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## **Gender, Organisations and Malestream Environment**

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## **Abstract**

Despite the existence of legislation protecting women against sex discrimination, both in the UK and European Union, it would still appear that women are being disadvantaged in the working environment. Women are discouraged through a variety of methods from undertaking traditional male roles. This ultimately leads to decisions being taken which can exclude women from so called traditional male jobs and consequently senior positions of influence within organisations. This notion suggests that not only women are disadvantaged by their gender but also men are more advantaged by theirs.

In this paper the authors will attempt to examine the role that feminism has played in order to level the playing field within the society and whether it has made a significant contribution to overcoming the so-called 'malestream' society.

**Key words:** Gender, Organisations, Sexism, Education, Employment

## **Introduction**

It appears that in male-orientated societies it is a common belief that a woman is not an autonomous being with her own views and decisions. This can in turn build the concept of humanity as being male where man defines woman not in herself but as relative to him and this can further become indoctrinated into society without any significant protest. Nevertheless, in contemporary society many women are reflecting on their organisational positions and are committed to challenge and more importantly manage the process which had previously restricted them in order to control their own destinies.

Abbott & Wallis (1997) in process of their investigation of crime statistics discovered that women are under-represented in these statistics. Abbott & Wallis (1997) suggest that this is a result of a male dominated society which they refer to as 'malestream'. The term 'malestream' is derived from the word 'mainstream' and it suggests that most things in society is interpreted from a male perspective and masculine views and opinions are the accepted norms. The careful and perseverance work of feminists in recent decades has attempted to transform these 'generally accepted norms'.

## **Gender Differentiation**

The literature suggests gender differentiation and in particular all types of feminism are principally concerned with examining and attempting to encourage the advancement of women in the world today. The whole notion of feminist politics depends upon women having some interests in common so they can fully identify with each other so as to present a united front against the patriarchal forces which oppress them. However this can prove to be difficult to achieve as some are different; white, black, old, young, rich, poor and with diverse aspirations in life. Consequently, the question of whether there can be universal feminist issues exists. It can prove to be challenging in order to speak for women as a whole and within the subject of feminism there is a lot of disagreement.

The term 'feminist' first came into use during the 1880's within the UK launching support for women's equal, legal and political rights with men. Its meaning has evolved and now there are a number of distinct feminine positions: the approaches most commonly identified are those of liberal, Marxist and Socialist, and radical (Walter, 1998; Coontz & Henderson, 1986; Davies, 1981). According to such classifications, liberal feminism essentially claims that because women are rational beings like men, they deserve the same legal and political rights and they have argued and campaigned for the last three hundred years for women's rights to education, employment, political participation and full legal equality. The main flaw in liberal feminism is that it solely concentrates on rights in the public sphere and does not analyse power relationships that may exist within the home or private life. However, it argues that it is up to the individual woman to make the most of her opportunities once political and legal equality has been achieved. Socialist and Marxist feminists saw the liberation of women as closely tied up with that of the working class, because they argued that the capitalist structures of society that exploited the working class also oppressed women, whereas in early societies, the work of men and women had actually been of equal value in terms of economical worth to the community before the creation of private property (Engels, 1884 in Davies, 1981). This observation was encapsulated by William Morris, Socialist and designer, who wrote in the nineteenth century, "*When Adam delved and Eve span who was then the gentleman*". Radical feminists take the view that women's oppression has its own dynamic and are based principally on (patriarchal) relations of power between women as a group and men as a group (Firestone, 1972). Some radical feminists' viewpoints argue that differences in behaviour and attributes between men and women are biologically determined rather than socially acquired and they consider men to be the 'enemy'.

Despite there being several different feminist perspectives including Black and post modern feminists (Sojourner Truth, 1851 in Davies, 1981; Mirza, 1997; Haste, 1993), there exists a common aim and viewpoint that if women, as a whole, are to be liberated, a fundamental transformation of the structure of society is needed, not just a different allocation of power and responsibility. Such a restructuring would involve not only liberating women from their domestic nurturing roles but changing the goals of the public world of work and politics too.

With this notion the structural views of women's oppression, *ideology* appears to have particularly a significant role. As suggested by Hearn & Parkin (1987) "*Ideology is partly about attempts to simplify, to obscure or erase contradictions, to invert reality, to produce monoliths. Related but different theories have been elucidated by and through feminism (Foreman 1977)*". Hearn & Parkin (1987) suggest that "*Feminist appreciation of ideology is also about the very construction of knowledge and theory*"

There are various ideologies concerning men's and women's position in society, some of which have been, and it can still be argued continue to have, a persuasive influence on gender roles, such as John Bowlby (1952) 's *'attachment theory'* which derived from his studies of maternal deprivation based on orphaned children in the 1950's. The theory reinforced the view that women should stay at home as the child carer and be financially dependent on men as the breadwinners. In addition it directly affected policy decisions on child care leading to minimal nursery provision and where it did exist, on a part-time basis only, (endorsed at the Sunningdale Conference of 1976). Penn and Riley (1992) suggest that "*Once a doctrine has become officially sanctioned it becomes more than a theory, it becomes a professional endorsed cod of practice which is difficult to shift, it also becomes the establishment point of view which it is heretical or extremist to challenge.*"

These ideologies are social constructs and they state that women produce children, women are mothers and wives, women take care of men and are subordinate to male authority. These ideologies which have been firmly established into accepted everyday life need to be broken and destroyed if any progress is to be made in terms of the women's movement. It supports existing society and makes existing power relations seem inevitable – thereby serving the interests of those with power.

Other ideologies have focused on *gender* and *sexism* in order to make sense of these inequalities in society. Abercrombie et al (2000) perceive gender as the '*social aspect of the differentiation of the sexes*' (Abercrombie et al; 2000) and argue that the sociological discourse has moved on from the biological stance of a woman as child bearer, which determines her as mother, wife and subordinate to male authority. However according to Professor Yakin Erturk (2004), who works in the United Nations for the advancement of women, "*Inequality between women and men is thus rooted in a patriarchal gender order which is continually reproduced in modified forms in human consciousness, language as well as institutionalized structures of social experience*"

The idea of a patriarchy is intrinsically bound with sexism, defined by Thompson (2001) as '*inequality, discrimination and oppression on the grounds of gender – in short male hegemony*' (Thompson, 2001, p 40). Since legislation against sex discrimination in the UK (Equal Opportunity Act, 1970; Sex Discrimination Act, 1975), the debate on gender inequality moved towards the notion of '*empowerment*' of women (UN, 2001) and consequently policies to improve women's conditions. Criticisms have been made on the interpretations of 'gender' where it has come to mean 'women' or 'differences' between the sexes (Erturk, 2004; Goetz 1997). However, the recognition of women's inequality in both private and public spheres led to the strategy of '*gender mainstreaming*' (U.N.; Economic & Social Council, 1997) in order to ensure that consideration is given to the positive effects on gender equality in the implementation of policies in socio-economic, and political arenas. More recently the gender paradigm has included *masculinity* in the discourse and working in *partnerships* towards equality (United Nations General Assembly, 2000). In the sphere of education, such strategies have ensured significant changes in the progress of women's empowerment.

## **Gender and Education**

An important tool in overcoming any form of oppression and injustice is undoubtedly education. When a person is educated they have the power to destroy, to correct, to defeat. For a woman, education has the potential to recognise and to rectify the male dominated hierarchy, which makes women's subordination seem natural. The 'life chances' of men and women in our society vary considerably although it must be remembered that class, ethnicity, and age are also influential factors which interact in a complex way. Gender and educational achievement is a widely researched topic and many statistics have been produced to highlight the differences in achievement.

Since the late 1980's, a change has occurred in educational achievement and girls' achievement at school has been higher than that of boys in terms of A levels or equivalent (47% female; 37% male gaining 1 or more A level or equivalent by 2001; *Social Trends, 2003*). Due to this success, in the mid-1990's the emphasis in the educational discourse shifted from *female underachievement* to *male underachievement* (Mitsos & Browne, 1998; Weiner, Arnot & David, 1997) despite the

view of some feminists that this was a retrograde step. With achievement, female aspirations for future employment or careers began to alter, so that by 2001, female numbers in post-compulsory education and training had doubled from the mid-1980's to that of males, who had increased to a lesser extent in the same period. This trend now continues into higher education, but to an even greater degree, moving from a male-female ratio of 2:1 in 1970, to females surpassing males by over two hundred thousand (*Social Trends, 2003*). More females are also taking post-graduate courses than males and figures demonstrate that this is rising with 29% female and 28% male qualified to degree level (*Social Trends, 2003*). Gains in female educational achievement could be attributed to pressure from the women's movement and sociological research on boys and girls in schools (Colley, 1998; Sharpe, 1976, 1994; Spender, 1982) leading to schools' current equal opportunities policies and teachers' raised consciousness of girls' abilities to achieve. Girls' self-esteem and ambitions for employment or careers have therefore also altered.

Despite these significant advances in educational achievement, Government statistics reveal that at level 3, males still have more qualifications at A level than females (by 8%; DfES, 2002). Further analysis of the statistics highlights a difference in *subject choices* between the sexes with the more prestigious ones being chosen by boys which offer better training and employment opportunities and lead to '*positions of power within society*' (Mitsos & Browne, 1998).

Stereotypes are culturally defined rather than biological and it has been argued that men use their power to emphasise a male perspective in education at the expense of females in terms of knowledge and experience (Francis, 2000; Spender, 1983). The education system plays an important part in directing girls towards less prestigious and more 'feminine' subjects although it has to be said schools are improving in this respect, particularly under the demands of the National Curriculum shared by both sexes. However, Becky Francis (2000) argues that little has changed since Dale Spender's research as boys continue to dominate in the classroom and moreover, fewer girls are taking subjects in pure science and information technology at degree level than ten years previously. At undergraduate and post-graduate levels males dominate in technical and scientific subjects, for example; economics, maths, computer studies, physical science, engineering and technology, architecture, building and planning (*The Station Office, London, 2003 in Haralambos & Holborn, 2004*). Women predominated in all other subjects including, more recently; law, medicine and dentistry. However in spite of these changes, men remain better qualified than women although the gap is closing for younger females, and men still have a monopoly on positions of power in society. Breaking this power is even more difficult when an 'old boys' network' exists and stereotypical attitudes prevail. An illustration of this point can be seen at a recent conference in the U.K., where Dr Lawrence Summer, president of Harvard University, attributed men's out performance of women in maths and sciences to biological differences and women's inability to work long hours due to childcare. However, according to *The Guardian* (18/1/05), since Dr Summer's presidency, tenured jobs offered to women fell from 36% to 13%, with only 4 of 32 jobs given to women in 2004 (*The Guardian, 18/1/05*).

There appears to be another approach to the debate on subject choices; whereby women's demand for higher qualifications and career advancement has led to wider degree choices in less traditional fields, or what may be considered more 'feminine' subjects, for example, nursing and early childhood studies. This demand could partly be attributed to more job opportunities for women in the service industry, particularly in childcare and education since the Government's 1997 National Childcare Strategy (recently extended to the '*Ten Year Strategy for Childcare*', December 2004), and the Government's drive for widening participation in further and higher education. Sue



Sharpe (1994) found that since her earlier research in the 1970's there had been a significant shift in perceptions by women of their roles beyond the home to *'job, career and being able to support themselves'* (Sharpe, 1994 in Mitsos & Browne, 1998). Thus, with educational success and a more accessible labour market for women, female aspirations have also risen.

The force of the women's movement from late twentieth century has also led to an equally rapid growth in new forms of research and development awareness. Educational institutions both at further and higher level have felt the need to establish a subject area in its own right entirely devoted to 'Women's Studies'. According to Westkott (1988) the feminist perspective on education is not simply an academic discipline but an educational tool for fundamental social change: *"Women's studies classes are educational strategies for change"*.

According to Westkott (1988) the methods, content and aims of traditional social sciences marginalise women. As a result of this notion Westkott (1988) advocates action learning research so that women's studies can be utilised as a *powerhouse* and a further step towards liberation. From this emerge feminist research and the need for feminists to obtain information about discrimination and their need to create policies to eradicate that discrimination. The very fact that universities have felt it necessary to incorporate a potentially controversial subject such as Women's Studies into their programme indicates the effect that the feminists movement has had on the so called 'malestream' society.

## **Gender and Employment**

One of the aims of this paper is to concentrate on the issue of employment and whether a woman is given the same opportunities as her male counterparts in a working environment. Employment positions for men and women are strikingly different and the labour market is traditionally divided into men's and women's work. Men's work is likely to be full time, skilled, high status, well paid and carry promotion prospects and fringe benefits. In any organisation, men are more likely to occupy senior positions than women; women's work, on the other hand, is generally part-time, low paid, low status and insecure. Women are concentrated in a narrow range of occupations – clerical work, nursing, teaching, childcare, caring, cleaning, food preparation and this reflects the domestic work that women do at home for no pay. There are many sociological explanations for this division of labour and they vary according to perspective.

Caplow (1964) suggest that the continued stability of the family requires that husbands and wives do not compete in the labour market; that women are more suited to the caring role and men at earning the money. This view reflects the domestic ideology referred to earlier in the paper and the differentiation in the labour market has evolved to suit it. Women have the added pressure of trying to fit their jobs around the families, working part hours locally and having little commitment to work in terms of seeking promotion or further training. According to recent research by the Office for National Statistics (2004), the rates for male employment have fallen from 92% to less than 80% whilst female employment has risen from 56% to 70 % since 1971. However, only 10% of men, compared to more than 44% of women are employed part-time. In the Government's new document, *'Choice for Parents, the best start for children: a ten year strategy for childcare'* (HM Treasury; DfES, DWP, dti; December, 2004;), they conclude that:

*“Women in the UK are much more likely to work part-time than men.....Despite these changes the overall picture of male labour participation dominated by full time work with female participation more mixed, has remained unchanged over the last two decades.”* (HM Treasury; DfES, DWP, dti; December, 2004;p74)

Bradley et al (2000) in their research on ‘non-standard employment’ noted that there were very few professional and managerial part-time jobs. This would therefore reduce women’s chances further in obtaining higher status work. According to the Equal Opportunities Commission’s research on ‘*Women and Men in Britain*’ (EOC; 2001), there are only two fifths of women in professional occupation in which clear gender divisions of labour were evident; for example, 87% of females are in health and associate professionals and 86% of female teachers in primary/nursery. Men still predominate in the field of engineering by 90%.

Women who have professional jobs tend to work in lower professions; there are few women in the higher professions or the most skilled manual jobs. This is true in the education sector where only 38% of professional women are in universities in contrast to 90% male professors and 78% senior lecturers and researchers (*H.E. Statistics Agency & Resources of HEI*, 1998/9). Within schools, men hold a disproportionate share of headships; in secondary schools, 45% of teachers are male and yet head teachers make up 88%; in primary schools, only 8% are teachers but 24% are head teachers (EOC, 2001). Statistics related to the earning gap between men and women show a period of rapid change towards the end of the 20<sup>th</sup> century in terms of the ratio of women’s to men’s average earnings in full-time work, rising to 82% by 2004 (Dti, January 2004). However, women in management positions still have a lower pay than their male counterparts. The EOC (2001) suggest that in order to widen choices for women, the career service for school-aged children needs to work in partnership with teachers and parents to encourage pupils to consider the wider arena of occupations.

Caplow (1964) identifies a number of factors, which weaken the position of women in the labour market. Caplow (1964) points to the principle status of women as mothers and housewives and as such their career prospects are disadvantaged because they move out of the labour market to produce and rear children. Women are less geographically mobile than men because of their mother-housewife role, which ties them to their husbands. These gender roles which tie a woman to her husband and her stereotypical housewife image must be abolished if women are to have a chance of succeeding in the professional workplace and, of course, in everyday life. Feminist writer Ann Oakley (1993), does not believe the solution of women being paid to do housework would alleviate the difficulties. This would not liberate women, she believes, but would simply reinforce the women’s equal housework equation. A fundamental review of the dynamics of the family unit would be more appropriate in serving the interests of women and would set them free from unnecessary stereotypes, which have plagued them for years. The notion of family as it now stands needs to be re-examined with its patriarchal views and values. This proposal is linked with the traditional idea that the housewife and mother roles are part and parcel of the same thing. Oakley (1993) argues that abolishing the family will also serve to break the circle of daughter learning her role from mother, son learning his role from father; *“we need an ideological revolution, a revolution in the ideology of gender roles current in our culture, a revolution of gender identity”* Oakley (1993). Thus men and women must be seen as people, not as males and females. If this could be achieved then there would be no credible reason why a woman could not fulfil her life’s ambition and experience the pulling conflict between motherhood and career orientation.

The structure of households however, has changed over the last thirty years with lone mothers increasing and fewer children in couple households. Employment rates for mothers in couples are far higher than lone parents (58% compared to 33%) and become comparable when children are older, rising to 80% and 72% respectively (Labour Force Survey, 2002). At this stage, they also surpass the rates of women without children both in couples and single. Despite these diverse roles of women within household structures, strong beliefs about a women's 'traditional' role, beliefs, abilities and behaviour make it extremely difficult for a woman to make true and significant progress in management-related occupations. In the UK, women make up just 30% of all managers of which only 10% are in top management or director roles, (EOC, 2001). Some men feel threatened by assertive women and there is often confrontation caused by men who cannot handle being dominated by a female boss in a superior position. There is undoubtedly an underlying opinion in society that a woman cannot retain her 'femininity' and, indeed, sexuality whilst feeling comfortable in a senior professional position. The equation between 'males' and 'management' therefore remains, with women managers perceived as outsiders or "*travellers in a male world*" (Mavin, 2001).

### ***The Glass Ceiling Effect***

There has been a fair amount of research examining women's lack of career advancement to leadership positions and the term '*glass ceiling*' was coined in the USA by Hymowitz & Schellhardt (1986) to illustrate this invisible block. It could be argued however, that this metaphor of women and glass ceilings has become further subsumed into the general consciousness, and could reinforce a certain amount of inevitability about women's lack of success in leadership roles. A recent study in the UK suggested changing the metaphor after research in a northern metropolitan borough demonstrated that a glass ceiling existed, due to '*a lack of career counselling and development for women, attitudes of male councillors and managers, the expected role of women in society, conflicts between personal and work life, and the organisational culture within which women work*' (Veale & Gold, 1998). Veale and Gold (1998) noted that women were perhaps perpetuating the very conditions they wanted changed by their '*own talk*', in other words, by demanding a culture shift from others, they were not recognising their own ability to change situations '*by developing skills of presenting arguments and telling good stories*' (ibid). Currently there is a call for a new discourse of women's own stories or narrative to combat inequalities in work (Marshal, 1995; Olsson, 2000). The idea of 'story-telling' is linked to the myths of male leaders as heroic with very few female role models to follow. Maier (1997) suggests that these role models further the '*myth of meritocracy*', where it is believed there is a level playing field and career advancement is judged fairly on an individual's ability. According to Maier (1997), a '*masculinist paradigm*' is then taken for granted for top level jobs with these heroes or role models possessing the traditional male characteristics.

To some extent, the debate on women and the glass ceiling emphasise an 'individualistic' struggle for women within the prevailing social constructs of men and women and it could be argued that the focus on women's characteristics or styles in management and leadership could serve to reinforce this individualistic approach. A great deal has been written about management and leadership characteristics and styles and the notion of women reflecting 'transformational' styles and men, 'transactional' styles has, until recently, been brought into question. The idea that women are predisposed towards democratic approaches which stress relationships (transformational), and men towards autocracy and task-led approaches



(transactional) has not been found in recent studies (Blakemore, 1999; Park, 1996). In a study of UK managers, Oshagbemi and Gill (2003) found very little differences between the leadership style and behaviour of men and women, other than women delegating less than men. However, in the field of Higher Education, Paula Young (2004), examined leadership and gender and found that *'women managers apparently identified more with male gender paradigms and displayed male-type leadership behaviours, whilst men showed female paradigm identification and female-type leadership'* (Young, 2004). Such findings have led to a shift in the debate of leadership styles as being either 'masculine' or 'feminine' towards the idea of a combination of masculine and feminine leadership qualities, or *'androgynous leadership'* (Pounder & Colemann, 2002). The change from traditional masculinities to men managing and leading by a softer, more feminine approach has been discussed by Erturk (2004), who suggests that this new *'patriarchal gender formation and their implications for femininity has been the source of women's subordination as well as the driving force for change'* (Erturk, 2004). It raises the question to whether the new approaches have divided women further, when so few women still have opportunities to participate in top level jobs.

Solutions to the evident inequality between the sexes in work may therefore be found elsewhere, outside the parameter of individualism. In order to improve women's chances to succeed in the labour market, perhaps further research on what it is that is limiting women's 'access' to these positions of power is required. Research on women in organisations has found that women are often excluded from vital *'male networks'* with the effect of severely damaging their careers (Coe, 1992; Maddock & Parkin; Simpson & Altman, 2000). At a time when 'flatter structures' are a feature of management change in organisations, access to male networks and therefore the internal

politics of organisations is further reduced making it more difficult to attain senior positions (Simpson & Altman, 2000). A feature of flatter structures is that the organisational hierarchy is reduced, so that there are fewer middle managers and leaders. This aspect of organisational change may also be a contributory factor to limiting women managers who would normally have advanced beyond the lower manager range to middle management before applying for senior management posts. Inevitably, competition is increased for senior managerial roles in flatter structures and all the difficulties examined in this paper will have to be overcome in order that women can succeed.

By observing the differentials in the process of employment and career development for women and men in organisations, the influences of the wider economy and the nature of the labour market in society have not been investigated closely. Changes have occurred in society with more women participating in the labour market than a decade ago, (particularly young women, as research by Simpson and Altman; 2000, has shown); however, the *type* of society and market economy in the UK is significant. This has been described by Farnham (1999) as an Anglo-Saxon system *'typified by free markets, the centrality of contract law, dominance, of shareholder interests, de-regulated labour markets and an individualistic value system'* (Farnham, 1999; p263). Farnham's examination of types of market economy is considered in the context of the global economy. However, Farnham's international comparison allows an insight into the differences between the UK's individualistic approach (with fewer social organisations, such as trade unions) and central European's emphasis on the social market. Understanding the underlying value system in society is relevant to the whole issue of women's inequality. It also highlights why the 'public-private' debate is so often discussed in a society which stresses the individual over the social arena. In the UK, the Government's Childcare Strategy fits uncomfortably in this debate – whilst trying to encourage women into employment and have wider

access to childcare, the solutions do not include publicly- funded childcare as seen in Reggio Emilia, Italy which is perceived as exemplary practice by many early years' practitioners. The public-private dichotomy within the UK is also reflected in women's roles within society – in the home and at work – and in women's choices for childcare and employment. The influences of economical needs and policies in society do require further studies; however, it is clear that research, education and the feminist movement have helped to improve women's participation in work and careers, with some advances in career progression.

## **Conclusion**

Diverse rationalities for differences in career advancement between the sexes have been examined in this paper and the complex nature of the subject highlighted. Conclusions that ideologies on gender differences have perpetuated stereotypical attitudes are interwoven with evidence that the effect of subject choices in education is still limiting women's access to prestigious jobs in society. The values and norms of what constitutes 'prestigious jobs' in our society have not been questioned in this paper and perhaps deserves further exploration as the caring sector has long argued for status and wage parity. However, recent trends of girls' educational successes have not been overlooked and increased female participation in higher education has raised women's aspirations for jobs and careers, particularly among younger women. With this trend continuing and fewer males taking up university places than previously (the latter of which is problematic in itself for widening participation and improving qualifications in society), a significant shift of behaviour and attitudes is taking place despite the current unequal participation in the labour market and the division of labour by sexes.

It has been found that there is a scarcity of women in senior management or leadership positions. Several causes and inherent problems of the 'glass ceiling' effect were shown to emphasise a 'deficit model' of women to some extent, or women as perpetuators of inequalities in work through their own discourse, characteristics or styles of management. This approach has highlighted individualism and the myth of meritocracy which further subjugates women in work, and the question was asked; where are the 'heroic' women or role models? The difficulties of career advancement defined by male paradigms reveals the ambiguities women face in their styles and approaches which has been witnessed in their adoption of male paradigms, particularly in the higher education sector (Young, 2004). The move towards perceiving leadership and management as a combination of masculine and feminine approaches for both sexes may offer a means of combating former stereotypes. Another barrier to women acquiring senior positions in organisations is attributed to the limited opportunities for women to access these due to the flatter organisational structures which not only reflect male gender paradigms with male leaders and senior managers but reinforce the 'male networks' which encourage a route through to the top. The proportion of women in leadership and senior manager roles is still extremely low in the UK and in this particular area little has changed. Gender inequalities are now generally accepted as not being innate but rather a social construct within a system which has subordinated women and privileged men. Significant changes are taking place in young people's aspirations and expectations of education, employment and lifestyle and with feminist movements challenging inequalities and continuing the debate in the UK and within the United Nations, further recommendations and solutions will keep the gender debate open.

It appears that 'malestream' society is still in existence, nevertheless with increased awareness of the needs and goals of women, coupled with organisational agendas in particular within the knowledge based industries, real structural and fundamental change will inevitably take place benefiting women of all classes, all over the world.

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