CHAPTER I

THE PROBLEM AND ITS SETTING

1.0 INTRODUCTION

This chapter presents the background to the problem on constraints faced by women’s lack of inclusion in leadership and senior management positions in public, private and non-governmental organizations in Zimbabwe. The chapter makes an attempt to expose the problem as it has evolved from pre-colonial setting to the post-colonial development. The discussion centres on the problematic phenomenon and description of the social problem faced by women in accessing leadership positions in public, private and non-governmental organizations (NGOs) in Zimbabwe. The purpose and objectives of the study are also articulated as they give guidance on the path to be followed by the study. The conceptual framework, a theory that attempts to connect to all aspects and shaping the depth and direction of this thesis is also presented. Finally, the chapter wraps up by discussing the significance of the study, delimitation and the ethical protection of the participants. The study goes beyond the public sector to embrace experiences of women in private organizations and non-governmental organizations (NGOs) in order to avoid working with skewed and unrepresentative samples, which may create serious credibility questions.

1.1 BACKGROUND TO THE PROBLEM

Zimbabwe is a landlocked country located in Southern part of the continent of Africa, between the Zambezi and Limpopo rivers. It is bordered by South Africa to the South, Botswana to the South West, Zambia to the North West and Mozambique to the East. It is about 390 757
square km with a population of approximately 13,120,000 people (Central Statistics Office, 2002). Zimbabwe has three official languages: English, Shona (a Bantu language), and Ndebele. The country is mainly populated by two dominant ethnic groups: the Shona and the Ndebele people. The other minority ethnic groups are the Kalanga, the Nambiya and the Tonga people. But all these are fused and subsumed within the two main ethnic groups. Both ethnic groups are patriarchal in nature, with men overwhelmingly dominant in top levels of management positions in public, private and NGOs despite the fact that 52% of the Zimbabwean population is women.

Administratively, the country is divided into eight provinces and characterized by various government ministries, public institutions, parastatals, non-governmental and privately run organizations. The organization’s administrative and managerial patterns seem to be homogenous countrywide with both male and female members taking positions of authority, nevertheless men are dominating most of decision-making structures, leadership, senior management, managerial procedures, recruitment of personnel, personnel promotion, policy formulation including day to day running of these organizations. Most of these organizations are centralized and represented in Harare, where all are headquartered.

The Zimbabwean economy has been on a downturn for nearly a decade with high unemployment, characterized by food shortages and at least 80 percent of the population living below the poverty datum line. This has been accompanied by dizzying hyperinflation statistically and officially running at 231 million percent as of December 2008. Accordingly,
this has spawned the situation of women worse as vulnerable groups. Since women have always been at the receiving end in Zimbabwean society, their position, standard of living, job opportunities and social being has deteriorated. The overwhelming male dominance in top levels of management structures in organisations in Zimbabwe has been inimical and repugnant to women’s advancement to higher echelons of management positions.

Gender parity and equity in organisational management has always been the strategic needs of women and these should not be conceptualized as a bigger issue in Zimbabwe but a particular unique case of concern and under-representation of women which needs some form of remedial action and bridging. This is a socially created gap, arguably created by patriarchal structures, traditional cultural practices and other related socialization patterns. The current gender equation and the role women have played and still play in Zimbabwe has been largely influenced by what transpired in the last three epochs, i.e. pre-colonial, colonial and post-colonial. Women have been under-represented in leadership and senior positions of management in public, private and NGOs in Zimbabwe. They have lagged behind especially towards the attainment of leadership positions in these organizations. Men have dominated these senior positions from time immemorial. They have been in leadership positions while women have been subordinate to them. Given this backdrop therefore, the public concern in Zimbabwe, from pre-colonial to post-colonial has been that all leadership and senior managerial positions in public, private and NGOs are male dominated and women are concentrated in low and middle levels of organisational hierarchy.
Envisaged therefore, is a radical assessment of organisational forces for change, the barriers encountered by women in organisational management, an understanding and analysis of organisational culture, as it has hindered reforms in the context of gender work patterns. Lack of gender parity in Zimbabwean organizations has become a major site of gender politics for both professional men and women over the last twenty-nine years. Increased opportunities for women have not been gained for long. Patriarchal structures have resisted women’s progress, and male success has had psychological implications for women’s sense of subjectivity, self esteem and gender identity (Women Action group, 1985). Achieving positive strides by women against such odds has impacted on their everyday life. The major concerns therefore are, why women are under-represented in upper-levels of organisational management in Zimbabwe, what is it that constrain them from attaining senior leadership positions in organisational management, hence the need to unearth these deficiencies and explore the factors that reinforce the very nature of discrimination of women in organisational management.

It is being argued that Zimbabwean people have been brought through different traditional cultural settings whilst organizations have their own cultures as well and these cultures could be in conflict in the management of Zimbabwean public, private and non-governmental organizations. The million dollar question is, do entrenched people’s cultures influence policies or organisational culture and how do these impinge on organizational members, particularly women in accessing senior management positions in public, private and NGOs in Zimbabwe.
The current organisational culture in Zimbabwe makes it difficult for women to attain high status jobs in the stated organizations. To legitimize this, employers use the technocratic-meritocracy ideology of promotion in the workplace. Those without credentials/or requisite skills are left to low levels of the organizations consequently affecting women the most, as they have historically been disadvantaged educationally. Admittedly, only a few have made it to the top management positions. Therefore this has created gender discrimination and perpetuates inequalities in the management of public, private and NGOs in Zimbabwe. For that reason, these organizations seem to be perpetuating gender inequalities through their structure, overwhelming male dominance, organisational culture and patriarchal practices. This study therefore seeks inter alia; explore the constraints on women’s lack of access to leadership and senior management positions in Zimbabwean public, private and NGOs. The study will analyze the traditional and patriarchal practices considered to be normal, natural and common sense in the management of these organizations, in an attempt to suggest how such traditional practices may be deconstructed and reformed.

1.2 PRE-COLONIAL AND COLONIAL EPOCHS IN ZIMBABWE

Both men and women have always played culturally and socially assigned roles in pre-colonial, colonial and post colonial Zimbabwe. The pre-colonial period in Zimbabwe is characterized as having been patriarchal where women had no direct voices in public affairs and no control over social resources. The tribes were led by Headmen, Chiefs and Kings within the Shona and the Ndebele societies respectively. Men were assigned to battle, hunting and cattle herding activities whilst women were responsible for domestic affairs of the home, doing all the household chores and community work. The work done by women has always
been invisible. Women’s invisibility has continued throughout the pre-colonial period. During this period, Zimbabwean society was based on subsistence farming, cattle-rearing, hunting, carving and craft production (Cheater, 1985; Batezat and Mwalo, 1989; Truscott, 1983). During this phase, women were only valued and respected by the society for their active role in agricultural and reproductive labour only. Their social standing and recognition in these traditional societies depended on their ability to work hard and bear many children. Women were also relegated to domestic chores like cooking for family members, cleaning, looking after children, nursing the sick and seeing to their men folks’ needs and comfort. They did not control the means of production but instead provided much of the labour required for these occupations. This role carried no status at all; the status was reserved for men’s activities. Men’s activities were considered a public role while those of women were viewed as private and confined to the domestic arena.

The division of labour was predicted by different biological make-up and mostly by women’s reproduction role. Also, they had no control over the means and instruments of labour. Men controlled all the activities and acted as supervisors of women and children’s agricultural activities (Weiss, 1986). Women’s proceeds of cash crops were allocated and controlled by men. They only assumed control of assets when they got married and when their daughters got married by being allotted a portion of lobola (bride-price or token of appreciation) and any other property they acquired through their own skills like pottery, weaving, midwifery services and basket making. Even elderly women did not normally frequent the male world of public decision-making in public council and village meetings despite the long acquired social experiences (May, 1983). This was “men’s” domain and only reserved for them.
With also the bride-price payment during marriage, the guardianship of a young woman passed her from her father to her husband, so that she was always under the authority of a man. The most powerful women, very few though, tended to belong to the most influential families (For example Chiefs and Headmen). These were few women with status. They could have been contextually, the wives of influential community leaders like the Chiefs and Headmen. Cheater (1985:5) stresses that what tended to happen in pre-colonial Zimbabwe is men had all the bulk of the power and women manipulated their situations to gain as much power as was allowed to them by men. It is in this way that gender relations played themselves out in pre-colonial Shona and Ndebele societies. This expansion of a woman’s authority was related not only to her own life-cycle but to the cycle of development experienced by both the family into which she had been born and that into which she had been married. The tradition of little female authority in pre-colonial Zimbabwe was, as Bazeley put it, ‘an institution which is rapidly disappearing’ (Bazeley cited in Cheater, 1985:70). Subsequently, this gave men more power than women in both public and private life. Prestige was attached to men’s work and the authority and status was absolute. Most of the factors concerning the pre-colonial situation of women in particular are indirect, extrapolated from what is currently classified as ‘tradition’, culture or ‘custom’ in Zimbabwe.

It is so certain therefore that today’s Zimbabwean custom, existed in the past (Beach, 1980). In this regard, it is possible to regard women in pre-colonial society as comprising an equivalent to the class of labour in industrial systems of production. This class equivalence helps to explain other features of women’s positions in the pre-colonial system. Batezat and Mwalo (1989:4) uphold the opinion that a proper understanding of the position of women in
pre-colonial society in Zimbabwe in addition to an account of their experiences during this period is required to fully appreciate their specific problems affecting them today. Women did not enjoy anything in the pre-colonial patriarchal societies and this was further aggravated by colonialism, with its disastrous social and economic effects for them, during that time and in the present day Zimbabwe. Hence the thrust of this study to explore the constraints that still hinder women from accessing leadership and senior management positions in public, private and NGOs in modern day Zimbabwe. However, women’s social status in contemporary Zimbabwe has its precursor in colonial period too.

Women’s history in colonial Zimbabwe backdates to the arrival of the White settlers, characterized by the land alienation from 1890 to 1980. The legislation such as the Native Land Husbandry Act of 1951 upheld male rights to land against those of women. The Black population was pushed into the so-called native reserve which was and still remained the least productive and driest areas of the country. Such factors forced men to sell their labour to the settlers, whilst women remained at home looking after children and other domestic related chores. The rights to land amongst peasant women, as well as widows and divorcees with dependants were curtailed by the Land Tenure Act of 1969 (Gaidzanwa, 1985). Women’s landholdings, if they were lucky to have, were one-third the size of that of men. This was the phase in which women’s property was registered in the name of the husband. They were not recognized as agricultural producers in their own right, no matter how great the amount of labour they expended on production. Some women were forced to work on the White settlers’ farms with their wages being in kind (For example in the form of sugar, clothing, soap and salt). Women’s right to property ownership during this phase was almost zero.
The livestock holdings of subordinate members of the family were (and still are) falling under the jurisdiction of the household head. The ideological legacy of these practices, as well as the practices themselves, constitutes part of today’s ‘problems’ of women. Many factors external to traditional society influenced indigenous women during the colonial period. Factors like education, migration to towns, urbanization and religious conversions, all affected women’s roles in their families. Some other African women were chosen by White women as their domestic workers and child minders. The few, who were lucky amongst these, were sent to mission schools to do domestic science and needle work.

The colonial policy on the education of the boy child and other family attitudes further lessened female exposure to the forces of change. The preference by parents to educate the boy child at the expense of the girl aggravated the practice and such a development further widened the status gap between males and females. Education in that regard became a vehicle for the acquisition of knowledge and skills necessary for wage earnings. Snyder and Tadesse (1995) indicate that a minority of Zimbabwean women responded to these changes from their inception. However, these were very few to make any meaningful change to the marginalization of the rest of the women. The girl child was not a priority to be sent to school. Consequently, most of women migrated to urban areas. It is reported that those women who migrated to towns, resorted to illegal activities such as petty beer brewing and prostitution among others due to lack of skill and training. Although women managed to survive from income generated from these activities, there was a lot of stigmatization attached to such livelihood and the stigmatization was carried over to formally employed women.
Meanwhile, men migrated to urban centres as well, seeking employment to earn wages. This was the birth of migratory labour system characterized by the split of families. Men were offered high wages and they dominated the wage sector and women the non-wage sector. They were offered good working conditions, security of employment and opportunities for skills training and promotion. Their experience as workers in the wage labour market has always been different. They did not have primary responsibilities for house and child care. For women on the other hand, it has been possible, but very difficult to combine these activities and earn wages or realize high income. The difficulty that women faced in accessing the wage labour market because of their child care responsibilities created the basis for biases against employment in the wage sector. As a result, few women were absorbed into the job market and this created sex inequalities in employment. Jobs occupied by women tended to be menial and low waged, heavily supervised, with poor working conditions and little chance of advancement. This is consistent with Sweetman (1999)'s argument that women are disadvantaged in household bargaining around incomes and employment because their mobility to live independently of men pushes them to poverty.

Consistent with migration labour, men trained on the job and off the job and acquired skills that prepared them to be marketable. Such opportunities were not available to women. Therefore, the majority of women tended to be allocated into less paid jobs and this is seen as an explanation for women's low wages during that period. There is therefore a problem in dealing with women's employment and wage discourse because their engagement in unpaid productive labour renders much of their work and employment invisible and uncounted. However, this model does not offer much precision since there are large numbers of men on
the periphery whilst women, though few, are also found in highly paid jobs. For that reason, wages were segmented mostly on gender lines. This account created space for treating gender as central to wage differentiation in the labour market. The practice is still rife in certain institutions in modern day Zimbabwe. The effect of this explains the current existing gender gaps in public, private and NGOs in Zimbabwe.

In most cases, a woman who was the wife and mother remained as the head of the household supplementing the man’s meager income through subsistence production. This was the phase of domestication of women, which provided the rationale and justification for the exclusion of women from many areas of the paid labour force and the under-remuneration of those women working in the wage economy. In other words, the domestication of African women has been a recurring theme in studies of gender and is central to the exploration of the current concentration of women in low levels of organisational management in modern day Zimbabwe. Colonial masters tended to view women from a Victorian image perspective, where they equated male with breadwinner and as a result, introduced technologies to men and recruited them for paying jobs. Religious education and teaching by the colonial masters and missionaries of the time, emphasized on women to be submissive to their husbands, thereby further indoctrinating women to the domestic arena.

Throughout the colonial period, Zimbabwean women were almost completely excluded from all other major areas of waged employment. All these practices were not applicable to White women who lived luxurious and privileged life-styles in urban settings (Women of Zimbabwe
Speak Out Report, 1981:2). This only affected black African women. The ideological development of the model female ‘social personality’ during the colonial period must be related to the ways in which women were rendered more economically dependent on men. Legally, during the pre-colonial, colonial and post-colonial Zimbabwe, women were considered minors, passing from the guardianship of their fathers (or brothers, uncles or such other guardian) to that of their husbands upon marriage. In politics or public life, they were virtually non-existent. They rarely participated in decision-making; they had no direct voice in public affairs and council debates and had no control of resources. Throughout the colonial period, Zimbabwean women were almost completely excluded from all other areas of waged employment. As a result, modern day Zimbabwe is characterized by a slight improvement on the status of women but they are grossly under-represented in leadership and senior management positions and stuck in low and middle levels of hierarchy. Hence this study seeks to explore the constraints faced by women in accessing leadership and senior positions in public, private and non-governmental organizations in Zimbabwe and will make recommendations based on the objectives and its findings.

1.3 STATEMENT OF THE PROBLEM

Organisations always differ in their organisational culture and all organisations seem to have common organisational ethos which the attach importance to. Accordingly, organisations should begin by developing a good understanding of the values and ideals that they attach importance to (Snowden and Gorton, 1998:107). Organisations therefore, should promote the culture of belonging and coherence of its members. Organisational culture should be the personality of the organisation meant to set the tone and decisions that reflect aspirations of
organisational members. Accordingly, this raises the argument that management of public, private and non-governmental organisations in Zimbabwe is currently not premised on the essence of human centric management policies because the organisational culture is repugnant to women. This argument is articulated on the hypothesis that organisational members have to be emancipated from sources of discrimination, exploitation and oppression by creating an enabling organisational management structure, characterised by shared philosophies, beliefs, expectations, norms and common values. The argument is that Zimbabwean organisational leaders should promote the success of public, private and NGOs by advocating, nurturing and sustaining an organisational culture that is humanistic and favourable to both men and women. A human centric management is characterised by its focus on the common values, beliefs, interests and the needs of its members. It should influence implicit group norms and individual behaviour in Zimbabwean public, private and NGOs.

Currently, the organisational culture in Zimbabwean public, private and NGOs does not seem to be putting the needs and interest of its members as the central core. The current organisational culture represents levels of power where women are not represented in the management structures. While there have been a number of initiatives to reverse this trend, evidence has continued to point to an overwhelming male dominance. The traditional organisational culture where men have always dominated public, private and NGOs in Zimbabwe needs be deconstructed if an enabling integrated management approach has to prevail. Snowden and Gorton (1998:108) declare that organisational culture should consider individual values and the needs of its human resource. It is being argued that for an organisation to be held together as an organic entity, the organisational culture must be
normative, holding the organisational members as one unity. The organisational culture must be humanistic in nature, an approach that has to adopt the inclusion of women in top echelons of management positions. A conducive and sensitive organizational culture has to be practiced, that would create organisational ethos that guide organisational management. The management style has to adopt human centred approaches where the organisational culture must be gender sensitive and be guided by organisational ethos. The human factor has to centrally focus on the needs of both men and women equally. This does not seem to be currently prevailing in public, private and NGOs in Zimbabwe. Consequently, this gender gap needs to be bridged if organizational management has to focus on the needs and welfare of its members in these organisations.

A human centred and integrated organisational culture has to be adopted to integrate all the systems and processes into one complete framework, enabling people to work as a single unit with unified organisational goals, shared vision and common values. This system should depend on a balanced mix of the masculine and feminine attributes. The system should put its weight towards adoption of measures to attract, advance and empower women so as to benefit from their qualifications, experience and talent in a highly competitive and conducive organisational environment.

The current management of these Zimbabwean organisations is skewed towards male dominance. Zimbabwean public, private and NGOs must be characterised by a gender equality supportive culture that should take the interest of both men and women equally. An
organisational culture has to be passed on to new employees regardless of their gender. This, in turn would influence both men and women's behaviour. An organisational culture that focuses on the needs of its members does not regard one gender as the engineer of its organisational culture. An enabling management system does not happen naturally, it needs to be socially constructed within an organisation and this seems to be currently absent in public, private and NGOs in Zimbabwe. Any organisational culture that disadvantages women must be discarded if organisations are to function humanely. The negative attitude of men towards the inclusion of women in higher management positions has always created a blockage to effect meaningful and social change in the management of public, private and NGOs in Zimbabwe.

In order to facilitate collaborative, knowledge sharing and distributed decision-making, organisational culture should be premised on the realization of a conducive management system where organisational meanings are shared. This can be feasible by deconstructing the status quo where the system has inhibited women's advancement to senior management positions in Zimbabwe. The traditional organisational culture needs to be deconstructed. The needs and interests of both men and women should be the central focus. The traditional organisational culture has not been progressive towards human centric processes in Zimbabwean public, private and NGOs. This creates the argument that organisational culture should set a conducive environment where people, regardless of sex, interact and shape organisational behaviour. Decisions made in public, private and NGOs should reflect all employee values regardless of gender. Management of organisations have historically been shaped by the assumption that only males can be leaders and this has resulted in Zimbabwean
organisational policies being crafted and biased towards masculine patterns, creating a culture of dominance by one group and disadvantaging the other. Such a trend has been inimical to women, creating the need for human centric management policies in the management of these organisations.

Finally, the million dollar question is, can the inclusion of women in top echelons of management position be the panacea to a human centric management of public, private and NGOs in Zimbabwe? Can the deconstruction of traditional organisational culture achieve a gender balance in the management of public, private and NGOs in Zimbabwe? For that reason, it is being argued that by deconstructing the traditional organisational culture in Zimbabwean public, private and NGOs, this could be the matrix for a human centric management approach that could promote the inclusion of women in top strata of management positions. This could prompt organisations to adopt organisational ethos that focus on humans as vehicles of social change in the management of public, private and NGOs in Zimbabwe. This requires the need for gender sensitive working conditions that promote both men and women’s empowerment in the management realm. A human centric organisational culture should guide management of these organizations. Without human centred organisational philosophy, it is being argued that, public, private and NGOs cannot function properly in Zimbabwe. There is need to socially deconstruct the notion that women are subordinate to men and socially construct an ideology of women being partners in the management realm. There is need to de-socialize Zimbabwean society from the entrenched cultural and traditional values. This therefore, necessitates the need to de-socialize the society that women have managerial capabilities, which public, private and NGOs can capitalize on. Consequently, lack
of human centred approaches and commonly shared values are inter alia, factors that have been detrimental to women's inclusion to higher management positions. The central focus of the study is premised on the truism that men have historically served in the higher echelons of organisational management structures hence the need to deconstruct this traditional organisational culture so that organisations can be managed along a humanistic notion of management approaches. Currently, this does not seem to exist in the management of public, private and NGOs in Zimbabwe.

1.4 PURPOSE OF THE STUDY

The study is premised on the truism that men have historically served in the higher echelons of organisational management structures and its purpose is to examine the constraints faced by women in accessing leadership and senior management positions in public, private and non-governmental organizations in Zimbabwe. Simply put, the study seeks to explore women’s lack of inclusion in leadership and senior management positions in public, private and non-governmental organizations in Zimbabwe. In an attempt to achieve the principal objective, the study is concerned with women’s under-represented in organisational management and how culture represents levels of power and control which hinders reforms in the management of public, private and NGOs in Zimbabwe. The aim is to improve and come up with best practices for gender policy in the management of the stated organisations in Zimbabwe.

1.5 OBJECTIVES OF THE STUDY

The principal objective of the study was to examine the constraints on women’s lack of inclusion in leadership and senior management positions in public, private and non-governmental organizations in Zimbabwe. In an attempt to achieve the principal objective, the
study explored how women were under-represented in public, private and NGOs in Zimbabwe. The study sought to find out how culture represents levels of power and control which hinders reforms in the management of public, private and NGOs in Zimbabwe. This therefore, prompted the need to examine how these factors have negatively impinged on women’s inclusion into leadership and senior management positions in these organisations in Zimbabwe. There seems to be some historically held and culturally constructed views in Zimbabwe that women cannot lead and more so manage organisations. This study sought to deconstruct this traditional organizational culture by contributing a human centric organisational management approach in the management of public, private and NGOs in Zimbabwe.

The study was premised on the assumption that men have historically served in the higher echelons of organisational management structures, and that women were not included in the top management positions. This dichotomous scenario has tended to disadvantage women and impinged on their sustainable development and advancement into higher management positions in public, private, and NGOs. The study assumed that, it could contribute knowledge through the reversal of traditional organisational culture in the management of public, private and NGOs through the adoption of a human centric organisational culture that promote a culture of shared values, beliefs, expectations and morale of organisational members. This was done by highlighting that organisations have to be human centric in nature if they were to meet the needs and values of its members. Finally, the study aimed at suggesting policy options and strategies for adoption for sustainable management of public, private and NGOs in Zimbabwe.
1.6 RESEARCH QUESTIONS

In response to address women's lack of inclusion in higher leadership and senior management positions in Zimbabwean public, private and NGOs, the country developed the National Gender Policy in 2000 whose dominant paradigm was to mainstream gender into strategic organisational management plans and programmes of action for organizations. The Zimbabwe National Gender Policy (2000:1) describes the country as a highly unequal society in terms of access, control and ownership of resources between men and women. Further more, Zimbabwe also ratified the Convention on the elimination of all forms of discrimination against women in 1991. There have been a number of initiatives in the form of legislation to reverse this trend, but the evidence has continued to point to an overwhelming male dominance in the top levels of management in organisations. The country has, in the past, enacted legislation and policies that endeavor to address the problems of gender inequalities and the rights of women, the effort has not brought the desired outcomes. There still seems to be some constraints that disadvantage women in accessing top echelons of management positions in public, private and NGOs in Zimbabwe. All this prompted this study to attempt to have solutions to the following questions:-

a) Why women are underrepresented in the management of Zimbabwean public, private and NGOs?

b) What constrain women from attainment of senior leadership position in these organisations?

c) What are the historical and cultural constructed views which stifle women's advancement to management positions in public, private and NGOs in Zimbabwe?

d) Are there gender reforms that can change the mindset of leadership in Zimbabwean public, private and NGOs?
e) Is the current organizational culture in public, private and NGOs focusing on the needs of its organizational members in Zimbabwe?

1.7 THE CONCEPTUAL FRAMEWORK OF THE STUDY

The study is premised on the feminist poststructuralist theory discussed also under radical feminism in Chapter II. The major thinker of this theory is Chris Weedon (1997) who is of the view that the feminist poststructuralist theory provides opportunities to develop a thorough understanding of cultural, social and historic occurrences within society. The proponent of this theory focuses on how the theory helps people to understand those social and cultural practices which constitute, reproduce and contest gender power relations. These power relations structure all areas of life, the family, education and welfare, the worlds of work and politics, culture and leisure (Weedon, 1997). Weedon indicates that these practices determine who does what and for whom, what we are and what we might become. The feminist poststructuralist theory explains ways that can bring about social change; hence the theory has been adopted in this study to explore women’s lack of inclusion in management positions in public, private and NGOs in Zimbabwe. This theory examines the covert models of domination by one group over the other, thus seeking to change existing power relations between men and women in society.

The feminist poststructuralist theory seeks to address the social meanings produced within institutions in society and throughout history and not just in language, and conceive individual subjectivity as existing not solely within language but being shaped
by these institutions while at the same time holding the potential of being agents of change (Weedon, 1997). This conceptual framework attacks the male status quo, male domination, and is concerned with the historical and social disadvantages which prevent one sex, benefiting fully from equal opportunities in employment and other social enterprises. This information was helpful in analyzing data from respondents in the researched organisations. The theory is concerned with people's interaction and unquestioned underlying assumptions that are used to examine how power is exercised in organizations and the potential for change (Weedon, 1987). The theory posits that marginalized groups should therefore question power relations, whose view they represent, whose interest they support and exert specific pressure for social change. Hence the adoption of this theory to explore the constraints faced by women in public, private and NGOs in Zimbabwe by seeking solutions to such practices women have experienced for time immemorial. The feminist poststructuralist theory explains that oppressed groups should question men's dominance and should not take established meanings, values and power relations for granted. This theory further focuses on how marginalized groups should function (Capper, 1993). The feminist poststructuralist theory's view is that the shift should be on giving power to those who have less on the basis of needs and taking steps to compensate for historical and social constructed disadvantages so that the playing ground is level (Capper, 1993). Women in organizational management in Zimbabwe are not an exception to this thrust. As such, it is being argued that, this is a state of equality and women in Zimbabwean public, private and NGOs do not seem to have the same levels of power as men.
Consequently, the feminist post structuralist theory has been adopted for this study as it assists in explaining how the Zimbabwean traditional culture has influenced relationships between women and men in leadership positions in public, private and non-governmental organizations. The feminist poststructuralist theory is compatible with this study as its views are in tandem with the arguments advanced by this study.

The data gathering process, the construction of the data gathering tools were all informed by the views of feminist poststructuralist theory. The theory guided the data collection and formulation of the data gathering tools as questions sought to establish why women were not included in leadership and senior management positions in public, private and NGOs in Zimbabwe, which sex dominate top leadership positions, which factors constrain women in accessing top echelons of organisational management, and how did this impinge on women and what solution can be adopted for change. Therefore the entire process of data gathering was informed by the principles of this theory. Although the theory has a euro-centric theoretical bias, its views aided in shaping up this study in an attempt to come up with an afro-centric theoretical framework that focused on human centric management system and an integrated approach in the management of public, private and NGOs in Zimbabwe. It was envisaged, this would reduce the constraints that limit women from accessing leadership and senior management positions in the researched organizations.
By focusing on both men and women, the feminist post structuralism, provided a useful theoretical framework as it seeks to attack male dominance and the marginalization of women. The theory helps in explaining equality between women and men. This theory also helped in the analysis and interpretation of the views of the respondents from public, private and non-governmental organizations. Not only differences expressed by respondents were important in the analysis of data but also the common characteristics expressed were reviewed. It is being envisaged therefore that the data to be gathered from the respondents and the findings of this study would be in conformity with the feminist poststructuralist theory as it informed the construction of the data gathering tools. Finally, in view of this theory, it is crucial to closely analyze whether organizations are guided by organizational ethos and commonly shared organizational culture. The feminist poststructuralist theory provides fertile ground to examine those practices that disadvantage women and are repugnant to them as well. The feminist poststructuralist theory helped in coming up with a human centric management approach which sought to deconstruct the traditional organizational culture in public, private and NGOs in Zimbabwe.

1.8 SIGNIFICANCE OF THE STUDY

The study is important as it seeks to provide information that may be used for policy and legislative review and in bridging the knowledge gaps. Coming up with policies aimed at transforming women’s lives both politically, economically, socially, and addressing the sexual division of labour is also envisaged by this study. The study seeks to solve human problems within a societal context. The study further aims to enhance
knowledge by giving a deeper understanding of the ideology of gender equity, gender power relations, and institutionalization of patriarchy, manliness and hegemonic masculinity which are vividly expressed and portrayed in organisational management in Zimbabwean public, private and NGOs. The study attempts to make it possible for people to see organizational management in an enlarged perspective by removing covers and blinders that obscure knowledge about the marginalization of women in the stated organizations.

In the past, a number of works has been done in Zimbabwe on women issues partially excluding men, but this study encompasses both men and women, despite the fact that women are usually the disadvantaged and marginalized groups. It is envisaged, gender equity cannot be achieved if women are studied in isolation as they don’t exist in a world of their own. Women will feature most, because power relations between the two genders are not the same and this cannot be ignored. It is here that subordination and male dominance has always been on the lead. Since the study is basically on gender trends, it becomes important to study the two (men and women), since trends or patterns are liable to change either in favour of women or men.

Although the study focuses on the gender differences in organizational management, emphasis will be put on how these affect women as a marginalised group and their general well being. The study is designed to solve a contemporary problem that is high and rife in Zimbabwe’s organizational development agenda. This problem has serious detrimental effects on Zimbabwean women's organizational management, transformation and growth. The study envisages exposing, transforming and minimizing
these gaps to create a human centric and an integrated organizational management approach and more gender sensitive work environment for both men and women.

Gender underpins contemporary organizational structure and practice, but is often relegated to the margins of mainstreaming organisational theory. Its understanding in this study will provide a comprehensive, gendered perspective on organisational and working life. It is hoped, the study will provide important insights into the actions of men and women in public, private and NGOs in Zimbabwe, and the characteristics of organizations generally. In consideration of the complex and contradictory nature of gender relations in organizations, a human centric and integrated organizational approach is envisaged. Understanding the gender problem and organisational management in Zimbabwe, will be essential reading for both students and academics in management, organisational studies, gender studies, social psychology, social sciences and sociology of work.

It is hoped that the findings and recommendations of this study would encourage other researchers and gender activists to carry out further research in this academic discourse, not only in Zimbabwe but the whole of SADC and the world over. The study is also important as its findings will remind the Zimbabwean government about its obligations in accordance with the international, its own enacted legal instruments and policies that promote human centric organisational management which reflect gender equity and empowerment of women. Although there has been contributions from scholars all over the world with regards to women’s inability to achieve organisational managerial positions, this study also attempts to make contributions specifically in Zimbabwean
public, private and NGOs by looking at both the positive and negative aspects on what has been done, and add to the already existing knowledge cycle on how gender is represented in organisational management. This is aimed at creating a workable environment and filling in the gaps that still normalize patriarchy in Zimbabwean society. The study does not discard ideas previously carried out by other researches but it attempts to make improvements, by unearthing and building new knowledge on the subject being studied. In doing so, however, this does not mean that the arguments generated and postulated by this study have a final say, some of the arguments and findings could be used as a foundation for further research.

Policymakers, managers, public sector reformists, human rights activists as well as students of organisational behaviour and 'Gender studies' will find this thesis interesting to read. Therefore studying women in public, private and non-governmental organisations in Zimbabwe will enable readers to fully understand its current state and suggest an idealist policy growth and development direction for the future. The concern therefore is that women seem to be grossly under-represented in public, private and NGOs in Zimbabwe and this seem to have received insufficient attention for the past 29 years of independence, hence the need to reflect this tradition before it disappears.

It was envisaged at the finalization of this thesis to come up with an afro-centric theoretical framework that would focus on the human centric management systems in public, private and NGOs from an African lens. Current academic discourse on organisational management and organisational culture were explored. This was done to
identify gaps and oversights of other researchers in the existing literature and findings of previous studies.

It is, therefore, important to turn the page of women’s exclusion from management of public, private and non-governmental organizations and to be in line with the achievements and progress of the country relating to gender equality. It is being hoped that this could open a new page to encourage women participation in organizational management, to give them the opportunity to contribute, as a key engine, to organizational development through the use of their expertise, their high sense of social action and their skills in senior leadership and organizational management in Zimbabwe.

It is against such realities and justification of a study of this magnitude that the main focus was to explore the constraints on women’s lack of access to leadership and senior management positions in Zimbabwean public, private and non-governmental organizations. The study further sought to establish the factors that created women’s under-representation in public, private and NGOs in an attempt to establish the position of women in the comparative analysis. This composition could reveal how the factors tend to oppress one group over the other and how this impinged on the well-being of the marginalised group, thereby benefiting the dominant males in these organizations. The study made an analysis on women’s lack of inclusion in the top echelons of management and subsequently suggested a human centric management system which seeks to deconstruct the traditional organisational culture.
The findings of the study did not conclude that what has been studied is the final say on women’s under-representation in leadership and senior management in Zimbabwean public, private and NGOs. However, some of the findings could be used as a foundation for further research to other similar contemporaneous issues. Due to the cost involved, it was not possible to carry out a research of all organizations in Zimbabwe, hence only representative public, private and NGOs head quartered in Harare were studied.

1.9 RESEARCH METHODOLOGY

A detailed anatomy on the research methodology is discussed in Chapter III. This has been done to purposely avoid a surface approach to the issues germane to the research methodology. The argument centres on research design for the study, the triangulation research method, that is, qualitative and quantitative approaches. The triangulation method is upgraded by the feminist research methodologies, thereby making a contribution to the knowledge of the subject in this study. The rationale being, the mixed research method is relatively new in the social and human sciences as distinct research approaches. They have been vividly discussed in chapter III in order to broaden understanding on the mixed approaches and how they complement each other. Sampling techniques and population for the study is also explicated in this section. The chapter explains the data gathering instruments, their validity and reliability. Data presentation techniques are also fully explained. Finally, ethical protection of the respondents is clarified as they guide the research endeavor.
1.10 DELIMITATION OF THE STUDY

Monette et al (1990) remark that research goes with so many constraints and the constraints in this study were time, employment and financial resources to fund a study of this magnitude in all towns in Zimbabwe. For this reason, the study concentrated on public, private and NGOs randomly selected and located in the capital in Harare. The study was undertaken during a period of turbulent economic and political crisis in Zimbabwe and should therefore not be confused for a non-academic and political undertaking aimed at maneuvering a political agenda. This was pure coincidental and the findings were never influenced by any political affiliation. Other social responsibilities, posed more problems for the researcher during this study. Social commitments that arose as the research progressed were ignored in order to come up with objective findings.

Not all aspects of gender were analyzed in this single study as gender studies is so diverse and infiltrate a wide range of human concerns such as poverty, women's empowerment and human rights, women in politics etc. For the purpose of this study, women’s concerns were viewed from the human centric organisational culture perspective and more specifically, attention was drawn on male domination of public, private and non-governmental organizations and the marginalization of women. Only literature and theoretical framework which accounts for women’s subordination and marginalization in organisational management were reviewed. The case of women in organisational management in Zimbabwe should not be conceptualized as a larger issue but a particular unique case that needed to be explored in order to minimize this social,
economic and political gender gap. It was expected that some respondents were going to have some biases, especially if they could have been victims of oppression, if they were women, emotions could somehow guide their responses. Similarly, responses from males could not be ruled out of biases. With such an insight, data was critically analyzed from an informed perspective.

The study was conducted in Zimbabwe and confined specifically to public, private and non-governmental organizations based in Harare. This was purposely done in order to overcome the difficulties deriving from large amounts of data and information needed for the completion of the study. Since the situation in public, private and NGOs seems to be homogenous in other parts of the country, it was being envisaged that, the findings would provide significant insights on how women should pose themselves for leadership and managerial postures in the management of public, private and NGOs in Zimbabwe. A total sample of 50 respondents from public, private and non-governmental organizations was selected using stratified sampling method based on the assumption that their opinions would represent those of the rest facing similar circumstances in the same and similar organizations countrywide. The sample was selected using the hat method where the names of these organizations were written on small pieces of paper, each put in a hat and samples were randomly picked after reshuffle. Only organizations in Harare were chosen for proximity and manageability of the study. These organizations also represented those in other towns. A comparative analysis of the public, private and NGOs was made, making a study of this nature the first of its own kind in Zimbabwe.
1.11 ETHICAL PROTECTION OF RESPONDENTS

Researchers must decide whether the scientific and social benefit of carrying out a research outweighs the possible cost or risk to the persons who will participate in the research process (Creswell, 2009:88). Researchers should try to avoid asking questions that transgress or transcend into the privacy of the respondents. In this study, no information about specific respondents would be released as this could impinge negatively on research results and dehumanize the respondents.

Knowledge of research results was assured to the respondents. Monette, et. al.(1990: 56) declare that it is not permissible to harm people’s feelings of the respondents during the course of the research. Endeavour was also made not to deceive respondents unaware. The purpose of the study was also explained to the respondents and all respondents participated with full understanding of the research purpose. Ethical guidelines were developed to provide a framework to guide this research. They were intended to act as signposts rather than detailed prescriptions or regulations. They are not intended to be a substitute for the scientific and scholastic judgment of the individual researcher. This study therefore considered the following ethics:

- Research should be conducted in such a way that the integrity of the research enterprise is maintained, and negative after-effects that might diminish the potential for future research is avoided.
- Reporting results that accurately represent data from the respondents and what the researcher observed or what the researcher was told by the respondents.
• Not to take interview responses out of context and not to discuss minute parts of observations without putting them into appropriate context.

• The research was carried out in full compliance with, and awareness of, local customs, standards, laws and regulations.

• Full confidentiality of all information and the anonymity of participants were maintained. Participants were informed of any potential limitations to the confidentiality of any information supplied. Procedures were put in place to protect the confidentiality of information and the anonymity of the participants in all research materials. This was also stated in the data gathering instruments.

1.12 THE ORGANIZATION OF THE WHOLE STUDY

The study is organized into eight chapters where chapter 1 focuses on the, Background of the study, Statement of the problem, objectives, Significance and delimitation of the whole study. This chapter focused on the conceptualization of the research problem and its setting. Chapter II reviewed literature on the theoretical framework germane to organisational management and related theories. This was done to acknowledge previous work of other scholars by exploring their theoretical arguments, trends and debates on the problem being studied. Gender biased practices seem to have been going on in public, private and NGOs for the past 29 years in Zimbabwe, hence the need to reflect on this trend before it disappeared. Exploring employment equity policies and practices in these institutions was envisaged to reveal men-women power relations in these organizations and women’s representation in management positions. Chapter III focused on research methodology adopted for the study and data gathering instruments.
Chapters IV, V and VI presented, analyzed and interpreted data gathered from public, NGOs and Private organizations respectively. Chapter VII then gave a comparative analysis of the three organizations based on the data presented. Since trends were assumed to be different in the three researched organizations, it was justifiably correct to have a separate chapter to closely explore organisational management practices that have evolved over time and their effects on both men and women comparatively. Chapter VIII gave a summary, conclusion and made recommendations for the whole study. Recommendations are premised on the objectives, findings and conclusions of the whole analysis of the study. The study is premised on the feminist poststructuralist theory, which seeks to deconstruct the traditional organisational culture, and trends that are inimical to women in public, private and NGOs in Zimbabwe.

CHAPTER II

GENDER THEORIES OF ORGANISATIONAL MANAGEMENT: A HUMAN CENTRIC AND INTEGRATED APPROACH

2.0 INTRODUCTION
This chapter discusses the traditional gender theories and outlines the shift in the development discourse by documenting and discussing a more gendered approach to organisational management in an attempt to reveal how these have shaped contemporary organisational management thought. The discussion seeks to provide analytical tools that reveal how gender paradigms have influenced organisational culture in the management of institutions. The chapter explores the factors that should be considered to create a human centric and integrated organisational management theory that destabilizes the traditional models of gender development, which are inimical to the well-being of women. Efforts to date have not been successful in addressing the marginalization of women in the management of organisations. It is from these foundations that this study becomes relevant and seeks to make a contribution in that regard.

Women entering job markets face a differentiated job structure and their position within that structure depends not only on organisational factors, but also on social and cultural determined criteria, which serve to circumscribe the job choices available to them. Although women make up half of the workforce in the world, the majority of them work in low and middle level occupation (Martin, 1990:203; Chigudu, 1997). Over 60 per cent of working women are found in clerical and related positions, filling the majority of typing, secretarial, education, health, welfare, catering and other personnel services. Half of the employees in the banking sector (tellers) are female. One theory why the public sector attracts more women is that they have traditionally done more to recruit women by offering them equal employment terms and flexible working practices for example baby feeding times; however, even in these areas, women still dominate the
lower grades and only a small proportion are still found at higher echelons of management levels (Iannello, 1992; 31). There is consensus amongst scholars that efforts to date have not been successful in eliminating gender inequalities, gender segregation and gender segmentation in organisational management. To date, gender gaps in employment still prevail despite all the equity measures that have been adopted by governments through legislation and national policies. The diverse theories of gender and management does not only question how equality and inequality have evolved overtime but, also how the identification of the critical determinants can provide the knowledge desirable for initiating gender changes in organisational management. It is thus indispensable to take cognisance of the different debates in this regard so as to put women in organisational management into context. In essence, an approach that focuses on human centric and integrated organisational management approach in organizations is envisaged as a way of bridging the persistent gender gaps and emerging concerns between men and women. However, before engaging into an in-depth discussion on these theories of organisational management, there is need to have a brief conceptual overview of organisational management and organisational culture, as these have influenced the contemporary practices in the organizational management realm.

2.1 ORGANISATIONAL MANAGEMENT: A CONCEPTUAL ANALYSIS

Organisational management is a process of creating an environment that supports continuous improvements of individuals and their organizations to better provide for the community they serve (Davidson and Burke, 1994). It is based on the conception that each individual in an organizational hierarchy works towards the attainment of
organisational objectives (Etzioni, 1984). Each organization is guided by organizational culture which seeks to create an environment that promotes professional development of both men and women within an organization for continuous improvement. This enables organizations to better provide for the people they serve, to create policies that are human centric and gender sensitive. A study carried out in Nigeria concluded that modest steps could be taken to improve opportunities and progression for leadership in organisational management to institute changes in the workplace (Oyewumi, 2003). All organizations need leaders with a clear understanding of issues facing their organizations and should be prepared to implement humanistic policies and changes while maintaining operational functions, developing employee skills and managing human resources (Schein, 1992). These ideologies are consistent with a Pakistani study on the reasons why women police officers join the police force, given that policing in Pakistan is traditionally hostile towards women, and the tactics they undergo to gain promotion (Owen and Todor, 1993). The study revealed that women take up a career in the police service to ensure personal security and to help other vulnerable women.

When women climb up to the organizational ladder, this creates hope for other women on the shop floor and middle level management structures. Other women in low levels do not only feel secure at the workplace but feel represented at the top management level. This ideology is in conformity with how power ought to be shared in organizations as propounded by Weedon (1987:32). However, men’s managerial attitude and the patriarchal system have always acted as a hindrance to women’s advancement to positions of power. Feminists post structuralist models attribute this to the covert models of domination practiced by men in the management realm (Capper,
Wackman (1996:12) however argues against the ideology that “women are unsuitable for top managerial positions, that they are too emotional and lack qualities necessary for managerial positions such as aggressiveness, risk-taking and decisiveness”. Wackman further concedes that this should be taken as a stereotype and subjective. Tam (199) concurs with Wackman and emphasizes that these are dispositional evaluations of women based on affective, behavioural and cognitive information. They are subjective and have no practical value.

Studies of women in managerial positions in the United States of America, Malaysia, South Korea, Hong Kong and Japan and elsewhere have indicated a notion of masculine managerial models of "organisational man"(Wirth, 2001:26). This is consistent with the ‘Managerial attitudes towards women’ (MATW) model that men have a managerial negative attitude towards women in organizations (Owen and Todor, 1993:15). The model further posits that women are believed to mix their personal and professional beliefs or feelings, and for this reason, they are accepted as emotional in their managerial prowess (Owen and Todor, 1993).

Organisational management needs leaders with self confidence but Wilkins and Ouchi (1983) affirm that self confidence is gained as a person gets involved in an activity and this cannot come over night but it’s a process. Female employees are discriminated against by male leaders from the perspectives of horizontal and vertical job segregation practices in organizations. Human resources policies and practices such as recruitment and selection, job assignment, promotion, employee placement, remuneration, training
and development have a detrimental effect on women in organisational management. Wackman (1996) reiterates that most organizational policies are crafted by men and more often, they are biased towards them. These trends are in conformity with feminist post structuralist views that the shift is now on giving power to those who have less on the basis of needs and taking steps to compensate for historical, traditional and social constructed disadvantages so that the playing ground is level (Capper, 1993). This is a state of fairness and justice as women in organisational management do not have the same influence as men. Wilson (2004) attributes this to men's dispositional behaviour in patriarchal organizations who have acted as barriers to women's upward mobility to access top organisational positions, hence the need to deconstruct such traditional organisational culture such that human centric organizational management system could be realized.

Organizational management however should be guided by organisational culture. These are shared philosophies, ideologies, beliefs, feelings, assumptions, behaviours, expectations, attitudes and values. These principles are based on human centric organisational management policy. The World Bank Report (2006) indicates that such organisational practices have an influence on women's additional responsibilities, domestic responsibilities, commitments to their families, and responsibilities at work. The report further argues that women in organizations are subjected to same cultural family commitments and should show their commitment to organizational expectations. Women have multiple roles and Melbourne (1999:3) concedes that women have to be discreet when dealing with men, if their concerns are to be acceptable to them. They have to give their undivided attention to the organizational demands. Melbourne further
remarks that there are a lot of expectations about women in organizations. Consequently, men in China perceive women as passive, submissive, lacking aggression and a drive to be successful managers (Japan institute of Labour Report, 1992:34). This is consistent with a Pakistani study which revealed that such evaluations are usually based on one's perception of a situation, socialization and cultural upbringing (Owen and Todor, 1993).

Wirth (2001) stresses that organizational management is overwhelmingly male and this has acted as a significant barrier to career progression by women in organizations. The ILO Report (1997) suggests that working for more extra hours per week and participating in a greater number of training and development activities are considered inter alia as various models for penetrating the glass–ceiling in organisational management by women. Such initiatives may see women advancing into the top echelons of organizational hierarchy. However, a favourable space has to be created for such functions. A human centric and integrated organizational culture has to prevail. The absence of a fair gender representation in organizations has tended to portray women as unsuitable to management and leadership roles. The limited managerial women in organisational management is a manifestation of the kind of resistance women continue to experience in non–traditional domains such as management (Batezat and Mwalo, 1989; McFadden, 1999). This is in agreement with Rao and Reskin (1984)’s argument on men’s stereotype about women, that they are incapable of managing organizations and the perception of Chinese men (Japan institute of Labour Report, 1992:34).
Leadership and power are often used to influence people’s behaviour in organizational management. However, little is known about the degree and directional relationship between these two constructs (Corner, 1997:34). Equally unknown, is the degree of impact, culture and gender have on such a relationship. However, known is the fact that without human centric organisational ethos, no organization can operate. It is being argued that organizational management demands human centred principles if they are to operate properly. Saeed (2004) highlights that, there is a statistically significant relationship between power and leadership and that gender has an impact on that relationship. However, Corner’s argument does not support the contention that gender plays an important role in cross-cultural environments; instead, it plays an important role when considered within a specific cultural context. Consistent with this view is the argument that women have also leadership qualities (May, 1979:83). These findings sustain the argument that managerial styles are not mainly determined by gender but rather by contextual factors, such as organisational culture and human centric practices. However, Alvesson (2002:45) believes that one’s socialization has a strong and pervasive effect on his or her management and orientation style. It is being argued that women are not moving quickly enough or in sufficient numbers into line or strategic organisational positions. This is contrary to experiences of women in India where women leadership programmes are only meant to capacity build and act as a vehicle for women empowerment at village level where they only act as figurative heads while their husbands run the show (Morrison, 1992). Yet women's mobility to organisational management is a crucial factor for increasing their aspiration to senior positions and for building a critical mass of senior women for networking and providing role models for those down the line. Speeding up women’s mobility towards the echelons of an
organization, requires recruitment and promotion procedures that are objective and
gender sensitive. Above all, there has to be some commitment by organizational leaders
to the benefits accruing for their organizations in promoting a gender-balanced work
environment. This could be feasible through the crafting of organisational standing
orders, guidelines and humanistic working conditions that guide the day to day
operations of an organization. Feminists’ post-structuralist theory reiterates that this
could add value to the already marginalized women in the management realm (Weedon,
1987). This could cement the view that each organisational management must be guided
by human centric organisational culture. This debate prompts a brief overview of
organisational culture as an important component that has a bearing in the management
of organizations.

2.2 AN OVERVIEW OF ORGANISATIONAL CULTURE

Organisational culture is described as the personality of the organization, the shared set
of symbols, rituals, language, opinion and values of the organization’s staff/members
(Longwe, 1995:20). This bears a direct relationship with the specific contextual and
cultural setting of the organisation. Questions normally asked are whether organisations
do reward or value gender-sensitive behaviour. In other words, does an organisation
provide incentives to enable gender-sensitive values to be implemented across the
organisation? Is there commitment throughout the organisation to the implementation of
the gender policy? Does an organisation demonstrate gender-sensitive behaviour in
terms of language used, style of meetings and procedure on sexual harassment? Does an
organisation respect the diversity of styles between men and women as its sources of
strength? Longwe further probes whether work arrangements enable the combination of work with reproductive/caring responsibilities outside the workplace, such as feeding times for women. Finally does an organisation define specific gender objectives and targets in terms of lobbying for gender legislative change? These tenets assist in the assessment of a human centric organisational culture in an organisation.

Basically, organizational culture is the personality of the organisation meant to set the tone and decisions that reflect aspirations of organisational members (Martin, 1992). Organisational culture is also a set of inter-related beliefs, values, assumptions, principles, myths, legends and norms shared by most employees of an organisation about how one should behave at the workplace and what activities are more important than others (Snowden and Gorton, 1998). The culture of an organisation has a great bearing on organisational management. It refers to the normative bond that holds an organisation together as an organic entity. Organisational cultural models focus on the norms, beliefs and values of individuals in an organisation and how these coalesce into shared organisational meanings. Given the various variations within organisational culture, it is evident that some organisational cultures are more supportive than others (Snowden and Gorton, 1998). Looking at shared values and beliefs of organizational members, offers us an idea of the hidden aspects of the cultures within an organisation. These definitions of organisational culture highlight three important characteristics of organisational culture. First, organisational culture is passed on to new employees through the process of socialization. Second, organisational culture influences people's behaviour at work. Third, organisational culture operates at different levels. Therefore,
organisational culture forms the context in which an organisation exercises its authority and how it should operate.

Organisational culture thus exerts a considerable influence on how and why organisational managers think and act as they do. Organisational leaders are seen to be the engineers of a culture that must guide organisational procedures and processes within an organization. They must guide the organizational members towards human centric organisational ethos, as organisational operations are depended on a favourable organisational culture (Schein, 1992). To create a conducive work environment, requires the active participation of all members, including those along the “the axis of oppression “(Capper, 1993:7). The critical theorist's assumption is that organizational management still creates a society which suffers from being oppressed. The aim should be to free organizational members who are still under domination, alienation, exploitation and subjugation. According to Denison and Mishra (1995:221), oppression here refers to the inability of a person to participate physically, mentally and emotionally in the affairs of an organisation. For that reason, the feminist post structuralist theories’ point of view is to try to redress those dominant managerial biases that are rife in organizational management (Capper, 1993:18). By analyzing the factors such as, history of the organization, characteristics of the members of the organization and current problems and external demands (See Figure 1), it is crucial for organizational executives to take crucial steps towards a better understanding of how organisational culture has evolved into what it is today and how it may change in future. In order to develop this understanding, it is seen as necessary to develop collaboration among organisational members first, because a collective and human centric organizational culture has also been identified as an effective context that is necessary for both executives and
employees in organisations. Schein (1992) underlines that, organisational leaders who are insensitive to the culture of an organisation, are unlikely to have knowledge of the focus and inclination of organisational members. In other words, the negative attitudes of organizational leaders may create a permanent blockage to effect change in the work environment. As noted by Goetz (1995a), an organization that should be right for women should be characterised by its accountability to women, non-gender-stereotyped to roles and choices for women as well as men at all levels of power. It should be characterised by a culture which values and utilizes women’s perspectives, allowing them expression of their interests. Organizational culture should shape human behavior and the culture should be passed on to new employees in order to influence their behaviours (Schein, 1992:43, ILO Report, 1997, Snowden and Gorton, 1998). It forms the context in which an organization exercises its authority and of great concern is the humanization of working conditions and making necessary changes that will inform future organisational tasks (Denison and Mishra, 1995:220).

**Figure 1**: Influential factors of organisational culture

![Diagram](image-url)
In accordance with Snowden and Gorton (1998:107), Denison and Mishra (1995) and French et al (1994:86) affirm that organisational culture are shared philosophies, ideologies, beliefs, assumptions, behaviours, expectations, attitudes, norms and values. Organisational culture thus exerts a considerable influence on how and why organisational leaders think and act as they do. These leaders are seen as the engineers of a culture that respects and fosters creativity in their institutions. The organizational culture influences both organisational leaders and employees and impacts on their job performance and attitudes towards work (Snowden and Gorton, 1998). Therefore, understanding the history of an organisation, the characteristics of its members, both internal and external is the key for any future changes on how work has to be done. Understanding the culture and changing it, can mean the difference between attracting and retaining good employees and driving away the best employees within an environment that doesn't encourage, challenge, or reward them. This aspect becomes a key factor for women in organisational management.

A human centric organizational culture requires that members should conform to set rules and procedures where decisions are supposed to follow known channels (Etzioni and Lehman, 1999). The culture of an organisation is comprised of the set of values and beliefs that define how people actually think, decide and perform. Etzioni and Lehman further assert that this is what organizational leaders should pay attention to, what things
mean, and how to react emotionally to what is going on, and what course of action to take in several situations. This suggests that organisational managers who hope to implement a radical departure from the “norm” in an organization will need to influence and finally change the organisational culture before leading to a successful organisational change effort (Davidson and Cooper, 1992). Since culture is a socially constructed system of practices that serve to regulate the process of existence of a society, the system considers how social phenomena develop in particular social context. From a constructionist thought, this is a practice which may appear to be natural and obvious to those who accept it, but in reality it is an invention or artifact of a particular culture or society.

Cameron and Ettington (1988) declare that it is the responsibility of management to set the organisational culture and make decisions that reflect the aspirations of the organisational members. Absence of this, impacts negatively on productivity and morale of the employees. The organisational culture that recognizes both genders as subjects is ideal in organisational management. Cameron and Ettington further reiterate that cultural models should focus on the norms, beliefs and values of individuals in organisations. Women employees and their contribution towards the organisational goals and its development should be valued. Consistent with Cameron and Ettington (1988) is Macintyre (2002)'s suggestion that, of great concern, is the humanization of the working conditions and how an organisation exercises its authority. This view is sustained by MacDonald (1997) who insists that humanistic thinking to organizational management is indispensable practice when dealing with the human factor. Proper use
of human centric thinking and methods should be organisational leaders' priorities. The approach promotes self development and personal growth of people beyond their usual limits (Narayan, 2005). It should be within the organisational executives to understand the importance of working with others on any kind of emotional level. The heartland of humanistic thinking is to treat people humanely if organisations are to achieve their strategic goals. MacDonald (1997) further underlines the fact that an organizational manager should take an organisation as a “growth centre” meant to constantly encourage people, to interact with them as well as listen to their needs.

The ideology of meeting subordinates by organisational leaders is a unique approach, encouraging a multiplicity sharing of ideas and divergent views. The environment encourages employees to open up, creating an enabling working environment. This creates a human relations model for the employees. It’s open to all and people feel free to discuss informally and the positive growth of the organisation. This view sustains a common goal for both executives and employees. Groups feel free to articulate ideas for the betterment of themselves and the management understanding of the organization’s future. This is in agreement with feminists’ arguments that women, in their quest to articulate their concerns and issues in organisational management, should always take advantage of organisational gatherings both formal and informal. “...women’s concerns usually, can be understood in informal settings rather that formal” (Robbins, 2002:46). Ideas articulated in such forums are trouble-free for adoption and implementation by organisational leaders. This would enable them to understand the organisation, its future vision and destination. It is in such forums where
formal organizational policies, are normally discussed, and they eventually become concretized and binding since the general populace of the organization would have had a contribution or an input in their formulation. A human centric organizational culture therefore, exerts a considerable influence on how and why leaders think and act as they do. Organisational executives are seen as engineers of a culture that respects and fosters creativity in their organizations. The organizational culture influences employees and impacts on their work and their attitudes towards the organisation.

Practices like culture and patriarchy have a share responsibility on the present African women's situation. Such practices have been carried forward and practiced in management of organizations (Batezat and Mwalo, 1989; Gaidzanwa, 1985; McFadden, 2001; Meena, 1998). The gap in the share of power between men and women is a serious concern in African countries.

Modern human relation theories indicate that organisations are undergoing the most significant challenges they have faced from time immemorial. There is a lot of pressure and lobbying from women groups and civil society. Smith (1991) argues that organisational decisions have always come from the male figure and have been viewed from that perspective. Feminists have challenged such practices and attribute them as premised on patriarchal ideologies meant to suffocate gender impartiality in women leadership. Such organizational cultural practices are not progressive and empowering to the African women as their freedoms and initiatives are constrained. In other words, such attitudes of male organizational leaders may create a permanent blockage to effect
change in organizational management, inhibiting teamwork and women’s role as both organizational employees and as mothers at home. Negative organisational culture should not be allowed to thrive in organizations. Such traditional organisational culture needs to be deconstructed if organizations are to be human centric in their approach.

In conclusion, organisational culture is a useful tool in regulating both men and women’s behaviour in the management of organisations. The proponents of the Weberian approach emphasize on organisational members conforming to set rational rules and organisational structures. However, feminists caution that, because women have always been obedient and regarded men as the heads of households, the situation should be different when women view men at the workplace (Reskin, 1990). Such practices have resulted in gender issues in Africa taking longer than expected to be part of African legislation in most countries (Mama, 1996). This reflects Africa’s general lack of acceptance of women as a definable group with their separate rights. It is being argued that, this has overshadowed women’s ethnographic interest hence such a stance seem to have been taken by African men to oppress women and thus taken so long to have their concerns articulated with great speedy. This has had a bearing on the African culture and related practices that view women as subordinate to men. Such traditional cultural ideologies seem still embedded in both men’s way of thinking resulting in women’s failure to articulate their issues because of these cultural manacles that needs to be deconstructed. Further more, women’s involvement in wider organisational management is required if their role in the management realm has to be visible. Given this backdrop, the characteristics of the functionalist theories are germane to the
discussion of organizational management and how it has evolved over time. The subsequent debate is on how functionalist theories enlighten the trajectory of organizational culture linking it with gender segmentation in the management realm.

2.3 THE FUNCTIONALIST THEORY

The best known theories about organisational management, gender and labour market are derived from the functionalists. Accordingly, the functionalists’ perspective earlier attempted to explain social institutions as collective means to fulfill individual biological needs. Later, it focused on the ways in which social institutions fulfill social needs, especially social stability. In view of that, the function and social institutions inculcate social values and skills into individuals to prepare them to perform their social roles in society (Durkheim, 1956; Parsons, 1961). Functionalists view society as made up of inter-dependent organisations or institutions which work together to fulfill the functions necessary for the survival of society as a whole. People are socialized and imbued with roles and behaviours which fulfill the needs of society. Functionalism takes a structural approach to society, meaning, it examines society as a whole-taking a macro approach. Behaviour of organisational members in society is structural and rules and regulations help organize relationships between members of society. Values provide general guidelines for the behaviour in terms of roles and norms. These institutions in society could be the family, the economy; the educational and political systems made up of interconnected roles or inter-related norms or organisations.
Central concerns include how large numbers of individuals can be organized to function and how this organisation can be smoothly perpetuated from one generation to another so that order is sustained. Socialization maintains social order primarily because people internalize appropriate behaviour patterns that would be exhibited in their future lives. Through the internalization process, people have a role and it becomes part of them and part of their identity. Playing a role becomes not merely a set of learned behaviours or doing what is expected, it becomes a duty. Hence the resultant organisational behaviours exhibited by individuals in various social, economic and political settings are pure manifestations of one's socialization and upbringing (Acker, 1992).

Women in organisational management are part of a large society where institutions or organisations have certain expectations about them. This stems from the socialization process of the roles they should perform so as to fit into the society. Organisations therefore consider that the social system is just and based on meritocracy where men and women are rewarded on the basis of merit. In this process, the society creates a segmented labour resulting in gender separation of roles. Women in organisational management have to be viewed in terms of the contribution they make to the functioning of the whole organisation. Different parts or departments of an organisation, work together to form a system in the same way as different parts of a society form a cohesive function. Such a theory tends to assume that individuals exercise a free will in choosing their career paths and that for the most part, society as a whole benefits from these choices. Practically, the majority of women in organisations are segmented into low and middle management structures. The model individual, rational, economic man is seen as maximizing his satisfaction by ruthlessly pursuing his self-interest within a
certain career path, yet organisations are viewed as part of the social system contributing towards their normal functions (Antal and Izraeli, 1993). However, even if organisations appear to exist universally from society to society, it cannot be assumed that they meet the needs of women working in those entities.

There are a lot of gaps that exists, ranging from recruitment to mobility into positions of power. Inequality is viewed as an indispensable component because it is thought to encourage competition, although systematic gender and other inequalities tend not to be fully recognized. This perspective of social inequality is the belief that, inequality is not only inevitable but also necessary for functioning of society (Davis, 1967:630). In fact, women’s subordination and marginalization in organisational management has often been presented as a result of free but irrational career choices. Hence the socialization process, from the functionalist view, is deemed necessary or functional as it requires specialization of labour with men in aggressive, “instrumental” roles and women in nurturing,” expressive” roles in the home. Therefore, society functions so that each individual plays a specific role. All societies have important jobs and tasks that need to be carried out and that certain positions must be filled to do so. Functionalists further assert that meritocracy is the corner stone in society if it has to function well and its value cannot be overemphasized. Hence top leadership of organisations should not segregate people on their sexual orientation but competence should become a core characteristic to be considered.
Functionalist's position of stratification begins from the view that society is classless. For this reason, there must be a universal necessity for such stratification. It must perform some functions so crucial that no society can do without it. A social system must distribute members into social positions and must instill in its members the desire to perform the attached duties once in position (Hale, 1995:355). Hale further argues that the roles differ enormously in the demands they place on people. If all roles were equally important and everyone was able to do all of them, then placement wouldn’t be a problem. Schlegel (1977)'s theory of sexual stratification can be classified under this theory, and it explains that inequalities result when statuses and roles are characterised by greater rewards, prestige or power than others. The question of differential rewards between the sexes arises when individuals rather than composite units control marketable skills or property; and it is here that the distinction between male skills or property on the one hand and female skills and property on the other can become critical in determining which sex, either, receives greater rewards. Considering the differences between social classes, rewards and property ownership per se is important because income determines future life styles that distinguish one class from the other. However, rewards only become important to the degree to which it can be translated into prestige or power. Prestige can be measured behaviorally by the amount of deference granted an individual, a role or a category. However, the power dimension is the most critical. The status of men and women within the dimension of power derives from the ability to control their own persons and that of others.
Sexual inequality or equality in the power dimension is not a simple phenomena but rather composite phenomena of power, authority and autonomy, operating within social spheres. Schlegel’s work features much of Weber’s perception of power, social classes and status groups. Weber (1946) notes that stratification by status goes hand in hand with the monopolization of opportunities. In the enclosure of the status group, the conventional preferential opportunities for special employment grow into a legal monopoly of special offices for the members. An occupational group is also a status group, for normally it successfully claims social honour only by virtue of the special style of life which may be determined by it. Schlegel like Weber also acknowledges that dimensions such as power, classes, status groups, rewards and prestige, characterize statuses and roles. Women have tried to attain such status in society with minimum achievement.

However, since jobs are more agreeable, some require specialized skills, some serve more important social functions, some require that duties be performed more diligently, therefore a different reward system is crucial, thereby creating the glass-ceiling. Such tags in organisational management are attached by men and impacts negatively on women. These different inducements form part of the social order and produce stratification and gender segmentation in organisational management. Possession of specialized skill sets are equated to certain rewards. These rewards are built into positions and constitute the rights that are related to the duties of the roles performed by both men and women in organisations. The functionalist theory holds that inequality is a benefit to society as a whole because the promise of greater rewards motivates people to take risks, pursue difficult goals, challenge existing ideas, innovate, and explore (Shaw,
1997:149). In an attempt to gain recognition at the workplace, some women have worked over time, served tea to organisational male managers who have made the work environment inhabitable for them. Functionalists’ perspective of social inequality is the belief that “inequality is not only inevitable but also necessary for the functioning of society. There is inescapable logic in this. Inequality is thus necessary, inevitable and justifiable. Therefore, organisations function such that each individual plays a specific role (Davis, 1967). In summation, functionalists argue that stratification is justifiable on the basis of merit (Hale, 1995:356), hence practices like gender segmentation and dual segmented labour markets in organisations have been perpetuated due to such strongly held theoretical conjectures. The practice has made women more vulnerable.

There are critical problems in the functionalist approach. These problems do not invalidate the theory but they form the basis for critical arguments and debates within organisations. The functionalist theory predicts that the best people will be drawn to the most useful positions, but does everyone start with an equal chance? The theory argues that inequality motivates people in society, but does the motivating power of inequality decline at the margin? It predicts that society will reward those whose services or innovations are most useful to it. But this is a misrepresentation of capitalism, which is about investing money to make money. In fact, not all useful jobs are best rewarding. For example, who judges women’s qualifications? Men do, and they created a glass ceiling in organisational management, and then a segmented labour on gender lines in organisations.
Serious criticisms have been raised against functionalism as a general theoretical approach for being unable to account for social change and injustices among disadvantaged members of a social group. It is static and has no concept of change except for Parson’s theory that allows for change, and an orderly process of change (Parsons, 1961:38). The weakness of the functionalists theory lie in their rigidity - the tendency to assume that existing structures are necessary and they typically fail to recognize the essential fluidity and creativity in people’s relations to each other. At the system level, functionalism can be faulted for failure to deal adequately with issues of power, conflict and exploitation in society. This has marked functionalism as a conservative ideology in the eyes of more critical theorists (Yeakey, Johnson and Adkinson, 1986). This debate prompts the argument that people are given roles in society on merit, thus creating the reward system which in turn creates the glass-ceiling.

2.3.1 The glass-ceiling

The glass ceiling refers to the series of hurdles or events that hampers women's advancement or promotion beyond a specific point or level (Wirth, 2001). It refers to a cumulative outcome of attitudes, cultural and organisational biases that are at work in organisations. The glass-ceiling is the invisible, impassable, artificial barriers, created by attitudinal and organisational prejudices, which block women from senior organisational positions (Wirth, 2001:2). It is a concept used to describe the barriers blocking or barring women from rising to positions of leadership regardless of their education and professional credentials in organisations. Many women at this level face a major concern with the glass ceiling. Whether the glass ceiling occurs in the workplace or in politics, it is essentially a reflection of social and economic gender inequality. The
glass ceiling also refers to the marginalization of women which results in them failing to attain positions of power in organisational management (ILO Report, 2007). Most women in Zimbabwe as noted by (Batezat and Mwalo, 1986) have been unable to shatter the glass ceiling in organisational management, regardless of their talent, efficiency and experience. They are still trying to succeed in what is traditionally male-dominated organisational culture. Few women have made tremendous progress in the workplace by achieving mid-level managerial positions, top-level positions remain as elusive to them today as they were some decades ago.

With women’s gradual achievement of educational qualifications and changes in social attitudes, it had been tacit that women would swiftly move up the career ladder and make an impact in what is termed the men’s domain, but this has been difficult for them (Alston, 1987). Qualified and competent women look up through the glass ceiling and can see what they are capable of achieving, but invisible barriers prevent them from breaking through (Wirth, 2001). Their career path is more difficult in organisational management. The glass ceiling exists at different levels depending on the extent to which women progress in organisational structures. In some countries or organisations, the glass ceiling may be closer to top management, while in other organisations, it could be at levels of management (Wirth, 2001:45). The nature of women’s career paths is a major factor blocking them from top positions in organisations. These could be family responsibilities, upward mobility and domestic roles. These may further obstruct women as they struggle to satisfy the needs of both career and family responsibilities. Feminists point out all these as difficulties that confront women from attainment of
leadership positions and that the glass ceiling has been perpetuated the practice. It is being argued that organisational management should be shared with qualifies and experienced women who are in lower levels of organisational administration. Wirth (2001: 47) relates that the number of women who have advanced to positions of management continues to be low.

Alston (1987:56) indicates that until a sufficient number of women have the qualifications and skills required for moving into "men's" jobs, they cannot constitute the critical mass in organisations needed to ensure that all women, not just the exceptional few, have the chance to advance. The question to pose therefore is, "do all men in higher echelons of organisations possess requisite qualifications". Some men have been elevated into those positions because of their experiences gained over time. The hurdles facing women aspiring to management jobs therefore, can be so formidable that they sometimes abandon efforts to make it to top positions of power in organisational management. Some women have resigned from such organisations because of frustration to form their own small businesses (Chari, 1993). Some have joined flexible organisations. The barriers seem to be unbreakable and would need a lot of effort and lobbying to break. Women also experience discrimination, not only at the social context but also at various levels within an organisational hierarchy. Figure 2 clarifies how the trajectory has botched women and enabled men to attain the echelons of organisational management. The figure depicts the conceptualization of the glass-ceiling and organisational power as heuristic devices that have been used in the subjugation of women in organisational management.
Women find themselves without the right mix of organisational experience mandatory for senior positions because of such organisational barriers created by male organisational leaders (ILO Report, 1997). Bullock (1994: 103) attributes this to organisational gender segregation stemming from strongly held male attitudes towards women. But Nussbaum (2000) states that the human capability approach is a species of human rights approach, with the pertinent goal of making people able to function. The human capability approach does not discriminate people according to gender; but it
views both men and women as people who can add value to their entities. Contrary to this view, women are not made to function in a variety of areas of central importance in organisational management. Thus, they feel, the axis of oppression is a product of stereotypes entrenched in men as a result of their cultural upbringing and socialization (Wirth, 2001:54). The interpretive theory attributes this to people’s perception and meaning based on subjectivity, rather than on objective reality (Capper, 1993:11). The way how women fail to attain positions of leadership in organisations is the core of this thesis.

The consequences of gender inequalities in organisational management is compounded by a situation where women are being crowded into a constricted range of occupations where there is less responsibility, lower pay or less opportunities for advancement. In certain organisations, women’s lack of skill sets contributes to the demise of them accessing the echelons of organisational management. The lack of skill sets in women is an outcome of society’s preference of affording the boy training opportunities at the expense of the girl child. This also stems from cultural and socialization of the two and assigning them feminized social roles. Social roles have undergone substantial changes in recent decades. Wirth (2000) emphasize that only sex roles should be specific to certain people but otherwise gender roles are non-specific.

A large percentage of women have to perform superior than men to get to executive positions of power. A performance measurement system has to be applied without their knowledge. The glass ceiling is not easy to break and the upward movement of women to take up more responsible and managerial positions is hampered by organisational barriers and socially constructed attitudes. Women tend to be concentrated in certain
lower sectors. In most countries, they are often found in retail distribution, hotels and catering sectors where they find it difficult to make upward mobility.

Women do not feel are being treated as subjects in organisational transformation and success. Wajcman (1998) argues that management should capitalise and gainfully exploit skills possessed by women in order to have their contribution at managerial level. This would enable organisations to attain a gender parity litmus test. The glass ceiling still restricts women's recognition in most organisations. Women’s capabilities are being utilized by organisations for their profit maximization and not for their benefit. In large organisations, however, where women have been recruited in greater numbers, they have failed to reach high-level managerial positions. They are often restricted to areas less central or strategic to the organisation. Given this backdrop, women have extremely found it difficult to move laterally into the pyramidal structure of the organisation.

The glass-ceiling directly affects women because they comprise the majority of workers in organisations, vulnerable to poor working conditions and unclear job security. Feminists attribute this to inadequate gender policies that have not been as successful as anticipated due to lack of change within institutions such as government, NGOs, unions and workplaces. The International Labour Organisation (ILO), realizing that the glass ceiling is still intact in most organisations, has always encouraged the participation of countries and organisations in the integration of women into the mainstream of organisational management and labour fair practices (ILO Report, 1997). This has
remained a dream for most women and the Southern African Development Community (SADC) region has set itself a target to achieve most of gender equalities by 2015 (Zimbabwe Herald, 28 September 2007).

For that reason, labour inequalities between men and women explain many of the difficulties women face in pushing against the glass ceiling. Smith (1989) stresses that some organisations should realize that, promoting women into leadership positions can produce more talent (Human capabilities) and therefore long-term profitability. Moreover, making women visible at the top can provide a competitive edge in selling services and products to the growing number of female customers. Antal and Izraeli (1993) sustain that having women on the top management team results in higher earnings and greater shareholder wealth”, and thus it is the mix of women and men on board that translates in higher long-term performance.

The theory of stratification explains the differentiation between workers in organisations as well as the differentiation in gender power relations. The lowest stratum of workers may either be attached to the bottom of the job hierarchy within a particular organisation or be employed to do menial work. Those groups mostly subjected to discrimination and prejudice would be concentrated in these lower levels, lowly paid menial occupations. This segmentation serves two purposes: first the existence of a lower stratum increases the power and status orientation of those in the higher strata. Secondly, employees in the upper strata are unlikely to identify with the interests of those concentrated in the menial occupations and thus low wages can be paid to these workers without risk of opposition.
Their occupational packages and conditions of service are hardly satisfying. The impact of such developments is gross for women employees.

Davidson and Cooper (1992) concede that there should be shifts in societal views about the role of women in organisational management. They further reiterate that the glass-ceiling continues to limit women's access to senior management and managerial positions in areas which involve more responsibilities and higher salaries. Labour market inequalities between men and women explain many of the difficulties women face in pushing against the glass-ceiling.

The delicacy of women’s advancement to management positions, however, is reflected in the fact that gains can be somewhat dampened by non removal of the invisible barriers men seem to have constituted against women. For long term goals, organisational managers have never opted for part-time work amongst their employees, as they consider experiences gained on full time as an investment. Women on the other hand consider working part-time schedules in their careers may hamper their upward mobility advancement even after a return to full-time employment. At the same time their male counterparts would have invested heavily in career building while on full time employment. The glass-ceiling has received worldwide debate from feminists and the practice has blamed glass ceiling on male hegemony. The practice blends so well with gender segmentation and labour power. This is worth exploring with a view to
discussing how occupations have been segmented on gender basis in organisational management.

2.3.2 Gender Segmentation and Labour Power

Using gender segmentation as an analytical lens, illustrates how standard employment has been crafted upon a spell of gender division of paid and unpaid labour. The male breadwinner norm was only available to a narrow segment of workers within organisations (Reich, 1980). To this end, gender segmentation traces how standard employment relationships was supplemented by a growth in jobs associated with, and filled primarily by women workers and it shows how women's increasing labour market shaped demands for equality in employment policies. On the other hand, labour power refers to the ability to do work. Both men and women have the ability to do work in organisations but women are marginalized. It is being argued that labour segmentation exist along gender lines in organisational management. Reich (1980) declares that women are segregated into production type jobs in organisations, have less control over their work, do not receive a return to experience, and are adversely affected by wage discrimination.

Under capitalism, according to Marx, the productive powers of labour appear as the creative power of capital, labour force, and the control over work becomes mainly a management prerogative. Furthermore, labour power is to be understood as the aggregate of those mental and physical capabilities existing in a human being (Brass,
Labour power becomes a reality only by its existence. It refers to a person's ability to work, his or her muscle-power, and dexterity and brain power. The theory is similar to human capital. In that regard, men and women continually sell their labour power in order to live. The fact that women are continually compelled to sell their labour-power to employers, their demand increases in exchange for low wages or salaries. Most of the employers are men and women have to submit to male authority for specific periods of time. In these organisations, they are mostly found in the low and middle levels of organisational management.

There is a clear gender bias in favour of men in the management of organisations that confers men with the managerial status. Thus, gender segmentation has contributed to labour power being segmented on gender lines in the management of organisations. Whilst it is not certain how gender segmentation has affected both men and women in organisations but women have been adversely affected as they have been observed working in lower levels of organisations and their marked absence in decision making positions (Blecker, 2002:286). This process has encouraged the division of labour in organisations into gender segments, distinguished by different labour market characteristics and behavioural rules (Reich, 1980). This explains sex inequalities in employment. Gender segmented labour is thus the outcome of segmentation process. Segmentation evolved during the transition from competitive to monopoly capitalism (economic system which is controlled by private owners for profit purposes). During this period, the organisational employment system eliminated many skilled craft occupations, creating a large pool of semi-skilled jobs. Large establishments drew
greater numbers of workers into common working environments. Employers actively and consciously foster gender segmentation in order to divide workers. Functionalists argue that certain jobs need people with higher skills and credentials. Such people are in relatively scarce supply and the function of higher pay is to attract them to these important jobs. Hale (1995:365) asserts that the function of focusing on credentials is to divide and rule workers by artificially stratifying them. As gender segmentation arose, it was perpetuated by the fact that it is functional— that is, it facilitates the operation of organisations and institutions. Segmentation is functional, primarily because it helps reproduce capitalist hegemony. Analysis indicates clearly that segmentation divides workers and forestalls potential movements uniting all workers against employers (Roos and Reskin, 1984:240). Secondly, segmentation establishes “fire trails” across vertical job ladders to the extent that workers perceive separate segments with different criteria for access and workers limit their own aspirations for mobility.

The trend has generally affected women in the management realm. Less pressure is then placed on other social institutions— the school and the family for example, which reproduce the structure. Therefore, the division of workers into segments legitimatize inequalities in authority and control between superiors and subordinates, creating what functionalists term, an inculcation of social values and skills into individuals so that they will be able to perform their social roles in society.
Discrimination in employment is unfair to those who are not treated on the basis of merit, leading to waste of resources and social problems (Schwartz, 1989:68). Yet from a functionalist perspectives, various parts of a society should work together to form a social system. In a competitive market, it is illogical for employers to discriminate against certain types of people on the grounds of personal taste or prejudice since this will eventually affect productivity and human interaction (Morrison, 1988). While women are not procedurally relegated to lower labour market segments, employers have often been found to exploit and recreate existing divisions resulting in women being disproportionately allocated to lower segments of an organisation. The existence of an internal labour market affects who is hired and how labour is organized, perpetuating discrimination against women. According to Drazin (1987), gender segmentation has increased gender wage discrimination, creating an increase in the income and wealth gap between men and women. These dimensions are even more problematic if they are accompanied by worsened job opportunities for women. Feminists attribute this to lack of clear cut communication and channeling of grievances to top management by workers in lower echelons of the organisation. Thus these views support the theoretical view that collective ideology by women has not reduced gender segmentation. As such, the trends support the growing body of literature that demonstrates that the process of managerial posts allocation between men and women in organisations is not gender-neutral (Ryan, 1981); hence functionalist theory of stratification begins from the basic observation that no society is egalitarian. There is strong evidence that the workforce is segmented along gender lines in organisations. Specifically, in terms of occupations, women are segregated into production and service type jobs in most organisations (Greenberg, 1993; Payne, 1991).
Some leading conventional literature on women in organisational management seems to indicate that all organisations are characterised by female-male relationships and fundamental gender segmentation in the form of personnel placement, personnel elevation and human development as their ideological model of organisational management. Sex differentiated practices of employment are persistent features of labour markets that transcend national boundaries. This also focuses on power relations between sexes, which mostly do not take cognisance of quota systems in the formulation of organisational policies. Avelar (1994) states that organisational segregation by sex is a persistent phenomenon in contemporary organisational management and widely assumed to contribute to inter alia ongoing gender inequalities in the management realm. While this relationship is far from straightforward, the concentration of women in comparatively lower and middle management, their under-representation in the upper echelons of many organisations and over-representation in part-time/non-career jobs, the widespread undervaluation of female dominated work, underlines the significance of sex differentiated patterns of employment for understanding gender inequality in organisations. Carrington and Troske (1998) concur that women are generally segmented into production and service jobs in organisations, they have less control over their work, and they do not receive a return to their experience. This view sustains Grimshaw (1986)'s argument that there is a clear gender bias in favour of men in share holding entities. This has led to a new and important form of workplace benefit that confers wealth to men, controlling workplace and gender segmentation in organisational
management. To achieve this, employers have actively and consciously fostered labour market segmentation in order to divide and conquer the labour force.

Gender segmentation and labour power therefore puts the policies and practices of employing organisations at the centre of the analysis of employment conditions and labour market inequality (Lawler, 1986). Such organisational practices have negatively impacted on women's mobility to management roles and have left them in the periphery of organisational management. It is being argued that its men who judge women’s qualifications, and this disadvantages women in the management of organisations, thereby creating male hegemony.

The critical areas of concern according to Lim (1996) that relate to gender segmentation faced by women are those socially created working conditions which can be traced into three underlying related sets of factors. (1) The supply-demand which determines the quantity and quality of women workers in organisations. (2) The structure of the organisation which conditions the demand for women workers and (3) the implicit and explicit policies regarding the inclusion or exclusion of women, and their marginalization in organisational management. These issues are militant against women.

Adler and Izraeli (1989) emphasize that women are identical, are as professional as men and therefore equally capable of contributing in ways similar to those of men. From the
perspective of this argument the primary concern is on access to the currently male dominated management world. The potential for women to make a unique difference and equivalent contribution currently remains invisible. Momsen (1991) concurs and argues that discrimination exists along gender lines in organisations where women are segregated into production and service type jobs and have less control over their mobility to leadership positions. It is being argued that the main cause of women’s subordination and domestication originates from power relations based on sexual differences and socially constructed roles. The private and public arena practices which create the dual roles - thus male jobs and female jobs are being criticized.

2.3.3 How domestication undervalues women’s labour power

Concern with work-family balance and women's formal employment has prompted debate and interest in the manner women have been burdened by workplace tasks and household chores (Anker, 1998). At home, the woman is expected to perform all her cultural and societal defined roles, while on the other hand, she should perform excellently well at the workplace as per the organization’s mandate. This is a dual role, requiring a multiplicity of knowledge, skills and attitude. However, women’s roles have always been assumed to be in the private arena while men’s’ are considered as public roles. This practice has undervalued women's labour power both in the family and labour market. The practice is further reinforced by society which produces and maintains gender differences, through ideologies that support the gender status quo. However, this should not mystify women as professionals since its society that sanctions
different behaviours to be exhibited by both men and women. Any behaviour contrary to societal expectation is frowned upon.

Most societies delegate tasks on the basis of one's sex, although which sex does exactly which task varies over time and across the countries of the world. Tasks that some societies view as “naturally” female or male are assigned to the other sex at other times or in other places (Batezat and Mwalo, 1986). In debates about the domestication of women, two terms that frequently arise are dominance and subordination. Thus already there is a pattern for framing the problem of disparity in terms of differential control of one sex by the other. Thus Burke (1997) underlines that in assessing role status, it is important to define the context of roles, and the widely applied way of looking at male and female spheres. The practice has been to divide the context of action into the domestic and public domains. However, even if one may wish to subdivide the organisation of society into systems of institutions, the question to ask is how and to what extent the two sexes participate in them and how power and authority within them are allocated.

The most important role for women defining their entire life is portrayed as the bearing and bringing up children (Cheaters, 1985). A man on the other hand is viewed as the natural head of the family, breadwinner and its representative in the outside world. Perhaps the most striking thing of women domestication is the enormous emphasis on the exclusive role of women. This is closely linked with the identification of women’s place as the domestic sphere, as wives and mothers: the home is presented to them as
their primary occupation even if they take a second, salaried job outside the home. In certain instances, they need their husband’s consent to make certain decisions. Moser (1993) develops this point further and sustains that women are classified as depends of their husbands, particularly for financial purposes. The social class and life style of a family is determined mainly by the husband's occupation outside the family and he is expected to control what happens inside it, even to the extent of deciding whether his wife should have a job outside the home (Sinclair, 1991). Any deviation from this is seen as threatening the man's very identity: it is believed also to be shameful for a husband to earn less than his wife, or for the wife to have stronger personality or greater intelligence (Mama, 1996). These relations apply to most societies between men and women and impliedly undervalued women’s labour power.

Culturally, the girl child is socialized to fear and underachieve, to conceal intelligence and initiative in order to be acceptable as 'feminine' (Moser, 1993). Men are expected to be aggressive and unemotional, whilst women are hypothetical to be sensitive, and intuitive. Both Gaidzanwa (1985) and McFadden (2001) indicate that both men and women learn what is expected of them in terms of 'feminine' or 'masculine' personality, and this is heavily reinforced during socialization and by the patriarchal system.

The psychological socialization of girls in contemporary society makes many women into vigorous advocates of their home-and-family destiny. Mhloyi (1998) advances that women have been carefully trained for this work and repeatedly told that it represents
the best that life can offer. Some societies believe that a woman who denies access to her husband into the kitchen impliedly claims control of the area of work she has been encouraged to call her own. They have been socialized into the domestic sphere and nurturing roles. Domestic science at schools confined women to unpaid domestic work – household (Drazin (1987). The domestic science was backed by powerful vested interests in the male order. It has been men’s view that domestic science education to the girl child would lead to reduction in competition of labour between the sexes. This view is consistent with Wirth (2001)'s claim that the home is viewed as the social workshop for making of women. For this reason, in most societies, women feel they cannot challenge men.

As alluded to in this thesis, patriarchy has also played a major role by contributing to domestication of women where men and women perform different jobs and the so-called “women’s jobs” are often assigned a lower value in terms of skill requirements and remuneration. Men have been defined as superior to women, defended and maintained through the intricate web of societal values and norms (McFadden, 2001). These have had their contributory share towards the marginalization of women and their labour power.

Nevertheless, Davidson and Cooper (1992) assert that men have culturally relegated women to the private arena where they presuppose there is no skill requirement for the tasks they execute at home. The gender division of time between work and family is
probably the most significant gender issue of all and explains many of the differences between the work patterns and job types of men and women. Goldberg (2007) posits that women work longer hours than men in every country and wake up earlier than everyone at home and go to bed last. Full time employment and household chores are additional tasks to their full or part time employment. Some women have often taken part-time and temporary jobs, while men hold higher and well paid jobs. Part-time work combined with non-employment is unlikely to lead to full-time work, and is a trap to women (Davidson and Burke, 1994). Most of full time work may demand a lot of travelling, which may limit women to accept such offers. The gender division of time between work and family is probably the most significant gender issue which explains many differences between the work patterns and women domestication (ILO Report, 2007).

Even in occupations dominated by women, men frequently occupy the 'more skilled', 'responsible' and better-paid positions. In the teaching profession, the majority of teachers are often women but top administrators are men (Capper, 1993). Similarly in the health field, doctors and hospital heads are very often men, while most of the nurses and support staff are women. Such practices are not empowering women at all. A survey in Japan in 1990s revealed increasing disagreement by both men and women with the traditional belief that men should hold jobs and women should stay at home and do household work. Anker (1998) advocates that society must critically examine situations taken-for-granted about women for example, that women should concentrate on the upbringing of children and do domestic work. It is being argued that domestic work is not a sex role but a gender role. Gender roles can be performed equally by both men and
women. In traditional societies, encroaching in another sex's role is viewed as strange. But modern views regard these as gender roles that can be performed by either sex with the exception of biological roles. Working class women face different patriarchal practices embedded in the institutions. The strict private/public domain distinction, intensive flow of women's labour towards family members and the lack of women friendly policies discourage women seeking positions of influence in the labour market.

Many jobs occupied by women in fact require certain level of skills, responsibilities, task variation and complexities similar to the higher-paid jobs held by men (Denison and Mishra, 1995). The domestic labour debate struggles with questions concerning women's work within the home and its place in the economy. Where and how do domestic workers fit into the capitalist social system? What is it that domestic workers do? What is the function of that work for capitalism? From the answers to these questions, there is need to understand why it is that men seem to have power in society over women (Hale, 1995:238). The asymmetric dual role of women as domestic and organisational labour is creating an irregularity in society. It can be argued that domestic work also should be perceived as work of equal value. It needs specialized skills. Feminists admit that household work requires certain skills and women have been exposed to that for a long time. This therefore, necessitates the need to recognize those skills and attach rewards to them. The skills and experiences women have acquired, qualify them as organisational managers. Their domestication does not mystify them as professions.
Women find it difficult to access organisational management positions due to previous educational inequalities afforded to the boy child at the expense of the girl child (Saeed, 2004). This difference has affected women’s labour power, with their noticeable absence within managerial jobs. These practices have led to persistent relegation of women into domestic arena. Hence many women are domesticated and confined to the family homes. There seem to be no tendency by males as organisational leaders and fathers at home to erode divisions or upgrade women to recognizable posts.

A sudden shift as observed by Sinclair (1991) is that men have come to recognize the additional role of true professionals in their women while emphasizing women’s role in taking care of the family. Women all over the world are seeking more help to balance family life and work demands (Sutton and More, 2002). This view is also supported by Carrington and Troske (1998) who underline that women need to be valued in all roles they play including motherhood. An ideal woman is now a high-flying professional and a successful family care-taker (Payne, 1991:27). Women who are both competent professionals and family oriented seem to be ideal for the modern world. Demanding women to be both competent at work and at home imposes a double burden on them and this can stress them. Women careers are not more important than caring for families (White and Pore, 1991). This is consistent with the views that the family is the first social institution. Society should be indebted to women for looking after children and ensuring continuity of families. According to Beblo et al (2003), women now have many jobs, in the space of day, they can be at work but they can also be mum, granny, wife or partner - they are the linchpin of the family.
Globally, economic recession has compelled women to work in order to earn a living. Many women feel pressurized to go to work because motherhood still has a second tag (Dubno, 1985; White and Pore, 1991). It can be practically impossible to reconcile the long hours often required of management staff with the amount of time needed to care for a home and children, not to mention care of the sick, the elderly and children (United Nations Report, 1991). Peace (1991:42) say "women with young children should stay at home...children suffer terribly when they are separated too early from their mothers". Women who desire both a family and a career often juggle heavy responsibilities in both domains. For that reason, real obstacles remain in many developing countries, and these are often rooted in the way work is organized or in the challenges that face women who try to reconcile work and family commitments.

This approach can be discredited for failing to come up with solutions to the problems of gender roles for both men and women. As McCormack (1981) observes, there are slight modifications and changes preferable for women both at the domestic arena and public life. The old sexual division of labour in the household is still persistent. Hence when issues about the equality of sexes are raised, some change might be preferable at least for women. Therefore even if equality is envisaged for women, it is only applied in small doses of change. McCormack believes women must be involved in organisational planning as well as the plan itself. McCormack's views have some weaknesses. She seems to dwell so much on women per se as if women live in a world of their own. Her
ideas should acknowledge the existence of men, which is the reason why there are these gender relational problems because men feel they are left out. From another positive perspective, her view of women could be justified as women have been disadvantaged for a long period of time in the area of business management until governments adopted and enacted legislation and anti-discrimination policies. Therefore allocation of jobs as “men’s jobs, women’s jobs” as though they were biological roles is tantamount to job segregation and discrimination. Hence domestication of women is still predominant in modern world, yet women are confronted by multi-faceted tasks both at home, in the communities and in the business world. They can make positive contributions in the management of organisations. In view of that, women should be viewed as agents of change. They become agents of change in the management realm by contributing positively towards achievement of organisational goals. This means, they are capable of making a positive impact in organisational management. In that regard, women are professionals and their domestication does not mystify them as professionals (Rubery and Wilkinson, 1981). They can add value in organisational management if their skills and knowledge are capitalized by male organisational leaders.

Critics of this view argue that women's household work should also be regarded as productive work. It is these social constructions which compel women to be confined to domestic spheres thereby restricting them to what is termed unproductive work. This practice undervalues women's labour power and further perpetuates their domestication.

2.4 THE HUMAN CAPITAL FORMATION
In a bid to explain the human capital formation, Schultz (1997) stresses that education in addition to being a form of consumption is also an individually and socially productive investment. Low earnings, especially those of members of the minority groups reflect inadequate investment in their social being, health and education. Schultz notes that workers have become capitalists not from a diffusion of the ownership of corporation stocks, but from the systematic acquisition of knowledge, skills and attitudes that have an economic value. Because differentials in earnings correspond closely to differentials in education, workers strongly believe that one is a consequence of the other. However, not all investment in human beings is of this kind. There are other important activities that improve human capabilities such as health facilities and services, on the job training, formally organized education, study programmes for adults and migration of individuals and families to adjust to changing job opportunities.

Globally, it is acknowledged that taking on higher-level of studies of longer duration increases a pool of human capital formation. Investment in one's formal education has been associated with both higher individual earnings and growing societal wealth. This perspective is built on the intellectual foundation of neo-classical market theory and the general optimistic assumptions of the evolutionary progress paradigm. It reflects the post World War II conditions of simultaneous expansion of employment and education. The core thesis of the human capital formation is that people’s learning capacities are comparable to other social activities occurring within the social setting. In view of that, organisational management results should be profitable for both men and women within a particular society as a whole. From this inception, human capital formation tends to
Karabel and Halsey (1987) underline that what has to be remarked about the theory of human capital is the direct appeal to pro-capitalist ideological sentiment that resides in its insistence that the worker is a holder of capital (as embodied in skill and knowledge) and that the worker has the capacity to invest in him/her. Thus in a single bold conceptual stroke, the wage earner who holds no property and controls neither the process nor the product of his labour is transformed into a capitalist through the skill and knowledge investment. This view is attributable to male hegemony in organisational management.

The same idea is further developed by Boserup (1990), who posits that men usually monopolize the use of improved techniques and thus economic development gradually creates a widening gap between skill levels of men and women. Boys get systematic training as apprentices in family enterprises, while girls continue to be taught domestic science (only simple household) and agricultural operations by mothers. Skilled and supervisory jobs are socially reserved for men while women are excluded from learning anything other than routine skills in simple, specialized operations. By denying women access to training, they subsequently fail to get better jobs with higher incomes, supervisory and management jobs. Much job discrimination in recruitment and
advancement is made inevitable by the traditional sex discrimination in training and on the job (Wirth, 2001:34).

Bullock (1994) emphasizes that empirically, education has not been having the equalizing impact that the rate of returns calculations leads one to expect. The theory assumes a labour market where wage competition is the most important short-run method for equilibrating the supplies and demands for different types of labour. Yet the real world reveals wage adjustments in most sectors of the economy. Perhaps the most devastating problem with the simple wage competition view is that it cannot explain the existence of unemployment. The question to pose is does equal education between men and women universally yield equal rewards and benefits.

Accordingly, Thurow (1997) identifies the human capital formation as using the wage competition as a driving force of the labour market. It assumes that people come into the organisations with definite, pre-existing skill sets and that they compete against one another on the basis of wage and competence. Thus, education is crucial because it creates the skills, knowledge and competences which people bring into the workplace and each individual is rewarded accordingly, on merit. Despite the seeming confirmation, there is reason to doubt the validity of this view of the labour market and the importance of the economic role it assigns to education. Hooks (2000:43) concurs and states that gender differences continue to exist in education and training of both men and women. The ILO Report (1997) explains that certain countries in the world have not
yet ratified the equal wages between sexes. Unequal education and training opportunities between boys and girls still exist also.

Critics frequently point to one of its unrealistic assumptions – that competition prevailing in labour markets ensures that greater earnings reflect greater productivity. They point out that wages are not determined in the real world. This does not mean that the supply side of the wage and employment process is irrelevant but the characteristics of workers in a given organization’s wage scale.

The human capital formation is criticized by Livingstone (1999) who emphasizes the need for retooling. Adherents to the original human capital thesis have tried to defend it against critiques that it has failed to take account of changing aggregate level conditions, by focusing quite narrowly on documenting continuing relative economic benefits, especially the lower unemployment rates and relatively high earnings of those with higher formal credentials. Tam (1997:160) also sustains this view that lack of skill especially in women is a result of barriers in affording them equal opportunities. But the narrowing of the empirical target to relative individual benefits simply ignores the biggest challenge to human capital formation that is the evident societal underemployment of credentialed knowledge. All of these efforts to repair the human capital formation remains in jeopardy because of their failure to account for the growing general gap between people’s increasing learning efforts and knowledge bases on the other hand, and the diminishing numbers of jobs to apply their increasing knowledge investment on the other. The learning for future earning ideology is increasingly
reduced to a strategy for relative individual advantage. The human capital formation appears to have reached its limit as a rationale for the increased investment in education.

Does a person’s skill determine his or her future employment? Bluestone underlines the fact that economist overlook the glaring fact that the economy does not create enough jobs and that consequently many people with adequate skills are denied adequate employment (cited in Karabel and Halsey, 1977). The important point is not that manpower training is irrelevant in improving the condition of the economically disadvantaged, but that for many workers, the major problem is the lack of good jobs. The major policy thrust must be in the direction of creating adequate jobs for people to fill, not training people for non-existent jobs and removal of gender discriminatory barriers.

Therefore, the human capital formation has been criticized on the basis of three underlying assumptions. First, it assumes that gender-based wage differential can be largely overcome by improving the education and training of women. Second, it assumes that men and women have equal access to the labour market and compete on equal terms for job opportunities. This ignores the gender-based segregation of the labour market which exists in all countries and does not appear to decline as gender differences in education levels still persist. A third underlying assumption is that women’s labour force participation is of necessity intermittent because of their “natural” childbearing role. Yet only pregnancy and breastfeeding are biologically restricted to women and creates inevitable breaks during their careers. As a result therefore, the
human capital formation does not fully explain the differences that exist in the labour market, since there are many hindrances to the free choice of profession. This thesis of meritocracy is rejected by the conflict (Marxist) theory because rather than questioning the structure of the system within which people are forced to compete, blames the individuals who do not get to the top of the reward system. The function of focusing on credentials is to divide and rule workers by artificially stratifying them. This argument prompts the discussion of gender segregation and labour power from a radical feminist perspective. The radical feminists theory present a radical view through an understanding that functionalism in particular neglected the marginalization of women within the societal structures and predominantly in business interface.

2.5 THE RADICAL FEMINIST THEORY

Radical feminism is a branch of feminist theory which originated in the late 1960s to the 1970s and it holds the belief that men and the patriarchal practices are the origin and perpetuators of women's oppression (Grant, 1993). The society is seen as patriarchal through the institution of organisations, marriage and family. Radical feminist theory conceptualizes reality from this standpoint of women. The theory believes that women have always been exploited and marginalized by men and only revolutionary change can offer the possibility of their liberation (Meena, 1992:75. Radical feminist developed these theories to guide them in their sustained effort to change the situation of women (Grant, 1993:18). Radical feminist theory argues that the main obstacle for the development of women is patriarchy, which guarantees male supremacy and the subordination of women at work and in the home. Engels (1978) defines the male
subjugation of women as the first oppressor-oppressed relation and the foundation of all other class and property relations. Engels further stresses that patriarchal family relations arose when men gained control of means of production. Therefore, patriarchy is the male hierarchical ordering of society. It is a system of male dominance over women and is socially constructed. Patriarchy is a system of social structures and practices, in which men dominate, marginalizes and exploit women. Domination can be characterised by discrimination, disregard and exploitation.

There are however, reformists like the functionalists whose tendency attempt to reform the social system, which these social structures in society exist for the social order. They are implicitly suggesting that the structures exist because they are necessary. As the functionalists take the reformist approach and the radical theorists take the revolutionary inclination, this discussion focuses on the feminist approach.

Feminist theories criticize the male domination, values and social practices that are oppressive to women (Meena, 1998). The theories seek to transform gender relations which marginalize women. Feminists argue that patriarchy refers to male domination and to the power relations by which men dominate women. Walby (1999) defines patriarchy as a system of interrelated social relations rather than individual, since it is presumed that it is at this level of a social system that gender relations may be explained, not that of individual men or that of discrete social institutions. Feminist theories focus on the roots of male domination and claims that all forms of the
marginalization of women are extensions of male supremacy (Grant, 1993). They further argue on the basis of women’s biological reproduction, featuring women as mothers. They view society as patriarchal. The patriarchal system defines men as superior to women and is defended and maintained through the intricate web of values, norms, laws and institutions. Radical feminist theories challenge the patriarchal system as the centre of oppression. They challenge men's monopoly over the production and use of knowledge. These approaches tend to see the interaction between the reproductive and productive roles of women as key issues rather than a fixed condition. Martin (1990) attributes this to the ideology that men regard the location of women within private, invisible sphere where the whole ideological system is constructed around the notions of sexuality and motherhood. The Radical feminists state that male control over sexuality and reproduction is a more potent force in the subordination of women than control over economic relations alone. They note, this has been institutionalized in marriage laws which subsumed women and their children under the legal status of men.

Allocation of housework and childcare to women persists in most societies even though women’s participation in labour market is increasing (Momsen, 1981). According to Momsen, sexual harassment may be an even greater problem because of the socially construction of patriarchy. Men who are not used to having women in the workplace may fall back on the gender-based social expectations and treat their workplace colleagues as sexually available. Those women most in need of paid employment may be victimised by sexual harassment and as a result, the only option would be to resign from their jobs as a way of escaping the problem. In such scenarios, women become the
most affected whether in public or private arena. (Burke, 1997:37) exclaims that patriotism seems to have been accepted as the foundation of the social order based on the conception that there is a “natural” place for women in accordance with their assumed physical and mental characteristics as dictated by culture and tradition. While the legitimacy of patriarchy is gradually being eroded, it is far from being rendered obsolete. The material and institutional structure of patriarchy is still largely intact (Wajcman, 1998). There exists a hostile, unfriendly work environment for females in organisations where patriarchy in its wider sense, has been institutionalized. The argument is that although the profit motive may explain employers’ desires to augment the division of labour, it does not explain why the division of labour turns into one based on gender.

The feminist perspective view male organisational executives as the key agents in perpetuating women’s subordination via the strong defence of the family as the core unity of society. This perspective argues that the family, as currently defined, acts as the main locus for the production of the sexual division of labour. The defence of the family by society then is associated with the identification of women as mothers and housekeepers, thus creating an artificial but overwhelming “private” realm for women and a “public” world for men. According to Engels (1978:136), men seized the reins of the household, the woman was degraded, enthralled, the slave of men's lust, a mere instrument for breeding children. Bazilli (1991) concurs and emphasizes that society needs the family to play a specific role, given that women have a particular responsibility in the bringing of the family. This is the origin of women domestication.
Eisenstein (1979:34)’s theory of capitalism and patriarchy falls under this approach, because patriarchy assumes that relations between men and women are unchanging and universalistic. There is an interdependence of capitalism and patriarchy, although patriarchy existed before capitalism. Therefore, their present relationship must be understood, if the structure of marginalization and oppression of women is to be changed. Capitalism is the entire process of commodity production. In examining the exploitation inherent in this process, Marx developed his theory of social domination and exploitation. The domestication of women deprives them of power. Marx advances that power or powerlessness derives from a person’s class position; hence oppression is a result of capitalist organisation and is premised on a person's lack of power and control. Engels, a close confederate of Marx, emphasizes on the role of economy and private property in the subordination of women along with others who suffer exploitation under capitalism. Engels further explains that historically, male control over private property and surplus production gave them the leverage to dominate women and appropriate their labour power and their children along families. This control is perpetuated in contemporary capitalist societies through the economic dependence of women and children on male income earners (Engels, 1978). This creates the need for transition for women to achieve the goals of equality and equity. Related to this view, Hale emphasizes that as long as women carry the major responsibility for child care and domestic work, they will not be able to compete as equals in the labour market (Hale, 1995:40).
Besides the family also, patriarchy and capitalism operate within the sexual division of labour. Within a capitalist-patriarchal economy, where profit which necessitates a system of political order and control, is the basic priority of the ruling class, sexual division of labour and society serves a specific purpose. It stabilizes the society through family while it organizes a realm of work, domestic labour, limited pay (paid house workers), or unequal pay (in the paid labour force. The origin of women's subordination is their socialization to become women rather than human. This has militant effects on women well being. Their positions as paid workers are defined in terms of their subordination which is a direct manifestation of the hierarchical sexual division of labour. Engels (1978) develops the point by saying that the patterns of women’s subordination started when men began to control private property owned by women. Engels terms this as the world historical defeat of the female sex.

Some forms of controls and exclusion of women in labour market have included strategies such as: non-admittance of women to forms of training; non-admittance to certain occupations; discrimination in recruitment and hiring practices which reduces or eliminates the number of women in particular occupations; the rejection of women from an occupation, or the reduction in their rights to remain on marriage. These forms of exclusionary practices may be seen as a form of social closure. They are a product of, and in themselves create highly significant divisions between women and men in organisations. Engels (1978) suggests that the solution to the subordination of women to men would be to abolish the bourgeois pattern in which men control the family wealth.
Therefore, social conditions need to be created to facilitate the participation of the most disadvantaged group, thus filling the existing "gender gap". Since relations are socially constructed, they can be deconstructed as well (Edwards, 1994:85). Capper (1993:7-35) develops the point through his multiparadigm approach by suggesting an inclusive organisational management, where there is a pluralistic incorporation of ideas from both men and women. Feminist theory focuses on women's provision of both practical and strategic gender needs (Meena, 1992). Although societies are based on traditions and customs, these eventually should change with time; the same could be true for gender relations.

Most forms of feminist theories have challenged patriarchy as a social system that was adopted uncritically, due to millennia of human experience where male physical strength was the ultimate way of settling social conflicts – from war to disciplining children (Beauvoir, 2005). It is not surprising that the word patriarchy has a range of additional, negative associations when used in the context of feminist theory. It has become so loaded with emotive associations. Beauvoir further argues that neither men nor women live their bodies authentically under patriarchy, as males are the only originators, planners, controllers, and legitimates of patriarchy. Most feminists do not propose to replace patriarchy with matriarchy, rather they argue for gender equality. Bollinger and Smith (2001) remark that equality and equity are difficulty concepts to understand. Equality refers to an equivalent chance to compete for social positions that carry relatively higher rewards while equity refers to people employed in jobs of equivalent levels of skill, responsibility, difficulty and receive equivalent levels of pay. Alternatively it means fairness and justness. They further argue that, it is particularly
hard to work out what equality means when it comes to gender because there are really
differences when it comes to men and women. Feminists have viewed all these theories
as inadequate, largely because the theories have paid lip service to the centrality of
gender relations in society at large. Arguments that cite biology as justification for
women shouldering the bulk of domestic labour while males dominate all public arenas
of society are seen as ideology, not factual truth.

Finally, Engels (1978) advances his views to the end of in-egalitarianism, first, where
people were so poor that men would have no property to inherit or pass on. Secondly,
where there will be communal ownership of the means of production and equal
employment of women in a socialist society. Engels further asserts that this would
remove forever the basis of male power over women. It is being argued that her first
observation is too abstract and has no practical value in contemporary societies. Her
second view is achievable provided the society is de-socialized to de-learn the
embedded cultural and traditional values and forms of socialization passed on to them
from time immemorial.

Grimshaw (1986: 56) underlines that feminism tends to portray women as essentially
good and men as essentially bad, which lead to an inaccurate and unworkable view of
men as the enemy. The theory poses a lot of challenge to the existing feminist values. It
is being argued that for women to succeed there is need for men to de-learn their deeply
entrenched cultural and traditional values. Furthermore, for women's subordination to be
reversed there is need to de-socialize society in a certain way. Modern organisational
management practices advocate for human centric approaches for all employees in
organisations. Decision-making and policy formulation have to centre on shared organisational culture. The pluralistic formation of ideas should be guided by organisational ethos. Women's subordination, as being argued, has been attributed to cultural, traditional and patriarchal practices brought forward into organisational management by men. This has relegated women into domestic sphere simultaneously perpetuating their domestication into feminized roles. For this reason, the feminist theories have challenged the origins of oppressive gender relations and attempt to develop a variety of strategies that might change these relations for the better. All feminist theories pivot around the recognition of existing women's oppression and seek to address the unjust and discriminatory gender relations. Meena (1998) declares that it is a misconception to view feminism as a western ideology that reflects western culture, rather it should be viewed as a corrective approach influenced by external pressures like colonialism and imperialism. For that reason, an exploration of the human capability approach as a framework that measures whether various social systems promote human well being and good quality of life become indispensable.

2.5.1 The Human Capability Theory

Human capability (HC) approach has emerged as the most important theoretical framework for measuring whether various social systems promote human well-being. This theory is important for good practice (Nussbaum, 2000). Nussbaum further argues that the most important theoretical development in human rights has been the elaboration of "Human development approach", otherwise known as the "Capability approach". Accordingly, human development approach and capability approach are
regarded by Nussbaum as synonymous. The capability approach is a species of a human development and human rights approaches. It makes clear, however, that the pertinent goal is to make people able to function in a variety of central importance.

The capability approach identifies a space for individual and social evaluation, a standard of advantage, which can then be used for descriptive purposes, e.g. for measurement of power relations as an indicator of inequality, and/or for normative purposes. As the defensible metric of justice, in which case questions arise whether capability should be equalized, maximized, or only a threshold set of capabilities to be provided for everyone. The premise of this theory is that human beings share some nearly universal capabilities and what makes human life fulfilling is the opportunity to exercise these capabilities. Sen (1979) and Nussbaum (2000) being the main proponents of this theory, both sustain that the approach attempts to define well-being in an objective way, by identifying a set of core human capabilities that are critical to full human functioning and assessing well-being (and success of development policies) by the degree to which the individual is in circumstances which lead to the realization of these capabilities. The capability approach is a currency of justice and a standard that should inform policy (Nussbaum, 2000). Where competent adults are involved, the emphasis should always be on capabilities, rather than achieved functioning. According to Nussbaum, the paradigm has pushed forward the analysis of women's rights and the rights of the poor. Nussbaum's argument is consistent with the views of the radical feminist theory that women are also capable like their male counterparts.
Sen (1979)'s focus is on the importance of real freedoms in the assessment of a person's advantage, individual difference in the ability to transform resources into valuable activities, the centrality of the distribution of welfare within society, the multi-variate nature of activities that give rise to happiness, and against excessive materialism in the evaluation of human welfare. A person's capability identifies that person's effective freedom to achieve valuable states of being and doings, including freedom to achieve valuable functioning. This is considered to be the correct standard of individual advantage. Therefore, use of human capabilities theory can be expanded to assess whether an organisation can organize the work environment in such a way that allows employees to develop a variety of human capabilities. Conversely, one of the central moral tasks of organisations is to find ways to structure work and the workplace so that it contributes to human wellbeing. Sen asserts that a functioning is an achievement by a person on what he or she manages to do or be. It reflects, as it were, a part of the "state" of that person. Sen (1979) and Nussbaum (2000) have further helped to make the capabilities approach predominantly as a paradigm for policy debate and have practically inspired various countries and organisations to assess equality of opportunities especially with respect to gender equity in organisations.

A capability reflects a person's ability to effectively achieve a function for example being well nourished, being happy. Therefore, capability is effective freedom. Organisational leaders should inculcate this in their employees, if organisations are to attain gender equity status. This is a principled account of a set of fundamental human capabilities which are held esteem to human well being (Nussbaum, 2000). This denotes
a state of justice and morality amongst, especially the disadvantaged members of an organisation (e.g. women). As further developed by Nussbaum (2000), human capabilities theory offers an analysis of gender issues, unequal freedoms and opportunities of women within social settings.

Nussbaum (2000) has suggested that the key to promoting human well-being in the workplace is the maximization of flow experiences. Her ten central human capabilities include life, bodily health, bodily integrity, the development and expression of senses, imagination and thought, emotional health, practical reason, affiliation (both personal and political), relationships with other species and the world of nature, play, and control over one's environment (both material and social). This is about ways of living which promotes human well-being. Accordingly, applicability of these capabilities depends on the histories and traditions of a particular organisation. Consistent with Nussbaum, Jacobs and Asokan have studied carefully what brings people satisfaction in their work and found that they mostly enjoyed moments when their work provided humanistic working conditions and valued their potential (Jacobs and Asokan, 1999: 6).

Given the above realities, how then can organisations contribute to the well-being of people in whom they thrive; how can organisations help their own people to move closer to the human good? Organisations can do that by creating human centric management since people spend much of their time in the workplace. Therefore the workplace should be a social enterprise that promotes free interaction and reward people equally according to skills and knowledge they provide to the organisation. Nussbaum (2000) further sustains that the human capabilities approach has emerged as an
important framework for measuring whether various social systems promote human wellbeing. This means that increasingly, organizations should be structured such that they contribute to human welfare and interests. Organisational human policies should be people centred and recognize experiences equally. Shared organisational ethos should be the norm that guide organizational management thought. The experience men have gained in organisational management over time is not inborn, it was never prescribed to them at birth (i.e. prescribed status), and women can also achieve such statuses like men given a conducive environment (i.e. Achieved status). This is a matter of women being exposed to human centric management practices.

The human capabilities theory is relevant in this study to practically evaluate whether organisations have organized work environment in such a way that people develop a variety of human capabilities. Such organisational strategies are good for the wellbeing of human beings hence Nussbaum strongly sustains that a good theory is important for good practice (Nussbaum, 2000). One of the moral tasks of organisational leaders is to find ways of humanizing the workplace and make it human centric. Nussbaum’s concern is on "what is it that brings people satisfaction in their work, which makes human beings live a full life and engage in recreational activities as a framework for advancement and development" (Nussbaum, 2000). A conducive organisational culture embodying human centric organisational management would make organisations habitable entities. This is the idealistic situation opposed to a system that stresses on people’s growth and increase in wealth. This could be the panacea for organisational management, which takes women's interest on board. It is the ethical approach as well
(Taylor, 2006:25). Such welfare approaches should be afforded to women if they are to make meaningful contributions in organisational management.

Nussbaum's core thesis of the human capability theory is its focus and interest in human well-being (Nussbaum, 2000). This entails having good quality of life, to be adequately nourished, having good shelter, and to be able to imagine the situation of others (Nussbaum, 2000; Clark, 2005; Sen, 1979). Therefore, organisational management should be informed by such human centric organisational culture. These are core to the success of organisations and without them, organisations cannot operate.

Accordingly, organisations should have deliberate healthy programmes and loan facilities to cater for the welfare of their employees and these should not be gender biased in their allocation. The practice would satisfy the conception that "A healthy worker would heighten organisational productivity". The approach emphasizes the existence of claims like rights which normatively dominate utility (happiness, desire, fulfillment or choice) based claims (Sen, 1979). Issues like poverty according to this theory are understood as capability-deprivation. It is interesting to note that the emphasis is not only on how human beings actually function, but on their having the capability, which is a practical choice, to function in important ways if they so wish. Therefore, organisational employees (specifically women) should be treated as dignified beings whose worth is equal to that of others. This entails provisions of non-discrimination on basis of race, sex, sexual orientation and ethnicity (Nussbaum, 2000).
Some people could be deprived of such capabilities in many ways in organisations, for example by ignorance, by oppression or false consciousness.

In view of that, organisational leaders may take advantage to stifle women's advancement to positions of management if they realize that they are unaware of their rights (i.e. gender equity and quota system of promotion), and when they realize that they lack an ambition to progress to positions of power. Often, women would make comparison with other women in similar organisations on whether they are afforded the benefits that should accrue to them. This is how they measure their worth, their value and contribution in organisational management (Hunt, 2000:55).

Modern approaches to organisational management compel countries and organisations to develop human development reports that rank nations/organisations in accordance with capabilities, not Gross National Product (GNP) and this has led to new attentiveness to health and education as key to well being of human beings. Thus, the practice has been that women's domestic work has been viewed as non contributory to the country's GNP and not productive work (Nussbaum, 2000). The same ideology is applicable in organisational management. The approach as has been developed is a species of a human rights approach, which makes clear that the pertinent goal is to make people able to function in a variety of areas of central importance. For that reason, domestic work should be regarded as productive work, worth national and organisational recognition. The human capability approach has pushed forward the...
analysis of women’s human rights, the rights of the poor and the marginalized. The approach has raised the awareness that the necessary ingredients of democracy cannot be secured without focusing on contributions of the less powerful and the ethnic groups in organisations.

Thus, Sen (1999) argues that, being able to live with and towards others, to recognize and show concern for other human beings, being able to be treated as dignified and equal to that of others; and to be able to imagine the situation of others are all tenets of human capabilities approach. This entails the provisions of non-discrimination on the basis of race, sex, sexual orientation and ethnic origin. This constitutes a human rights issue as opposed to marginalization of minority groups. The focus should be on creating conditions for the actualization of a set of central human capabilities. This approach is consistent with practices in organisational management where the tapping of human skill sets, capitalization on workers’ entry behaviours and technical skills that they own and bring to the work environment will not only make organisations achieve their goals but make human flourishing and encourages teamwork.

The human capabilities theory should not be perceived as a “Women development strategy” but a “Human capability strategy” meant to transform both the lives of men and women in organisational management. It is not only skills of a particular sex that are important in the management of organisations but for both sexes. Sen (1999)’s notion of human capabilities approach is used as a strategy for a way forward since the theory is concerned with enhancing the lives that people lead and the freedoms they enjoy. Sen posits that development has to be more concerned with the freedoms that
people have reason to value, not only to makes lives richer and more unfettered, but also allows people to be full social persons, exercising their own volitons and interacting with and influencing the world in which they live in. The theory does not discriminate human beings but regards both men and women as contributors in a particular form. In this instance therefore women advancement into positions of power involves the removal of all sources of unfreedom such as stereotypes, unproductive cultural practices, and patriarchy and promotion barriers.

Organisational management by one sex is incomplete. Women possess certain capabilities and fusing their ideas with men in organisational management would produce human centric organisational culture. Thus human relations models place people involved in an activity at the centre stage (Nussbaum, 2000; Clark, 2005). The people have to be seen in this perspective as being actively involved – given the opportunity in shaping their well-being, and not just as passive recipients of organisational programmes (Sen, 1999:53). This should involve both men and women in setting organisational vision, goals and objectives. Organisational management therefore should be characterised by the theory of collective problem identification, collective problem analysis and collective problem solving (Akande, 1993:47). The ideology takes both men and women on board regardless of their positions in the management realm. This raises the central question whether women are involved in such organisational undertakings.
The human capability approach should be credited for not only focusing on a particular gender like what McCormack (1981) did. McCormack’s theory exclusively focused on women hence later developed by Nussbaum who focused on human capability for the well-being of human beings. The human capability theory therefore encompasses all people, whether female or male. The theory merges well with this study and Sen (1999); Nussbaum (2000) and Clark (2005), all unanimously concur that the human capabilities approach is now widely accepted as a paradigm in development. Development may entail social development, economic development, and political development and includes organisational and institutional development as well. The recognition of these human capabilities by organisational managers especially for women, who have been disadvantaged over a long period of time, could go a long way in tumbling the gender gap in the management realm. However, its weakness could be that of treating the sexes as a homogenous group, overlooking the fact that women have been disadvantaged over a long period of time. The million dollar question to pose therefore is that, if human capabilities approach is a human right issue, why then have women faced constraints in accessing leadership and senior management positions in Zimbabwean public, private and NGOs from time immemorial.

The human capabilities theory therefore, creates dilemmas in organisational management in Zimbabwe where women’s capabilities and potential has not been tapped for maximum use. They have remained marginalized and oppressed for a long time. The theory still remains an untapped resource and scholars still claim that most organisations have not utilized this approach to its fullest in developing countries due to entrenched cultural practices and perceptions about women. The relevance of the
paradigm then, is whether Zimbabwean Public, Private and NGOs have taken
cognisance of women capabilities as human capabilities in organisational management.

Given these realities, the capability theory insists that women are capable like men and
can manage organisations to societal expectations. It is being argues that organisational
management must be guided by organisational culture; therefore organisational culture
of Zimbabwe needs to be assessed. The alternative approach is for Zimbabwean
organisations to re-think and adopt an organisational culture that is non-discriminatory,
an organisational culture that is guided by organisational ethos, an integrated
organisational management approach that encompasses the concerns of all people on an
equal footing. The aim should be to adopt a human centric organisational management
culture that takes both men and women on board. Thus it is against this backdrop that a
framework that integrates the interests of both men and women in organisational
management is envisaged.

2.6 TOWARDS A HUMAN CENTRIC AND INTEGRATED ORGANIZATIONAL
MANAGEMENT THEORY.

Management is socially constructed and is susceptible to change by employing socially
constructed management systems. Therefore, the foregoing tends to ignore the socially
constructed management systems and it is thus against this inadequacy in the theories
discussed, that this study proposes for a human centric and integrated organisational
management approach which integrates both men and women in organisational
management. This approach seeks to create a work related organisational culture based
on dignity of labour. The theory is premised on human centric organisational management where people’s values, beliefs and well-being should be the core of the organisational culture. Most of the views have already been alluded to, but this thesis acknowledges equity theory as a one of the key contributor, in achieving an integrated and human centric organisational management approach.

The contributions of the equity model as propounded by Adler and Izraeli (1989) who remark that women are identical are as professional as men and therefore equally capable of contributing in ways similar to those of men. From the perspective of this model the primary question is on women accessing the currently male dominated management world). The potential for women to make a unique difference but equivalent contribution currently remains invisible. Equity theory proposes that individuals who perceive themselves as either under – rewarded or over – rewarded will experience distress and that distress leads to efforts to restore equity within the relationship (United Nations Economic and Social Affairs Report, 2007). Evans reveals that “equity functions like a thermostat than a thermometer, not just measuring or gauging equity and inequity but also triggering actions to reduce inequalities” (Evans, 2003:12). The argument is that equity incorporates concrete actions to bring about sustained reductions in unfair disparities in gender relations, and power relations.

Approaches of the equity approach of statistically accounting of women in organisations by rank, salary and status seem to be refuted by the complementary theory which assesses organisations in terms of allowing, encouraging and rewards men and women for making unique contributions and for building synergistic conditions of their
contributions based on their very uniqueness. The complementary theory believes that a combination of the differences between men and women based on their contribution could add value towards an integrated approach in organisational management and women empowerment. This theory sustains that men and women differ and therefore are capable of making different but equally valuable contributions in organisations. The theory is based on the assumption of different contributions between genders not similarities between them. From this point of view, failure to perceive women’s uniqueness is to negate their identity and consequently their contribution to the smooth running of an organisation. Men and women differ and are capable of making different but equally contributions at the workplace. The crucial point is on contribution of quality women to the organization’s success rather than the quantitative ideology (Dubno, 1985:237). Quality should be complemented by quantity. Both men and women's differences can be the similarities in their contribution.

Criticism has been directed towards the assumptions and practical application of the Equity Theory (ET). Scholars have questioned the simplicity of the approach, arguing that a number of the demographic and psychological variables affect people’s perceptions of fairness. Furthermore, much of the research supporting equity theory has been conducted in laboratory settings, and thus has questionable applicability to real-world situations (Huseman, Hatfield and Miles, 1987:228). In that regard, gender equity moves beyond equity and focuses on equal treatment and gender equity in organisational management. Gender equity, gender equality, sexual equality or gender egalitarian is the belief in the equality of the genders or the sexes. It is more than the
elimination of gender segregation to ensure equal treatment between genders, it ensures
that gender is recognized and appropriate responses are achieved in all social settings.
There should be a deliberate effort in organisational management to create a work
related organisational culture based on dignity of labour.

Many followers of the gender equity philosophy prefer to see this term replacing
‘feminism’ or ‘masculism’, when used to describe a belief in the basic equal rights and
opportunities for both sexes within legal, social, or corporate establishments. The
approach strives for ultimate fairness, and seeks supportive solutions to make things
better for males and females, and everything in between. They feel that ‘egalitarianism’
is a better word for a belief in ‘equality’ than any term that focuses on one of the
equal rights, responsibilities and opportunities for women and men; and boys and girls.
For that reason, equality does not mean that people become the same but that women’s
and men’s rights, responsibilities and opportunities will not depend on whether they are
born male or female. It implies that the interests, needs and priorities of both are taken
into consideration, with regard to the uniqueness of each group.

For that reason, organisations should be committed to an environment that is free from
gender bias or differential treatment on the basis of gender (Rapport et al, 2002:3).
Organisations be satisfying places for both men and women. Equity is supposed to be
the means while gender equity should be the end. It is being argued therefore, that
gender equity should be understood as the means that seeks to incorporate both women
and men in all activities of their interaction. The approach is informed by elements of gender equity. Gender equity is an approach where people perceive a situation as fair when their own ratio of outcomes to inputs is the same as those of others with whom they compare themselves.

Relying on the feminist post-structuralist theory, the integrated organisational management model is adopted in this thesis for the practical analysis of men and women in organisational management. This approach focuses on human centric organisational management doctrines. The integrated organisational management is oriented towards social regulation and changes in the management of organisations. It proposes for a commonly shared organisational vision, an organisational culture that creates organisational ethos that guides organisational management. Integrated organisational management model seeks to addresses the questions of how power is exercised in organisations and how social relations of gender might be transformed. The approach envisages breaking up social silences to make spaces for fracturing the very ideologies that justify power inequalities and gender segmentation in organisational management.

It is being argued that men have been visibly dominating organisational management for time immemorial. This has resulted in women being under-represented in management realm. Nyerere (1974) states that the oppressed, the victims of discrimination, the marginalized should not acquiesce in the present condition. Nyerere further declares that people have no right to be patient with the wrongs suffered by others. Hence the Feminist post structuralist theory was adopted for the analysis of marginalised women in
organisational management, focusing on the practices, the trends and complexities of organisational culture. The feminist post-structuralist theory focuses inter alia on people's interactions, how power is exercised and the covert models of domination (Weedon, 1987). The thesis proposes for a change in the management of organisations. The integrated organisational management approaches is a human centric model. It is a humanistic approach that advocates for creating organisational ethos that would lead to a favorable organisational culture.

The feminist post-structuralist model is adopted for knowledge production in an attempt to identify areas and strategies for change in the management of organisations. To what extent are individual experiences important in organisations? Are people in power willing to share the power with others (Weedon, 1987:18)? Do they have common vision, goals and values of the organisation? Are people in organisations sharing a common organisational culture? Do they all work towards achievement of organisational goals? This thesis questions the exercise of social power and social relations between men and women in the management of organisations. The feminist post-structuralist theory views language, subjectivity, and covert models of domination and experience as the common factors in the analysis of social meanings, power and individual consciousness in the management of organisations (Sirotnik and Oakes, 1986; Gio and Pitre 1990).

Language however, constitutes social reality for the understanding of reality on the day to day interaction between men and women in organisational management. Therefore, it becomes a critical site for the contestation of meanings. Weedon state, “language is a
specific way of giving meaning to social reality, it offers various discursive positions…through which we can live our lives (Weedon, 1987:26)”. Everything in organisations is expressed in language, written, verbal or otherwise and people make inferences on what happens in those organisations and institutions using such analysis. These could be organisational standing orders, organisational guidelines, statutory provisions and constitutions that guide the day to day operations of organisations. For feminist poststructuralist theory, meanings can be inferred on what really happens in organisations and the role played by women as employees. Weedon explains that feminist post structuralist theory is concerned with how marginalised groups should function. The principles of feminist poststructuralist theory can be applied to all discursive practices as a way of analysis, what power relations are produced and reproduced, where resistances are and where to look for weak points to challenge and transform the situation of oppressed groups. The integrated organisational management model is conceived ideal for organisational management.

Feminist post structuralist theory argues that people need not take established meanings, values and power relations as they are, but should question their origins, whose interests they support, how power relations structure society, which social factors perpetuate oppressive values and how they can be changed” (Capper, 1993). The concerns of women being left out in organisational management is a trend that has been practiced for some time. This is a concern worth examining. The feminist poststructuralist theory examines which particular values and interests are served by organisations and which ones are silenced. It questions what is it exactly that is viewed
as “natural”, “normal”, “based on common sense in society (Lather, 1991). The theory seeks to humanize working environment. The problem of women's subjugation stems from being socialized to become women rather than human.

Feminist post structuralism helps to figure out what to do when people observe certain cultural practices in organisations and to identify areas and strategies for change. This arises from the fact that certain aspects have been claimed to be natural, obvious and therefore true, in expressions such as “ it is well known that; we all know that; and everybody knows that ” (Capper, 1993:19). The theory was adopted to interrogate practices such as patriarchy, culture, socialization and gender power relations as practices that have enjoyed societal freedoms and deliberately constructed to marginalize women. Thus, issues such as gender equity, reversal of women's under-representation, and the proposed integrated organisational management blend so well with this theory, as it questions the male status quo. The feminist post-structuralist theory states that women have the capacity and capabilities to do certain things.

Given these arguments, an integrated organisational management theory could be an alternative, borne out of a synthesis of the feminist post structuralist theory, human capability approach, functionalist theory and radical feminist theory. To promote gender equity and reverse cultural disadvantages experienced by women, reverse patriarchal practices and male hegemony, this thesis proposes an integrated organisational management theory.
The advocated integrated organisational management theory should be characterised by a common organisational culture, shared by all members. The day to day organisational management must be guided by shared organisational values, ethos and vision. Without organisational ethos, no organisation can operate. Pluralistic ideas should be guiding principles for such a system. This could be an idealistic management strategy that affords equal opportunities for both men and women. As a contribution to the already existing knowledge, the integrated organisational management model is founded on a collective ideological management approach, characterised by shared organisational culture, vision, goals, creating organisational ethos that guide organisational management.

The integrated organisational management approach demands that gender equity, egalitarianism and common vision be of paramount importance in the management of organisations. The approach advocates for a human centred organisational management that is not militant to women. This model will make it possible to work towards gender equity for the well-being of all people in organisational management. The theory would seek to reduce unfair gender disparities, to overcome isolation, give voice and promote bottom up approaches built on shared organisational culture and values. The integrated organisational management approach proposes the involvement of both men and women as a range of actors in organisational management and the reversal of the disadvantages already burdening women. Huseman, Hatfield and Miles (1987:232-234) all concur that organisational management should be concerned with arriving at equal conditions for those most disadvantaged rather than giving identical treatment. This is the concept of
fairness. This view emanates from the ideology that people with similar abilities should receive the same or similar treatment.

The integrated organisational management approach is augmented by Nussbaum (2000) and Sen (1979)’s human capability theory. Nussbaum and Sen advocate for people’s expansion of social opportunities as necessary preconditions of human capabilities development, and personal growth – allowing people’s initiative and people involvement, as well as benefiting them. Nussbaum (2000) argues that if people are not free to make choices, the entire process becomes a mockery since human dignity is a major factor to consider. Nussbaum and Sen further reiterate that human capability should be informed by intuitive idea of a life that is worthy of the dignity of the human being. The intuitive idea behind the approach is two fold: Firstly, that certain functions are particularly central in human life, in the sense that their presence or absence is typically understood to be a mark of the presence or absence of human life and second, that there is something that has to do with these functions in a truly humane way, not a merely animal way (Nussbaum, 2000:71). Nussbaum concedes that the core idea is that of the human being as a dignified free being, who shapes his or her own life in co-operation and reciprocity with others(e.g. Those in managerial positions.), rather than being passively shaped or pushed around by the world in the manner of a “flock” or “herd” animal. A life that is really human is one that is shaped throughout by these human powers of practical reason and sociability (Nussbaum, 2001:72).
A working environment with a human centric organisational culture, shared vision, goals and values of the organisation, taking cognisance of well-being of the people, are considered as just for human interaction. An integrated organisational management model is viewed as ideal for organisational management with its focus towards the empowerment of the marginalised groups. This approach should is informed by a human centred ideology that takes the concerns of both men and women on board. This would bring positive progress in organisational management. The integrated organisational management approach would complement the already existing organisational models by contributing a new organisational culture that will guide organisational management. The new organisational culture would see organisations operating on shared vision, shared organisational goals, human centric management and creating organisational ethos that guide organisational management. Such a practice would reward both men and women for making unique but equal contributions and for building synergistic conditions of those contributions based on their very uniqueness.

Therefore an integrated organisational management approach should be characterised by a commonly shared organisational culture and human centred organisational ethos. These should guide organisational management. Such an approach takes both men and women on board regardless of their positions in the organisational hierarchy. The approach is characterised by a gender inclusive system, encompassing team work, pluralistic synthesis of ideas, shared organisational vision and fair opportunities. The study advocates for an enabling work environment characterized by a human centric and integrated organisational management where working conditions are humanized.
Accordingly, a human centric and integrated organisational management could entail a shift in organisational management and focus on investment in marginalised poorer members of an organisation. The approach involves compensation to the disadvantaged groups through affirmative action or positive action, though not compromising meritocracy. This locates the disadvantaged and oppressed groups in positions where they become part of the organisational team, sharing the same organisational goals. An integrated organisational management approach seeks to assuage past disadvantages suffered for decades by women through a harmonized integrated system.

Furthermore, it proposes an organisational management strategy that eliminates factors which prohibit women in attainment of executive posts. The approach combines the ideologies of the gender equity approach, feminist post structuralist theory and human capability approach to create a human centric organisational management. It seeks to combat vulnerability and isolation of women by ensuring a balanced gendered work environment. The integrated management approach seeks to combat exploitation, women oppression, and marginalization by making organisations accountable to all people regardless of their sexual orientation.

It is being argued that an enabling organisational culture in organisational management would enable an organisation work towards the achievement of its targets. The integrated organisational management would determine whether the distribution of opportunities is fair to both men and women. This entails organisational leadership to have a collective view of all people regardless of their sex in the management realm.
Any organisational management strategy which fails to recognize these practices is guilty of denying this sector the chance to achieve its full potential. This is not only bad for marginalised women, but bad for similar oppressed groups in the same predicament. For organisations to operate in a human centric manner there must be shared organisational culture, shared organisational philosophies, common organisational vision, goals, norms and values. Such an approach would bring about an integrated approach to organisational management as shared by a larger group rather than a clique.

Finally, if organisations lack commonly shared organisational culture, no shared organisational vision, women may withdraw their good will and feel dejected by organisational male leaders. It is being argued that organisational culture should be guided by organisational ethos if they have to meet basic needs of the people. Creating an enabling working environment in organisations would lead in them achieving their strategic goals. Therefore, women should not be treated as second class citizens in the management realm but rather as subjects who can add value for organisational success. The primary purpose is for women to access male dominated management domains by breaking the invisible glass-ceiling blocking their mobility to positions of management. Currently, women’s organisational management style is justifiably measured against male norms, when in fact men have gained their experiences through prolonged occupation of managerial positions. Needless to say, creating an enabling humanistic conditions for an organisation, does not only contribute to the success of that entity but creates synergistic ways in which both men’s and women’s contribution could be combined in an integrated system to form new and more powerful managerial processes.
and solutions to the organization’s problems. This would elevate for the first time in human history, the possibility of a fully human centric organisational community structured by connection rather than by separation, marginalization and oppression.

2.7 CONCLUSION

It is the view of different theoretical approaches that practices like patriarchy, culture, stereotypes, socialization, entrenched perceptions, lack of recognition of human capabilities among women and various employment policies have regularized and standardized the discrimination against women. Most of the policies designed to reverse and safeguard the discriminatory practices against women have promoted and advanced them instead. The persistent stereotypes associating managers with being male is a key obstacle in introducing more gender equality into organisational career paths. Characteristics considered as being “masculine” rather than “feminine” are generally regarded as traits required for management. In that regard, women often try to adapt themselves to work environments and expectations created by men which give rise to their failure. However, management styles are evolving towards valuing a certain mix of so called “masculine” and “feminine” characteristics. Characteristics like being competitive, cooperative and decisive, being emotional, manipulative and forceful are mostly valued. Gender-sensitive, human-resource strategies developed by organisations in the past have not contributed much to the torment of women. Competitive organisations cannot afford to lose out on women's talents and therefore, promotion of women in leadership positions should not be viewed as a luxury rather an integrated management approach. The invisible glass ceiling has not only created a barrier to
women's mobility to managerial positions but disadvantaged them for a long time. For that reason, the study proposes an integrated organisational management approach, characterised by shared organisational vision, culture, goals and values which creates organisational ethos that guide organisational management. The organisational culture should recognize both men and women as equal partners in the management of organisations. Having explored different theoretical perspectives propounded by various scholars, the next chapter focuses on research methodology.

CHAPTER III

RESEARCH METHODOLOGY

3.0 INTRODUCTION

This chapter focuses on the research methodology to be adopted in this study. The chapter covers research design, research techniques, data collection methods, target
population, sampling, data analysis and ethics of the research. The study is a descriptive analysis of the constraints on women's access to leadership and senior management positions in Zimbabwean public, private and NGOs with a view to making recommendations to Zimbabwean authorities on how women could be incorporated into the mainstream of organisational management.

Since research encompasses both theory and method, it is crucial from the onset to clarify and clear any ambiguities on the methods of enquiry that may conflict with theory and methodology. The theory is an explicit framework which guides and leads to the way in which data should be collected (Neuman, 2000). Methodology on the other hand is a way of what research does or how it should proceed. It must include accounts of how the general structure of theory finds its application in particular scientific disciplines. Therefore, methodology involves procedures and processes of knowing how to collect data. The study sought to collect data from employees of public organisations, private and non-governmental organisations (NGOs) in Zimbabwe. Lower and middle level employees of these institutions are responsible for implementation of policies at different levels whilst on the other hand policy-making and top managerial positions have remained as the domain of male executives. This has been an intensive exploration, description and analysis of public institutions, private organisations and NGOs that sought to uncover the interplay of significant factors that are characteristic of those organisations. These organisations have been deliberately chosen as they form the bulk of institutions with a lot of public, private and NGO employees in Zimbabwe. The organisations have been chosen to explore gender and power relations between men and women working in these organisations. Questionnaires and observation techniques were
employed in data collection. Observation was used throughout the whole process and this aspect added richness and depth to the study. Methods applied in the selection of a sample are also discussed. The questionnaire was tested for validity and reliability away from the study population.

3.1 THE ROLE OF RESEARCH

Research is essential for understanding and tackling world problems. The role of research is to provide evidence that can shape development policies and programmes. Further, research seeks to obtain answers to research questions or social problems being studied (Babbie and Mouton, 2002:79). The purpose of research is to explore a topic, or to provide a basic familiarity with the topic. Research examines a new interest or a subject that is relatively new (Kumar, 2005:84). Research describes what has been observed. Its role is to explain phenomena and why an event ended in a particular manner, as opposed to simply describing what happened. Research seeks to prepare people to deal with future challenges and opportunities.

The purpose of research in this study is to explore the constraints on women's access to leadership and senior management positions in public, private and NGOs in Zimbabwe. For that reason, the role of research in this study is to generate new knowledge or novel comprehension of a social problem. The role is theory construction, hypothesis testing and producing new generalisable knowledge (Leedy and Ormrod, 2003:43). The role is to produce information that is useable in the resolution of actual problems. This study
therefore seeks to solve the social problem of women's under representation in organisational management in Zimbabwean public, private and NGOs. The study seeks to explore the constraints that hinder women accessing leadership and senior management positions in these organisations.

3.2 RESEARCH DESIGN

Babbie and Mouton (2005:79) define a research design as a plan, structure, and strategy of investigation so conceived as to obtain answers to research questions or problems. The plan is the complete scheme, proposal or programme to conduct research. Research serves many purposes and the most common and useful purposes are exploration, description and explanation. Exploration is conducted when a research is to explore a topic, or to provide a basic familiarity with that topic. This approach is typical when a researcher examines a new interest or when the subject of study is relatively new. The description is when the researcher observes and then describes what was observed (Babbie and Mouton, 2005:80). This aspect enabled the researcher to explore and gain insight into the activities of these organisations. Exploration purpose of social scientific research is to explain things (Babbie and Mouton, 2005, 81). A researcher has an exploratory purpose if he or she wishes to know why an event ended in a particular manner, as opposed to simply describing what happened. Scientific studies are more careful and deliberate and therefore are more accurate and precise than casual researches for the description approach. The design utilized all available data to draw information on the factors that constrain women from attainment of managerial positions in organisations. The design has the ability to enable the drawing of conclusions by the researcher from the specific transitory data collection. The design would allow
extrapolation of what was likely to recur under similar circumstances. The positive characteristics of the qualitative method, quantitative design and mixed methods were used in this study. These were further complemented and upgraded by the feminist research methodology. Qualitative and Quantitative approaches are not as discrete as they appear and should not be viewed as polar opposites or dichotomies; instead, they represent different ends on a continuum (Newman and Benz, 1998). A study tends to be more qualitative than quantitative or vice versa. Mixed methods research resides in the middle of this continuum because it incorporates elements of both qualitative and quantitative approaches (Creswell, 2009:3). Some of the advantages of mixed research methodology include its general immediate nature and the relative ease of data collection that makes the design the most preferred choice in social sciences.

3.3 RESEARCH METHOD

The argument advanced by Tuckman (1997:27) is that no research method is entirely qualitative or quantitative. In order to overcome the difficulties deriving from the large amount of data, information needed and the complexity of the research itself, both qualitative and quantitative methodological approaches are used in this study.

3.3.1 Qualitative Research Method

Creswell (2009:61) defines qualitative research methodology as an inquiry that addresses a social human problem, based on a complex, everyday life, experience, and human interactions, conducted in a natural setting. This research design refers to the explanation and description of phenomena. Qualitative research method is associated with phenomenology (Bogdan and Biklen, 1984). It is concerned with a better
understanding of complex situations and is explanatory in nature. Qualitative research design examines questions that can best be answered by verbally describing how participants in a setting perceive and interpret various aspects of the environment (Crowl, 1996:16). It has an interpretive character. According to this paradigm, as Denzin and Lincoln (1994) posit, that world and reality are not objective and exterior, but are socially constructed and given meanings by people. Qualitative research design emphasises the involvement of the researcher in observation, generation, and use of qualitative data, together with the use of a low structured, inductive research, focusing on meanings (Creswell, 2007). The design utilizes questionnaires, interviews, observation, and interaction and describes the perspectives of the respondents who participate in the study. Qualitative design is often used to explore and to interpret theories. Accordingly, researchers deploy a wide range of interconnected interpretive practices, hoping always to get a better understanding of the subject matter at hand (Ary et al, 1998: 133).

Qualitative research methodology emphasizes the adoption of standardized analytical instruments to assess reality, the generation, and use of quantitative, highly structured deductive approaches, and a focus on facts. Qualitative methods are associated with phenomenology. As a result, qualitative methods emphasize the involvement of the researcher in the observation, and the generation and use of qualitative data, together with the use of a low structured, inductive research, and focus on meanings.
Qualitative methods require a great deal of time and resources, and the analysis and interpretation of data can be considerably difficult. These methods take into account changes over time, understand people's meanings, and adjust to new issues and ideas as they arise. Qualitative research methods have also been adopted for the study to assess women in organisational management. The current organisational culture being practiced in organisations, need to be explored in order to get a better understanding of complex issues in organisational management.

Qualitative analysis, deals with words, is guided by fewer universal rules, and standardized procedures than statistical analysis. The study is mainly descriptive in nature. Analysis involves examining the assembled relevant data to determine how they answer the research objectives. The data consisted of demographic information, direct verbatim statements from respondents, their experiences, opinions, and feelings as well as paraphrased references. Data from respondents was then given meaning qualitatively.

Qualitative methods require a great deal of time and resources, and the analysis and interpretation of data can be considerably difficult. It deals with flexible guidelines, unknown variables, and the researcher’s personal view. Leedy and Ormrod (2005) observes that this method takes into account changes over time, understanding people’s meanings, and adjusts to new issues and ideas as they arise. Qualitative research involves the study’s use and collection of a variety of empirical materials that describe routine and problematic moments and meanings in individual’s lives. It deals with
exploratory data that cannot be put into context and cannot be graphed or displayed as a mathematical term. In qualitative analysis, the researcher examines patterns of similarities and differences across cases and tries to come to terms with their diversity (Neuman, 200). The data is collected from a sample using either observation or questionnaires. Observations are used to build theory from the ground up. Data is analyzed using words, as it is deduced from narratives and individual quotes of the interviewed or observed. The design will for that reason, assist in examining different experiences of women and the manner in which they have been treated in public, private and NGOs. Women's under-representation in organisational management will be compared within the three organisations already alluded to. This is the reason why qualitative method as used in conjunction with other methods, has mainly been chosen and found suitable for this study.

**3.3.2 Quantitative Research Method**

Leedy and Ormrod (2001:100) define quantitative research as a research that seeks explanations and predictions that will generalize to other persons and places with the intention to establish, confirm, or validate relationships and to develop generalization that contribute to theory. It deals with known variables and it tests hypotheses. It is a means for testing objective theories by examining the relationships among variables (Creswell, 2009:4). Quantitative research methods derive from the positivist paradigm, and August Comte is the proponent of this approach. Quantitative data analysis involves data that are put into numerical form and manipulated in some way based on their arithmetic properties (Monette et al, 1990:395).
The paradigm also sustains that the social world exists externally, and that its properties and characteristics should be measured using objective methods. Patton (2001) sustains that it emphasises on the adoption of standardized analytical instruments to assess reality, the generation, and use of quantitative data, highly structured deductive approaches, and a focus on facts. It identifies problems based on testing a theory, measured in numbers and analysis using statistical techniques. The analysis of quantitative data involves the use of statistics, which are procedures for the assembling, classifying, tabulating and summarizing numerical data so that some meaning or information is obtained. The design focuses on the measurement and analysis of relationships between variables, not processes. Propounders of this paradigm claim that their work is done within a value free framework. In quantitative research design, measurement must be objective, quantifiable and statistically valid. The research design is about numbers and objective hard data (Blanche, et al, 2006). The goal of quantitative methods is to determine whether the predictive generalizations of a theory hold true, seeking explanations and predictions that will generalize to other persons and places (Kumar, 2005). The study complementarily uses this method as it seeks to generalize the findings of the study to other situations with similar conditions. The assumption in this study is that women are confronted with similar constraints throughout Public organisations, NGOs and Private organisations in the country. The study seeks to deconstruct the historically and traditionally entrenched cultural constructions that women cannot lead organisations.
In this study, descriptive statistics were used to present quantitative descriptions of data using pie charts, bar graphs and tables. Data was quantified in order to permit statistical manipulations and analysis. Crowl (1996) argues that descriptive statistics form the basis of every quantitative analysis of data. These reflect a summary of the frequency of individual values or ranges of values of a variable. Bias like subjectivity was difficult to completely avoid in this study.

Qualitative research refers to meanings, concepts, definitions, characteristics, metaphors, symbols and description of phenomena (Denzin and Lincoln, 1994). It has the goal of understanding social or human problems from multiple perspectives whereas quantitative research refers to counts and measurement of variables. Hence qualitative research is more subjective than quantitative research.

3.3.3 Mixed Research Methods
According to Creswell (2009:4), mixed methods research is an approach to inquiry that combines or associates both qualitative and quantitative forms. The approach involves the use of qualitative and quantitative approaches and the mixing of both approaches in a study. Thus, it is more than simply collecting and analyzing both kinds of data. Mixed methods research involves the use of both approaches in tandem so that the overall strength of a study is greater that either qualitative or quantitative research (Creswell and Plano Clark, 2007).
A mix of both qualitative and quantitative research methodologies were used in analysis and understanding women in organisational management in Zimbabwe. Creswell and Clark (2007:33) argue that one approach to address a problem is deficient; hence the use of mixed research methods to strengthen both qualitative and quantitative methods in this study. The motive to mix methods in research is the belief that the quality of the study can be improved when the biases, limitations, and weaknesses of a method following one approach are counterbalanced, or compensated for, by mixing with a method belonging to another approach (Fidel, 2008:265). Fidel further argues that while scholars often agree on mixture of both quantitative and qualitative components, they disagree on how these components should relate to one another and what level of integration is required.

As already alluded to, qualitative and quantitative research methodologies should not be presupposed as the only conclusive methods of inquiry in social science research. Sandra Harding (1987:1) as one of the prolific contributors in feminist research methodologies argues that over the last decades, feminist inquirers have raised fundamental challenges to the ways social science has analyzed women, men and social life. This has been done to correct the partial and distorted accounts in the traditional analyses. The question posed is whether there is a distinctive feminist method of inquiry and how does feminist methodology challenge - or complement - traditional methodologies? On what grounds would one defend the assumptions and procedures of feminist researchers? Questions such as these have generated controversies within feminist theory as well as curiosity and anticipation in the traditional discourses. Harding argues that research should attempt to "add women" to existing social science
analyses using appropriate research methodologies. A research method is a technique for (or way of proceeding in) gathering evidence. For that reason, it can be argued that all evidence-gathering techniques fall into three categories: listening to (or interrogating) informants, observing behaviour, or examining historical traces and records. Therefore, feminist researchers also use any and all of the methods, in this concrete sense of the term, those traditional androcentric researchers have used as well (Harding, 1987:2).

Precisely, researchers carry out these methods of evidence gathering differently, although using the same research methodological process. They listen carefully to how women informants think about their lives and men's lives and critically to how traditional social scientists conceptualize women's and men's lives. They observe behaviours of women and men that traditional social scientists have not thought significant (Harding, 1987:4). Feminist researchers use familiar traditional methods to conceptualize these aspects as "new feminist research methods", but with a feminist lens (Harding, 1987). However, it is the new methodologies and new epistemologies that require these new uses of familiar research techniques. Psychologists, Sociologists and Philosophers, may all talk about different research methods but in the final analysis, all will be referring to issues of methodology and epistemology (Harding, 1987:3).

Feminist researchers have argued that traditional theories have been applied in ways that make it difficult to understand women's participation in social life, or to understand men's activities as gendered. The new proposed feminist research methods emanate
from the understanding of women's world or the causes of women's continuing marginalization in the household or in wage labour. Given this backdrop, it can be argued that traditional social research has been for men and looked at social science research from a male perspective. This study seeks to upgrade the triangulation approach by using Sandra Harding (1987)'s feminist research methodology. The approach upgrades qualitative, quantitative and mixed methods research approaches. Feminist research approach shows us how to apply the general structure of scientific theory to research on issues affecting women and gender. The feminist research methodology can observe behaviours of women and men that traditional social scientists have not thought significant about. The method seeks newly patterns of analyzing women's issues. In this study, the triangulation approach has been upgraded by the feminist research methodology to explore women's concerns in organisational management in Zimbabwe. This is a new contribution to the field of social science research. The reason being that mixed research methodology is relatively new in social and human sciences, as distinct research approaches (Dellinger and Leech, 2007). The inclusion of the feminist research methodology broadens understanding of the qualitative, quantitative and mixed methods research and how they complement each other (Harding, 1987). In that regard, the triangulation method has been upgraded by the feminist research method.

3.3.4 Justification for using mixed research methodologies

It is important however to note that qualitative and quantitative research methodologies are two different philosophies but not necessarily polar opposites. In fact elements of
both designs can be used together in mixed method studies, sometimes known as triangulation. Creswell (2009:203) argues that with the development and perceived legitimacy of both qualitative and quantitative research in the social and human sciences, employing both methods has gained popularity. Since qualitative studies often rely on a few selected examples and a critical reader may be left wondering to what extent these examples have been selected, quantitative data or statistics can give a sense of the whole body of data from which such examples are drawn and provide a check on the accuracy of the researcher’s impressions of the data. Although this kind of crude quantitative data does not allow for any real taste of claims, it does provide a useful check on over enthusiastic claims as well as providing evidence of the direction of the difference (Creswell, 2009:13). Quantitative data can be used as an essential way of verifying impressions that have been formed on an intuitive basis or on the basis of what “seems” to be (Creswell and Clark, 2008). Without doubt this is an important role of quantitative analysis in the context of research that is primarily qualitative. Creswell further posits that since research methodology continues to evolve and develop, and mixed methods is another step forward, utilizing the strengths of both qualitative and quantitative research designs.

However, it must be made clear that while quantitative data may act as a check control in most instances, it is essential to note that this is an unnecessarily restricted role. In this respect, quantitative data can be more positively harnessed to the goal of theory generation in fieldwork. It does not have to be confined simply to the confirmation or disconfirmation of findings or hypotheses that have already emerged through qualitative
analysis. In order for quantitative data to play a more expanded role, it has to be seen to have a potentially complementary rather than a merely supplementary part to play in the emergence of theoretical ideas. “In this sense quantitative components can be understood as satellites around the central axis of qualitative fieldwork, filling out and suggesting concepts and theoretical ideas as they emerge from the research” (Layder, 1993:111). Creswell (2009:203) concurs with Layder (1993) and sustains that the problems addressed by social and health science researchers are complex and the use of either qualitative or quantitative approaches by themselves is inadequate to address this complexity. Hence these methods are being upgraded by the incorporation of Harding (1987)'s feminist research approach in this study.

Nonetheless, quantitative forms of measurements may provide useful indications of the shape or parameters of macro processes within a qualitative research process. The interdisciplinary nature of research, as well, contributes to the formation of research teams with individuals with diverse methodological interests and mixed approaches (Creswell, 2009:203). Further, Creswell strongly emphasises that there is more insight to be gained from the combination of both qualitative and quantitative research than either form by itself. The combined use provides an expanded understanding of the research problem being investigated (Greene and Caracelli, 1989; Morse, 1991; Tashakkori and Teddlie, 2003).

With such insights in mind, the study is purely descriptive, in its analysis of the practical situation of women in organisational management and qualitative in nature as it consists of textual and narrative information that allows for more in-depth understanding of
phenomena. Quantitative methods of data analysis as complementary designs were used in situations where qualitative approaches are inadequate. Creswell (2009:204-205) argues that modern research in social and human sciences call for advancing the nature of mixed research methods to better understand, explain or build on the results from the other approaches. The mixing of the two might be within one study or among several studies in a programme of inquiry (Creswell, 2009:205). This facilitates comprehension of the phenomena being studied.

Quantitative research methodology alone was not suitable for such a study since the social world and particular human beings do not operate in an organized order. When used together, the three methods have different complementary strengths and lead to a more comprehensive understanding of phenomena (Morse, 1991). It involves, to a certain extent, interpreting the meaning of significance of what is described (Tashakkori and Teddlie, 2008). Policies and regulations governing the appointment and promotion of personnel, particularly women in organisations were interrogated. Respondents were studied at their natural settings (workplaces). Different views and approaches emanating from various theories were used in analysis of data from the respondents. Through this process, knowledge creation was expected to unfold as practical situations in organisational management were explored.

Characteristically, be it in qualitative or quantitative research outcomes, the aim was to establish relationships by means of tentative applications of or derivations from some hypothesis or conceptions and views in the use of mixed methods (Greene and Caracelli,
This helped in understanding practices in organisational management from the past and how these have evolved into the present situation. The approach involved interaction with the respondents and typically observed them directly in their natural setting. The aim was to represent and explain what already exists as critically as possible. Such explorations often helped in identifying a pattern of behaviours or practices of a group of people which the present merely represents a point on a continuum of development over time. It was hoped, the study would make a contribution women's concerns by making this world a better place for women in organisational management by unearthing dehumanizing organisational management practices that are gender biased. Hence qualitative, quantitative and mixed methods research approaches have been upgraded by the feminist research methods. Feminist research methods use the same traditional social science research methodologies but with a gender lens.

3.4 THE RESEARCH FORMAT

The study quantitatively and qualitatively describes particular positions and gender roles that exist in different structures of the organisation as well as the implications of the structures on the social relations of people. It further focuses on how people contribute in the reproduction of social structures in society. Huysamen (1994:6) explains that the structures that are existent in society do not endure automatically, they only do so where people reproduce them (e.g. organizational Executives); but in turn people do not reproduce them automatically and rarely intentionally. Thus structures manifest themselves in basic laws or rules within which decisions or policies are made and implemented. Structures therefore may be viewed as constituting the normative
framework created by human beings to pursue social, economic and political ends (Hyden, 1992: 10).

The study proposes to contribute an integrated organisational theory germane to organisational management. Theory is increasingly recognized as affecting practice so that the latter is said to be “theory-laden” (Sayer, 1992:45). Laboratory schemes like the experimental designs whereby experiments are formulated to test the hypothesis derived from theory or prior research were not suitable for this study since the social world and particularly human interaction does not operate in an organised fashion. However practices that have been in existence in organisational management will reveal the disadvantages that have been experienced by women in the management realm. These features of our society go some way towards explaining the ignorance among some social scientists of the concept-dependent and socially produced character of their objects of study. Consequently, they undermine the problems of interpreting and conceptualizing the meaning of social phenomena and restrict their recognition of methodological problems to other operations such as sampling and the testing of hypothesis through use of quantitative relations. For this reason, the focus of this study is to explore the theoretical and practical trajectory of women in organisational management in Zimbabwe.

Theory is therefore used in the task of explaining, describing, appraising, elucidating, making sense of, giving an account of, exploring the nature of, grasping, gaining an insight into, analyzing, weighing up or interpreting any chosen event, process or state of affairs. Sayer (1992) further asserts that interrogating the theory and practice, going on
in a particular entity, what is usually realized is that new concepts revealed would enable one to see new objects or aspects of objects and offer a different interpretation of everyday practices. What needs to be stressed is that certain practices are not operationalized in a vacuum but are guided and shaped by prior socialization, experiences, problems, hypotheses, conjectures or theories. Therefore, empirical observation is theory laden. Human interaction is a complex phenomenon and as such it requires an in-depth comprehension of both theory and practice in order to interpret contemporary events and give meaning as they occur.

3.5 RESEARCH TECHNIQUES

Data collection forms an important part of any research, because it does not only give a description of what data to be collected and how it would be collected, but constitute the basic information from which conclusion would be made (McMillan, 1996). Since data is a vital step in research, sound data collection procedures can be employed and data gathering instruments can be combined at times to use their different strengths (Bogdan and Biklen, 1992).

According to Patton (1990:10), qualitative methods use three kinds of data collection methods; these are questionnaires, direct observation, and analysis of written documents. In contrast to other research methods, the approach to this study is so much concerned with the collection of new or raw data with the explanation or the interpretations of information not yet much researched.
This study used structured and unstructured questionnaires to collect primary data from the respondents. The researcher used questionnaires because it was necessary to obtain comparable data from all the respondents, hence the need to ask the same questions. Gray (2006) describes the questionnaire as an instrument that must be carefully formulated, constructed and sequenced so as to obtain the most useful data in the most effective manner. It has a set of questions with fixed wording and sequence of presentation as well as more or less precise indications on how to answer questions. The questionnaire guarantees anonymity, privacy and confidentiality where respondents answer questions without fear of victimization (Bless and Higson Smith, 1985:107). It has a written list of questions, the answers to which are recorded by respondents. Respondents read the questions, interpret what is expected and then write down the answers. This instrument is a convenient means of collecting attitudinal and perceptual data. Leedy (1986) and Bell (1993) both agree that a questionnaire is an instrument that is at times used to observe data beyond the physical reach of the researcher. The nature of the research influences the method for data collection for instance where respondents may feel reluctant to discuss with the investigator for fear of victimization or societal impediments. Hence use of the questionnaire was the most appropriate means of data collection particularly where data was analyzed, trends established and comparisons made. In addition, the instrument is considered a major device employed by researchers to convert data into information directly availed by respondents. Tuckman (1994:216) concurs and posits that this approach makes it possible to measure what a person thinks (attitudes and beliefs). Finally questionnaires can be used to discover what experiences have taken place and what is occurring at present.
Advantages of using questionnaires as an instrument and tool for data collection make the tool not only the major but most preferred and main data collection tool. It enabled the collection of as representative a range of responses as possible. The advanced strengths of the questionnaire made it the preferred, appropriate and most palatable research instrument. It made possible an objective comparison of results as biased responses were minimized and the study objectives accomplished.

Observation was used throughout during data collecting. Observation technique refers to the collection of data through direct visual or auditory experience of behaviour (Monette et al, 1989:233). It was used to complement other methods. Observation enabled the researcher to informally probe deeply to uncover new clues, open up new dimensions of the problem and to secure vivid, accurate inclusive accounts that are based on personal experience. Recording of observed trends was not done on the spot. The two methods can be used in conjunction with other methods. The questionnaire gathers descriptive data in the subject’s own words so that the researcher could develop insights on how subjects interpret the world about the problem being studied. Data gathered through questionnaires was described according to objectives of the study.

Collective administration of the questionnaire is one of the best methods to obtain a captive audience such as a group of workers at their workplace or participants in a programme or people assembled in one place. This ensures a very high response rate as more people can participate in a study. The purpose, relevance and importance of the
study can be explained due to personal proximity of the target population. Collective
administration of questionnaires were used in this study as the researcher went to
selected organisations in Harare to administer the questionnaires to employees at their
workplace with the objective of finding out the position of women in organisational
management.

3.6 VALIDITY AND RELIABILITY OF THE QUESTIONNAIRE

3.6.1 Validity

Babbie and Mouton (2005) posit that validity refers to the extent to which an empirical
measure adequately reflects the real meaning of the concept under consideration. A
research instrument is only valid if it measures what it is supposed to measure. Data are
only valid if they give a true picture of what is being studied. To ensure validity, a
research instrument must measure what it is supposed to measure (Gray, 2006:90). In
order for a research instrument to be valid, it has to cover subject areas that have been
operationally referred to as zones of neglect. It should however, eliminate issues of no
direct relevance to the research study zone of invalidity. This study refers to external
validity which is the extent to which it is possible to generalize from the data to a large
population or setting, for instance to generalize that the results on women's lack of
inclusion in top echelons of management positions in public, private and NGOs are the
same throughout Zimbabwe because all organisations are operating under the same
environment.

3.6.2 Testing for validity of the questionnaire
Cohen and Manion (1999) argue that, validity can ensure good planning and employment of pilot projects, thereby developing procedures that produce good cooperation and accurate responses. The questionnaire was pilot tested with a convenient sample under simulated conditions away from the study area. The researcher personally distributed and collected the questionnaires to and from an appropriate sample drawn from the public and private sector. The organisations did not include those to be covered by the actual study.

The purpose of the pre-test assisted the researcher to establish the problems to be anticipated, to check out if the questions were answerable and yielded the information being sought (Bogdan and Biklen, 1992). The aim was be to find out whether respondents experienced any difficulties in understanding and responding to the questions. Modifications and improvements of the questionnaire subsequently resulted from the questionnaire pre-tests. It also aimed at checking that all instructions were clear, that all questions were meaningful and the time taken to complete the questionnaire. The pilot study also helped the researcher to omit those questions respondents found difficult to answer and those questions that were misleading and left blank. The pilot study was also conducted so as to yield data concerning instrument deficiencies as well as suggestions for improvement. The study made all effort to design questions that answered objectives of the study. Similarly, the instrument as a whole cannot be reliable if it does not sufficiently sample the attitudes, beliefs, opinions and knowledge levels under study (Nachmias and Nachmias, 1993). The study made an
effort to ensure reliability and validity of the data gathering instrument. The pre-testing goes a long way in ensuring the data gathering instrument is reliable and valid.

3.6.3 Reliability of the questionnaire

Creswell (2009:190) explains that reliability is a matter of what a particular technique, applied repeatedly to the same object, would yield the same results each time it is administered. It means that, using the same method, the same information will be collected each time in the repeated observation of the same event. The pre-testing of the questionnaire practically ensured its reliability as evidenced by consistence in the manner respondents answered the questions asked. Reliability can be compared to a ruler which gives consistent measurements every time a similar object is measured. Pre-testing the data gathering instrument ensured its consistence in gathering data that was envisaged from the respondents.

3.7 DATA COLLECTION METHODS

This study collected data using primary sources. There are two different typologies of sources which need to be established in order to conduct a good analysis, thus primary and secondary. The first type is a primary source which is the initial material that is collected during the research process. In primary data collection, the researcher collects data using methods such as interviews and questionnaires, focus group interviews, case studies, diaries, critical incidents, portfolios, surveys, and direct observation as well as logs (objective data sources). Primary sources are items that are original to the problem under study. Primary data is a reliable way of data collection because the researcher knows where it came from and how it was collected and analyzed (Stewart, 2001:5).
The primary data, generated by the above methods, may be qualitative in nature (usually in the form of words) or quantitative (usually in the form of numbers or statistics where one can make counts of words used). The key point here is that the data collected is unique to the researcher. Data was collected vigorously and methodically.

Secondary sources on the other hand are sources that are based upon the data that was collected from the primary source. The secondary data is collected by others but utilized or used by the researcher. Secondary sources take the role of analyzing, explaining, and combining the information from the primary sources with additional information. Secondary data analysis is commonly known as second-hand analysis. It is simply the analysis of pre-existing data in a different way or to answer a different question than originally intended. Secondary data analysis utilizes the data collected by someone else in order to further a study one is interested in. Common sources of secondary data are books, journals and published works. The data collected is most often collected via survey research methods.

Secondary sources do not bear a direct physical relationship to the event being studied, but they are related to the event through some intermediate process. "They are called "secondary" because they are not primarily developed for the study in which they are used" (Sotirios, 1998:274). Through this approach, the belief is that the discourse under discussion will at the end ensure that there is a better understanding of the issue at hand. However there are disadvantages on secondary data to the fact that the researcher cannot personally check the data so its reliability may be questioned.
The task therefore is to determine which data; from a vast potential array can best serve the purpose of the study. In contrast to secondary data, primary data comes from observations made by researchers themselves. This often creates credibility issues that do not arise with secondary data, hence its adoption for the study. Sociologically, primary data is data collected by the researcher and secondary data is data gathered from primary sources to create new research. The primary data was preferred ahead of other sources for this study.

3.8 TARGET POPULATION

Howard and Sharp (1983) posit that when conducting research, the first step is to define the population to be studied; it’s geographical, demographic and other boundaries-to decide whether it should be fully or partially covered. A study population therefore refers to the entire group of people to whom researchers wish to generalize the findings of a study, including persons who did not participate in the study (Crowl, 1996:76). Population parameters and procedures are of paramount importance when conducting research and become critical as a factor in the success of any study (Bless and Higson, 1995:21). The target population for the study was personnel in public organisations, private and NGOs in Zimbabwe. Representative samples were randomly drawn from public organisations, private and NGOs with the hope that their views would represent those of the rest.

3.9 SAMPLING PROCEDURE
Sampling is the selection of the research participants from the entire population, which involves decisions about which people, settings, events, behaviours, and/or social processes to observe (Blanche et al, 2006:49). According to Monette et al (1990:132), a sample is drawn from a population and it is representative when it accurately reflects the distribution of relevant variables in the target population. A sample can, therefore be thought of as the small reproduction of the target population. Neuman (2000) clearly points out that the aim of the research is to study a representative number of people with a view to generalizing the results of the study to the defined population. A sample of 50 respondents was selected randomly from public, private and NGOs.

3.10 SAMPLING TYPE

The study used probability sampling. Probability sampling is a plan in which everyone in the population has a chance of being included in the sample (Bless and Higson, 1995). Probability samples are those in which members of the population have known chances of being selected in the sample. There are five main types of probability sampling methods these are; simple random sampling, systematic sampling, stratified sampling, cluster sampling and multistage sampling. This study used stratified sampling method. McMillan (1996:87) says, “…stratified sampling ensures that identified subgroups in the population are represented in the sample in the same proportion that they exist in the population” The population is first divided into subgroups called strata and then random samples are drawn from each group. Each stratum may be a sample in proportion to its size in the overall population or sample members of different strata may have disproportionate chances of being selected.

3.11 SAMPLING TECHNIQUE
A sample is derived by selecting units from a larger population (Leady and Ormrod, 2003). A sample of 25 organisations was drawn randomly from public organisations in Harare, 15 non-Governmental organisations and 10 private organisations using the hat or lottery method. All the names of public organisations, private and NGOs respectively were written on pieces of paper, each put separately in a hat and picked 25 from public, 15 from NGOs and 10 from private organisations using random sampling method. Each organisation in the sample had an equal chance of being selected into the sample. Resources including time restricted the study to smaller samples of public organisations in the form of Government ministries, parastatals and departments with 25 respondents. Respondents from these organisations were conveniently selected. Those who were found at work were interviewed and some were given questionnaires by virtue of their availability (convenient sampling). Non-governmental organisations with 15 respondents and private organisations with 10 respondents were also randomly selected using the convenient sampling method. Due to limited time and resources to handle bigger samples, study elements of a total of 50 respondents from the three organisations were randomly sampled from the entire population using the convenient sampling method. Questionnaires were distributed to the respondents available in those organisations during normal working hours. A total sample of fifty (50) respondents was selected to represent the total number of these organisations in Harare. Although public, private and NGOs are found in other towns country wide, but a lot of them are located and headquartered in Harare. Bless and Higson (1995:63) describe numerous forms of sampling and stratified sampling as one of the best method. The samples were then picked using simple random sampling where organisations had equal chances of being selected into the sample. When the population consists of a number of sub groups or
strata that may differ in the characteristics being studied, it is often desirable to use stratified sampling (Ary et al, 1983:133). In this study, there are a number of different strata as the organisations are numerous, so stratified random sampling was found to be the best. The respondents were chosen on the assumption that their opinions would represent those of the rest. Data was presented qualitatively using descriptive statistics, then analyzed and interpreted according to the objectives of the study.

3.11.1 Public organizations

Public Organizations broadly defined, include governmental organizations, and their impacts on human life and society, as well as their influence in shaping human civilization. They have a central focus in shaping the structure, directions, changes, and progress in society and contribute to the process of governance and administration of society. Public organizations focus on national governance and administration. These are mostly government and quasi-government institutions including parastatals. The organizations were randomly selected and categorized as follows; Ministry of Education Sports and Culture (3 respondents), Grain Marketing Board (GMB) (2 respondents), Ministry of Home Affairs (3 respondents). Ministry of Community Development and Gender (3 respondents), Zimbabwe Electricity Supply Authority (ZESA) (2 respondents), Ministry of Public Service Commission (3 respondents), Ministry of Health (3 respondents), Ministry of Tourism (2 respondents), Ministry of Justice (2 respondents), Ministry of Local Government (2 respondents). This makes a total of 25 respondents. Only 20 out of 25 distributed questionnaires were completed, collected and analyzed.
3.11.2 Non-Governmental organizations (NGOs)

Non-governmental organizations (NGOs) are non-state, non-profit making, non-public and voluntary citizens’ group which is organized on a local, national or international level. They are task-oriented and driven by people with a common interest. NGOs perform a variety of service and humanitarian functions, bringing citizen concerns to Governments, advocate and monitor policies and encourage political participation through provision of information. Some are organized around specific issues, such as their advocacy for women’s participation in leadership and management functions. They provide analysis and expertise, serve as early warning mechanisms and help monitor and implement international agreements. Most NGOs have voiced their concerns on women’s lack of inclusion in top echelons of management positions. Specifically, they have expressed concerns about the marginalization of women in Zimbabwe. They have called for gender equality in all sectors of the Zimbabwean economy; hence they have been treated differently from private organizations in this study due to their advocacy for women’s rights. Also, the NGOs have been deliberately classified into a separate category different from private organizations for the reasons alluded to above. The aim was to study the trends mostly advocated by NGOs especially on the under-representation of women in leadership and senior management levels, to establish whether they were living to what they preach. NGOs have always advocated for gender equality in organisational management and specifically, inclusion and advancement of women into higher management positions in organisations. Consequently, one of the objectives was to find out the composition of men and women in the studied organisations. These organizations were selected and categorized as follows: Christian
Care (2 respondents), Catholic Relief Services (2 respondents), World Vision (2 respondents), Cancer Association of Zimbabwe (2 respondents), Zimbabwe Women Resource Centre Network (3 respondents), Musasa Project centre (2 respondents). This made a total of 15 respondents. There was a 100 percent return of all the distributed questionnaires.

3.11.3 Private Organizations

Representative samples were randomly chosen from different sectors of the economy in private organizations. This was done to avoid the danger of working with skewed and unrepresentative samples and derive conclusions that are not representative of all private organizations. These were also chosen by their proximity and manageability to the researcher. These organizations were selected randomly and categorized as follows: Speciss College (3 respondents), McMan Computer Company (3 respondents), Zimbabwe Distance Education - ZDECO (3 respondents) and Corsa Private College (1 respondent). This constituted a total of 10 respondents from these organisations and there was a 100% return of the questionnaires.

3.12 DATA ANALYSIS

To enable the fulfillment of the study’s key objectives, questionnaires were distributed and then collected later. This enabled respondent’s adequate time to answer questions without any pressure exerted to them. The collected data was sorted out manually and subjected to both qualitative and quantitative analysis. The feminist research methodology was then brought in during the analysis and interpretation phase.
3.13 CONCLUSION

This chapter discussed methodological and data gathering procedures on women in organisational management in Zimbabwe. The chapter focused on research methodology, population, and data collection instruments. The chapter dealt with the research design used in this study. Methods applied in the selection of respondents were discussed. Data was collected from public, private and non-governmental organisations with a sample of 50 respondents. Questionnaires were used as methods of data collection. Qualitative data was collected also through observation. Observation was made throughout data collection process. Validity and reliability of data gathering instrument were also explored. This was a deliberate attempt to make the questionnaire valid and reliable. All this was done in an endeavor to come up with a smoothly compiled, sound and meaningful study. The study used the triangulation method which was further upgraded by the feminist research methodology. The use of the feminist research methodology was meant to bridge in the gaps left by the mixed research methodologies. The study made a contribution in the knowledge of research in that regard. This methodology showed the application of the structure of the scientific theory to research on women and gender. This was aimed at contributing to feminist research and scholarship. This contribution is the first of its own kind in Zimbabwe. The methodology chapter acted as a compass for the whole study as it gave richness and depth to the methodological process. The next chapters, IV, V and VI present, analyze and interpret data collected from public organisation, NGOs and private organisations respectively. The presentation is made in three different chapters as data from each organisation are unique, hence presented separately to observe different trends and revelations from the three organisations.
CHAPTER IV

DATA PRESENTATION, ANALYSIS AND INTERPRETATION:
PUBLIC ORGANISATIONS

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4.0 INTRODUCTION

This chapter deals with the presentation, analysis and interpretation of data collected from public organizations. The chapter gives the results and analysis of the study on women’s lack of inclusion in the top echelons of management in Zimbabwean public organizations. The composition of men and women are also presented in an attempt to illustrate the position of women in the comparative analysis. The personal attributes of all respondents are given first, followed by data analysis and interpretation of the findings according to the objectives of the study outlined in chapter one. The chapters are presented separately to explore gender organizational management trends in the three different organizations thus; Public, NGOs and private. In all the three chapters, data is presented using mixed methods of research as Greene et al (1989:256) stress that researchers can use any research methods they want to, because the quantitative and qualitative methods are not "inherently linked to any particular inquiry paradigm".

4.1 OBJECTIVES OF THE STUDY

The principal objective of the study was to examine women’s lack of inclusion in leadership and senior management positions in public, private and non-governmental organizations in Zimbabwe. In an attempt to achieve the principal objective, the study explored how women were under-represented in public, private and NGOs in Zimbabwe. The study sought to find out how culture represents levels of power and control which hinders reforms in the management of public, private and NGOs in Zimbabwe. This therefore, prompted the need to examine how these factors have
negatively impinged on women’s inclusion into leadership and senior management positions in these organisations in Zimbabwe. There seems to be some historically held and culturally constructed views in Zimbabwe that women cannot lead and more so manage organisations. This study sought to deconstruct this traditional organizational culture by contributing a human centric organisational management approach in the management of public, private and NGOs in Zimbabwe.

The study was premised on the assumption that men have historically served in the higher echelons of organisational management structures, and that women were not included in the top management positions. This dichotomous scenario has tended to disadvantage women and impinged on their sustainable development and advancement into higher management positions in public, private, and NGOs. The study assumed that, it could contribute knowledge through the reversal of traditional organisational culture in the management of public, private and NGOs through the adoption of a human centric organisational culture that promote a culture of shared values, beliefs, expectations and morale of organisational members. This was done by highlighting that organisations have to be human centric in nature if they were to meet the needs and values of its members. Finally, the study aimed at suggesting policy options and strategies for adoption for sustainable management of public, private and NGOs in Zimbabwe.

4.2 OVERVIEW OF THE RESPONDENTS

Respondents were diverse and came from different backgrounds and core functions of public organisations and parastatals. Public organisations are mostly government and
parastatals, whose main thrust are oriented towards service delivery to the public. Respondents in this section came from public organisations and were categorized as follows; Ministry of Education Sports and Culture (3 respondents), Ministry of Home Affairs (3 respondents), Ministry of Community Development and Gender (3 respondents), Ministry of Public Service Commission (3 respondents), Ministry of Health (3 respondents), Ministry of Tourism (2 respondents), Ministry of Justice (2 respondents), Ministry of Local Government (2 respondents), Zimbabwe Electricity Commission Authority (2 respondents), Grain Marketing Board (2 respondents). This makes a total of 25 questionnaires that were distributed. Practically, 20 questionnaires from public organisations were returned and analyzed. The data are presented on separate chapters to get a clear uniqueness of the respondent in each organization, thus public, private and NGOs. Very few studies of this nature have been done along these lines and this study is unique and the first of its own kind to be conducted in Zimbabwe.
### 4.3 PUBLIC GOVERNMENTAL ORGANISATIONS

**TABLE 1: DEMOGRAPHIC DATA OF RESPONDENTS**  \( N = 20 \)

<table>
<thead>
<tr>
<th>SEX</th>
<th>%</th>
<th>AGE</th>
<th>MARITAL STATUS</th>
<th>EDUCATIONAL LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>-20</td>
<td>21-30</td>
<td>31-40</td>
</tr>
<tr>
<td>M</td>
<td>9</td>
<td>45</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>F</td>
<td>11</td>
<td>55</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
<td>-</td>
<td>2</td>
</tr>
</tbody>
</table>

**Key:**
- M = Male
- F = Female
- Sec = Secondary
- Cert = Certificate
- Dip = Diploma
- BA = Bachelors’ Degree
- MA = Masters Degree
Table 1 shows that female respondents out-numbered men in public organisations. In the age category, men are concentrated in the 41 – 61+ age band (40%) yet women tend to be evenly spread in the 21 – 50 age band with 4(20%) in the 51 – 60 age band. So there are more young women in public organisations than men. In terms of marriage 90% of the respondents are married and only 10% are unmarried, reflecting that these respondents are generally responsible persons. Educationally, 90% of the respondents are degree-ed with 70% holding a Bachelors degree and 4(20%) holding a Masters degree and the latter happen to be all females. This shows that amongst the studied respondents in public organisations, women were more educated than men and they out-numbered male respondents in that regard. They were the majority respondents in the studied public organisations. On the whole the respondents seemed quite conversant with the nature and operations of their organisations.

4.4 Objective 1: Exploring constraints that hinder women from attaining management positions in public organisations in Zimbabwe (Questions 9, 10, 11, 21 and 22)

Table 2: Major constraints faced by women in accessing top managerial positions in your organization (Question 9)

<table>
<thead>
<tr>
<th>Response</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>9a) They lack technology and technical training;</td>
<td>-</td>
</tr>
<tr>
<td>b) The strongly held societal belief that men are natural leaders;</td>
<td>10</td>
</tr>
<tr>
<td>c) Socialization into feminised roles;</td>
<td>11</td>
</tr>
<tr>
<td>d) They lack adequate and relevant qualifications</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 2 shows that two major constraints have been identified, that is, women’s socialization into feminised roles and the entrenched social belief that “men are natural leaders”. Actually both are products of cultural socialization and patriarchy. The society needs to be de-socialized to change this mindset. Feminist post structuralist theory attributes this to covert models of domination entrenched and practiced by men (Capper, 1993). It is also evident from this table that women are not constrained by lack of technological and technical training plus lack of adequate and relevant qualifications for Table 1 reveals that women are well educated/qualified. Therefore, socialization is the main stumbling block and some respondents echoed the following sentiments:

- ‘Yes – This is an issue of culture and attitudes of society’;
- ‘Yes – The religious belief that women originated from men’s rib since creation weakens women's aspirations’;
- ‘Yes – there are intrinsic inhibitions entrenched by socialization;
- ‘Yes – Historically and culturally this is so and it is the practice to date’.

These views by the respondents tend to confirm Acker (1987)'s arguments that assigning women to lower and middle levels of organisational management impacts negatively on their motivation and organisational development. The four views above by the respondents are consistent with Snowden and Gorton (2009:154) that organisational culture exerts a considerable influence on how and why leaders think and act as they do in organisations. The core values of equality, human centric, empowerment, non-discrimination, and gender equity should guide organisational culture in public, private and NGOs in Zimbabwe.
Some respondents from studied public organisations felt that none of the constraints cited in the Table 2 hinder women in their inclusion into leadership and senior management positions in public organisations and explained themselves as follows thus:

- ‘No – In my organization, a woman is occupying the top position due to her qualifications’;
- ‘None of the above – the option for rising in managerial positions in public organisations is available to those willing; it is therefore a matter of choice’;
- ‘None – women in my organization (Ministry of Gender) do not have such constraints vis à vis management positions’.

According to the responses raised by the respondents above, some of the public organisations studied are ministries like that of Gender and Women’s Affairs, Ministry of Health and Child Welfare and Ministry of Education and Culture which tend to be patronized by more women than men. This finding is consistent with May (1979)’s argument that most women tend to find employment in public service organisations due to their cultural socialization into feminised roles.
Figure 3: Effects of cultural socialization

Does one’s cultural socialization influence his/her future leadership role? Please explain (Question 10)

Figure 3 shows that the majority of respondents (70%) agree that one’s future leadership roles are greatly affected by one’s culture and socialization and these respondents explained themselves thus:

- ‘It does because we are all products of socialization. If as a woman you are socialized into female roles it is difficult to break out’;
- ‘Each culture has its own unique rules of leadership’;
‘Yes in the sense that women are taught duties for the home while men do technical work and so get accustomed to that and (so women become) docile awaiting men to take the lead’;

‘Yes – for aspirations into leadership positions are influenced by social background’;

‘Yes – unless one bulldozes through. Once socialized to take the subservient role you need to work hard to come out of that’;

‘Yes – society believes that women should join their husbands when they transfer out and not the other way round. Women thus miss out on promotions when they follow their husbands.

‘Yes – definitely for even religions propagate male chauvinism at times – hence women are constrained’;

‘Yes – sometimes, if you are socialized to think only men are born to be leaders so as a woman you may think it is not proper to be a leader. But this is not true’. According to Chari (1993), such practices have forced women to resign from these organisations to form their own businesses or by joining flexible ones.

Socialization has a strong influence on one’s future. But those respondents who said they were “Not sure” were (15%) or “No” were (15%) as well and had this to say.

‘No – this only happens where a society has enshrined such views’;

‘As long as one has the appropriate qualifications, ability and confidence cultural socialization can be defeated’.

This actually means that women in organisational management have to be determined to stand up to their socialization and equip themselves with appropriate qualifications if
they are to aspire to leadership positions. However, as in Table 2, Figure 3 confirms that cultural socialization is still a potent force vis a vis women’s future leadership roles. This confirms Alverson (2000)’s argument that one’s socialization has strong pervasive influence on his/her future leadership role. There is need however to de-socialize society from the entrenched cultural values and belief. It is being argued that through the de-socialization process in the form of further training and development, such embedded traits can be reversed.

**Figure 4: Is it true that most females work under male leadership in your organisation? (Question 11)**
Figure 4 shows that a significant majority of respondents (75%) feel that most females work under male leadership in most public organisations whilst only 25% disagree. However, this could be a result of both the history and patriarchal nature of the Zimbabwean society, and that gender equity is still novel in the country so is formal female employment. Batezat and Mwalo (1989) attribute this to women experiencing resistance from men in managerial roles. This reflects on people's cultural socialization as a deterministic process.

**Table 3: Assumptions: Male versus Females in Management (Question 22)**

<table>
<thead>
<tr>
<th>Assumptions</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Male bias, patriarchy and the endocentric nature of management realm are central to women’s under-representation and exclusion from management positions’. To what extent do you agree with such assumptions? (Question 22)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Agree</td>
<td>12</td>
<td>60</td>
</tr>
<tr>
<td>b) Disagree</td>
<td>7</td>
<td>35</td>
</tr>
<tr>
<td>c) No opinion</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Just a fair majority of respondents (60%) agreed with these assumptions whilst a sizeable minority (35%) disagreed. In this vein these assumptions explain the under-representation and exclusion of women from management positions implying that cultural socialization is still very strong as indicated in Table 2 and Figure 3. This finding confirms Batezat and Mwalo (1989)’s arguments that practices like patriarchy, attitudes and traditional values limit women’s mobility to positions of management in
organisations. Creation of shared organisational values and ethos could see an improvement in this organisational practice.

4.5 Objective 2: To determine attributes of the few women in top management positions in public organisations (Questions 12 and 20).

Table 4: Sex versus stated managerial traits.

Managerial traits considered natural, appropriate and critical to leadership by most organisations include: “toughness, high-level risk taking, self – confidence, being aggressive and decisiveness”. Which gender (sex) do you associate such traits with? (Question 12).

<table>
<thead>
<tr>
<th></th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Male</td>
<td>13</td>
<td>65</td>
</tr>
<tr>
<td>b) Female</td>
<td>6</td>
<td>30</td>
</tr>
<tr>
<td>c) Both</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

A fair majority of respondents (65%) feel that traits mentioned are endowed to men whilst a fair minority (30%) feel such traits are found in women and only one respondent felt these traits are in both sexes (an option that had not been provided for in the research tool). This finding could be a product of socialization as women are socialized to be humble, motherly, kind and tender yet men are trained to be brave, daring, rough and risk – takers, etc. May (1979) argues that leadership is not determined by gender but by such issues as conducive organisational culture. Organisational culture has been described as shared set of values, vision and common goals, such practices
guide organisational members towards a human centred approach that may bring gender equity in organisational management. Gender equity can be improved by having an integrated organisational management approach that is guided by humanistic organisational ethos.

**Table 5: Attributes possessed by women in key management positions.**

<table>
<thead>
<tr>
<th>What do you think are the attributes of women who are in key management positions in organisations? (Question 20)</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) They have female role models;</td>
<td>8</td>
<td>40</td>
</tr>
<tr>
<td>b) They have male role models;</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>c) They possess distinguished educational credentials;</td>
<td>13</td>
<td>65</td>
</tr>
</tbody>
</table>

Table 5 shows that a fairly average majority (65%) feel women in management positions possess relevant educational qualifications and another 40% feel that such women also have female role models to emulate, and only one respondent felt they have male role models to aspire to. This means that such women are in these positions by merit and not patriarchy, favoritism or so – they rightfully deserve to be there because of their rare qualifications. This endorses the finding in Table 1 that most female respondents are degreed and so are well educated. The presence of women with better education in organisations would make them share the common vision of the organisational leadership and achieve organisational goals.
4.6 **Objective 3:** Composition of males versus females in public organisations and factors leading to it. (Questions 13)

**Figure 5: Who are in most leadership positions in your organisation?**

![Bar chart showing percentages of males, females, and gender balance in leadership positions](chart)

Figure 5 above shows that in the researched public organisations, 70% of the respondents stated that there were more males in leadership positions than females. However, 20% of the respondents stated that females outnumbered males in studied public organisations and the other 10% responded that public organisations were gender balanced in their composition. Therefore from Figure 5 above, the views of the respondents is that males dominate females in leadership positions in the researched public organisations.
Figure 5 shows that an even number of respondents (45% a piece) feel both males and females are evenly represented in public organisations confirming what the other 10% of respondents clearly stated that there is gender parity. This means that gender balance is the norm in public organisations, somehow contradicting the finding in Table 3 that women are excluded and so are under-represented in these portfolios. In public organization, it can be inferred that this parity has been achieved by the Ministry of Women and Gender, since most public organisations and parastatals are government owned.

**Table 6: Recruitment policy – its thrust (Question 16)**

<table>
<thead>
<tr>
<th>Would you consider your organisations recruitment policy to be:</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Biased towards women;</td>
<td>9</td>
<td>45</td>
</tr>
<tr>
<td>b) Biased towards men;</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>c) Limiting men in accessing management positions;</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>d) Limiting women in accessing management positions;</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>e) None of the above;</td>
<td>7</td>
<td>35</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 6 reveals that a substantial minority of respondents (45%) feel recruitment policies in their organisations are biased towards women whilst a very small minority (15%) feels it is biased towards men and a fairly average minority (35%) says none of these favoritisms exist and explain their positions thus:

- ‘None of these above applies. Leaders emerge in both genders without any bias’;
• ‘Policy is gender balanced’;
• ‘None of these above – the best suitable and qualified member gets the position’;
• ‘None – Equal opportunities are accorded to both men and women’;
• ‘None – there is no bias towards any sex’;
• ‘Employment is on merit’.

Actually data available reveal that bias is not that strong in terms of who to recruit in public organisations, showing that meritocracy and gender equity are the norm since Zimbabwe is a young sovereign state. The recruitment has to be biased towards women in order to reverse the patriarchal practices and male hegemony of organisational management.

4.7 Objective 4: How women access management positions in organisations

(Questions 6, 7, 8 and 19)

Table 7: Education and Training versus Leadership positions (Question 6)

<table>
<thead>
<tr>
<th>What role does education and training play in one’s leadership position?</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) They constrain one’s involvement in management:</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>b) They enhance one’s participation in management;</td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>c) They have no effect in management.</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Table 7 shows that as long as women or one has requisite educational and training skills and capabilities their chances of accessing leadership positions are greatly enhanced as cited by all the respondents (100%). Thus education and training are extremely important as far as access to leadership and management positions in public organisations is concerned; they are not a hindrance at all. This is reinforced by the educational data reflected in Table 1. This finding confirms Sen (1979) and Nussbaum (2000)'s human capability theory which state that the pertinent goal is to make people able to function in a variety of central importance and promote their well-being. According to Nussbaum (2000), human beings share some nearly universal capabilities and what makes human life fulfilling is the opportunity to exercise these capabilities. Consequently, women have the capabilities as well.
Figure 6: Whether women in management possess requisite qualifications

(Question 7)

Do female managers possess adequate and relevant educational qualifications to hold managerial positions?

Figure 6 shows that a very significant majority of respondents (95%) feel women in management positions hold appropriate and distinct qualifications, reinforcing their educational attainments as reflected in Table 1. According to the respondents, women hold these positions on the basis of merit and capability. In view of that, social institutions inculcate social values and skills in certain groups of people to prepare them to perform their social roles in society (Durkheim, 1956; Parsons, 1961). This
functionalist view confirms that women in public organisations have been prepared to assume such roles in organisational management.

Table 8: Women are weaker, should be home managers only not managers in organisations (Question 8)

To what extent do you agree with the perception that “women are the weaker gender best suited for domestic chores including mothering, caring and community management roles.” (Question 8)

<table>
<thead>
<tr>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Not Agree</td>
<td>8</td>
</tr>
<tr>
<td>b) Partially agree</td>
<td>1</td>
</tr>
<tr>
<td>c) Agree</td>
<td>-</td>
</tr>
<tr>
<td>d) Disagree</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
</tr>
</tbody>
</table>

Table 8 reveals that 95% of the respondents do not agree with the assumed perception that women are the weaker gender best suited for domestic chores including mothering, caring and community management roles. According to the respondents, women are not socially considered weaker; they cannot be relegated to do domestic chores only. According to the views of the respondents, women cannot only perform caring and community managerial roles. In view of that, Cheaters (1985:16) is of the opinion that, the perception that women are weak and should be home managers, has continued to domesticate them in Zimbabwe.
Table 9: Criteria used by organisations for promotion (Question 19)

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) One’s experience regardless of sex;</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>b) One’s level of training and education:</td>
<td>7</td>
<td>35</td>
</tr>
<tr>
<td>c) Experience, competence and results-oriented;</td>
<td>11</td>
<td>55</td>
</tr>
<tr>
<td>d) Other;</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 9 shows that a very significant number of respondents (90%) feel organisations use traits of education, training, experience, competence and results-orientedness for promotion purposes and experience on its own is a very insignificant factor in this scenario. This confirms earlier findings that promotion is based on merit and capabilities mostly. Thus in terms of this objective women access management positions through competence, merit, education and training. Public organisations and parastatals have been in the lead in mainstreaming gender issues, be it in promotion, recruitment and postings hence considered the above stated benchmarks in those processes.
4.8 **Objective 5:** Whether gender sensitive employment policies exist in public organisations and benefits accruing from them (Questions 17 and 18).

Data in this sub-section are meant to reveal the existence of gender sensitive policies in public organisations and to establish the benefits that emanate from such policies if at all they exist.

**Figure 7: Existence of gender policy**

Does your organization have a gender policy which considers gender balance in leadership positions, promotion and advancement? (Question 17)

![Figure 7: Existence of gender policy](image)

Figure 7 shows that a simple majority of respondents (50%) feel that public organisations have gender policies for employment purposes whilst a significant
minority (40%) feel that no such policy exists and yet another 10% are not sure whether such a policy exists or not. This then requires all public organisations to have a gender policy that would act as a guide to their day to day organisational management. Therefore the Zimbabwean National Gender Policy of 2000 is unknown in almost 50% of the public organisations. This confirms the hypothesis of this study that such policies are a window dressing and have not been fully known and implemented to the affected groups and marginalised women.
Figure 8: Benefits of gender policies to women in public organisations

(Question 18)

Have gender policies brought about any significant changes to the advancement of women in your organization?

N=10

Figure 8 shows a significant number of respondents (70%) say such gender policies have been beneficial to women yet a fair minority (30%) says otherwise. Those who said ‘NO’ had this to say:

- ‘The change is minimal because there is no equity or balance in advancement’;
• ‘Cultural obligation still has a lot of influence’ [on women, hence their advancement is slow]; and
• ‘It is difficult to say since there is no written policy’ [on gender].

As reflected in Figure 7 some respondents are not even aware of the existence of such a policy, and whether such a policy actually exists seems to be a matter of guesswork. However, since women’s promotion and advancement are not constrained culturally then some semblance of gender equity appears to be in place consciously or unconsciously in line with the United Nations Millennium Development Goals. Therefore, this confirms the argument that there is need to publicize gender policies in Zimbabwe. The National Gender Policy of 2000 is unknown by 40 percent of the respondents and 10 percent are not sure whether such policies exist. As shown in Figure 7, not all respondents in Public organisations have knowledge about its existence.
4.9 Objective 6: To establish strategies and policy recommendations to reverse patriarchy in public organisations (Questions 21 and 23)

This sub-section's main purpose was to establish strategies needed to ease constraints faced by women in public organisations as well as policy recommendations that are meant to promote gender equity in public organisations in a bid to curtail male bias.

Table 10: Strategies needed to curtail women’s constraints in public organisations (Question 21)

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Responses</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Introduce gender awareness programmes with a module on the status of women;</td>
<td>7</td>
<td>35</td>
</tr>
<tr>
<td>b) Introduce gender sensitive programmes that foster awareness on barriers to women’s promotion and advancement to management positions;</td>
<td>10</td>
<td>50</td>
</tr>
<tr>
<td>c) Provide education and training to enhance women’s capacity to lead organisations;</td>
<td>9</td>
<td>45</td>
</tr>
<tr>
<td>d) Reduce male hegemony and develop gender equity through training.</td>
<td>3</td>
<td>15</td>
</tr>
</tbody>
</table>

Table 10 shows that a simple majority (50%) recommends the use of gender sensitive programmes to foster gender equity awareness and so reduce barriers to women’s
advancement and promotion in management positions, and a significant minority (45%) also recommends that education and training be provided to women to increase their capacities and promotion chances, so does another 35% of respondents. By inference it can be assumed that most respondents are not keen on such Government deliberate strategies that would bring about gender equity and reduce barriers on women's promotion. Training and awareness programmes could ameliorate this practice by enhancing women's capacity to lead organisations. Feminist post structuralist theory explains that this would add value to the already marginalised women in management (Capper, 1993). Implementation of the four suggested strategies would bring about knowledge in society thereby creating human centric management in organisations.
Table 11: Policy recommendations to promote women’s advancement and reduce patriarchy in public organisations (Question 23)

Policy recommendations needed to enhance gender equity and curtail patriarchy in organisational management:

<table>
<thead>
<tr>
<th>Policy Recommendation</th>
<th>Response</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Introduce gender education as an examinable curriculum at formal schools;</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>b) Make technical and scientific education compulsory to all students;</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>(c) Increase gender sensitization and education at community level as a socialization process to deconstruct the historically held views and culturally constructed ideologies that women cannot be leaders.</td>
<td>17</td>
<td>85</td>
</tr>
</tbody>
</table>

Table 11 shows that the most popular recommendation is (c) in the list and the other two have little support. This means that gender sensitization is still very necessary and some respondents said this to this effect:

- ‘Gender sensitivity is key to organisational management as it enhances appropriate and effective decision making and policy determination on issues relating to governance in all respects’; [and]
- ‘There is need to have more workshops on gender sensitization in workplaces’.
Thus as far as this section’s objective is concerned, some strategies and policy recommendations are still necessary to enhance and cement gender equity in public organisations. Such arguments tend to confirm the findings as stated in Figures 7 and 8. McFadden (2001:10)'s arguments also blends so well with the above view where she says “Such government policy systems have aspired to be inclusive and socially expansive yet they have remained exclusionary”. It is being argued that the implementation of such programmes will de-socialize the society to de-learn the entrenched and embedded cultural values and norms that continue to marginalize women and will reverse patriarchy and male hegemony in the management realm.

4.10 CONCLUSION

This chapter shows a demographically balance of sexes in managerial positions in public organisations though females have a slight edge over males. Age wise most of the respondents (75) are between 30 and 60 years of age and most of them (80%) are married and so are generally expected to be responsible persons. Education wise they are well educated with at least 80% of them being degreed, hence they are assumed to be quite knowledgeable in terms of their organisational cultures.

In terms of objective 1, thus assessing constraints that hinder women from attaining management positions in public organisations, socialization and cultural beliefs are deemed to be a major constraint in several researched public organisations. However, lack of education, competence and training are not viewed as a major constraint. It was
found out that in studied public organisations, most females work under male leadership. This could be a result of history and the patriarchal nature of pre-colonial and colonial Zimbabwe. This practice needs to be reversed in favour of gender equity, a human centric organisational management system and an integrated organisational management approach. This finding is consistent with the views of the feminist poststructuralist theory that men are overwhelmingly dominating women in such social areas of interaction. The data are consistent with the framework of this study.

In terms of objective 2, thus, attributes possessed by women in leadership positions, it was revealed that most women (65%) in studied public organisations possessed distinguished educational credentials as is reflected by their educational levels under demographic data. It was also discovered that such women do not possess attributes, attributable to males, such as “high – level risk taking, toughness, self – confidence, being aggressive and decisiveness”. This could be a product of socialization that trains women to be meek, kind, tender, nurturing and considerate.

Data from objective 3 on the composition of females and males in public organisations and the recruitment approaches, it was also noted that there was almost an even male – female balance in terms of composition in researched organizations and that recruitment is biased somehow ‘towards women and less so towards men’. However, it is evident that this bias is not that strong, implying that meritocracy in leadership positions is slowly creeping in to rectify the historical gender bias towards men. However, this is an
issue that may call for further investigation to determine the nature of recruitment in public organisations.

Data from objective 4, on how women access management positions in organisations reveal that education and training are key requirements for one to operate effectively in management positions and that a significant number of women in such positions (95%) possess appropriate educational qualifications. So such women hold these positions by merit. Also their level of experience, competence and results – orientedness (productivity) enhances their ability to access such positions and even get promoted to higher levels in their organisations.

In terms of objective 5, that is, whether gender sensitive employment policies exist in public organisations and attendant benefits of such policies, it was revealed that some public organisations have such policies and others do not have. In organisations that have embraced such policies women have been noted to have benefited from them very much. However, this situation is actually a grey area that may require an independent study on its own to get to the bottom of the matter, as there should be uniformity in the manner public organisations are supposed to be managed.

Lastly, data on objective 6 on the strategies and recommendations needed to achieve gender equity in organisations, it was noted that strategies (b) and (c) in Table 10 be
implemented especially for those organisations that do not have gender equity policies. It was also recommended by most of the respondents (see Table 11) that gender sensitization education be increased in society right from childhood level in order to move towards meaningful gender equity and reduce male hegemony. This means that even if some sections of society are aware of, gender equity, however, a lot more still needs to be done for gender equity, as a practice. It is still in its state of infancy in Zimbabwe in general and in the public sector in particular.
CHAPTER V

DATA PRESENTATION, ANALYSIS AND INTERPRETATION:
NON GOVERNMENTAL ORGANISATIONS

5.0 INTRODUCTION

This chapter deals with the presentation, analysis and interpretation of data collected from Non Governmental Organisations. The chapter gives the results and analysis of the study on women’s lack of inclusion in the top echelons of management in Zimbabwean NGOs. The composition of men and women are also presented in an attempt to illustrate the position of women in the comparative analysis. The personal attributes of all respondents are given first, followed by data analysis and interpretation of the findings according to the objectives of the study outlined in chapter one. The chapter is presented separately to explore organisational management trends in NGOs. Non-governmental organisations in Zimbabwe have been in the lead calling for gender equity, human centric organisational management and the reversal of patriarchy and male hegemony in the management realm. It will be interesting to note whether data from NGOs tally with their advocacy.

5.1 OBJECTIVES OF THE STUDY

The principal objective of the study was to examine women’s lack of inclusion in leadership and senior management positions in public, private and non-governmental organizations in Zimbabwe. In an attempt to achieve the principal objective, the study explored how women were under-represented in public, private and NGOs in
Zimbabwe. The study sought to find out how culture represents levels of power and control which hinders reforms in the management of public, private and NGOs in Zimbabwe. This therefore, prompted the need to examine how these factors have negatively impinged on women’s inclusion into leadership and senior management positions in these organisations in Zimbabwe. There seems to be some historically held and culturally constructed views in Zimbabwe that women cannot lead and more so manage organisations. This study sought to deconstruct this traditional organizational culture by contributing a human centric organisational management approach in the management of public, private and NGOs in Zimbabwe.

The study was premised on the assumption that men have historically served in the higher echelons of organisational management structures, and that women were not included in the top management positions. This dichotomous scenario has tended to disadvantage women and impinged on their sustainable development and advancement into higher management positions in public, private, and NGOs. The study assumed that, it could contribute knowledge through the reversal of traditional organisational culture in the management of public, private and NGOs through the adoption of a human centric organisational culture that promote a culture of shared values, beliefs, expectations and morale of organisational members. This was done by highlighting that organisations have to be human centric in nature if they were to meet the needs and values of its members. Finally, the study aimed at suggesting policy options and strategies for adoption for sustainable management of public, private and NGOs in Zimbabwe.
5.2 OVERVIEW OF THE RESPONDENTS

Respondents were diverse and came from different backgrounds and core functions of the NGOs. NGOs are mostly welfare and humanitarian organisations oriented towards grassroots communities, minimizing institutional bad practices and reduction of poverty. Respondents in these organisations are employees of these NGOs and were categorized as follows; Christian Care (2 respondents), Catholic Relief Services (2 respondents), World Vision (2 respondents), Cancer Association of Zimbabwe (2 respondents), Zimbabwe Women Resource Centre Network (3 respondents), Musasa Project centre (2 respondents). A total of 15 questionnaires were distributed and all of them were later collected, having been filled in by respondents.
### 5.3 Non-Governmental Organisations

**Table 12: Demographic Data of Respondents**

\[N = 15\]

<table>
<thead>
<tr>
<th>SEX</th>
<th>%</th>
<th>AGE</th>
<th>21-30</th>
<th>31-40</th>
<th>41-50</th>
<th>51-60</th>
<th>61+</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>2</td>
<td>13</td>
<td>3</td>
<td>20</td>
<td>2</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>100</td>
<td>20</td>
<td>3</td>
<td>20</td>
<td>5</td>
<td>33</td>
<td>13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SEX</th>
<th>%</th>
<th>AGE</th>
<th>21-30</th>
<th>31-40</th>
<th>41-50</th>
<th>51-60</th>
<th>61+</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>20</td>
<td>2</td>
<td>13</td>
<td>4</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>73</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>60</td>
<td>2</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>87</td>
<td>2</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>60</td>
<td>5</td>
<td>33</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>

**Key:**

- **M** = Male
- **F** = Female
- **Sec** = Secondary
- **Cert** = Certificate
- **Dip** = Diploma
- **BA** = Bachelors’ Degree
- **MA** = Masters Degree
Table 12 shows that the non-governmental organisations are female dominated as 73% are females and 27% are males. So this is a female domain in the light of the data available. Feminists state that the shift is now to give power to those who have less. Age group in the 21 – 30 age band 13% are females and 7% are males; in the 31 – 40 only females (20%) exist; and in the 41 – 50 age band 20% are males and 13% are females; there are no males in the later bands but only 27% females in the 51 – 60 age band. There are no respondents above 60 years of age in this group. Most respondents are young and middle adults (73%) below 50 years of age. All male respondents (27%) are married and most women (60%) are married. Only 13% are not. Educationally, all males are degreed with half of them having Masters degrees; and only one female respondent has a Diploma the rest are degreed (BA = 47%; MA = 20%) showing that most women in these organisations are well educated (67%) and could have earned their positions by merit and competence.

5.4 Objective 1: Exploring constraints that hinder women from attaining management Positions in private organisations in Zimbabwe (Questions 9, 10, 11, 21 and 22)

Table: 13 Major constraints faced by women in accessing top managerial positions in your organisations (Question 9):

<table>
<thead>
<tr>
<th>Constraint</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) They lack technological and technical training:</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>b) The strongly held societal belief that men are natural leaders:</td>
<td>9</td>
<td>60</td>
</tr>
<tr>
<td>c) Socialization into feminised roles:</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>d) They lack adequate and relevant qualifications:</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
Table 13 shows that one major constraint faced by women is the “societal belief that men are natural leaders” (60%). But a substantive minority (40%) feels that women are constrained by their “socialization into feminised roles”. So culture is the major stumbling block vis a vis women’s access to top managerial posts in non-governmental organisations in Zimbabwe. Some respondents qualified this scenario as follows:

Isolation and discouragement and lack of support-negative attitudes and assumptions about women in leadership.

Implied here is that women in management positions in organisations are usually isolated or face a lot of criticisms as a way of discouraging them. Also society has serious doubts about women in leadership positions as a result of deep rooted cultural practices and beliefs about women’s roles. However, other two respondents felt constraints were women specific, such as:

Married women in particular have problems in balancing their workplace roles and domestic roles, that is, it is not easy for married women to go and attend a two week seminar at an hotel [and]

Also lack of confidence in the women; they are not willing to venture into ‘man’s world’ as it is known to be.

It is evident from these two citations that culture is the major constraint as women get conditioned to behave in a manner that disadvantages them against men. However, one respondent felt in his/her organisation, women are not constrained at all for:

If they have the necessary qualifications, continuing education and relevant technical training – there won’t be any constraints.
However, such forward-looking organisations are still a few in Zimbabwe. Even women who have the requisite qualifications are very few in Zimbabwe as compared to the rest of women in who still being marginalised and oppressed by patriarchal systems.

Table 14: Effects of cultural socialization

<table>
<thead>
<tr>
<th>Does one’s cultural socialization influence his/her future leadership role? Please explain. (Question 10)</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>13</td>
<td>87</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 14 shows that most respondents (87%) agreed that socialization has a direct and significant effect on one’s future leadership role as socialization predetermines what one will do in future. The following explanations were offered by these respondents:

- ‘Women were brought up to accept that the man is the ‘Head’ of the family hence the community’;
- ‘Socialisation creates ‘role moulding’;
- ‘The background of an individual has a direct link to his/her future leadership role’;
- ‘More the societal culture than the individual. The individual is only a product of certain cultural socialization’;
- ‘Socialisation results in women being marginalized in science and technology. It sometimes brings in inferiority complex, self doubt and low self esteem in women’;
• ‘Yes – A family is a mini-world in which one gets nurtured in a way that will affect his/her perceptions of the world. Women have never been culturally socialized as leaders’;

• ‘The ‘marriage’ issue also plays an important role. Single women and women with supportive husbands tend to ascend to higher levels than troubled wives’.

The very few (13%) who said ‘No’ in Table 14 had this to say:

• ‘Things have now changed. Women can handle any leadership position. All it requires is the will power to take up the position’;

• ‘With the many educational and awareness programmes and workshops on this issue [i.e. gender equity], cultural socialization does not influence leadership roles’.

However, the theme is the same, that is, that culture has a strong bearing on one's future roles and women are not socialized to assume prominent positions both in society and in organisations. Such imbued traits still male women reluctant to take leadership post in organisations with the mindset that managerial positions are a male role. It is pleasing that most leadership positions in NGOs are held by women.
Figure 9: Is it true that most females work under male leadership in most organisations? (Question 11).

Figure 9 shows that 87% of the respondents from studied private organisations agreed that most females work under male leadership” whilst a very small number (13%) indicated, they operate conversely. In other words, respondents from the studied private organisations affirmed that male dominance is still widespread in most private organisations in Zimbabwe hence women are still constrained. This confirms Chigudu (1999:21)'s argument that there are women who have made considerable entry into the top of the organisational ladder, but in spite of their massive entry and the increase in
middle management positions, top level positions remain elusive to women today as they were more than four decades ago.

Table 15: Assumptions: Male versus Females in management (Question 22).

“Male bias, patriarchy and the endocentric nature of management realm are central to women’s under-representation and exclusion from management positions”. To what extent do you agree with such assumptions?

<table>
<thead>
<tr>
<th></th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Agree</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>b) Disagree</td>
<td>7</td>
<td>47</td>
</tr>
<tr>
<td>c) No opinion</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 15 shows that a strong minority (40%) agrees with the stated assumptions that women are segregated and under-represented in most organisations because of favoritism that supports men. However, a significant minority (47%) disagree with these assumptions whilst an insignificant minority (13%) is undecided. This may indicate that women are still being segregated against in some organisations though most organisations are embracing gender equity. This view is consistent with Batezat and Mwalo (1989)’s argument that women's marginalization is experienced differently by different groups of women and that gender relations intersect with other oppressive relations in Zimbabwean organisations.
5.5 Objective 2: To determine attributes of the few women in top management positions in Non-Governmental Organisations (Question 12 and 20)

**Figure 10: Sex versus stated managerial traits**

Managerial traits considered natural, appropriate and critical to leadership by most organisations include: “toughness, high-level risk taking, self-confidence, being aggressive decisiveness”. Which gender do you associate such traits with? Question 12)

![Pie chart showing 80% male and 20% female for managerial traits](image)

Figure 10 above shows that a significant majority of respondents (80%) felt such traits are in males compared to women and an insignificant minority (20%) feels they are endogenic to women. This confirms McFadden (1998)'s argument that the girl child is socialized to fear and underachieve, to conceal intelligence and initiative in order to be
acceptable as a feminine. Gaidzanwa (1985:31) concedes that this is heavily reinforced during socialization and by the patriarchal system.

Table 16: Attributes possessed by women in key management positions in organisations (Question 20)

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) They have female role models;</td>
<td>5</td>
<td>33</td>
</tr>
<tr>
<td>b) They have male role models;</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>c) They possess distinguished educational credentials;</td>
<td>10</td>
<td>67</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 16 shows that the majority of respondents (67%) feel that women in key management positions in their organisations “possess distinguished educational credentials” and 33% feel they have female role models to emulate. Hence they are in such positions by their own merit and not any other means and not even by the possession of managerial traits cited in Figure 10. This is perceived as a positive move and such a situation will gradually reverse patriarchy and male hegemony in organisational management.
**5.6 Objective 3:** Composition of males versus females in studied non-governmental organizations – and factors leading to it (Questions 13 and 16).

**Figure 11:** Who are in most leadership positions in your organisation? (Question 13)

Figure 11 above shows that in the researched NGOs, 60% of the respondents stated that there were more males in leadership positions than females. However, 20% of the respondents stated that females out numbered males in studied NGOs and the other 20% responded that NGOs were gender balanced in their composition. Therefore from Figure 11 above, the views of the respondents are that males dominate females in leadership positions in the studied non-governmental organisations. The data confirm the views of the feminist post structuralist theory that men dominate women in most organisations.
Table 17: Organizations' recruitment policy (Question 16)

<table>
<thead>
<tr>
<th>Your organization’s recruitment policy is:</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Biased towards women;</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>b) Biased towards men;</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>c) Limiting men in accessing management positions;</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>d) Limiting women in accessing management positions;</td>
<td>2</td>
<td>13</td>
</tr>
</tbody>
</table>

Table 17 shows that a fairly strong minority (40%) says recruitment in their organisations is biased towards women but what is evident is that there is very little bias (13%) towards men, hence patriarchy has no meaningful influence as far as recruitment is concerned in non-governmental organisations which is a positive move towards gender equity. It is also evident that there are no other factors that promote or favour one sex against another as far as recruitment is concerned – so meritocracy is in practice.
5.7 Objective 4: To determine how women access management positions in organisations (Questions 6, 7, 8 and 19)

Table 18: Education and Training versus Leadership position (Question 6)

Table 18 shows that all respondents (100%) feel that education and training “enhance one’s participation in management” and so these are very important attributes one must have in order to access management positions in organisations. Thus one can safely assume that women in such positions possess these key attributes as reflected by the educational qualities of respondents in Table 12.
Figure 12: Whether women in management possess requisite qualification

(Question 7)

Do female managers possess adequate and relevant educational qualifications to hold managerial positions?

Figure 12 shows that a very significant majority of respondents (93%) are of the view that females in management positions possess adequate and relevant educational qualifications that enable them hold such positions, which is a positive move towards gender equity. But a very insignificant minority (7%) feels otherwise. The minority
(7%) could have witnessed orthodox criteria in the promotion of women to managerial positions in their organisations.

**Table 19: Women are weaker, should be home managers only, not managers in organisations (Question 8)**

To what extent do you agree with the perception that “Women are the weaker gender best suited for domestic chores including mothering, caring and community managing roles”?

<table>
<thead>
<tr>
<th></th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Not agree</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>b) Partially agree</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>c) Agree</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>d) Disagree</td>
<td>8</td>
<td>53</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 19 shows that a substantial majority (93%) does not agree with this assumption and an insignificant minority (7%) partially supports this assumption. This implies that women can operate even in formal employment as long as they are appropriately qualified. Therefore, their concentration in low and middle level management in certain organisations is not justified (Chigudu, 1999).
Table 20: Criteria used by organisations for promotion (Question 19)

<table>
<thead>
<tr>
<th>What criteria does your organisation use for the promotion of its personnel?</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) One’s experience regardless of sex;</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>b) One’s level of education and training;</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td>c) Experience, competence and results-oriented;</td>
<td>10</td>
<td>67</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 20 shows that a reasonable majority (67%) say promotion is based on “Experience, competence and results – oriented” traits while small minorities say organisations use “one’s level of education and training” and “one’s experience regardless of sex” (20% and 13%) respectively. Thus gender is not a trait used for promotion purposes and promotion is based on merit and ability. For that reason, promoting someone on grounds of gender undermines that person’s authority and confidence from other staff members.
5.8 Objective 5: To determine existence of employment equity policies in organisations and benefits brought about by such policies (Questions 17 and 18).

Figure 13: Whether organisations have gender policies viz a vis employment and promotion.

Does your organisation have a gender policy which considers gender balance in leadership positions, promotion and advancement? (Question 17).

Figure 13 shows that a small majority of respondents (53%) of respondents think that organisations that have no gender policy which considers gender balance in leadership positions, promotion and advancement exist whilst a substantive minority of
respondents (47%) thinks otherwise. This may imply that movement towards gender equity is in place but it is yet to gain greater momentum as more organisations still have to embrace this policy. It can also be inferred that some of these organisations are (53%) are not aware of the government’s national Gender Police of 2000.

**Figure 14: Gender policies and their benefits**

Have gender policies brought about any significant changes to the advancement of women in your organisation? (Question 18)
Figure 14 shows that a significant minority of respondents (40%) says gender policies have benefited women whilst a sizeable majority (60%) says otherwise. This again shows that the issue of gender equity is yet to gain meaningful momentum; however, a positive move in the right direction is in place already as represented by the 40% number of respondents in NGOs.

Those who said ‘No” had this to say:

- ‘There is no gender policy on recruitment. It’s men doing the recruitment, selection and promotion, so they favour their buddies if there is competition’.
- ‘The policies fail to address real issues facing women in their quest for managerial or leadership roles. Policies fail to address negative assumptions about women in leadership’.
- The organisation still remains male dominated at the top’.
- ‘To some extent men do not want to let power go away from them’
- ‘With the Zimbabwean situation no one was following what the policy states’.

These views tend to confirm the statement of the problem that women are under-represented in organisational management. This then sustains male hegemony in organisational management as men judge women's qualifications during recruitment, selection and promotion thereby perpetuating the patriarchal system. Such practices are disempowering women. They do not address women's strategic gender needs of creating an enabling organisational culture that guide organisational management.
5.9 Objective 6: To determine strategies and policy recommendation to reverse patriarchy in organisations (Question 21 and 23).

Table 21: Strategies needed to overcome women’s constraints in organisational management (Question 21).

<table>
<thead>
<tr>
<th>Strategies needed are to:</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Introduce gender awareness programmes with a module on the status of women:</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td>b) Introduce gender sensitive programmes that foster awareness on barriers to women’s promotion and advancement to management positions:</td>
<td>11</td>
<td>73</td>
</tr>
<tr>
<td>c) Provide education and training to enhance women’s capacity to lead organisation:</td>
<td>4</td>
<td>27</td>
</tr>
<tr>
<td>d) Reduce male hegemony and develop gender equity through training:</td>
<td>2</td>
<td>13</td>
</tr>
</tbody>
</table>

Table 21 shows that most respondents (73%) favour the introduction of gender sensitive programmes to create awareness on the need for gender equity in organization’s management structures whilst very small numbers advocate for interventions as reflected in Table 21 above. Thus though gender equity seems to be in place in several organisations and more women hold managerial positions still a lot of gender awareness/programmes are still needed to raise social consciousness and change the mindset.
Table 22: Policy recommendations suggested.

What policy recommendations are needed to enhance neutral promotion policies in organisations? (Question 23)

<table>
<thead>
<tr>
<th>Recommendations</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Introduce gender education as an examinable curriculum at formal school:</td>
<td>4</td>
<td>27</td>
</tr>
<tr>
<td>b) Make technical and scientific education compulsory to all students:</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>c) Step up gender sensitization and education at community level to deconstruct the historically held views and culturally constructed ideologies that women cannot lead at early childhood level as a socialization process:</td>
<td>13</td>
<td>87</td>
</tr>
</tbody>
</table>

Table 22 shows that the most popular policy recommendation is that gender sensitization and education at community level be put in place to deconstruct patriarchal views and teachings that discriminate against women. This is supported by 87% of the respondents whilst other options are not popular with respondents. A few respondents qualified their positions thus:

The socialization template should change right at household level so that boys and girls are not ascribed gender roles that will certainly influence their perceptions about men and women in society at large.

Another respondent said:

Empower the women through education and encourage greater assertiveness at every stage of development and in the home environment.
These two respondents are of the view that gender education should start at household level, and women need empowerment and positive mindset to demand equal treatment with men. Introduction of gender education at school as an examinable curriculum could also change the mindset to the target population.

But a third respondent had a sombre note, and had this to say:

As an NGO we desire to have more women in leadership but this is not working out. Even in politics they have failed to achieve 30% representation for women despite doing everything to encourage participation - in Africa. We are still far from achieving gender balance in many areas.

5.10 CONCLUSION

Demographic data from respondents shows a female dominance of the non-governmental organisations with most respondents being in the young and middle adulthood stages, that is, 20 – 30 years and 31 – 55 years age groups respectively and most of them are married reflecting that they are deemed married reflecting that they could have earned their positions that way. In terms of data on objective 1, that is on constraints faced by women in such organisations in terms of recruitment and promotion to senior positions show that most females work under male leadership; cultural socialization is a major constraint as most women still believe that males are natural leaders by tradition and some women lack confidence in accessing these leadership positions. However, assumptions of male bias vis a vis women’s promotion and recruitment are only noted by a minority of respondents, implying that promotion and recruitment are based on merit as education and training are not constraints.
Data from objective 2 on attributes possessed by women in leadership positions show that women do not possess management traits considered natural and relevant to such positions such as toughness, self-confidence, high-risk taking etc. as these were deemed to reside in males by most respondents. However, such women possess distinguished educational qualifications and training as well as have female role models to emulate. Thus women are in these positions by merit. Data on objective 3 on the composition of males versus females in non-governmental organisations reveal that management is female dominated though a few such organisations have embraced gender equity. This is so because recruitment is deemed by respondents to be biased towards women, a factor that may need further study to verify it.

Data collected on objective 4, that is, how women access management positions in such organisations, demonstrates that education and training are the appropriate attributes. This is also reinforced by their demographic data that shows that these women are also well educated; hence they are properly qualified to hold such positions. Thus women are not considered weak vis a vis organisational management as they are appropriately qualified. It is also revealed that promotion is based mostly on one’s experience, competence, education and training, and results – orientedness hence meritocracy and gender equity are in practice.

Data on objective 5 vis a vis the existence of gender sensitive employment policies in non-governmental organisations reveals that whilst more organisations have such gender sensitive policies still a significant minority do not have them. Even most of the
respondents stated that such policies are not generally beneficial to women, a situation which calls for a separate inquiry on its own to establish the reality. Hence for Objective 6 on recommendations to improve gender equity in these organisations the most popularly suggested strategy was:

Introduce gender sensitive programmes that foster awareness on barriers to women’s promotion and advancement to management positions.

And the most popularly suggested recommendation by the respondents was:

Step up gender sensitization and education at community level to deconstruct the historically held views and culturally constructed ideologies that women cannot lead at early childhood level as a socialization process.

This confirms that gender equity education is still needed in order to achieve gender equity in such organisations. In general women do not seem to be victims of patriarchy but the road towards gender equity still needs to gain greater impetus if this is to be a success.
CHAPTER VI

DATA PRESENTATION, ANALYSIS AND INTERPRETATION:
PRIVATE ORGANISATIONS

6.0 INTRODUCTION

This chapter deals with the presentation, analysis and interpretation of data collected from private organisations. This chapter gives the results and analysis of the study on women in private organisational management in Zimbabwe. The personal attributes of all respondents are given first, followed by data analysis and interpretation of the findings according to the objectives of the study outlined in chapter one. Private organisations normally are business ventures, oriented towards profit making. Their aim is to have people in leadership positions that are business oriented; people who will bring profit to the organisation and see the organisation grow. The people who could be employed in leadership positions would pass through intensive screening exercise. But the laws of the country dictate that all organisations, be it public, private and NGOs should ensure gender mainstreaming in all their activities.

6.1 OBJECTIVES OF THE STUDY

The principal objective of the study was to examine women’s lack of inclusion in leadership and senior management positions in public, private and non-governmental organizations in Zimbabwe. In an attempt to achieve the principal objective, the study explored how women were under-represented in public, private and NGOs in Zimbabwe. The study sought to find out how culture represents levels of power and control which hinders reforms in the management of public, private and NGOs in
Zimbabwe. This therefore, prompted the need to examine how these factors have negatively impinged on women’s inclusion into leadership and senior management positions in these organisations in Zimbabwe. There seems to be some historically held and culturally constructed views in Zimbabwe that women cannot lead and more so manage organisations. This study sought to deconstruct this traditional organizational culture by contributing a human centric organisational management approach in the management of public, private and NGOs in Zimbabwe.

The study was premised on the assumption that men have historically served in the higher echelons of organisational management structures, and that women were not included in the top management positions. This dichotomous scenario has tended to disadvantage women and impinged on their sustainable development and advancement into higher management positions in public, private, and NGOs. The study assumed that, it could contribute knowledge through the reversal of traditional organisational culture in the management of public, private and NGOs through the adoption of a human centric organisational culture that promote a culture of shared values, beliefs, expectations and morale of organisational members. This was done by highlighting that organisations have to be human centric in nature if they were to meet the needs and values of its members. Finally, the study aimed at suggesting policy options and strategies for adoption for sustainable management of public, private and NGOs in Zimbabwe.
6.2 OVERVIEW OF THE RESPONDENTS

Respondents were diverse and came from different backgrounds and core functions of private organisations. Private organisations are strictly private institutions, whose main thrust is oriented towards profit making. Respondents in this section came from Private organisations and were categorized as follows; Speciss College (3 respondents), Zimbabwe Distance Education College-Zedeco (3 respondents), McMan Computer College (3 respondents) and Corsa College (1 respondent). A total of 10 questionnaires were distributed and all of them were returned having been filled in by the respondents.
### 6.3 PRIVATE ORGANISATIONS

#### TABLE 23: DEMOGRAPHIC DATA OF RESPONDENTS

N = 10

<table>
<thead>
<tr>
<th>SEX</th>
<th>%</th>
<th>AGE</th>
<th></th>
<th>MARITAL STATUS</th>
<th>EDUCATIONAL LEVEL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>-20</td>
<td>%</td>
<td>21-30</td>
<td>%</td>
<td>31-40</td>
</tr>
<tr>
<td>M</td>
<td>5</td>
<td>50</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>F</td>
<td>5</td>
<td>50</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>10</td>
<td>100</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>20</td>
</tr>
</tbody>
</table>

**Key:**
- M = Male
- F = Female
- Sec = Secondary
- Cert = Certificate
- Dip = Diploma
- BA = Bachelors’ Degree
- MA = Masters Degree
Table 23 shows a balance between males and females responses in the studied private organisations. In the age category men are concentrated in the 50+ age band (40%) while females are concentrated in the 21 – 50 age band (40%) with none in the 61+ age band. In these organisations there are no males in the -30 age band but there are 20% females in the 21 – 30 age band and none in the -20 age band for both sexes. Thus females are mostly in young and middle adulthood yet more males are in the later adulthood stage. All the respondents (50%) of each sex were/are married and none are unmarried. Educationally, both males and females are evenly balanced and quite literate to be aware and conversant with their organizational culture especially in responding to issues raised in the study questionnaire. Functionalists argue that organisations consider the social system to be just and based on meritocracy where men and women are rewarded on the basis of merit (Acker, 1992).

6.4 Objective 1: Exploring constraints that hinder women from attaining management positions in private organisations in Zimbabwe: (Questions 9, 10, 11, 21 and 22).

Table 24: Major Constraints faced by women in accessing top management positions in private organisations (Question 9):

<table>
<thead>
<tr>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>9a) They lack technological and technical training:</td>
</tr>
<tr>
<td>b) The strongly held societal belief that men are natural leaders:</td>
</tr>
<tr>
<td>c) Socialization into feminised roles:</td>
</tr>
<tr>
<td>d) They lack adequate and relevant qualifications:</td>
</tr>
</tbody>
</table>
Table 24 shows that only one major constraint has been noted which is a culturally entrenched belief that “men are natural leaders” and that women are not constrained by “lack of adequate and relevant qualifications” implying they have these qualifications. However, they are constrained minimally by being socialized into their female roles and by “lack of technological and technical training” which could be products of a patriarchal society that discriminates against females in terms of technical training. This position is supported by the following excerpts from some respondents:

- ‘Culture stifles women’s advancement’.
- ‘Our society has a belief that men are the ones to have high positions in organisations’.
- ‘Many people are used to only have men on top management positions’.

The above traditional organisational culture as affirmed by respondents needs to be deconstructed if organisations have to be managed along the human centric management approach (Snowden and Gorton, 1998:112). This would create an enabling and conducive organisational culture which may accelerate women into higher management positions in the studied organisations.
Figure 15: Effects of cultural socialization

Does one’s cultural socialization influence his/her future leadership role? Please explain. (Question 10)

Figure 15 shows that a substantive majority (80%) believe that cultural socialization has a strong bearing on one’s future including leadership prospects. The following are explanations proffered by some these respondents:

- ‘Culture socializes women into feminine roles; and lack of female role models is also problematic’;
- ‘Men are not ready to accept women’s leadership since culture has it that men are born leaders and should always lead’;
- ‘Cultural socialization prepares a person to be mentally/psychologically prepared or not prepared to take up leadership roles’;
- ‘Patriarchal societies favour men mostly’;
• ‘Yes – No! – Cultural socialization creates a contradiction actually because initially women in Africa are expected to be caretakers and not leaders but when they get into the culture of the workplace they are expected to just lead’;

• ‘The society believes that men should be leaders’.

But insignificant minority (20%) believes that cultural socialization has no direct influence on one’s future leadership roles and offered these explanations:

• ‘No – This is affected/influenced by one’s educational level and experience’;

and,

• ‘If you have the qualifications for leadership, then you can be a leader’.

Thus the finding in Figure 13 that 80% of the respondents believe that ‘cultural socialization influences one’s future leadership role’ also reinforces the main finding in Table 24 that 80% of respondents believe that women are constrained in accessing top managerial positions by ‘The strongly held societal belief that men are natural leaders’. This shows how culture has strong inhibitions on women – discriminating against them – and in turn it strongly favours men.
Figure 16: Is it true that most females work under male leadership in most organisations? (Question 11)

Figure 16 shows that a very significant majority of respondents (90%) believe that most females work under male leadership in most organisations, giving the impression that males are more in leadership positions than females. Hence Martin (1990:203), Chigudu (1997) and Iannello (1992:31)'s argument that the majority of women work in low and middle levels of occupations in organisations. However, this should not be surprising, for Zimbabwe is a patriarchal society trying to implement gender equity after centuries of male hegemony. Also the notion of female formal employment is in a state of infancy compared to male formal employment, hence this sex disparity. However, the finding in Figure 16 buttresses those in Figure 15. This
finding confirms the objective one that women are under-represented in organisational management and they work under male leadership.

Table 25 Assumptions: Males versus Females in management (Question 22)

‘Male bias, patriarchy and the endocentric nature of management realm are central to women’s under-representation and exclusion from management positions’. To what extent do you agree with such assumptions? (Question 22)

<table>
<thead>
<tr>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Agree</td>
<td>3</td>
</tr>
<tr>
<td>b) Disagree</td>
<td>6</td>
</tr>
<tr>
<td>c) No opinion</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>10</td>
</tr>
</tbody>
</table>

A fair majority of respondents (60%) disagree that women are under-represented and excluded in management positions because of the above stated assumptions, meaning that if women’s assumed under-representation is true, there could be other factors that influence it than these ones here. However, a sizeable minority (30%) still believes in these assumptions whilst one respondent (10%) is undecided. The only major constraint found under this sub-section is premised on culture (that is cultural socialization (see Figure 15 and 16) and the strongly entrenched societal beliefs that men are natural leaders- see Table 24) explaining why most females work under male leadership as demonstrated in Table 24 and Figures 15 and 16.
6.5 Objective 2: To determine attributes of the few women in top management positions in the private organisations: (Questions 12 and 20)

Table 26: Sex versus stated managerial traits

Managerial traits considered natural, appropriate and critical to leadership by most organisations include: “toughness, high-level risk taking, self-confidence, being aggressive and decisiveness.” Which gender (sex) do you associate such traits with?

<table>
<thead>
<tr>
<th></th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Male</td>
<td>7</td>
<td>70</td>
</tr>
<tr>
<td>b) Female</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>c) Both</td>
<td>3</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>10</td>
<td>100</td>
</tr>
</tbody>
</table>

A strong majority of respondents (70%) felt the above-stated traits are associated with males than females and none mentioned female association. However, another 30% stated that such traits are obtainable in both sexes showing that generally a very insignificant number associate such traits with females.
Table 27: Attributes possessed by women in key management (Question 20)

<table>
<thead>
<tr>
<th>What do you think are the attributes of women who are in key management positions in organisations?</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) They have female role models:</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>b) They have male role models:</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>c) They possess distinguished educational credentials</td>
<td>7</td>
<td>70</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Most of the respondents (70%) felt women in key management positions in private organisations have ‘distinguished educational credentials” and this is reinforced by Table 23 which reflects that female respondents were well educated with the least holding a diploma. However, only 20% of the respondents felt that such women are there by emulating male role models and 10% feel such women emulate female role models – and that these two categories have no traits endogenous to themselves. Therefore, most women are in key positions by virtue of their own independent worth.
6.6 Objective 3: Composition of males versus females in private organisations and factors leading to it (Questions 13 and 16)

Figure 17: Leadership positions: males versus females

Figure 17 shows that most respondents, (70%) in the studied private organisations felt that males dominate leadership positions in the private organisations whilst a sizeable minority (30%) felt that females do. This could be a reflection of the patriarchal nature of Zimbabwe and a result of cultural socialization as evidenced earlier. Impliedly, as evidenced by the opinions of the respondents, there is no gender balance in the studied private organisations. This confirms the hypothesis that women are under-represented in organisational management (see Findings in Figure 16 also).
Table 28: Recruitment policy – its thrust

<table>
<thead>
<tr>
<th>Would you consider your organisations recruitment policy to be:</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is: a) biased towards women:</td>
<td>4</td>
<td>40</td>
</tr>
<tr>
<td>b) biased towards men:</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>c) limiting men in accessing management positions:</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>d) limiting women in accessing management positions:</td>
<td>3</td>
<td>30</td>
</tr>
<tr>
<td>e) None of the above:</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 28 shows that recruitment policies in most private organisations have some effect on women as shown by 20% and 10% bias towards men, and 30% saying such policies constrain ‘women in accessing management positions’. However, a significant minority (10%) indicated that none of the cited options were operational in their organisations and explained themselves thus:

- ‘My organisation practices skills based recruitment’;
- ‘Employment is on merit’; but not all times and,
- ‘Recruitment is not equally open to both men and women as men are dominating’.

This shows that meritocracy in recruitment is doesn’t seem to be in place in the studied private organisations. A deliberate move towards gender equity would improve and promote a human centric organisational culture. This could also mean that the 70% male dominancy of organisational leadership (Figure 17) may not be based on merit rather than on sex discrimination and favoritism. On the other hand,
women possess the requisite qualifications in private organisations (see Table 23) but men still dominate leadership positions in the studied organisations (See Figure 17).

6.7 Objective 4: How women access management positions in organisations (Questions 6, 7, 8, and 19).

Table 29: Education and Training versus Leadership positions (Question 6)

<table>
<thead>
<tr>
<th>What role does Education and Training play in one’s leadership position?</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
</table>
a) They constrain one’s involvement in management:                                | -           | -   |
b) They enhance one’s participation in management:                                | 10          | 100 |
c) They have no effect in management:                                            | -           | -   |
| **Total**                                                                      | 10          | 100 |

Table 29 shows that if women have the requisite education and training then their chances of accessing leadership positions and participating effectively in organisations are greatly enhanced as cited by all the respondents (100%). Thus education and training are very critical traits required in the management of organisations and this is reinforced by Table 23 which shows that women in private organisations’ management are well educated generally.
Figure 18: Whether women in management possess requisite qualifications

(Question 7)

Do female managers possess adequate and relevant educational qualifications to hold managerial positions?

Figure 18 shows that a significant majority of the respondents (80%) from the researched private organisations feel women in managerial positions are appropriately qualified to hold these positions and this is confirmed by their educational attainments as revealed in Table 23. According to the respondents from studied private organisations, such women could be in leadership positions by virtue of their educational qualifications. However, culture has been pointed out by most
respondents from studied private organisations as stifling women’s advancement to management positions (Table 24).

Table 30: Women are weaker, should be home managers only not managers.
(Question 8)

To what extent do you agree with the perception that “women are the weaker gender best suited for domestic chores including mothering, caring and community managing roles”?

<table>
<thead>
<tr>
<th></th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Not agree</td>
<td>4</td>
<td>40</td>
</tr>
<tr>
<td>b) Partially agree</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>c) Agree</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>d) Disagree</td>
<td>4</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 30 reveals that a substantive majority of respondents (80%) do not agree with the assumption that women are best suited for home and community management with only 20% partially agreeing (and disagreeing) with this assertion. This implies that women can operate even in formal employment as long as they are appropriately qualified. They are not considered weaker in terms of formal employment and managerial tasks.
Table 31: Criteria used by organisations for promotion (Questionnaire 19)

<table>
<thead>
<tr>
<th>What criteria does your organisation use for the promotion of its personnel?</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) One’s experience regardless of sex:</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>b) One’s level of education and training:</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>c) Experience, competence and results-oriented:</td>
<td>7</td>
<td>70</td>
</tr>
<tr>
<td>d) Other</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 31 shows that most organisations use the traits of “experience, competence and results orientedness” for promotion purposes as cited by most respondents (70%). This could be 80% if item (a) is added to this response, showing that promotion is based mostly on performance regardless of sex. Another 20% of the respondents felt “Organisations use a combination of the three traits (a, b and c), that is, experience, education, training and results – orientedness’, raising the affirmative response rate to almost 100%. This shows that promotion is premised on merit and competence and no other criteria. Thus in terms of this objective and data available women access management positions through competence, merit, education and training.
6.8 Objective 5: Whether gender sensitive employment policies exist and results accruing from them (Questions 16, 17 and 18,).

Data in this section are intended to reveal the existence of gender sensitive policies in studied organisations and to establish benefits accruing from such policies.

Figure 19: Whether one’s organisation has such a policy (Question 17)

Does your organisation have a gender policy which considers gender balance in leadership positions, promotion and advancement? (Questionnaire 17):

Figure 19 shows that a simple majority of organisations (60%) have such a policy and a significant minority of organisations (40%) does not have such a policy. This is understandable since Zimbabwe is only a young nation of nearly thirty years of age
and gender equity is a novel practice considering the past history of the country. However, this is a move in the right direction as a meaningful number of organisations have embraced gender equity in organisational management. Those organisations (40%) without Gender policy could be segregating women from attainment of leadership positions on the grounds of sex. Policies are crafted by men and are always biased towards them (Wackman, 1996). A mixture of women and men in organisational management could reverse such a trend as women would contribute to the organization’s policy making process.

Table 32: Benefits of gender policies to women in organisations (Question 18)

<table>
<thead>
<tr>
<th>Have gender policies brought about any significant changes to the advancement of women in your organisation?</th>
<th>Respondents</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N = 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Yes:</td>
<td>5</td>
<td>83</td>
</tr>
<tr>
<td>b) No:</td>
<td>1</td>
<td>17</td>
</tr>
<tr>
<td>Total</td>
<td>6</td>
<td>100</td>
</tr>
</tbody>
</table>

Out of the six organisations that have gender policies (see Figure 19) a very significant number of respondents (83%) say that such policies “have brought significant changes to advancement of women” in such organisations, which is quite encouraging; and only one respondent cited that no such benefits accrue to women in spite of the existence of such a policy and had this to say:

‘Gender mainstreaming is a policy in Zimbabwe but most organisations ignore it.'
However, no data are available as to why this policy is being ignored by a number of organisations. According to the respondents from studied private organisations, the reason why private organisations may not have adopted Gender policies was on the failure by the Zimbabwean government to implement those policies (See respondents’ comments in Tables 23 and 34). The fact that the policy exist could explain why, according to Table 28 and 31, recruitment and promotion are not gender biased but are based on competence merit and qualifications, which is a positive development in line with objectives of the United Nations Millennium Development Goals (Gender included) to which Zimbabwe is a signatory.
6.9 Objective 6: To determine strategies and policy recommendations to reverse patriarchy in organisations (Questions 21 and 23).

This section sought to determine strategies needed to ease constraints faced by women in organisations and to come up with policy recommendations that promote gender equity in organisations as well as curtail male bias.

Table 33: Strategies needed to curtail women’s constraints in organisations

<table>
<thead>
<tr>
<th>What strategies should be employed by organisations to overcome the factors that constrain women from attaining management positions? (Question 21).</th>
<th>Responses</th>
<th>(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Introduce gender awareness programmes with a module on the status of women:</td>
<td>3</td>
<td>30</td>
</tr>
<tr>
<td>b) Introduce gender sensitive programmes that foster awareness on barriers to women’s promotion and advancement to management positions:</td>
<td>4</td>
<td>40</td>
</tr>
<tr>
<td>c) Provide education and training to enhance women’s capacity to lead organisations:</td>
<td>4</td>
<td>40</td>
</tr>
<tr>
<td>d) Reduce male hegemony and develop gender equity through training:</td>
<td>1</td>
<td>10</td>
</tr>
</tbody>
</table>

From Table 33 it is clear that less than 50% of the respondents recommended that some strategies be implemented to enhance the advancement of women in organisations and reduce constraints they face. This is understandable with reference
to Figure 19 where 60% of the organisations have gender policies and only 40% do not have, hence the low response rate revealed in Table 33. Thus for the organisations that do not have a gender policy three key strategies are strongly recommended, that is, strategies b, c and a respectively and in that order of importance. This way it is intended that: (a) women will know their rights and can demand them, and, (b) males, including managers in such organisations, become aware of such female rights and will be obliged to respect them.

Table 34: Recommendations to foster gender equity in organisation (Question 23)

<table>
<thead>
<tr>
<th>Response</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Introduce gender education as an examinable curriculum at formal schools;</td>
<td>1</td>
</tr>
<tr>
<td>b) Make technical education compulsory to all students;</td>
<td>1</td>
</tr>
<tr>
<td>c) Increase gender sensitization and education at community level to deconstruct the historically held views and culturally constructed ideologies that women cannot lead at early childhood level as a socialization process:</td>
<td>7</td>
</tr>
</tbody>
</table>

Table 34 shows that the only important recommendation is (c) as supported by the majority of respondents (70%) with (a) and (b) having very weak support each (10% respectively). Thus a lot of gender sensitization and educational programmes need to
be effected so that both males and females become aware of the need for gender equity in society. This way gender equity may be achieved. This view is consistent with Goetz (1992:13)'s argument that women policy makers in different national contexts have consistently articulated women's interest on issues such as childcare, maternity benefits, working conditions and equal pay and have tended to have different views and priorities from men on other issues affecting organisations.

6.10 CONCLUSION

This chapter demonstrates that demographically, there is an equal male – female representation of the respondents in all private organisations that were studied. Most respondents are in their middle and later adulthood stage, that is 30 – 55 and 55 plus years respectively, hence they are generally mature enough. Again almost all respondents were married and well educated to be of great value to this study in terms of the information sought.

In terms of objective 1, that is, determining constraints that hinder women from attaining management positions in private organisations, cultural beliefs and cultural socialization was identified as the major constraint in several organisations. However, lack of education, competence and training were not found to be constraints of note at all. Be that as it may, it was also revealed that most organisations reflect more females working under male leadership which could be an historical trend that may be phased out if all organisations embrace meritocracy and gender equity.
On attributes possessed by women in leadership positions in the organisations (objective 2) it was revealed that educational credentials, competence and experience were their major attributes and not “high-level risk-taking, toughness, self-confidence, being aggressive and decisiveness” which were deemed to be male attributes.

From the data on objective 3 on the composition of females and males in these organisations and their recruitment approaches it was noted that most private organisations are male dominated in leadership structures but recruitment is based on merit and not structures like patriarchy. Why the situation is like this needs further investigation.

Data from objective 4 on how women access management positions in organisations reveal that women climb to these positions by merit based on their competence, education and training, so is the promotion (objective 5) process. So generally, cultural constraints cease to have meaningful impact. On whether organisations have gender equity policies for recruitment and promotion it was revealed that most organisation (60% see Figure 19) to have them but quite a number (40%) do not have them. This means that a positive move in the right direction is in place but more momentum is still needed to achieve total gender equity. Also noted was that in most organisations that have embraced gender equity policies such policies have proved to be beneficial to women. However, such benefits were not the subject of this study and may have to be investigated on their own right.
Lastly, data on Objective 6 on strategies and recommendations needed to achieve gender equity on those organizations that do not have gender equity policies; respondents stated that there is need to have these two strategies:

i) Introduce gender sensitive programmes that foster awareness on barriers to women’s promotion and advancement to management positions; and,

ii) Provide education and training to enhance women’s capacity to lead organisations.

From these strategies, respondents recommended that in order to achieve gender equity there was need to step up gender sensitization and gender education in society at large. On the whole it can still be argued that women are discriminated against in organisational management (see Figure 17 - where men are still holding 70% of leadership positions) although there is slow pace towards gender equity, but the momentum needs to be stepped up.
CHAPTER VII
A COMPARATIVE ANALYSIS OF PUBLIC, NON GOVERNMENTAL AND
PRIVATE ORGANISATIONS IN ZIMBABWE

7.0 INTRODUCTION
The previous three chapters presented data on public, private and non-governmental organizations separately and this chapter now presents a comparative analysis of the findings as stated by the respondents for the public, private and non-governmental organisations in Zimbabwe. Major similarities and differences are highlighted along the objectives that guided this study, and the analysis first focuses on the demographic data of the three studied organisations, then data per objective is analyzed from objective one to six in that order. The three different organisations studied have their own unique findings as stated by respondents. Since no similar study has been carried out in Zimbabwe before in this area, it is hoped, these findings, if properly implemented, would help shape gender policies and reduce gender inequality gaps in Zimbabwe.

7.1 DEMOGRAPHIC DATA OF THE THREE TYPES OF ORGANISATIONS
Tables 1, 12 and 23 show that there were more female respondents in the studied public organisations as reflected by the number of respondents yet in the researched private organisations there was an even balance of male and female respondents (50-50). However, in researched non-governmental organisations, female respondents (73%) far out numbered male respondents (27%). Respondents from studied NGOs remarked that gender policies in Zimbabwe were promulgated to redress both the colonial and cultural tradition that had discriminated against women as far as employment was concerned. Respondents from both studied public and private
organisations revealed that the enactment of gender policies in Zimbabwe was a move by the Zimbabwean government towards gender equality.

In the age bracket in the studied public organisations, 75% of the respondents are in the 31 – 60 age band yet private organisations 50% are in this age band and another 30% above 61 years of age. In non-governmental organisations (Table 12) 80% of the respondents are in the 31- 60 age band with another 20% in the 21 – 30 age band.

In terms of marital status, 90% of respondents in studied public organisations were married; in private organisations studied, all the respondents were married and in non-governmental organisations 87% were married. These could be professional employees who could remain in employment over prolonged duration of time unlike single persons who are very mobile.

Educationally, 90% of respondents in studied public organisations and 93% in non-governmental organisations were degreed and studied subjects in private organisations, a slightly lower number (60%) were degreed. The implication could be that personnel in these organisations are people with requisite skills, education and training.

7.2 Objective 1: Exploring constraints that hinder women from attaining top management positions in public, private and NGOs in Zimbabwe.

In terms of Tables 2, 13 and 24 most respondents from studied public, private and NGOs elaborated that women were mostly constrained by traditional culture, their socialization into feminised roles and societal construction that men were the ones to
hold higher management positions in organisations. Respondents from the researched
public, private and NGOs stressed that lack of education, adequate and relevant
qualifications is not a constraint of women holding top echelons of management
positions. Also Figures 3, 15, and Table 14 reinforce this view. This is again
highlighted in Figures 4, 9 and 16 where most of the respondents in the studied
public, private and NGOs felt that most females work under male leadership, and that
this historical traditional culture needed to be reversed in order to achieve gender
equity and equality. However, in all the studied organisations, respondents stressed
that such traditional culture still widely militate against women in spite of gender
equity policies of government; hence gender education and training are very much
needed to reverse this situation.

7.3 Objective 2: To determine attributes of the few women in top management
Position in three organisations.

In all the organisations studied it was found out that managerial traits of “toughness,
high-level risk taking, self-confidence, being aggressive and decisiveness” are
attributed to males as opposed to females, with non-governmental and private
organisations scoring 80% and 70% respectively as opposed to 65% by public
organisations. This trend is a result of cultural socialization whereby women are
socialized to become meek, kind, affectionate and docile as opposed to men who are
required to become brave, rough and risk – takers, etc. This again reinforces the
finding that culture and socialization hinder women in accessing top managerial
positions in organisations. In all the studied organisations it was also noted that very
small minorities felt that these traits were also endogenic to women, hence movement
towards gender equity is very slow too (see Tables 4 and 26, and Figure 10).
In terms of attributes possessed by women in key management positions (see Tables 5, 16 and 27) most respondents from the three types of organisations noted that such women possesses “distinguished educational credentials” and to a lesser extent they have female role models to emulate. This confirms the demographic data which show that most respondents were degreed and so well educated to hold such positions; hence meritocracy could be inferred to be at work in this aspect and not patriarchy.

7.4 Objective 3: Composition of males versus females in public, private and NGOs and factors leading to it.

Figure 11 shows that in studied non-governmental organisations there was a strong female respondents (60%) compared to men whereas in private organisations 70% of the respondents felt it was men who held such positions. But in public organisations an equal number of respondents (45%) cited both men and women. This gives the impression that non-governmental and public organisations are in the lead in advancing women in the realm of management, and private organisations are trailing far behind in this move. It can thus be safely inferred that gender education and training are still very much needed in these organisations especially in the private organisations if the country is to embrace genuine gender equity even in formal employment and decision – making.

In terms of recruitment policies and practices in the organisations (see Tables 6, 17 and 28) bias towards women is strong in public organisations (45% of respondents) followed by non-governmental organisations (40% of respondents) and least in private organisations (20% of respondents). However, impartiality and not bias is
noted as the norm in private organisations (40% of respondents) and public organisations (35% of respondents) and non-governmental organisations seem silent on this issue. The finding from the two former organisations reveals that meritocracy is in practice but it is not significantly practiced, hence the need for gender education and training in order to advance gender equity.

7.5 Objective 4: How women access management positions in these organisations.

Tables 7, 18 and 29 show that in all the organisations studied all respondents (100%) indicated that education and training are the only key requirements needed for women to access management positions as these enhance their participation in the management of organisations. This reinforces the high educational attainments of respondents reflected in the demographic data analyzed earlier on. This again reinforces findings in Figures 6, 12 and 18 that show a very significant number of respondents (80%+) concurs that women in management possess requisite skills and qualifications and this is more pronounced in public and non-governmental organisations. On whether “women are weaker, should be home managers only and not managers in organisations” data from respondents show that significant majorities of respondents in all organisations disagree with such a notion with most responses coming from public and non-governmental organisations (95% and 93% respectively) as reflected in Tables 8, 19 and 30. In this regard one of the thrusts of cultural socialization that treats women as weaker than men and that they should be confined to the private arena only is being challenged vis à vis formal employment and promotion at the workplace. This is a move in the right direction as far as women’s advancement and gender equity are concerned.
On the criteria used by organisations for promotion most respondents in all the studied organisations cited one’s experience, competence, results – orientedness, education and training as the measures required for such promotions. One’s sex is not a criterion at all showing that organisations are embracing meritocracy and not male bias as the norm in promoting workers at the workplace. Thus women in such positions are there by merit and no other factors, so are their male counterparts, hence some positive measure of gender equity is being practiced in the studied organisations. Although the pace is slow.

7.6 Objective 5: Whether gender sensitive employment policies exist and benefits accruing from them.

On whether gender policies exist in organisations aimed at promoting gender balance in leadership positions, promotion and advancement; all organisations show that such a policy exists as shown by 60%, 53% and 50% of the respondents in private, non-governmental and public organisations respectively (see Figures 19, 13 and 6 respectively). However, substantial minorities ranging from 40% to 47% are unaware of such a policy (again see Figures 19, 13 and 6) which is not healthy for organisations as most of these respondents hold senior managerial positions in their organisations. In terms of whether women have benefited from such gender sensitive policies in their organisations, respondents from private and public organisations (83% and 70% respectively) concur yet 60% of respondents from non-governmental organisations disagree. The latter is understood for most non-governmental organisations are female – dominated (see Table 12) hence such an approach may not be the norm in these organisations. Only small minorities in public and private organisations feel that women have not benefited at all (30% and 17% respectively).
7.7 Objective 6: To determine strategies and policy recommendations to reverse patriarchy in organisations

From Tables 10, 21 and 33 the most popularly recommended strategy by most organisations is the introduction of gender sensitive programmes that foster awareness on barriers to women’s promotion and advancement to management. This is recommended by non-governmental organisations (73% of respondents); public organisations (50%) and private organisations (40%) in that order. Also the provision of education and training to enhance women’s capacity to lead organisations is recommended by public organisations (45%) and private organisations (40%) in that order. Also public and private organisations recommend the strategy to introduce gender awareness programmes with a module on the status of women (35% and 30% of the respondents respectively). Hence it can be concluded that all organisations strongly feel that gender awareness programmes are very necessary to enforce gender equity and correct the historical imbalance of male hegemony in organisations and so promote gender equity.

On policy recommendations that promote women’s advancement and reduce patriarchy in organisations, the most popularly recommended strategy by the respondents is the stepping up of gender sensitization and education at community level to deconstruct the historically held views and culturally constructed ideologies that women cannot lead at early childhood level as a socialization process. This is recommended as follows: non-governmental organisations (87%), public organisations (85%) and private organisations (70%) in that order. Other options are weakly recommended by the respondents (see Tables 11, 22 and 34). Hence gender
sensitization is still needed in most organisations and the community at large in order for the country and organisations to achieve gender equity.

7.8 CONCLUSION

From information covered in this chapter it is apparent that female employment in the studied public organisations is on the increase, in private organisations studied, men are dominating and in non-governmental organizations, women respondents dominated male respondents. Respondents stated that females earn their positions in these organisations on the basis of their distinguished qualifications. However, respondents stated that males seem to dominate women in these organisations especially in the private sector. This could be attributed to Zimbabwe's pre-colonial, colonial history and culture whereby the social tendency was to promote male formal employment as opposed to female formal employment. Respondents stated that there is a general tendency of late to allow women into formal employment and even to let them access higher positions in studied organisations on the basis of merit and competence, although this process is very slow.

Respondents stated that the only constraint such females face is cultural socializations though all the three types of organisations are moving towards gender equity, with non-governmental ones taking the lead. This could be attributed to the waning influence of patriarchy and male bias as far as female employment and promotion at the workplace is concerned, and the social awakening in favour of meritocracy and gender equity. Also the existence of gender sensitive employment in all organisations could be another factor influencing female ascendancy in all the studied organisations though not all studied subjects are aware of the existence of such policies.
Because Zimbabwe is a young ‘democracy’ women still lag far behind men generally, hence the call by all the respondents that gender sensitive programmes be implemented nationally both in the communities and schools so as to realize gender equity and remove barriers that stand in the way of female advancement. All the studied organisations reveal more similarities than differences, and the latter are not that much pronounced. All of them seem to be moving towards achieving gender equity though the movement still needs to gather greater momentum.

The next chapter provides summary of the study, major findings, conclusions to the whole research and recommendations based on the findings and objectives of the study. Further more, the researcher suggests implications for future research as this study is not conclusive and supreme.
CHAPTER VIII

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.0 INTRODUCTION

This chapter focuses on women in organizational management in Zimbabwe. Major findings, conclusions and recommendations are presented based on the objectives of the study. The study finally makes a contribution by proposing an integrated organisational management approach based on the human centric organisational culture, values and norms.

8.1 SUMMARY OF THE STUDY

The study explored women in organisational management in Zimbabwe, focusing on theory and practice. The main purpose of the study was to find out women’s lack of inclusion in the top echelons of management positions in public, private and NGOs. The study further sought to determine the composition of men and women in the in public, private and Non-governmental organisations in Zimbabwe and why women were under-represented. The aim also was to highlight how culture represents levels of power and control which hinder reforms in organisational management. The study explored how women were accessing top managerial positions in organisations with fragmented and lack of harmonized implementation of gender legislation in Zimbabwe. Both men and women’s qualifications in the management of these organisations were investigated and the reasons of the gaps. Finally, the study sought to investigate whether employment equity policies in Zimbabwe have taken cognisance of gender issues and why such policies have practically not brought about significant changes in the conditions of the majority of women in public, private and NGOs after almost 29 years of independence in Zimbabwe.
The problem has been historically contextualized and this traced problems facing women in researched public, private and non-governmental organizations in Zimbabwe from the pre-colonial to post-colonial era. The study aimed to validate that women were constrained and under-represented in public, private and non-governmental organisations. The study tried to defend this assertion throughout the discussion. The study further reviewed literature related to organizational management and organisational culture, linking them with the theoretical concepts and approaches on women subjugation or lack of advancement to top echelons of organizational management. The exposition of the theories like functionalism, the glass ceiling, human capital formation and radical feminist approaches were used in highlighting the underlying causes of women lack of advancement into higher management positions in public, private and non-governmental organizations. The limits on the utility of these theoretical approaches were also pointed discussed.

Chapter three presented research methodology for the whole study. Both qualitative and quantitative research methods were used with mixed research methodologies in data analysis. Mixed method research as an approach to inquiry that combines or associates both qualitative and quantitative was further upgraded in this study by feminist research methodologies, an approach that goes beyond familiar research techniques to answer new questions on issues affecting women and their marginalization. The reason for mixing the methods in a single study was to improve the quality of the arguments. Questionnaires were used as instruments of data collection. Chapters IV, V and VI covered the presentation, analysis and interpretation of data. A unique chapter VII presented a comparative analysis of the study. In this chapter, public, private and non-governmental organizations were compared and
analyzed to see the trends in the studied organizations. Finally Chapter VIII concluded and gave recommendations of the study.

8.2 MAJOR FINDINGS OF THE STUDY

The following major findings are presented based on the views of the respondents from the studied public, private, NGOs and based on formulated objectives of the study:

1. In the researched public organizations, there were more female respondents (55%) than males (45%). In the studied NGOs, female respondents (73%) far outnumbered male (27%) respondents and in researched private organisations, there was an even balance of females and male respondents (50-50).

2. In the age category, in studied public organizations, 75% of the respondents were in the 31-60 age bracket. In private organisations, 50% were in the 31-60 age band and another 30% were above 61 years of age. In researched NGOs, 80% of the respondents were in the 31-60 age bands.

3. In terms of marital status, 90% of the respondents in studied public organizations were married. In private organisations, all respondents were married and in NGOs, 87% were married.

4. Educationally, 90% of the respondents in researched public organizations and 93% in NGOs were degreed. In private organisations, only 60% of the respondents were degreed.
5. On the constraints that hinder women from attaining management positions, in studied public, private and NGOs most respondents noted that women were mostly constrained by cultural practices and their socialization into feminised roles, as far as their inclusion into management positions is concerned. In the three organizations that were studied, respondents also stated that most females work under male leadership, and this needed to be reversed in order to achieve gender equity.

Respondents from researched NGOs also stated that gender equity was in practice and a reality in NGOs, although it was unfolding at a slow pace. In public organizations studied, respondents stated that male bias is still inimical to women in spite of gender equity policies of government. In most of the organizations studied, respondents further stated that managerial traits like toughness, high-risk taking, self-confidence and being aggressive and decisiveness were attributed to males than females. The study also found out that women are socialized to be meek, affectionate and docile as opposed to men who are required to be brave and risk takers. In the studied public, private and NGOs, respondents recommended gender education and training as a remedy to this situation.

From the studied organizations, respondents stated that traditional culture and socialization hinder women in accessing top managerial positions in public, private and NGOs and that these traits were repugnant to women and the advancement towards gender equity is very slow.

6. On determining the attributes of the few women who have remained in top echelons of management positions, most respondents from the studied public, private
and NGOs indicated that such women possessed distinguished educational credentials and have excelled educationally.

7. On the composition of males versus females in the three studied organisations, 70% of the respondents in the studied public organisations stated that there were more males in leadership positions than females. However, 20% of the respondents stated that females outnumbered males and the other 10% responded that public organisations (studied) were gender balanced in their composition (Figure 5). Responses from studied NGOs indicated that 60% of the respondents stated that there were more males in leadership positions than females (Figure 11). Finally responses from studied private organisations, revealed that men were dominating leadership positions (Figures 5, 11, 16 and 17)

In terms of recruitment policies and practices, in the studied public, private and NGOs, the study revealed that bias towards men is strong in public, private and NGOs. Respondents from the researched organisations further remarked that, although there was a Gender Policy in place in Zimbabwe, the inclusion of women in echelons of management positions was still lacking in the studied organizations.

8. On how women access management positions in the studied public, private and non-governmental organisations, respondents indicated that education and training were the only key requirements needed for women to be included in management positions. Respondents from the researched organisations expressed that practices like traditional culture was the only thing stifling their advancement to management
positions. Most respondents’ from NGOs and public organisations studied stated that women should not be confined into the private arena (domestication).

In all the three studied organizations it was also revealed that organizations were embracing meritocracy for promotion although the pace was said to be very slow. In all the three studied organizations, respondents further stated that women were not weaker and should not be domesticated and confined at home. Respondents from the researched organisations indicated that the promotion criteria to be used by public, private and non-governmental organisations were one’s experience, competence, results-orientatedness, education and training. However, the studied respondent’s further stated that the current practice is skewed towards men. Most respondents stated that one’s sex should not be the criteria at all.

9. On whether organisations had gender sensitive policies and the benefits accruing thereto, most respondent in the studied public, private and non-governmental organizations stated that such policies existed but were not known in many organisations and such policies had not benefited women much as it was felt the glass-ceiling is still in existence in most researched organisations. The study further found that gender sensitive policies existed in studied NGOs, and were also partly practiced in studied public organizations but mostly the policies remained unknown to many organisational members and lacked monitoring and implementation by Zimbabwean policy makers. Most respondents from the three researched organisations recommended introduction of gender sensitive and awareness programmes with a module on the status of women.
10. On strategies to reverse patriarchy in the researched public, private and non-governmental organisations, most respondents stated that there was need to introduce gender sensitive programmes that foster awareness on barriers to women's advancement into higher management positions in organizations. Respondents in studied public, private and NGOs further stated that there was need for provision of education and training to enhance women's capacity to lead organisations. For the researched organizations, the study finally found from respondents, that there was need to step up gender sensitization and education at community level to deconstruct the historically held views and cultural constructed ideologies that women cannot lead and this should be done at early childhood level as a socialization process.

8.3 CONCLUSION

This study made a significant contribution to Zimbabwe since it highlighted a problem that is so endemic namely, women’s lack of inclusion in higher echelons of management positions. The study also made a contribution by suggesting for a human centric and an integrated organizational management approach in the management of public, private and NGOs in Zimbabwe. There is no similar study of this nature that has been carried out in Zimbabwe before. Therefore, it is being hoped that if these findings will be properly implemented, they will help shape gender policies and reduce gender inequality gaps in Zimbabwe.

The study was premised on the feminist post structuralist theory which provided a thorough understanding on how the theory helps people to understand those social and cultural practices which constitute, reproduce and contest gender power relations. The feminist poststructuralist theory explains ways that can bring about social change; the covert models of domination by one group over the other, thus seeking to change
existing power relations between men and women in society; hence it was adopted in this study to explore women’s lack of inclusion in management positions in public, private and NGOs in Zimbabwe. The data that was collected from respondents, during its analysis and interpretation was in conformity with the feminist poststructuralist theoretical framework as the above status quo was revealed.

Premised on the truism that men have historically served in the higher echelons of organisational management structures, the following conclusions derived from responses as stated by respondents were made, based on the objectives of the study.

In other words, the majority of the respondents from the studied, public (75%) in figure 4, private (87%) in figure 9 and NGOs (90%) in Figure 16, affirmed that females still worked under male leadership in most of the studied organisations in Zimbabwe. This confirmed the hypothesis that women are under-represented in leadership and senior management positions in Zimbabwe. This was an affirmation that females still worked under male leadership in most of the studied organisations in Zimbabwe.

Based also on the responses from respondents in the studied organisations, it has been concluded that females earn their management positions in these organisations on the basis of their distinguished qualifications. However, males dominate women in these organisations especially in the private sector. Respondents elaborated that this could be attributed to Zimbabwe's colonial history and culture where the social tendency was to promote male formal employment as opposed to female formal employment.
Basing on data from the studied organizations, the socio-cultural values, socialization, male bias, women's multiple roles and patriarchy were central to women's under-representation in organisational management. These factors constrained women in attaining top echelons of management positions in public, private and non-governmental organisations. Respondents stated that this could be attributable to patriarchal practices and male bias as far as female employment and promotion is concerned. Premised also on the basis of data from respondents, it was concluded that women still find it difficult to break through the glass ceiling and advance into higher management positions in public, private and NGOs in Zimbabwe.

On the data from respondents, it was concluded that most women in Zimbabwe still work under male leadership in most organisations even in feminised professions like nursing and teaching. The tendency to allow women into formal employment and even to access higher management positions in such organisations on the basis of merit and competence is still very slow.

The study also concluded that women were/or are still under-represented in organisational management. A human centric or an integrated organisational management approach in Zimbabwe is yet to be achieved as men still dominate organisational management positions in public, private and NGOs. There is still male hegemony in organisational management and this practice is being criticized by the feminist poststructuralist theory. The feminist poststructuralist theory was used as a base to espouse and satisfactorily interpret the relevant theoretical underpinnings and approaches on women’s subjugation or lack of inclusion to higher management positions in organizations. Data from respondents on the lack of women’s inclusion in
senior management position confirmed the assumptions of the feminist poststructuralist theory. The feminist poststructuralist theory led to the exposition of other relevant theoretical concepts like functionalism, the glass-ceiling, human capital formation and radical feminist approaches in highlighting the underlying causes of women lack of inclusion in top echelons of management positions.

Gender policies were known in some of the studied organisations though not all studied subjects were aware of the existence of such policies. The policies were viewed by respondents as a window dressing, lacking government commitment to their implementation. Respondents stated that there was no implementation strategy and monitoring mechanism for the enacted gender policies in studied public, private and non-governmental organizations. As stated by respondents, this scenario impinged and still impinges negatively on women in studied public, private and NGOs Zimbabwe.

Based also on responses from respondents, it was concluded that few females who have managed to break the glass ceiling into top managerial positions have not influenced change in their respective organisations for the betterment of other women. They have maintained the status quo, thus towing the organisational culture, which was found to be male biased, patriarchal and endocentric in nature.

8.4 RECOMMENDATIONS

The final objective of the study was to suggest policy options for adoption and strategies for sustainable and integrated organisational management in Zimbabwe. In view of the findings of this study on the studied organizations, the following
recommendations for public, private and non-governmental organizational management in Zimbabwe were made based on the analysis of the findings:

### 8.4.1 A human centric and an integrated management approach

There must be a human centric and an integrated organisational management strategy for public organisations, NGOs and private organisations in Zimbabwe. A human centric organisational culture must be adopted. This must happen from the conception of policy planning, monitoring and implementation. The adoption of a human centric and an integrated management approach can produce favourable results in public, private and NGOs in Zimbabwe. Any effort aimed at gender equity in organisational management must have an implicit objective of reducing women's under-representation and increase their inclusion in top organisational management in Zimbabwe. This approach has to adopt the inclusion of women in top echelons of management positions. A human centric organizational culture has to be practiced, that would create organisational ethos that guide organisational management. An integrated organisational management approach must integrate all the systems and processes into one complete framework, enabling people to work as a single unit with unified organisational goals, shared vision and common values. This system should depend on a balanced mix of the masculine and feminine attributes. This system should put its weight towards adoption of measures to attract, advance and empower women so as to benefit from their qualifications, experience and talent in a highly competitive environment.
**8.4.2 Equal Employment Opportunity Law (EEOL) for both sexes**

There is need for equal participation by both men and women in the enactment and implementation of policies that promote gender equity in employment, job training and opportunities, to prevent unfair discrimination and eradication of inequalities in Zimbabwean public, private and NGOs. It is beseeching for government to set up a deliberate policy capable of translating the perceived women's goals into reality through introduction of compulsory quota systems and ensure its implementation and monitoring in all public, private and non-governmental organizations.

Government should deliberately formulate and aggressively enforce and monitor a policy that ensures organisational recruitment, selection and promotion, so that these are not biased towards male gender. Such policies should aim at correcting the societal entrenched cultural and socialization practices that have relegated women into the private arena from time immemorial.

Meritocracy, as currently practiced in certain organizations studied, is a positive move towards gender equity and recognition of the status of women; therefore, it must be encouraged and enforced to become the cultural norm of organisations viz à vis employment and promotion. All this should happen at policy implementation level to ensure gender equity.

**8.4.3 Involvement of government, public sector, private sector, NGOs and civil society groups.**

While government cannot, go it alone due to its inadequate resources, there is need for close co-operation with employers' organisations, both public and private sectors and
civil society, to all move in the same direction, promoting gender equity in different areas and at different levels. All these must be equal partners towards promotion and advancement of women into positions of management. This ensures doing away with top down ethnocentric approaches, embracing a fully people centred and integrated organisational management paradigm.

8.4.4 Sensitization and education programmes at community levels
There is need for Zimbabwean Government to step up gender sensitization and education programmes at community level to deconstruct the historically held views and culturally constructed ideologies that women cannot lead at early childhood level as a socialization process. This could reverse the endocentric and patriarchal nature of Zimbabwean society. The government should also introduce gender education as an examinable curriculum at all levels of education and training. This, it is believed, would ensure gender attitudinal and perceptual change. It would deconstruct negative stereotypes that resulted from early childhood socialization so that gender equity becomes the norm in social and organisational settings. This can be done by the Ministry of Gender and employment creation working closely with NGOs that are oriented towards community development programmes.

8.4.5 Enforcement of gender policies and international legal instruments
Zimbabwe is a signatory to the United Nations Millenium Development goals (MDGs), the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) and the SADC Protocol on Gender and Development (Adopted August 2008); and other international legal instruments. Thus, their enforcement including the Zimbabwe National Gender Policy (2000) could achieve parity and
gender equity in organisational management. It is envisaged that the proper implementation of all these legal frameworks could result in the inclusion of women in top echelons of management.

8.4.6 Assessment of Gender Equity in organisations

The Zimbabwean government must assess organisations’ commitment to gender equity in terms of their mission/goal and objectives, policy, strategy, activities, organisational culture and external context. This could be done through deliberately designed checklists to be submitted by public, private and NGOs to the relevant supervisory ministry on quarterly basis. The aim would be to assist organisations in all aspects towards the implementation of gender equity at all levels of organisational engagements in an attempt to reduce the gender gap.

8.4.7 Gender sensitive policies in organisations

In order to achieve gender equity for those organisations that do not have gender equity policies, the Zimbabwean Government is encouraged to have inter alia these strategies:

iii) Introduce gender sensitive programmes that foster awareness on barriers to women’s promotion and advancement to management positions for all organisations.

iv) Provide education and training to enhance women’s capacity to lead organisations.

v) Have gender sensitive employment policies that should be made public to all employees in organisations (private, public and non-
governmental) and central government should monitor and enforce this requirement.

8.5 IMPLICATIONS FOR FURTHER RESEARCH

The researcher realizes that this study did not practically cover all organisations in other parts of the country in Zimbabwe. A country wide study needs to be done with the use of diversified methods of data collection. This, it is hoped, could unearth other salient features, relevant but not covered by this study.

Another macro independent study could be undertaken also in an effort to come up with other interventions that could be used towards the betterment and empowerment of women in organisational management. This must be in the light of coming up with a more integrated approach towards achieving gender equity in organisational management encompassing all other ideas revealed by this study.

Attitudes and cultures were not possible to obtain. An intensive study could be undertaken to explore how a society can be de-socialized to de-learn the entrenched and embedded cultural and patriarchal practices that negatively affect the other sex in social settings. These studies could contribute to existing knowledge and close certain gaps if followed by other researchers.
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Whitehead Zikhali
QUESTIONNAIRE FOR EMPLOYEES IN PUBLIC ORGANISATIONS IN ZIMBABWE

Could you kindly respond to this questionnaire as honest as you can. Do not write your name. This is a purely academic research that regards your anonymity as of greatest importance. Results of this study will only be used for academic purposes and you are requested to suppress any politically motivated sentiments when you supply information. Time allowing, I will share with you the results of this study. All information will be treated in complete confidence and the success of this study depends on your cooperation. Indicate your choice by marking an X in the appropriate boxes.

SECTION A: PERSONAL HISTORY OF THE RESPONDENTS

1. Sex

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<table>
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<tbody>
<tr>
<td>a)</td>
<td>Male</td>
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<td>b)</td>
<td>Female</td>
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2. Age

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<td>a)</td>
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<td>21 – 30 years</td>
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<td>c)</td>
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<td>d)</td>
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<td>e)</td>
<td>51 - 60 years</td>
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<td>f)</td>
<td>Over 61 years</td>
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3. Are you married?

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<tr>
<td>a)</td>
<td>yes</td>
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<td>b)</td>
<td>No</td>
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4. Do you have children?

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<tr>
<td>a)</td>
<td>Yes</td>
</tr>
<tr>
<td>b)</td>
<td>No</td>
</tr>
</tbody>
</table>

5. What is your highest level of educational attainment?

279
a) Secondary education
b) Certificate
c) Diploma
d) Bachelors Degree

Other, please specify


SECTION B: DATA ON ORGANISATIONAL MANAGEMENT

6. What role does Education and Training play in one's leadership position?

a) They constrain one's involvement in management
b) The enhance one's participation in management
c) They have no effect in management

Other, please specify


7. Do female managers possess adequate and relevant educational qualifications to hold managerial positions?

a) Yes
b) No
c) Not sure

Other, please specify


8. To what extent do you agree with the perception that "women are the weaker gender best suited for domestic chores including mothering, caring and community managing roles"?

a) Not agree
b) Partial agree
c) Agree
d) Disagree


9. What do you consider to be the major constraints faced by women in accessing top managerial positions in your organisation?
a) They lack technological and Technical Training
b) The strongly held societal belief that men are natural leaders
c) Socialization into feminised roles
d) They lack adequate and relevant qualifications

Other, please specify
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10. Does one's cultural socialization influence his or her future leadership role? Please explain.
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11. Is it true that most females work under male leadership in most organisations?
   a) Yes
   b) No

Other, please specify
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12. Managerial Traits considered natural, appropriate and critical to leadership by most organisations include: toughness, high-level risk taking, self-confidence, being aggressive and decisiveness. Which gender do you associate such traits with?
   a) Male
   b) Female

13. Who are in most leadership positions in your organisation?
   a) Men
   b) Women
   c) Its Gender balanced

14. Who in your opinion can be better leaders in management of organisations?
a) Only men can be better leaders
b) Only women can be better leaders
c) Both men and women can be better leaders.

15. In your view, are organisations democratically managed and do they reflect gender equity? Please explain...

16. Would you consider your organization’s recruitment policy to be:

a) Biased towards women
b) Biased towards men
c) Limiting men in accessing management positions
d) Limiting women in accessing management positions

Other, please specify...

17. Does your organisation have a gender policy which considers gender balance in leadership positions, promotion and advancement?

a) Yes
b) No

18. Have gender policies brought about any significant changes to the advancement of women in your organisation?

a) Yes
b) No

If your answer to Question 18 is "Yes", have gender policies improved the status of women?

a) Yes
b) No

If “No” can you explain why not
19. What criteria does your organisation use for the promotion of its personnel?

a) One's experience regardless of sex
b) One's level of education and training
c) Experience, competence and results oriented

Other, please specify

20. What do you think are the attributes of women who are in key management positions in organisations?

a) They have female role models
b) They have male role models
c) They possess distinguished educational credentials

Other, please specify

21. What strategies should be employed by organisations to overcome the factors that constrain women from attaining management positions?

a) Introduce gender awareness programmes with a module on status of women
b) Introduce gender sensitive programmes that foster awareness on barriers to women's promotion and advancement to management positions.
c) Provide education and Training to enhance women's capacity to lead organisations
d) Reduce male hegemony and develop gender equity through training

Other, please specify
22. "Male bias, patriarchy and the endocentric nature of management realm are central to women's under-representation and exclusion from management positions". To what extent do you agree with such assumptions?

| a) Agree   |   |
| b) Disagree |   |
| c) No opinion |   |

23. What policy recommendations can be made to government to reverse the patriarchal, endocentric, capital male-biased, organisational promotion criteria and enhance gender-neutral promotion policies in organisational management?

| a) Introduce gender education as an examinable curriculum at formal schools |   |
| b) Make technical and scientific education compulsory to all students |   |
| c) Step up gender sensitization and education at community level to deconstruct the historically held views and cultural constructed ideologies that women cannot lead at early childhood level as a socialization process. |   |

Other, please specify

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THANK YOU
I am WHITEHEAD ZIKHALI, a PhD student in Social Sciences (Development Studies) at the University of Fort Hare in South Africa and I am carrying out a research entitled “Women in Organisational Management in Zimbabwe: Theory and Practice”. This study is a descriptive analysis of women in organisational management in Zimbabwe with a view to make recommendations to authorities on how women could be incorporated into the mainstream of organisational management. It aims at exploring the constraints that hinder women from attaining management positions in non-governmental organisations as well as the attributes of the few women who have remained in top positions of these organisations in Zimbabwe. This study examines the composition or concentration of men and women in these organisations. The research is concerned with the factors that create the composition, how the factors tend to disadvantage one group over the other and how this impinges on the disadvantaged group. It seeks to further assess how women are accessing top managerial positions in organisations with fragmented and lack of harmonized implementation of gender legislation in Zimbabwe. Both men and women’s qualifications in the management of these organisations need to be investigated and the reasons of this gap. Finally, the study will investigate whether employment equity policies in Zimbabwe have taken cognisance of gender issues and why such policies have practically not been able to bring about significant changes in the conditions of the majority of women in public, private and NGOs after almost 30 years of independence. I request your assistance in answering the questions in the attached questionnaire, which will assist me in achieving the objectives of this study and improve organisational management in Zimbabwe.

Whitehead Zikhali
QUESTNAIRE FOR EMPLOYEES IN NON-GOVERNMENTAL ORGANISATIONS IN ZIMBABWE

Could you kindly respond to this questionnaire as honest as you can. Do not write your name. This is a purely academic research that regards your anonymity as of greatest importance. Results of this study will only be used for academic purposes and you are requested to suppress any politically motivated sentiments when you supply information. Time allowing, I will share with you the results of this study. All information will be treated in complete confidence and the success of this study depends on your cooperation. Indicate your choice by marking an \( \times \) in the appropriate boxes.

SECTION A: PERSONAL HISTORY OF THE RESPONDENTS

1. Sex

| a) Male |  |
| b) Female |  |

2. Age

| a) Under 20 years |  |
| b) 21 – 30 years |  |
| c) 31 - 40 years |  |
| d) 41 - 50 years |  |
| e) 51 - 60 years |  |
| f) Over 61 years |  |

3. Are you married?

| a) yes |  |
| b) No |  |

4. Do you have children?

| a) Yes |  |
| b) No |  |

5. What is your highest level of educational attainment?
### SECTION A: DATA ON PERSONAL BACKGROUND

<table>
<thead>
<tr>
<th>Education Level</th>
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<tbody>
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<tr>
<td>b) Certificate</td>
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<td>c) Diploma</td>
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<td>d) Bachelors Degree</td>
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<td>Other, please specify</td>
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### SECTION B: DATA ON ORGANISATIONAL MANAGEMENT

6. What role does Education and Training play in one’s leadership position?

<table>
<thead>
<tr>
<th>Role</th>
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<tbody>
<tr>
<td>a) They constrain one’s involvement in management</td>
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<tr>
<td>b) The enhance one’s participation in management</td>
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<tr>
<td>c) They have no effect in management</td>
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<tr>
<td>Other, please specify</td>
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7. Do female managers possess adequate and relevant educational qualifications to hold managerial positions?

<table>
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<tr>
<th>Qualifications</th>
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<tr>
<td>a) Yes</td>
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<td>b) No</td>
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<td>c) Not sure</td>
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<tr>
<td>Other, please specify</td>
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</table>

8. To what extent do you agree with the perception that "women are the weaker gender best suited for domestic chores including mothering, caring and community managing roles”?

<table>
<thead>
<tr>
<th>Agreement Level</th>
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<tbody>
<tr>
<td>a) Not agree</td>
<td></td>
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<tr>
<td>b) Partial agree</td>
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<tr>
<td>c) Agree</td>
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<tr>
<td>d) Disagree</td>
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</table>

9. What do you consider to be the major constraints faced by women in accessing top managerial positions in your organisation?
a) They lack technological and Technical Training
b) The strongly held societal belief that men are natural leaders
c) Socialization into feminised roles
d) They lack adequate and relevant qualifications

Other, please specify
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10. Does one's cultural socialization influence his or her future leadership role? Please explain
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11. Is it true that most females work under male leadership in most organisations?

a) Yes
b) No

Other, please specify
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12. Managerial Traits considered natural, appropriate and critical to leadership by most organisations include: toughness, high-level risk taking, self-confidence, being aggressive and decisiveness. Which gender do you associate such traits with?

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13. Who are in most leadership positions in your organisation?

a) Men
b) Women
c) Its Gender balanced

14. Who in your opinion can be better leaders in management of organisations?
15. In your view, are organisations democratically managed and do they reflect
gender equity? Please explain.

16. Would you consider your organization’s recruitment policy to be:

17. Does your organisation have a gender policy which considers gender balance in
leadership positions, promotion and advancement?

18. Have gender policies brought about any significant changes to the advancement of
women in your organisation?

If your answer to Question 18 is "Yes", have gender policies improved the status of
women?

If "No" can you explain why not
19. What criteria does your organisation use for the promotion of its personnel?

- a) One's experience regardless of sex
- b) One's level of education and training
- c) Experience, competence and results oriented

Other, please specify

20. What do you think are the attributes of women who are in key management positions in organisations?

- a) They have female role models
- b) They have male role models
- c) They possess distinguished educational credentials

Other, please specify

21. What strategies should be employed by organisations to overcome the factors that constrain women from attaining management positions?

- a) Introduce gender awareness programmes with a module on status of women
- b) Introduce gender sensitive programmes that foster awareness on barriers to women's promotion and advancement to management positions.
- c) Provide education and Training to enhance women's capacity to lead organisations
- d) Reduce male hegemony and develop gender equity through training

Other, please specify
22. "Male bias, patriarchy and the endocentric nature of management realm are central to women's under-representation and exclusion from management positions”. To what extent do you agree with such assumptions?

a) Agree
b) Disagree
c) No opinion

23. What policy recommendations can be made to government to reverse the patriarchal, endocentric, capital male-biased, organisational promotion criteria and enhance gender-neutral promotion policies in organisational management?

a) Introduce gender education as an examinable curriculum at formal schools
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c) Step up gender sensitization and education at community level to deconstruct the historically held views and cultural constructed ideologies that women cannot lead at early childhood level as a socialization process.

Other, please specify

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QUESTIONNAIRE FOR EMPLOYEES IN PRIVATE ORGANISATIONS IN ZIMBABWE

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1. Sex
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   c) 31 - 40 years
   d) 41 - 50 years
   e) 51 - 60 years
   f) Over 61 years

3. Are you married?
   a) yes
   b) No

4. Do you have children?
   a) Yes
   b) No

5. What is your highest level of educational attainment?
a) Secondary education
b) Certificate
c) Diploma
d) Bachelors Degree

Other, please specify
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SECTION B: DATA ON ORGANISATIONAL MANAGEMENT

6. What role does Education and Training play in one's leadership position?

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b) The enhance one's participation in management
c) They have no effect in management

Other, please specify
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b) No
c) Not sure

Other, please specify........................................................................................................................................

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c) Agree
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<table>
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<tbody>
<tr>
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20. What do you think are the attributes of women who are in key management positions in organisations?

<table>
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<tr>
<th>Option</th>
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<tbody>
<tr>
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21. What strategies should be employed by organisations to overcome the factors that constrain women from attaining management positions?

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<td>b) Introduce gender sensitive programmes that foster awareness on barriers to women's promotion and advancement to management positions.</td>
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<td>c) Provide education and Training to enhance women's capacity to lead organisations</td>
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<td>d) Reduce male hegemony and develop gender equity through training</td>
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22. "Male bias, patriarchy and the endocentric nature of management realm are central to women's under-representation and exclusion from management positions". To what extent do you agree with such assumptions?

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23. What policy recommendations can be made to government to reverse the patriarchal, endocentric, capital male-biased, organisational promotion criteria and enhance gender-neutral promotion policies in organisational management?

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THANK YOU

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