace flexibility in terms of schedule, provide paid sick and medical leaves, and increase their wages; and getting support of the husband and other members of the family particularly their in-laws or relatives are some of the measures

that they may adopt to resolve the conflict they experience as working wives and mothers at the same time.

RECOMMENDATIONS

1. The spouse and his children may help the mother in doing the household chores as well as in child caring. Trusted relatives may help in looking after the house and the young children in case the couple are away.

2. Colleagues in the workplace may help in terms of moral support and favorable advise especially when working wives are stressed or burned out.

3. Employers may provide a great deal of support in terms of: 1) improvement of facilities so these overburdened wives could temporarily be relieved from stress due to great family responsibilities; 2) wage increase, more incentives/bonuses and additional privileges; 3) scholarship grants for their dependents; 4) flexible work schedule; 5) day care situated within the work area; 5) paid sick leave/medical leave/ 90-day maternity leave among others.

4. Local and global organizations should strengthen their unity towards a successful fight for women's rights and equality of gender.

5. Women should be brave to oppose any form of discriminations against them and men should totally accept women as equals.

6. Extension planners may propose to conduct surveys of working wives and the varying problems that they experience due to their multiple roles in the family. As a result they may recommend to conduct non-formal education or seminars on stress management among stressed working wives/mothers.

7. Further research in the area may be conducted so as to bring out, from time to time, the factors influencing the role conflict and overload experienced by working wives/mothers. . Future research could be aimed at finding out conflict they experience with their children and with their colleagues in the workplace due to their multiple roles as working mothers and employees. Interviews to the working wives' husbands, to their children, and to their co-workers may be conducted to determine the extent of influence their multiple roles had on their relationship with them. Coping strategies which were commonly used and found to be effective in helping themselves (the working wives) resolve their conflict may be one important variable to be determined.

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