

HIGHER EDUCATION LEADERSHIP AND MANAGEMENT
AFRICAN LEADERSHIP AND ITS IMPLICATIONS FOR WOMEN IN LEADERSHIP IN SOUTH
AFRICAN EDUCATION:
WOMEN IN LEADERSHIP – PARADIGMS AND PURPOSES

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FROM “LIBERATION” TO “FREEDOM” AND THE “COMMON GOOD”

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Introduction

1. I still maintain that the study of gender is the study of human failing to understand human equality.
2. If the 20th century was the century of woman’s liberation, perhaps the 21st century will be that of her freedom (Beji 2001)
3. This freedom will be used to review the old order from which the women freed themselves.
4. If freeing oneself is an act of sovereignty of the body, being free is a creative act of the spirit.
5. In the 20th century women obtained publicly the right to think (“equality of spirit”).
6. But this just reparation in turn demands its tribute: namely, awareness of our freedom brings with it a greater consciousness of our duties.
7. Every right we obtain, links us to our obligations.
8. The more we advance OUTSIDE the framework of domestic life, the more we discover the principle of austerity rather than enjoyment when we get engaged in the wider process of civilization.

From village to city

1. The entry of women in the life of the city relieved them of the “domestic and despotic” life.
2. In compensation, it now involved them in the political order, that is to say, in the requirement of the common good.

3. The “common good” is a neutral order (neither feminine nor masculine).
4. So women must change tactics and must act not in their own interests, but in the interest of “common well-being”.
5. What changes is thus the nature, NOT WEIGHT of the burden.
6. The suffering of “submission” will be replaced by the “anxiety of proximity”.

The ethics of femininity

1. The transformation of “submission” into “responsibility” takes place FAST!
2. Meanwhile in the West, it took place over several generations, but elsewhere (in Africa for example), it took place in one or two generations!!!
3. Notice the time gap between the traditional woman’s world and the modern woman.
4. Two histories, two visions coexist in the contemporary woman: her domestic self and her political self.
5. This creates difficulties, handicaps, incoherence for her.
6. And yet it is this incoherence, this intimate juxtaposition and confrontation at times, of past and present, that the secret of woman’s humanity LIES.
7. So by attaining her political freedom, she discovers the full extent of a dysfunction, that could in turn affect her.
8. She is an artist, managing the science of time; while man spends his time defying or even creating havoc with time, she picks up the pieces and seeks to preserve it against the furies of history.
9. Therefore, the efforts of woman in the 21st century should be directed to a greater HUMANIZATION of TIME.

Questions for her

- Will the modern woman be able to create this balance that traditional women constructed for themselves while deprived of their freedom?
- Has she not forgotten how to piece together the fabric of wisdom which came from the older times?