Rural woman, power and *Manihot esculenta*

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**ABSTRACT**

Women, and even more, rural, illiterate, elderly, poor and poor women, for decades after decades have been treated as secondary actors in a struggle that involves all, EQUALITY, according to the United Nations Organization in Latin America and the Caribbean 59 million women live in rural areas, of which 20 million are part of the economically active population (EAP), a situation that is changing by self-awareness and policies in countries where shouting is silent at all levels. At the Bijahual site in the Calderón parish of the Portoviejo canton in the province of Manabí-Ecuador, internal and external elements have led to the emergence of roles, stereotypes, myths and beliefs around rural women, affecting the basic structure of the family and society, and women have taken "protagonism" entering more public spaces. Decision-making is a land won and a space already recognized, conquered despite physical and psychological mistreatment, which have caused destruction of homes and, until death, since their daily struggle is hidden in an invisible space won for Next Generation. Rural women are self-titled as housewife, ignoring and invisibilizing their participation inside and outside the home, a relationship of entry to decision-making in a space where machismo and patriarchy are eloquent and the generational bias among women is notorious (grandmother, mother and daughter). Public fields that are making some places become those of masculinity, where women only return to the countryside on weekends but their activity and action are in the city. This is due to study or work, leaving man alone in the house, that is to say, the man is taking, as well as the women, different actions within their roles established by the culture of their sex. Rural activities are defined by sex, the extraction of cassava starch, is domestic and has been practiced for many years using household items, production intended for human consumption and in a time to starch clothes, activity that could be define as an eloquence of machismo, since the external is for the man and the internal and delicate for the woman. In the processing plants, there are exclusive activities for women such as peeling and in many cases the casting, the other activities are intended for men, the processing itself needs and uses female labor. Activity has taken socioeconomic boom. In this complexity, this study explores to know the importance of this activity and the participation of rural women and the income-to-decision-to-do relationship, where the macho culture and the socio-economic range of households are eloquent, and power is not only dependent on increase in incomes of economic products of cassava but there are other factors that empower-do inside the house as in the community.

**Key words:** Woman, power, decision making, Cassava, starch.

**INTRODUCTION**

On the coast of Ecuador, only few studies have compared other regions, where women are involved in the rural context, power-decision-making and a traditional and economic activity such as the extraction of cassava starch. Its historical and cultural traditions deserve to be studied since it is necessary to evaluate the context within its structure and functioning.

This work explores, knowing the participation of women inside and outside the home, if with the economic activity there is a relationship of entry into decision-making, but go
beyond the economic part in the rural area of Bijahual de Calderón where the macho culture and the socio-economic fan are eloquent. Community where there is a cassava processing plant for women only where in meetings there is a great fluidity and interest in speaking and claiming by the members, but when it comes to deciding something, there is a huge difference between them, some have the power to decide at that moment, while others indicate that they can not make a decision if they do not consult their partners. This is because this behavior will be because they do not have freedom, power-decision-making, independent income, higher level of study than their couples, family support, self-esteem or another factor?

Situation forces research to find what factor or factors allow rural cassava women to have the power-to make decision within the home as well as outside it and its relationship with social life. The increase in income of rural women is not enough to give them power-decision-making in the home as well as in the community and the politics that, in these patriarchal and macho environments, are handled.

Investigation has been conducted on participation in the economic social decision making of women inside and outside their home to determine if they make decisions in the allocation of resources, have independence to manage their home and what factors support such independence.

Although women want power, but not the power that men hold. Women are afraid of and / or do not feel prepared for power, even if they have adequate academic training. One of the reasons is the patriarchal education that is embedded in our subconscious.

**Development**

Influential writers about the economy of the home, such as Gary Becker, have shared the idea that the house is a single unit and that the treatment within it depends on who its members are. But the complexity of the house has come to light. Development researchers have opened the debate on the sober economy of the house. It follows that within the interior there is a range of roles and responsibilities, which force us to examine what happens inside the home.

Kinship and community studies have been central themes in cultural anthropology, other researchers have drawn attention to the absence of analysis within the domestic unit and the relationships that exist there. Olsen states that "it is necessary to look at the processes and relationships within the domestic unit. Understanding these relationships can contribute to the development of projects aimed at improving incomes, improving incomes that will shed light on the improvement of power and decision-making by women within and outside of domestic units." 1

Seldom has it been documented "the valuation of income within the home. A different and more accurate assessment of the importance of household income is obtained by examining the impact of the authoritative voice of women both inside and outside the school (school). This means accepting that women have new roles and responsibilities, which face new challenges and experiences, which allows them to respond to opportunities and challenges beyond traditional roles. Studies are not limited only to the management of resources both inside and outside the houses. They can include in their management education and technical training, access to services and donations, which normally have been considered exclusive of the head of the house, the man" (Rogers, 1983: 3; Deere and Leon, 1987: 173; Collins, 1986: 658; McKee, 1997: 15). 2

The management of resources within the home "reveals a natural complexity that the domestic unit faces in the management of economic resources and the relationships that this management causes within the home, since the money takes different channels according to the members that allocate the resources to different activities. 3

The one who has access to resources is the one who has command over others (Rogers, 1983: 5; Narotzky, 1997: 136). Safillos-Rothschild conclude that "women management of economic resources will translate into power, inside or outside the house (school) (1984: 49). The resources directed by women can lead to improving the well-being of the home, especially in terms of health, nutrition and education. Although women often control proportionately fewer resources than men of color, they allocate larger amounts than they allocate to meet needs within the house" (Mencher, 1998: 113).

A very important discussion is the debate at this point given by Safillos-Rothschild in which they state that "an increase in the allocation of resources by women does not produce changes or gives power within the house. The relationship of power and decision making is much more complex" (Safillos-Rothschild, 1990: 180).

Power is seen in very different ways, depending on the culture, for example "there are cultures that believe that power should be distributed equally, there are others who believe in the theory that people who have power are superior; In order for an organization to march in the most

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correct way possible, it is advisable to understand the different cultures in which it operates."

The issue of women and power is an open debate: "the awkward solution of quotas mitigates in part the great defect mentioned above, but experience shows that it is not enough for women to appear in the economic or political spheres, if that woman does not he knows or does not want to contribute what belongs to his most personal experience in the realization of his activity, the fact that he is a woman will not have been useful at all".Power is a sum of great complexity that refers to "basic social issues, to the point that it has come to consider the issue (or issues) of power as the most important social issue. This complexity produces an enormous amount of meanings, referred to a multiplicity of realms of reality, both natural physical and historical-social; and within both orders, the different meanings refer to very diverse and heterogeneous facts and situations. In the life of man in society, the term power is sometimes used as a synonym of authority, when in reality it means two things that may even be contrary: power in the social sphere is attributed to a certain human faculty to influence or determine the behavior of another, authority implies the ability of certain men and women or institutions to interpret the needs of their peers and thereby facilitate their development."

"In the structure of human relations, power is configured in a dual way through conflictive or oppositional relationships and non-conflicting human relationships or coordination. We can speak of two basic meanings (or basic forms) of social power: the social power referred to the conflictive relationships and the social power referred to the non-conflictive relations or relations of coordination. Referred power to conflicting relationships can be, in principle, defined as the domain or empire or power or ability or force that a person or social group has to impose a certain type of behavior to another person or another social group. This acceptance of power implies, above all, the fundamental ideas of domination and submission. The power is determined as, "the set of forms of social relationship and linking of subjects in the relations to production, distribution and consumption. As currently inserted in the relations of domination, the economic power implies the appropriation by a minority of goods and services at the expense of a majority of the population that is dispossessed. This means that purchasing power is concentrated in very few hands. In this perspective, it makes sense to talk about the power of money."

The right of women to participate in power and decision making was one of the first demands of women individually and, in an articulated way, of the feminist movement. Already in 1791, Olympe de Gouges recognized and declared that "the woman has the right to climb the scaffold; must also have the right to go up to the Tribune as long as its manifestations do not alter the public order established by the Law." Two centuries later, the right of women to participate in the processes and instances of social, political and economic decision making at all levels and in different sectors is enshrined in various international instruments: the Universal Declaration of Rights Humans (1948); the Convention on the Political Rights of Women (1952); the International Covenant on Civil and Political Rights (1966); and the Convention for the Elimination of All Forms of Discrimination against Women (1979). Since then, the participation of women in power and decision-making is a priority issue on the agenda of women and development at all levels, local, national, regional and international. In this regard, the Millennium Declaration (September 2000) reaffirms the centrality of the participation of women in development and declares, for the first time, the urgency of promoting gender equality and the achievement of women's empowerment as the forms more effective to combat poverty, hunger and disease and to stimulate truly sustainable development.

Lukes speaks of another dimension of power: "present when there are latent tensions due to the denial of real interests even if they are not recognized by the people involved. In this case, the interests are not easily identifiable, to the point that they can be unaware of their own interests. Young indicates that "the lack of power not only prevents those who lack power from placing their demands on the agenda, but also makes it impossible to articulate these demands. This form of power is given over aspects that are not discernible on the surface, but which are elements of latent dissatisfaction and is not given or given away."

Few concepts are as important for Social Sciences, and as controversial as power. "A quick review of the developments of the topic shows that the analysis of this phenomenon has been carried out, mainly, from two relationships: Contract-oppression, and Domination-repression. The first is a legal relationship, based on the legitimacy or illegitimacy of power. The second is presented in terms of struggle-submission."

Hannah Arendt reverses "the classic relationship between violence and power, pointing out that where there is violence there is no power. Power is not related to obedience and command, but is the ability to act in concert. From this perspective, power does not constitute a means.

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8 www.yopolitica.org.com
9 Poats, Susan V. Gender and Agriculture in Ecuador. Manuscript. n.d.
10 www.repem.org.uy.com
11 www.repem.org.uy.com
12 Ibid., 10
14 Ibid., 14
15 Rhodes, Paulina and Poats, Susan. Workshop on Gender and Environment for Students of the Technical University of Manabi. Mimeograph. 2006
16 Ibid. 16
17 Ibid. 16
end relationship as for Weber, but is a communicative action oriented towards consensus"20.

According to Michel Foucault, "the phenomenon of power can not be reduced to that of sovereignty; between man and woman, student and teacher and within a family there are relations of authority that are not the direct projection of sovereign power. These relationships are conditioning factors that make possible the functioning of this power, they are the substrate on which it is affirmed. The man is not the representative of the State for women. For the State to function as it works, it is necessary that there be from man to woman or from adult to child, very specific relations of domination that have their own configuration and relative autonomy"19.

Many polemics surround the comparative uses of the terms "the family" and "the house." Becker (1991) in "the theory of economics of the house criticizes widely that the house is seen as a single unit and that it is governed by the behavior of the individuals that inhabit it. On the other hand, the family has been seen as a less useful concept than the house because of the cultural structures that depend on social and political relations in a particular society"20-21. Narotzky (1997) sees the family as a "cultural structure that connotes beyond a biologically reproductive unit. By its definition, family structures vary by cultures with models of inclusion but not limited to the nuclear, extended to the head of the home can be a woman. There is no universal unit that can label the family22."

Recent studies by Kathleen DeWalt and Susan Poats, in their comparative research between the highlands and coastal regions of Ecuador conclude that "the participation of women in the decisions of what to do inside the house was greater in the region of the sierra where the women manage their own fields and most of the finances of the house."23.

Hamilton (1998) points out that "these realities are different ancestrally and that it is based on the different culture that exists between one region and another, due to factors such as economic necessity forces them to have to collaborate for the maintenance of the house24."

Others make the distinction between family and home. Jane Jaquette distinguishes the "family of the house as a kinship system that organizes people in houses. House, she understands, implies an aspect of residence and situation of social reproduction activities. According to Jaquette, kinship is the factor of structuring the family while residence and reproduction include the social, although not necessarily, kinship ties to a house (1993: 48)." Kate uses a broader definition of a house that allows the inclusion of several social units. Its definition is as follows: "a resource allocation system between individuals who may or may not be permanently and / or co-resident, in which the individual members share some goals, the benefits, resources, are independent in some, and in conflict in others"(1992: 138)25.

Becker's well-known theory of "house economics, though widely acclaimed, has also been a matter of voting and reexamination, particularly his concepts of the goal of the house, the utility of the joint and the idea of altruism. Becker presents a dichotomy of selfishness in the market and altruism in the family (1991: 227). He describes the members of the household as a benefactor and one or more beneficiaries (assigning the male gender to the benefactor and female to the main beneficiary). He postulates that the members of the family unit share the common goal of maximizing the utility of the joint and income of the aggregate. Becker makes the assumption that each member of the household wants to "willingly allocate his time and other resources to maximize the performance of his home" (1991: 32). In Becker's own words, "it is said that an altruistic family is a function of family utility that is maximally increased voluntarily by all members without taking into account the distribution of family income (1991: 296). Feminist writers have called the option of joint utility an invalid question for analysis, in their research tools26.

Understanding the house as an economic unit it is useful to go observe the flows of resources. Polanyi developed an idea of redistribution as a mode of economic integration that can be applied as a central point where they reassign members of the household activities. This is the basis for the argument that houses organize resources under a grouping system. According to Polanyi, this redistribution of "dependence is the presence of a group centricity"27 (1968: 128). This can be interpreted as -the need for a single head in the house and in gender it becomes him and then he can only assign other members28.

Criticisms of the conceptualization of the domestic unit as an economic unit are given because "houses are complex units, full of interpretations of the terms of economic behavior, what to do, decision making is sober as to what it refers to the resource allocation. The assignment of the resource is exercised through the relationships within the houses with emphasis on the positions of gender relationship. This idea is driven by criticism of neoclassical economics for ignoring the domestic economy of the house29.

23 Young, Kate. Gender and development: a related approach, Two halves make a whole: Balance of gender relations in development, Ottawa: CIDA and MATCH, 1991.
differentiated by gender, age, and others.\(^29\) (Blumberg, 1998; Schminke, 1984: 95).

Wilk (1998) used a model based on the concepts of ecological resources as a system of comparative analysis of houses in terms of how resources flow and what to do with them. He promotes the idea that the house "are social relations that are put into practice in which various functions and activities are integrated to distribute and assign the use of resources by their members (1989: 27).

While formal models try to better describe and consider decision levels, they still remain in capturing the diversity of the composition of the house, factors such as gender and age specifically. The models as tools for the analysis of houses, assume that this is based only on the marital unit. The dynamism of the composition of the house is discussed by Chayanov, who mentions that it is more complex than what the models allow for their analysis.\(^30\)

Safilos-Rothschild uses a structure that combines social theory and the stratification of sex coupled with the conflict theory of family dynamics to identify changes in the allocation models within the home accompanied by economic change. She uses the example of the "income of women" generating projects and if not an increase in income will be accompanied by increases in the decision-making. One of the determining points that she identifies is "visibility" in women's income activities as a threatening relationship to male role (Safilos - Rothschild, 1990: 178).

Another thing that should be clarified and important to do is the issue of power relations and dominance. To speak of the first ones does not only mean to speak of dominion. There are many forms of power: power over / domain; power against / resistance, power with / solidarity. And beyond, there are many more parallel and partial powers. Whodoes not notice these in marriage, in patriarchal families, in political parties. How can it be that we recognize only the simple relations of power, if we all are entangled-as inextremely complicated relations of power at multiple scales. Thus, the parallel and partial powers are powers in spite of, power from below, power next to. This to be entangled in power relations, to be weaving powerful relationships allows us to seize the concept of power and rehabilitate it to mobilize it, not to share our suffering, but to do something, instead of crying, screaming and getting caught in the tools always and in the relations of domination of always.\(^31\)

"Research on mangrove communities coincides in pointing out that women control incomes from the sale of the shell, less than those from fishing, and that, generally, they are oriented to cover the subsistence needs of their homes (Mera, 1999: 85; Papuccio, 2004: 38; Veach, 1996: 9).

Regarding fishing income, the coincidences are less precise. According to Mera, control by gender depends on the internal arrangements of domestic units: in some, it is the woman who controls and decides how to use them, while in others, it is solved by men, which usually means less benefits for the domestic unit (1999: 113). In the Tola Norte area, Veach found that while the men interviewed declared that they gave almost all their income from fishing to women "cataloged by them as the family budget administrator" in the women's meetings, it was stated that men-use the income from fishing for their own personal use (1996: 8)\(^32\). He emphasizes that -the economic role of the Afro-Ecuadorian woman conchera gives her a lot of mobility, autonomy and control over resources and income, which has facilitated and promoted her participation in all levels of local organization, provoking a complex gender relations and of power, beyond the number of women trained or participating in certain activities (Cuvi Sánchez, 2006)\(^33\).

The extraction of cassava starch has been carried out manually in Manabí for decades, although technological changes have taken place since the 1980s and early 1990s, especially in relation to processing plants. The traditional peeling and pouring was mainly done by women as a tradition, this has been transformed and replaced with mechanical peelers of semi-continuous and continuous flow\(^34\).

The processing of cassava starch in the home is an activity eminently carried out by women, an activity identified and delegated to women. It is carried out in the kitchen, a space identified for them and the extraction work, their body is crouched at an eminently submissive position. It is women who bring out the roots of the yucca she will use for processing, a job wherelnt identifies the roles, myths and "traditions" that is seen as "normal" and that nobody dares to question.

For economic activity that occurs outside the home in the rallanderias, there is the invisibility of women as workers, a phenomenon that has to do with a patriarchal than the actions of women order, gives them less social relevance than male, or it simply ignores them, the invisibility of the female social dominance and patriarchy. As regards symbolic violence, Bourdieu, in his theorization of symbolic violence associated with male domination: "When the dominated apply to what dominates them, schemes that are the product of domination, or, in other words, when their thoughts and perceptions are structured according to the very structures of the domination relation that has been

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\(^{30}\) Chayanov, A. V. The Theory of Peasant Economy, Madison, WI: University of Wisconsin Press. 1986


\(^{34}\) Caballero Hernández (1994). Evaluation of two systems of starch extraction, with several days of grated, in three varieties of cassava (Manihot esculenta, Crantz): in the Calderón parish, Province of Manabí.
imposed on them, their acts of knowledge are, inevitably, acts of recognition, of submission" (Bourdieu, 2000: 26) 35.

The reproduction of patriarchal gender relations is expressed in the invisibilization and demeritment of women’s work. The invisibility of women’s work, their daily contribution to the material reproduction of life, is radical conditioning to identity and social status of individuals.

The non-recognition of women’s work is not new, even more so when it comes to rural women, of legal age, illiterate and educated in patriarchy.

**METHODOLOGY**

The research types: descriptive, field and applied. Descriptive because it was aimed at determining the socioeconomic decision-making of rural women belonging to an association of cassava starch extraction, from Campo because the researchers went to the location where the members are in total of 17 to determine their perceptions, and Applied because it was aimed at "solving" "practical" problems that occur in our society. Regarding our universe and / or population, we chose the group and / or totality of individuals that comprise women farmers of the rallanderia. Then we proceeded to take each of our variable from an abstract level to a more concrete plane and for this we use the "operationalization". Defining and operationalizing our variables (socioeconomic and decision making) was one of the most difficult tasks of the process since it complicated us when taking each of them to the point of being susceptible to empirical measurement. The technique (s) that were used depended on our objective, so the observation was used to see the behavior within the association and in the community and at home. Survey and interview were conducted for the "leaders".

Our procedure for the collection of information consisted of planning in detail each of the activities prioritizing our objective in terms of time and occupations that each of them have, that is, respecting their activities. There was authorization and / or permission from the authorities.

**RESULTS**

The analysis showed that the power of decision of the women and leaders varies ostensibly between them, with a significant similarity between the leaders, which indicates that this power is given by characteristics of the personality of the woman and her environment where develops This means is the internal of the home or the community in which the feminine leadership is observed in areas such as intrapersonal and interpersonal relationships, education as heads of the household, decision on the number of family members, on whether they live in independent houses or of some member of the family and if this house belongs to the woman or the man, etc.

For political, social and economic reasons, in particular, women: mothers of family and leaders have assumed non-traditional roles, where they have demonstrated their capacity in an environment full of machismo, generating independent income and access to other pillars of their personal and social development, such as education and social relations. All this has influenced the change of the traditional mold with its roles ancestrally assigned to women both inside and outside the nucleus family. But this has not been all rosy, since women, being in the - advanced in this evolution of roles, have suffered in their own flesh, abuses and even beatings, separation, abuse for them and their children. When children were consulted if their parents fight among themselves, they indicated 100% yes, and among the major causes are in their order: other women, economic problems, jealousy and consumption of alcoholic beverages.

To achieve our objectives, we first examine women's access to and control over resources, their impact on decision-making, how many have fixed incomes and their degree of participation in decisions, where they allocate their income, and what are their social relationships. To measure their levels of social control, it was taken into account whether they have income or not and the attitudes of men, head of the family, that manifest themselves in their answers to questions related to the decision-making power of their wives - couples.

Paid work in mothers is seen as a supplement to the husband's income. In most cases, their income goes unnoticed as they do not put at risk the position of man as an economic provider. This last condition is the one that does not allow to observe a change in the power of decision of the mothers.

Leaders develop more in a work environment outside the boundaries of their homes, that is, they move out of the domestic unit without indicating absence and / or neglect of their innate responsibility and what the society stereotypes as thier obligations in the housework.

Previous research reports that coastal women categorize their main occupation as housewives (Leonardo et al., 1994a, 1994b; Leonardo et al., 1990; DeWalt et al., 1990; DeWalt et al., 1990; DeWalt et al., 1994; Mack 1993). In the present research, such behavior does not occur the original idea and hypothesis were changed since the women were classified as workers.

Social, economic and political reasons, among others, are fragmenting social stereotypes in activities, creating similar opportunities for men and women, seriously disrupting the culture that women are home for the home and, the domain ancestrally said (Espinoza, 1990).

Work for mothers, with greater emphasis on leaders, is a source of opportunities to travel and participate in skills training. These include workshops inside and outside the province. These opportunities are sources of empowerment.

35 BOURDIEU, P. (2000); The masculine domination, Barcelona, Anagram
for women: mothers of families and leaders, at home and in relation to the community.

Although mothers report that they also provide resources to the household, they underestimate their economic contribution. (Poats, Phillips). This does not happen with the leaders.

Economic power helps, but that's not all. There are factors such as the spiritual, the age, the character, the seriousness, the responsibility, the right decision making, the sociable, the will, the dialogue and the knowledge, among others that give power. With this we verify our hypothesis in which we say that power is not the product of the economic only, but of other factors.

Revenue improves decision-making power both within the home and in the social spheres (Olsen). This means accepting that women have new roles and responsibilities, which face new challenges and experiences that allow them to respond to opportunities and challenges beyond traditional roles (Rogers, 1983; Leon, 1987; Collins, 1986; McKeen, 1997), since working in an explicit and / or implicit way makes them part of a larger organization that, in some cases and sometimes in the majority, transcends the borders of their community, neighborhood, provinces and, in some special cases, even on an international level. The latter has given the leaders greater influence. Needless to say then, that the leaders have improved their space and have appeared in previously unknown strata.

**Conclusions**

Although women have access to resources, the difference between them is very large. It is considered that the resources they provide in most cases are a supplement to the husband's income. In most cases, their income is not taken into account because they do not put men's position as economic providers at risk. This last condition do not allow observing a change in the power of decision of the mothers of family. That women work denotes that they have participation, in some cases equal in others not so much, in the decisions related to the allocation of resources in important matters (Hamilton, 1994, 1995; Espinosa, 1990), the household is the domain of the women. Women are seen by women and men as the most appropriate to manage the family's resources (Hamilton, 1990). Women are undergoing a metamorphosis, from seeing themselves as housewives to being called workers who manage their own money, but that vision is differentiated in the perception among them regarding their practicability.

This causes that not all obtain benefits in the taking of power and to decide in an equal way, due especially to the individual characteristics of each woman to take advantage of the circumstances, which causes that they gain space and respectability in the inter relations that occur in the home and community, not because of their economic power but because of their personality factors (exogenous and endogenous) and their way of seeing and respecting themselves. These personality differences cause unequal positions among women, an inequality that is reflected in decision making in the home and community.

The woman dedicates all the income to expenses in health and education, without the amount of this income being important (Roldan, 1988). In investigations in Manabi, Blumberg (1990), Mack (1993), Poats (1994b) and DeWalt et al. (1990) suggest a system of household account management that differs from that used in other areas of Latin America. Similar to the results of our research: the income in all households are similar, they dedicate their resources to children. Similar results were found by Mencher (1998), the income controlled by women is oriented to cover subsistence needs of their homes (Mera, 1999; Papuccio, 2004; Veach, 1996). It is worth noting that an important part is aimed at savings, personal vanities and pay loans. This depends on women since other items have a very different part (product of their situation); goes to household items (DeWalt, 1983; Katz, 1992), the purchase of food and other household needs. Personal expenses are second in importance. The increase of the business, and a very important item to mention how it is to travel, as well as expenses for furniture and what is most necessary within the home, are in order of importance. Spending among women is therefore very different.

Women who have higher incomes than their partners, divert funds to items that were previously socially identified for men, as they are most necessary for the household, but dedicate a portion of this income to vanities and personal things.

The myth that women spend a large part of resources on their children is changing. They dedicate to other items, some that are based on age, others whether they live or not as a couple, the type of work etc. It should also be noted that power is seen in different ways depending on a large extent on the cultural level. For this reason, the allocation of resources by women neither changes nor assures them of changes of power within the household, since power relations and decision making are much more complex being that for the domestic unit, the money takes different channels according to the members who assign the resources.

The resources that mothers administer from their domestic unit allow them to gain a certain degree of independence in relation to their partner (Poats, Phillips). This independence has allowed men and women to participate equally in decisions within the home and the community, where income is complemented in a single unit. By looking at the processes and relationships within the domestic unit, we understand that the small income managed by women allows them to manage their own resources. This helps improve their power and decision making (Olsen). Producing income assures women that they can use them on the one hand, and as a couple's funds in the initially planned on the other hand, in decisions of...
different degree of independence level, in spaces inside and outside the domestic unit, keeping certain level of sovereignty in social and family areas previously culturally vetted for them.

Women with independent incomes increase their more equal participation in decisions, although not all in the same degree. This is why the status of women on the coast has special connotations and concerns (Blumberg, 1990) because some income allows them to demand their space. While for others, this means that, although they have independent incomes, the inflexibility is still valid in terms of the roles within their home.

Revenues improve decision-making power within the home, as well as in the social spheres. This means accepting that women have new roles and responsibilities, which face new challenges and experiences that allow them to respond to opportunities and challenges beyond the traditional roles, (Rogers, 1983; Leon, 1987; Collins, 1986; McKeen, 1997), since working explicitly and/or implicitly makes them part of some larger organization that in some or in most cases passes the borders of their community, neighborhood, provinces and in some special cases at international level. This last one is given to the leaders with greater tacit emphasis, then the leaders improve their space and appear in previously unknown strata, since they belong to some type of organization. The leaders participate more in community activities and decision making, since they are active in community organization than other women. The participation of the community can be operationalized by the number of organizations to which a woman belongs. There is a marked difference between them in what has to do with their social participation. This positioning of charges has nothing to do with the economic aspect, since the leaders have to occupy up to the presidency of organizations in which they act, without some of them managing independent financial resources. In organizations that are mixed and in bureaucratic Institutions Trade Union agenda such as the Municipality of Portoviejo, women who indicate that they have independent income, being part of the organization as members, a family organization, the economic role promotes the participation in all levels. According to Veach (1996), in some women that is real but for others not, their command is limited both inside and outside their home. In some, it happens that they are entangled as well as men as the head of household in the power relationships. The vines of power encompass all fields, in marriage, at work, at school and as such, we are all entangled in highly complicated relations of power at multiple scales. The socially established domain of women (home), is becoming a trench until it becomes a productive strategy (Espinoza, 1990). Producing income legitimizes decision-making through the freedom to decide that they are acquiring in the inclusion of being heard and taken into account within and outside the limits of their residence, although with different degrees among them, to such an extent that decision-making in the family unit and the distribution of expenses within the home are 2 and 3 times greater among them.

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