

Module 3: Co-operatives

An Enabling Environment for Women Empowerment

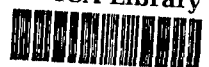
Leadership Manual for Women in Co-operatives

ICAROAP

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I. Target Group

Women leaders who currently and can potentially occupy positions of leadership in primary cooperatives.

This module is most effective when conducted in a training workshop with not more than 30 participants.

II. Objectives

This module aims to:

1. Enhance the knowledge and understanding of women leaders on the concept, nature and services of co-operatives;
2. Enlighten the women leaders on the importance of the ICA Cooperative Identity Statement(ICIS), which contains the universally-adopted-cooperative-principles, to every co-operative.
3. Assist the women leaders in critically assessing the benefits that they actually and can potentially derive from actively participating in the formation and operation of co-operatives.
4. Help the women-leaders creatively define their own distinctive contributions to making co-operatives sensitive and responsive to their practical and strategic needs as women.
5. Build-up the commitment of the women-leaders to the promotion of gender-sensitive co-operatives and to the formation of empowered women in co-operatives.

III. Expected Outcome

After the conduct of the module:

1. Participants will be capable of articulating and sharing the concept, nature, values, principles and services of a co-operative, and the actual and potential contributions of co-operatives to economic development, and to the alteration of the inequitable relations between women and men.
2. Participants will commit themselves to the promotion of gender-sensitive cooperatives through their:
 - a) application of gender-based learning in their personal lives and families;
 - b) involvement in the management of their cooperative; and
 - c) their participation in the empowerment of women in cooperatives by integrating and mainstreaming women's issues/concerns in all programs and activities.

IV. No. of Units: Four units

Unit 1: Nature and Services of Co-operative

- Definition of Co-operatives
- Co-operatives as an Economic Organization
 - Organizational Components
 - Types of Services
 - Levels of Organization
- Difference from other forms of organization
- Contributions to Women Empowerment

Unit 2: Co-operative Values and Principles

- Co-operatives as an Enabling Environment for Women Empowerment
- Co-operative Values
- Co-operative Principles and Practices
- Women Empowerment in Co-operatives

Unit 3: Distinctive Roles of Women in Co-operatives

- Distinctive Competence of Women
- Importance of women's participation in co-operatives
- Storytelling on roles and contributions of women in co-operatives
- Driving and restraining reasons for women's involvement in co-operatives
- Declaration and Platform of Action to Enhance Women's Participation in the Leadership and Decision-Making Bodies of Co-operatives

Unit 4: Commitment Building -- Empowering Women in Co-operatives

- Sharing of assessment of own participation in co-operatives and the impact of this participation to personal life
- Building of Resolutions:
 - What should we do to empower the female leaders and members in our co-operatives?
 - What should we do to make our co-operatives more sensitive to the needs of women?
 - What should we do to make the relations of women and men in our households and in our co-operatives mutually rewarding and empowering?
- Ritual: Signing of Resolution as an Indication of Commitment to its fulfillment

V. General Process

All of the sessions will involve small group discussions and lecture. For diversity, it will help if the small groups will have different members for each session. Hence, a participant will experience relating to almost all of the participants in the small group discussions of the four sessions.

Unit 1: Nature and Services of Co-operatives

- Definition of Co-operatives
- Co-operatives as an Economic Organization
 - Organizational Components
 - Types of Services
 - Levels of Organization
- Difference from other business organizations
- Contributions to Women Empowerment

THE CONCEPT

The way a person identifies her/himself affects the manner by which s/he carries her/himself, establishes her/his roles in life, sets her/his goals and activities, and relates with others and with the world. Concurrently, the manner by which other people identify this person or accept her/his self-identification determines their kind of attitude, level of acceptance and mode of relating with her/him. Let us take a simple example. When an unfamiliar person comes to a gathering, for example a reunion of a clan, the first question that the host will ask is: "Who are you?" If the person identifies her/himself properly, and if this identification is accepted by the host and the stranger, thus, is deemed to be at the right place and occasion, then the whole clan will open the door to this person's participation in the gathering. In a larger context, if a person identifies her/himself as qualified to become the president of a country, and the public, especially the voters, agrees with this identification, then her/his candidacy and bid for the position is understood and could be supported.

This principle of parallelism between self-identification and the acceptance or non-acceptance by the social environment as a basis for the kind of interaction of individuals also holds true with collectives, such as the co-operatives. The manner by which a co-operative defines itself determines its roles in and interaction with the society. Consequently, the acceptance and acknowledgement of this identification by the social environment results into a relationship of support and synergy.

As in the example of a stranger appearing in a clan reunion, people who want to improve their economic condition and/or affected by gender inequality, or those in a community with co-operatives, will ask the people who compose a co-operative: "What is a co-operative?" The answer to this question will determine the extent to which the co-operative will be accepted and supported by the community – especially, for instance, if the co-operative will be introduced as intending to assist them in their daily needs.

Thus, before anything else, co-operatives must be defined and its nature and services elucidated to be able to effectively and meaningfully

situate itself in the movement for economic development, and gender equality and equity.

THE MAIN MESSAGE

- A cooperative is defined as a duly registered autonomous association of persons -- both women and men -- united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly and democratically-controlled economic enterprise. The required capital of this economic enterprise is put up from the equitable contributions of the women- and men-members. With their equitable contribution, the members accept a fair share of risks and benefits in the development and operations of the enterprise in accordance with universally accepted cooperative principles.
- Because of their major thrust to help their members achieve economic gains through jointly owned and democratically controlled economic enterprises, cooperatives can, hence, be classified as business organizations. Unlike other business organizations, however, its primary intention is not profit for profit sake, but for service. Thus, the business is run not with a capitalistic orientation, but primarily for the welfare of its members, with women and men treated equally and equitably.
- The types of services that cooperatives can provide are : savings & credit, banking, housing, consumer/retail, transport, agricultural, marketing, insurance, fisheries, tourism, energy, water, health, funeral service and others. There are cooperatives with a single purpose with one of the above services being provided; there are also cooperatives that are multi-purpose providing, on the other hand, a combination of two or more related services.
- Cooperatives have three levels. The cooperatives in the community level are called primary cooperatives. Provincial federations of cooperatives are called secondary cooperatives; and national federations of cooperatives are called tertiary cooperatives. Primary cooperatives are composed of natural persons and are considered people's organization, while secondary and tertiary cooperatives are federations or unions of co-operatives.
- With the above description of the organizational design and services of cooperatives, the benefits that women can, therefore, derive from participating in this kind of organization are:
 - Economic development, such as access to capital, increase in income, security of work, relief from corrupt money lenders, etc.;
 - Personal growth and development as a result of her gained economic strength and because of the benefits derived from other types of support and assistance, such as adult education programs, which many cooperatives provide;

- Opportunity to lead and participate in decision-making, planning and managing the cooperative, and be politically empowered, with the principle of open membership and democratic management of cooperatives.
 - Building up of capabilities needed to effectively address their inequitable power relations with men.
- But because of the continued dominance of men even in the structures and operations of cooperatives as a result of the prevailing traditional patriarchal views, the above potential gains of women from involving in cooperatives have not yet been fully realized. To acknowledge and address the situation, a Regional Consultation Meeting on Gender Integration in Cooperatives in Bangkok in September 1996 identified some steps that need to be taken to achieve gender equality in the organizational design of cooperatives in the region: (Kelkar & Warriar 1999).
 - Modification of cooperative laws and by-laws if there is any gender discrimination;
 - Increasing women's participation in decision-making by introducing a Women Leadership Training Program;
 - Creating more awareness of gender issues in the region;
 - Setting up a gender disaggregated data base;
 - Producing more materials/publications on gender activities and women's contributions to cooperatives;
 - Increasing women's representation at regional assemblies;
 - Raising funds for women/gender-related programs and activities.

Session Guide

Objectives :

1. To elicit from the participants their own conception of the nature and purpose of cooperatives;
2. to enhance and deepen the participants understanding of the nature of cooperatives.

Time :

Three hours :

1. Introduction: 15 minutes
2. Small group sharing: 45 minutes
3. Plenary reporting of small group outputs: 60 minutes (if there are 5 groups with 6 participants per group -- 10 minutes per group; 10 minutes synthesis)
4. Lecture: 60 minutes

Requirements :

1. Manila paper, markers and masking tape
2. Overhead projector for the lecture cum discussion.
3. Visual aids of the lecturer

Trainers' Preparation :

1. According to empirical studies, the best way to train people is to use learning methods that stimulate both their left and right brain. The left brain functions in a logical and analytical way. It uses words as its language of expression. The right brain, on the other hand, is the creative or artistic side of the brain. It expresses itself through symbols, actions and metaphors. When there is a balanced use of the right and left brain, then the potentials of the human mind is expanded and maximized. Comprehension and retention is also optimally achieved at this state of mind. Moreover, it will be more effective if the participants will enjoy the learning method used. Based on these learning principles, a creative method of discussing the nature and services of cooperatives shall be used. Specifically, you will ask the participants to share their understanding of a cooperative in a recipe form, to be entitled, "A Cooperative Dish." Because of this, it is important for you to have a preliminary knowledge of the common formats of recipes. Examples of recipes are in the attachment of this module.
2. Be ready to synthesize the presented recipes of the participants. The synthesis does not have to be in the form of a recipe as well. Rather, a simple listing – in bullet form -- of the common and particular points raised is enough to synthesize their sharing and reports.
3. Read the handout or reading materials provided in the attachment. Then prepare your lecture from out of these materials. Prepare your visual aids or you can use the visual aids provided for in this manual.
4. To make your explanation on the nature of cooperatives more practical than theoretical, it will help a great deal if you will prepare actual cases of cooperatives which you are familiar with. You will use these cases as examples in explaining the nature and purposes of a cooperative. You may request for books of cases from your trainer, if available.

Setting :

The introductory part of the session will be done in plenary. Then after explaining the instructions on the making of a "cooperative dish recipe," the participants will be divided into small groups. A large space for all the small groups or small workshop room for each group is required for the effective conduct of the small group activity.

Steps:

1. Explain the objectives of the session. These are written in the beginning part of this session guide.
2. Present to them the main contents of the session, which are: 1) Participants' sharing of their understanding of the nature of cooperatives based on their own experiences; and 2) Deepening lecture on the nature and services of cooperatives as practiced in many parts of the globe, especially in the Asia-Pacific.
3. For the sharing of the participants on their understanding of the nature of cooperatives, tell them that they will be divided into small groups, and the output of their small group sharing will be in a recipe form and will be entitled, "A Cooperative Dish Recipe."
 - a) The ingredients of the dish will correspond to the key elements and qualities of a gender-sensitive cooperative.

Questions to ask on the listing of ingredients:

→ "What should a group or organization have -- elements and/or qualities -- in order for it to be called a cooperative and a gender-sensitive one?"

(The assumption here is that a discussion on gender sensitivity has been done in the previous sessions.)

In listing the ingredients, ask the participants to use terms similar to those in a recipe, such as "a bowl of _____, two tablespoon of _____, a cup of _____, etc." For their guidance, they can refer to examples of a recipe that are provided in their training kit. They can also be creative in their description of ingredients. For example, they can say "an ocean of compassion for women and men" and others.

- b) The cooking process will refer to how these ingredients will be integrated and coordinated with each other.

Question to ask on how to integrate or cook all the ingredients to form a delicious and nutritious cooperative dish:

→ In order for these elements and qualities (or ingredients) to be effectively managed, how should they be integrated, coordinated and utilized?

Again, request the participants to pattern their answers to recipe terms. For example, mix leadership and membership with

c) To whom are they going to serve the dish?

Question on to whom the dish will be served:

→ Who will benefit from cooperatives?

d) What nutrition will they get from eating your dish?

Question on the nutrition of the cooperative dish:

→ What benefits will cooperatives provide to its members?

4. After explaining the instruction in composing a co-operative dish, divide the participants into small groups with not more than 6 persons in a group. Instruct them to complete their cooperative dish in 45 minutes. Their report should be creatively written in a manila paper.
5. Give each small group 10 minutes to share and explain their cooperative dish recipe to the big group/plenary.
6. After all groups have shared their recipe, summarize the key points raised. These points can be classified into: a) Key elements of a cooperative; b) Qualities of a gender-sensitive cooperative. c) People who will benefit from cooperatives; d) Services and contributions of cooperatives
7. To enhance the participants' understanding of cooperatives, give a lecture on the nature of cooperatives as practiced in many countries, especially in the Asia-Pacific. The lecture can follow the following outline:
 - Practical and strategic needs of women;
 - Definition of a Co-operative; and Historical background of the co-operative definition
 - Co-operative as an Economic Organization
 - Contributions to Women Empowerment
8. Present your own example of a co-operative dish recipe. This has been prepared for your easy use. A copy of a co-operative dish recipe is the attachment of this session guide, after the handouts.

Caution:

If the participants come from different countries, they may have different "cooking culture." The session may thus be slowed down by their need to level-off on how to cook a dish. Though this may not be a problem, it is still best to prepare for this situation. If this is the case, then instruct them to simply be guided by the examples of recipes in the training kit.

Hints:

During the small group sharing, move around to check the progress of each small group in making the assigned recipe. Encourage the participants to be creative with their output.

Variation:

Another method which can stimulate both the left and right brain of the participants is the use of metaphors in explaining their understanding of cooperatives. Request them to liken a cooperative to anything. It would be good if the metaphor will come from the participants themselves. In this process, the participants will reflect on their experiences in cooperatives and think of a metaphor that best relates to these experiences -- of course, based on their culture.

If the process of coming out with a metaphor slows down the training and is found to be difficult by the participants, then you can suggest some examples, such as a house, the human body, a car, a tree, the ecological system, and others. You can give your suggestions when they are already in their small groups, and in a way that they can still own their decision. You can do this by giving them options to choose from. Just ensure that no two groups choose the same metaphor.

Whatever metaphor is chosen by the participants, the important points that must be taken up are:

1. What should an organization have in order for it to be called a cooperative? The chosen metaphor must have parts that can be shown to correspond to these characteristics.
2. How should these parts or characteristics relate with each other?
3. As a whole, what are the services of the chosen metaphor -- the cooperative?
4. Who will benefit from these services?
5. What gains will these people get from these services?

To end the session, you can present an example of a co-operative organizational model described in a house metaphor. This is in the attachment of this session guide.

Another option is to present an example of a co-operative dish recipe if the participants created a metaphor, or present of an example of a metaphor of a co-operative when the participants formulated a co-operative dish recipe.

Processing:

The summary of the key points shared by the small groups -- to be done by the facilitator -- as well as the lecture on the nature of co-operatives will serve as the tool to process the outputs of the small groups.

Co-operatives as a Response to Women's Needs and Aspirations

A Discussion of the Nature and Services of Co-operatives

I. Introduction

Gender analysis -- an imperative prior step to an effective gender planning -- points to two types of needs of women: their practical needs and their strategic needs. Carolyn Mosser of the Department of Planning Unit at London University, the author of this framework, defines practical gender needs as "those needs deriving from the concrete conditions that women experience based on their position within the gender division of labor;" and strategic gender needs as "those needs deriving from an analysis of women's subordination to men and the formulation of an alternative, more equal organization of society." (Miller & Razavi, 1998). Examples of practical needs include food, shelter, credit, health care, child care and water. Strategic needs, in contrast, include abolition of the sexual division of labor, establishment of political and economic equality, freedom of choice of childbearing, an end to male violence against women, etc. This framework to gender analysis asserts that meeting women's practical gender needs helps lessen their burdens caused by their triple roles -- the productive, reproductive and community management roles -- but it does not challenge the gender division of labor. For women to be empowered, this framework to gender analysis and gender relations, therefore, maintains the essentiality of addressing both types of needs of women.

To elucidate on the difference between practical and strategic needs let us take an example. A woman was asked to write a book on model women-leaders of cooperatives in Asia. To be able to produce this book, this woman must have the capacity to design and implement a research on the topic, and to make a final write-up of the research results. Her strategic needs are these critical capacities and, of course, her networking with Asian women cooperatives, and/or cooperatives with women leaders. Nevertheless, she will not be able to work on the book if her daily needs are not addressed. She needs food and transportation allowance to make this possible. If she has small children, then she needs some assistance in this aspect as well. Her practical needs, thus, refer to her daily needs which if addressed will make her capable of responding to her strategic needs. Responding to her daily needs, however, does not mean that she can already produce a book. Nonetheless, although practical needs seem to be not as critical as strategic needs, addressing the former serves to support the satisfaction of the latter. In other words, practical needs take on a supportive role to the satisfaction of the strategic needs.

Another framework to gender analysis -- the Social Relations Framework (SRF) -- highlights the importance of examining the problem of gender inequality not only in the households and community, but as well as in societal systems and institutions that conceive and perpetuate the inequitable positioning of women and men in social processes. From the perspective of this framework, the unequal distribution of tangible and intangible resources¹ and responsibilities within different institutional contexts indicate that "men have more authority and control than women, and thereby a greater capacity to mobilize a variety of economic and social resources in pursuit of their interests." (Miller & Razavi, 1998) This framework views that in order for women to gain power, men must give up some of their economic, political and social power, and share them with women. This view, therefore, recognizes the conflictual and collaborative aspects of gender relations.

The endeavor towards women empowerment is, in one angle, conflictual because men have to lose and share some power for women to gain. In this sense, redressing the inequitable relations is a zero-sum game. Women empowerment, in another angle, is a collaborative endeavor because in the final analysis both will gain from gender equitable relations. The process of changing and transforming inequitable gender relations, thus, involves a continual process of bargaining and negotiation between women and men. Women, however, will be able to effectively go through this process if they have a thorough understanding of their interests as women, and are capable of articulating and advocating for their acknowledgement, recognition, and satisfaction in front of men.

In the context of these needs and conditions for women empowerment, what can co-operatives do? This paper examines the nature of co-operatives, and in so doing, looks into its roles in the movement for gender equality and equity. In general, the examination shows co-operatives as a good ground for addressing practical and strategic needs of women. As such, co-operatives can serve as vehicles towards women empowerment, not only in the households and communities which co-operatives, to a very large extent, directly influence, but also in the whole society. Moreover, a co-operative can be considered as an end in itself for being potentially capable of acting as a model of gender equitable relation.

II. Definition of Cooperatives

A cooperative is defined as an autonomous association of persons -- both women and men given an equal access to its membership -- united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly-owned and democratically-controlled economic or business enterprise. (MacPherson 1996) The required capital of this economic enterprise is put up from the equitable contributions of the women-

¹ *Tangible resources refer to food, capital, credit, income, land, etc.; whereas intangible resources refer to information, participation in decision making processes, political position, etc.*

and men-members. With their equitable contribution, the members accept a fair share of risks and benefits in the development and operations of the enterprise. Very importantly, co-operatives are established and managed in accordance with universally accepted cooperative principles.

This definition of a co-operative was developed and adopted by the International Co-operative Alliance in September, 1995. (MacPherson 1996) Such description of co-operative was brought about by ICA's affirmation of the different traditions of co-operatives that evolved at different times in different parts of the world, as well as by the challenges, primarily, of the economic conjuncture from 1970-1995. Rooting ICA's identification of co-operatives on the historical evolution of different traditions, MacPherson explained:

Co-operatives first emerged as distinct, legal institutions in Europe during the nineteenth century. Achieving their first permanent successes during the difficult years of the 1840s, co-operatives grew within five distinct traditions: the consumer co-operatives, whose beginnings have long been popularly associated with the Rochdale Pioneers; the worker co-operatives, which had their greatest early strength in France; the credit co-operatives, which largely began in Germany; the agricultural co-operatives, which had their early roots in Denmark and Germany; and service co-operatives, such as housing and health co-operatives, which emerged in many parts of industrial Europe as the century drew to an end. All of these traditions flourished, albeit with different degrees of success, in most European countries in the nineteenth century; all spread throughout most of the remainder of the world in the twentieth century.

Through its 1995 Statement on The Co-operative Identity, the International Co-operative Alliance formally affirmed and welcomed as equals all five of these traditions. It acknowledged the vitality each possessed, and it recognized that, whatever the original sources, each tradition had been adapted in different ways within different societies and among different cultures.

Aside from the above affirmation of the five distinct traditions of co-operatives, ICA also based its statement of The Co-operative Identity on its reading of the challenges of the world economic conditions from 1970 to 1995. Specifically, ICA referred to the dramatic expansion of market economy around the world. Included in the impact of the said expansion were: the significant reduction of traditional trade barriers, the creation of free trade areas, the decline in government support in agriculture, and the deregulation of the financial sectors. ICA viewed such conditions as threatening the economic frameworks within which many co-operatives had functioned. Moreover, cooperatives were said to be confronted by

international media and educational institutions that proclaimed the predominance of businesses that were controlled by investors.

Moreover, other challenges which co-operatives confronted in the 1990s included issues emanating from rapid increases in the global population; growing pressures on the environment; increasing concentration of economic power in the hands of a small minority of the world's population; varying crises besetting communities within all kinds of culture; deepening cycles of poverty evident in too many parts of the globe; and increasingly frequent outbursts of "ethnic" warfare. On the positive plane, on the other hand, ICA said that the rapid expansion of many Asian countries along with economic growth in parts of Latin America and Africa, posed unparalleled opportunities for the expansion of co-operatives.

According to ICA, co-operatives are incapable of entirely resolving all of the above issues, but they can contribute significantly to their resolution. From this perspective, co-operatives are seen as taking on a decisive role in the attainment of a just, peaceful and economically developed society.

In ICA'S definition of co-operatives as well as in the principles, values and ethics it adopted for co-operatives, thus, lie the recognition of the milestones that co-operatives in different parts of the world have achieved through time, and the acknowledgement of the roles co-operatives have to take in the midst of the changing time. To understand the distinctive role of co-operatives in the society, it will help to scrutinize the characteristics of co-operatives as emphasized in its definition. In this line, Macpherson (1996) explains:

- The co-operative is autonomous: that is, it is as independent of government and private firms as possible.
- It is "an association of persons." This means that co-operatives are free to define "persons" in any legal way they choose. Many primary co-operatives around the world choose only to admit individual human beings. Many other primary co-operatives admit "legal persons," which in many jurisdictions include companies, extending to them the same rights as any other member.
- These persons are united "voluntarily." Membership in a co-operative is not compulsory. Members are free, within the purposes and resources of the co-operatives, to join or to leave the organization.
- Members of a co-operative "meet their common economic, social and cultural needs." This part of the definition emphasizes that co-operatives are organized by members for their individual and mutual benefit. Most of them exist primarily to meet economic purposes, but they have social

and cultural goals as well. By "social" is meant the meeting of social goals, such as the provision of health services or child care. Such activities must be conducted in an economic way so that they provide the kinds of services that benefit members. Co-operatives may also embrace cultural goals in keeping with member concerns and wishes: for example, assisting in the promotion of a national culture, promoting peace, sponsoring sports and cultural activities, and improving relations within the community. Indeed, in the future helping to provide a better way of life -- cultural, intellectual and spiritual -- may become one of the most important ways in which the co-operatives can benefit their members and contribute to their communities.

Member needs may be singular and limited, they may be diverse, they may be social and cultural as well as purely economic, but, whatever the needs, they are the central purpose for which the co-operative exists.

- The co-operative is "jointly-owned and democratically-controlled enterprise." This phrase emphasizes that within co-operatives, control is distributed among members on a democratic basis. The dual characteristics of ownership and democratic control are particularly important in differentiating co-operatives from other kinds of organizations, such as capital-controlled or government-controlled firms. Each co-operative is also an "enterprise" in the sense that it is an organized entity, normally functioning in the market place; it must, therefore, strive to serve its members efficiently and effectively.

III. Co-operative as an Economic Organization

Though co-operatives target to satisfy not only the economic needs of its members, but as well as their social and cultural needs, its main technology -- as explicated in its definition -- remains to be through "economic enterprise" that is jointly owned and democratically controlled by its members. In this regard, **a co-operative can be characterized as primarily an economic organization formed and managed by members who endeavor to help one another satisfy their economic and social needs.**

As an organization, a co-operative has all the components of a well-organized organization. It has:

- a purpose and direction, which is to meet the common economic, social and cultural needs and aspirations of its members;
- a set of universal principles and values, capsulized as promoting a democratic management of the organization and an equitable distribution of its benefits;

- leadership and membership, who have equal powers in the affairs of the organization with a "one member-one vote" policy;
- organizational structure, systems and policies, i.e. members -- both women and men -- are obliged to provide equitable contributions to the required capital of the economic enterprise, and to equitably gain from its benefits;
- technology, which is the establishment and management of an economic enterprise; and
- financial and other resources to which all members contribute.

As an open-system organization, a co-operative allows itself to be influenced by its external environment as modeled by ICA's contextualization of co-operatives' identity on the situation around the world and on its desire to be responsive to the challenges and needs of the society. Moreover, as a democratically-managed organization, a co-operative gives equal value to each of its members. It, therefore, also allows its subparts -- i.e. goals, policies, leadership, etc. -- to be affected by changes in the other subparts -- i.e. members, resources -- of its internal environment.

As an economic organization, a co-operative intends to mainly provide economic benefits to its members. Unlike other business organizations, however, its main purpose is not profit for profit sake, but service to its members. This means that co-operatives seek profits. But this gaining of profits is not the end goal of co-operative. Rather, the provision and enhancement of services that become possible because of the attained profits is the ultimate goal. Thus, the business is run not with a capitalistic orientation, but primarily for the welfare of its members, with women and men treated equally and equitably.

The different types of services of co-operatives are: savings and credit, consumer/retail, agricultural, fisheries, transport, marketing, insurance, banking, housing, tourism, energy, water, health, funeral service and others. There are co-operatives with a single purpose, with one of the above services provided; there are also co-operatives that are multi-purpose, providing, on the other hand, a combination of two or more related services. An example of a multi-purpose co-operative is a credit and marketing co-operative.

Co-operatives are also classified according to their level of operation. Co-operatives in the communities are called primary co-operatives. Provincial federations of primary co-operatives are called secondary co-operatives. And national federations of co-operatives are called tertiary co-operatives. Primary co-operatives are composed of natural persons and are considered a form of people's organization, while secondary and tertiary co-operatives federations or unions of co-operatives.

In conclusion, co-operatives can be further described as service-oriented economic organizations with the capacity to respond to the specific conditions and needs of individuals, families and communities, and the capacity to attain a wide reach through networking in the provincial, regional,

national and international levels in a systematic, democratic and gender equitable manner. From this perspective, co-operatives, indeed, can have a significant role in the resolution of societal issues, including gender issues.

IV. Contributions of Co-operatives to Women Empowerment and Gender Equity

In the context of the practical and strategic needs of women as well as the need to build up their capacity in negotiating their interests towards equitable partnership with men, the contributions of co-operatives to women empowerment and gender equity can be assessed. In the light of The Co-operative Identify as adopted and set forward by the International Co-operative Alliance, one can surmise the wealth of resources and opportunities that co-operatives can provide to women empowerment and gender equity. As cited in some country representations during the ICA September 1996 Regional Consultation Meeting on Gender Integration in Co-operatives, the following are examples of benefits which women can derive from participating in co-operatives: (Yamauchi, 1997)

- Economic gains, such as access to capital, increase in income, security of work, relief from corrupt money lenders, etc.
- Personal growth and development as a result of her gained economic strength and her participation in other undertakings of the co-operative, such as the adult education programs, health care, childcare, etc.
- Increased awareness of gender issues resulting into the establishment and provision of services that will address women's practical (such as, day care centers, separate credit fund for women, more flexible and equitable savings and credit policies/mechanisms for women) and strategic needs (such as the setting up of quota or minimum number of seats for women and men in the board of management and other decision making bodies of co-operatives.)
- Opportunity to lead and participate in decision-making, planning and management of the co-operative, and therefore, be politically empowered.
- Women acquire a support network (social support).

The above benefits coincide with many of the measures advocated by UNIFEM in pursuing the "Women's Development Agenda for the 21st century." (Heyzer) To ensure an increase in women's rights and entitlements over resources and their own labor, UNIFEM summarized these measures as the following:

- The protection of women's existing sources of livelihood.
- The elimination of discriminatory laws on the ownership and control of productive assets.
- The promotion of equitable access to agricultural inputs, credit, extension services, and education.

- The support of extra-household forms of organization of women's labor, such as women-only co-operatives.
- Reducing women's double burden.
- Eliminating violence against women and increasing their well-being.
- The encouragement of increased capacity for political empowerment, decision-making and organization.

In spite of the above contributions to women's needs and aspirations, however, co-operatives have failed to fully free themselves from the clutches of the traditional patriarchal views. In the decision-making bodies of many co-operatives, men continue to predominate. In fact, many surveys reveal that though women comprise the majority of membership in cooperatives, hardly 15% of them are in the board of directors. The reasons for this situation are classified by AWCF and ICA-ROAP into two: causes coming from the society, in general, and causes found in the co-operatives themselves.

The societal causes of women's limited participation in the leadership of co-operatives are the following:

- Regard of women as inferior to men by some traditional and cultural practices;
- Limited opportunities for education and training for women;
- Male norms and preferences govern institutional standards

On the other hand, the causes found in co-operatives are the following:

- Limited number of women-members in co-ops due to high membership requirements and restrictive co-op laws and policies;
- Co-ops do not take into full account reproductive roles traditionally borne by women;
- Prevalence of the stereotyped thinking among co-operative members that men are more fit to be leaders;
- Nomination and election standards and practices restrict women's opportunities to be in leadership of co-ops;
- Leadership practices in co-ops make it difficult for women to carry out their leadership duties;
- Women's inadequate experience and skills on leadership outside of the household/

To address the situation, ICA identified, during its 1996 regional consultation meeting on gender integration in cooperatives in Bangkok, steps that need to be taken to achieve gender equality within the co-operative movements in the region.

- Setting up of a gender disaggregated data base;
- Modification of co-operative laws and by-laws if there is any gender discrimination;
- Increasing the number and participation of women in membership;

- Increasing the number of women leaders and strengthening women leadership;
- Conducting gender sensitivity training for co-operative leaders, staff and members;
- Creating more awareness of gender issues in the region;
- Increasing women's representation at regional assemblies;
- Producing more materials/publications on gender activities and women's contributions to co-operatives;
- Raising funds for women/gender-related programs and activities.

Finally in May, 1997, to ensure the concretization and realization of measures to enhance women's participation in the leadership and decision-making of co-operatives, a Declaration and Platform for Action was formulated in a Regional Conference, "Women in Decision-making in Co-operatives" convened by AWCF and ICAROAP. The contents of the Declaration and Platform for Action shall be discussed in the third session of this module.

IV. Conclusion

Indeed, the nature, principles and types of services of co-operatives lend itself to be of critical assistance to women empowerment and gender equity. Mainly, the satisfaction of the practical and strategic needs of women is realizable within the co-operative movement. Moreover, this is a venue where negotiation between and among women and men regarding the issue of gender inequality and inequity can take place. In this sense, co-operatives can be considered as a means and an end in regard to gender equity. They are means to gender equity because they can satisfy women's needs, and can make them capable of addressing gender issues. With their influence permeating even the levels of the households and communities, then the change can be very far reaching. Co-operatives are an end as well because they can act as models of gender equity and equality.

Nevertheless, though co-operatives provide resources and opportunities for the realization of gender equality and equity, measures have to be undertaken to make this happen. Women have to proactively make use of the situation. In order for women to make use of the situation, they have to willingly, meaningfully and actively participate in the membership and leadership of the co-operative movement. With the prevailing limitations and hindrances to women's participation, especially in the leadership of co-operatives, the women-members and the whole co-operative movement itself, hence, have to join hands and walk extra miles to make their partnership truly an instrument of women empowerment and wholistic social development.

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Gender Needs: An Analysis



Practical Needs are those needs deriving from the concrete conditions that women experience based on their position within the gender division of labor

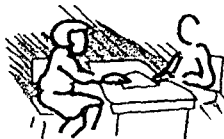
Examples: child care, shelter, credit, health care, access to water & food, etc.



Unit 1, Module 3 Visual Aids

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Gender Needs: An Analysis



Men as decision-maker.



Leadership is dominated by men.

Strategic needs are those needs deriving from an analysis of women's subordination to men and the formulation of alternative, more equal organization of society.

Example: abolition of sexual division of labor, end to male violence against women, etc.

Unit 1, Module 3 Visual Aids

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ICA Definition of a Co-operative

A CO-OPERATIVE is an autonomous association of persons united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly owned and democratically controlled economic and business enterprise.



Services of Co-operatives

- Co-operatives are primarily economic organizations
- Examples of services provided by co-operatives are the following:
 - Savings
 - Credit
 - Marketing
 - Insurance
 - Banking
 - Housing
 - Health
 - Etc.

Levels of Organization of Co-operatives

- Primary Co-operatives are composed of natural persons.
- Secondary and Tertiary Co-operatives are federations or unions of primary co-operatives.

Benefits of Co-operatives to Women

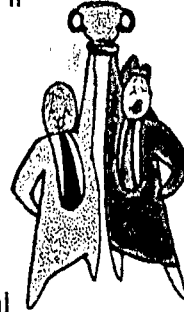


- Economic improvement, such as access to capital, increase in income, relief from corrupt money lenders, etc.
- Personal growth and development
- Opportunity to lead and participate in decision-making -- political empowerment
- Capacity building



Measures to Achieve Gender Equality in Co-operatives

- Modification of co-operative laws and by-laws if there is any gender discrimination.
- Increasing women's participation in decision-making by introducing Women Leadership Training Program.
- Creation of more awareness of gender issues in the region.
- Setting up a gender disaggregated database
- Increasing women's representation at regional assemblies



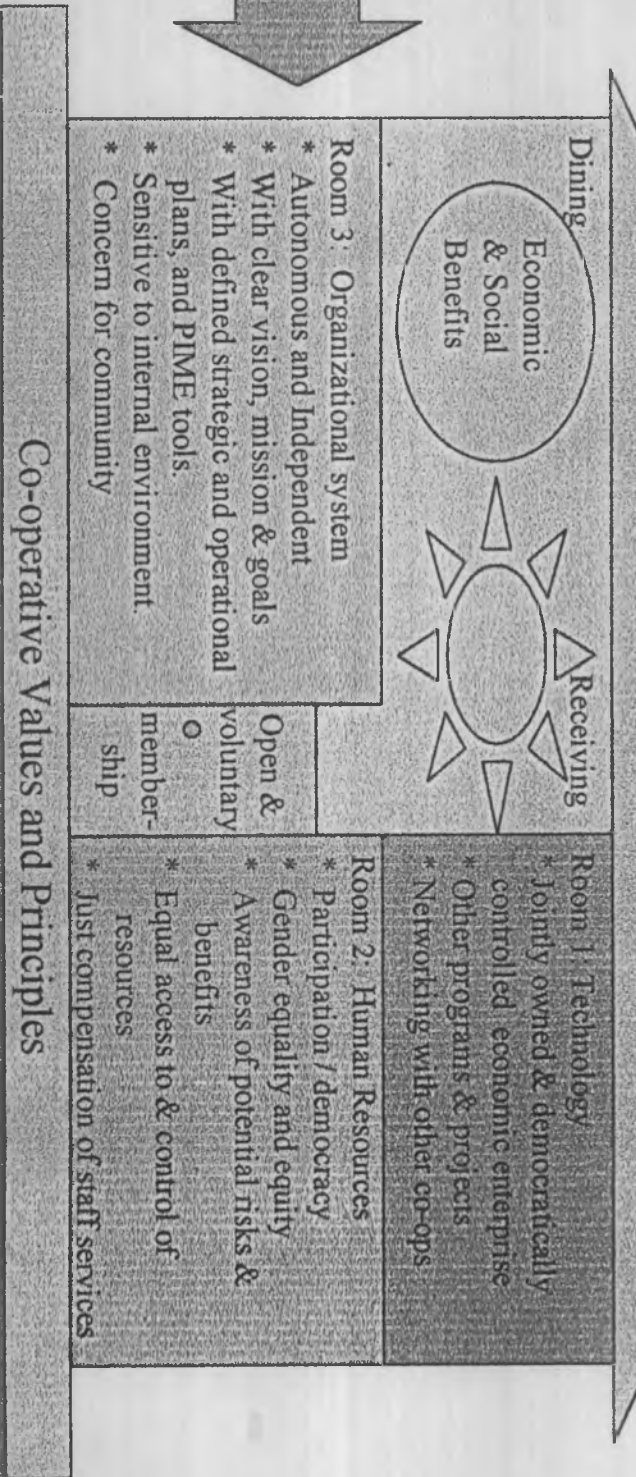
A Co-operative Model



An association of persons united to meet common economic, social and cultural needs

Challenges:

- * Globalization
- * Competition with big business organizations
- * Poverty
- * Gender Inequality
- * Lack of education & training

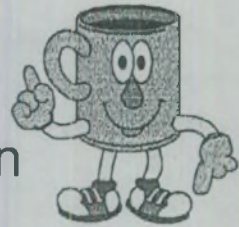


An Example of Co-operative Dish

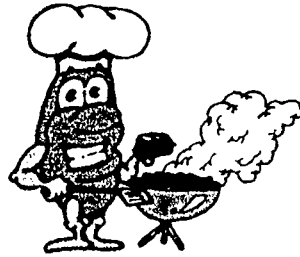


Ingredients:

- ✓ Community bowl of women- and men-members;
- ✓ 1 cup of share capital from each member;
- ✓ 7 cups of co-operative principles;
- ✓ co-operative values;
- ✓ a deep pot of awareness of risks and hope for benefits;
- ✓ equal and equitable amount of concern and compassion for women and men;
- ✓ a big pan of economic enterprise;
- ✓ equal amount of access to and control of organizational resources by women and men
- ✓ women and men's equal share in the leadership and decision-making
- ✓ a package of organizational elements (vision, mission, goals, plans, PIME tools)



Procedure:



Remove all biases, such as gender, ethnic, religion, political affiliation and social status from the community bowl of women and men-members. Let the community bowl be open to all types of people. Then combine the community bowl with at least one cup of share capital from each member. Mix the combination with seven cups of co-operative principles. Sprinkle co-operative values generously to desired taste. The values are as important as salt to an ordinary dish. Even Jesus Christ gave utmost importance to salt by using it as a metaphor to refer to people following His teachings.

Stir until a good mix is reached. Let the mixture stay overnight for satisfactory absorption.



Let the community bowl prepare a package of organizational elements, such as vision, mission, goals, strategic and operational plans, and PIME tools. Add an equal amount of concern for women and men. Give the women and men-members equal share in the leadership. Joyfully and peacefully sing a song of praise and victory when this has been successfully done. The song, and joyful and peaceful spirit will add more flavor to the dish. Then with a joyful heart, open yet critical mind and peaceful soul, put all mixtures in a big pan of economic enterprise. Simmer until enough profits have been gained. Use the profits to provide adequate services to members, and to run all programs systematically, with appropriate compensation to staff, and with utmost concern for the families of the members and their communities. Finally, allow all the women and men members to have an equal access to and control of resources.

Serving:

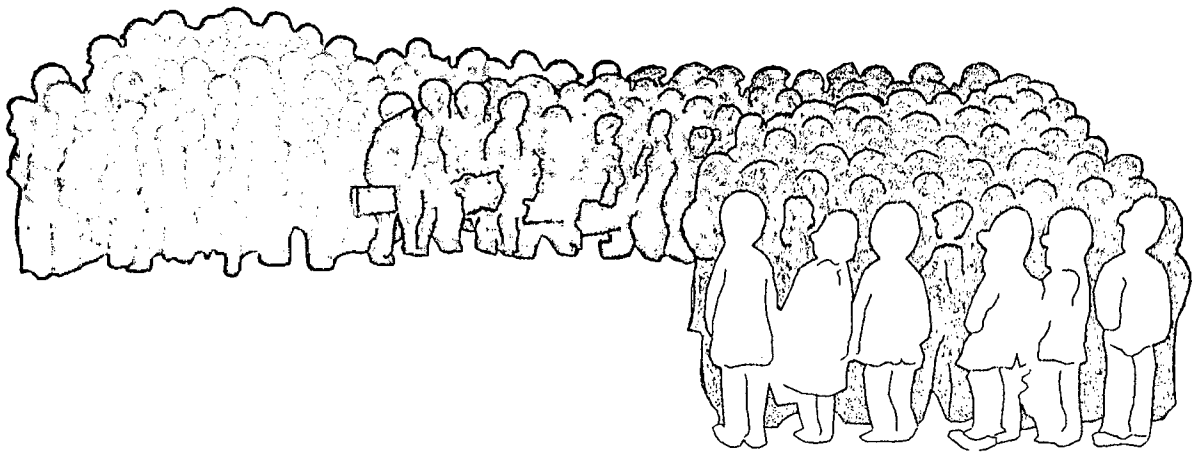


Serve the co-operative dish immediately.

Be sure that all who participated in the cooking: the members, their families and communities receive an equitable share of the dish. Be sure to inform everyone about the following vitamins and minerals provided by the dish.

- Vitamin **I**ncrease in income;
- Vitamin **A**ccess to credit;
- Vitamin **E**nhancement of social services;
- Mineral **S**elf-confidence and personal growth;
- Mineral **G**ender-equality and equity;
- Mineral **C**reation of support network for women;
- Mineral **R**elationships enhancement.
- Vitamin **J**oyful heart and Mineral **P**eaceful mind.

Continue cooking co-operative dish to benefit more people, and link up with other people cooking and preparing the same dish for exchange of learning and experiences, and for further and continuous improvement of the dish.



Examples of Recipes

1. BEEF BRIOCHE

Ingredients:

- 50 ounces of fresh spinach
- 2 pounds of ground beef chuck
- 1/2 cup of chopped onion
- 3 cloves of garlic, crushed
- 2 eggs, lightly beaten
- 3 teaspoon of salt
- 1/2 teaspoon of pepper
- 1/8 teaspoon of nutmeg
- 1 cup soft bread crumbs
- 1 cup crumbled blue cheese
- 2 tablespoon of light cream
- 2 tablespoon of chopped chives
- 1 egg yolk
- 1 tablespoon of light cream

Make the Brioche Dough the day before you complete the rolls--it must be chilled overnight.

Cook spinach in a large kettle just until wilted. Drain it very well. Chop it quite finely (kitchen shears make the job easy) then put in a large sieve and press hard with the back of large spoon to get out as much water as possible.

Heat oven to 450 F (230 C). Grease a large baking sheet (one with sides is a good idea in case though breaks during baking and meat juices leak out.)

Combine meat, cooked spinach, onion, garlic, eggs, salt, pepper, nutmeg and bread crumbs, blending well with a fork. Shape into 2 rolls, 12 inches long, on waxed paper.

Divide Brioche Dough into 2 equal parts. Roll 1/2 into an oblong 14 x 12 inches. Beat cheese, 2 tbsp cream and chives together until smooth, using enough cream to make the mixture of spreading consistency. Spread 1/2 of the mixture on the rolled-out dough, spreading it to within 1/2 inch of the edges. Lay a meat roll in the middle of the dough. Wrap dough around meat, overlapping and sealing together well. Turn in ends and seal well. Lift carefully onto prepared baking sheet, putting sealed side down. Prick in several places with the tines of fork. Repeat with the second half of dough and remaining meat roll.

Beat egg yolk and 1 tbsp cream together with a fork and brush outside of rolls with mixture.

Bake 10 minutes at 450 F (230 C). Reduce oven temperature to 350 F (175 C) and continue baking 50 minutes or until crust is golden brown (meat will still be a little pink). Cool, wrap in foil and refrigerate until shortly before serving time. Cut each roll in 12 slices and serve cold.

Note: Don't worry if the dough splits a little during baking -- it won't affect the goodness of the rolls. If they have split, fasten the foil tightly around the rolls during chilling and the dough will seal itself to the meat again. The rolls can be made ahead of time. They can be refrigerated 2 or 3 days or frozen.

2. Eye of the Round with Onion Gravy

Ingredients:

- 1 cup chopped onion
- 2 tsp salt
- 1/4 tsp pepper
- 1/2 tsp dried leaf thyme
- 1/2 tsp paprika
- 1/8 tsp nutmeg
- 3 lb eye of the round roast
- 6 strips bacon

Heat oven to 325 F (160 C). Sprinkle bottom of shallow roasting pan with onion.

Combine salt, pepper, thyme, paprika, nutmeg and rub all over outside of roast. Lay it on top of onion (not on rack). Lay slices of bacon close together over the top of the roast.

Roast 1 1/2 to 2 hours -- 140 to 160 F (60 to 70 C) on meat thermometer (see note) -- Serve sliced very thin with Onion Gravy.

Note: This roast is best cooked only until rare or medium -- it is likely to be tough if well done.

Source:

Oliver, Margo (1993). The Good Food Cookbook. Canada: Optimum Publishing Company.

Unit 2: Co-operative Principles

- Co-operative as an Enabling Environment for Women Empowerment
- Cooperative Values
- Co-operative Principles and Practices
- Women Empowerment in Co-operatives

THE CONCEPT

Principles and values are very important to a harmonious and peaceful life for they guide the behavior of an individual and the way of life of a family, community, organization and society. For instance, parents may teach their children to treat other people well as a principle. Related to this principle, they may teach Confucius' Golden Rule which says, "Do not do unto others what you do not want others to do unto you." The whole community and society may also adopt this teaching. In so doing, it guides the behavior of the individuals in the family as well as in the community and society. The child may ask, "Father, why is it very important for me to always remember to treat people well and to follow that rule." The father may answer, "because we value not only ourselves but also other people. This is our way of showing our love and respect to ourselves and to other people." The father may further say, "Experience also tells us that if we do this, we will all have a better life."

The distinction between values and principles is very thin. Because of this, in many situations we do not even bother to distinguish them. For the purpose of deeply understanding the universal values and principles of co-operatives as stated in the ICA Statement of Co-operative Identity, however, let us attempt to a bit delineate them.

Using the above example, the principle is the teaching to treat people well. There can be two reasons for its importance as a guide to one's behavior or way of life. One, it is good in itself for it is a way of showing an *a priori* value. *A priori* because even without the benefit of testing or learning from experience, people – across families, cultures, nations, religions – know that it is a good thing to do. Treating people well is in itself good, therefore, an *a priori* value. As Immanuel Kant, the famous philosopher, said it is a categorical imperative. Everyone is impelled to follow such humanistic principle. Another reason is that it is a principle learned from experience to lead to something good – an *a posteriori* value. Since different people and nations may have different experiences, they, therefore, may have varied *a posteriori* values. Therefore, they may have different ways of treating people well. Because of varied *a posteriori* values, people tend to have different and sometimes conflicting values.

From this perspective, a principle serves to guide the behavior of individuals, groups, organizations and societies. They are, as we may call, the rules or "the shoulds" to follow. The underlying reasons for these

principles are the values, which can be *a priori*, a value considered as good in itself, or *a posteriori*, a value that is learned from experiences as to lead to something good.

THE MAIN MESSAGE

- The universal values upheld by cooperatives are: self-help, self-responsibility, democracy, equality, equity, and solidarity. The underlying ethical values are: honesty, openness, social responsibility, and caring for other. Cross-cutting all of these values and ethics is the equal and equitable concern and recognition for both women and men.
- All cooperatives are bound by the following universal principles:
 - 1) voluntary and open membership;
 - 2) democratic management;
 - 3) member economic participation;
 - 4) autonomy and independence;
 - 5) education, training and information;
 - 6) cooperation among cooperators;
 - 7) concern for community.
- The application of the above principles is ascertained in the following practices:

Principles	Practices
Voluntary and open membership	<ul style="list-style-type: none"> • Non-discriminatory policies/practices on member recruitment/ admission as to sex, socio-economic, religion and political; status . • Membership application and withdrawal are voluntary.
Democratic member control	<ul style="list-style-type: none"> • One person-one-vote, no proxy voting, majority rules, participation of women, youth and elderly are valued, members are heard; • Transparency/Accountability to members • Democratically organized federation
Member economic participation	<ul style="list-style-type: none"> • Each member has to pay a minimum share of capital that is within the means of ordinary women-members; • Distribution of interests on share capital and/or patronage refund; • Collectively owned and/or indivisible reserves derived from operations, plowed back interest on share capital, member's other investments earning a "fair rate of interest/yield, • Members' right to decide on allocation of surplus, • Members have the final decision on all matters pertaining to the capital of the cooperative

Principles	Practices
Autonomy and independence	<ul style="list-style-type: none"> • Relations with the state, market position • People empowerment particularly women empowerment
Education and training	<ul style="list-style-type: none"> • Continuous leadership & management capacity building program to ensure that all those who are associated with coops have the skills they require in order to carry out their responsibilities especially to women who composed most of the working but non-assertive committees/units..
Cooperation among cooperatives	<ul style="list-style-type: none"> • Federation/networking • Joint Enterprises or ventures • Women's linkage with other coop women members to join hands in raising their interests/concerns.
Concern for community	<ul style="list-style-type: none"> • Policy on environment, community development, • Programs for women, youth, elderly • Policy advocacy internal and external; lower and upper levels.

- Some key indicators of a gender responsive cooperative are: 1) adoption and promotion of transformative politics or leadership in co-operatives; 2) Equal and equitable contributions of both women and men to the assets of the cooperative; 3) Women and men's equal and equitable control of and access to the resources of the cooperative; 4) Active participation of both women and men members in the affairs of the cooperative; 5) Proactive responses to the practical and strategic needs of women, and to the transformation of oppressive power relations between women and men in the households, workplace, community, and organization.

Session Guides

Objectives :

1. To enable the participants to define -- based on their experiences -- the principles and values that a cooperative should uphold to contribute to social development and women empowerment;

2. To develop among the participants an awareness and understanding of the universal values and principles of cooperatives, and on how these principles and values are applied or practiced in the management and operations of cooperatives.
3. For the participants to understand the common and diverse cultures of their cooperatives.

Time:

Three hours and thirty minutes

1. Introduction: 10 minutes
2. Small Group Discussion: 60 minutes
3. Plenary reporting and synthesis: 80 minutes
4. Lecture: 60 minutes

Requirements:

1. Eight sets of magazines and newspapers;
2. Paste/glue; crayons or colored pens.
3. Pentel pens, masking tape;
4. Overhead projector for the lecture
5. Visual aids of the lecturer

Trainers' Preparation:

1. Another effective and creative learning method is the use of participatory and entertaining learning processes. In this regard, for this session, you are going to invite the participants to join you in sharing their knowledge about the universal principles and values expected of all co-operatives as well as other values and principles of their own co-operatives. If time allows, then the session will end with a tic-tac-toe game, where the understanding of the participants about co-operative values and principles, as discussed, shall be assessed.
2. Prepare 8 sets of magazines and newspapers --. One set will be for the co-operative values; and the seven sets for the seven co-operative principles -- one set for each co-operative principle. Each set of magazines and newspapers should have appropriate -- for the assigned topic -- pictures from which the participants can choose.
3. For the tic-tac-toe game, prepare nine questions. The nine questions should have answers related to: a) co-operative definition; b) co-operative values; c) co-operative principle 1; d) principle 2; e) principles 3; and so on. Write each question in a short bond paper.

Setting:

This session needs a big place where four small groups can work.

Steps:

1. Present the objectives and outline of the session. The objectives are written in the beginning part of this session guide. Explain the process of the discussion:
 - Participants will be divided into four groups.
 - In the small group, participants will share and discuss the values of their primary co-operatives, and the principles that guide them in their:
 - a) recruitment or acceptance of application of new members;
 - b) decision-making processes;
 - c) resource generation
 - d) selection of programs and projects;
 - e) relationship with other co-operatives and the community.Is their co-operative gender sensitive and responsive? If yes, why do they say so?
 - Aside from the discussion of the values and principles of their own co-operatives, each small group will be assigned to discuss and explain to the whole group two topics. The four groups will, thus, discuss eight topics in total. These topics are the co-operative values and the seven co-operative principles. The eight topics will be distributed to the four small groups at random -- draw lots. For the presentation of their assigned topics to the big group, the small group will develop a creative learning aid from the set of magazines, newspapers, paste/clue, markers provided. Reading materials will also be provided for their guidance.
 - Each small group will present to the plenary a summary of their co-operative values and principles on the five mentioned areas (see second bullet of step #1), and explain their assigned topics in a creative manner.
2. After everyone has understood the objectives and process of the session, then divide the participants into four small groups. Ask the members of each group to gather together and to assign a representative to choose at random their two assigned topics. When two topics have been chosen, give the group their sets of materials.
3. Give each small group one hour to complete their small group tasks. While the participants are in their small groups, move around to check the progress of their work.
4. When all groups have finished their tasks, ask them to report their work to the plenary. For time management, give each small group twenty minutes to share their outputs.

5. Summarize the outputs of the small groups, and enhance their understanding of the co-operative values and principles. Your level of discussion of the values and principles will depend on the depth of the small groups' presentation. If you think that the small groups' explanation is sufficient, then your lecture will solely dwell on the implications of these values and principles to the empowerment of women in co-operatives.

Variation: Fantasy Exercise

Another way of discussing the co-operative values and principles is through fantasy exercise. If you and the participants are comfortable with this kind of learning method, then you can use the following learning process.

Steps: Fantasy Exercise

1. Present the objectives and outline of the session. The objectives are written in the beginning part of this session guide. The outline of the session will include: 1) a fantasy exercise which will be done in plenary; b) small group sharing on the experience(s) in the fantasy exercise and consolidation of these experiences into a small group output, which will be a map of cooperative values, entitled "The land of cooperatives;" c) plenary reporting on the small group outputs; d) synthesis; e) lecture on the principles and values of cooperatives.
2. Facilitate a fantasy exercise by using the following script in slow, relaxing and moderate tone voice. Music for meditation can also be used during pauses or silences.

Close your eyes. Let your feet touch the floor, and your back rest on your chair. Be aware of your breathing -- (say slowly) inhale, exhale, inhale, exhale, inhale, exhale (3 seconds silence). Let the muscles of your forehead, your jaws, cheeks relax (pause); then the muscles of your neck, your shoulders, your arms, hands, fingers relax (pause). Let your back and breast relax, your tummy, buttocks, hips, thigh, legs and feet relax (pause). Feel your whole body relaxing. (silence for 5 seconds)

I will now invite you to the land of cooperative. And in this land of cooperative, you will imagine yourself to be a member of its council of elders. (two seconds silence) Now you see yourself in the land of cooperative. With you are the other members of the council of elders. (pause for 1 second) Since your community has young and new members, your council has agreed to orient the young and the new members on the values of your cooperative. For this purpose, your ancestors reserved a sacred place in your community. This sacred place has been preserved and nurtured for many, many

years. All new members are brought to this sacred place for orientation on your cooperative. This sacred place is divided into different areas. And each area symbolizes a value of your cooperative. To depict the value, the area has been specially designed to reflect the essence of the value. The people in each area have been tasked to live the value and to teach it to anyone by their example. The different areas are separated by peaceful road. On its side are beautiful trees, free flowing water, and gentle animals. (pause for 3 seconds)

You are now ready to bring the new members to this sacred place of your community. You are leading the walk and you are proceeding to its entrance.

At the entrance of your sacred place is a sign. Written in the sign are the qualities that individuals must have to enter your sacred area. Look at the sign, read its contents. Tell the new members to remember what is written in the sign. You will also remember.

All of the new members said that they have the qualifications written in the entrance sign. Thus, everyone is now ready to enter the sacred place.

Bring the new members to all the areas of your sacred place. In each area, they will learn about a value and an aspiration of your cooperative and on how this value and aspiration should be lived and practiced. Let them see how each area is designed, how the people in the area work, act and relate with each other. When everyone has understood the message in one area, bring them to the other areas.

Ensure to bring them to all the areas. I will let you move by yourself. You know where to bring them; you know what they should learn in the land of cooperative. And when you have visited all the areas, and when you are already convinced about the understanding of the new members on the messages of each area of the sacred place, then lead them to the exit area and back to the place where you met them.

And when you are ready to leave them, you can go back to the real world. You will wake up and remember all that you saw, heard and felt in the land of cooperative.

I will wait for you to wake up. (music until everyone opens her eyes)

3. When all the participants have waken up, divide them into small groups. Each group should have not more than 6 members.

4. Assign each small group to do the following:
 - a) to share with each other the details of what they saw in their fantasy
 - the entrance sign;
 - each area in the sacred place: the values symbolized by each area, how the value is practiced by the people living in each area;
 - the responsiveness of their cooperative to gender concerns;
 - what they felt about the experience of doing the fantasy exercise.
 - b) to consolidate their sharing by developing a map of cooperative values. The illustration should look like a community map. It should have an entrance sign, where the qualifications of members are written; the different areas of the community which correspond to the different values of their cooperative, and on how these values are practiced by the people in each area. They can collate all of the areas(values) mentioned in the sharing, and assign a place(in the map) for each value. Connect the areas(values) with roads. It would be better if the participants can think of any value that can be related to the roads.
 - c) to share the vision, mission and goals of their cooperatives. Define vision as their desired characteristic of society; the mission as the distinctive contribution of their cooperative to achieve the vision; and the goals as the objectives of their cooperative for the next 3 to five years.
5. Encourage the participants to creatively illustrate their map (of the land of cooperatives) in a manila paper. Tell them to prepare for a presentation of their map, the vision, mission and goals of their cooperatives, their assessment of the responsiveness of their cooperative to gender concerns and needs, and their feelings on the fantasy exercise. The last point is simply to know how the participants felt about the method of the session.
6. Give each small group ten minutes to share their map, the collated vision, mission and goals of the cooperatives of the members of the small group, their assessment of its responsiveness to gender issues and concerns, as well as their feelings on the fantasy exercise, to the whole group.
7. After all groups have shared, synthesize the points raised by simple collation or listing. The following classification of points can be used: 1) Qualities of members and leaders of a cooperative -- if this is simply a repetition of a part of session 1, just let it be; 2) the different values depicted in the map; 3) the vision, mission and goals of their cooperatives; 4) gender responsiveness of their cooperatives; and 5) their feelings

about the fantasy exercise. In the synthesis, emphasize the areas of unity and diversity of the points shared by the participants.

8. Give a creative lecture on the universal values, ethics and principles of cooperatives, as well as on the indicators of a gender responsive cooperative.

Caution:

In exercises, such as the "fantasy exercise," the right brain is fully activated. This type of activity is especially useful if the lecture part of the session leans more towards the use of the left brain. As such, a balanced use of the left and right brain in a session is attained. Nevertheless, not all individuals are comfortable with fantasy exercises. Some tend to resist because such kind of activities is not within their frame of mind. Or some tend to sleep because that is what their body needs. The first tendency does not need any further explanation. For the second tendency, this is because our mind becomes more sensitive to the needs, including the healing needs, of our body, when our right brain is fully activated. If some participants show any of the two tendencies, as trainer you should not, however, feel frustrated. They are normal occurrences. My suggestion is to still try the fantasy exercise with the hope that all the participants will see its value in the process. This is also somehow a way of introducing them to another dimension of our human mind.

Processing:

The synthesis and lectures serve to process the small group outputs.

Co-operatives as an Enabling Environment for Women Empowerment

A Discussion of Co-operative Values and Principles

I. Introduction

1. ICA Statement on the Co-operative Identity

The values, ethics and principles of a co-operative, along side its definition, are the critical components of the Statement on the Co-operative Identity of the International Co-operative Alliance in 1995. As stated in the discussion of the definition of a co-operative in the previous session, this Statement on Co-operative Identity is ICA's reaffirmation of the equal value of the five distinct traditions within which co-operatives grew. Moreover, in response to the issues faced by co-operatives throughout the world, this Statement also seeks to articulate the norms with which co-operatives should operate regardless of their types as well as areas of operation.

Understanding the substance and historical roots of this Statement is very important to all people involved and interested in co-operatives because ICA, since its creation in 1895, has been the final authority for defining co-operatives and for elaborating the principles upon which co-operatives should be based. The Alliance had actually made two formal declarations on co-operative principles, the first in 1937 and the second in 1966. These two earlier formulations as well as the 1995 reformulation were, according to ICA, attempts to explain how co-operative principles should be interpreted in the contemporary world. The current reformulation of co-operative values and principles, which is the focus of this session, is thus, an enhancement of the previous two, and a concrete manifestation of ICA's responsiveness to the changing times.

The best document that elucidates in detail the substance, meaning and historical roots of ICA's Statement on Co-operative Identity was authored by Ian MacPherson. The title of the document is "Co-operative Principles for the 21st Century," produced and published by ICA in 1996. To all those wanting to understand the nature, values and principles of co-operatives, this document is a must for reading.

So as not to simply replicate the said document, this paper will dwell more on the meaning of each co-operative value and principle to the endeavor to empower women in co-operatives. (Aside from this material, it is, thus, very important to read MacPherson's work.) For a more in-depth discussion of these values and principles vis-à-vis women empowerment, some relevant portions of the Beijing Platform For Action -- adopted by the Fourth World Conference on Women -- shall be used as the framework for

analysis. Specifically, the declaration and platform for action on "women in power and decision-making" shall be highlighted.

2. Women in Power and Decision-Making

Line 181 of BPFA declares:

The Universal Declaration of Human Rights states that everyone has the right to take part in the Government of his/her country. The empowerment and autonomy of women and the improvement of women's social, economic and political status is essential for the achievement of both transparent and accountable government and administration and sustainable development in all areas of life. The power relations that prevent women from leading fulfilling lives operate at many levels of society, from the most personal to the highly public. Achieving the goal of equal participation of women and men in decision-making will provide a balance that more accurately reflects the composition of society and is needed in order to strengthen democracy and promote its proper functioning. Equality in political decision-making performs a leverage function without which it is highly unlikely that a real integration of the equality dimension in government political life plays a pivotal role in the general process of the advancement of women. Women's equal participation in decision-making is not only a demand for simply justice or democracy but can also be seen as a necessary condition for women's interests to be taken into account. Without the active participation of women and the incorporation of women's perspective at all levels of decision-making, the goals of equality, development and peace cannot be achieved.

Clearly, the BPFA is concerned not only about women's participation in public governance, but as well as in power relations at all levels of society -- from the family, community, organizations to public levels as in governments and international bodies. Moreover, the BPFA views women empowerment as a means towards equality, development and peace.

To translate such statement into action, it is necessary to spell out the conditions and required actions for women empowerment to come about. For instance, the Center for Asia-Pacific Women in Politics (1999) identifies three fundamental, and non-negotiable principles upon which women political empowerment is premised. These are: a) equality between women and men; b) women's right to the full development of their potentials; and c) women's right to self-representation and self-determination. And to foster a

transformational type¹ of politics, which supports and upholds women empowerment, the creation of an enabling environment is very important. CAPWIP includes co-operatives in its list of actual and potential enabling environment for women empowerment.(CAPWIP 1999).

3. Objective of this Paper

Being taken in a training workshop that seeks to strengthen women's participation in decision-making bodies, co-operative values and principles shall be discussed here not merely on their face value, but on their capacity to shape an organizational culture that makes co-operatives -- as asserted by CAPWIP -- an enabling environment for women empowerment.

II. Co-operative Values

Co-operatives are based on the values of self-help, self-responsibility, democracy, equality, equity and solidarity. In the tradition of their founders, co-operative members believe in the ethical values of honesty, openness, social responsibility and caring for others. (MacPherson, 1996)

The values of self-help and self-responsibility connote an attitude of being independent, and of being in control of one's own destiny. They further connote a sense of initiative, of being able to do good, productive and meaningful endeavors even without the prompting of other people. The emphasis is, therefore, on the individual; that this individual be able to stand on her/his own two feet -- without needing to lean on other people -- and be able to get jobs done and problems solved. Since these are values of a co-operative, then the emphasis is also on the individual organization or group -- that the group be able to function through its own internally generated resources, and attain its goals without needing to depend on external resources.

Being virtues manifested in an individual -- be a person or a group -- with a capacity for independence and for self-determination, the values of self-help and self-responsibility are, thus, traditionally associated with the masculine trait. The word, traditionally, is important here as classifying these values as masculine, and, therefore, dominant in men and more expected of men, is simply a result of gender schema, which refers to culturally formulated concepts about masculinity and femininity. In fact, women also have the capacity for self-help and self-responsibility. It will, definitely, be

¹ *From a feminist perspective, transformational politics is defined by the Center for Legislative Development as entailing two inter-linking dimensions. "The first is the element of gender equality in politics. This involves the struggle for increasing the number of women leaders and politicians, to achieve the goal of equality in numbers between the sexes in political representation. The second is the element of transforming the dominant political values, processes and institutions themselves, in order to bring to fore a different way of perceiving and using power.*

impossible for them to do different jobs simultaneously at home and in the workplace if these values are not in them. Not only do men, therefore, have masculine traits, but women albeit in different degrees also possess the same masculine traits.

Though the unmasking of the roots of classifying concepts relating to individuality as masculine is a concern of this module, this will not, however, be dealt here for practical reasons. It is enough for now to say that, according to gender schema, the values of self-help and self-organization, being associated mainly with individualistic and instrumental orientation and with the domain of independence, are classified as masculine. (Bem, 1976) (Please see handout #2 of this session for a list of feminine and masculine traits.)

The other cited values of a co-operative -- solidarity, equity, honesty, openness, social responsibility and caring for others -- being concerned with relationships and the expressive orientation, and with the domain of nurturance, are, on the other hand, more associated with the feminine traits. (Bem, 1976) The values of democracy and equality, however, can be considered as both masculine and feminine for they speak of individual rights being equal to the rights of other individuals, and of the participation of all individuals in governance. Thus, these values put value on the individuals in relation with other individuals.

Taken as a whole, the values of a co-operative as defined by the International Co-operative Alliance, thus, promote an organizational culture that acknowledges, recognizes and upholds the combination of both feminine- and masculine-associated values and orientations. From the perspective of transformational politics, the environment within which this kind of culture prevails is the place where women empowerment will come about. This is because transformational politics or leadership does not seek for the elimination of men, and of values and traits related to them, but for the recognition of the equal and equitable participation of women and men in decision-making processes, and for the upholding of the feminine and masculine orientations on equal terms.

To synthesize and reiterate, the co-operative values uphold women and men who have the capacity for self-determination and independence, and who value and care for others to the extent of seeking solidarity with them and of collectively working for equal and equitable relation, including between women and men, in all social processes.

Lastly, another phrase that is important to take note in the statement of co-operative values is the introductory phrase, "in the tradition of their founders," used in the declaration of ethical values. This phrase presents the above values of co-operatives as have been long-time held, dating back from its founders, the Rochdale Pioneers in 1844.

The above androgynous view of values of co-operatives will, however, only attain its true meaning when concretized. The next part of this paper,

thus, examines the principles and practices of co-operatives which serve to translate into actual action the above values of co-operatives.

III. Co-operative Principles

MacPherson describes the following principles of co-operatives as guidelines for judging behavior and making decisions. He, furthermore, contends that "it is not enough to ask if a co-operative is following the letter of the principles; it is important to know if it is following the spirit, if the vision each principle affords, individually and collectively, is ingrained in the daily activities of the co-operative." Moreover, he clarifies that the principles are not independent of each other. Rather, they are subtly linked. Hence, when one is ignored, all the others are diminished.

Principle 1: Voluntary and Open Membership

Co-operatives are voluntary organizations, open to all persons able to use their services and willing to accept the responsibilities of membership, without gender, social, racial, political or religious discrimination.

This principle emphasizes three points:

- That membership is voluntary. Nobody is, therefore, coerced to join co-operatives even if the co-operative formation is based on the mandate of a law. In the same line, every member can withdraw their membership as soon as s/he assesses that the co-operative no longer serves her/his needs, except, of course, when this member has obligations, such as debts, to fulfill.
- That open membership, as a principle, is not absolute. Rather, co-operatives are open only to: 1) those who are able to use the services of co-operatives, such as fishers for the fishers' co-operative; and 2) those willing to accept the responsibilities of membership.
- That gender, race, political affiliation and beliefs, religion, and social class should not deter one's membership in co-operatives.

The significance of this principle to women is that they can join co-operatives for as long as their needs are within the capacity of the co-operative to serve. Since the practical and strategic needs of women can be addressed by co-operatives, then co-operatives' membership is very wide open to women.

Moreover, the principle states that the members must be willing to accept the responsibilities of membership. In order to qualify for membership and to sustain their membership, interested women must, therefore, prove their

capacity to abide by the membership responsibilities of the co-operative. For example, if the co-operative says that a \$50 membership share must be provided, then the individual woman must put up this fund to qualify for membership. Or if the rule says that attendance in meetings is very important, and that non-attendance in, for example, three meetings in a year is a ground for disqualification, then the woman should ensure that she is able to follow such rule.

In applying such universal co-operative principle, a particular co-operative must, however, be considerate of the difficult situation of women, in view of their multiple work at home and in the workplace, and their economic "dependence" on men. Programs that will enable women to generate their own income, and to allot time for organizational concerns -- without adding further load to their present responsibilities, such as childcare, household chores, etc. -- must, therefore, be developed.

Principle 2: Democratic Member Control

Co-operatives are democratic organizations controlled by their members, who actively participate in setting their policies and making decisions. Men and women serving as elected representatives are accountable to the membership. In primary co-operatives, members have equal voting rights (one member, one vote), and co-operatives at other levels are also organized in a democratic manner.

This principle highlights the following management values:

- That the members control the whole organization democratically. This control is manifested in their active participation in the setting of policies and making of decisions of the organization.
- All women- and men-elected representatives are accountable to the membership. Their actions, therefore, should be transparent and responsive to the needs and interests of their membership. This principle further obliges them to regularly report, consult and echo the voices of their members to the decision-making bodies of the organization.
- That all members of primary co-operatives, no matter how disparate the amount of their contributions are to the coffers of the co-operative, have equal voting rights.
- That co-operatives beyond the primary level are also democratically organized.

A democratically organized and managed organization is favorable to women, as it is only in this kind of environment where they will be able to express their needs, articulate their interests and views, as well as seek for equal and equitable rights and privileges with men. To actualize this

principle, however, the co-operatives must ensure that their members are able to live the principles of democracy. Gender, racial, political, social, religion discrimination, which hinders many people from being equitably represented in decision-making bodies, must, hence, be discouraged and systematically addressed. Moreover, people with leadership potentials, but have been inhibited to develop and actualize their capacities because of the effects, for instance of gender stereotyping, must be identified and given assistance for self-transformation. For instance, aside from ensuring that tasking and responsibilities are based on qualifications, and not on gender biases, the co-operative must also provide training programs which will enable the members and potential leaders to bring out and use their leadership capacities.

Principle 3: Member Economic Participation

Members contribute equitably to, and democratically control, the capital of their co-operative. At least part of that capital is usually common property of the co-operative. Members usually receive limited compensation, if any, on capital subscribed as a condition of membership. Members allocate surpluses for any or all of the following purposes: developing their co-operative, possibly by setting up reserves, part of which at least would be indivisible; benefiting members in proportion to their transactions with the co-operative; and supporting other activities approved by the membership.

This principle relates three main practices of co-operative. And these practices distinguish co-operatives from capitalist-oriented business organizations:

- That the capital of the co-operatives comes from the equitable contributions of the members. According to MacPherson (1996), members contribute capital in four ways:
 - Through share or shares given as a precondition of membership. Limited interest is paid for membership "share or shares."
 - Through reserves derived from the retained earnings of the organization's activities. All or a significant proportion of these earnings are owned collectively, and are indivisible even in the event of dissolution of the co-operative. Again, the members benefit from them through the sustained services of the co-operative. In the event of dissolution, this fund is donated to other community enterprises or other associated co-operatives.
 - Through a portion of the members' dividends regularly contributed for the sustainability of the organization and its services.
 - Other investments of the members through which they earn a "fair" rate of interests.

- That the members democratically control the capital of the co-operatives. This is done in two ways:
 - Final authority for all decisions rests with the membership;
 - Members have the right to own at least a part of their capital collectively. This serves as their collective accomplishment.
- That the members have the right and obligation to decide on the allocation of surpluses created from the activities of the co-operative. They allocate such surpluses for any or all of the following purposes:
 - To develop the co-operative by setting up reserves, part of which would be indivisible;
 - To distribute to members as "dividends," as a way of rewarding their support for the co-operative;
 - To support activities approved by the members.

This principle supports the staking of members. With this staking comes the right to participate in the direction setting and in the making of decisions on the operations and use of resources of the organization. Women, therefore, have to stake and risk their resources in order to have a legitimate ground for asserting their equal and equitable value with men in the co-operative.

Relating this principle with the first principle which spells the conditions of membership, co-operators seeking to empower women have to study the ways by which the interpretation and application of this third principle may deter many women, who have limited access to and control of the resources of their families, from joining co-operatives or from sustaining their membership in co-operatives. In this regard, efforts must be exerted to help women qualify for membership. Once inside a co-operative, the next move is to help them be capable of maintaining their involvement in co-operatives. This means that with the precarious condition of women, transitory measures have to be undertaken to ensure women's effective and sustained participation in co-operatives.

Principle 4: Autonomy and Independence

Co-operatives are autonomous, self-help organizations controlled by their members. If they enter into agreements with other organizations, including governments, or raise capital from external sources, they do so on terms that ensure democratic control by their members and maintain their co-operative autonomy.

This principle protects the co-operative from the intrusion or control of other people or groups whether for social, political or religious reasons. In effect, this makes co-operatives a fertile ground for people empowerment, particularly women empowerment, with power emanating from the bottom --

from the inner or bottom selves of the members as well as from their unity and collective action and mutual caring.

The inclusion of statement on the entry into agreements with other organizations signifies the co-operative's recognition of its existence with other organizations, such as the government. And with this recognition comes the openness to make connections, but in a way that does not put into precarious condition their autonomy and democratic control of the organization. In this way, a co-operative can also become a vehicle, in indirect and direct manner, for women empowerment in other organizations, institutions, and the whole society.

Principle 5: Education, Training and Information

Co-operatives provide education and training for their members, elected representatives, managers, and employees so they can contribute effectively to the development of their co-operatives. They inform the general public -- particularly young people and opinion leaders -- about the nature and benefits of co-operation.

MacPherson aptly explained the importance of this principle. He said:

This principle emphasizes the vital importance played by education and training within co-operatives. Education means more than just distributing information or encouraging patronage; it means engaging the minds of members, elected leaders, managers and employees to comprehend fully the complexity and richness of co-operative thought and action. Training means making sure that all those who are associated with co-operatives have the skills they require in order to carry out their responsibilities.

Education and training are also important because they provide excellent opportunities whereby co-operative leaders can understand the needs of their membership. They should be conducted in such a way that they continuously assess the activities of the co-operative and suggest ways to improve operations or to provide new services. A co-operative that encourages effective "two-way" communications between its members and leaders, while operating in an effective manner, can rarely fail.

In the way MacPherson explains this principle, the co-operative's face-to-face encounter with the general needs and situation of its women-members becomes inevitable. As such, as the principle mandates, understanding the situation of women, raising the awareness of all members on the situation of gender inequality and inequity, and responding appropriately are imperative actions in the organization. This, therefore,

makes co-operative indeed an enabling environment for women empowerment.

Principle 6: Co-operation among Co-operatives

Co-operatives serve their members most effectively and strengthen the co-operative movement by working together through local, national, regional and international structures.

This principle gives utmost value to the networking of various co-operatives in different parts of the world. Networking and collaboration with each other is believed to be a way of maximizing the impact of co-operatives. As MacPherson contends, "... as nation states lose their capacity to control international economy, co-operatives have a unique opportunity to protect and expand the direct interests of ordinary people."

To the women co-operatives, this principle gives them the opportunity to connect with women of other co-operatives, to join hands in raising their common interests and in ensuring that co-operatives are able to respond to their practical and strategic needs, and therefore are able to move towards gender equity and equality.

Principle 7: Concern for Community

Co-operatives work for the sustainable development of their communities through policies approved by their members.

This principle proves that though co-operatives give priority concern to the welfare and needs of their members, this does not, however, make them insensitive to the situation of the communities within which they operate. As this principle upholds, co-operatives have a special responsibility to ensure the sustainable development -- economic, social, and cultural -- of their communities.

Very importantly, this principle supports the advocacy for women empowerment beyond the confines of co-operatives. In actualizing this principle, a co-operative is bound to respond to gender issues experienced by their members in their households and communities. In this manner, this principle together with the six other co-operative principles, truly, make co-operatives an instrument for people-centered sustainable development, a critical component of which is women empowerment, gender equity and equality.

IV. Conclusion

To review and summarize, the following are the implications of the co-operative principles to women empowerment:

- Women can join co-operatives, and can make their practical and strategic needs part of its agenda;
- Being democratically organized: a) co-operatives give women and men equal opportunity to share their views and positions on how the goals, activities and style of management of the co-operative respond to their common and differing needs and concerns; b) women can participate in the setting of policies and making of decisions; c) women can be elected as leaders of the organization.
- Being autonomous and independent, co-operatives can support a bottom-up process of empowerment, where the power of women can emanate from their inner selves and from their unity and decisive collective action;
- By having its capital mainly put up from the equitable contributions of its members, including women, the co-operatives encourage their members to stake and risk their resources. In so doing, women-members, together with men-members, attain the right to assert for equal rights and equitable benefits.
- The provision of education, training and information to members and staff makes the surfacing of needs and issues, including gender issues, inevitable.
- The concern for the community and the networking with other co-operatives enable the women-members to advocate women empowerment beyond the confines of their co-operatives.

On the other hand, inadequate application of some principles -- if not carefully studied and addressed -- may pose some limitations to the advocacy for gender equality and equity in co-operatives. For instance:

- Conditions for membership that are beyond the capacity of women to fulfill -- which some co-operatives may adopt -- can drive women away from joining co-operatives, or can make women's sustained membership difficult.
- Prevailing biases, prejudices and discrimination of people against each other as a result, in the case of gender for instance, of patriarchal culture -- if ignored -- may disable people from developing and supporting a truly democratic organization.

In conclusion, the understanding of co-operative values and principles, and of the way they relate to the advocacy for women empowerment in co-operatives, as well as in the whole society leads us to say that co-operatives, as CAPWIP contends, are enabling ground for women empowerment. This conclusion should not, however, lead us to complacency. With the identified possible problems in the interpretation and application of the co-operative principles, proactive advocacy and serious actions are still very necessary.

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Stereotypic Traits

Masculine Pole is more desirable (from traditional view)

Feminine	Masculine
Not at all aggressive	Very aggressive
Not at all independent	Very independent
Very emotional	Not at all emotional
Does not hide emotions at all	Almost always hides emotions
Very subjective	Very subjective
Very easily influenced	Not at all easily influenced
Very submissive	Very dominant
Dislikes maths and science	Likes maths and science
Very excitable in crisis	Not at all excitable in crisis
Very passive	Very active
Not at all competitive	Very competitive
Very illogical	Very logical
Very home oriented	Very worldly
Not at all skilled in business	Very skilled in business
Very sneaky	Very direct
Does not know way of the world	Knows the way of the world
Feelings easily hurt	Feelings not easily hurt
Not at all adventurous	Very adventurous
Has difficulties making decisions	Can make decisions easily
Cries very easily	Never cries
Almost never acts as a leader	Almost always acts as a leader
Not at all self-confident	Very self-confident
Very uncomfortable about being aggressive	Not at all uncomfortable about being aggressive
Not at all ambitious	Very ambitious
Unable to separate feelings from ideas	Easily able to separate feelings from ideas
Very dependent	Not at all dependent
Very conceited about appearance	Never conceited about appearance
Thinks women are always superior to men	Thinks men are superior to women
Does not talk freely about sex with men	Talks freely about sex with men
Very talkative	Not at all talkative
Very tactful	Very blunt
Very gentle	Very rough
Very aware of feelings of others	Not at all aware of feelings of others
Very religious	Not at all religious
Very interested in own appearance	Not at all interested in own appearance
Very neat in habits	Very sloppy in habits
Very quiet	Very loud
Very strong need for security	Very little need for security
Enjoys art and literature	Does not enjoy art and literature
Easily expresses tender feelings	Does not easily express tender feelings

Source:

Wearing, Betty (1996). Gender: The Pain and Pleasure of Difference. pp. 5-6.
Australia: Addison Wesley-Longman Australian Pty. Ltd.

Co-operative Values



Co-operatives are based on the values of self-help, self-responsibility, democracy, equality, equity and solidarity.

Principle 1: Voluntary and Open Membership

Co-operatives are voluntary organizations, open to all persons able to use their services and willing to accept the responsibilities of membership, without gender, social, racial, political or religious discrimination.

Principle 2: Democratic Member Control

Co-operatives are democratic organizations controlled by their members who actively participate in setting their policies and making decisions. Men and women serving as elected representatives are accountable to the membership. In primary co-operatives, members have equal voting rights (one member, one vote), and co-operatives at other levels are also organized in a democratic manner.

Principle 3: Member Economic Participation

Members contribute equitably to, and democratically control the capital of their co-operative. At least part of that capital is usually common property of the co-operative. Members usually receive limited compensation, if any, on capital subscribed as a condition of membership. Members allocate surpluses for any or all of the following purposes: developing their co-operative, possibly by setting up reserves, part of which at least would be indivisible; benefiting members in proportion to their transactions with the co-operative; and supporting other activities approved by the membership.

Principle 4: Autonomy and Independence

Co-operatives are autonomous, self-help organizations controlled by their members. If they enter into agreements with other organizations, including governments, or raise capital from external sources, they do so on terms that ensure democratic control by their members and maintain their co-operative autonomy.

Principle 5: Education, Training and Information

Co-operatives provide education and training for their members, elected representatives, managers and employees so they can contribute effectively to the development of their co-operatives. They inform the general public -- particularly young people and opinion leaders -- about the nature and benefits of cooperation.

Principle 6: Cooperation among Co-operatives

Co-operatives serve their members most effectively and strengthen the co-operative movement by working together through local, national, regional and international structures.

Principle 7: Concern for Community

Co-operatives work for the sustainable development of their communities through policies approved by their members.

Implications of Co-op Principles to Women Empowerment

- Women can join co-operatives, and can make their practical and strategic needs part of its agenda.
- Being democratically organized, women can participate in the setting of policies and decision-making.
- Being autonomous and independent, co-operatives can support a bottom-up process of empowerment.

Unit 2 Module 3 Visual Aids

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Implications of Co-op Principles to Women Empowerment

- By having its capital mainly put up from equitable contribution of women- and men-members, women attains the right to assert for equal rights and equitable benefits.
- Education and training makes surfacing of gender issues, and generation of appropriate responses inevitable.
- Concern for community and networking with other co-operatives expands advocacy for gender equality and equity beyond co-operatives.

Unit 2 Module 3 Visual Aids

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Unit 3: Women's Distinctive Role in Co-operatives

- Women's Distinctive Competence
- Importance of Women's Participation in Co-operatives
- Contributions of Women to Co-operatives
- Platform of Action to Enhance Women's Participation in Leadership and Decision-Making Bodies of Co-operatives

THE CONCEPT

An empirical comparative study of the perception of subordinates on the powers of their male and female managers reveals that women are as competent as men in the field of organizational management. With its findings, this study, hence, concludes that sex-role stereotypes and expectations may be replaced by more accurate perceptions of managers' power when subordinates have adequate information about their managers' organizational influence, and actual capabilities and performance. People, hence, continue to hold on to their discriminating view of women's capabilities and traits because of lack of awareness and recognition of the distinctive competence and roles of women.

Many empirical studies also show that women respond differently from men to crisis and conflict situations. Women, in general, tend to be non-violent and compassionate. Since effective conflict management is an imperative skill of managers and leaders, then women can, indeed, make a difference in organizations, such as co-operatives.

These studies should not, however, be taken as providing another list of expectations of women, which if not adequately and properly satisfied will again bring them in a doubtful light. Rather, these studies seek to show that women, if recognized, given a chance, and provided with proper support, can prove themselves to be equally competent with men. Moreover, since these studies are empirical and scientifically undertaken, they serve to show that it will be, generally, unfair to regard all women, for being women, as less competent than men.

Since women are as competent as men in the area of organizational management, are more competent in the aspect of conflict management and demonstrate more caring, process-oriented, and team-centered leadership styles which are different generally from men, then they have a distinctive role in co-operatives. Putting them, thus, in the leadership and decision-making bodies will make co-operatives in a better position to be responsive to the needs and aspirations of their members, their families and communities.

THE MAIN MESSAGE

- Empirical studies reveal that women are as competent as men, and in some cases, are more competent than men in the field of organizational management.
- Studies also show that women have different traits from men. Specifically, for instance, the concept of women of a moral person is one who cares for other people and one who commits to be of help in the development of other persons. The concept of men of a moral person, on the other hand, is one who respects the rights of individuals. Combining these different perspectives and traits in an organization, for instance having women and men leaders in co-operatives, will result into a leadership style that is effective, systematic, caring and compassionate -- a style that is respectful of the rights of individuals, and is highly concerned about the development of caring and compassionate relationships among members and leaders. With this kind of leadership, the organization will, thus, become process and output oriented, team and individual centered, and an entity that always seeks a balance between two seemingly opposing but compatible points. From this perspective, women's participation in leadership and decision-making bodies is a must for a co-operative to achieve its holistic development.
- Why should women have an equal share in co-op leadership and decision making? Three reasons will be emphasized here:
 - To actualize the principles of democracy and fairness in co-operatives;
 - To effectively and efficiently design appropriate and sustainable products, in the form of goods or services, for all of its members; and
 - To systematically make use of the distinctive competence of women for the benefit of the whole co-operative.
- What shall be done to ensure women's participation in the leadership and decision-making bodies of co-operatives? The Platform of Action for the Enhancement of Women's Participation in the Leadership and Decision-Making Bodies of Co-operatives, crafted from the ideas of the participants of the 1997 Regional Conference on "Women in Decision-Making Bodies of Co-operatives," lists six strategies and sixteen practical actions.

Session Guide

Objectives:

1. To raise the awareness of participants on the distinctive competence of women and on the importance of women's participation in the leadership and decision-making bodies of co-operatives.

2. To reach consensus around the Platform of Action to Enhance Women's Participation in the Leadership and Decision-making Bodies of Co-operatives which contain strategies and practical actions that co-operatives can undertake for this purpose.

Time:

Three hours:

1. Introduction: 15 minutes
2. Small group reflection and sharing: forty-five minutes
3. Plenary reporting: sixty minutes
4. Synthesis and Lecture: sixty minutes

Requirements:

1. Two bond papers per participant;
2. One box of crayons per small group; a total of five crayons for the five groups
3. 3 sheets of manila paper, pentel pens and masking tape per small group;
4. Overhead projector

Trainers' Preparation

1. Aside from the attached handout of this session, for your further understanding of the topic, it is important to read the following:
 - a) AWCF Monograph 1 entitled, "The Hidden Half: Women Co-op Leaders and Decision-Makers;"
 - b) AWCF Monograph 2 entitled, "A Development Link: A Look at Women, Co-ops, and the Community."
 - c) "Less Words, More Action: How to Increase Women's Participation in Leadership and Decision-Making in Co-operatives" by AWCF and ICAROAP.
2. From the above reading materials, you can prepare your lecture for this session.

Setting:

The same as the first two sessions.

Steps:

1. Explain the objectives of the session, as stated in this session guide.
2. Ask each participant to think of two women: one woman who she admires most; and another woman who she wants to thank for her contribution to her personal growth.

3. For the woman admired most, the questions to ask are:
 - Who is this woman? What is her name?
 - What are her qualities and abilities?
 - What did she do or what has she done which made or makes you admire her?
 - Using your one sheet of bond paper, create an admiration card for this woman. Write to her a personal letter narrating your reasons for admiring her.

4. For the woman who a participant wants to thank for her contributions in this participant's personal growth, the questions to ask are:
 - Who is this woman? What is her name?
 - What are her qualities and abilities?
 - What did she do or what has she done which made or makes you thank her?
 - Using your other sheet of bond paper, create a "thank-you" card for this woman. Write to her a personal letter narrating your reasons for thanking her.

5. When each of the participants has finished creating two cards for two women, divide them into small groups of six members. Explain the process of the small group sharing before they break up:
 - a) First, invite them to share in their small groups the two women they have chosen. This sharing shall be entitled, "Tribute to Women."
 - b) After a participant has shared, she will paste in a manila paper her card for the woman she admires most, and in another manila paper her card for the woman she wants to thank.
 - c) Entitle the manila paper with cards for admired women as "Tribute to Women we Admire," and the manila paper with cards for women they wish to thank as "Tribute to Women We Want to Thank."
 - d) Below each card, write the name of the woman, and the name of the participant. For example, "To Conching, my mother, from your daughter, Brenda."

The pasting of each card in a manila paper will be after every sharing. Thus, after a participant has shared, she will stand up and paste her cards in the manila papers; then another participant will share, then paste her cards in the two manila papers as well; and so on.

- e) After everyone has shared, a member of the small group will offer a prayer of tribute to the women they admire, and another member will offer a prayer of tribute to the women they want to thank.

- f) In separate manila papers, ask each small group to summarize:

- The common qualities and traits of the women they admire and they want to thank;
- Their reasons for admiring and thanking these women.
- Their message to women of their own co-operatives, of the whole co-operative movement. Message should contain their proposals on what women should do in order to gain leadership status in their co-operatives.

6. Give each small group ten minutes to share their outputs.

7. Then, give a lecture on the distinctive competence and roles of women in co-operatives, and on the Platform of Action to Enhance Women's Participation in the Leadership and Decision-Making Bodies of Co-operatives.

Variation:

No variation is proposed here.

Caution:

Participants in this session can be very emotional. In the small group sharing, others may not be able to hide their tears. If this happens, let them pour out their hearts. It will, thus, help if a facilitator is assigned to each small group. If all of the members become emotional, then the facilitator can guide them in their sharing and discussion.

Processing:

If the participants know a common song on women's struggles or a song of tribute to women, then this will help in closing their small group sharing. The synthesis of the facilitator of the sharing of all of the small groups, as well as the lecture, will serve to process the experiences of the small groups.

Women's Role in Co-operatives

I. Introduction

The last two sessions tackled co-operatives from the perspective of need of women. The previous discussions, thus, centered on the responsiveness of co-operatives to the practical and strategic needs of women, as well as on the capacity of co-operatives to become an enabling environment for women: empowerment. But before a picture of women as totally dependent on co-operatives for economic improvement and for liberation from gender inequitable condition is taken as the core proposition of this module, like Cinderella waiting for a kiss from her prince, let us at this point turn the table around. The assertion is: co-operatives also need the active participation and leadership of women to truly, fully and holistically attain their goals, be of true service to its members, and contribute to the authentic development and transformation of families, communities and the whole society. The picture being portrayed here, therefore, is a relationship of interdependence between women and co-operatives. Since the need of women for co-operatives has been comprehensively discussed in the last two sessions, this session will, hence, focus on the need of co-operatives for women.

What can women contribute to co-operatives? Why is it important for co-operatives to ensure that a significant number of women is in its membership and leadership?

In May 7-9, 1997, AWCF and ICAROAP jointly organized a Regional Conference on "Women in Decision-Making in Co-operatives." In this conference, the participants shared their views and answers to the questions on the importance of women's participation, especially, in the leadership of co-operatives. The very rich thoughts of women and men in the Conference were documented and compiled in a report carrying the title of the Conference. Aside from this report, the AWCF also produced two monographs: Monograph 1 entitled, "The Hidden Half: Women Co-op Leaders and Decision-Makers;" and Monograph 2 entitled, "A Development Link: A Look at Women, Co-ops, and the Community." A Trainer's Manual was also developed entitled, "Less Words, More Action: How to Increase Women's Participation in Leadership and Decision-Making in Co-operatives." All of these materials were produced and published in response to the challenges set forward by the said Conference.

The above reading materials contain a wealth of views, thoughts and insights on women's participation in co-operatives. Every trainer, aiming to echo the same assertion to women and men in communities of co-operatives, should therefore, read these materials. Though this present paper is an attempt to consolidate and, hopefully, further enhance the above materials for training purposes, these very rich materials, however, retain their worth and

continue to be a must for reading of trainers. This paper is, thus, not a simple replication of those materials.

II. Women's Distinctive Competence

The concern for the impact of the prevailing traditional subservient view of women on the psycho-social, economic and political growth of both women and men, as well as their families, community and society, has led many social scientists to conduct empirical comparative studies of women and men's nature and competence. Many of these studies reveal that in the area of management competence, women are as competent as men, and in some cases are capable of outachieving them. There are studies which also say that women, by nature, are different from men; but the difference does not make them less competent nor less valuable than men. Rather, their differences or distinctive nature stand to complement the weaknesses and strengths of men. From this general view, therefore, the stereotyped view of women as inferior to men is contested. And for as long as co-operatives continue to be predominated by men and continue to have less efforts in ensuring women's significant representation and participation in their leadership, they miss the opportunity to witness and experience the truths of these empirical findings on women. To substantiate this view, let us look at some of these studies.

1. Women are as competent as men

An empirical study of Susan Donnell and Jay Hall (1980) on male and female managers yielded results that were contrary to expectations. In the analysis of their data, the following conclusions were reached:

- a) The difference between female and male managers in work motivation profiles was significant. The work motivation profiles of female managers were more "achieving than those of their male counterparts";
- b) The male managers were found to be more competent in interpersonal practices than their female counterparts. The male managers were found to be more open and candid with their colleagues than were females; and
- c) Women, in general, do not differ from men, in general, in management styles.

Based on these findings, Hall and Donnell commented, "It seems we can no longer explain away the disproportionately low numbers of women in management by the contention that women practice a different brand of management than men." Nonetheless, they stressed that this did not mean that all was well in the male-oriented management activities.

Another study was conducted by Belle Rose Ragins and Eric Sundstrom (1990) on the perceived power of female managers as compared with male managers. Again contrary to predictions, the study found that subordinates rated female managers higher than male managers on expert

power. Moreover, it was also shown that male and female managers did not show the expected differences in combined reward, coercive, legitimate and referent power. In interpreting the results of this research, Ragins and Sundstrom cited two broad implications. The first implication mentioned was "that sex-role stereotypes and expectations may be replaced by more accurate perceptions of managers' power when subordinates have adequate information about their managers' organizational influence." In other words, sex stereotyping is only in the mind and continues to be there for as long as information on the actual capacities and achievements of specific women are lacking. But once individuals assess the performance of specific women and men leaders, information on their actual performance and not the abstract stereotypes become the basis for their assessment. The other practical implication of the study was "that female managers may fare better than is currently expected."

Interestingly, an unauthored article in the web site of Women's Work cited a study by Washington-based Foundation for Future Leadership, which found women-managers to be more competent than their male counterparts. The research showed "significant differences in management and leadership skills of working men and women. Of the 31 categories identified as important to managerial success, women came out ahead in 90% of them."

2. Women are Different from, but not Inferior to Men

One bulk of studies on the differences of women and men is in the area of conflict management, which is an indispensable skill of all leaders and managers. The following are some of the studies in this specific field of involvement of leaders.

The characteristics of women peacemakers are observed to be different from their male counterparts. Brock-Utne (1994) observed three general characteristics of women peacemakers: they use nonviolent techniques, actions and strategies; they value all life in nature, especially the life of children; and their work is transpolitical, often aimed at reaching people in the opposite camp. Miedzian (1994), on the other hand, said that the "masculine mystique teaches men to be tough, to repress empathy, and not to let moral concerns weigh too heavily when the goal is winning." She further contended that this masculine mystique influences many citizens to support wars unquestioningly and encourages young boys to sacrifice their lives in them, often unnecessarily.

Many studies cited two reasons for this differential situation between women and men: one, this is a result of a gender schema or stereotyping, where being masculine is viewed as synonymous to power-related traits, such as being aggressive, independent and dominant, and thus is highly approved of boys while greatly discouraged among girls, who, on the other hand, are stereotyped as passive, submissive and dependent (Brock-Utne 1985, Bem 1983, Ragins and Syndstrom 1990); and two, this is what the boys and girls learn from their models in the family, community and society. In their

socialization process girls/women and boys/men are rewarded or punished in exhibiting attitudes consistent or contrary to their stereotyped attitudes and roles (Bem 1983).

Another explanation to this difference between women and men was forwarded by Carol Gilligan (1977). In her study of the moral development of women, Gilligan said that from the perspective of women, the moral person is one who cares for the welfare of others, and one who meets her or his obligations and responsibilities to others, if possible, without sacrificing oneself. On the other hand, among the men whom Kohlberg, a psychologist, centered his study of moral development, the moral imperative appeared rather as emphasizing the respect for the rights of others and, thus, the protection from interference of the right to life and self-fulfillment. From the perspective of men, therefore, what is morally important is the respect for the individual rights of persons. From the perspective of the women, on the other hand, what is morally important is caring and meeting one's obligations and responsibility to other people. Based on these studies, Gilligan concluded that women speak in a different moral voice than the men.

Before Gilligan's study, the moral development of individual women was assessed through the framework of Kohlberg. Based on Kohlberg's framework, however, women's moral development is inferior to men because women's common definition of a moral person falls only at the third stage of the six sequential stage of moral development framework of Kohlberg. Other psychological theories, such as that of Sigmund Freud, which, in effect, described and defined women as inferior to men, and which, thus, contributed to a societal devaluing of women, are, in the same vein, being contested.

This finding of Gilligan -- that women speak in different moral voice than men -- was supported by Josephine Perez(1994) in her graduate thesis. Perez found her female respondents -- who were university students -- differing significantly in their attitudes towards peace and violence from the male respondents. These attitudes include differences in dimensions of power, recognition and justice. In these three dimensions, women were found to exhibit more peaceful tendencies than men. Both women and men respondents, however, agreed on the statements that dealt with various issues, such as equality, non-use of violence, cooperation and exercise of responsibility.

In more concrete terms, Rosalinda Pineda-Ofreneo(1999) found in a study that the financial and economic crisis, which reached its heights in 1997, has had a differential impact on women and men in the informal sector. In one of her findings, she said: "Women and girls tend to have more productive and reproductive work, while men find it difficult to occupy themselves, leading to such problems as drinking and family violence." Based on this study, it can be generally said that in the face of a crisis, women in the informal sector tend to respond more productively and constructively than their male counterparts.

The conclusion that can be reached from these studies is that women address problems and conflicts differently from men. And this is the area when women are said to be more competent than men. If this is so, then organizations and societies that are dominated by men can be said to be very, very handicapped.

III. Why Should Women Have an Equal Share in Co-op Leadership and Decision-Making?

This was the question answered by many participants during the 1997 Regional Conference on "Women in Decision-Making in Co-operatives" as well as by the AWCF in its first monograph. To emphasize and elaborate on some of the answers, the following list is reached: (It is still very important to read the two monographs of AWCF on the Regional Conference as this paper does not intend to simply replicate them.)

1. To actualize the principles of democracy and fairness in co-operatives

AWCF said: "Since co-ops pride themselves as being rooted in democratic ideals and being fair to all without consideration of any form of discrimination, it should only follow that they should give both women and men equal share of power and equitable participation in decision-making." This is related to the view of Lorraine Corner (1999) on the human rights argument of women's participation in leadership. She said, "...it brings to fore the idea that women have a right to share in decision-making, just as men have the their rights. It regards equality as a value in itself which should extend to all areas of life including decision-making; and that the value of justice requires women's active participation in decision-making and leadership.

2. To effectively and efficiently design appropriate and sustainable economic programs for all of its members

Since the services of co-operatives are primarily intended for its members, then, its membership serves as the main market of its goods and services. To be able to reach a comprehensive and intensive understanding of its market -- its membership -- a co-operative should stay close and sensitive to their needs and aspirations. This can be effectively and efficiently done through balanced representation of the different groups identified in the stratification of its membership -- women and men, different sectors if multi-sectoral, adults and youth, geographical location of members, etc. The underlying contention is that the members are the best people to articulate their own needs and interests. Since representation is the strategy through which this self-articulation becomes possible, a strategy much better than a research by disinterested people, and since this is doable in a co-operative setting, then this should be adopted by co-operatives. :

The sustainable development perspective embraces the same principle. In order for the development of an area -- a specific ecological zone -- to be sustainable, the voices of the different stakeholders must be valued, and must consistently be a part of the total development agenda.

3. To systematically make use of the distinctive competence of women.

According to studies cited in this paper, women are as competent as men in the area of organizational management. They, therefore, have to be given equal chance to lead and manage their co-operatives, and to prove themselves. But in the area of conflict management and in crisis situations, women tend to provide more productive, constructive and non-violent responses. Moreover, the differing, yet compatible and complementing views of women and men on a moral person can lead -- if both women and men are in the decision-making bodies of co-operatives -- to a more humane, effective and efficient type leadership -- with men focusing on the rights of individual members, while women focusing on their caring relationships. In providing another way of handling conflicts and crisis situations and in complementing the leadership style of men, women, thus, can make a difference. And co-operatives, as an organization of human beings, undeniably, need this complementing kind of leadership of women and men.

To support the advocacy for women's equal representation and participation in the leadership of co-operatives, as a way of improving and making co-operatives more relevant to its members, AWCF presented in its first monograph stories about three women in co-operatives. They were stories of Lilymary from Malaysia, Norma Pereyras from the Philippines, and Pethai Pathumchantararat from Thailand. The stories narrated how these women evolved into strong advocates of co-operatives and gender equality and equity. Reading their stories will convince anyone that women CAN and SHOULD become co-op leaders and decision-makers.

IV. Mechanisms to Ensure Women's Participation in the Leadership of Co-operatives

Though women, generally, have been proven to be as competent as men in management, to be more competent in conflict management, and to be capable of providing complementary leadership roles and abilities with men, still and all, their worth has not yet been fully acknowledged, recognized and actualized. In the first session of this module, the societal causes as well as the causes found in co-operatives have been discussed. At this point, we will be centering on the measures and mechanisms that must be undertaken to enable women to bring out the best that they can do for themselves, for their families, for their co-operatives, for their community and the whole society. These measures are contained in the Platform of Action to Enhance Women's Participation in Leadership and Decision-Making in Co-operatives which was crafted from the ideas shared by women and men who participated

in the 1997 Regional Conference on Women in Decision-Making in Co-operatives. The same Platform is presented by AWCF in its first monograph.

The six strategies contained in the Platform of Action are the following:

- Strategy 1: Instituting gender-sensitive co-op laws, by-laws and policies that promote increased number of women membership in co-ops and participation in leadership and decision-making therein.
- Strategy 2: Building capacity of co-ops in developing women leadership.
- Strategy 3: Building capability of women for leadership and decision-making in co-ops.
- Strategy 4: Developing, promoting and implementing a gender-disaggregated data (GDD) collection and utilization system for co-operatives.
- Strategy 5: Creating a supportive environment for the enhancement of women's participation in the leadership and decision-making in co-operatives.
- Strategy 6: Establish a Leadership Development Fund for Women in Co-operatives generated from within the co-op movement as well as from other institutions, to be used in carrying out the actions contained in this Platform of Action.

Aside from the above Platform of Action, other practical actions shared during the same Conference were the following:

1. Raise the awareness on the benefits to be gained from increasing the participation of women in the boards of co-ops.
2. Remove legal impediments to women's involvement; and revise rules, procedures, and election systems to ensure equal opportunities.
3. Push for adjustment of working conditions to reconcile work and family responsibilities;
4. Consider carefully the candidate who will first break down the gender barrier in the Board of Directors.
5. Co-ops must institute policies that will ensure women's position in decision making;
6. Focus efforts on increasing women's involvement in the community level.
7. Establish a support network for women for contact building and learning acquisition, not necessarily in a formal way.
8. Help women take advantage of training opportunities to build skills and confidence, and to overcome own inhibitions as members of the co-ops' decision-making bodies.
9. Combat biased and discriminating image of women in co-op media.
10. Empower women through full employment and self-reliance.
11. Organize and strengthen women's organizations.

12. Women co-op leaders should carry a "political agenda" developed by the women-members of their co-operatives.
13. Women leaders to sustain their leadership roles in the building of small communities of co-op members to keep them in touch with their membership and with each other, as well as help them define and refine their agenda for their co-ops.
14. Advocate for increased participation of women in the leadership and decision-making bodies of co-ops at the international level.
15. Ensure that women and men have equal chance of winning in co-op elections in the primary and federation levels.
16. Support the aspiration and quest of co-op members for a different type of co-op leadership. A type of leadership that is values-based, issue-focused, member-responsive and community-concerned.

V. Conclusion

Two points must always be kept in mind in the advocacy for women's recognition and participation in the leadership and decision-making bodies of co-operatives.

1. The whole co-operative movement, especially the women-members, should believe in the rights of women and trust in their distinctive competence and roles in making co-operatives truly of service to its members, their families and communities.
2. All measures must be installed to support, manifest and translate into action this conviction.

The first challenge is in the level of the mindset or consciousness, or in the theoretical or conceptual framework used for viewing women and men. A change in this mindset must first come about in order for the second challenge to be realized – from a discriminating and subservient view women to an empowering and just view of women. The altered consciousness about women will be sustained and will become a part of the conscious and subconscious minds of individuals if the second challenge – ACTION and PRACTICES -- is effectively undertaken.

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If You Think We Think Alike, Think Again

By Dianne Hales

Many puzzling gender differences may lie in our heads.

After 20 years of marriage, my husband still doesn't understand me. Why, he wants to know, am I always doing three things at once? How is it that I am never at a loss for words? And how can I recall the names of a couple we met on holiday years ago?

Now I know what to tell him; it's my brain.

Although there are obviously cultural reasons for our differences in emotions and behaviour, recent breakthrough research reveals that the root of many puzzling gender differences may lie in our heads. Men's and women's brains have much in common, but they are definitely not the same -- in size, structure, or sensitivities. Overall, a woman's brain, like her body, is 10% to 15% smaller than a man's, yet the regions dedicated to higher cognition such as language may be more densely packed with neurons.

According to researchers, here are the most important ways women's brains differ from men's.

WOMEN USE MORE OF THEIR BRAINS.

"Whatever women do -- even just wiggling their thumbs -- their neuron activity is more greatly distributed throughout the brain," says psychiatrist and neurologist Dr. Mark George.

When a man puts his mind to work, neurons turn on in highly specific areas of the brain. When a woman does, her brain cells light up such a patchwork that the scans look like a night view at Las Vegas.

One possible though controversial explanation: the corpus callosum, the bridge fibers, running down the center of the brain, is thicker in females, which may allow more cross talk between the emotional, intuitive, right hemisphere and the rational, just-the-facts left. As a result, the female brain may make connections that might not occur to a man. Some call this skill. To form of emotional intelligence; others think of it as a women's intuition.

Yet at least in some instances, men may be better able to focus intensely. This may explain why my husband can immerse himself in a book or the newspaper while the phone rings and the dog barks.

A WOMAN'S BRAIN RESPONDS MORE INTENSELY TO EMOTION.

When George scanned the brains of men and women as they recalled emotional experiences, he found the sexes respond differently to emotions, especially sadness. Though prompted by the same kinds of experiences, melancholy feelings activated neurons in an area eight times larger in women than in men. The way one's brains react to sadness may, at least in theory, increase vulnerability to depression, which is twice as common in women as in men.

The female brain may also detect other's emotions more accurately. Neuropsychiatrist Dr. Rachel Gur and her husband, psychologist Ruben Gur, did brain scans on volunteers who viewed photographs of actors depicting various emotions. Both sexes knew happiness when they saw it, but the men had much harder time recognizing sadness in women. A woman's face had to be really sad for a man to see it," Ruben Gur says.

WOMEN HAVE A WAY WITH WORDS.

Girls generally speak sooner and read faster. The reason may be that females use neural regions on both sides of the brain when they read, says Drs. Sally and Bennett Shaywitz, Yale University professors of pediatrics and neurology. In contrast, males draw only on neural regions in the left hemisphere.

As adults, women also tend to be more verbally adept. In tests, women may think of more words that start with the same letter, list more synonyms and come up with names for colors or shapes more quickly than men.

Perhaps even more important: the female brain's dual-hemisphere language processing helps women who suffer stroke or brain injury recover more easily. "Because women activate a larger network of neurons than men when they speak or read," says George, "they're less vulnerable if part of the brain is damaged."

ALPHA-BETA

MALE SOCIAL SCIENTISTS HAVE DISCOVERED AND CONCEPTUALIZED THE: "FEMININE MODE"

Due to their immersion in such day-to-day details of life as caring for those complex, ever-changing children from whom women used to shield them.

Women have used this MODE a long time, without putting a name to it or being able to measure its value on scales set by men.

Now some male scientists who have stumbled on it as:

THE POSSIBLE ANSWERS TO NEW WORLD PROBLEMS INTRACTABLE TO OLD METHODS

Assigned it a name:

BETA

BETA MODE is now being taught to corporate executives and even future military leaders at places like:

HARVARD

STANFORD BUSINESS SCHOOL

WEST POINT

AIR FORCE ACADEMY

To quote a Stanford Research Institute scientist:

"CRISIS OF LEADERSHIP in the US may be less in the particular leaders we have than in the style of leadership we have come to expect.

To resolve our problems we may need to balance the dominant ALPHA, or masculine leadership style with the BETA, a more feminine leadership style."

ALPHA-STYLE (MASCULINE) LEADERSHIP

- Based on the thinking that is:

ANALYTICAL

RATIONAL

QUANTITATIVE

- It relies on hierarchical relationships of authority.
- Looks for "deterministic engineered solutions to specific problems"
- It power styles and negotiation behavior
 - DIRECT
 - AGGRESSIVE
 - Based on the experience of "abstracting one particular task or demand from its surroundings at a given time."
 - Strives competitively for an all-or-nothing solution.
 - Expecting:
 - ✓ "a clear win or lose"
 - ✓ a "zero-sum solution"
 - ✓ with "any non-win conclusion resulting in a loss of face."
- FOCUSES ON THE SHORT RANGE
- PERCEIVING CHANGE AS CHAOTIC AND DISRUPTIVE
- RELYING ON "ORDER" to control it.

MADE IT PERFECTLY CLEAR

"No studies indicate that these behavioral tendencies
are innate to
one sex or another."

MEN and WOMEN, in fact EXHIBIT the characteristics
of both styles to various degrees when acting in leadership positions.

"HOWEVER,
SEX ROLE EXPECTATIONS have been found to POLARIZE these
behaviors."

"THE CURRENT PARALYSIS (in society) is in part a FUNCTION of the
dominance of the masculine style of leadership."

"If it continues to be the SOLE MODEL, of leadership available, (it) is
likely to lend us increasingly in the direction of an authoritarian and
homogenous society."

Balancing ALPHA with BETA leadership, the masculine with the
feminine -- in both men and women is necessary to break the
deadlock and to pressure a FREE and DIVERSE SOCIETY."

THEIR MAJOR THESIS

"past reticence to use the feminine style must be overcome so that our
major national problems can be addressed by leadership appropriated
balanced to take advantage of both masculine and feminine styles."

FOR AS THEY POINTED OUT

THE MOST URGENT problems of society today involve VALUE CHOICES
and NEW PERCEPTIONS OF REALITY.

The BETA STYLE of leadership is needed to inspire the consensus
that can resolve the dilemmas deadlocking every issue with

"THE TOLERANCE FOR DIVERSITY THAT WILL PERMIT
FREEDOM."

SOME OBSERVATIONS

Younger women moving up in the traditionally male dominated fields of engineering and business row test higher than the males in the dominant alpha mode.

"Could this reversal indicate that females felt that they had to assume male-associated attributes, and embrace them strongly to assure success?" the Stanford scientist asked.

"THIS WOULD BE DANGEROUS TO SOCIETY" he felt for "the CURRENT PARALYSIS IS IN PART A FUNCTION OF THE DOMINANCE OF THE MASCULINE STYLE OF LEADERSHIP."

EVOLUTION itself, however, seems to be moving in what might be called a "feminist" direction. According to this analysis"

ALPHA

- Evolved out of the countless survival crisis confronting our primitive ancestors.
- A harsh style, intent on CONTROLLING and MANIPULATING THE environment to reduce known threats, it viewed the world as a place where "MASTERY IS ESSENTIAL TO THE ATTAINMENT OF ONE'S NICHE."
- Another product of the ALPHA reasoning -- THE SCIENTIFIC METHOD evolving from interactions with the physical world to discover "the one 'truth' of reality."
- It is effective in mastering the physical world and in implementing a short range, specific objectives and lower-level goals, where speed is required.
- ALPHA have serious drawbacks and limitations for today's more urgent problems which:
 - Increasingly involve PEOPLE not THINGS
 - Where events are in flux
 - There is no single answer or fixed hierarchy
 - Rather fluid shifts of power are needed to meet each situation

BETA, feminine style

- Evolved out of the resolution of countless day to day crises
- But in contrast to the masculine style, which developed from confrontation with the physical environment, the BETA style developed in dealing with small groups of human beings -- that is THAT FAMILY.
- The BETA style in NONLINERA:
 - Rather than focusing on a fixed, single goal, it has to EMBRACE AND INTEGRATE DIFFERENCES and A RANGE of:
 - VALUES
 - GOALS
 - PERCEPTION
 - HOPES and
 - METHODS
- The BETA style is needed to cope with problems that require a LONG-RANGE PERSPECTIVE
- Instead of seeking ABSOLUTE CONTROL in views CHANGE, as a process of incremental adaptation by steps of stages in which form, or order, evolves out of apparent DISORDER.
- This requires a tolerance of AMBIGUITY, and a certain TRUST, during the period of confusion that the order will eventually develop.

THE ANSWER IS BALANCING ALPHA WITH BETA

Some women projects fail because of rigid refusal to adopt:

- Any leadership
- Any hierarchical structure
- Any decision-making powers
- Or rigor of execution FAIL

In other words

Because of too much BETA and no ALPHA at all.

Reference: The Second Stage by Betty Fredan

Women's Distinctive Competence

- Women are as competent as men in the field of organizational management
 - Study of Susan Donnell and Jay Hall
 - Study of Belle Rose Ragins and Eric Sundstrom
- Women are Different from, but NOT inferior to men
 - Study of Brock-Utne
 - Study of Carol Gilligan
 - Study of Rosalinda Pineda-Ofreneo

Why Should Women Have an Equal Share in the Leadership of Co-operatives

- To actualize the principles of democracy and fairness in co-operatives.
- To effectively and efficiently design appropriate and sustainable economic enterprises for all of its members.
- To systematically make use of the distinctive competence of women.

Platform of Action to Enhance Women's Participation in the Leadership of Co-operatives

Strategy 1: Instituting gender-sensitive co-op laws, by-laws and policies that promote increased number of women membership in co-ops and participation in leadership and decision-making therein.

Strategy 2: Building capacity of co-ops in developing women leadership.

Platform of Action to Enhance Women's Participation in the Leadership of Co-operatives

Strategy 3: Building capability of women for leadership and decision-making in co-ops.

Strategy 4: Developing, promoting and implementing a gender-disaggregated data (GDD) collection and utilization system for co-operatives.

Platform of Action to Enhance Women's Participation in the Leadership of Co-operatives

Strategy 5: Creating a supportive environment for the enhancement of women's participation in the leadership and decision-making in co-operatives.

Strategy 6: Establish a Leadership Development Fund for Women in Co-operatives for the implementation of this Platform of Action.

Other Proposed Actions

1. Raise the awareness on the benefits to be gained from increasing the participation of women in the boards of co-ops.
2. Remove legal impediments to women's involvement; and revise rules, procedures, and election systems to ensure equal opportunities.
3. Push for adjustment of working conditions to reconcile work and family responsibilities.
4. Consider carefully the candidate who will first break down the gender barrier in the Board of Directors.
5. Co-ops must institute policies that will ensure women's position in decision-making.
6. Focus efforts on increasing women's involvement in the community level.

Other Proposed Actions

7. Establish a support network for women for contact -building and learning acquisition, not necessarily in a formal way.
8. Help women take advantage of training opportunities to build skills and confidence, and to overcome own inhibitions as members of co-ops' decision-making bodies.
9. Combat biased and discriminating image of women in co-op media.
10. Empower women through full empowerment and self-reliance.
11. Organize and strengthen women's organizations.
12. Women co-op leaders should carry a "political agenda" developed by the women-members of their co-operatives.

Other Proposed Actions

13. Women leaders to sustain their leadership roles in the building of small communities of co-op members to keep them in touch with their membership and with each other, as well as help them define and refine their agenda for their co-ops.
14. Advocate for increased participation of women in the leadership and decision-making bodies of co-ops at the international level.
15. Ensure that women and men have equal chance of winning in co-op elections in the primary and federation levels.
16. Support the aspiration and quest of co-op members for a different type of co-op leadership. A type of leadership that is value-based, issue-focused, member-responsive and community-concerned.

Unit 4: Commitment to the Empowerment of Women in Co-operatives

- Reflections on Personal Experiences in Co-operatives
- Commitment Building
 - Making Co-operatives Responsive to the Practical and Strategic Needs of Women
 - Empowering Women in Co-operatives and Enhancing their Competence for the Success of Co-operatives

THE CONCEPT

Knowledge and theories are worthless if not translated into action and praxis. Researches are a waste of time if left unused in the shelves of libraries. Seminars and study sessions can be considered as unnecessary use of personal and organizational resources (time, energy and funds) if the learning are not put into practice and, thus, not empowering. The ultimate meaning is, thus, found in action and practices, and in the personal, interpersonal and communal gains and benefits that can be derived from them.

The building of commitment -- among the participants -- to the empowerment of women in co-operatives is a critical part of this module as this does not only guide them in their future actions, but as well as give ultimate value and meaning to the efforts (of the mind, body and soul) exerted and to the realizations reached in the previous three sessions. In this commitment to action, thus, lies the hope for the meaning and value of this whole module on co-operatives for women leaders.

THE MESSAGE

- Past experiences in co-operatives shape one's understanding of co-operatives. And this knowledge of co-operatives can be further enhanced and can be transformed by collective reflections and study sessions.
- Formulation of resolutions for the empowerment of women in co-operatives is a critical step towards the fulfillment of the advocacy.
- Commitment to the realization of these resolutions will lead to meaningful actions for the strengthening of the participation of women in co-operatives.
- Women's empowerment in co-operatives lies in the commitment and unified actions of all members and leaders of co-operatives, especially of the women.

Objectives:

For the participants to:

1. Reflect on their experiences in co-operatives and situate their learning from the three modules in these experiences;
2. Come up with resolutions on how to empower women in co-operatives, and make co-operatives more responsive to the needs and aspirations of women.
3. Commit to the realization of these resolutions. Their actions after the training shall serve as the basis for assessing the meaning and value of the whole module not only to them but as well as to their co-operatives and to the whole co-operative movement.

Time:

Three hours

1. Introduction: fifteen minutes
2. Small group sharing: sixty minutes
3. Plenary reporting/Resolution Formulation: one hour and thirty minutes
4. Ritual of Commitment: fifteen minutes

Requirements:

1. Manila paper, markers and masking tape.
2. One candle for each participant

Trainers' Preparation:

1. Be prepared to help the small groups in their shared reflection session and in coming up with proposed resolutions on how to empower women in co-operatives. Assign one facilitator to each small group.
2. Be more prepared in helping the small groups -- in the plenary session -- to collate, synthesize and reach consensus on their resolutions.
3. Arrange the whole room -- with proper decorations depending on the culture of the participants -- and make it suitable for a ritualistic celebration of commitment building.

Setting:

If tables were used in the previous sessions, then remove them in this session for the ritual. Leave one small table in front.

Steps:

1. Explain the objectives and process of the session. The objectives are in the beginning part of the session guide. The process is the following:
 - a) The participants will again be divided into five small groups.
 - b) In the small groups, the participants will share on the following:
 - Why did you join your co-operative? What did you gain from such involvement?
 - What should women, in your own co-operative, do to make your co-operative more responsive to the needs and aspirations of women?
 - What should women of your co-operative do to enable women to have an equal share in the leadership and decision-making of your co-operative?
 - What should women do to make their relations with men in the households, community and co-operative equal and equitable, and, therefore, mutually rewarding?
 - c) The small groups will synthesize the answers of their members in manila papers for presentation to the big group.
 - d) Then each small group will present their synthesized answers to each of the questions to the big group.
2. When the objectives and process are clear to all of the participants, then divide them into small groups. Make sure that those participants who have not experienced working together in small groups in the past three sessions will be grouped together.
3. Give the small groups one hour to answer the above questions, and write their synthesized answers in manila papers.
4. Invite each small group to present to the big group their synthesized answers. Each small group will be given ten minutes to present their answers.
5. Synthesize the outputs of the small groups, then facilitate a consensus building process on their answers to the last three questions. Their consensus points shall serve as their agreed resolution on how to empower women in co-operatives. Write the agreed resolution in manila paper or cloth. Provide spaces for the signature of the participants.

6. Conduct a ritual of commitment-building:

- Give each participant, trainer and staff a small candle.
- Arrange the seats in semi-circular, with a board and small table in front. Paste the manila papers or cloth, where resolution is written, on the board for easier reading and signing. On the table, put a vase of flowers, a big candle, and markers which the participants can use for the signing.
- When the place has been set up for the ritual, invite all the participants to sit and be silent. Light the candle on the table.
- When all is still, invite one of the participants to say an ecumenical prayer (assign the opening prayer to this participant even prior to the ritual to give her time to prepare.)
- Then read a fairy tale from the land of Tadzhikistan entitled "The Courageous Girl." A copy is in the attachment of this session guide.
- Ask one representative from each small group to lighten their candles from the lighted candle on the table. From the lighted candles of the representatives, all of the participants of the small groups will lighten their candles.
- When all candles have been lighted, ask one participant to read the first set of resolutions -- answers to the question, " What should women, in your own co-operative, do to make your co-operative more responsive to the needs and aspirations of women?"
- Then ask another participant to read the second set of resolutions - - answers to the question, " What should women of your co-operative do to enable women to have an equal share in the leadership and decision-making of your co-operative?"
- Then ask another participant to read the third set of resolutions -- answers to the question, " What should women do to make their relations with men in the households, community and co-operative equal and equitable, and, therefore, mutually rewarding ?
- Request one of the participants to say a prayer of commitment. (assign this prayer prior to the ritual to give her time to prepare).
- Then invite all of the participants to sign the resolution.
- After everyone has signed the resolution, invite another participant to read a poem for women. The poem is also in the attachment.
- If certificates of attendance are prepared, distribute them as a sign of appreciation of the active participation of all the participants before ending this ritual. Then end the ritual with a song.

This ritual also serves as the closing activity of this module.

FOR EVERY WOMAN

By Nancy Smith

For every woman
Who is tired of acting weak
When she knows she is strong
There is a man
Who is tired of appearing strong
When he feels vulnerable

For every woman
Who is tired of acting dumb
There is a man
Who is burdened with the constant
Expectation of "knowing everything."

For every woman
Who is tired of being called
"an emotional female"
there is a man
who is denied the right
to weep and be gentle

for every woman
who feels "tied down" by her children
there is a man
who is denied the full pleasure
of shared parenthood.

For every woman
Who is denied meaningful
Employment and equal pay
There is a man
Who must bear full financial
Responsibility for another
Human being.

For every woman
Who was not taught the
Intricacies of an automobile,
There is a man
Who was not taught the
Satisfaction of cooking.

FOR EVERY WOMAN
WHO TAKES A STEP FORWARD
HER OWN LIBERATION

THERE IS A MAN
WHO FINDS THAT THE WAY
TO FREEDOM HAS BEEN MADE
A LITTLE EASIER.

The Courageous Girl

An old man who longs for a son but instead has three daughters falls ill and becomes blind. In a faraway land there is a surgeon who has medicine that can heal blindness and the father laments that he has no sons to get the healing medicine, believing this task to be impossible for the daughters. But after the eldest entreats him to let her try, he agrees. Dressed in man's clothing for the journey, she sets off and encounters a sick old woman and gives her some food. The old woman says it is impossible to get the medicine, for all brave lads who have tried have perished. Upon hearing this, the eldest daughter loses all hope and goes back home. Then the second daughter wants to try, and although the father discourages her, she sets out on the journey, also dressed in man's clothing. She too encounters the sick old woman, giving her something to eat, and the old woman tells her it is very difficult to reach this goal and that she will perish in vain. So the second daughter loses courage and goes back home. Whereupon the father sighs heavily, "Ah, how pitiful is a man who has no sons!"

The youngest daughter's heart is struck by these words and she implores her father to let her go. At first the father tells her it is better to stay at home than venture forth in vain, but finally he accedes once more. So the youngest daughter puts on men's clothing and sets off on the journey to get the healing medicine. When she encounters the old woman, she greets her politely, helps her wash, and gladly feeds her. The old woman is impressed with the tender and pleasant way of this youth but says that it is better to stay with her or return home, since such a tender lad will not succeed when so many tall, strong men already have failed. But the girl refuses to turn back. And because of the kindness and courage of this youth, the old woman reveals how to get the medicine.

The surgeon who has the medicine requires the seed of a tree whose fruit has great healing power. But this tree is in the possession of Dev, a three-headed evil monster. To reach the tree, the girl must perform some kind acts toward his animals and servants and then take a fruit while the Dev is asleep. And for protection against the Dev, in case he should come after her, the old woman gives her a mirror, a comb, and a whetstone to throw backwards over her shoulder to stop the Dev from following her. When the youngest daughter reaches the Dev's dwelling, she sees that the gate is dirty and warped, and so she quickly cleans it and hangs it straight. Inside, she sees some huge dogs and horses chained against different walls, but the hay is in front of the dogs and the bones in front of the horses. She puts the hay by the horses and the bones by the dogs and goes on. Then she meets some servant girls whose bare arms are burnt because they have to reach inside a red hot oven to bake food for the Dev. She befriends the servant girls and sews a protective sleeve for each one. Grateful, they tell her that the tree has no fruit, but that a sack of seeds from the tree is under the Dev's pillow. If all his eyes are open, it means he is asleep and she can take the seeds. The girl finds the Dev asleep and takes the seeds, but the Dev awakens and shouts to

the servant girls and the dogs and horses to catch the thief and tells the gate to shut. Because the girl has helped them, they all refuse to obey, and so the Dev sets out himself to pursue the girl. She throws over her shoulder the mirror which turns into a swift river and this stops the Dev for a while. But soon he catches up with her, so she flings back the whetstone which turns into a mountain, barring the Dev's path. When once again he catches up, she throws the comb back over her shoulder and that turns into a gigantic dense forest, too great for the Dev to penetrate, so he gives up the chase and returns home.

Finally the girl reaches the surgeon's house. Since she has the seeds and since she has been "a daring and courageous young man," he gives her the medicine to heal her father's eyes and half of the healing seeds as well. The girl thanks him from the bottom of her heart, and the surgeon invites her to remain a few days as his guest. However, one of the surgeon's friends suspects her true identity, that she is a girl in disguise. The surgeon can't believe that such a daring, courageous hero who has done this most precious deed could be a girl. So the friend suggests the following test: to put white chrysanthemums under the pillows of both the surgeon's son and the girl, who are staying in the same room. If the daring hero is a girl, the flowers will wither, says the friend, but if the hero is a young man, the flowers will stay fresh. The girl, guessing this scheme, stays awake all night and just before dawn finds the withered flowers under her pillow and replaces them with fresh ones from the garden. So when the surgeon finds the flowers in the morning, both bunches are fresh. But the surgeon's son has been awake during the night and has seen everything the visitor has done, and, full of curiosity, decides to escort this visitor home.

By the time the girl gets home, her father has become totally bedridden in his grief and rues the day he let his daughter try to get the medicine for him. But when the youngest daughter brings the medicine to her father, he soon is cured of his blindness and all his other ills. After she tells about all the adventures she has gone through to procure the healing medicine, her father weeps in joy, saying he will never again regret not having a son, for his daughter has shown the devotion of ten sons and has healed him. The surgeon's son, seeing that his companion is a girl and not a boy, declares his love for her and asks for her hand in marriage. And when the daughter says there is a deep bond of friendship between them, her father is full of joy. Thus, the fearless and clever maiden and the son of the learned surgeon marry and live happily ever after.

This fairy tale describes a father who is sick and blind, who cannot see the total value of the feminine. Although he loves his daughters dearly, he does not believe they are able to go out in the world and get the medicine to heal him. The only representative of the feminine spirit is a sick old woman who knows how to get the medicine but who believes the task is impossible, even for men. Here is an image of a wounded father, injured in his relation to

the feminine, yet only the feminine can save him--the old woman has the knowledge and the daughters have the spunk and the motivation.

The daughters have to dress in men's clothing to set out on the journey, and this shows the low estimation and mistrust of the feminine. To show themselves as women would most likely result in immediate defeat. The first phase of feminine liberation in our culture also required that women act like men to succeed in the world. Women were not accepted by either men or women in terms of their own feminine contributions in most professions. Although the first two daughters give up and return home, nevertheless, there is some progress made. They all are ready to go out in the world and try. And although the old woman tells the first daughter the task is "impossible," after that encounter, she changes and tells the second daughter, the task is very "difficult." And by the time the third daughter comes, although the old woman at first tries to dissuade her, she finally does share the knowledge needed to complete the task. As the daughters keep on trying, the older woman becomes more optimistic and finally communicates her knowledge and wisdom. This corresponds symbolically to the gradual progress made by women in their united efforts to be recognized and gain their rights. Although the youngest daughter is still disguised as a man when the old woman tells her how to get the healing medicine, she has impressed the woman through the combination of her tender kindness and plucky courage--two qualities often thought of as opposing, the former ascribed by culture to women and the latter to men. In combining them, the youngest daughter shows the possibility to integrate them. And it is via this integration that she learns how to gain access to the healing power.

The tree with the fruit that heals is in the possession of the Dev, a raging monster. The youngest daughter has to face the rage and the power of this destructive masculine figure in order to gain access to the healing power. Redemption of the father invariably seems to require facing monstrous rage and aggression, both one's own and that which the father himself was unable to integrate. On the cultural level, confronting rage vis-à-vis the patriarchal fathers has been necessary to make feminine needs and value known. The way the daughter wrests the healing seeds from the angry monster, however, is not through a head-on attack. She is considerate, kind and helpful; she oils the gate (the entryway), feeds the animals (instincts), and protects the burned arms of the servant girls (feminine)--all aspects the monster has neglected. And so because she has helped them, they come to the aid of the girl rather than the monster. There are also other aspects of the father-daughter relationship that need to be healed. The entryway between the daughter and the world has not been cared for, the feminine instincts are chained and not given the right food, and the feminine ability to handle the world (the arms) has been burnt by reducing women to the status of servants. In caring for these, the kind and courageous girl is able to get the healing seeds from the monster. But she still has to stop him in his attempt to get them back, as many women who have initially made important steps in their self-healing and growth may be attacked again by the old monstrous forces. That means they must continue to make the effort to keep their gained

development and not fall back into the old passive ways. To use against the monster's pursuit, the girl has the old woman's gifts--the mirror, whetstone and comb. The mirror enables one to see oneself clearly in reflection, the whetstone is used for sharpening tools, and the comb to untangle and shape the hair which provides a frame to one's face and identity. When the feminine is so formed, these objects turn into natural forces which stop the attack of the monster.

Although the courageous girl has retrieved the healing seeds from the monster and gives them to the surgeon, who in turn gives her the medicine to heal her father's eyes, she has one test left before she can redeem the father. She now has a relation to the physician who heals, but she cannot yet reveal she is a girl. At a certain point in a woman's development and to achieve a certain tasks, it is necessary to use her masculine side. Given the social conditions, the courageous girl had to keep her disguise as a boy to fool them so that ultimately the worth of her feminine being could be valued. If at this point the girl were to reveal she was not a man, it might interfere with the completion of the task--to heal the father. For it is precisely feminine courage and ability that the father and the culture have been unable to see. This is echoed in the doctor's disbelief that such a heroic act could have been performed by a girl. Often women who are trying to gain access to their own strength and ability give up before they have gone all the way, sometimes by getting into a love relationship and projecting their newly gained strength and power back on the partner, thus losing it for themselves. This possibility is present for the courageous girl since the doctor's son is a potential partner. But she is alert to this danger. The fragility and transitoriness of the feminine strength is symbolized by the wilting flower, and the girl stays awake all night and provides a fresh flower, which is analogous to the consciousness and action required by women to show that their feminine strength and courage are not a transitory or passing event but something permanent. And the uniqueness of this action is observed by the doctor's son so that he is interested in getting to know this person better and decides to accompany her home. When the girl returns home with the medicine and her father is able to see again, he realizes he has devalued the power of his daughter and, weeping with joy, he is now able to see the value of the feminine, saying he will never again regret not having a son. The doctor's son, who has cherished a deep love for his new friend, after discovering she is a girl, asks to marry her. And when the girl tells of the deep bond of friendship between them, the father joyfully consents to the marriage. So after the girl redeems the father, who then sees the value of the feminine, the girl is free to marry--a marriage based not on cultural projections about the feminine but on a deep and mutual bond of friendship and on the man's love and admiration for the woman's courage and knowledge. The redemption of the father, both on the personal and cultural levels, can lead to this potential--the mature union of masculine and feminine. And the girl, with this union, can act in her original feminine form showing all its strength and spirit!

Source:

Leondard, Linda Schierse (1982). The Wounded Woman: Healing the Father-Daughter Relationship. pp. 148-154. Boston, Massachusetts: Shambhala Publications, Inc.