A NARRATIVE PASTORAL EXPLORATION INTO WOMEN'S AND MEN'S EXPERIENCES OF PATRIARCHY WITHIN BUSINESS CONTEXT.

By

LORNA QUINN

Submitted in part fulfilment of the requirements for the degree of

MASTER OF THEOLOGY IN PRACTICAL THEOLOGY

with specialisation in

PASTORAL THERAPY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: DR. S.B. HESS

CO-SUPERVISOR: DR. M.E.HESTENES

November 2007

Student number: 474-627-9

I declare that **'A NARRATIVE PASTORAL EXPLORATION INTO WOMEN'S AND MEN'S EXPERIENCES OF PATRIARCHY WITHIN BUSINESS CONTEXT'** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Lorna Quinn   November 2007

ABSTRACT

This exploration involves the influence of a system of patriarchy on both women and men in an inclusive way within business context.

The work attempts to move away from dualisms that stereotypically define gender according to patriarchy. The challenge of this work is to find ways of describing women and men that is less defined by gender and more about our similarities as human beings. It has been suggested in the research that the business environment is still a male dominated environment. It is therefore the intention of this work to encourage ways of defining ourselves that one person does not hold benefit one over another in an abusive way.

As the system of patriarchy has been endorsed by the church, the research considers how the pastoral therapist may be relevant to the business environment.

KEY WORDS

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

A NARRATIVE PASTORAL EXPLORATION INTO WOMEN'S AND MEN'S EXPERIENCES OF PATRIARCHY WITHIN BUSINESS CONTEXT.

A NARRATIVE PASTORAL EXPLORATION INTO WOMEN'S AND MEN'S EXPERIENCES OF PATRIARCHY WITHIN BUSINESS CONTEXT.

CHAPTER 1

ORIENTATION

As I begin this exploration into patriarchy in the organisational business environment, I am aware that I have been on a long and sometimes painful walk with patriarchy. This journey began in my formative years in my home of origin as well as the Dutch Reformed Church which I attended. I am a privileged forty-nine year old, married, white woman with one child. I was raised in an Afrikaans culture and educated in English. I have many stories that have influenced this research, that of patriarchy and apartheid. Both these systems were endorsed by the Dutch Reformed Church. My early recollections of this church were the absolute reverence and silence of the church congregation as the men who were elected as deacons and elders entered the church to take up their places in the pews for the Sunday morning service. They all filed out of a side room of the church en masse dressed in black suits with white shirts and ties. They were seated apart from the congregation. This entrance was quite a theatrical display done to organ music whilst the congregation stood up until indicated to sit by the minister. For me that was the reverence one displayed for God and men. This was the world I knew as a little girl. It was also the unquestioned reality I lived in.

I did not even know the word patriarchy let alone know what it meant! As far as patriarchal abuse was concerned, I was silenced. There appears to have been no language or platform where I could talk about these experiences - they were a taken-for-granted fact. The questioning of this system and its abuses came later on in my life as a young adult and student. I now contemplate finding a voice as a woman from a long silence that appears to have trapped me. I look to find a voice that can generate conversations around the experiences of patriarchy in the workplace and how best to facilitate that process as a pastoral therapist. In line with these stories in my own life, I am interested in exploring the effects of patriarchy in the workplace. By patriarchy I am referring to Chopp's idea in Neuger & Poling (1997:25) of a 'deep spiritual ordering' in society that has created fixed and limited identities around what it means to be male and female. These identities are often seen in polarized forms and have often left women feeling voiceless and men trapped within its confines.

Although I begin this research with a particular description of patriarchy, I am aware that whatever view one may have, it is possible that it obscures seeing other possibilities. However, I do believe that humanity may cause harm to itself if abuses and oppressions in the name of patriarchy are not addressed. It is for this reason that I address it in the form of this research.

As I begin this research with a glimpse into my personal history as it affects this work, I am purposefully using the first person singular to indicate the subjectivity of this qualitative work exploring patriarchy in the workplace.

Furthermore as it is a custom to say 'ladies first' in a western patriarchal society, I have intentionally placed the female gender before that of the masculine in a tongue in cheek kind of way.

1.1 <u>DEFINING PATRIARCHY</u>

There are different definitions offered in order to describe patriarchy. Hartmann (Alsop et al 2002:70) refers to patriarchy as male power over women and Eisenstein (Alsop et al 2002:70) as a structure of hierarchical relations between the sexes. Although these descriptions contain elements of what patriarchy is, it is the description by theologians Neuger and Poling (1997:26) which I find most useful for this particular exploration into patriarchy in the workplace. They consider patriarchy as a complex and interwoven system established around a set of dualistic and hierarchical assumptions. They also refer to patriarchy as a conceptual error of vast proportions that has marginalized many, especially women, from meaning making processes within a particular culture. I was intrigued how a system that I had taken for granted as a truth for a long time could be considered as a conceptual error. If this is possible, how have these concepts allowed us to make meaning of our lives and how can different ideas influence us as people. This research is about those concepts or stereotypical notions of gender that form the foundation of a patriarchal system.

This research is an exploration into how this system manifests in the business context and to the extent of its influence in a business context that seems to have shifted the meanings around what it means to be a woman and a man in that environment.

Patriarchy as an interwoven system and dominant discourse has been embedded across many contexts for numerous centuries and feminist theologian Chopp (Neuger & Poling (1997:25) has referred to this embedded aspect by saying:

'Patriarchy is revealed not simply as a social arrangement nor as individual acts of cruelty toward women on the part of men but rather as a deep spiritual ordering that invades and spreads across the social order, through individual identity, to social practices to lines of authority in institutions to cultural images and representations'.

1.2 <u>SOCIAL CONSTRUCTION</u>

The deep ordering around gender has often led people to believe that women and men are inherently different. Social construction around gender would challenge this taken for granted truth and this opens possibilities for greater variety of description along a continuum for example. Any social group has a particular construction of gender that serves the purpose of shaping an individuals opportunity for education, work, family, sexuality, reproduction, authority and the creation of culture and knowledge (Lorber & Farrell 1991:1, 2). This is inevitable in that all societies seek stability and collective safety. These ways of knowing however become the taken for granted knowledges that may become the discourse of a society. The concern of this research is about the potential of abuse that relationships may experience in a patriarchal system by virtue of an unequal attribution of power to males. As I have suggested, in western society as well as other societies, social reality is polarized along gender lines. There has been a pervasive assumption within modernistic thinking around the essentialism of gender.

This is a belief that women and men are essentially different. It can be seen in many popular books for example *Men are from Mars, Women are from Venus* (Gray 1992). Women and men become polarized by stressing group differences. What I am suggesting is that we consider similarities and not put all the focus on differences which tend to separate. The result of polarization or dualistic splitting is that stereotypes become the norm and assist in maintaining the current meanings applied to gender. Inequalities are kept in place via the accepted prescription that assigns different roles, work opportunities and values to women and men. Deconstructionists like Jacques Derrida have particularly exposed the logocentric practices that promote dualisms (Powell 1997:26,30) such as male/female, masculine/feminine etc. It is not easy to escape the dominant discourses of gender but in becoming aware of the words that we use in our everyday conversations, we may begin to construct other ways of living with gender that favour discourses that promote equality. My own experience has taught me to remain mindful of other ideas that are not supported by the dominant discourse. The idea of gender as variations on a continuum as mentioned, also considers gender difference as well as similarity. If definitions are constructed from perspectives, then these perspectives may be examined and changed, especially if they cause people to be unfairly discriminated against (Burr 1995, Gergen 2000, White & Epston 1990, Friedman 1993, Lowe 1991, Hoffman 1990).

1.3 WITHIN THE BUSINESS ENVIRONMENT

In the organizational context, the 'glass ceiling' (Reeves 2000:24), is a concept used to describe a horizontal limitation.

This is experienced by women as a vertical segregation at the upper levels of business (Reeves 2000:24). In the context of this dissertation, this term refers to an invisible barrier that acts as a limitation to women's employment, progress and promotion. Maintaining the glass ceiling requires a culture of traditional images, meanings, expectations, values, assumptions and beliefs that are essentially male and maintained by the essentialism as sketched above. The suggestion by Korac-Kakabadse and Kouzmin (1997:207, 217) is that organizational scripts be critically re-examined and renewed. They stress the need for cultural change in organisational structures to curb the emasculation and marginalisation of women and men on the grounds of gender, ethnicity and other social differences. New challenges in a postmodern world require different ways of accommodating gender. The traditional patriarchal structure no longer seems to fit in such a world. As a result of this shift in gender roles within society today, legislation has been created around gender equality and rights-based organisations play a role in creating awareness of human injustices of inequality.

Statistics indicate that although great progress has been made in the promotion and advancement of women in the workplace, according to Catalyst 2004 in Mather-Helm (2005:58,59), South Africa is still not comparable to Australia, Canada and the United States in terms of women representation in corporate boardrooms. However, in spite of legislation in South Africa, it appears that women experience the working environment as a place where they are looked upon as inferior on account of gender and therefore not experiencing equality to men.

It would appear that patriarchy is still deeply embedded in society and therefore also in organisations as well (Jobson 2005:14; Mathur-Helm 2005:57, 68; Littrell & Nkomo 2005:564,565).

1.4 RESEARCH INTEREST

My interest in the preliminary reading of these texts mentioned above has been the way in which gender is polarized. Furthermore, my readings have surprised me regarding the polarization that still exists to the extent that it does and the way in which it affects women in their careers.

In the text of Volpe and Nicholson (2004:67), the invitation is extended to address sociological issues behind the economic data of that particular business women's survey, otherwise the census will become 'merely another meaningless statistic and we will see no fundamental shift on the census results in 2005'. I have taken up the invitation to collaborate with women and men in finding ways of addressing the issue of patriarchy in the workplace. Furthermore, I am concerned that women and men experiencing patriarchy in the workplace find a place of pastoral understanding and support. Protest has been an important way of addressing gender imbalances but my interest lies in finding ways of working that do not promote women against men or men against women. To develop this interest, I felt that it is important to hear about the effects of patriarchy from both women and men in order to find ways of working with gender to benefit all. An inclusive view of humanity lessens the divide that continues to sustain the idea of worth based on gender differences.

Feminist scholar Ruether (Neuger & Poling 1997:2), aptly comments that 'patriarchy is itself the original men's movement and the struggle to overthrow it must be a movement of men as well as women'.

The lack of inclusive research on the topic of patriarchy in the business environment has raised my curiosity about the invisibility or visibility of patriarchy in the workplace. On investigation it is apparent according to the Nexus Database system that to date (January 2006) no inclusive research on patriarchy in the workplace has been undertaken in South Africa. This database provides information on about 135 900 South African current and completed research projects, including thesis and dissertations.

1.4.1 RESEARCH QUESTION

With this research interest in mind, I asked the following question:

In what way may gender as stereotypically conceptualised by patriarchy have affected the ability of women and men to fully participate in an organisation and what may be required for greater equality for women that could also benefit men in the workplace?

1.4.2 RESEARCH AIMS

The overall aim of this work was to reveal the perceptions and experiences of women and men in relation to patriarchy in the workplace by firstly exploring the discourse of patriarchy in the workplace and

secondly to generate conversations that shifts traditional ideas of gender to inclusive practices.

After the research conversations were conducted, I had a conversation with my supervisor on this research in order to bring my perceptions and biases into the research. The idea was to guard against being fooled by both the 'illusion of alliance' and the 'delusion of separateness' (Stacey in Lorber & Farrell 1991:214) and therefore be accountable for the way I present the discoveries of this research.

1.4.3 QUALITATIVE RESEARCH

The nature of this research on patriarchy is qualitative. This method of research places the focus on processes and meanings that are not quantifiable. It is descriptive and explores social experience from the perspective of its construction within a particular context. The researcher's role differs from the definition of objectivity and neutrality of quantitative research paradigm. The researcher doing qualitative research is closely aligned to what is explored and the research is itself value-laden (Denzin & Lincoln 1994:4). Results of research are never truly objective but biased by the theoretical assumptions, by framing the research question and by the interpretation of the findings.

Quantitative research such as the above mentioned in Volpe and Nicholson (2004) is useful in outlining gender inequality and trends in South Africa, however the assumptions indicate that women and men may be regarded as so different that they are assigned to categories.

Such research is not able to access the rich meanings and effects of discursive discourses that have been historically constructed around gender (Mouton & Marais 1991:160). What may be overlooked are problematic gender identities, racial, ethnic, religious or class differences in gender socialization in various contexts (Lorber & Farrell 1991:212). The progress that women and men can make *'towards more gracious and inclusive social order,'* can be measured in the quality of people's lives and not only in quantitative measures (Jobson 2005:22).

The comment made by Volpe and Nicholson earlier concerning economic data that needs to be enhanced by sociological issues indicate that qualitative and quantitative research can work together as partners toward a more comprehensive reflection of women's work situation.

1.4.4 FEMINIST RESEARCH

I consider a feminist perspective most appropriate for this research because the fundamental aim of feminist research is to create new relationships, better laws and improved institutions (Reinharz 1992:175). It has been highlighted that an important difference exists between feminist and patriarchal knowledges concerning research. The former is based on the assumption that all human experience has value and should not be excluded from our collective understanding. Furthermore it brings awareness of experiences that limit women's life choices and access to senior positions within an organisation (Reinharz 1992:7). Social scientists are cautioned that they risk the meaning of their theories by ignoring and distorting women's lives (Maharaj in Mouton & Muller 1997:203).

1.4.5 <u>GUIDING PRINCIPLES FOR THIS RESEARCH</u>

As this research is action orientated, I wish to explore the idea that women and men can think about their place regarding the dictates of tradition such as patriarchy and contemplate transforming their organisations in terms of equality and justice for all. In order to moderate the process of this research, I adhere to the principles of action research as mentioned in Zuber-Skerritt (1996:13,14). These principles encompass two critiques: Firstly a reflexive critique of the participant's dominant discourses or perspectives and secondly a dialectical critique that fosters an understanding of how various facets in understandings or meanings constitute a concept such as patriarchy. The principles and critiques of Zuber-Skerritt are elaborated on in chapter two as to how they are applied to this work.

1.5 <u>METHOD AND INTERPRETATION</u>

1.5.2 <u>PARTICIPANTS</u>

Seven people of whom four were female and three male participated in this research. These participants were in senior positions within their respective organisations. One of the male participants was in a consultant role to this research because of his experience of gender issues in the business workplace. The participants were identified from a business network organisation as well as from personal contact.

1.5.2 <u>RESEARCH METHOD</u>

The research was conducted in the following way;

After the initial telephonic contact with the participants and their expression of interest in the research, they received via e-mail, a written document containing information on the proposed research. (refer Appendix). Some adjustments were made from what appears on the information sheet which was initially sent to the participants. The following are the changes. Firstly, as noted above, seven people were invited to participate of which three were male and four were women. Secondly the personal interview was conducted by my supervisor and not by someone independent from the research. One of the men was chosen as consultant to the research. On receiving their consent to participate, a meeting was scheduled. Interviews took place at the respective offices of six of the participants, a home of one and a church venue of another. Interviews were an hour long and took the form of a conversation with a few open-ended questions concerning stereotypical definitions of women and men in the workplace. After requesting permission, brief notes were taken during the conversation with each participant to assist with the analysis at a later stage. Conversations were recorded by means of a tape recorder and transcribed. The conversations were then further explored to consider them in a narratively analytical way as explained in chapter two. Written summaries of the conversational contributions of this exploration were e-mailed to all participants to encourage feedback as well as to encourage continued exploration toward practices that value the human quality within the workplace through discussions with colleagues.

1.5.3 <u>ANALYSIS</u>

The taped and transcribed conversations were narratively analysed. This process involved being attentive to the way the gender narrative was organised and developed in conversation. Based on the assumption that narratives are steeped in social discourses and power relations such as that of patriarchy, I was careful to listen to the gender discourse underlying the descriptions of the participants' experience with patriarchy in their workplace. It is the interwoven aspect of Neuger and Poling's definition of patriarchy, as mentioned earlier, together with 'discursive elements in particular contexts' such as the workplace that need to be traced (Lorber & Farrell, 1991:93).

1.5.4 <u>CONVERSATIONS</u>

The conversations explored as part of this research were based on the following assumptions:

> Firstly, patriarchy is 'deep spiritual ordering' (Chopp in Neuger & Poling 1997:25) that has resulted in conceptualising gender in dualistic terms. Secondly, women still experience challenges to career advancement and thirdly, a woman may become as abusive as a man if she were to abuse her power in terms of her status in the workplace.

The following concerns were explored in conversations with the participants (Morgan 2000:18,45,46);

> Firstly, how do you experience patriarchy in your workplace? In what ways might it influence your own advancement in the organisation?

Secondly, in what ways do you see stereotypical roles of women and men being assumed and upheld in your organisation? Thirdly, how relevant to you is an individual's religious upbringing and beliefs to be on patriarchy in the workplace? Fourthly, if you could say something to Religion (personified) what might you want to say or what advice would you give about how we care with one another in our communities along gender lines?

1.6 A PASTORAL CONCERN

As mentioned above, patriarchy is an interwoven system and as such I consider that the context of religion cannot be divorced from that of the workplace because of this connectedness. My understanding is that life cannot be separated out into distinct categories that have no overlap and mutual influence. The church consists of people in the workplace and therefore an exploration of patriarchy in this context has an influence on the church and its congregational care. Maimela (1996:173,174), explains that for patriarchal societies to function in their exploitive sexist domination, they used religion to justify the oppression and subjugation of women on two accounts: Firstly on the frailty of the female body and secondly on the grounds of God's punishment declared on women because of sin. Patriarchs concluded that God approved of the system and therefore women's lives became centred on servility, meekness and submissiveness to the patriarch.

Feminist theology is concerned with the liberation of women and men. Further concern is for transformation of religious structures so that male hierarchies cease to be the norm for attributing a person's worth (Ackermann 1994:199). Maimela (1996:176,177) is of the opinion that patriarchy is a challenge to both female and male Christians in that it stands in contradiction to the central Christian message that life is a divine gift. In his opinion patriarchy undermines women in their humanity, dignity, security and justice. The following (patriarchal) quote seems to encourage segregation on the basis of gender: 'A woman may not be in an authoritative, instructive or ruling position over a man. A woman's right to speak is limited' (Geldenhuys 2006:6).

The above statement was made in a report by church minister Danie Snyman at a synod of the Gereformeerde Kerk (Reformed Church) in South Africa. The Council of Churches who recently requested their members to remove gender discrimination, responded to the Reformed Church's ruling regarding the exclusion of women in church leadership by commenting that they are 'maintaining gender-based superiority' (Geldenhuys 2006:6).

Cochrane (1991:95) expresses his opinion on male dominance in the church in the following way: 'In general, women's role in pastoral practice, whether in "open" or "closed" churches is prescribed to them by the dominant male hierarchy and /or by custom and tradition'. The way gender is conceptualised by the church has implications for pastoral care. If a woman has limited speech as suggested by the above quote then the way she is pastorally cared for is contingent on that.

There are many approaches to pastoral care that are based in the modernist notion of the individual self. Some of these approaches reject the insights of psychology and maintains that the Bible is all sufficient to redeem a person from her or his inherent sin (Crapps 1990:1276). By adhering to the idea that sin is located within individual, it is possible to ignore abusive practices such as discrimination that may occur in social and political structures and to focus on the individual that is then out of context. An example would be the way that it seems that patriarchy discriminates against women in terms of limiting their career advancement in an organisation. This approach may question the sin of disobedience and lack of subservience in the woman rather than looking at the broader picture or possible abuse of such a system. I assume that the above quote is based on such an approach. I anticipate a resistance from both women and men in the workplace against this kind of fundamentalism as I believe it works against the advancement of women and the further entrapment of men into possible misuse of their power. It also does not take into consideration that some women do fulfil senior positions in companies. Our society has changed and its requirements are different. The way we care within and without the church environment needs to be sensitive to such changes and relevant to contexts such as the business environment.

Other approaches like that of Hiltner and Clinebell utilise psychological ways of interpreting and place the person as central to knowing how to solve their problems (Gerkin 1991:66 as quoted by Louw 1998:132). These approaches are however still limited to the individual focus on a psychological level at the exclusion of socio-political involvement (Pattison 1993:105).

Gerkin considers a move away from psychotherapy toward the practice of interpretation and reflection of people's stories (Louw 1998:132). This approach is known as the narrative hermeneutical approach and is explained by Gerkin (1986:59-64) as 'the fusion of horizons'. The story of God, the counsellor and the counselee become fused. From this approach, an alternative story for living may emerge that result in better living. The narrative approach with its foundation in social constructionism does away with the ideas of dichotomies such as Word of God versus psychology/sociology and a hermeneutical bipolarity. In contrast to western individualistic thinking, this approach seeks to move away from the either /or dualistic ways of doing and encourages collaborating with people in their experiences of oppressive discourses such as in this case, patriarchy in the workplace and co- constructing 'an ethical and ecological accountable way' (Kotzé & Kotzé 2001:7,8). This particular narrative approach is reflected in the work of practical theologians like Kotzé & Kotzé which they term a *participatory approach'* (Unisa Study Guide PCM301-S:46).

I adhere to Christian feminist theology particularly as its goal is to challenge abuses in the church that affect women's lives as well as refusing to conform to the feminine stereotypes of patriarchal culture (Maimela & König 1998:122,123). Feminist theology has two streams, namely revolutionary or reformed. The former rejects the Judeo-Christian tradition because of its patriarchal system. The latter stream is one I identify with because of the lobby for mutuality between the sexes. The concern of this stream is with raising consciousness to create awareness that oppressive systems have a negative effect on both females and males (Maimela & König 1998:123).

1.7 DISCURSIVE POSITIONING

My understanding of patriarchy reflects the notion that identity and social relations cannot be regarded without consideration for the context of which they are a part. By viewing the self as socially constructed, 'one's own role thus becomes that of participant in a social process that eclipses one's personal being' (Gergen 2000:156,157). I consider patriarchy to be such a 'social process' and wonder what it may look like in the workplace and what identities it creates there.

Even though I witnessed women being abused at the hands of men, my view on patriarchy has changed. Many years of rage that I held against men and the system of patriarchy changed to rationalized anger. I have therefore deeply considered the inclusive nature of this research on patriarchy in the light of my bias as influenced by my experience of patriarchy as an abusive system. It has been the social constructionist view of patriarchy that has been the most significant and liberating thought for me since the days of my rationalized anger. I also became academically aware of the opinions and beliefs of feminist scholars and theologians. They put words to what I had felt for so long especially regarding the church's sanction of patriarchy. This shift has been the impetus for this inclusive research. Ackermann (quoted by Cochrane et al 1991:107) mentions that feminism 'does not aim to reflect the views of, or benefit, any one group of women, nor does it seek the privilege of women over men'. She suggests that a concern with church structure and viewing tradition as sacred has enforced oppressive hierarchies as they function in male-dominated synods (Cochrane et al 1991:108).

Social constructionism is one amongst many ways of thinking about patriarchy but because it was instrumental in guiding me to new and healthier insights concerning patriarchy, I am confident to adopt such an approach for this research.

By pursuing the rationalization of my anger toward men and patriarchy, this research may have been a continuation of a reaction that promotes the same dualism of women against men that I seek to avoid. Is this justice? I suspect not! I value 'the affirmation and promotion of the full humanity' for a just society (Ackermann in Cochrane et al. 1991:111), but I am however mindful that what one person means by justice may not be so to another. The question I believe to be useful in this regard is who benefits from any definition or perception of a just society?

CHAPTER 2

THE FOUNDATIONS

In this chapter the building foundations of this work on patriarchy in the workplace are made visible. These foundations consist of various ideas which include those of postmodern thought, social construction theory and narrative orientation. Patriarchy is explored in this work as a discourse of dualistic conceptions and considered for its relationship with power and theology. The South African business workplace provides the location of this work and the various conversations form the data. This project is informed by action research and discourse/narrative analysis forms the rationale for interpretations of the conversations. Furthermore, I will be referring to the postmodern, feminist and contextual theological perspectives within the domain of practical theology and pastoral care as it relates to gender relations in the workplace. Ethical care is addressed in a manner that gives priority to our relationships with each other in a less prescriptive way.

2.1 POSTMODERNISM

Postmodernism is a development of thought that shifts the focus from the certainty of one theory of objective and universal knowledge such as patriarchy, to a plurality of ideas on how life may be lived (Burr 1995:13). Lyotard (as quoted in Brueggemann 1993:8) uses the term 'grand story' when referring to any one interpretation of life that dominates as a reality.

Postmodernism's idea of thinking about the world in terms of multiple realities that are socially constructed has had an enormous effect on my life. I have explored the idea of patriarchy by looking through the lens of the assumptions of social constructionism as laid out by Burr (1995:3, 4,5): Firstly, patriarchy as a taken for granted way of understanding gender relations can be challenged. For a long time, this was not a possibility I considered. Secondly, patriarchy is located within a historical and cultural context. Thirdly, the system of patriarchy or any other system of gender relations is sustained by social processes and interactions of people in relationship. Lastly, a pattern of behaviour or action follows understanding or knowledge. For instance the way women and men interact is contingent on the sustaining knowledge of how genders should interact whether that be patriarchal or not. There seems to be a free play of ideas around how living may be constructed.

2.2 SOCIAL CONSTRUCTIONISM

The social construction movement has grown in momentum over the last twenty years (Gergen 2000; Lorber & Farrell 1991; McHoul & Grace 1993; Burr 1995; Friedman 1993; Lowe 1991; Hoffman 1990). It is to this movement that I turn to explore gender formation and patriarchy. I have come to reflect on patriarchy as a system of gender relations that became entrenched in society and accepted as the truth of how women and men should live. As mentioned in chapter one, I find Neuger and Poling's view that patriarchy is a complex and interwoven system most useful for this exploration. The system of patriarchy is present in many societies and I believe that its interwoven aspect is evident by its presence in various organisations such as business.

2.3 PATRIARCHY AS A SOCIAL CONSTRUCTION

As I reflect on the different views on patriarchy, I am aware of my own abuse dominated perspective. However, other contexts may provide a variety of ideas and definitions on patriarchy. The dilemma is that one perspective may rule supreme and mask other possibilities of how women and men may interact. The challenge is to make meaning of the world without holding on to our 'truths' too tightly. As mentioned in chapter one, French philosopher Derrida (Powell 1997:26) uses the term deconstruction to refer to a way of reading whereby one becomes aware of the centrality or importance of the central term. This is a useful exercise when applied to the term patriarchy. In the process of deconstruction, the central term is subverted in order to bring the marginalised term to the forefront so that it temporarily topples the hierarchy. Central to patriarchy is the idea that women and men are essentially different. By excavating the other marginalised, repressed meaning, the possibility emerges of thinking about gender interactions that do not depend on dualisms. I wonder if it is possible that this deeply entrenched and interwoven system of patriarchy based on dualisms is no longer a useful mode of gender interaction for the business environment today.

2.4 DUALISMS

Femininity and masculinity as constructs are based on certain dualisms. These dualisms define what it is or is not to be a woman or a man in western society.

As a standard, these dualisms are powerful in their influence. Smith (1992:22) maintains that dualisms or dichotomies also 'generate much of men's alienation and often oppressive practices'. He has presented the following dualisms that strongly prescribes men's identity (Smith 1992:9-22):

1. Rational vs emotional

2. Universal vs particular

3. Mind vs body

4. Higher vs lower

5. Separate vs connected

6. Individual vs collective

7. Inadequacy vs development

The left side of these dichotomies are associated with masculinity and the right side with what is constructed as traditionally feminine or not male in this case. Smith (1992:17,18) highlights metaphors that accompany the above dichotomies. In particular, he discusses the metaphor of control as a core of maleness in our western society. Smith refers to this idea of control with two aspects that are linked with violence in our society. The one aspect is a sense of entitlement and the other a sense of inadequacy. Feminists have critiqued men's so called sense of entitlement to have power over women even to the extent of inflicting violence. The other related aspect is a sense of inadequacy and powerlessness that men are said to experience when relationship difficulties arise. This argument indicates by default that women do not then have issues with power, entitlement and inadequacy. Both women and men have in a gendered way been guided by various metaphors that define identity.

Some of these metaphors have been historically imposed on us, whilst others may also be historical but are not as prescriptive and leave more space to choose those we consider fitting to our lives.

The above dichotomies and related metaphors indicate certain constructions of what it is to be male or not male. I am curious about how it may be possible to tolerate a space for more variety whilst still living with the strong influence of the deeply entrenched ideas of femininity and masculinity. Smith refers to these constructs as pervasive and compelling. It is in the workplace that I position myself to establish whether such stereotypical constructions continue to serve as dominant prescriptions or whether there may be another way to practice gender beyond these stereotypes. Postmodern thinking allows for such a space to consider alternatives or other realities. The possibility arises to construct a different reality that is not necessarily of stereotypical prescription.

2.5 THE DISCOURSE OF PATRIARCHY

Prior to the creation of western civilization roles and behaviours considered appropriate to the sexes were expressed in values, customs, laws and social roles. Furthermore they were expressed in leading metaphors which became part of the culture and as a way of expression of the particular period in history. In many earlier societies women had no rights. Patriarchy as a historical creation was formed by women and men over a time span of about 2500 years (Lerner 1986:212,213).

Patriarchy as a discourse of such long standing is organized and perpetuated as a social practice through narrative (Freedman & Combs 1996:22; Kogan & Gale 1997:102). Language is representative of a set of thoughts or ideas referred to as discourse. The way we language our experiences of gender through speech is not merely descriptive, but is constitutive of a reality or discourse such as patriarchy (Brueggemann 1993:12). Our conversation is positioned in a particular discourse that impacts our social contribution (Monk et al 1997:39; Fulkerson 1994:73). The early days of the women's movement in the United States seemed to focus strongly on the study of women's interests which excluded men and alienated many in the radical feminist pursuits of the time (Reinharz 1992:10,11). The continuation of centralising women in the approach to patriarchy in the workplace has the impact of decentralising men and thereby creating a discourse that privileges women over men. This is a practice that has the effect of polarizing gender. If we look at the conditions for gender discourses to develop we can also look at alternate conditions for participation to happen which are not developed around binaries or opposites. The feminist enquiry of this work on patriarchy has consciously followed inclusive practice where it concerns patriarchy in the workplace.

South African society has many different cultural perspectives that have come to be appreciated in more recent years for the rich diversity they bring to living in this country. However it has not always been the case. Apartheid privileged and championed the white Afrikaner culture. Creating meaning and control over language by those in power has the potential to dominate and subvert other stories and cultures as was the experience of many during apartheid.

It is useful to ask the questions: Who decides what is normative and on what grounds are these claims made? Some people live in suffering and oppression whilst others exist in the arrogant certainty of a dominant ideology that does not allow for alternatives. The work of French philosopher Michel Foucault has significantly contributed to our understanding of how discourse operates by connecting the production of knowledge with power relations. Attempts to transform power in a society must take heed of taken for granted social practices at the local level, that is, the level of everyday living like the workplace as well (Foucault in White 1992:21). It is therefore important to address the power relations of gender in the workplace because the possibility exists for these relations to be marginalising and exclusive. Gergen (2000:96) calls for a critical observation of so-called social attitudes in terms of the very discourses that they support and sustain. It was the feminist movement of the 1960s that challenged power and constructed it as a gender-specific power of oppression. If we have insight into how we are constructed by a particular discourse, we may choose another definition of ourselves especially if we are being undermined. We may also develop an insight of how we became lodged in a western patriarchal discourse. Volpe (2007:2) encourages women to do preparation for the company they wish to work for by considering amongst other concerns to 'work out who really has the power, who is prepared to use that power and to what effect, and who maintains integrity and who does not'. Volpe suggests that this could assist with understanding the context of a new working environment. By locating ourselves in a particular discourse of power, we may question ourselves as to what kind of associates we are of power.

I offer the following quote by Foucault (in Fulkerson 1994:61) to indicate how people are constituted as subjects of a particular discourse of power:

> 'Let us not, therefore, ask why certain people want to dominate, what they seek, what is their overall strategy…….Rather than ask ourselves how the sovereign (patriarchy) appears to us in his (its) lofty isolation, we should try to discover how it is that subjects are gradually, progressively, really and materially constituted through a multiplicity of organisms, forces, energies, materials, desires, thoughts, etc. We should try to grasp subjection in its material instance as a constitution of subjects'.

The above quote focuses on the power of discourse. Not only is the existence of power in gender relations acknowledged but the actual dynamics that constitute it as discourse is considered. The awareness of being constituted as a subject of a discourse gives the opportunity to accept or reject the associated definition. However when oppression is insidious and operates as an invisible control mechanism then people are in danger of having to comply or be victimized.

2.6 FOUCAULT ON POWER

Foucault has provided interesting ideas of what is enabled or constrained by a particular discourse. What are the rules or conditions that guide or prescribe how we say and live our lives at a particular time in history? This is one such question that Foucault's thoughts have inspired me to ask. Foucault uses the word 'archaeology' to indicate a method of excavating the rules of thought that limit the ideas of a particular age.

He did this by studying the original documents of a particular age and came to understand that discourses such as that of literature, madness, medicine, discipline and morality had not evolved in a logical continuous way but were contingent on the episteme (structure of thought) characterising a particular age (Strathern 2000:20). So a question one may very well ask in the light of discourse in the Foucauldean sense is what is the product of our views as we verbally express them in 2007 in South Africa as it relates to gender relations in the workplace?

In studying the objectification of the subject, Foucault expanded the definition of power to the area of the historical production of truth. He maintained that power produces knowledge and that power and knowledge imply one another in that there is no power relation without the outcome of a body of knowledge nor knowledge that does not have power relations to constitute it (Strathern 2002:2). According to Foucault, power is not hierarchical but it is located everywhere local and that patterns of power become established over time (Fillingham 1993:143). This power constitutes discourses, knowledges and subjectivities (McHoul & Grace 1993:89). The intention is not to challenge a particular institution of power such as the system of patriarchy or any other but to look at a technique of power. Foucault asked the question as to how, not why certain phenomena come to be and by doing so removed the right/wrong categories that we allow to invade our thoughts all too often. In Foucault's sense, power is not to be considered for its negative repressive value but as something technical and positive because power has the capacity to bring about pleasure, forms of knowledge and resulting discourses that are honouring of humanity.

2.7 THE POWER OF PATRIARCHY

If one considers the discourse of patriarchy in terms of power, then it does have the capacity to be an oppressive system should such power be misappropriated and misused (Burr 1995:15). Patriarchy is a system focusing on the differences between women and men that have resulted in stereotyping. Bossman (1994:43) regards the practice of gender stereotyping as that which 'obscures talent, impedes participation and needlessly hobbles social institutions'. It has been suggested that by conceptualising gender in terms of differences between women and men, the experiences, beliefs and values of women will be subjugated to those of men in a way that creates a hierarchical ordering in most societies and organizations (Wicks & Bradshaw 1999:2). Neuger and Poling (1997:25) believe that the 'interlocking oppressions of a patriarchal system' has adverse effects on all members of society. It would seem that from Neuger and Poling's perspective as well as that of Smith (1992) and others that gender stereotyping has an undesirable effect on both women and men. Therefore I believe that if there is a possibility that patriarchy is experienced as adversarial to both women and men, then it is important to include men in research on patriarchy. The opinion of Patta (Mofokeng 2005:10) below has highlighted the importance that I perceive to explore the experiences of women as well as men in the workplace in terms of patriarchy.

The stereotyping of gender within a patriarchal system is very clearly referred to and strongly critiqued in the following excerpt from an interview with Debora Patta concerning her new position as e-News editor-in-chief:

'If I were a man doing this job, I guarantee you they would be saying different things. If you're a man, you're assertive, you're a hero, you're ambitious in a positive sense. But if you're a woman doing the same thing, you are aggressive and you're a bitch' (Mofokeng 2005:10).

The above quote is an expression of apparent consequences of the division of women and men in terms of ability and role prescription. Patta considers the experience of resistance from the perspective of the assertive woman who traditionally portrays the same characteristics as men. I wonder about the possibility of being a woman in the workplace that is less based on imitating masculine traits. What are some of the discursive conditions in which women feel that they have to be like men in order to succeed in business? It may be that in the context of this research, patriarchy is not only a dualistic male dominated system but has become the model for a kyriarchal system. Feminist theologian Fiorenza (1995) explains kyriarchy to be an ancient system of rule/reign of the Lord/master/father/husband. According to Fiorenza, kyriarchy has not only included sexism/heterosexism but also racism, class exploitation and colonialism as foundations of women's and disenfranchised men's oppression. Although this system has been the cornerstone of patriarchy, it nevertheless has the capacity to be that of a matriarchal system. It is therefore the aim of feminism and this exploration to participate in transforming kyriarchal structures for the betterment of all who participate in the workplace. In a Foucauldean sense, power is then used in a positive constitutive way.

2.8 <u>VIEWS ON PATRIARCHY</u>

As indicated in the above text, patriarchy may be viewed in a variety of ways depending on the context of its construction. Brueggemann (1993:8) puts it this way, 'what one knows and sees depends upon where one stands or sits'. A particular perspective of gender relations such as patriarchy allows one to see only a facet of how women and men may be conceptualised. Views on patriarchy may receive critique and we may end up with the notion of 'if the shoe fits wear it'. In this regard I return to a previously mentioned concern of benefit. How does the shoe that is worn allow us to walk? Will it be together with people or treading on others toes and compromising their walk and ours?

In chapter one I referred to Chopp's idea in Neuger and Poling (1997:25) that patriarchy is a deep spiritual ordering that spreads across the social order and is evident in lines of authority within institutions. With this idea in mind, I turn to theology to assist in exploring patriarchy as it is practiced in the workplace. One reason that this research is within the business environment and not the traditional church context is because church has a broader meaning that is far more inclusive than traditionally considered as an institution that operates separately from its social context. Whilst reading that many traditional churches in Europe have fallen into disuse (Underhill 2007:45). It seems important for South African theological concerns to move caring beyond the isolated domain of buildings and institutions into the business world in a way that does not alienate but supports wisely. The way of doing church in the community changes when inclusive practice is adopted and boundaries come away.

This connects to social construction and postmodern times in which we live. The traditional church has a tradition of being patriarchal and the idea of inclusivity would mean various challenges to that system. If we are to embrace diversity in beliefs and gender we need to consider the wider community of which business is a part. It is inspiring to consider how this diversity of beliefs and gender can contribute to a richer experience of spirituality and living in the workplace when language becomes constitutive of inclusive practices. The following sections give particular perspectives on patriarchy that form part of the 'deep spiritual ordering' that Chopp referred to above.

2.9 PATRIARCHY AND FEMINIST THEOLOGY

Part of the deep spiritual ordering is the assumption that patriarchy is divinely sanctioned. The following are two amongst other traditional theologian's views that concur with this idea. Theologian Herbert (1996:291) considers patriarchy to be the purpose of God and not a consequence of historical error as feminist theology suggests. He suggests that a relational harmony and beauty is inherent in the idea of patriarchy and that this is meant to be experienced in the church. He acknowledges that women have experienced social and psychical pain under a patriarchal system that was not congruent with God's fatherly love and kindness but compromised by a 'fallen world' (Herbert 1996:287,289,290,293). Theological scholar Haas (1995:336) is of the belief that the feminist theological assumption that patriarchal culture is an evil tolerated by God undermines the authority of the Bible as well as a holy pattern of life that God intends for his people.

According to Haas (1995:321) patriarchy may be defined in morally neutral terms such as the rule of fathers, men over women and husbands over wives and children. However, feminist theology does not view patriarchy as neutral but defines it according to the ideology of the male-female relationship as a dualism of superior-inferior (Haas 1995:322). Amiel (1998:2) has suggested that feminists have a basic problem in that their idea of the power relations within patriarchy is based on the notion of victimization. Despite such criticism, it is the feminist perspective and theology that I have embraced for this research on two accounts: Firstly I concur with Reinharz (1992:7,175) as mentioned in chapter one that a feminist view provides a lens through which we may become aware of experiences that limit women's life choices and access to senior positions within an organisation. Furthermore the creation of new relationships, better laws and improved institutions may be possible. The second reason for wearing the feminist spectacles is to have vision of gender interactions in terms of the meaning of humanity that is conveyed when women experience barriers to career progress within the business context. Practical theologian Ackermann (Cochrane et al 1991:108) considers that an understanding of what is meant by our humanity is to precede any debate, speculation or statement of faith concerning gender specifically.

Feminist theology developed from the secular women's movement of the 1960s and has concerned itself with the practice of patriarchy in church life. The voices of the feminist scholars like Ackermann and Bons-Storm (1998), Bendroth (2001), Graham (1995), Jobson (2005), Chopp in Neuger and Poling (1997), Lerner (1986) and many others including men like Maimela (1996), Kotzé (2002) and others have argued that the traditional

voices of authority have been almost altogether male. The following are the most important principles in feminist theology (Jakobsen in Villa-Vicencio & De Gruchy 2003:148):

1. Women's experience is the point of departure.
2. Patriarchal history and theology are rejected.
3. Biblical and traditional analysis is done from a women's perspective.
4. The dualisms on which western male thought are based are rejected.
5. Relationality is fundamental to the cause of feminist theology.

The acknowledgment of the patriarchal dominance in Scripture (Keane in Maimela & König (1998:125), in theological texts and in the discourse of many churches, has made it possible for feminist theology to challenge these traditions and to create a theology and spirituality from the perspective of suffering and oppression.

2.10 <u>POSTMODERN SHIFTS IN THEOLOGY</u>

Herbert (1996:288) regards the ordination of women into the priesthood as a suggested solution to the problem addressed by feminist theology, to be a reflection of 'the distortion of truth inherent in postmodern thinking'. Herholdt (1998:215) defines postmodernism as 'a serious effort to restore the loss of meaning that is attributed to modernism'. For Herbert the truth as he perceives it has been compromised. On reflection of Herbert's choice of the word 'distortion', I became puzzled as to the meaning of female and male being made in the image of God.

I was therefore interested and intrigued when I read Herbert's view (1996:292) that God intentionally created the categories of female and male so as to uphold His created order. I wondered about the possibility of God's transcendence of categories of gender and reflected on the influence of the modernist and postmodern discourses in my life, the church and that of the business environment of South Africa, 2007. According to postmodern theology, divine revelation requires interpretation. In contrast, modernists argue that knowledge of the Bible is obtainable via historical-critical exegesis or exact criteria for analyzing the Word (Maimela & König 1998:223). The goal of postmodern theology is to refrain from giving an exact explanation of God but to indicate coherence between our experience of God and the way we experience the world physically and morally (Maimela & König 1998:224). A new interpretive world such as postmodern society requires that we consider other ways of church practice. The context of doing church has changed and so too has ministry requirements. The new way of theology acknowledges that the diversity of views including those of theologians is subject to negotiation (Brueggemann 1993:2,17). Kotzé et al (2002:4) refers to a process of *weaving threads of understanding* in a way that heals and does no harm. Heshusius in Kotzé et al (2002:5) uses the term 'participatory consciousness' as a practice of being with others that liberates us from the categories of objectivity and subjectivity.

2.11 PRACTICAL THEOLOGY

The practice of theology in a modernist society differs from the way of doing theology in a postmodern society. There are now different challenges and opportunities to negotiate.

The issues of local communities such as that of the workplace have changed and practical theology has seen a move in acknowledgement of these changes and the need for adequate training of pastors. The concern of practical theology is the everyday realities of daily life that people face. There has been a shift from the academic and rationalistic approach of theology toward a greater lay participation. Different views of involvement with the community of faith exist. In practical theological terms they are known as the confessional, correlative and contextual approaches respectively. These approaches have differing views of the relationship between traditional theologies as well as the role of the minister or pastor within the church and society (Dingemanns 1996, Unisa study guide PCM301-5 2001, Van Wyk 1995, Kotzé & Kotzé 2001, Grab & Osmer 1997). Traditionally, practical theology has been dominated by white, middle class, male academics and this has limited inclusive theories and praxis (Ackermann in Cochrane et al, 1991:106,107). The exclusion of women from participation in all facets of church ministry is the concern and protest of feminist theologians within the field of practical theology. As practical theology is concerned with the lives of people in their everyday living experiences, it is vital that the role of women be taken seriously in terms of a 'shared public culture' (Graham 1995:18) not only in the church but in the workplace as well. Practical theology is then well poised to be involved in the business domain where it is important to understand that the patriarchal system has compromised many women and denied them access to senior positions in an organisation.

2.11.1 <u>CONTEXTUAL APPROACH TO PRACTICAL THEOLOGY</u>

The orientation of this approach is to community not only to the church. Contextual theologies like that of feminist theology and others have shifted focus to consider the purpose of theology as well as the church's role in society. This emerged from the context of marginalised people. The contextual approach to doing theology within the workplace allows for the pastoral therapist to be concerned with social practice and the potential pattern of dominance that may negatively compromise women and men in relation to each other (Maimela & König 1998; Bons-Storm 1998; Grab & Osmer 1997; Kotzé & Kotzé 2001).

2.11.2 <u>THE PASTORAL THERAPIST IN THE WORKPLACE</u>

It is my concern that the pastoral therapist approach gender in the workplace in a way that is not prescriptive and alienating. My question is then in what way can the pastoral therapist contribute care to the workplace in the face of multiple narratives and faiths? This research makes use of the narrative metaphor to make sense of people's gender experiences in the workplace. Each participant has a story to tell of their experiences. These stories intersect with mine and others and it is when we receive each others stories through listening and conversation that relationships are more likely to be nurtured (McNiff 2000:216). A narrative approach to pastoral therapy in the workplace explores existing narratives of people and facilitates the creation of a new structure of meaning or narrative.

I prefer to use the term 'faith in connectedness' when we begin to think of what kind of conversation we as pastoral therapists wish to experience with people in the workplace (McNiff 2000:216).

2.12 SOUTH AFRICAN BUSINESS WORKPLACE

Considering the change in the South African work context to date, it could be said that women enjoy an elevated status in the business workplace. However, according to a nationwide survey by the Businesswomen's Association of South Africa (BWA), there are still fewer females than males within the top positions of corporate South Africa. There has however been an increase in the number of women in senior management positions from 14.7% in 2004 to 19.8% in 2005 (Webster 2005:3). Women were still under-represented in top corporate leadership positions despite the above indication by the South Africa Woman in Leadership Census that woman have progressed up the corporate ladder in the past year. Women occupy the lowest levels within organisations and experience difficulty advancing to senior and executive management levels (Mathur-Helm 2005:58).

2.12.1 GLASS CEILING TALK-REINFORCEMENT OR AWARENESS

The glass ceiling is referred to as a barrier that women experience to advancement in their organizations. It also refers to the Foucauldian idea that discourse is invisible. The glass ceiling seems to refer to something that exists out there, quite apart from those whom it affects. This idea may be endorsed by many women but I do wonder what the effect is of continued talk about the glass ceiling and how it constitutes reality in the workplace. Shall we call it the glass ceiling discourse?

Creating awareness has value and the use of the term glass ceiling has been effective in doing that; however it may be that the more we talk about the limitations as a result of the glass ceiling, the thicker these limitations becomes and gets reinforced as a reality and discourse that appears unchangeable. How then do we talk about the experiences of oppression, yet still maintain awareness of the tendency to define a person's worth and capability in terms of their gender?

2.12.2 <u>EQUALITY</u>

It is not only the view of women as being equal that will produce change in attitudes but a look at what keeps the divide as Foucault has exposed regarding power. The barrier may be operationalised in an invisible way so that the real barrier of male hegemony is not addressed. In the same way, female hegemony too has the same potential to keep the divide between women and men. The need is there to examine how it is that any system of gender arrangement, in this particular research the focus is on patriarchy, can discriminate purely on the basis of gender.

In the light of the above mentioned literature on women's career situations, there is still a degree of injustice experienced by women in the workplace. Volpe (2007: 2) considers the thought that the corporate world is one designed by men for men with wives. According to Volpe, this notion of the corporate world 'provides insight'. It is this insight that she believes contributes to women's resilience in the workplace and also provides an analogy of a rugby game. It concerns me that the requirements to play a rugby game are generally speaking, gender specific and I am not so sure that I want to play by those rules.

I am concerned that by playing the game, women may be regarded as impostors or as men in female form. I question the usefulness of such an analogy and the language associated with it which brings about a certain way of defining womanhood in business. Do we really need to be in the scrum, maul and line out? Maybe we can participate in a different way regardless of gender.

2.12.3 GENDER EQUALITY INITIATIVES IN SOUTH AFRICA

Jobson,(2005:21), Director of All Africa Women for Peace, a South African-based organisation involved in work to engender peace processes in Africa refers to the process of women's self advancement as slow and that it must be preceded by creating awareness as well as the use of rights discourse that accords each person equal worth. Jobson (2005:17) suggests that a challenge for gender equity and equality in Africa may be in the widespread social attitudes towards women. The report on ten years of democracy recognises the priority of equality but also highlights amongst others the challenging relationship that exits between customary law and government policy on the issue. Various efforts that have been supported by various documents have been initiated to address inequality in the workplace. These documents focus on women in the workplace and management positions (Mathur-Helm 2005:58) such as a national women's empowerment policy, the signing of UN conventions on women, The Commission on Gender Equality, The Women's Charter for Effective Equality (1993), the Interim Constitution of the Republic of South Africa (1993), the Reconstruction and Development Programme (1994), the National Report of the Status of Women in South Africa prepared for the World Conference on Women in Beijing in 1995, and

South African Women on the Road to Development, Equality and Peace (Beijing Conference plan of Action,1995).

According to a newspaper article, Watson in Badat (2005:32) reported that the new millennium has witnessed significant societal changes and attitude shifts toward women's equality and emancipation. By means of the presence of more women in business, legislative rights and the increased position of women as role models, it would not be difficult to assume that women have obtained equality. However despite South Africa's progressive constitution, positive legislation and strong civil movements, Watson suggests that there seems to be a failure in the implementing of gender equality. The danger in assuming that all is well regarding the equality status of women is that a patriarchal system may continue to function in a way that discriminates and have the potential to become the insidious unspoken and unchallenged culture of an organisation.

2.13 <u>RESEARCH RATIONALE</u>

As mentioned in chapter one, the impetus for this exploration has come from an early age of sensing via observation and experience in my home of origin and the church, that women have suffered as a result of the patriarchal system. Had my experience been from an environment of matriarchs, I would perhaps not be interested in patriarchy. This research is based on the assumption that there is no observation that stands divorced from my experience and biases.

I therefore adopt a view that endeavours to be mindful of the way that my prior experiences and knowledges may limit my understandings and interpretations (Anderson & Goolishian 1992:27; Freedman & Combs 1996:44). These may compromise my ability to consider the issues of group identity in terms of social location, race, language, religion, politics, culture and sexual preference (Lorber & Farrell 1991:214). Value-neutral objectivity is therefore a myth as all scholarship reflects the perspectives and ideals of its creators (Maharaj in Mouton & Muller 1997:205).

The choice of discourse/narrative analysis as methodology is well suited to this feminist orientation because of the subjective and contextual nature of the exploration into patriarchy in the workplace (Riessman 1993:5). However, there are men who are hostile to feminist research and have voiced their experience of the oppressive nature of being excluded by women (Reinharz 1992:14). It is not my intention with this research to be exclusive as the stories of both women and men are presented.

2.13.1 <u>ACTION RESEARCH</u>

McNiff (2000:197) uses the term 'cognitive revolutions' to describe the change from a traditional scientific paradigm to more adaptive systems in research methods. She mentions the following changes; firstly the shift from an unquestioning faith in an invisible God who is in control over the universe; secondly a move away from purposeful rational enquiry into the physical functioning the world as well as of human processes and thirdly the questioning of the belief that man's purpose is to become more like

God and control the natural environment. These changes are reflected in action research and indicate the shift from one truth of authoritative status to multiple ideas and theories of how life may be experienced. These ideas find resonance in this approach to patriarchy in the workplace. In order to think in different ways about patriarchy, I came to challenge many ideas-both spiritual and traditional notions on gender. The most rigorous challenge was to challenge and reflect on my own views concerning patriarchy. It is this experience that I have chosen to weave through this work as an example of the benefit that may emerge from humbling ourselves to the possibility of the alternative. McNiff (2000:200) views action researchers as people working together to understand their own lives and facilitate others to understand theirs in the context of the stories about their lives. The critical theoretical approach to action research is adopted for this research. This view is an encouragement to participants to develop awareness as well as ways to overcome 'the forces of domination and control' that detrimentally influence their participation in the workplace (McNiff 2000:201). The focus is on liberating people from oppression and colonisation of undermining systems.

I consider this work to be feminist informed action research as it concerns theorising gender and encourages me to reflect on the nature of the gender concept and the influence of my own gendered identity on the research process. The involvement in action research has been described as taking place in the context of relationships.

The following observation that was made in the referred text contains the relationship focus and is one of the key reasons that I have involved myself with this nature of research in the workplace; 'There we get glimpses of how we might each further transform ourselves as action researchers engaged in transforming the world' (Reason & Bradbury 2001:60,66).

Zuber-Skerritt (1996:13, 14) suggests six principles of action research which I incorporate into this research: reflexive technique, dialectic critique, collaboration, risking disturbance, creating plural structures and theory and practice as internalised. I now consider the ways that I have woven these principles into my research. I believe that I practice reflexivity via the process of becoming aware of my biases as it relates to patriarchy and areas of the research that I am still to become aware of. This awareness will be facilitated at my request by a conversation with my supervisor to reflect and critique my involvement in this research. This would be a way of risking disturbance for myself. In addition the participants of this research likewise risk disturbance to their worlds as they verbalise their stories to me in a collaborative way. Their views are considered as contributions to the understanding of patriarchy in the workplace. Furthermore it is believed that theory drives practice and this in turn influences theory in a circular fashion. So the discourse of patriarchy has given rise to certain practices of gender relations which especially when challenged has then influenced the development of yet another theory or idea of living.

I favour the underlying assumptions of chaos and complexity theory that suggests that the smallest intervention or change at local level may in a ripple like way, influence at a universal level (McNiff 2000: 219). This ripple effect gives me faith that my work of exploring patriarchy in the workplace is not isolated but has a wider meaning and connection by virtue of the conversations with the participants as well as the sharing of my work with various people in my world. The influence is on me as well by virtue of action research being 'a form of personal learning for social benefit' (McNiff 2000:236).

2.14 ANALYSIS OF DATA

The narrative metaphor is used in my approach to the conversations and subsequent text of this work. It is this story metaphor that stresses that we create order and construct texts in particular contexts. In considering the narrative, I am keenly interested in what they reveal about social life in terms of the discourse of patriarchy in the workplace. The gender culture of organizations is spoken through a person's story. Gender inequalities and other practices of power that may be taken for granted are excavated and analyzed as to how culturally and historically contingent they are (White 1991:28, Riessman 1993:5).

Discourse/narrative approach must be considered to be just one of many approaches to the text. Riessman (1993:5) mentions that there is no one method of narrative analysis but it has to do with how the participant interprets things and in turn the researcher interprets that story. Michaels as mentioned in Riessman (1993:17) has indicated that an episodic narrative is 'stitched together' by themes rather than by time.

It is in this way that I listened to the conversations and subsequently considered the transcriptions. I recognize that my interpretation of the text and the themes that emerged for me may differ for another researcher in the field who may, as I have, bring richness to an understanding of patriarchy in the workplace. This richness of understanding is by virtue of our personal and collective histories that have placed us in unique positions. In chapter four, I will be critically examining the narratives of seven of the participants according to a number of themes that I have considered pertinent to the work. I will use one of conversations as a consulting resource as the participant has experience and ongoing involvement in identifying gender discourses in the workplace. It is also in relationship to someone that I believe we can give our meanings a richer texture. I therefore consider this work to be one of co-creation of the story as told in this text. The same applies to the conversation with my supervisor regarding my journey through this work. My approach to this work of interpretation is much like a seamstress or tailor when they first consider the plan or pattern that a garment is to take. The pattern is already laid out in terms of the aims of this exploration of patriarchy in the workplace. Firstly, to reveal the perceptions and experiences of women and men in relation to patriarchy in the workplace; secondly to generate conversations that shift traditional ideas of gender to inclusive practices and thirdly to consider the pastoral therapist's role concerning facilitation of such inclusive practice in business. The texture of the fabric is rich via the relationships involved in generating the product (this project).

2.14.1 Needle and thread

The participants' conversations are like the thread I will use to connect the different pieces of the garment and the needle is an analogy for me as the researcher. The way that I use the needle to sew this garment together is dependent on all the theories and assumptions that guide this exploration. One can also view the context as the fashion dictate of the day. I consider the various themes of the conversations as the various pieces of fabric which when sewed together become a garment (gender relations in the workplace) that is hopefully fashionable (contextual), easy to wear (useful), appropriate (mindful of its impact on others) and a delight to the eye (beneficial and pleasing to others). I believe that by locating oneself in a context, one can become aware of its dictates.

2.15 ETHICS

Tamasese and Waldegrave (1994:64) write about the pain carried by women and people of subjugated cultures as being real and that they are the result of long histories of domination. With this in mind, I question how this pain can be mindfully considered, talked about and approached in this research on patriarchy that does not alienate others. So what is this 'ethical stance' to look like? The manner in which we contemplate ethics needs to be negotiated and not prescribed. For ethics to be prescriptive it ignores the interplay between individual and the social context and spirals toward dualisms of right or wrong, good or bad (Kretzschmar in Villa-Vicencio & De Gruchy 2003:2, 3).

By exposing and challenging my personal involvement in this research I have made myself accountable in order to be more ethical to all those involved in this research as well as you the reader. 'No one should make judgements about other people's situations until they have shown how they have worked to improve their own; and even then they need to proceed with caution. These are moral-political issues. People acting as agents of social change always need to be honest about their own motives and intentions' (McNiff 2000:203).

In terms of accountability and compassion, I am inspired by the words of educationalist Heshusius in Kotzé et al (2002:5) and contemplate how such words can be transformed into practice and action regarding this research. She writes: 'When the self and the other are seen as belonging to the same consciousness, all living is moral… To live morally requires in the first instance, not moral discourse, but a relentless awareness of ourselves in the particulars of moment to moment living'. This awareness has been described by Heshusius in the same text as participatory consciousness. It involves liberation from imposed categories of objectivity and subjectivity, a re-ordering of the self and other relationship to a deeper level of kinship, of 'self other' and between the knower and the known. The aim is not to feminise the world but to work together towards a just and humane society. A 'deficit view' of men at the one extreme and valorising women at the other has the following effects; firstly, it devalues men the same way as women were and are by using masculine models, secondly, it defines women and men in opposition to one another and thirdly, differences are polarized.

Feminist theory and practice is not only about highlighting the inequalities that women experience but dedicates itself also to confronting and changing power systems and stereotypical role prescriptions for women and for men (Neuger and Poling 1997:2,3).

Radio producer Ntsele (quoted in Badat, 2005:18) writes: 'The onus is on you ladies. You can help us or you can hurt us. When you see or hear someone stereotyping us men as throwbacks to an earlier era, speak out'. So much said in a few words but it seems adequate enough to indicate that the emphasis on stereotypes has the capacity to separate in a way that is not conducive to relationships. Stereotypical thinking may cast people in a mould that they do not necessarily wish to accept or experience.

CHAPTER 3

CONVERSATIONS IN THE WORKPLACE

The data for this project consists of taped conversations with four women and two men of different organisations. A further male participant was chosen as a consultant on gender by virtue of his work and knowledge of gender issues in the business world. His name is John and he is a minister who has involved himself in the business world in the capacity of facilitator of processes that increase more effective relations at work. His voice is present toward the end of each section of chapter four. Lastly I invited my supervisor on this research to have a conversation with me about my journey through this work so that you the reader may be familiar with the extent of the subjectivity and change involved.

As mentioned in chapter two, language constitutes reality and is not simply a technical device for establishing meaning 'informants stories do not mirror a world "out there", they are constructed, creatively authored, rhetorical, replete with assumptions and interpretive' (Riessman 1993:4, 5). As I reflected on the stories and certain words that were used by the participants, I became intrigued by how many realities we share and yet how many interpretations can be placed on these realities. How often we also mistake one reality for the truth. I thought of how a system like patriarchy is created by the consensus of stereotypical language and how other systems are formed in the same way.

By making use of the narrative metaphor, I considered the conversations of the participants to be stories about their experience of patriarchy in the workplace. These stories are the manner in which they have created meaning out of their experiences. Certain words and interpretations have been selected to convey meaning about their identity and gender relationships in the workplace. With reference to chapter two, a person's story has been historically constructed and negotiated in communities of people within the context of the dominant discourse of the day via social structures and institutions (White 1991:28). Whilst facilitating the conversations, I was very aware of the wider context within which the stories have been constructed. The conversations were couched not only in 2006 and in South Africa but with the influences of institution, gender, race, culture, religion, personal experience and so on bearing down on each story. Furthermore I am a privileged, white, Western, English speaking woman from an Afrikaner background doing a dissertation exploring patriarchy in the workplace. I wondered how different the conversations would have been if the researcher were someone else. I will be returning to these thoughts in the text when I refer to a conversation with my supervisor, concerning my reflections as it affects this work. To Riessman (1993:21), 'the text is not autonomous of its context' and as such I am part thereof. As it relates to context, I am particularly interested in how gender issues in the workplace are constructed through the lens of the 'glass ceiling'. I have an idea that the more we speak of the glass ceiling, the more we make use of related concepts such as resistance, force and separation. In other words it is a useful metaphor but as with any metaphor if over used can blind people from seeing alternative realties.

It is also in the same manner that I tell this story of patriarchy in the workplace by the selection of words and interpretations through the glass lens of gender which is itself blinded by its own discourse.

I invite you now to acquaint yourself with the participants and their stories as I experienced them. I also include interesting incidences and observations along my way of conducting this research. Unless indicated otherwise, I have used pseudonyms. I have also identified certain themes from the conversations that I have used as headings. One participant named Monica actually highlighted and stressed her own theme. In the analysis, these themes will be further explored to consider a comparison across the participants to get an idea of what the talk is amongst the participants regarding their experience of patriarchy in the workplace. The talk 'out there' is indicative of discourse and as such I was listening intently to the patriarchal talk and what that means in the business workplace for both women and men.

3.1   THE GLASS OFFICE

My first conversation was with Ebbie, a 38 year old white woman. She is married and has a teenage son. She is Managing Director of a Fund Management Company.

I was immediately impressed by the beautiful décor of her office, at least to me it was beautiful. All interleading doors and walls were of glass. Whilst waiting, I amused myself with ideas around the glass ceiling metaphor. I wondered what meaning glass walls could have.

I thought about the appearance of transparency yet what I could see depended on where I was - and that was on a chair. Had I changed position, I would have seen more. The world as we experience it is based on assumptions which are at times clearly seen by us. At other times we need to shift our position in order to become aware of other less obvious assumptions. The patriarchal system is based on certain assumptions concerning gender. Sometimes we cannot see the very assumptions we live by and so consider our ways of being in this world as the only way to live. Another thought that came to me was the possibility of smashing through the glass ceiling and in that way becoming a successful business woman. A lot of effort and force is required to do that. On the other hand if we consider the barrier to be a glass wall, the possibility is that one could go through with less force by opening the door. These thoughts were the prelude to my conversation with Ebbie. In line with narrative analysis in which themes are developed, I was interested in the way in which Ebbie initiated the conversation with what appeared to be both purpose and enthusiasm. At the outset, I could not help but think that her story was one of determination to achieve in the business world. I wondered again about the glass ceiling and the different ways in which she might have managed to succeed. She seemed to have a strong sense of her preferred way of being in the business environment. She began the conversation by describing her upbringing. Ebbie said, *I rebelled against this typical Afrikaner conservatism, which I didn't get from my father, very interesting, I never got that from my father, my father was always the one who said "go out there and make a success of your life"*. I reflected on what her father could have meant by success.

Might that have meant that her father or Ebbie did not view her mother as a success because she did not go out there and enter the business world? I wondered how this too may have shaped Ebbie in her thinking about gender or of pleasing her father. According to Ebbie, her mother had no knowledge or interest in the business affairs of her husband or business in general. She referred to the *'narrow vision'* and *'protected world'* of her mother. It was later in the conversation that she said that she refused the system of patriarchy in her life. She said: '*Isn't it amazing that that was actually reinforced at an early age by my mom, not my dad*'. So it seemed that in this traditional marriage relationship, Ebbie identified mostly with her father who encouraged her to pursue a different role to that of her mother. It was however within her first marriage that she became frustrated with certain patriarchal behaviours. She described the relationship with her ex-husband by saying: '*I've got to stroke the ego all the time, polish the marbles to make this guy feel good about himself*'. Considering that Ebbie was encouraged by her father to make *'a success of her life',* it may be that the behaviour that supported the traditional patriarchal system in her home of origin as well as her first marriage were no longer sustainable for the successful life that her father had encouraged her to follow and that she went in pursuit of. It was also interesting to note her rigid stance against patriarchy.

As we continued our conversation Ebbie mentioned that both her ex-father-in-law and ex-husband were school teachers. At both times of telling me that they were school teachers she included the statement, '*and there's nothing wrong with that'.* I was curious about what she had said and meant. Then later in the conversation she referred to teaching as being a traditionally female role.

I then wondered about what Ebbie found acceptable in terms of a cross over of so-called traditional roles, where men are employed in jobs that are traditionally filled by woman and visa-versa.

As a young girl Ebbie was encouraged to follow a particular career path in languages. She was not comfortable following that path and said, *'Somewhere, somehow, I had to unlearn that I'm just good in languages. I had to unlearn the stereotypes that I was brought up with'.* I felt that this statement was somehow pivotal to our conversation. To unlearn something means that some other way of being has been contemplated in the same way as I thought of how much more I could see through the glass walls of Ebbie's office if I only changed my position. Of course there is the option of staying in one position only but then the vision is dependent on that position.

As mentioned in chapter two, the dominant knowledges of the west are based on dualistic notions. Concerning gender in particular, the hierarchical nature of the binary opposite male/female is based in the androcentric belief of the male being the norm of humanness (Tobler 2000:35). It is interesting how we are influenced by this dualistic thinking that seems so embedded in our western society. As I listened to Ebbie, I felt that she too may have perceived her particular vision of the stereotypes, her career and that of her ex-husband in an either/or way. It may then appear that dominant discourses such as patriarchy invite us to see through a one way glass and prevent us from having multiple identities.

3.1.1 EBBIE'S VIEW OF THE BUSINESS ENVIRONMENT

As I mentioned in the previous section, Ebbie has a strong sense of who she is in the business environment. She said: *'Up to this day, I have this fierce, fierce independent streak in me, I do not ever want to be dependent on anybody ever – emotionally, financially, nothing, because I can know I can trust, I can always rely on me'.* Her words made me realise that as Riessman (1993:21) has said context is inseparable from what one expresses. It seems that Ebbie carried a very strong idea of her identity in business. The way we speak is embedded within forms of cultural life (Gergen 2000:8) and   Ebbie's concept of herself as being fiercely independent is part of a cultural milieu influenced by modernism and its aspects of progress, individualism and secure belief (Gergen 2000:231).

Postmodernism as a movement of thought and practice suggests a new cultural attitude toward the concept of the individual self as one of relationship in which ones identity is continuously emergent, re-formed and redirected via relationships (Gergen 2000;139, 140, 141). As people become aware of the possibility of separating from the dominant or totalising stories that constitute their lives, options emerge that stand in contradiction to the dominant discourse. It is then possible to shift thinking about a person as an independent being to thinking of people as interdependent (Covey 1989:185) or as White (1991:37) puts it, to be co-authors of lives in relationship to one another.

3.1.2 EBBIE'S VIEW OF HER IMAGE AND SEXUAL ATTENTION

Ebbie continued to speak of her preferred way of being in the business environment as well as her determination. She said: *'I will succeed in business and I also, right from the start said I will not sleep my way to the top. Look at the way I dress - there is an element of, I wouldn't say protection, it's an element to say, don't even think about it!'* I then asked her to describe the 'message' that her dress could possible have. This was her description, *'I am a professional person in my own right. I am not male, I don't want to be male, I don't want to be treated like a male. I am female, I am feminine and I want respect and I want respect also because I have a brain, I have a brain, I don't just have boobs, I also have a brain and for that I want respect'.* At the outset Ebbie linked professionalism with inappropriate sexual attention. Respect for her intellect was important to her and she continued by saying, *'you will never get respect if you're Miss Smarty Pants running around as the short skirts brigade'.* In terms of stereotypical thinking of gender I was interested in her comment: *'I don't want to be treated like a man'.* I perceived Ebbie to be very feminine and aware of the possible compromising effect of undue sexual attention in the workplace. According to Ebbie, this attention could be elicited by inappropriate dress in the workplace. She spoke about the issue of sexual harassment and claimed that men in senior positions are often the culprits. She described this as a manipulative game by saying, ' *I* (the man) *am in this position of power and I will do it because I can, it's all about power and you* (as a woman) *are sitting in the situation of do I play ball or do I not play ball and it might be the end of my career'.*

The study of Masser & Abrams (2004:614) concerning the consequences of hostile sexism for female managerial candidates, suggests that to the extent that a woman poses a threat (in an employment context) hostile sexism reinforces the glass ceiling and attempts to keep women in what is viewed as their 'proper place'. Of the women who are subject to undue sexual attention, Ebbie offered the following opinion, *'it's always the girls who are not assertive'.* Of women in general in the business workplace, Ebbie said that they underestimate themselves totally and believe themselves to be only good enough for administrative roles, personal assistants or roles that are convenient for their children. Viewing women in terms of lack of self esteem or assertiveness may encourage the willingness to learn to be more assertive whereas the glass ceiling metaphor may be more limited in the forceful action it requires.

3.1.3 <u>EBBIE'S VIEW ON CHILDREN</u>?

Ebbie raised the issue of having children yet still enjoying a business career and she raised the issue, *'there're still those perceptions about you being a female and you're a mom, but you're in this top job'.* Ebbie had managed the task of mothering with au-pairs at first and then also a bit of flexi-time as her son got older. When asked about her attitude toward men who have certain perceptions that women who have children are somehow compromised in the workplace, Ebbie said: *'That's why maybe patriarchy doesn't affect me because I just don't stand for it'.*

3.1.4 EBBIE'S VIEW ON RELIGION AND THE WORKPLACE

Ebbie believes that people have become people of the world and according to her religion on a day to day basis is becoming less and less important. She made the observation that when people achieve success, they tend to become ultra religious and ultra conservative in their thinking. From a modernist perspective, the individual is thought of as self-sustaining, directing his or her life in an autonomous way. As a result of this, it seems as if people rely with confidence in their own rationality to provide answers to moral questions and there is less need for religion to assist with meanings. However, is it possible that these successful people, of whom Ebbie spoke, seek the meaning of life after success in religious contemplation instead of reason? This is an important knowledge for the pastoral therapist in seeking to understand the business domain and how to facilitate a partnership between success and spirituality via conversations.

3.2 'WITH PIPS ON MY SHOULDER AND A PISTOL ON MY HIP'

André is a fifty-two year old white man from an Afrikaner background. He is a Director of a large hotel group and married and has four adult children.

As I was a little early for my appointment with André, I stopped my car on the side of the road to while-a-way some time. A little way ahead, at a small church I observed people gathering for a funeral service.

The minister came outside to greet the people and it was then that I noticed that the minister was female. Many thoughts went through my mind as I remembered recent newspaper clippings of some churches' stance against the ordination of women to the church and wondered how this female minister had negotiated gender concepts in her experience. The service was to pay respect to someone who had died and I felt that maybe something had to die in terms of stereotypical notions of gender in order that one could explore a different way. With these ideas, I proceeded to my interview with André.

3.2.1 THE SLIDING SCALE

André explained his idea of gender by referring to the term *'sliding scale'.* He mentioned that somewhere in the middle of that sliding scale, the gender changes.

He considered the following: *'I think you find men on the very left side of the continuum, if you want, that are totally patriarchal and masculine and dominant and whatever and then you find women on the far end as well that are very, uhm, whatever your wish is master'.*André did not describe himself as traditionally masculine. He did explain that his preferred way of being a man came from an upbringing as the only son in a family of women as well as a father who was *'very absent from the home'.* The emotional providing came from his mother. André participated in what he called *'boy's stuff'* at school. He said that he had always been very much aware of the importance of the role of women.

Whilst in the army, he became the Quarter Master or as he put it *'I became the mother of the army infantry battalion, so I would look after the nurturing, the accommodation and things like that and that led me to the hotel industry'.* When I mentioned the nurturing qualities of his nature, he stated *'I had them with pips on my shoulder and a pistol on my hip!'* With that, I nearly saluted!

3.2.2 ORGANISATIONAL CULTURE

André was of the opinion that *'the rank thing'* or hierarchy is still alive in organisations. According to him *'the culture of an organisation is driven from the top, so it depends on the leader of the organisation or the MD (Managing Director) or whatever the case is and their perception'.* He described the top of his organisation as a negative influence in terms of gender equality and that a clash of perceptions existed with those people two or three levels down in the hierarchy.

He mentioned that statistical requirements for having women in business play a part in placing pressure on the leader of his organisation. However, at another level of the organisation, instead of statistics being the only guiding principle, people are considering arguments who the best person for the job may be as criteria for selection. As far as the change in the boardroom is concerned, André was of the impression that twenty or thirty percent of heads of department were women. His explanation for this was, *'Because I think people are starting to realise and men are starting to realise, you need that balance'.* He acknowledged that in line with Black Economic Empowerment *'it's the right thing to do'.*

However, he questioned the sustainability of just being the right thing to do and qualified that *'it's only the right thing if it is adding value and is beneficial'*. André believes it is important to *'harness'* the strengths of both women and men and bring those to the culture of an organisation. He likened this to a marriage relationship that needs to be *'synergistic'* to be sustainable. I asked André how this type of relationship could be facilitated to the benefit of both himself and his company. *'It must be need driven, not benefit',* he answered. He thought that the situation today is a lot better than fifteen years ago but that we still had a long way to go.

Concerning the improvement of the situation regarding the employment of women to business he gave the following reasons. Firstly government and black culture embrace the importance of women and secondly, government recognises the role of woman a lot more. South Africa has the third highest number of women in parliament in the world according to André.

He names the political structure and black culture as the support *'I think that's rubbing off on the white cultures and I think that's rubbing off on business'.* It was however interesting to note the contrasting findings of Mather- Helm (2005:56) in this regard. The aim of the study was to ascertain whether the South African government and its corporate organizations have been successful in employing women as professional equals in senior and top management positions after legislation introduced on equal opportunity and affirmative action. The findings suggest that women in senior level positions is still uncommon for South Africa as the corporate workplace is not yet ready to accept women as professional equals.

Furthermore this results in government legislation and policies working against women's growth and advancement instead of in their favour. André perceived the situation in a different way to this study and I was drawn to the possibility of buying into a reality that may be intentionally constructed so that we ignore the implications. Mather-Helm points out that the value of the study could be for professional women who are oblivious of the barriers that could affect their advancement.

3.2.3 WOMEN IN BUSINESS-STRENGHTHS AND PERCEPTIONS

André raised the idea of different strengths. He mentioned that the top scorers at educational institutions are women as they are more studious, academic and stronger. He said that women are *'a strong pool of skills and knowledge'* but that it had not been used to the extent he felt it should. He explained that when a business is growing and there is a shortage of skills, a need/benefit situation arises. It is then according to André *'that those shackles start breaking, you know, those perceptions and women become recognised for adding value'.* He noted that *'it is very difficult for women because they still sit in that sort of hierarchical structure and there are men, not all anymore, but there are still men that resist that - they are suspicious'.* I asked André to elaborate on what he meant by men being suspicious of women moving beyond the hierarchical prescription. He said that the suspicion had to do with the role of women and the perception that women are more emotional and that they will not be able to handle the stress and the deadlines.

Another issue that André raised had to do with the perception of a woman and her mothering role. He said that the perception existed that *'being a woman and a mother is their number one career and your business career is the secondary career. So when the pressure is on, the number one career is going to take preference'*. According André these perceptions still exist. He did add that there are less and less men that feel that way.

André referred to a book that he had read and thought was relevant to our conversation. He was in agreement with the author of this book that men and women's brains are put together differently. In this regard he said, *'Men can focus on one thing very well, whereas women have the ability to concentrate on more things at the same time'*. I felt a little puzzled because as a woman, I am not that good at multi-tasking and I wondered how André had come to this knowledge. He mentioned that multi-tasking abilities were suited to a marketing role because it has so many variables. According to him women also seem to be suited to the human resource function of an organisation because of their mothering trait. He also alluded to others who may be able to fulfil this function by virtue of being *'in tune with the mothering role'*. So it appeared that André was more inclusive in the role assignments. Aries (1996:184,185) suggests that beliefs about task-related competence may be a powerful determinant of how people are treated. The attribution of a task and subsequent evaluation may become a self-fulfilling prophecy for behaviour. Perception may guide behaviour. In the above text I mentioned my curiosity at André's knowledge of women and men's focussing abilities.

According to White & Epston (1990:19), Foucault does not subscribe to the belief that objective or intrinsic facts exist about the nature of persons. He considers these to be constructed ideas masquerading as truth. These 'truths' are normalising in the sense that they construct norms around which persons are incited to form and live their lives. By considering André's knowledge as constructed in this way, it is possible to contemplate other possibilities and I am not so puzzled anymore because I realise that I was not recruited into the same story as André was about the focussing abilities of women and men. When one talks about differences between women and men, it may be as John said in his conversation that it means different things to different people. Painter-Morland (1999:150) suggests that the jargon that we have inherited is linked to the presuppositions that support it. She believes that the way that difference has been defined in the past, especially in the South African context, and the way people use and fight for it need to be deconstructed. What would a redefinition look like and on what basis does it rest? These are some of the issues of this exploration.

3.2.4 THE CHURCH AND BUSINESS

In his consideration of religions' influence on culture, André expressed his belief that religion is a continuing negative influence that sustains the male dominance in hierarchical situations not only in South Africa but the world. He explained this influence as *'deep rooted'* which made me reflect back to chapter one where I had mentioned Chopp's view of patriarchy as a deep spiritual ordering. When I asked André what he would say about religion in terms of our conversation, he answered: *'I would say that at their peril churches would ignore the importance and value and*

contribution and relevance of the role of women because they will diminish, they will reduce, they will as time goes on, I don't think they'll survive, same way as organisations won't survive'. I recalled the funeral I witnessed before meeting André. Somebody died because a body (system) was no longer adaptable and supportive. Likewise if patriarchy is no longer supportive of the church or the workplace, these institutions may struggle to continue in the same way as before or a new system may be created to breathe new life and possibilities into an organisation.

3.3 A LEGAL LENS

Paulina is a Tswana woman in her early thirties. She is married with small children under the age of five. She holds a senior position within a law firm. On my arrival for our meeting I noticed a very large window-with what I considered to be a beautiful view. As mentioned before, whilst commenting Ebbie's office, what one can see depends on one's viewing position. This time I was high up in a building. I wondered what my imminent conversation with Paulina would allow me to see that I have missed before. Maybe she would see things through the large window that I needed to be shown. I met Paulina in the reception area and followed her to a meeting room. I heard the thumping of building construction as workmen were in the process office renovations. I thought of the conversation with Paulina in terms of the thumping construction of the alterations. With every thump a new dimension of the building process was being constructed in a similar way as our words construct our social reality according to the theory of social construction.

Paulina mentioned that she would be referring to her various work environments not only that of her current firm. From all these working environments, she drew a similar theme: *'The work environment is still pretty much a male dominated environment at least in the legal profession'.*

3.3.1 <u>BACKGROUND TO THE FOREGROUND</u>

Paulina attended a school in a township area where she lived with her uncle and aunt. She mentioned that she attended a youth group at a church which formed part of what was called The Institute for Contextual Theology. It was in this church that she experienced exposure to views that were different from traditional churches. Within this church she reported that awareness was created about the system of Apartheid and gender issues. It was at this point that I thought about how different the awareness was within the Dutch Reformed Church that I attended as a young girl. I was made aware of a certain reality that supposedly had God's stamp of approval whilst Paulina was encountering something else. We were metaphorically speaking, at the same window by virtue of being in the same country yet with two different viewing places. Within the Dutch Reform Church I was blinded from another way of life by my own myopic vision as well as the influence of the dominant discourse of apartheid and patriarchy. For Paulina her church exposed her to *'a different way of looking at life and a different way of practising religion'.* She acknowledged the influence of her aunt and her mother. Although her mother was not as outspoken as her aunt, she was aware of the issues of the day. Paulina remarked that following these women, *'I had sort of the benefit of having two mom's that lived life differently'.*

She explained that her mother was more accepting of the rules of women in society whereas her aunt was the opposite. Paulina also mentioned the influence of her uncle on her choice of a career in the legal profession. She referred to the time during the 1980's when riots, teargas and police raids on schools were the order of the day for many township people in South Africa. It was during this time that her school was raided. Her uncle expressed his indignation at the event and offered a way of dealing with the situation by suggesting that one can do so from knowing the law itself and then from that vantage point '*you can fight for your rights*'.

3.3.2 <u>IDENTITY</u>

Once Paulina had finished her studies at university, she joined a law firm which practised human rights. Although Paulina experienced this firm as progressive *'there were still a few women in the firm and most of the women didn't have kids, they were professional women. Generally women in those positions tended to be very cold, trying to be like men'.* This statement made me think of what John had said about a woman like that, being a man in female form.

One of the assumptions of this work as referred to in chapter one, is that a woman may become as abusive as a man if she were to abuse her power in terms of her status in the workplace. I also thought of the phenomenon of identifying with the oppressor, historically, the man, and by doing that becoming the oppressor, abusing power in the same way. Nothing seems to change in the shift from patriarchy to matriarchy. The values are the same.

Paulina offered her thoughts on *'two ways of becoming a woman in a work environment'*. Firstly she acknowledged that a woman can be like a man in terms of being tough, task focussed and showing no emotion with *'no human interest element which women tend to have'*. Secondly, the choice can be to *'become yourself, a woman'*. Paulina reports that over the years, she has learnt to be herself in the work environment and that this *'can actually only benefit the firm'*.

As I listened to Paulina, I realised that she was quite different from the task orientated person that I anticipated meeting. I suppose I had also absorbed some of that discourse that prescribes that a woman in business should be like a man. To me, Paulina portrayed a woman of composure and grace. Her voice was low and unhurried, yet sure and focussed. It did indeed seem as if she was living, being herself, (if that is what she meant), as she preferred in the work environment. For a woman to be like a man would not be adding to the diversity of the work environment she said. *'You want all those parts because at the end you create better value for your clients'*. However, she also expressed her understanding of why women take on masculine ways: *'You become like them because you want to prove yourself, and I mean if you've been told over the years that you can't do something you obviously would want to prove otherwise. It's understandable that some people may approach it that way, like to be like them, be one of the boys kind of thing, whereas I think that a different approach to this is that you remain yourself, you work on the synergies that the two groups together can create'*. On the benefits and synergies of men and woman working together, Paulina suggested that women *'continue to have the nurturing nature that women have because I think it's good for the organisation'*.

She believed that women are better mentors in terms of teaching the younger generation and also that women work better in teams. According to her those departments that have women employees have done well. When Paulina mentioned the nurturing nature of women, I remembered what André had said about himself having that quality which one traditionally would associate with women. So maybe there is a possibility that when we talk of diversity we can do so less on the basis of being male and female but more around certain qualities that a human being portrays. However, let's not be fooled by thinking that we can escape the embedded discourse of stereotypes, as defined by patriarchy, so easily.

3.3.3 ORGANISATIONAL CULTURE

It was a matter of time after her experience as head of a legal department within another organisation that Paulina was offered the senior position she now holds at her current firm. The firm has five black directors of whom four are women, out of a partnership of about thirty two people. Paulina joined the firm at a time (2005) when they were considering the issues of gender and race in the organisation. In redefining the firm, time was dedicated to issues like maternity leave and flexi-time. She said: *'I came in when people were willing to listen and so I haven't had any issues of discrimination'.* She mentioned that although there are more women coming into the partnership of their firm '*the culture is still pretty much male dominated, so that's a long term issue'.* She elaborated on the length of time it would take to '*normalise the workplace*' and expressed her belief that the remnants of the male dominant culture are clearly there like in the focus of topics of men's conversation around sport and cars.

She commented: *'Naturally they'll talk about sports or cars or whatever, and then client activity is also pretty much male dominated – you'll get tickets to the rugby'.* In response to these so-called masculine subjects of talk, she said that *'it's just been happening for so many years it's become part of the culture; you can't just break it overnight'.* When I asked her if she would feel excluded by such talk she said *'definitely, I know I'm not a fan of sport'.*

In chapter two reference was made to Rutherford (2001:80) three types or organisational languages that are not evident in women's everyday language but may be used as exclusionary practice toward women by men. Sport language was one of these languages.

3.3.4 <u>MOTHERHOOD</u>

Paulina expressed her dilemma concerning motherhood in the following way: *'It's a very complex thing. You want to be part of the work environment, you want to be successful in that, but, there's also an element that says, you know, I've done it, I've succeeded. Now I can look after my children'.* She continued with a question: *'Is it that part of our nature (as a patriarchal society) that women feel more at home looking after children?'*

3.4 '<u>GIRLS ARE NOT GOOD ENOUGH, THE BOYS ARE!</u> '

Monica (real name) is a 45 year old white woman of South American origin. She is divorced and has a teenage daughter and adult son. Monica is Chief Executive Officer of Strate, a central securities depository.

The above title of this conversation was chosen because it reflects a theme throughout Monica's life. She explained: *'From the moment I was born, my dad had a natural dislike for girls. I have two brothers and he had eight sisters, so his natural bias was, girls are not good enough Because of that concept my dad always proceeded to put me down so all through my history you know, I've had something to prove'.* That was according to Monica *'why I'm in the position that I'm in. My attitude was, I will show my dad that I'm a high achiever'.*

I had a few thoughts as Monica described her background to me. One was of great admiration for all she stood up to as well as her achievement in the business arena. I also experienced sadness as I visualised a little girl trying so hard to prove that she was '*better than boys*'. She continued to say that: *'Today I'm the one that supports my Mum and Dad okay, so in reality I've achieved what I wanted to achieve which was to prove from day one that being a woman, not only are you good enough, you actually can be much better than anybody else, so it was very sad in a way that I had to put so much energy in trying to prove it to them'.*

Monica mentioned that she was obsessive in her drive to achieve but that she had come to a different space or stage in her life where she did not need to prove anything else. In the process of her achieving success, she acknowledged: *'There were many things that, you know, didn't pay off, like a happy marriage, like being a workaholic, like you know, not spending more time healing me'.*

3.4.1 THE WORK ENVIRONMENT

Monica explained that her team at work was mostly female. Out of the nine managers six are women. Half of her board members are female. She had no objection to my question concerning the employment of men but said that the working conditions attracted women because of certain measures of flexibility in accommodating children.

3.4.1.1 IDENTITY

As a result of her background Monica experienced no difficulty being a leader in the work environment. '*When there were stereotypes in the work environment you know, it was like, okay, I'm used to it because that's all I lived, you know, in my family environment'.* It was at this point that I remembered my initial telephone conversation with Monica, briefly explaining my thesis focus on patriarchy in the workplace to her. Her reply was to inform me that she was a matriarch. With the knowledge of her background, I have understood something of her reasoning for saying this. Perhaps her father as patriarch was equally as determined to prove himself in the context of eight sisters.

Monica expressed her reality in the following words: '*In a nutshell, being a girl is much harder than being a boy, and for me, yes, I wish I was a boy, okay, but now I realise that our lives are much more rich and it is beautiful to be a girl to the extent that even the way I dress, I used to dress like a boy'.* I asked Monica what had changed to make her dress differently and she told me '*that one day, I realised, wait a second, I can be a beautiful woman and run a company, and it only happened two years ago'.* Part of her achievement process seemed to involve adopting masculine traits as well as dressing like a man.

'So that's the other thing we've done wrong, we allow the boys, you know, to lose our femininity'. Fiorenza in Hunt (2000:50) prefers to refer to kyriarchy (from the Greek kurios meaning 'lord') in stead of patriarchy (from the Latin 'pater' meaning 'father'). Kyriarchy refers to an interlocking system of oppression – racism, economic injustice, sexism, homohatred and classism. These oppressions, according to Hunt, fit together into structures of kyriarchy and guarantee that those in power will remain in power. Under the system of kyriarchy, internalised oppression is a reliable means of control. In terms of Monica's story she had the option to believe her father in that girls were not good enough. She did not do that but instead set out to prove him wrong. In terms of Fiorenza's views on kyriarchy, it would seem (perhaps via the silencing effect of internal oppression) that women have been recruited into a story of masculine dress and behaviour but are still not treated as equals. According to Hunt, those who are under the control of an oppressive system as patriarchy has been may inadvertently co-operate with the system by censoring themselves.

By placing restrictions on themselves as to how they do or don't behave, women or men may not then be empowered to challenge prescriptions that discriminate and subject people to oppression and suppression. Hunt sights women as kyriarchy's most frequent targets and internalised oppression as the most difficult aspect of patriarchy or kyriarchy to overcome.

Monica has chosen the path of defiance to what was prescribed for her by her father. Yet it seems that she did so in a masculine way, thus suppressing her womanhood and in some way upholding the system of patriarchy as a woman dressed as a man. Monica raised a similar issue to what Ebbie did in the first conversation of this thesis. She said: '*Men tend to look at a beautiful woman and immediately fantasize, you know, and then I used to say, I'm not going to allow them to look at me as a beautiful woman, they must look at me and say, equal!*' Through the advice of her male mentor, Monica was encouraged to use her 'goddess energy' to achieve the same thing that she was trying to do in a masculine way. According to McCance in Tobler (2000:48) the focus on the goddess comes as a result of the search for lost voices, myths and symbols that have been excluded from the patriarchal system. I found it interesting that such encouragement came from her male mentor. Tobler (2000:49) also notes that research on cross-cultural goddess myths has presented people with symbols that could revalue the body, the feminine, the earth and could serve to empower women in religious practice, spiritual life and to which I add, the workplace.

3.4.1.2 <u>DISCRIMINATION</u>

Monica's answer to my enquiry about the glass ceiling as a metaphor for the barrier that women experience regarding their advancement in the workplace was: '*In the same way that there would be racism forever, that will never change.*' She said that she was aware that she was always going to offend someone. She mentioned too that she comes from all the minorities – she is a woman, South American, Jewish, divorced, white and does not speak Afrikaans or an African language.

'I'm successful and that also gets the men.' I asked her about her thoughts on other women who did not have her courage could do when they feel compromised in the workplace. She spoke about mentoring these women: *'I give them a different paradigm that they never thought about, you know, then slowly but surely they start chipping into the glass ceiling. What you see is related to your paradigm or awareness'.* These words reminded me of the glass walls and doors of Ebbie's office as well as the large window of Paulina's office where I contemplated the dependency of what one sees.

3.4.2 MOTHERHOOD

In an interview that Monica had a few years ago when she was chosen as Business Woman of the Year, she was asked what has been her best achievement. She replied that it was becoming a mother. She said that motherhood was difficult in that one cannot measure the outcome like you can measure performance in business. Furthermore she said it requires *'absolute all the energy you've got'.*

Monica commented on the fact that she experienced the judgement or concern of the other mothers, who did not work in the traditional sense, *'because they said you cannot be a mother and you know, be a professional'.* This was interesting to note since it was the women who seemed to be upholding the patriarchal perspective in this case. Monica said of her children that *'they're both beautiful children so they never needed therapy, I needed the therapy to carry the guilt of everything, because society does put the guilt on one you know'.*

In this regard it seems that Monica felt the pressure from a dominant view on motherhood and what accordingly should be a woman's role. In this case Monica was referring to a discourse limiting the options of how a mother could be in relation to work and her children. When Monica's children were younger, she had the help of her husband. Monica was the breadwinner and so the traditional roles were reversed. Her husband however experienced this as a challenge and according to her felt *'emasculated'*. It seems as if Monica's husband felt the stereotypical dictate of how he should be as a man very strongly and the prevailing marriage system could not sustain that view.

3.4.3 RELIGIOUS RELEVANCE IN THE WORKPLACE

Monica's answer to my question of what she would say about religion in terms of it's presence in the workplace was *'absolute tolerance'*. She explained the open door policy of her organisation toward religion. It was at this point that I had to stop the tape recording so as to take up her invitation to see her office which was next door to the meeting room we were in. Special photographs were on the cabinets, incense was burning resulting in a beautiful fragrance and she had crystals and other stones on her desk. She seemed so proud to show her office. This was a gesture that made me feel honoured to have been given this kind of insight into who Monica preferred to be. She explained that she was well read on many religions and for her the most important element of commonality across religions was basic human values. It was these values that she suggested be upheld as opposed to dogma that could alienate people.

3.5   <u>INTRODUCING LOYISO</u>

<u>Loyiso</u> is a thirty-four year old Xhosa man who is married with two young children. He holds the position of Chief Executive Officer of a Securities Organisation which is a member of the Johannesburg Stock Exchange Securities South Africa.

My impression of Loyiso was of a charming, intelligent and witty person. He conversed with enthusiasm and focus. After thanking him via e-mail for his contribution to this work, he replied that he had enjoyed our conversation. It was the following statement that raised my hopes even higher for the benefit that would result by bringing gender issues in the workplace to awareness. Loyiso said: '*I found the discussion to be thought provoking as it extended me beyond my comfort zone.*' I was encouraged by this openness about experiencing a shift in his thinking. That was a wonderful conclusion to his contribution but with the ending in mind, let's start at the beginning.

3.5.1 <u>GENDER AT WORK – COMMITMENT AND PRODUCTIVITY</u>

Loyiso did not perceive any issue with regard to gender equality in his organisation. His business consists of highly specialised people and as such '*boy, girl, black, white, if you're good enough to be there, you are recognised as a peer*'. He reasoned that this recognition overcomes any gender issues, '*but I say that's, that's on the surface*'. I was curious about what lies beneath the surface. He explained that statistics will tell you whatever you want to tell them.

In general his organisation reflected more women employees than men but at the professional level, the numbers were one woman in seven men. He said that they as employers had often questioned why this is so. He gave the answer that '*one real reason is that of babies'.* He linked having children to commitment and productivity. The measure of commitment was explained by Loyiso by the following: '*If you put in less than fourteen hours a day, you are running a serious risk of being overtaken by somebody'.* He explained that the company is based on a ranking system and '*if you are not one, two or three you are out'.* Where productivity is concerned, he said that clients determine the value of the service. It appeared that the underlying assumption was based on the perceived compromised situation of availability when women have babies.

3.5.2   SEXUALITY

In our conversation about the value of productivity being determined by the clients, Loyisa explained that the criteria for evaluation included a subjective appraisal. However he said: '*There are instances where women have used being a woman to their advantage where everybody knows they are not the world's greatest analyst but they get the rankings'.* I was curious about what Loyisa assumed '*being a woman'* was. He continued to explain the modus operandi of the particular woman, saying, '*what she did have was charm - clients absolutely loved the look on her face, they loved it. She played on it. She got away with what on the male side had come to an end, where you got ranked for going out to a lunch at twelve thirty and coming back at six thirty'.* He added that '*the industry has matured, it's become scientific, those days are bygone but as a woman if she'd go drinking with the boys, the boys responded very well to it, so that's one*

example where it's certainly not the norm, but it was just I guess a perversion of that gender role, where she flaunted it, so to speak'.

Reflecting on my conversation with Ebbie on the resistance of eliciting undue sexual attention, it appears that the woman whom Loyiso referred to elicited such attention in service of her job. Exploiting sexuality for gender gain would seem to reproduce such behaviour that perpetuates a negative image of women in business, one that is based on appraisal on a sexual level rather than intellectual. When this happens it is no wonder that the refusal to behave in such a manner is opposed by women such as the participant, Ebbie. I consider that the opposite may also be experienced by men who may be exploited by women.

3.5.3 <u>AGGRESSION</u>

I referred to an article by Cranston (2006 :4) in which Wierzycka, Chief Executive Officer of African Harvest, proposed that women have to be louder and work harder to be appreciated. Loyiso knew Wierzycka and described her as abrasive. He said *'before you look at a gender issue, that's just her style. Is she successful? Yeah, she is successful within the context of the professional role, however a big part of this job is shmultzing and that's often where she's rubbed the right people the wrong way.'* In the same article it was mentioned that many people would describe Wierzycka as competitive and aggressive. I invited Loyiso to share his views on so called aggressiveness in women: *'This game is about perseverance and I think that's rather than being aggressive, it's perseverance. If you can put up with all that is thrown at you, you will prevail'.*

3.5.4 THE PAY GAP

Another issue raised by Wierzycka was 'horse trading' that goes on the securities industry. He believes that men are more comfortable with going to a competitor to ask what they would pay as salary and then present this as evidence for the same remuneration by their current organisation. He said women were not comfortable with 'horse trading' and acknowledged that there is about a twenty percent gap between those who "horse trade" and those who don't. However, Loyiso expressed sympathy with Wierzycka's view that woman could be paid less.

3.5.5 SUCCESSFUL MEN AS HUSBANDS

Wierzycka also brought attention to what she referred to as the penalising of business women who have successful men as husbands. Loyiso said that he had experience of this penalising practice whilst as a junior. A female colleague had confided the same concern to him. As a result of that interaction with his colleaque, Loyiso said: '*So there probably are some truths in what she's got to say or a lot of truth*'.

3.5.6 TO BE OR NOT TO BE LIKE A MAN

From my previous conversations, it seemed that there has been some change of thinking that a woman needs to be like a man to prove herself in business. I asked Loyiso what he regarded had changed. He explained that it was the way the work was done. The times of '*the street wise guys*' floor trading in his particular business, changed to people behind computers when '*suddenly the size of our muscles or any other part of*

your anatomy didn't matter anymore.' Loyiso returned to what he had mentioned in the beginning of our conversation to indicate the criteria for working in his organisation and industry, 'if you're good enough to be here, you are treated as an equal'.

3.5.7 DISCRIMINATION

After reading an article by Shelver (2006:39), I asked Loyiso to comment on the belief as expressed in that article, that sexism is given less priority than race and class. To this he said 'I think that interviewing me as a man , I would be somewhat blind to women's issues but the moment you put them adjacent to racial issues, I think, you know what, for everything that I've been saying now, yes it's true!' Something about sexism alongside racism seems to connect with Loyiso and I assumed that his experience of the apartheid system placed him in a position to see sexism in a similar vein. He said 'I can see how it does happen and as the person whose toes got stood on, you feel it'. He reasoned that when you have commonalities between black issues in the workplace, racial issues and gender issues, that they are all actually issues of minority.

3.5.8 RELIGION IN THE WORKPLACE

Loyiso does not believe that religion had a place in business on three accounts. Firstly, he said that religion was too simplistic to accommodate complex human relations such as homosexuality for example. Secondly he assumed that religion would experience difficulty dealing with business issues. He gave an example 'Take a simple ethical issue, is it wrong to bribe a client? Yes, it's wrong, we all agree on that; okay well quantify a

bribe, if I take a client out to a fancy restaurant, well maybe not, a bush lodge?' Lastly Loyiso believes that religion doesn't allow for equality. According to him, the church has an agenda and to this he added, *'the apartheid system was justified by the church'.* Loyisa is of the opinion that *'you'll find a paragraph/verse that supports your agenda and the church is very good at that'.* Loyiso's view of church and religion appears to have been shaped by his observations and experiences as a black man during the apartheid regime and as such must be taken into consideration in his view of religion. It is therefore important that a pastoral therapist be aware of this stance that has been constructed due to the cement of hurtful experience and disregard for humanity. As difficult as it is to see beyond the hurt and pain as I have attempted to do to a far lesser degree concerning patriarchal abuse, it is always the promise of the alternative view that could prove to be the blessing. I am also saying that faith in the ability of people to embark on this kind of process is vital for the pastoral therapist who seeks with patience as companion to make a real difference in the lives of people in the workplace and to hear the words as those of Loyiso, *'I found the discussion to be thought provoking as it extended me beyond my comfort zone'.*

3.6   INTRODUCING SHARON

Sharon fills the position of Group Financial Manager of a large organisation. She is married with a daughter under two years of age.

3.6.1 THE WORKPLACE CULTURE

Sharon's initial comment of this conversation was: *'I am very proud of the fact, that there isn't sexism here at all'.* I was immediately interested as to how this organisation arranged and lived out gender. Sharon mentioned that there was equality on the board of directors and a number of females in management positions. The leader of the organisation is male, as are the main directors and shareholders. When introducing the concept of patriarchy into the conversation, she gave her understanding of patriarchy in the workplace as *'that it's a man's world, business is a man's world.'* With reference to her understanding or definition, Sharon believed her organisation to be very unique in its difference and open culture. She explained that their personal lives as employees are addressed in various ways with a lot of focus on caring which is inclusive of their families. She described this caring in the following way: '*The message coming down is that it is a nurturing message with a very hard business mind, so you know we're here to make money, but we're going to do well by doing good.'* The organisation has various community projects for the underprivileged and this is what she meant by doing well by *'doing good.'* She acknowledged that the caring side of the organisation is definitely from the female staff. This fits with the traditional role of women being the carers and nurturers.

3.6.2 MOTHERHOOD AT WORK

Sharon mentioned the accommodating attitude of her organisation toward mothers with children. She experienced this in a personal capacity when her daughter was born.

Although she said she was not comfortable with bringing her infant daughter to work as it was distracting. It was only in a crisis that she would consider this option. Whilst a colleague was exploring the possibility of working half day with her, Sharon reported on the expectations of other female colleagues, *'they expect other working mothers to make the same commitment to the company'.* Traditionally, the men work full time and the women stay at home in service to the children. Under that system there is no question of a man's commitment to work. In today's society of single fathers with custody of children, I presume a similar dilemma may occur. Hunt (2000:52) supposes that many women in leadership positions recognise (or perceive) that they have to be twice as good and work twice as hard to achieve the same as men, therefore expecting all other women to do the same. I am not sure that what Sharon was talking about fits into patriarchal behaviour or was just a case of fairness that goes beyond gender in that what is good for one colleague must be so for another. This consideration raised a caution for me in that not every interaction need necessarily be interpreted through the lens of gender. It is not easy to separate out influences that seem to stem from a patriarchal system that is so deeply embedded in society and psyche.

3.6.3   GENDER IDENTITY AT WORK

At the time of our conversation, Sharon was experiencing a stressful time at work. *'But at the same time, I can still say that I'm truly blessed to work here, that I love my job and I love my child, so if anything my curse is that I am too blessed'.* I was fascinated by what she could have meant by *'my curse is that I am too blessed'.*

On my enquiry she explained that she juggles her time between all her blessings which she referred to as her work, husband and child. As a result of the juggling of her time, Sharon mentioned that she experienced, *'that I'm not being a good mother or guilt that I'm not being a good daughter'. It's because I have all of these blessings, I would rather have the guilt than not have the blessings – it's my coping mechanism'.* I had never thought of guilt as a coping mechanism before and I found Sharon's idea interesting but I wondered if guilt and blessings need to be such bosom buddies, if you'll excuse the gender pun.

Concerning Sharon's expectations of being a good wife, mother and daughter, I asked her where those expectations could have originated. She replied: *'In my expectations as a little girl, you expect to be a good cook, to take care of your home –you know, like all those subconscious things that you think?'* I also heard her mention *'subconscious things'* as yet another relation to the guilt she mentioned before. I thought of the possibility of using the synonym of dominant discourse for *'subconscious things'.* Dominant discourse does at times seem invisible as if it is not of a conscious nature.

3.6.3.1 PROFESSIONALISM

As mentioned in the previous section, Sharon was experiencing stress at work at the time of our conversation. She said that she felt like crying but that she had made a vow to never cry at the office. *'I feel in order to be professional I must keep emotion out.'* She continued, *'that is not something that is pushed down on me from the environment, it is my own internal view'.*

I reflected on how a dominant discourse is absorbed and lived out. I imagine it is far more subtle than the effort she referred to by the words '*pushed down*'. I assume that professional behaviour for a man involves keeping emotion out as well. I would prefer to think that professionalism may be defined as behaviour that is appropriate regardless of gender. Sharon mentioned the assumption that women are more emotional people. '*I think some men particularly battle with tears, they don't know how to cope with them and so it's sort of like an easy way to get something that you want by crying – I just didn't think it was fair to play that card*'. I perceived her comments to have two dimensions, one, the belief that men cannot cope with tears which I believe are common to us as humans and furthermore that it is possible to manipulate men via tears. I assumed this to be firmly lodged in stereotypical thinking and it occurred to me that I was not only hearing the voice of Sharon, but many voices and stories of her context and past as well as the perpetuation of those discourses. She gave an example of a meeting wherein a certain uncomfortable issue was raised with a female colleague. This woman was on the verge of tears.

Sharon expressed the following: '*I do feel for her, but at the same time because I've made this, so I started doing the same thing that I am criticising other women for doing. I've made an expectation of myself that this is the job that has to be done and you do it and you cry in your own time*'. At the beginning of our conversation Sharon had mentioned that she was proud of the fact that there isn't any sexism in her organisation. I wondered from what context she had made that comment and felt that the stereotypical definitions of patriarchy were influential.

3.6.4 <u>RELIGION AND BUSINESS</u>

Regarding religion in the workplace Sharon referred to a recent panel discussion on a local South African television program about the best companies to work for in South Africa. One of the people on the panel made the point that the staff are made up of people who at times experience problems. It was observed that the more problem focused people are, the less effective they are in the workplace. It was suggested that if provision was made to help them with their problems, a more effective workforce would exist. Sharon agreed with this provision and considered that this is where the church could be involved in terms of providing a counselling service, irrespective of religious beliefs. I raised the issue of women who in traditional churches experience limitation in their roles, especially that of leadership. To this concern, Sharon replied, '*I know there are men who battle with that, they think it's not biblical but from what they say is mentioned in the Bible, I think you can argue a lot of contexts of the day*'.

CHAPTER 4

WORDS, THEMES AND DISCOURSE

Continuing with the metaphor of assembling a garment as mentioned in chapter two, the working table is now set for the arrangement (analysis) of the fabric into pieces that will eventually be assembled to make a garment with a particular style. The pieces of fabric are held together or 'stitched together' by themes as mentioned by Michaels in chapter two. The chosen themes represent an interpretation of this research exploration in relation to the research question:

In what way may gender as stereotypically conceptualized by patriarchy have affected the ability of women and men to fully participate in an organization and what may be required for greater equality for women that could also benefit men in the workplace?

In order to reflect on the various possibilities that could constitute a possible answer to the above research question, the conversations have undergone certain changes. Firstly, they were transcribed from the taped conversations. Secondly, the transcriptions were read and re-read for the purpose of identifying certain themes or clusters of relevant concerns. Thirdly, the themes raised by participants were considered for similarities and differences of experience and perceptions. Under each theme, I include some of the words that seem to particularly link participants together. In doing this, I refer to them by name.

Furthermore, I introduce relevant aspects and insights from my conversation that I had with John who I requested to be a consultant on this project. The themes that have emerged in my exploration have been grouped together under the following:

Gender practices in the workplace

Stereotypical influences

The game as metaphor for business practice

Power in the workplace

Business in relationship with pastoral therapy

4.1 <u>GENDER PRACTICES IN THE WORKPLACE</u>

<u>Ebbie</u>:

(On sexual harassment) *'It's always the girls who are not as assertive, that's what I found is that they don't, let's call it, more aggressive personality that wouldn't stand up for nonsense up to this day, I have this fierce, fierce independent streak in me, I do not ever want to be dependent on anybody, ever, emotionally, financially, nothing because I can know I can always trust, I can always rely on me'.*

'Yes you've got you always have guys making remarks but you know what, you just laugh it off and you carry on with what you got to do, they will quickly get the message'.

I selected these phrases from my conversation with Ebbie because of a very powerful discourse in which she seems to experience being a woman as something that is both fragile and easily taken advantage of, particularly emotionally it appears. I wonder if this could indicate that she holds a discursive belief that she would be taken advantage of should she not be independent or 'male-like' in her ability to be both independent and 'fierce'? Is it possible that she could be constantly vigilant as a woman and acutely aware of the 'gaze' of men upon her in a potentially 'laughable way'? If this were the case, then the effects of historically constructed gender practices appear to hold a continuing power over women in the workplace.

André:

'I do notice and I'm pleased to notice that it's becoming, not because it's the right thing to do but more women are becoming involved in organizations at a higher level. I think people are starting to realize and men are starting to realize, you need that balance'.

'I think people are starting to realize now and the main reason I say that is that to me there's a, obviously there's a difference in gender but if you generalize their different benefits and attributes that people bring to the mix, to the culture of an organization and so on, and you can harness this like in a marriage situation, where to me a marriage situation is synergistic'.

'I can see in my own organization how women have grown into positions and have taken over roles and positions which before was you know, weren't for women at all'.

(Speaking of the culture of the organization as driven from the top as it concerns women in the workplace) *'In the organization that I'm in, that's a negative example, I think at the number one level it's, "let me look at the statistics and dammit I'm going to get into trouble because I've got too few women, okay let's promote one or two women. There's pressure on the number one person to change. He may not like it but he understands the business rationale, so much so that every year we can sit back and say that we have more female heads of department,, we have more female managers and so it's not purely because of statistics we actually look at the type of hotel and the type of business'.*

On the surface André appears to accept the changing role of women in work practice. However in relation to the selected texts from Ebbie on gender roles, he seems to focus far more on facts, figures and political correctness. Ebbie however seems to focus on not being 'controlled' by anyone. André speaks in a seemingly less emotional way although his emotion becomes visible in the word 'dammit'. He seems to embrace change discursively within the text and does not appear threatened by gender role changes. I do have a sense though of the effect or 'gaze' of government directives on gender upon him. He seems to move away from historically constructed practices. However I do wonder how much his words indicate a lack of awareness of historical privilege in gender practice? Paulina interestingly exposes something of the power of gender discourses when she says:

<u>Paulina:</u>

'I think there are two ways of becoming a woman in the work environment either be like them (men) *and you become tough and task focused and have no emotions, no human interest element which women tend to have.*

So you either like that or you become yourself, a woman-you do the job but you still have people, you know, relationship…not just tough'

'I have learnt that actually being yourself, especially a woman in a work environment can actually only benefit the firm and I say this because women are better mentors in terms of teaching the younger generation. We have found that departments that have done well are those that have women, in fact women work better in team so I think it is better to be a woman and continue to have the nurturing nature that women have because I think it's good for the organization. Our male counterparts would like to have somebody readymade and they get a clerk assigned to them. They see teaching as a waste of time. I may be too general, but either a waste of time or they're not good at it and I think it's probably the latter because there's also another thing which distinguishes men from women that women I think are better at communicating. I think trying to become like a man is not adding to the diversity that you want in a work environment, you want all those parts because at the end you create better value for your clients…..you have those different parts contributing different skills'

'I've been here (in her current firm) *for a year now and I came in at a time when and this in the beginning of this process, the firm has been going through a similar thing that we* (myself as researcher and Paulina as participant*) doing now, looking at women in the workplace, looking at race issues. I came in when people were willing to listen'*

'Of the thirty-two or so partners that are referred to, ten are women and the rest are male, white men. I am the only black woman of the five black directors, so it is still a very male dominated workplace, no doubt about it. It's going to take a long time to actually normalize the workplace. The remnants of culture of male dominance are clearly there, I mean you see that in, sport is still a big thing and you sit around the table and you are one of a group of ten people, they're all men, naturally they'll talk about sports or cars or whatever and then client activity are also pretty much male dominated'

I have selected longer excerpts from my conversation Paulina. I did this as she seems to bring to the table some of the engines that drive gender practices. By saying that women should be women, it may indicate a deep structural flaw in thinking that men are not emotional or nurturing. I am also interested in what she might mean by being 'yourself' as a woman. In earlier chapters, I wrote about the social construction of the self. It seems as if Paulina identifies herself as a woman that is constructed in a traditional way i.e. one who is the carer and nurturer. This construction of the female self focuses on the differences between women and men. What is lost in this construction is the value that may be experienced in the workplace as a result of similarities and less of splitting gender into two camps each with its own constructed identity. Her idea of being 'yourself' as a woman also has the effect of forming opportunities in the workplace that meet the criteria of such a definition of 'woman'. However if men also fulfill criteria that seem to be assigned to this definition of woman, then I wonder to what extent we have managed to establish equal opportunity in this regard.

<u>**Monica:**</u>

'In the same way that there would be racism forever, that will never change (the glass ceiling), *you know it's been in our DNA, so you have two options, one is, like me I said I don't care, if they've* (men) *got issues with me that's their issue not mine, okay, so I ignore them. I'm successful and that also gets to the men'*

'I mentored two girls and they come to me with their issues and I give them a different paradigm that they never thought about. Slowly but surely they started chipping into that glass ceiling, it's like seeing the glass half full or half empty, you just see this glass ceiling, it's an overwhelming limiting factor'

Monica acknowledged that discrimination toward women is so entrenched in 'our DNA'. It is interesting to note that she does not follow the same way of being a woman in the workplace as does Paulina. Instead she brushes off the concern in a seemingly don't care attitude. In a mentoring capacity to other women, she presents them with another paradigm that allows them to start chipping away at the glass ceiling. What was the paradigm shift then if she was still talking the language of the glass ceiling? If we continue to keep the constructed glass ceiling in place as Monica said, it follows that being a successful woman 'gets to the men'. My interest lies in the opportunities that we create when we move toward different spaces wherein we can communicate alternatives that serve both women and men in the 'category' of humanity. As human beings, categories cannot be avoided and to focus on humanity may offer up alternate readings of gender that moves away from deeply entrenched ordering of gender.

Loyiso:

'Boy, girl, black, white, if you're good enough to be there, you are recognized as a peer'

This statement made by Loyiso speaks of equality of ability but much of what he said appears to fall into the discourse of equal opportunity concerning ability at the expense of equality in other ways in the workplace. This may lull one into believing that equality in the workplace is a 'done deal'. In this way it minimizes the very real structural effects of the historical marginalization of women and the ongoing problems attached to this.

Sharon:

'I feel in order to be professional, I must keep emotion out'

This statement seems to reflect the pervasive influence of a discourse of dualistic notions on the condition of women and men: Women are more emotional and men do not know how to cope with emotions – especially emotions associated with women. This particular construction of a woman at work indicates the reproduction of the so called masculine way of being at work. To be professional is to be male-like in the way that the discourse prescribes. It is a powerful influence and not one I wish to minimize. It also appears to exclude emotion as anger or emotion as silence which may be structurally more acceptable than tears for example.

In this research the gendered practice in the workplace has been looked at through a lens of both hierarchy as well as gender that is caught in binary oppositions.

It seemed that although progress has been made toward different ideas of what it is to be female and male in the workplace, gendered identity remains trapped in oppositional categories of male and female. Furthermore, the very nature of the workplace seems to be inherently masculine. The idea that emerges from this research is that for women to be successful it is worthwhile to be like men or as good as in order to succeed in the workplace. Not all female participants agreed with this idea. It seemed as if the traditionally assertive nature of masculine business practice was upheld by Ebbie who mentioned her fierce, independent preference of being in the business environment.

Monica was as resolved as Ebbie in her drive and both women experienced changes toward a more feminine way in the workplace, especially where dress code was concerned. Paulina was in support of women to bring what she felt was their feminine nature to the workplace. André seemed to concur with this beneficial idea of women's contribution to the workplace by virtue of them having certain female attributes such as nurturing and a flare for creativity. Loyiso maintained that women were assessed, as the men are, in terms of commitment and productivity. The collective story seems to be that of resistance to patriarchal prescriptions. However a part of the curiosity in this research concerns some of the less talked about gender stereotypes. It appears from what the participants have said that there is a great deal of uncertainty accompanying shifting identities. This in turn becomes difficult to sustain without resorting to stereotypes. It is more secure to believe that women and men are fundamentally different.

The way that power is practiced also changes with new identities and I would take a guess that a change in the 'game' brings about new rules or ways of doing power that may be foreign to some.

It has been the aim of this research to create space for a wider variety of gender descriptions in the workplace that moves beyond the stereotypes of either female or male. Paulina and André suggested that it would take some time to change patriarchal perceptions that they believed still influence the business workplace as it is today (2007) in South Africa. The research reflected a variety of ways in which the patriarchal prescript has been negotiated in the workplace. The determined defiance and challenge to being undermined as a woman was one way, for example as Ebbie said: '*I simply refused patriarchy in my life'.* However, as indicated earlier, this very powerful comment indicates that she remains caught in an oppositional relationship with gender. Another way of coping is for a woman to be like a man in order to succeed. Instead of that, the suggestion was made to align behaviour along feminine lines instead of trying to be like a man. In this way perhaps both women and men could benefit. As mentioned earlier, the outcome depends on how categories are decided upon.

The male participants, Loyiso and André were mindful of the expertise and achievement of women yet felt that productivity was adversely affected by what was perceived as limitations by virtue of motherhood. This in itself limits the gender ideas within a very tight range of productivity and immediately excludes other ways of knowing. Again, although pragmatic in their approach, so much seems to be excluded in their own construction of gender as men.

Motherhood and loss of productivity was another indicator within this research as seen through the eyes of men. Other ways of being a parent are however gaining ground in where paternity and maternity leave are blending into a more mutual construction of defining gender.

In popular media, women are often portrayed as being able to juggle their different facets of life with the ease of a superwoman. The influence of the patriarchal dictate in the workplace to meet its requirements or suffer the effects of power games and internalized guilt as it has been expressed in this research, lives on in such a view. I have however been suspicious of the way that women have negotiated the patriarchal dictate in their desire to succeed in the business workplace. It seems as if there has been a reproduction of the patriarchal discourse in the workplace.

In dealing with the influence of the patriarchal discourse, Paulina gave her understanding in the following way: *'You become like them (men) because you want to prove yourself, and I mean if you've been told over the years that you can't do something you obviously would want to prove otherwise , and so it's understandable that some people may approach it that way, like to be like them, be one of the boys kind of thing, whereas I think that a different approach to this is that you remain yourself, you work on the synergies that the two groups together can create'*

The historical influences of apartheid in South Africa have perhaps both sensitized and equipped Paulina to be mindful of her participation in the dictates of a system as it concerned race. Apartheid and patriarchy are both systems that have polarized people on the basis of colour and gender respectively.

Both are systems that were endorsed and supported by the church (see Chapter 1:1). Being a dominant discourse many people find themselves being influenced and defined on the basis of colour and gender. These are the women and men who lived and may still live out their lives in a mode of inferiority. Paulina became aware at an early age that she was unfairly discriminated against and therefore did not consider herself to be inferior. She did not absorb that reality as the way to live and developed discourse sensitivity to the patriarchal dictates in the workplace. Moreover, by refusing to bow down to these patriarchal dictates, she enters another power relationship with it in which she cannot stand outside of it but finds herself in relationship with it (Flaskas 1993:42). She has chosen to express her gender other than in a masculine way yet still with the influence of the stereotype of being a woman. The question that this raises for me is how awareness may be created of the areas of our lives that seem like a given reality but may be negotiated in ways that can form a new structure or scaffolding for different realities of gendered identity.

We may choose to continue living our lives in a particular way or we live in ways that discourse permits us (without a great deal of choice). However, growing awareness of our place relative to the discourse of the time generates greater consideration of others who may live differently. Conversations enable this process but it also involves the ethics of how we prefer to be with each other in daily interactions. The partnership with power is an ethical stance. Patriarchy in the workplace is a system that has traditionally not viewed women as autonomous human beings capable of making moral decisions.

When power is hidden within a system or discourse it can be invisibly destructive as people live out practices in the workplace. They may be aware or oblivious to the effect of such invisible power. It was the consensus amongst the participants that interaction was on equal footing as far as ability was concerned. The issue of being feminine in the workplace was raised by all participants. This was not considered to be distracting from productivity by the female participants but on the contrary, enhancing business practice in ways that bring diversity to an organization by virtue of women portraying the qualities of nurturance, mentorship and multi-tasking abilities. Nurturance was also considered by André, without being confined to the female gender and rather thought of as a practice also shared by men. When spaces like these are opened up for another way of being a woman or a man in the workplace, shifts can then be facilitated to enhance business practice.

In considering equality in the workplace whilst in consultation with John, he raised the dilemma of understanding equality. Does it mean that women are equal to men as if that is the measure to be equal to? John connected the equality issue to *'the power games and the way we play them'*. He suggested that women who have been denied power want a *'piece of that pie now'*. For John the way forward involves understanding of the pain that has been the experience of both women and men under an abusive patriarchal system. The idea is not to address one gender at the expense of the other but to work together in a relationship of mutual benefit. John also alluded to power that has the potential to become abusive if *'we try pretend it's not there'*. When power is hidden it has the potential to be abusive and holds the capacity to inflict suffering on those under it.

Power as Foucault says is not here or there but everywhere to be experienced but never seen (Fillingham 1993; White 1992; McHoul & Grace 1993). Similarly the glass ceiling is an invisible power that has affected women who live and work under it.

In terms of women and men working together, John said that there was a temptation to overlook the fact that we were women and men. By doing that he suggested that we deny our differences and lose the value of our diversity. He encouraged the practice of understanding our diversity but not allowing diversity to take on dimensions of a power game. If we base our differences on stereotypical definitions then the potential to use those differences in a way that places women and men at opposite ends maintains its hidden spectrum. John was working around the idea of stereotypical definitions still holding influence but that we can still work within that discourse in a way that is not undermining each other.

4.2 STEREOTYPICAL INFLUENCES

In this section on stereotypical influences I am using shorter scripts from each participant and will therefore quote selected texts and comment on them afterwards.

Ebbie:

'*I am not male, I don't want to be male, I don't want to be treated like a male, I am female, I am feminine and I want respect also because I have a brain, I don't just have boobs, I also have a brain and for that I want respect'*

'There're still those perceptions about you being a female and you're a mom but you're in this top job'

André:

'Men can focus on one thing very well, whereas women have the ability to concentrate on more things at the same time'

'that those shackles start breaking, you know, those perceptions and women become recognized for adding value'.

Paulina:

'No human interest element which women tend to have.' (referring to the way that men engage in business practice).

'Naturally they'll talk about sports or cars' (referring to the subject matter of men's conversation).

Monica:

'We allow the boys, you know to lose our feminity, why, cause men tend to look at a beautiful woman and immediately fantasize'

'Because they said you cannot be a mother and you know, be a professional' (said with reference to the comments of the non-working mothers she came into contact with).

Loyiso:

'There are instances where women have used being a woman to their advantage'.

Sharon:

'I think some men battle with tears they don't know how to cope with them'.

In some ways both women and men seem to uphold a pride in difference and know who they are through being different rather than similar. For example when Sharon talks about *'tears'*, it is as if women have a certain emotional advantage.

Seen in another way it could of course be constructed as 'manipulative' as Loyiso indicates when he says *use to their advantage'*. It is interesting that themes around emotion emerge a great deal in this research. Another instance of this was when Sharon said, *'I've made a vow that I'd never cry at the office, I don't know why but it's my own internal thing that I feel in order to be professional I must keep emotion out'.* It seems as if the traditional/masculine way of doing business is to leave your personal life including emotions at the door and enter into the workplace in a de-personalized way.

The male participants however spoke of greater participation with female colleagues. André commented on the balance that is needed in a business organization by the *'benefits and attributes that people bring to the mix'.* For Loyiso women are treated equal by virtue of them being *'good enough to be here'.* Although there was a strong voice of determination from the women in this research to succeed in business as men have, another voice, perhaps not as loud and more subjugated was that of realization that there is a feminine way of being a woman at work. A woman does not need to be a man in female form. Although this is voiced strongly in the above texts, it appears to remain subjugated in a compromised power relationship with dominant patriarchal structures. There seems to be a temptation to ignore the discursive impact of inequality in the face of a diversity that is sought but finds it hard to gain a firm footing. When power is exercised in way that establishes a power relationship of inferiority and superiority, it pushes gender into a polarized position of an 'us versus them' way of thinking. This thinking places gender difference as central focus and in doing so excludes considering similarities.

John raised a very relevant issue to this research when he posed the question as to how we define what it means to be feminine and/or masculine. This is in line with a social construction position where words have no inherent meaning on their own. He mentioned the possible variations on those definitions that exist by virtue of individual, cultural and generational aspects. The term *'sliding scale'* was used by André to describe gender. Despite the idea of gender on a sliding scale, it is still based on stereotypical definitions. However, it does provide a different way conceptualizing gender that is a step beyond the dualistic categories of gender that are exclusive by nature.

Following on from the above section on John's observation of gender in the workplace, he said that there is a danger of 'villianising' the stereotypes because of the potential for abuse. However, he mentioned that it did not have to be like that and that for him the stereotypes served a guiding function as to what a woman or a man is. According to John, the middle ground concerning stereotypes is, *'We don't say we have no stereotypes and we don't say we only use stereotypes, we say let's use them rightly, use them in a way that can help us find something better, let's use it as a starting point not as the whole reality'.* In other words, John is working with the idea of finding ways of holding onto multiple realities.

For both male and female participants of this exploration, the attributes of what it is to be a woman in the workplace included nurturance, mentorship and feminine energy. These attributes were considered to be desirable in the workplace however the difference was in the perception of the behaviour that is required.

I have noted from this exploration that women have bought into the patriarchal story of how business should be conducted and base it on those practices and structures traditionally upheld by men.

It was with interest that I reflected on a taken for granted view of Monica. She had the idea that men tend to look at a beautiful woman and immediately fantasize. She explained, *'We allow the boys, you know, to lose our femininity, why, cause men tend to look at a beautiful woman and immediately fantasize'*. This is based on a stereotypical definition of how men behave in relation to attractive women. From the conversations, it seems that the way that a woman dresses in the workplace has a relationship with men's assessment thereof. Monica added that she was not going to allow men to look at her as a beautiful woman but that they had to evaluate her on an equal basis. An equal basis could mean many things but it appears to connect with an assumption of being good enough to be like a man. This brings me back to the nature of patriarchy as a system of stereotypical ideas of gender as mentioned in chapter one, *'that invades and spreads across the social order, through individual identity, to social practices to lines of authority in institutions to cultural images and representations'*. The participants were aware that patriarchal definitions restricted women in the workplace but it seemed that there was less awareness of the subtleties of its reproduction.

4.3 THE GAME AS METAPHOR FOR BUSINESS PRACTICE

Ebbie:
'Do I play ball or do I not play ball and it might be the end of my career'.

Loyiso:

'This game is about perseverance'.

Sharon:

'Play that card'. (with reference to using tears as a manipulation in business)

The metaphor of the game was used in this research to describe the way that business is conducted. This metaphor has resulted in terminology and conversation about the business world that has also encouraged the writing of books and articles on how to negotiate this game (Frankel 2004:19). Continuing with the game metaphor, the rules of business have been patriarchal and women have been challenged over the years as to how they play this game. Volpe (2007:2-see chapter 2) suggested that this game be likened to the game of rugby with all its requirements of protective clothing for playing such a tough game. The rules of rugby are very specific as seem to be the rules of the game in the workplace. However the difference is that in any dominant discourse, the rules are invisible. The clothing for this game in the workplace is also very specific. The so called appropriate way of dressing was raised by Ebbie. She focused on undue sexual attention by virtue of a woman's dress and the importance of being respected for intellect and not appraisal on a sexual level. In saying this she still appears to be defined by males to be intellectually good enough. She had the following to say in this regard: *'If you look at the way that I dress, it is an element of I wouldn't say protection, it's an element to say, don't even think about it'.* She added: *'I am a female, I am feminine and I want respect also because I have a brain, I have a brain, I don't just have boobs, I also have a brain and for that I want respect'.*

The research has suggested that the patriarchal discourse has influenced women to dress in a manly fashion so as to be void of their femininity. However, in doing this it indicates how much this discourse remains as a dominant drive on how women are 'gazed' upon in their dress. It would be most unlikely to find a man making such a comment and neither of the male participants considered it important to comment on. It seems from comments made in the conversations that women dressed 'inappropriately for the business environment' may not be taken seriously by dress and that the suit is considered to be the appropriate way of dressing in order to appear professional in the office and in public.

According to John it seems that as a patriarchal society toward the latter part of the century, a point was reached where women could *play the game* of participation in business. However, the rules did not change and so John has observed women who then play the game by men's rules. He remarked: *So it's like they become a man in another form, they begin to express even their femininity in masculine ways'.*

4.4 POWER IN THE WORKPLACE

Ebbie:

'I am in this position of power and I will do it because I can, it's all about power and you (as a woman) *sitting in the situation of do I play ball or do I not play ball and it might be the end of my career'* (referring to men in senior positions who sexually harass women in the business environment)

André:

'It is very difficult for women because they still in that sort of hierarchical structure and there are men, not all anymore, but there are still men that, they are suspicious'.

Paulina:

'The culture (of the working environment) *is still pretty much male dominated, so that's a long term issue'.*

Monica:

'It is beautiful to be a girl to the extent that even the way I dress, I used to dress like a boy'.

Loyiso:

'There are instances where women have used being a woman to their advantage where everybody knows they are not the world's greatest analysts but they get the rankings'.

Sharon;

'Business is a man's world'.

Power in the workplace is understood in this work in a Foucauldian way of being in relationship with resistance (Flaskas 1993:42, McHoul & Grace 1993:86). Power is perhaps always a part of the 'game' we play as human beings and in this research it can be seen that patriarchal power is harnessed in an intricate relationship with resistance. Foucault thought of power in neutral terms in that it is always present in every relationship in that it is in relationship with resistance. Whist exploring power in the workplace it is useful to acknowledge power as something that is experienced by everyone and not only via the so called powers that be.

Exploitation of gender through for example by means of sexual harassment as Ebbie mentioned is a manipulative game played by men who misuse their power by virtue of their senior status. Women become part of this game through their own acts of resistance. It may be through dressing 'as men' or doing business in an aggressive task-oriented way. The manipulation is acted out by threatening the job security of women and men who protest. This manipulation is often carried out in creative ways. There is however an 'end game' within the game as women seem to express more anxiety over the risk of being dismissed. The question raised by Ebbie to describe this concern was: *'Do I play ball or do I not play ball and it might be the end of my career'?* In this case it seems as if the issues of gender and issues of sexuality are tied up in one way or another with issues of power. This might not however be limited to gender as men also get trapped in this game of productivity and control, driving people to perform through often invisible rules that are dictated through a corporate culture (Fillingham 1993:11, McHoul & Grace 1993:76). Foucault demonstrated how power works to socially control our minds until certain ways of being and believing become embedded in our lives.

The conversations in the exploration around this topic have indicated that the discourse of patriarchy as such an embedded system has influenced women in considering what would be an appropriate way to dress in the workplace and that would lead to them being taken seriously (by men I presume).

There was also the acknowledgement that women have allowed the patriarchal dictate to influence the way that they dress in the workplace and that feminine dress can now also be taken seriously in the workplace. It raises a dilemma however of then how can a woman dress without either taking on a male persona or reverting to being gazed upon?

In acknowledgement of the presence of power relationships in the workplace, John expressed how this can be negotiated by linking the desire to be a leader in an organization with the responsibility of the accompanying power. Furthermore, *'that this power will affect my life and other peoples lives and I seek to use it in a way that is creative rather than destructive'.* John suggested that one could contemplate some form of training whereby people could come to learn what a helpful use of power is.

4.5 BUSINESS AND PASTORAL THERAPY

Ebbie:

'I think people have become people of the world, people have become world people where religion like on a day to day basis becomes, is becoming less and less important. Why am I saying that? You've got fewer and fewer traditionalists, what I've also found is that when people achieve success sometimes they become again ultra-religious, ultra-conservative in their thinking'.

André:

'I would say at their peril churches would ignore the importance and value and contribution and relevance of the role of women, because they will diminish, they will reduce, they will as time goes on, I don't think they'll survive, same way organizations won't survive'.

Monica:

'Absolute tolerance' (referring to the attitude of religion in the business environment).

Loyiso:

'Religion would have a hard time dealing with the issues of business…..religion does not allow for equality'.

Sharon:

'I think the church can have a foot in the door by providing a service that's not necessarily religious but to come in to address social issues without being overtly anything, they're coming in to build a bridge'.

These quotes tell a story of a changed landscape of church and gender in the workplace. It seems that the traditional prescriptive, patriarchal and exclusive way of doing religion has been resisted in the responses. The relevance of such a practice of religion and care is challenged. Both Monica and Sharon shared ways that business and religion could co-exist. André was more circumspect. Loyiso was however adamant that religion has no role and is split off from business. Ebbie observed that spiritual meaning (of the conservative kind) is at times sought by those who have experienced success in the workplace. With the idea of such a religious discourse in mind, I wondered about the implications for the pastoral therapist. Theology is often thought of as the domain of academics and ordained people.

However if one considers theology in a way that encompasses every person of faith then it widens the conversation about God. Even people who do not think of themselves in terms of faith or confess to believe in God are still influenced by the religious culture in which they live. This was evident in the conversations. Pastoral therapy in this sense need not divorce itself from the corporate world. Pastoral therapy within a western tradition has tended to compartmentalize life.

The Christian religion alongside other mainstream religions, particularly monotheistic ones, is historically based on a patriarchal system. The issues of gender and the church were described by John as a *'slippery slope thing'.* In other words gender issues have become tangled up within the very discourses of the church. This is becoming increasingly a challenge to theology in the way it has marginalized women. Religion in this way cannot be separated from the marketplace, politics and power. It is in this inclusive way that contextual theology considers the church's role in society. Given the role of the church in generating and upholding a work ethic, it appears significant to me that the church and the busines environment are not divorced from one another. As such, the church has a significant role to play in contributing to change and giving meaning beyond the 'game' of productivity.

As indicated in the above texts, faith continues to have a role to play in giving meaning to the participants' lives whether they embraced it or excluded it, they remained engaged with it in a power relationship. So when we are faced with making meaning of our lives that moves beyond the application of reason it may be that religion or spirituality become important.

It seems as if the current culture of the workplace as experienced in this research has certain requirements to keep the personal and emotional lives of people separate and out of business practice. This includes religion in most cases. I believe that a part of the challenge today within a business environment is to find ways of bringing down the walls that separate disciplines including business and faith. In this regard it is important as John said for the pastoral therapist who serves in the workplace to do so by acquiring knowledge of the business domain. Perhaps it is useful to think of the pastoral therapist as a consultant in all facets of human relations in the workplace.

The contribution of feminist theory and theology has helped to better different ways of engaging as pastoral therapist involved in the workplace because it allows one to look beyond a patriarchal perception of God. Other descriptions of God have become marginalized by patriarchy to the detriment of ideas around gender. It appears important therefore to find ways of languaging and acknowledging the detrimental effects of patriarchy in the workplace. If the pastoral therapist is to be involved in the workplace in a healing capacity as is suggested in this research then I believe it is appropriate to consider how the therapist will listen to the stories of people in the workplace. To listen effectively needs doing so through the lens of gender and discourse and the way this has shaped our thinking and our lives. It is also important to listen for those subjugated stories found in the spaces between the words. In this way one works at exposing a dominant discourse and at the same time scaffolding alternative discourses that are not yet heard or talked into being.

4.6 'STITCHED TOGETHER'

The themes covered in this reserach have suggested that the business world is still largely influenced by masculine ways of business practice. Women have participated and dressed in masculine ways in order to play the game by men's rules. There seems to be a shift in thinking around the different ways that a woman can be within the context of the business environment.

Stereotypical ideas were discussed in terms of how they contribute to keeping the focus on differences and John gave some insight as to how one can work with these divides of definition. Finally the metaphor of business practice as a game was considered alongside practices of power that might be invisible. The relationship of religion and business was explored and its relevance challenged. This is the garment that I mentioned previously. It is stitched together by the themes that hold within the many stories that I heard and interpreted in this way.

The following and final chapter of this research is a consideration of alternative practice of gender relations in the workplace that is based on the idea that we construct our realities through language in social context. Limitations of the research are addressed and a reflection of my journey of participation with this work.

CHAPTER 5

CONSIDERATIONS FOR CHANGE

Action research is about facilitation of transformation/change (Reason & Bradbury 2001:60,66). This exploration has considered certain practices that could contribute to change in organizations. I have been particularly mindful of ways in which transformation in organizational structures can be of mutual benefit for women and men in the workplace (Zuber-Skerritt 1996:4).

5.1 ALTERNATIVE GENDER PRACTICE IN THE WORKPLACE

This research has indicated that women and men are deeply segregated in their gender identities. It has emerged in the previous chapter(page 98) quite strongly that women for example are seen as *'nurturers'.* This is not at first obvious but as in any discourse, beliefs emerge in the deeper ordering of society that are alluded to although not directly talked about. This as well as other traits, for example, multi-tasking, mentioned by André in the last chapter, seems to exclude men from these roles. Although structural changes have been made toward the equality of women in the workplace, it appears that the business environment is still a male dominated arena of interaction. It seems that the deeper belief systems lag behind policy change. By male dominated I am referring to the ways in which women participants seem to define themselves with reference to maleness. Take for example the acknowledgement by Monica in chapter three that she *'used to dress like a boy'.*

She used the masculine dictate of appropriate dress in business to live out a way of being a woman in the same environment. In this, gender appears to be dictated to in reference to masculinity. Ebbie also spoke about what she wore in the workplace in these terms as if the gaze of men is still upon them.

Drawing on this research it still seems difficult to move beyond the stereotypes into other descriptions that are not in resistance or reaction to male definitions. The suggestion is that the stereotypes as upheld by patriarchy have influenced the way in which women have chosen to conduct themselves in business. In the reproduction of patriarchy, it appears that female participants have endeavoured to practice 'masculine behaviour' in the workplace. It seems that the report of participant, Sharon, made that clear when she vowed never to cry at work as it was not professional to do so. This stereotype appears to be so deeply entrenched in business discourses that it needs to become more languaged into its own social construction. By this I am meaning that it is taken-for-granted that patriarchy is reproduced in an unconscious way. This work has carried awareness around the strong influence of patriarchy as a 'deep spiritual ordering' (Chopp in Neuger & Poling 1997:25, Graham 1995:14). It is therefore important to understand how our identities as divided and differentiated have been formed by the system of patriarchy. As this research has indicated, women have sought to copy male behaviour in the workplace, thereby endorsing the statement made by Sharon in chapter three that *business is a man's world*. Part of the research has been to consider how we may live together in a way that is less defined by gender.

Despite the difficulties in finding other ways, Ackermann has wise words to share that could make our attempts at alternate practices mindful of our shared humanity. According to Ackermann (1996:44,45), the main ideas of feminist theological thinking that describe human relationships with God, others and the created world would be relationality and mutuality. There is a reciprocal nature to these relationships that require of us to be accountable to each other. It is particularly fitting to this research to consider what Ackermann means by being accountable. She argues that the implication is to be aware of injustice. Furthermore it requires that all voices be heard and a resolve be made to live so that 'the common good is advanced'. Accountability in this research has aligned itself within power relationships as informed by the ideas of Foucault (Strathern 2002; Fillingham 1993; McHoul & Grace 1993; White 1992; Fulkerson 1994). Power within relationships is rarely visible and often only seen through the effects of the discourse on people's lives. Discourses are themselves invisible (e.g. the 'glass ceiling') and are best understood in this research as socially constructed.

According to the theory of social construction as discussed in chapter two, our identities become constructed via the discourse of a particular time and context. The identities so constructed take time to transform and I think that John, the consultant was mindful of this when he said that in place of being 'villainised' and considered to be prescriptive, stereotypical definitions may be regarded as a point for describing how women and men are or appear to be. However he cautioned that we restrict our understanding if we use stereotypes as the only description of the way that women and men behave in contexts such as the workplace.

So in a way, John was saying that we should consider taking a different look at stereotypes in a way that acknowledges their 'stickability' but also challenges their permanence in prescription. Furthermore, the research has offered the idea that women and men working together can base a working relationship on synergies that both genders bring to the working environment. Synergistic practice is indeed a move away from the divides that keep women and men in exclusive categories and more a move toward a sharing of what it is to be human above all else. It is a practice that I think is more inclusive if one is moving beyond stereotypical divides. I agree with John that if the stereotype is the only reference then it diminishes the inclusivity of women and men beyond gender.

5.2 ALTERNATIVE POWER PRACTICE

Some of the organizations concerned in this research operate within a hierarchical structure although others are achieving a more participative way of interacting (Brafman & Beckstrom 2006) thereby moving practices of power that are equally shared and less hierarchical.

Regarding the power dynamic between people, John suggested that in addition to acknowledging leadership qualities and aspirations of people, it was important to do likewise concerning the responsibility that accompanies those qualities. This research has also taken power relationships into consideration (McHoul & Grace 1993, Strathern 2000, Fillingham 1993, Burr 1995, Foucault in White 1992, Volpe 2007).

In the light of the findings in the previous chapter, it seems particularly pertinent to address issues of power, not only in the government initiative to promote women in the workplace but also in exposing the historical and constitutive effects of ongoing power struggles that are experienced but not always talked about. Responsibility encompasses contemplation around the effects of practicing power especially when in leadership positions like the participants were. It was recommended by the consultant, John in chapter four, that power practice be incorporated into some form of business training where it could be addressed in a visible way. I believe that it is useful for organizations to re-examine and review their business practices but that power needs to be raised as an equally valid matter for the agenda. Perhaps it may be useful to look around the discussion table to make sure that the powers that be are not prescriptive under the pretext of fair review of policies.

This exploration has addressed the need to transform religious structures that have upheld a patriarchal way of being with the world that has been harmful to people. The research has argued that religious structures are not separate from the larger discourses in society that govern both the church as well as the business environment. If pastoral therapy is to be of significance to women and men in the workplace, according to this research, it also needs to be more integrated into pastoral practices in the church, from the pulpit to the relevance of gender relations in all aspects of church life (Ackermann 1996; Bons-Storm 1998; Kotzé et al 2002; Brueggemann 1993; Graham 1995; Maimela 1996). The *'faith in connectedness'* (McNiff 2000:216) that was mentioned in chapter two then becomes a practice that weaves itself into a community of people both in the church and the workplace.

5.3 <u>LIMITATIONS OF RESEARCH</u>

It has been acknowledged in this exploration that there are other ways of interpreting patriarchy in the workplace. Other facets of focus that I acknowledge have not been included in this research are race, class, age, culture and others. These are all relevant issues to consider in relation to patriarchy. Another concern that I have not included is motherhood. This was an issue that was addressed by the female participants in the following ways: Firstly by discussing how they managed to cope with children whilst maintaining the professional business role and secondly, wishing to be at home to care for children was expressed as a dilemma. This desire was also linked to the patriarchal influence on motherhood in that motherhood from home seemed to be favored above motherhood from the office. The latter option seemed to be accompanied by the experience of guilt. The experience of guilt was expressed by a female participant who mentioned her concern of being a *'good mother'*. Likewise, I have not explored the dilemma faced by fathers who experience difficulties in a similar vein. However, as this work is of limited scope, I have chosen to exclude these issues but not to ignore them.

Other limitations to note are those of a technical nature. The conversations were audio-taped and as a result some distortion in the recordings may have affected the work. The transcriptions made did not capture the nonverbal behaviour, utterances or silences of the participants and as reader you have to rely on my interpretation of this research experience.

5.4 <u>PERSONAL REFLECTION</u>

According to McNiff (2000:200) (see chapter 2:44) action researchers, work together to understand their own lives and facilitate others to understand theirs in the context of the stories about their lives. My understanding of my own life has been changed by this research. I wish to show this to you, the reader, via a conversation with my supervisor, Bridgid. This conversation was tape-recorded and transcribed.

5.4.1 <u>IN CONVERSATION WITH BRIDGID</u>

Our conversation was initiated by enquiry into a shift in my perception towards patriarchy that I have experienced via the process of my involvement in this research. We spoke of this process as a journey of allowing me to enter into sacred places where I do not need to be defensive. We linked this life changing experience to the participatory nature of the research and briefly explored the difference to other research methodologies.

I expressed the following: *'I think perhaps in other research projects, one comes to it in the same way that that I came into it initially, you set out in a systematic way to prove a theory. For me to have gone that route, I think I might have maintained the abuse lens that I had about patriarchy but the way that I have gone about it, the way that it developed, it's taken me on a journey that there are other possibilities, there's another way to look at this, there's another way to talk about this'.*

In this participatory manner I have come to see that patriarchy need not be an abusive system even though it has the capacity to be as has been my experience as mentioned.

Bridgid asked me about what I had come to see that I was not able to do before. My response was that it has been that patriarchy can be a system of comfort or security as well as one of great respect. So it is really about how people live within such a system that matters. We discussed this kind of research being part of an ethical practice of challenging ones personal assumptions. We considered the obscurity of discourse and how one lives with growing awareness of the discourse that you are participating in with others.   I said that I often heard my own 'certainties' in the voices of the participants. I was able to listen to the words and yet work with it because of the change that was happening in my own awareness. I mentioned that the process of engaging with others became gentler as a result of this awareness. Bridgid interpreted this in the following way: '*So is it true then that the easier and more gentle you are with your interviews, the gentler you are with yourself? There is a relationship'?*

The next topic of conversation was the influence of John as consultant to this research. Bridgid asked: '*In what way did he also help you to bridge that great divide, the polarization'?* I answered that as a minister in the church he impressed me with his different attitude concerning gender. This was very different to what I had heard and experienced before in the church. John had a gentleness about him. At this point Bridgid asked in what way was this gentleness an unexpected gift.

I answered: *'He wasn't a distant expert person, he was kind of soft, he was living out what he was saying and that had cost him in the church environment'.*

In the continuation of our conversation, we addressed the issue of making paradigm shifts so that we can mutually journey on with others. We spoke about how difficult it was to find fellow travellers who were like-minded yet challenging at the same time. I agreed that it was important to begin to generate communities of inclusiveness and that through this research I hoped to make it practical in the business environment.

In conclusion to our conversation, we spoke about how I have engaged with academia in a very different way than I have been used to. It has been quite liberating to have entertained the impossible and to discover that there are other ways to express academic work. I have participated in a discourse over the years that has not always allowed for alternate ways of thinking or being in the world. Therefore it has been enriching to my life and faith. Bridgid commented correctly that I was allowing myself to see other things along with patriarchy. She observed: *'You are not leaving them behind you, you're working inclusively with your own background,you're looking at discourse through gentler eyes'.*

5.5 SOME WORDS ON ROUTE TO ANOTHER SHORE

This work on patriarchy has been a journey of an unknown destination but I have weathered the storms as well as blossomed in the warmth of people's challenge, love, support and kindness on the way.

I do so because it reminds me that we need to maintain a constant awareness that our way of living is but one way of creating meaning of this world. Furthermore that we may always regard our knowledges and discoveries as partial and that in relationship with others we come to deeper meanings and insights. I have been extended and enriched by all the people who have been directly and indirectly involved in this work. The concern that I voice through this research is that unjust and unfair treatment of a person by virtue of their gender is to be uprooted like the invasive weed that it is. Furthermore the challenge is to correct the imbalances in a way that makes our humanity take centre stage. It has been my intention to raise the various issues around patriarchy in the workplace with the mindfulness of the following quote by Ackerman in Villa-Vicencio & De Gruchy (1994:207): *'We become vulnerable when we realize how we have co-operated in maintaining patriarchy in our society. We have to examine critically the damage suffered by internalizing oppressive images of ourselves, as well as the damage we have inflicted on others'.*

Now the ship waits to transport me to yet another shore but before I embark, I wish to bring closure to this incredible voyage of rich discovery by quoting from the conversation I had with John about the attitude when listening to others: *'Am I prepared to say, well maybe there's something about you that I need to hear and maybe you can teach me about my own fundamentalisms'?*

6. REFERENCES

Ackermann, D. 1994. Faith and Feminism: Women doing Theology. In *Doing theology in context. South African perspectives. Theology and praxis: Vol. 1.* (eds.). de Gruchy, J. & Villa-Vicencio, C. Orbis Books.

Ackermann, D. 1996. Engaging freedom: A contextual feminist theology of praxis. *Journal of Theology for Southern Africa, 82:21-36.*

Ackermann, D. & Bons-Storm, R. 1998. *Liberating faith practices; Feminist practical theologies in context.* Peeters. University of Pretoria. South Africa.

Alsop R, Fitzsimons, A. & Lennon, K. 2002. *Theorizing gender.* USA. Blackwell Publishers Ltd.

Amiel, B. 1998. The end of feminism is not at hand. With so many male studs turning to sarongs and foppish attire, it is becoming ever more difficult to find a real man. *Maclean's, 111(30):9.*

Anderson, H. & Goolishian, H. 1992. The client is the expert. A not knowing approach to therapy. In McNemee, S. & Gerkin, K. (eds.). *Therapy as a social construction.* London: Sage.

Aries, E. 1996. *Men and women in interaction: Reconsidering the differences.* New York: Oxford University Press.

Badat, N. 19 March, 2005. 'Search for the sensitive male'. *Saturday Star Newspaper. Lifeetc.* Johannesburg. South Africa.

Bendroth, M.L. 2001. Last gasp patriarchy: Women and men in conservative protestanism. *Muslim World, 91(1-2):45-54*.

Bons-Storm, R. 1998. Dominant practical theology and the feminist perspective. In Meyer-Wilmes, H., Troch, L. & Bons- storm, R. (eds.) *Feminist perpectives in pastoral theology.* Leuven: Peeters.

Bossman, D. 1994. Biblical theology's path past patriarchy. *Biblical Theology Bulletin, (24):42, 43.*

Brafman, O. & Beckstrom, R.A. 2006. *The starfish and the spider. The unstoppable power of leaderless organisations.* USA: Penguin books.

Brueggemann, W. 1993. *Texts under negotiation. The Bible and postmodern imagination.* Minneapolis: Fortress Press.

Burr, V. 1995. *An introduction to social construction.* London: Routledge.

Cochrane, J., de Gruchy, J., Petersen, R. 1991. *In word and in deed. Towards a practical theology of social transformation.* Pietermaritzburg: Cluster Publications.

Covey, S. 1989. *The seven habits of highly effective people. Powerful lessons in personal change.* London: Simon & Shuster Ltd.

Crapps, R.W. 1990: Thurneyssen, E. (1888-1974) in Hunter, R.J. Dictionary of pastoral care and counselling. Nashville. Abingdon Press. Pages 1276-1277.

Cranston, S. 9 June 2006. 'Supportive space'. *Financial Mail.*

Denzin, N.K. & Lincoln, Y.S. (eds.). 1994. Handbook of qualitative research. London: Sage.

Dingermanns, G.D.J. 1996. Practical theology in the academy: A contemporary overview. *The Journal of Religion, 76(1):82-96.*

Fiorenza, E, S, 1995. Feminist studies in religion and a radical democratic ethos. *Religion and Theology, 122(2):122-143.*

Freedman, J. & Combs, G. 1996. *Narrative therapy: The social construction of preferred realities.* New York: W.W.Norton & Company.

Friedman, S. (ed.). 1993. *The new language of change. Constructive collaboration in psychotherapy.* New York: Guilford.

Fillingham, L, A. 1993. *Foucault for beginners.* New York: Writers and Readers Publishing Inc.

Flaskas, C. 1993. Theorising about power: Intersecting the ideas of Foucault with the "problem" of power in family therapy. *Family Process, 32:35-47.*

Frankel, L. P. Nice girls don't get the corner office-101 unconscious mistakes that women make that sabotage their careers. New York. Warner Books.

Fulkerson, M. 1994. *Changing the subject. Women's discourses and feminist theology.* Minneapolis: Fortress Press.

Geldenhuys, H. 15 January 2006. 'Church slams door on women leaders'. *Sunday Times Newspaper.* South Africa.

Gergen, K. 2000. *The saturated self. Dilemmas of identity in contemporary life.* New York: Basic Books.

Gerkin, C. V. 1986. *Widening the horizons: pastoral responses to a fragmented society.* Philadelphia: Westminster.

Gräb, W. & Osmer, R.R. 1997. Editorial. *International Journal of Practical Theology, 1(1):1-5.*

Graham, E. 1995. From space to woman space. *Feminist Theology, (9):11-34.*

Gray, J. 1992. *Men are from mars, Women are from Venus.* London: Thorsons.

Haas, G. 1995. Patriarchy as an evil that God tolerated: Analysis and implications for the authority of scripture. *Journal of the Evangelical Theological Society, (38):321-336.*

Herbert, B. 1996. Towards a recovery of the theology of patriarchy. *St Vladimers Theological Quarterly, 40(4):287-301.*

Herholdt, M. D. 1998. Postmodern theology. In Maimela, S. & König, A. (eds.). *Initiation into theology.* Pretoria: Van Schaik.

Hoffman, L. 1990. Constructing realities: An art of lenses. *Family Process, 29(1):1-12.*

Hunt, M. E. 2000. Battling patriarchy within. *The Other Side, 36(5):50-52.*

Jobson, M. 2005. 25 million minutes: Gender and culture after 10 years of democracy. *Agenda Special Focus, (64):14-23.*

Kogan,S. M. & Gale, J.E. 1997. Decentering therapy: Textual analysis of narrative therapy session. *Family Process, 36:101—126.*

Korac-Kakabadse, N. & Kouzmin, A. 1997. Maintaining the rage: From 'glass and concrete ceilings' and metaphorical sex changes to psychological audits and renegotiating organizational scripts-part 2. *Women in Management Review, 12(6):207-221.*

Kotzé, E. & Kotzé, D. 2001. *Telling narratives.* Pretoria. South Africa: Ethics Alive.

Kotzé, D., Myburg, J., Roux, J. & associates. 2002. *Ethical ways of being.* South Africa: Ethics Alive.

Lorber, J. & Farrell, S. (eds.). 1991. *The social construction of gender.* America:Sage.

Lerner, G. 1986. *The creation of patriarchy.* Oxford: Oxford University Press.

Lowe, R. 1991. Postmodern themes and therapeutic practices: Notes towards the definition of 'Family therapy: part 2'. *Dulwich Newsletter, (3):41-52.*

Louw, D. J. 1998. *A pastoral hermeneutics of care and encounter. A theological design for a basic theory, anthropology, method and therapy.* CapeTown: Lux Verbi. Pages 132-134.

Littrell, R. & Nkomo, S. 2005. Gender and race differences in leader behaviour preferences in South Africa. *Women in Management Review,* 20(8):562-580. South Africa: Emerald Group Publishing Ltd.

Maimela, S. 1996. Seeking to be Christian in patriarchal society. *Voices from the Third World, 19(1):171-194.*

Maimela, S. & Konig, A. (eds.). 1998. *Initiation into theology.* Pretoria: Van Schaik.

Masser, B. M. & Abrams, D. 2004. Reinforcing the glass ceiling: The consequences of hostile sexism for female managerial candidates. *Sex Roles, 51(9/10):609-615.*

Mathur-Helm, B. 2005. Equal opportunity and affirmative action for South African women: a benefit or barrier? *Women in Management Review, 20(1):56-71.* South Africa: Emerald Group Publishing Ltd.

McHoul, A. & Grace, W. 1993. *A Foucault primer. Discourse, power and the subject.* New York: University Press.

McNiff, J. & Whitehead, J. 2000. *Action research in organisations.* London: Routledge.

Mofokeng, L. 28 August 2005. 'TV Personality'. *The Sunday Times Newspaper magazine.* South Africa.

Monk, G., Winslade, J., Crockett, K., Epston, D. (eds.). *Narrative therapy in practice: The archeology of hope.* San Francisco. Jossey. Bass.

Morgan, A. 2000. *What is narrative therapy? An easy-to-read introduction.* South Australia: Dulwich Centre Publicatioins.

Mouton, J. & Marais, H. 1991. *Basic concepts in the methodology of the social sciences.* South Africa: Human Sciences Research Council.

Mouton, J. & Muller, J. 1997. *Knowledge, method and the public good. Pretoria.* South Africa: Human Sciences Research Council.

Neuger, C & Poling, J. 1997. *The care of men.* Nashville:Abingdon Press.

Painter-Morland, M. 1999. Dealing with 'difference': An alternative approach to 'western' and 'african' values in the South African workplace. *Scriptura, (69):149-162.*

Pattison, S. 1993. A critique of pastoral care. London. SCM Press LTD.

Powell, J. 1997. *Derrida for beginners.* New York: Writers and Readers.

Reason, P. & Bradbury, H. 2001. *Handbook of action research. Participatory inquiry and practice.* London: Sage.

Reeves, M. 2000. *Suppressed, forced out and fired. How successful women lose their jobs.* London: Quorum books.

Reinharz, S. 1992. *Feminist methods in social research.* Oxford: Oxford University Press.

Riessman, C.K. 1993. *Narrative analysis. Qualitative research methods, 3.* London: Sage Publications.

Rutherford, S. 2001. Organisational cultures, women managers and exclusion. *Women in Management Review, 16(8):371-382.*

Shelver, C. 6 August 2006. 'Fifty years on, SA women more victimised than ever'. *The Sunday Times newspaper. South Africa.*

Smith, G. 1992. Dichotomies in the making of men. *Dulwich Centre Newsletter,* (3&4). Adelaide.

Strathern, P. 2000. *The essential Foucault.* London: Virgin Book Ltd.

Tamasese, K. & Waldegrave, C. 1994. Cultural and gender accountability in the 'Just Therapy' approach. *Dulwich Centre Newsletter, (2&3):55-65.* Adelaide: Dulwich Centre Publications.

Tobler, J. 2000. Beyond a patriarchal God: Bringing the transcendent back to the body. *Journal of Theology for Southern Africa, (106):35-50.*

Underhill, W. 12 February 2007. ' Remodelling the churches'. *Newsweek Magazine.*

Unisa Study Guide, PCM301-S. 2001. (Unit 3). *Exploring the archives of pastoral care and counselling.* Pretoria. University of South Africa.

Van Wyk, A. 1995. From 'applied theology' to 'practical theology'. *Andrews University Seminary Studies, 33(1):85-101.*

Venter, C. 1996. Community culture and tradition: Maintaining male dominance in conservative institutions. *Journal of law and Religion, 12(1):61-84.*

Villa Vicencio, C. & De Gruchy, J. W. 2003. *Doing ethics in context.* Cape Town: David Philp Publishers.

Volpe, R. 7 March 2007. 'It's a tough journey to the top'. *The Star Newspaper. The Workplace.* Johannesburg. South Africa.

Volpe, R. & Nicholson, H. 2004. 'Female agendas: Current trends in the South African women's leadership arena'. *Convergence, 5(3):66, 67.*

Watson, A. 16 March 2007. 'The fight goes on'. *The Sandton Chronicle newspaper. Citybeat.* Johannesburg. South Africa.

Webster, T. 10 August 2005. 'Years of gender inequality have left scars which can be healed'. *The Star Newspaper. The Workplace.* Johannesburg. South Africa.

White, M. & Epston, D. 1990. *Narrative means to therapeutic ends.* New York. London: W.W. Norton& Co.

White, M. 1991. Deconstruction and therapy. *Dulwich Centre Newsletter,* (3):21-39. Adelaide: Dulwich Centre Publications.

White, M. 1992. Deconstruction and therapy. In Epston, D. & White. (eds.). *Experience, contradiction, narrative & imagination.* Adelaide: Dulwich Centre Publications.

Wicks, D. & Bradshaw, P. 1999. Gendered organisational cultures in Canadian work organisations: Implications for creating an equitable workplace. *Management Decision, 37(4):372-381.*

Zuber-Skerritt, O. 1996. *New directions in action research.* London: The Falmer Press.

APPENDIX

A NARRATIVE PASTORAL EXPLORATION INTO WOMEN'S AND MEN'S EXPERIENCES OF PATRIARCHY WITHIN BUSINESS CONTEXT.

I thank you for expressing your interest to participate in this research on patriarchy in the workplace. Please read through this paper and acquaint yourself with the project.

REQUIREMENTS

On acceptance of your willingness to participate in this research, you will be requested to give consent for the information obtained during our conversations to be used in this research. I require a commitment of approximately one hour of your time to have the proposed conversation as well as a further hour if ideas have changed and/or we need to clarify a particular point. I will need your preferred mode of communication in order to provide you with feedback on the work. The interview is of an unstructured nature wherein you will be asked to respond to certain open ended questions and to comment on your experience in your workplace. Your consent is required to audiotape the conversations. The interviews and any further correspondence will be conducted in English. You are free

to withdraw from the research at any time without any consequences to you.

<u>**PARTICIPANTS**</u>

Ten participants are required. Four female and four men in middle to senior positions of their respective organisations are needed. I am also inviting two consultants who have experience in gender issues in the workplace. One will be female and the other male.

<u>**AIMS OF THE RESEARCH**</u>

This research is being undertaken as part of the requirements for a Masters degree in Practical Theology- with specialisation in Pastoral Therapy. The aims of the research are to:

- Conduct this research in an inclusive manner with both women and men contributing to this work on patriarchy.

- Explore the experiences that women and men have with patriarchy in the workplace in terms of you the individual, interactions with colleagues and organisational culture.

- Consider the idea of living with patriarchy as a particular construction of reality amongst others.

- Contemplate an alternative way of living with gender in the workplace.

CONFIDENTIALITY

The conversations will be discussed with my supervisor. She will be interviewing me as to how I relate to the process of the research. My own ideas and beliefs may have changed as a result of the work. This needs to be reflected in the research so that I do not adopt a neutral stance concerning my involvement with the research.

RESULTS OF THE RESEARCH

You will receive feedback from me during the research process. This will be open to your comment. You will also receive a summary of the research on completion. Results of this study may be published. If you so choose, I will reflect a pseudonym for you and/or your organisation should you wish to remain anonymous. You are welcome to request a copy of the results of the research if you so wish.

FURTHER INFORMATION

I will be available to answer any questions or concerns that you may have regarding the research. My contact details are:

Lorna Quinn

Tel: 011 789 2853

E Mail: lornaquinn@mweb.co.za

My supervisor from the Institute of Therapeutic Development is Mrs S.B.
Hess.
Tel: 012 460 6704

My joint-supervisor in the Department of Practical Theology at Unisa is
Dr ME Hestenes.
 Tel: 012 429 2636

This research has been reviewed and received approval by the
Department of Practical Theology, Unisa and the Institute of
Therapeutic Development.