Religious challenges faced by Indian women in the workplace:

a focus on the community of Howick in Kwa-Zulu Natal, South Africa

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and

To all the Indian women who have suffered greatly a large amount of violence, abuse and discrimination in the work place due to being Indian. You are all survivors; your legacy will live on.

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  Isaiah 43:1 The Lord says, "Fear not, For I have redeemed you, I have called you by name. You are Mine! When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you, when you walk through fire you shall not be burned, and the flame shall not consume you."

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In his time

In his time, in his time

He makes all things beautiful in his

Time

Lord, please show me every day

As you're teaching me your way

That I'll do just what you say

In your time.

In your time, in your time

You make all things beautiful in your time

Lord my life to you I bring

May each song I have to sing

Be to you a lovely thing

In your time.

Diane Ball

DECLARATION OF PLAGIARISM

I, Daksha Mothilal – Student Number 212533365, declare that:

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2. This thesis has not been submitted for any degree or examination at any other university.

3. This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

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Daksha Mothilal

ABSTRACT

Religion was a pervasive influence throughout cultures and societies. Religion has provided ways for people to deal with the hardships associated with war and often promised a better life. It also served as a uniting or dividing force for populations in their resistance of unjust, corrupt or ineffective governments and provided an identity not only for a specific group but also for an individual. This research focused on the aspect of religious identity for Indian women in South Africa and how it plays itself in a working environment. Most women struggle for their rights in the working environment. Some of the other problems faced in the workplace include abuse, health issues and discrimination. Stereotyping is very common in the working environment and has proven how and to whom appointments and promotions are awarded. In South Africa, Indian women remain discriminated in both the formal and informal sectors of the economy. The focus of this research was specifically to investigate religious challenges faced by Indian women in the workplace with focus on the community of Howick in KwaZulu Natal, South Africa. The aim was to determine the kinds of religious challenges that are faced by Indian women in the workplace and why such challenges occur. The study adopted a mixed method research approach with a sample of 25 Indian women from three different religious backgrounds namely: Christianity, Hinduism and Islam. An open ended questionnaire was administered to all respondents. Data was analysed and interpreted using inferential statistics and thematic analysis. The statistical results show that 64% of women find religion to be an important aspect of their work whilst 20% have suffered abuse in the workplace as a result of their religion. Consequently about 28% of women experience stress related problems that are directly associated with their workplace challenges. The thematic analysis further reveals that abuse and stress continue to take place against women in the workplace on the grounds of their religion. This shows that religion remains an important determinant of workplace health and wellness. It is recommended that workplaces strengthen health and wellness mechanisms to end abuse that is experienced by Indian women on the grounds of religion in South Africa.

KEY WORDS: religion, women abuse, discrimination in the workplace, Indian, stereotyping and biasness

CHAPTER 1: RESEARCH BACKGROUND AND INTRODUCTION

1.1 Introduction

The research focuses on three different types of Indian women, namely Christians; they focus their belief around the teachings of Jesus Christ. Hindus they follow the teachings of many Gods and Muslims who follow the teachings of the Prophet Muhammad. It investigates each of these religions as well as the challenges women face due to following their chosen religion in their place of employment. "This is informed by a belief that no area of South African law is more critical than the prohibition of unfair discrimination, especially in the workplace" (du Toit, 2006).

1.2 Background and outline of research problem

Religion has a pervasive influence throughout cultures and societies. Religion provides ways for people to deal with the hardships associated with war and often promises a better life. Religion may also serve as a uniting or dividing force for populations to assist in their resistance of unjust, corrupt or ineffective governments and provides an identity not only for a specific group but also for an individual. This research is particularly interested in the aspect of religious identity for Indian women in South Africa and how it plays out in a working environment. Most women struggle for their rights in the working environment (Chandra, 1993). Some of the other problems faced in the workplace include abuse, health issues and discrimination: "Stereotyping is very common in the working environment and has proven how and to whom appointments and promotions are awarded" (Farnani, 2013). In South Africa, women experience discrimination in both the formal and informal sectors of the economy. (Chen, 2008). In the context of Indian women, (Vahed,2000) claimed that "the biggest problem [they] face today is related to their self-identity which is often expressed in the form of religious identity". (Hicks,2003) argued strongly that "your religion is your identity". (Frank ,2014) stated that "religion is the biggest problem Indian women face today"; religion creates room for abuse, violence, judgments, inequality and so on.

These are the problems explored in this research: the challenges that Indian women are experiencing as a direct consequence of their religious identity in the workplace.

In recent years, scholars such as (Hicks, 2003) have contributed to the literature on religion in the workplace by highlighting the many differences in religion, the possible conflicts at the workplace as well as respecting all religions which we refer to as pluralism religion. (Hicks, 2003) rose as his main objective, the importance of knowing about spirituality as well as understanding how a person's life is molded by religion.

He focused on how these identities change a people's thinking, allowing them to make the decisions they do. He offered a model of "respectful pluralism" to promote effective and ethical work in organizations. (Hicks,2003) claimed it was important not to promote a single spiritual or religious framework but to create an environment in which managers and employees can respectfully express their beliefs and practices as well as respect others. Hicks (2003) argued that it is vital that employees are fully comfortable in their working environment as this could be detrimental to the profits of the company.

(Booysen,2006) argued that social identity groups can be defined by a single identity or an individual's self-concept. According to (Booysen,2006), these groups carry considerable "psychological value and emotional significance attached to that membership. However unlike the past, membership of a racial group now tends to be based on self-perception and self-classification". (Booysen,2006) argued in his writing that people use 'categorization', 'identification' and 'comparison' as three major forms of identity in which we still do today. When we categorize someone, it may sound like "That Muslim woman said she does not eat beef". When we use identification of a person, it is more for self-esteem, for example, "The Christian religion is much easier than following the Hindu religion" and when individuals compare, they are usually biased to their own religion, saying things such as "Christianity was the first religion on earth".

 (Vahed,2007) stated that the Islamic community has always supported women of all nationalities and their rights in the work place this practice has been going on for many years. Muslims have lived with non-Muslims in harmony for many centuries. (Vahed,2007) has examined many of the problems faced by Muslims, not only in the workplace but in general. He provided good explanations for how people differentiate themselves according to differences in education, employment and income; people use these three to appraise their religion. (Beja,2012) claims Indian women still prefer being the housewife, which is still to be proved. (Vahed,2000),

in another paper, claimed that not only Indian Muslims but all Indians are influenced by events that have happened or happening abroad. Indian Muslim women who dress as required by the Muslim religion often do not live up to the standards (Vahed, 2000). According to (Vahed,2000) Muslim intellectuals and professionals are concerned that Muslims are distancing themselves and that most Muslims accept that they cannot establish an Islamic state in South Africa which then leaves them feeling abandoned in their own country.

(Vahed,2007) argued that Muslims are losing their religion day by day. This research aimed to look at how important it is to have religion present in the workplace and what kind of affect it has here. According to (Dike,2003), there are advantages as well as the disadvantages to diversity. She argued that a mentoring programme is vital in the workplace. 'Cultural mentoring' is a very effective tool in the workplace and (Dike,2003) argued "that a good mentor is important to all males and females in the workplace". (Dike,2003) compared larger companies with smaller companies and considered the styles of mentoring that would work best. One could argue that (Dike,2003) writes from a feminist point of view; however the objectives of her study were very clear and useful.

(Du Toit,2006) has argued that the courts in South Africa have been fighting against the rights of females in the workplace over some years in which some cases have been favourable while others have not been. Drawing on the Employment Equity Act in South Africa, (du Toit ,2006) explored some of the legal ways and what can be done to employers who do not take a plan of action against discrimination of females in the workplace. This act has given many a sense of hope in the workplace. One of the key objectives of this paper is to safeguard employees from discrimination. (Du Toit,2006) claimed that individuals are sometimes dismissed due for not being neat enough or not having dressed appropriately. This thesis explores this issue: if a punjabi (a traditional Hindu female outfit) or an abaya (a traditional Muslim female outfit) is not classified as appropriate dress for work, will the individual be dismissed?

(Farnani,2013) has emphasised the importance of diversity in the workplace: you should learn how to contribute to an environment which enables people to work together and relate to each other with respecting and understanding their beliefs and attitudes. Having people from different backgrounds in a work place produces different skills and talents. (Farnani,2013) claimed every organisation needs to develop a diversity lens … this lens will not only assist in cautioning the employer but also the employees in respecting not only a person's religion, but also their race, their type of food or style of clothing. This lens can also be in the form of training and workshops in which the staff are educated about their rights as well as how to respect each other's religions in the workplace. (Kumani,2014) argued that women have been violated for centuries … not only have their rights been violated but also their dignity this has been a proven fact and is still carrying on even today. Women contribute enormously to the economy (Du Toit, 2006) and (Kumani ,2014) argued there should be programmes both in the public and private sector supporting women. The constitutional court has made great efforts over the years in supporting women and caring for children that are homeless.

Researching women in the workplace, (Klavern ,2009) argued that it is all "about balance in a female's life and making the right decisions". He explored psychological battles that in which all women face and their behaviour in the workplace, claiming that diversity is very important as it promotes stability in an organisation as well as the day to day of a female at work. (Klavern,2009) also compared genders and the stereotypes that are associated with belittling women in the workplace. Management styles in an organisation help with growing the company as well as the employees.

(Chen ,2008) considered the issue of formal and informal employment. He argued that women are of all races are generally underrepresented in the formal sector with low paid wages and rough working conditions; this also applies to the informal sector. He claimed that women in general are often challenged with not being employing due to having a different religion. For some individuals, religion plays a major role while others do not follow a religion at all. Trading can also be affected by religion.

1.3 Research problems and objectives: Key questions

Objective:

The study attempted to address the following key research objective: to gain knowledge about the problems and challenges faced by Indian women in the workplace. The following key questions helped to explore the research objectives:

1. What religious challenges do Indian women face in the workplace?

2. Why do religious challenges occur for Indian women in the workplace?

3. How does religion empower Indian women to address workplace challenges?

1.4 Research problems and objectives: Broader issues to be investigated

Some of the broader issues that the study sought to investigate included:

1. Work related stress problems faced by women

2. Women as victims of physical harassment and unfair treatment in the workplace

3. Tolerance of abuse, violence and discrimination

4. Sexual harassment, mental pressure and safety problems

5. Stereotyped thinking by Indian women

1.5 Research design (principal theories upon which the research project was constructed)

The study was conducted as empirical research that made no assumptions and held no preconceived theories about challenges that Indian women face in the workplace. As a result, no particular theoretical framework was used for this study. This standpoint was largely informed by a constructivist grounded theoretical analysis which "encourages innovation where researchers can develop new understanding and novel theoretical interpretations of studied life" (Charmaz, 2008). According to (Charmaz ,2009) researchers construct theories from past and present involvement and interactions with people and this was the case with this particular study.

1.6 Research methodology and methods

This research used a mixed research methodology which allowed the researcher to gain deeper understanding of the questions being asked. The research tool used was an in-depth unstructured questionnaire to collect data. Data collected was analysed using inferential statistics for quantitative data and thematic analysis method for qualitative data which allowed the researcher to develop and discuss themes that emerged. A sample 25 of Indian women in Howick from the Christian, Hindu and Muslim religions were asked to voluntarily answer the questionnaire.

1.7 Conceptualisation of variables

1.7.1 Religion

According to (Durheim n.d) A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a Church, mosque or temple etc. all those who adhere to them. "Religion is "the self-validation of a society by means of myth and ritual".

1.7.2 Race

The term "Race" was applied in varieties of Homo spariens in the middle of the eightieth century by Buffon, prior to this race separated breeds of animals their group membership or decent from an ancestor. According to (Dobzhansky,1944) Races are defined as populations differing in the incidence of certain genes, but actually exchanging or potentially able to exchange genes across whatever boundaries. We may define a human race as a population which differs significantly from other human populations in regard to the frequency of one or more of the genes it possesses

1.7.3 According to(Baden,2000) Gender analysis, once confined to the margins of development theory, has over the last ten years penetrated both the thinking and the operations of international development institutions 'Gender. Gender helps us define male and female, man and woman.

1.7.4 Workplace

According to (Slater,2010) A well-designed workplace means different things to different

Organizations. The definition is dependent on the business, its objectives and its culture and what values does the company hold.. One company may have a clear need for distraction free work 90% of each day, which may result in an office comprised of almost entirely private offices. In contrast, a company whose chief business requires teamwork and extensive collaboration may desire more open work areas. The definition then, of a well-designed, workplace is subjective and relative. However a workplace is regarded as a second home by many as people spend most of their day in the workplace.

1.8 Structure of dissertation

This dissertation is structured as follows:

Chapter 1 – Introduction and background: This chapter has introduced the aims and objectives of the study. It has explained the rationale behind and significance of the research. The context that informs this study has also been outlined.

Chapter 2 – Literature review: This chapter critically analyses and engages with various studies and opinions of other scholars in relation to the experiences of women in the workplace by comparing selected contexts to the one under study in South Africa.

Chapter 3 – Research methodology: This chapter outlines the research methodology including data collection tools, sampling procedure and research ethics.

Chapter 4 – Research results: This chapter presents results of the study, gathered from the questionnaires, in the form of tables and graphs.

Chapter 5 – Discussion: This chapter discusses the results of the study according to various themes derived from the data and supported by the literature.

Chapter 6 – Conclusion: This chapter summarizes the dissertation and presents a conclusion. It also makes recommendations based on the findings of the research.

In this thesis, the outcome of it would be to educate young and old females of how they should be treated correctly and point out the many problems that they face in the workplace and often think that it is ok to be treated that way. As a society we believe that men in the workplace are not ready yet to experience this dramatic change that women not only being Indians but of all races are going to stand up against being religiously violated at work. We find that many of the

research problems faced in the workplace have been ongoing and have begun a while ago. The stigma placed on Indian females has been passed down from generations to generations.

 In this thesis we will also rectify some of the problems and the possible solutions that would not only be of benefit for Indian women but for women of all races. The link of domestic violence is demonstrated throughout the paper as well as even today Indian females suffer a tremendous amount of abuse.

CHAPTER 2: REVIEW OF LITERATURE

2.1 Introduction

The literature review presented in this chapter focuses on Indian women, their lives, religions and current challenges that they face in the workplace due to their religion. The (World Bank, ,1991) has estimated that "Indian women make up one third of the labour force in the world". (Singhal ,1995) was of the opinion that "participation of women in workforce is essential for economic development and population planning; … studies have shown that Indian women have worked hard in the jobs or professions that they carry out". This chapter explores the different challenges that Indian women face in the workplace and the possible reasons for the challenges. There will be a constant link between poverty, colonialism and domestic violence. Religion is made up of these by allowing females to be suppressed and abused which leads to poverty and eventually be dependent on the male figure. In light to the topic certain females deprive their bodies of certain foods and professions in order to respect their religion.

2.2 Indian women, religion, work and leadership

Religion is a system of faith and worship, which provides adherents with meaning and purpose in life. It is one of the major institutions in society, with almost every human civilization producing a system of religious belief. (Mutonono,2002) stated "religions may or may not include a belief in a supreme being, but all are concerned with the transcendent, the spiritual, and with aspects of life beyond the physical world". Major religions such as Buddhism, Christianity, Hinduism, Islam and Judaism are practised throughout the world, but there are also numerous minor religious groups and indigenous religions in particular regions. Within each organised religion, one generally finds a large number of different denominations, sects and cults, each with their own interpretations, beliefs and practices. (Chirkut ,2006) stated that in most religions women are the majority of believers but it is men who claim to hold the positions of authority and have the rights, that still remains evident today including the authority to interpret religious texts. In many religions, women have historically not held leadership positions and where women have held leadership positions in the workplace in the past, they are sometimes

now denied the same leadership position today. Some religions still bar women from holding leadership positions.

According to (Vertovec ,1999), it was around the early 1870s that Indian women plucked up the courage and started to leave their homes and take up paid jobs, which was against any religion for Indian women at that time. According to (Kuper ,1960), Indian males and females came to Natal shortly after the 1870s and many of them settled in Durban. Durban has become the third largest city in South Africa to house Indians males and females. Indians spread through parts of South Africa to the extent that white people feared being "swamped" by Indians and developed anti-Indian propaganda.

Many have concluded that the working wife is happier than the house wife. Many women do not have this choice (Kumar,2014) claimed that "ironically and tragically, women employees in general are not taken seriously by their superiors, colleagues or society at large".

2.3 Discrimination and religious holidays

According to (Kuper ,1960), "much of the Indian culture is evident even today in the workplace in Natal, giving the province a unique colour and variety in and around Durban and the surrounding areas throughout South Africa". Indian women are distinctive in vivid saris at temples, abayas in mosques and dresses in the church. In South Africa we find minarets and domes adorned with statues of the Hindu pantheon, Allah's teachings at the mosque and the cross and testaments of Jesus Christ in the church. Many organisations in the province of KwaZulu-Natal, where most Indians live, do not respect the religious days of their staff. Both Diwali (a Hindu religious day) and Eid (an Islamic religious day) are not classified as public holidays yet Christmas (a Christian religious day) is a public day in most of the world. (Beja ,2012) noted that if a Hindu or Muslim person would like the day off on their religious day, they would have to take this as a day's leave from their annual leave. The message seems to be that certain religious holidays should not be acknowledged.

2.4 Gender bias, stereotyping, domestic labour and public labour for Indian women

According to (Beja,2012), traditionally Indian women have been the home makers and it is only education that can transform this problem around the world. Some say it is not education that

will change this problem; this problem can never be changed in the workplace because religion has set Indian females in their places, which is at home, for thousands of generations (Beja,2012). Women need to be better educated to be given better jobs. It is generally perceived that gender bias against working women starts right from the stage of recruitment. Most men are not ready to accept that women are capable of doing the same jobs, and maybe even better than they do. Men prefer women staying in jobs that sound like they are meant for females like nursing, teaching and remaining in clerical sectors.

According to (Kuper,1960), there were two different types of Indians: "free" and "indentured". They were registered under separate laws though both were bound by Apartheid in which Indians overall were given unfair treatment in every aspect of their lives by the leading white government; many believe that the impact is still evident today. Indian women were given domestic work. Many of the Indian women that came to South Africa either were young and wanted to escape marriage, were young widows unwilling to obey in-laws, some were escaping unhappy marriages while others came with illegitimate children or were women deserted by their husbands. Indian women continued to work hard in South Africa, regardless of their working conditions as they were so desperate to make a living. (Dhulpelai-Mesthrie,2006) has developed an overview on how Apartheid caused Indian women to push forward and fight for freedom. Indian women formed their own movements in which they were able to fight against the government that was so suppressive. Many of these movements still continue today in the hope of maintaining abuse-free Indian women in the workplace.

2.5 Stereotyping among Indian women

(Humedian,2004) has discussed in her research how many people question religion or a particular religion on a more critical basis. Many stereotypes are associated with Indian women, particularly Muslim women who have been associated with terrorism since the 9/11 attacks and discriminated against since then. According to (Kuper,1960), women came from India with a trade, made up their own stalls and this was the beginning of the working life of an Indian female. Many of these stalls are still used today all over South Africa. Most Indian women knew they would need to be entrepreneurs as they were unlikely to get 'real' jobs: These women had come with a mission and had fully stocked many types of oriental jewellery and trinkets with a variety

of lentils, rice, beans and oils with betel leaf and areca nut, lime, camphor, incense sticks with curry powders, masala and all kinds of fruits and herbs which led to Indians being one of the largest suppliers of spices in the world, even up till today.

(Humedian ,2004) claimed that religious support assists with decreasing stress levels; many psychologists use religious practices and prayers to help people cope with stress. A 'religious identity' includes traditional clothing and it is a right in South Africa to wear traditional clothing but these identities cannot be expressed freely in the workplace due to the negativity and stereotypes in general from Western society towards this traditional clothing.

(Sleutel,1998) has argued that many abused women react with a tendency of manipulating other women. Many women have described how their religious beliefs have kept them in abusive relationships and had caused them to blame themselves. Religion is often the greatest problem in the workplace. (Sleutel,1998) described 'religious abuse' as women being caged up in their beliefs which make them adopt a personality which they create. A common phrase is "Good Christians do not have bad marriages" and in most religions, women are generally able to sacrifice and forgive. This is also an expected stereotype of women in the workplace.

(Sen,2000) and (Humedian ,2004) both agreed that stereotypes regarding gender have caused many 'issues', not only in the political sphere but in the workplace. Gender has no religion, but all religions are based on gender and the term gender is enforced through religion causing one of the largest challenges in the workplace. It is believed that through Gender separation women have had to centre their lives on this separation.

2.6 The connection between domestic violence and workplace violence against religious women.

(Kasturirangan ,2004) has argued that domestic violence is often camouflaged and the identities of Indian women like gender are always being undermined and often go unseen: "The lack of emphasis on cultural diversity in research reveals itself in several ways". Low socioeconomic status, according to (Vahed,2007), is often the link which complicates culture and violence in the workplace. In the workplace, both (Kasturirangan ,2004) and (Vahed ,2007) have shown how challenges from the past or at home eventually become challenges at work. Religion often allows women to be supressed, in the context of the most common myth that women should always

"obey their husbands no matter what". This has been behind generations of abuse, and also has implications in the workplace where it is a common remark.

(Sanghera,2013) has argued that Indian women remain in all forms of abuse at home and in the workplace and the most common reason for this is stability; regardless of the conflict caused in a home or in the workplace, as long as a woman is stable she will never fight against this abuse. (Sanghera,2013), like (Kasturirangan,2004), claimed that, by allowing the habit of accepting any form of abuse in the workplace leads to sexual abuse. Religiously Indian females are never allowed to speak up against sexual abuse and it is generally swept under the carpet. This has been a practise from before and has carried on even today. The word RAPE in an Indian home is definitely associated with a sort of shame on the female. In ancient times Polygamy and rape had caused confusion whereby two or three sons and a father would participate in sexual intercourse with one man's wife.

Now in the workplace this behaviour carries on. Companies need to educate young women that are employed in their organisations of the ways we could promote cultural diversity and less abuse among women in the workplace.

2.7. Diversity and religious identity in the workplace

(Hicks,2003) has highlighted a very important aspect in his research which this study also aims to promote respecting people as well as allowing them to express their values as well as their religion in their own way. (Hicks,2003) have argued that religion is a vital component in life, and religion allows females to balance their lives. Spiritual identity is recognised as a major theme in this study. Spiritual identity leads to development. (Hicks,2003) concluded by explaining his hypothesis of a respectful pluralism model; he is a firm believer of diversity in the work place. His model aims to establish and support peace in the workplace. It is very important to understand as an individual the repercussions of going against another person's religion. Many people take religion very seriously which clashes with those who do not. (Booysen,2006) and (Humedian,2004) have agreed that religion gives people an identity and this leads to many of the challenges that Indian women face in the workplace.

Women are emotional beings; they also often criticise others. According to (Booysen,2006), sometimes women get so caught up in their own religion that they impose it on others without

even being conscious of doing this; this is also to develop a social identity. Many women would simply join in with this 'identity' in order not to face discrimination. (Booysen,2006) concluded, however, that women are being educated every day and soon these identities will change. If we compare the challenges women faced a decade ago to now, these have changed rapidly. "Indians are losing their religion" claimed (Vahed,2000): he noted that Indians are trying to imitate people from abroad and Indian women are often afraid to stand up for their religion. He noted how Indian women especially have drifted away from their traditional wear to more trendy clothes. (Vahed,2007) also explored the many problems Indian females face daily in the workplace.

He noted class differences as well as education that cause friction in the workplace. Indian women still face the challenge of managers favouring women of the same religion. In some organisations, religious days or celebrations are not acknowledged which can leave individuals unmotivated and disappointed not to be able to celebrate their religious occasions.

(Vahed ,2000) argued that Indian females need to go back to their roots. "Challenges eventually come down to an individual and society" and there is a constant battle between the two. Modernity has transformed the lives of the people. (Vahed ,2000) believed that gender challenges will remain a challenge even in the future because of stereotypes that have been developed over the years.

(Dike ,2003) has explored advantages and disadvantages of cultural diversity in the workplace. (Dike ,2003) stated that in diversity it can be divided into categories where people are judged because of their age, income, religion education and so forth. However (Dike ,2003) also noted in his research that globalisation has allowed religions to mix, when people can communicate with one another. Miscommunication among women in the workplace often leads to hate speech among them. Diversity can be dangerous as well as constructive. Diversity can be a problem to an organisation but could also be a solution, argued (Dike ,2003). The challenge that women face is whether they are able to manage diversity tactfully. (Dike ,2003) discovered that managers find it difficult to contribute to that diversity if they are not able to deal with different religions themselves. (Dike ,2003) emphasised organisational culture, which is a set of values that involves practices, vision, values, people, places and history. (Dike,2003) suggested "that all companies should work on maintaining their own practices to eliminate challenges as well as adopt peaceful behaviour in the workplace".

2.7 Unfair discrimination in the workplace

Cultural mentoring plays an important role in managing a diverse workforce; it "orientates employees from different cultural backgrounds about new activities or environments they have found themselves in". Mentors can take many forms, such as an individual person, group of people, an association, a seminar and so on.

(Vertovec ,1999) argued that many people have a "sense of belonging to a certain group which allows them to join in". People also suffer many hurts from their pasts which create them (Sleutel,1998). In South Africa particularly, we have the Apartheid regime as part of our history when people were treated unfairly. People still have 'emotional baggage' from this time which could have implications at work even leading to racism, regardless of the democratic society that we currently live in. When a situation of abuse occurs, the memories last forever. According to (Vertovec ,1999), different groupings of people think differently. Some people forgive easily and forget while others keep hold on which eventually affects their day to day living.

According to (Du Toit ,2006), no area of South African law is more critical than the prohibition of unfair discrimination, especially in the workplace. The Apartheid regime was illegally enforced and has left people helpless: "the eradication of unfair discrimination in the workplace was essential to developing the new employment dispensation envisaged by the constitution" (Du Toit, 2006). (Klavern,2009) argued that it is very important to raise awareness among young women about their rights in the workplace. Countries all over the world make it their duty to ensure that women are educated. (Chen,2008) claimed Africa is known for its high rate of female labour force participation. Women have added so much value to our economy.

(Kumar,2015) claimed throughout his work that the Indian labour market displays several striking features, like very low rates of wages for female labour force participation, longer hours of working and conditions that are not safe not only for men but also for human beings on the whole. He referred to Indian people as workers. (Kumar ,2015) and (Chen,2008) agreed that the importance of education for the Indian female is lacking in South Africa.

(Shepherd,2008) explored different kinds of discrimination in the workplace. The first type is taste or pure discrimination at work; this type of discrimination is explained by preference to act as if incurring costs, and then to join other majority groups. There have been many racial or gender pre justice that blinds any employer to the true monetary cost of hiring the individual, for example the perceived cost of hiring a woman to the actual cost are two different figures, perceived generally exceeds the actual cost. However, many economists believe that discrimination will eventually fade away (Shepherd,2008)

The second type of discrimination is known as statistical where women are paid less as they are deemed to be less productive. Incentives and over time are minimal. For example, women traditionally have been more likely than men to work part time and as a result have had fewer incentives or extra money to invest in education and training that improves earnings and job skills. (Shepherd,2008) argued that women often do not earn enough to pay for tertiary education and they would rather spend the money on something important for their children or household. Workers looking for a specific set of job amenities will search out those firms that provide it, therefore it could be argued that women may choose occupations that offer working conditions that fit in with their family life and responsibilities at home and may forfeit extra pay to benefit from being with their families (Shepherd,2008). It appears most women do not put their own needs first, but those of their families and this is something that is taught by most religions as well.

According to (Booysen,2006), "social identities seek major changes in the workplace". (Booysen,2006) claimed that as a consequence of this re-evaluation of identity, changes are underway in South African society in the way people assign themselves to particular social categories and accept new values.

Women are still considerably challenged. In the workplace women greatly fear the loss of their jobs and would often do anything to remain employed. (Beja ,2012) centred her research on how "Indian females had gotten tired of being at home" at a certain time and went out to work. She argued that as a democratic society in South Africa, more Indian women want to find jobs and work for a living. Beja referred to Indian women as being "subjective well-being (SWB)". Marital status and family are very important in Indian society. This becomes a challenge in the workplace, where older Indian women expect the younger Indian women to respect them. This

is based on religious beliefs. The older women in the workplace often expect the younger women of the same religion to do as they say and to back them up in situations, whether work related or not.

For an Indian woman (indeed anyone) to find a job, is a remarkable feeling. Unemployment can pull any person down, including a SWB. Gender gaps remain in terms of unemployment. Equal opportunities and salary levels remain valid concerns and many of the SWBs tend to report abuse and stand up against it in their workplace, all depending on their own attitudes, morals, values as well as open mindedness. In research on employment of Indian women, (Brain ,2010) explored salaries and the general harsh working conditions of domestic workers. (Kuper,1960) and (Brain,2010) have both noted how women have been mocked over their religions in the workplace.

(Sen,2000) has explored the importance of the women's movements which have fought for equal rights for women in the workplace. The Indian Women's Movement is highly contested and includes diversity, differences and conflicts. Indian women have many roles or identities. Indian women have mobilised against gender discrimination in employment, education, land distribution, inheritance, nutrition and health. Cases of rape and other abuse, however, go unseen and unheard in the workplace. But women have mobilised to protest against violence, discrimination, prohibition of liquor, better working conditions and higher wages.

(Vahed,2013) has described many challenges faced by Indian women since their arrival in South Africa from India. Today Indians have spread from KwaZulu-Natal and play a massive role in every province of this country. Indians can tell stories of survival in South Africa. According to (Vahed,2013), women should be proud of their culture and should use their rights to work freely as they are citizens of this country and have contributed substantially to this country's economy. (Sen,2000) and (Vahed ,2013) have described many of the challenges that Indian females are facing in the workplace daily. Many people are not grounded in a religion and thus these challenges will not affect them.

The (World Economic Forum,2013) has developed solutions for the many problems faced by Indian women in the workplace. According to the (World Economic Forum,2013) research shows that stereotypes rule when evaluating others like making gender-biased discrimination in hiring, promoting and job assignments. (Soske,2009) has described how stereotypes by their

nature simplify complex social relationships and homogenize groups, promoting this separation both the represented object and implicitly, the intended audience of the statement or joke. Stereotypes frequently provide the "lexicon of subaltern rumour and protest by this process; they mask the heterogeneity of oppressed strata by projecting a particular quality onto the other and thereby naturalise power relationships within subjugated communities. It is impossible, even dangerous, to make judgements regarding popular sentiment on the basis of such images alone, however widely they circulate. A given stereotype can express a bewildering and contradictory range of attitudes, resentment, fear, jealousy, anger, humiliation as well as admiration, gratitude or even desire.

2.9 Social identities among Indian women in the workplace

According to (Booysen,2006) the "tension and conflict between diverse social identity groups are major disruptive factors in nearly every country around the world, and very real in South Africa". Identity driven conflicts, which are one of the challenges women face in the workplace due to religion, are rooted in an articulation of and the threats or frustrations to people's collective need for dignity, recognition, safety, control, purpose and efficacy. Indian women face these challenges daily. A social identity in the workplace can be detrimental to the company. (Booysen,2006) noted "social identity conflicts can be distinguished from interpersonal conflicts by the nature of the casual attributions made by the disputants and by the amplifications of the event to a larger collective … when an individual and others attribute a conflict event to race, gender, religion, sexual preference, nationality or ethnicity and take sides based on their own race, gender and religion, sexual preference, nationality or ethnicity, this is a social identity conflict".

 (Vahed,2007) described Social identity conflict can be defined as "any discordant transaction that occurs between members of different social identity groups, which can be attributed to identity group membership and which causes members of either group to feel unsafe, undervalued or disrespected". Social identity conflicts are rooted in threats to people in which they have a collective need for dignity, safety, recognition, control and purpose. So when social identity group conflicts occur in organisations, not only is work disrupted, but also group members experience substantial pain and distress that may only be remedied through significant

and difficult organisation development interventions that effect changes in values, attitudes, norms and behaviours and workplace interaction.

(Vahed ,2007) claimed that work status is influenced by a level of education and language. He also believed that rituals, rites of passage and emotional commitment should be part of everyday life even in the workplace: "Meditating at work brings inner peace". (Vertovec ,1999) argued that South African religions need to be more established in the work place. Each of our religions through our cultures has shaped our heritage, and one should be more willing to learn about another person's culture and rituals. He developed a theory of "culture consciousness", highlighting awareness with regard to a culture and new kinds of self-awareness with regard to religious beliefs and practices.

Today, as young women grow up they tend to want to forget their roots. (Vahed ,2000) argued that many young Indian women want to be more westernised. "Cultures, social systems and religions have in the past, promoted patriarchy and the oppression of women"; the need to empower women is great. Empowerment is a social process involving change at the level of individuals, organisations, communities and society as a whole. Women's empowerment entails a process of change in which patriarchal relations are challenged. Another important strategy to promote woman's economic empowerment is education, training and skills development. Education improves market participation and is therefore central to the achievement of gender equality.

2.10 Hinduism among Indian women

(Basharat ,2009) claimed that Hinduism is one of the most widespread religions of the world. Believers of other religions often question Hindu practices and Hinduism appears to give little respect to women (Basharat ,2009). In the past, Hindu women had little access to religion and were submissive to their husbands. If a husband passed away, the wife would marry a brother, cousin or relative of the husband. With changing trends, women today tend to opt for liberal professions and are fighting for civil rights, not only in South Africa but all over the world. Hindu women have come a long way fighting for social, economic, educational, professional and political freedom in society.

In general, religions give women less status and fewer rights than men. Women are often under the authority of the men and women have had to fight hard for respect, honour, status and rights (Basharat 2009). Basharat (2009), in comparing Muslim and Hindu religions in terms of respecting females in the workplace and respecting each other's religion claimed that Muslim women were better off as their religion has set special injunctions for the maintenance of their female virtues, rights and status even in the workplace. The Hindu religion appears to oppose the fundamental rights of Indian women. According to some of the scriptures women are inhuman, thus society often ignores many women's rights and this is experienced in the workplace too. According to Hindu laws, women must never be independent and a husband must be constantly worshipped as a god by a faithful wife. It is believed that this "faithfulness" often lead to be submissive at all times.

Women are often deprived of the basic need for education, as noted by (Basharat ,2009), (Vahed ,2007) and (Booysen ,2006). Education is the key that could change the lives of Indian women. Contemporary Indian women cannot practice many of their rituals in the workplace. Mantras are prayers recited by Indian women from holy books; these are often not allowed in the workplace or certain organisations. Some organisations today have passed laws allowing Indian women to recite these mantras. Indian women in government who have taken on positions as politicians are frequently not respected or honoured like men (Basharat ,2009). "A major challenge the Hindu women face is that their rights have been curbed which makes them rebellious in the workplace leading to them being unable to be productive at work to the best of their abilities".

(Chirkut ,2006) has noted that gender plays a very important role in the Hindu culture. (Chirkut ,2006) has claimed that Hindu women, through empowerment and advancement in education, are breaking away from the clutches of patriarchy and are bringing about modifications even in the workplace: "The construct of cultural identity and understanding of the paradox of idealisation and oppression of Hindu women are hinged now in the workplace". (Chirkut ,2006) has challenged the government of South Africa to improve the imbalance of gender bias that favours males. Indian women are custodians of culture in their homes and this should be allowed as well in the workplace.

(Mutonono,2002) has described religion and culture as powerful tools which are used within a working space to shape gender roles and perpetuate gender inequality. He has linked women's

position in religion and culture to women's positions in society. In the workplace and in government, men dominate in decision making positions and women are found in more supportive and caring roles. With these expectations, ensuring gender equality in religion and culture in the workplace remains challenging.

2.11 Christianity and Islam among Indian women

(Mutonono ,2002) has noted that religion has an extremely powerful influence over people lives, it impacts daily living and how people, women in particular are treated at home as well as work. Religion often dictates decisions in the workplace. Women in the workplace are often represented in a stereotypical manner. In the workplace, women are often given limited roles, many are used as sex objects or are dutiful mothers, wives and daughters with no identity beyond this to their male colleagues. Women are also often used for cheap labour, where they are abused and are not able to practice their religion. "When white people came to South Africa, they had the Bible and we had the land. But now we find that they have the land we have the Bible" argues Indian Christian females. As rapid social and economic change place additional stresses on Indian women, more and more people are turning to tradition and religion as solutions to their problems. Religion and tradition are thus gaining increasing power within the country. "Religion provides hope to those living in poverty and oppression and within its context it can either be a driving force for social change or for conservatism and resistance to change".

(Tuppurainen,2010) claimed that Islam was a man's religion, while recognising that the prophet Muhammed gave females certain rights by instituting rights of property, ownership, inheritance, education and divorce. When arguments arise about Christianity, the Bible is often quoted and some feel there is considerable similarity between Islam and Christianity. The following are examples of quotes from the Bible that refer to men and women and their roles: "I do not permit a woman to teach or have authority over a man, she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner". "But women will be saved through childbearing, if they continue in faith, love and holiness with propriety" (1 Timothy 2:2:16). But in Genesis (1:27:13) there appears more 'gender justice': "So God created human beings, making them to be like him. He created them male and female, Blessed it under control. I am putting you in charge of the fish, the birds and all the wild animals. I have provided every kind of grain and all kinds of fruit for you. We note

that both man and woman were created in God's image, they have both been blessed and given leadership upon this earth and they are both given access to property. Similarly, the Quran emphasises gender justice as seen in the Quran 4 verse 1: "O humankind reverence your guardian - Lord who created you from a single person created of like nature its mate and from them twain scattered like seed countless men and women".

According to (Esack,2001), states do not blame religion for gender discrimination, religion is a social construct and we cannot blame religion for many of the challenges we face. Religious people are committed to justice and are under obligation to call upon women for forgiveness. "Whatever else it may be at the end of life or thereafter, religion is at the end of the day a social tool of liberation or oppression. Similarly religion can be used to argue that women are inferior to men" (Esack,2001). It is important to acknowledge that religions are not homogenous and that there are many different ideas and interpretations among believers of the same faith.

(Chalmers,2009) has noted that there are many barriers in religions that deny women their rightful share of assets – laws that impede access, control and ownership. The key challenge here is that women need to overpower ruling powers.(Chalmers,2009) also agreed that education is a fundamental aspect in shaping females' abilities to avail full opportunities in order to facilitate gender equality … education enables people to be active agents in the evolving social resources that humans have access to. The author also made the link between education and the construction of gender identities: "social values play a large role in shaping choices and in how power operates and shapes social inclusion". The point is women's power is controlled by men. Inequalities of ownership of economic assets such as land and other property tend to marginalise women. Gender inequality is on the increase; this is evident from the gaps in assets and lower income of women.

This impact is felt everywhere: gender inequality damages not only women but also men. Women, as bearers and transmitters of religion in the domestic sphere, play a central role in upholding these cultural constraints even though they are restrained by them. (Naicker ,2002) claimed "much of women's work is unpaid and even when financial transactions are involved; such contributions are underestimated primarily because they are mostly in the informal sector where the reporting system is rather weak". A person's well-being influences their quality of

work and in turn, the productivity of the organisation. Any workplace policy should take measures to maintain their employee's well-being and address factors that may undermine it.

Naicker's study of Indian women in leadership in South Africa recognised that these women not only have professional identities within the organisational setting but simultaneously have to negotiate by their gender identities. This can be generalised to Indian women who were raised in post-apartheid South Africa, because the context for much younger women's identity work would be different. (Naicker,2002) noted that racial and gender groupings under Apartheid profoundly shaped South African society and resulted in rampant racial inequalities in which women suffered more than men. Finally, he noted that even women that are educated face challenges in higher education and in their professions.

(Pillay ,2014) felt, when considering the scarcity of Indian females in certain professions, it was important to look at the educational institutions, galleries, critics, sponsors and publishers in South Africa. Historically, positions of power in most professions have always been held by whites and although transformation has created some change, there is still much that needs to change. The dynamics of race and religion seem to be linked and have impacted on education, training and many career opportunities. According to (Pillay,2014), there are major factor affecting Indian women is religion which has a direct impact on education, financial security and cultural background. Families in which one or both parents have higher or tertiary education probably have the economic means and a more liberal attitude towards education. The issue of identity is a complex one in which definition is fluid rather than static. No-one is Indian to the exclusion of being born on the African continent or having received a western education, but the struggle to establish an identity as an Indian is closely linked to gender issues as well. The oppressive forces of gender and race are closely linked. The impact of race is not confined to South Africa. (Pillay ,2014) also believed that education is one of the most important factors in developing women.

According to (Naicker,2002), Indian females are also challenged in many institutions for scholars, there have been many scholarly pieces of work written to assist women to collaborate and work together. More research grants have been made available in recent years for this kind of work. The thesis will cover a vast amount of literature and will be of major benefit in representing Indian females. Across the studies Indian females have not been recognized enough.

The questionnaire that was handed out to the various religious groups played a vital role in stimulating ideas, feelings and thoughts about the current situation. This situation has been of vital need especially in our country South Africa whereby there are cases of discrimination and abuse every day. This research will also add on and be of benefit for future scholars.

According to (Naicker,2002), religion refers to practices as well as social and political domains. Through religion and culture, we are able to see society in its strengths and weaknesses. Gender is a social construct which asserts that the expectations, capabilities and responsibilities of men and women are not always biologically determined. This is also argued by (Kasturirahgan,2004) who believed that domestic violence was one of the upcoming challenges of Indian women today. Religious differences have caused much 'bad blood' between people. People often make many comparisons in their religion. Cultures contain conflicting elements within groups because not all cultural values are formed at the same time. Moreover, "on the level of the individual, culture is not a fixed trait; rather it is mediated by the social cognitive processes". Many racist and sexist situations have been formulated as a result of religious views.

2.12 Conclusion

In this chapter we focused on many authors bringing in their studies as well many ideas instances, we provide females with the necessary equipment but they are unable to deliver, simply because of factors at home that have left them unable to be productive, e.g. an argument with a spouse or no food to eat. Religion and Culture re intertwined and the aura that these two concepts have given off over time has caused the many research problems we will be looking at further.

CHAPTER 3: METHODOLOGY

3.1 Introduction

This chapter introduces research methodology, gives examples of different data collection tools and discusses sampling and research ethics. Research can be defined as "an endeavour/ attempt to discover, develop and verify knowledge. It is an intellectual process that has developed over hundreds of years ever changing in purpose and form and always researching the truth" (Babbie, 2013).

"Research is an honest, exhaustive, intellectual searching for facts and their meanings or implications with reference to a given problem. The product or finding of a given piece of research should be an authentic verifiable contribution to knowledge in the field studied." (Rumnel,1996)

"Research may be defined as a method of studying a problem whose solutions are to be derived partly or wholly from facts." (Crook,1993)

"Research is considered to be the more formal, systematic intensive process of carrying on the scientific method of analysis … it involves a more systematic structure of investigation, usually resulting in some sort of formal record of procedures and a report of results or conclusion." (Shepherd,2008)

"Research comprises of defining and redefining problems, formulating hypothesis or suggested solutions, collecting, organising and evaluating data, making deductions and researching conclusions and at last careful of testing the conclusions to determine whether they fit the formulated hypotheses." (Hunter, 2012)

A methodology is a "strategy or plan of action that links methods to outcomes that governs our choice and use of methods for example experimental research, survey research, ethnography methods and techniques and procedures that we propose to use for example a questionnaire, interview or focus group." (Creswell,2003)

According to (Creswell,2003), "a theoretical perspective is a philosophical stance that lies behind the methodology in question, for example positivism and post positivism, inter positivism and critical theory". Research is mostly directed towards the solution of a problem: "research requires

expertise and emphasizes the development of generalizations, principles or theories that will be helpful in predicting future occurrences" (Olsen,2004).

3.2 Research methods

There are two different types of research: quantitative and qualitative research. Examples of quantitative research are historical case studies and genetic case studies and cross- sectional research, which includes experimental and survey research (Olsen,2004) (Babbie,2013). Philosophical research is qualitative in nature and focuses on the vision of participants. Historical research can be both quantitative as well as qualitative in nature and deals with past events. Survey research deals with present events and is quantitative in nature. It may further be sub-divided into discretional, correlation and exploratory types of research. Both methods have become mainstream in research (Olsen,2004).

According to (Terrell,2012), quantitative research methods are predetermined and based on questions with performance data, observational data and census data with statistical analysis. Qualitative research methods include open-ended questions, interview data, observation data, document data and audio-visual data with text and image analysis (Babbie,2013). Mixed methods are both predetermined and emerging methods involving both open and closed ended questions, multiple forms of data drawing on all possibilities with statistical and text analysis. This research makes use of mixed methods.

From a constructivist point of view, meaning is constructed by human beings as they engage with the world that they are interpreting. Qualitative researchers tend to use open-ended questions so that participants can express their views (Pandey,2015). "Humans engage with their worlds and make sense of it based on their historical and social perspectives. (Lantham ,2007) we are all born into a world of meaning bestowed upon us by our culture".

Qualitative researchers "seek to understand the context or setting of the participants through visiting this context and gathering information personally. They also make an interpretation of what they find, an interpretation shaped by the researcher's own experience and background" (Lantham,2007). The basic generation of meaning is always social, arising in and out of interaction with a human community. The process of qualitative research is "largely inductive with the inquirer generating meaning from the data collected in the field" (Creswell,2003).

According to (Babbie,2013), "by accepting what everybody knows, we avoid the overwhelming task of starting from scratch in our search for regularities and understanding". (Olsen,2004) noted that Mixed method studies have emerged from the paradigm wars between qualitative and quantitative research approaches to become a widely used mode if inquiry.

Purists call for researchers to eliminate their biases and remain emotionally detached and uninvolved with the objects of study and empirically test their stated hypotheses (Pandey, 2015). Qualitative purists support a constructivist or interpretivist paradigm and contest that multiple constructed realities abound, that time and context free generalisations are neither desirable nor possible, that research is value bound, that it is impossible to differentiate fully the causes and effects that logically flow from specific to general and that knower and known cannot be separated because the subjective knower is the only source of reality (Latham,2007). Experimental research is purely quantitative in nature and deals with future events. Case studies research deals with unusual events; it may be qualitative or quantitative (Cohen, 2006).

An example of a quantitative question which was used in this research included "Do you think women from other religions undermine other religions?" An example of a qualitative question used was "What does your religion teach in terms of respecting other religions? You may quote from your Holy books."

Epistemology can be described as a theory of knowledge embedded in the theoretical perspective; it also informs us about the research, for example objectivism or subjectivism. This either reveals the strength or weakness of a particular question that may have been chosen (Terrell,2012).

Many questions can show the interrelated levels of designing a research process "What knowledge claims are being made by the researcher including a theoretical perspective? What strategies of inquiry will inform the procedures? What methods of data collection and analysis will be used to gain this data as we proceed?" (Babbie, 2013). There are many claims in post-positivism regarding determination, reductionism, empirical observations and measurement as well as theory verification. Constructivism has the following characteristics of understanding:

"multiple participation, meanings, social and historical construction and theory generation" (Olsen,2004). Traditionally, post-positivist assumptions have governed claims about what warrants knowledge (Pandey,2015). Positivism is sometimes called the "scientific method" or doing "science" research, which is also quantitative research. Post-positivism refers to the thinking after positivism, challenging the traditional notion of the absolute truth and knowledge and recognising that we cannot be "positive" or certain about our claims of knowledge when studying the behaviour or actions of humans (Creswell,2003). Collecting numerical data of Indian females in Howick would be an example of quantitative research. Examples of qualitative data would be collecting past literature on Indian women in Howick.

In the scientific method, the approach to research by positivists, an individual begins with a theory, collects data that either supports or refutes the theory and then makes necessary revisions before additional tests are conducted (Latham,2007). Knowledge is conjectural and anti-foundational and is the absolute truth that can found. Evidence established in research is always imperfect and fallible. Research is the process of making claims and then refining or abandoning some of them for other claims more strongly warranted. Most quantitative research, for example, starts with the test of a theory. Data, evidence and rational consideration shape knowledge.

The researcher collects information on instruments based on measures completed by the participants or by the observations recorded by the researcher. Research seeks to develop relevant true statements, ones that can serve to explain the situation that is of concern or that describes the relationships of interest. In quantitative studies, researchers advance the relationships among variables and pose this in terms of questions or hypothesis. Having objectives is an essential aspect of the competent inquiry and for this reason researchers must examine methods and conclusions for bias, for example standards of validity and reliability are important in quantitative research (Pandey,2015).

Positivism and post-positivism reflect a need to examine causes that influence outcomes such as issues examined by experiments. "The knowledge that is developed through a positivist lens is based on a careful observation and measurement of the objective, reality that exists out there in the world. Thus developing numeric measures of observations and studying the behaviour of individuals become paramount for the positivist. There are also many laws and theories that

govern the world, and these need to be tested or verified and refined so that we can understand the world." (Creswell,2003)

In my opinion, research is a form of educating people. Mixed methods allow more data to be collected as well as better results to be presented. I have also chosen the mixed method approach as it can show progress over the years. It is important to remain unbiased when using any method. Quantitative and qualitative both have advantages and disadvantages: in qualitative research the literature may be too old, and in quantitative sometimes the numerical data collected may not actually reflect the reality (Creswell,2003).

3.3 Data collection tools

With a semi-structured questionnaire, respondents can engage to questions that have been set (Creswell,2003). Questions should cover all aspects of the research and should guide the respondents with clear instructions. Semi-structured questionnaires allow people to express their views freely in their own terms.

They can provide reliable, comparable, qualitative data.

According to (Cohen,2006), semi-structured questionnaires comprise of a mixture of closed and open questions. They are commonly used in market research where there is a need to accommodate a large range of different responses from companies. The use of semi-structured questionnaires enables a mix of qualitative and quantitative information to be gathered. They can be administered over the telephone or face to face. Questions are designed to collect three types of different information from populations: their behaviour, attitudes and information for classification purposes (Lanthem,2007).

According to (Hunter,2012), behavioural questions are designed to find out what people do. For example, do people eat butter or margarine? How much do they eat? What brands do they buy? Who buys it? They determine people's action in terms of what they have bought used, visited, seen, read or heard. Behavioural questions record facts and not matters of opinion. People hold opinions or beliefs on everything from the products they buy and the companies which make or supply them through social issues and politics. These attitudes are important as they influence the way people act. Examples of these questions are: How? Which? Who? Where? Why would you say that? Would you explain? Classification of questions helps make comparisons among

people and the different groupings, for example, a person's gender or marital status (Hunter, 2012).

These are various ways to collect data: through a personal interview/ questionnaire, a telephonic interview, by mailing of questionnaires or through schedules (Lantham, 2007). This study was conducted in Howick in KwaZulu-Natal and data was collected from Indian females of three major religions, namely Hindus, Muslims and Christians. The research methodology tools took the form of a questionnaire, written in English. Participants were asked to fill out these questionnaires and were encouraged to freely express their opinions. The data collected was the primary source for this research which was supported by secondary sources, such as the Internet, books, journal articles and legislation. Other primary data included opinions of others who have done research around the same subject. A pilot study among 12 different working Indian women from Howick was conducted to test the validity of the questionnaire. Subsequently certain items were dropped and others were modified (Creswell ,2003).

According to (Cohen,2006), objectivity refers to findings related to the method of data collection and scoring of the responses: "objectivity of the procedure may be judged by the degree of agreement between all final scores".

"Open ended questions generally invite free ranging responses which lead to verbatim responses". (Cohen,2006). These responses help to obtain a deep understanding of a respondent's view and behaviour but they can be difficult to capture precisely sometimes.

It is often argued that questions on semi-structured questionnaires should be thought of from the respondent's point of view as well; in this way it is easier to understand the answers from these questions (Hunter,2012). Semi-structured questionnaires suited this particular research, enabling both answers to specific questions as well as allowing freedom to add own opinions.

An example of a closed question would be "What is your stance as a South African Indian female on motivating younger females not only in your religion but throughout, in promoting unity and fairness, hence building stronger women in Africa?" An example of an open question would be "Do you think the organisation/s that you are employed at should take your religion and religious days more seriously? How? Explain.

In this research I ensured that the Indian women taking part could answer questions freely and knew they could stop participating at any time. It was also important to maintain a high level of privacy as well as accuracy within the questionnaire. The questionnaire was based on educating and helping people benefit from this study rather than stirring up any emotion or bringing up any past hurt.

In this research I have also made every attempt to keep accurate records of sources of data and to avoid plagiarism.

3.4. Sampling

Sampling involves "taking a representative selection of the population and using the data collected as research information" (Olsen,2004). A sample is sub-group of a population; it has also been described as a "taste of a group". Researchers may choose from a variety of sampling methods. The sample should be representative in the sense that each sampled unit should represent the characteristics of a known number of units in the population (Hunter,2012). The use of correct sampling methods allows researchers not to use excess funds. There are two standard sampling methods: probability and non-probability sampling. Probability sampling is sometimes called random sampling and non-probability sampling is sometimes called non-random sampling (Hunter,2012). Probability samples can be carefully analysed to determine possible bias and likely error. Non-probability sampling does not provide this advantage but is still useful for researchers.

According to (Creswell,2003), the advantage to probability sampling provides is that it offers the researcher the chance to calculate specific bias and error with regard to the data collected. In probability sampling, each unit in the population has a known non-zero probability of being included in the sample. There are four types of probability sampling: random sampling, systematic random sampling, stratified random sampling and cluster sampling. The advantage of non-probability sampling is that it is a convenient way for researchers to assemble a sample with little or no cost and for those research studies that do not require representatives of the population (Creswell,2003). Non-probability sampling is a good method to use for a pilot study, when attempting to question groups who may have sensitivities to the questions being asked and

may not want to answer those questions honestly. Non-probability sampling includes various methods such as convenience, purposive, snowball and quota.

Researchers believe that no matter how through and proficient the research is, sampling bias or error is inevitable. The main determining factors for this study were socio-economic, health, unemployment and racism (Pandey,2015) and the questionnaire was structured to meet exploring these factors. The questionnaire was designed to explore key issues like sexual and mental harassment, promotion issues, family care issues and discrimination based on gender workplace discrimination and prejudices, safety and security. The questions were based on relevant literature and a study of the area. Each potential participant was approached individually regarding the research and invited to participate.

3.5 Participants and sample

In this research, there were participants from each religious group giving a total of 25 participants; this included women in administrative positions to manageress's and directors. These women provided information about policies and implementation.

The primary data collected from these women was all given voluntarily. All responses were found complete and valid. The data collection period covered one month from August 2016 to September 2016. Irregularities like mood swings, abuse etc. in a person's life may cause them to answer the questionnaire untruthfully. (Babbie,2013) argued that there are a number of trends and norms that have developed over a culture, for example traffic laws in the United States mean people drive on the right side of the street rather that the left. Registration of voters leads to some predictable patterns in which classes of people vote in national elections. Such formal prescriptions regulate, or regularise social behaviour (Creswell,2003). Religion can change people's decisions. In many instances, despite the authority and obligation of traditions, women try to make inquiries to better their lives. Tradition hinders many of these ways that women try to better themselves. The study is exploratory in nature and sought to identify the problems and challenges faced by Indian females in Howick. Howick is a small town near Pietermaritzburg, which is multi-ethnic, multi-religious and multi-cultural and this diversity makes it ideal for research.

This study worked with participants in both the private and public sectors. This study also aimed to find out what support Indian females get and need in the workplace in order for them to fulfil their potential in their positions (Pandey, 2015).

3.6 Sample size and composition

In this study it was easy to get Indian females to answer the questionnaires. Many people are very forceful in their opinions, while others prefer saying the minimal. A total number of 25 Indian females answered the questionnaire. Each of them being employed in the town of Howick.

3.7 Methods triangulation

Triangulation helps to establish validity and reliability (Cohen,2006). The questionnaire consisted of ten open-ended questions (see Appendix A) some of which are copied below.

- Do you think that your religion plays an important role in your occupation? Why?
- Do you think your colleagues draw a conclusion of your character based on your daily efforts and attitude of your religion? Explain.
- Have you experienced any kind of abuse in your workplace from women of any other religion because of your religion? If no, do you think it would be dealt with if the situation arose? If yes, was it dealt with?
- Do you think it would be more difficult for you to be awarded a promotion at work in comparison to a woman of another religion? Explain.

Triangulation can involve qualitative and quantitative methods though the mixing of methods can cause problems (Olsen,2004). Triangulation is not aimed at validation but at deepening and widening ones understanding. Triangulation and pluralism both tend to support interdisciplinary rather than a strongly bounded disciple of sociology (Pandey,2015). The mixing of data types, known as data triangulation, is often thought to help in validating the claims that might arise from an initial pilot study. The mixing of methodologies, for example, the mixing of the use of survey data with interviews is a more profound from of triangulation (Hunter,2012). Many authors have used methodological triangulation of discourse analysis which is a qualitative methodology and survey data a quantitative methodology to study (Hunter,2012).This chapter tries to bring both methodologies together in the hope of proving that they can work well together.

Realism argues that social subjects are often affected by the way they are constructed (Olsen, 2014) but they also have an ongoing real existence that is not constituted entirely by how today's researchers constitute them. Triangulation allows two viewpoints on a particular subject. Many argue that the advantage of qualitative research is that it recognises the inherently subjective nature of social relationships (Latham,2007).

(Pandey,2006) has suggested research from feminist's perspective that considers women's diverse situations and the institutions in which they work could cover topics such as policy issues related to realizing social justice for women in specific contexts or knowledge about oppressive situations for women. According to (Cohen,2006), "racialized discourses raise important questions about the control and the production of knowledge, particularly knowledge about people and communities of colour in the workplace". (Creswell,2003) claimed that critical theory perspectives are concerned with empowering human beings and transcend the constraints placed on them by race, class and gender.

Census sampling method "deals with the investigation of the entire population". (Lantham ,2007). The details collected for each unit of the universe. "This method provides more accurate and exact information as no unit is left out". For a research topic of this nature it will be very difficult to collect a census sample as such.

Pragmatism is "not committed to any one system of philosophy and reality". (Hunter,2012). This applies to mixed methods research in that inquirers draw qualitative assumptions when they engage in their research. "Individual researchers have a freedom of choice. They are "free" to choose the methods, techniques and procedures of research that best meet their needs and purposes". Pragmatists "do not see the world as an absolute unity". (Creswell,2003). In a similar way, mixed methods researcher look at many approaches, to collecting and analysing data rather than subscribing to only one way quantitative or qualitative. "Truth is what works at the time; it is not based in a strict dualism between the mind and a reality completely independent of the mind". Thus in mixed methods research, investigators use both quantitative and qualitative data because they work to provide the best understanding of a research problem. (Lantham,2007)

Pragmatist researchers look at the "what" and the "how" to research based on its intended consequences, where they want to go with it. "Mixed methods researchers need to establish a purpose for theory "mixing" a rationale for the reasons why quantitative and qualitative data

need to be mixed in the first place". (Creswell,2003) Pragmatists agree that "research always occurs in social, historical, political and other contexts". In this way mixed methods studies may include a post-modern turn a theoretical lens that is reflexive of social justice and political aims. Pragmatists believe that we need to stop asking questions about reality and the laws of nature. They would simply like to change the subject. Therefore for the mixed methods researcher, "pragmatism opens doors to multiple methods", assumptions as well as to "different forms of data collection and analysis in the mixed methods study". "Experiments include true experiments with the random assignment of subjects to treatment conditions, as well as quasi-experiments that use non-randomized designs, included within quasi-experiments are single subject designs". (Lantham,2007) "Surveys include cross- sectional and longitudinal studies using questions or structured interviews for data collection with the intent of generalizing from a sample to a population". Ethnographies are "in which the researcher studies an intact cultural group in a natural setting over a prolonged period of time by collecting, primarily observational data". The research process is flexible and typically evolves contextually in response to the lived realities encountered in the field setting. Grounded theory in which the "researcher attempts to derive a general", "abstract theory of a process, action, or interaction grounded in the views of participants in the study".

This process involves using multiple stages of data collection and refinement and interrelationship of categories of information. (Hunter,2012)

Case studies "in which the researcher explores an in depth study followed by a programme, an event, an activity, a process or one or more individuals". The cases are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time. (Creswell ,2003)

Phenomenological research "is in which the researcher identifies the "essence" of human experiences concerning a phenomenon as described by participants in a study". Hunter (2006) "Understanding the lived experiences marks phenomenology as a philosophy as well as a method and the procedure involves studying small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning". "In this process, the researcher brackets his or her own experiences in order to understand those of the participants in the study". "Narrative research is a form of inquiry in which the researcher studies the lives of individuals

and asks one or more individuals to provide stories about their lives; this information is then retold or restudied by the researcher into a narrative chronology". "In the end the narrative combines views from the participant's life with those of the researcher's life in a collaboration narrative". (Pandey,2015)

Sequential procedures in which means that "the researcher seeks to elaborate on or expand the findings of one method with another method". This may involve a beginning with a qualitative method for exploratory purposes and following up with a quantitative method with a large sample so that the research can generalize results to a population. Alternatively, the study may begin with a "quantitative method in which theirs or concepts are tested, to be followed by a qualitative method involving detailed exploration with a few cases of individuals". (Pandey ,2015) Concurrent procedures are in which "the researcher converges quantitative and qualitative data in order to provide a comprehensive analysis if the research problem". "In this design, the investigator collects both forms of data at the same time during the study and then integrates the information in the interpretation of the overall results". Also, in the design, the researcher nests one form of data within another, larger data collection procedure in order to analyse different questions or level of units in an organization. (Pandey,2015)

Transformative procedures "are in which the researcher uses a theoretical lens as an overarching perspective within a design that contains both quantitative and qualitative data". (Hunter,2006) This lens provides a framework for topics of interest, methods for collecting data, and outcomes or changes anticipated by the study. Within this lens it could be a data collection method that involves a sequential or a concurrent approach. (Pandey,2015) so the argument continues of which research method would be more appropriate, this would still remain under the discretion of the researcher. All of these types of data collection form some part of the mixed method. It is important to look at data from various angles in order to gain the best out of the information. From a pragmatist point of view the research also looked at situations over time that had developed many of the research problems.

3.8. Ethical statement

Research ethics are an integral part of graduate research (Kamat,2006). According to (Creswell,2003), research ethics provide guidelines for the responsible conduct of research. In addition, research ethics educate and monitors people conducting research to ensure a high

ethical standard. Good ethics in research will include research participation being voluntary, avoiding unnecessary physical and mental suffering, being able to dis-continue their participation at any time, and no research projects can go forward where serious injury and/or death are potential outcomes (Latham, 2007).

Plagiarism, or the passing of somebody else's ideas or words as your own, is also an ethical issue in research. When a person does not acknowledge an author, this questions the integrity, ethics and trustworthiness of that person's research (Pandey ,2015).

Research misconduct is the process of identifying and reporting unethical or unsound research (Olsen,2004). In my research I have made every effort to avoid unethical copying or data manipulation.

Ethics, on the other hand, refers to doing what is morally and legally right in conducting research. Ethical sensitivity was taken into consideration throughout this research. Some of the ethical problems that researchers face include accessibility, funding, timing and many other problems which eventually lead to other problems. With regard to this research, funding was not be a problem (circulating questionnaires is inexpensive, especially when using email). In terms of accessibility, Howick is a small town and it was not difficult to identify and work with Indian women here.

It is also important to request and receive informed consent from participants. See Appendix B for the informed consent letter used in this research.

The key to ethical research staying professional: To keep professional, it is important to avoid conducting harmful research, to be objective, use integrity while conducting and reporting and protect confidentiality (Pandey 2015). Every attempt has been made in this research to remain professional and conduct the research with integrity.

3.9 Conclusion

This chapter looked at the various ways in which data will be collected for the study. Methodologies differ in each study and need to be appropriate to particular studies. In this study questionnaires have served the purpose of collecting data that was analysed accordingly. The research was conducted with integrity and with research ethics in mind at all times. This chapter also looked at the various research collection tools and sampling methods that were used within

the study and in which the study also describe how many respondents reacted to the questionnaire.

CHAPTER 4: RESEARCH RESULTS

4.1 Introduction

This chapter focuses on data presentation, analysis. The aim was to explore the challenges faced by Indian women in the workplace. The data is presented according to the research questions. Some of the broader themes that emerged during the research include the physical health of a woman and some of the illnesses, harassment and unfair treatment, abuse, discrimination, sexual harassment and stereotyping. However, data is presented in two ways namely: (1) quantitative is results are presented through the use of inferential statistics and (2) qualitative results are presented according to the following themes: social and cultural stereotypes, psychological factors, abuse at work, religious bias, religious ethics and empowering women. Responses will now be discussed according to each research question. Tables and graphs illustrate the data collected and are presented, with a discussion on each question.

4.2. Quantitative results

1. Do you think that your religion plays an important role in your occupation?

	No. of respondent	Percentage
Yes	16	64%
No	6	24%
Maybe	3	12%
Total	25	100%
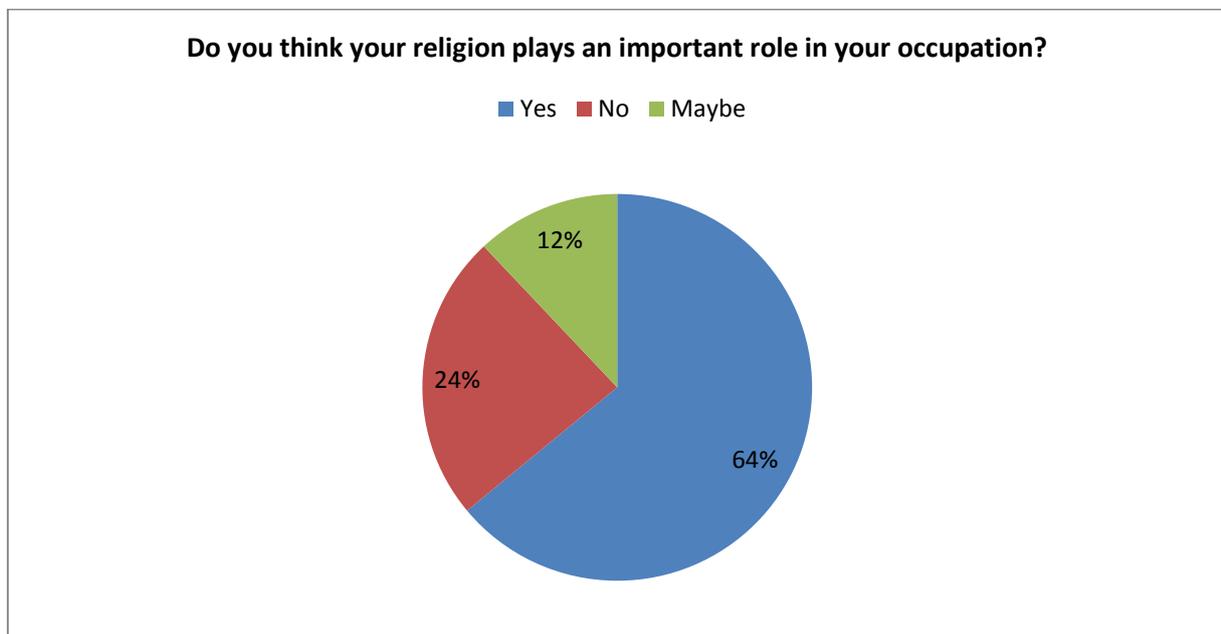
Sixty four percent of the women felt that their religion played a huge role in their working environment; Twenty four percent felt it did not make a difference and the other twelve was not sure at all.

2. Do you think it would be more difficult for you to be awarded a promotion at work in comparison to a woman of another religion?

	No. of respondent	Percentage
Earlier	8	32%
Longer	15	60%
Could be	2	8%

Do you think it would be more difficult for you to be awarded a promotion at work in comparison to a woman of another religion?

■ Yes ■ No ■ Maybe
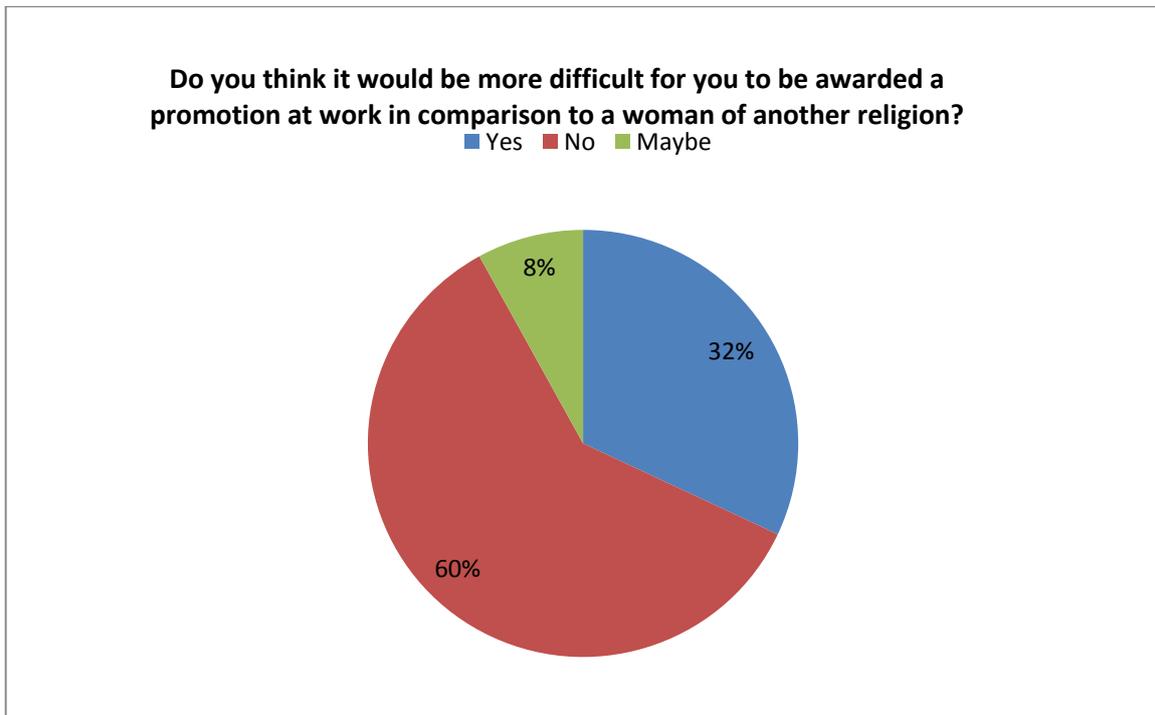
According to the study sixty percent of the females felt that they would be treated fairly and a promotion would be attained on merit, while 32% felt that a promotion in their organisation could take a bit longer and 8% were not sure.

3. Have you experienced any kind of abuse in your workplace from women of any other religions because of your religion? If yes was it dealt with? If no do you think it would be if the situation arose?

	No. of respondent	Percentage
Yes, definitely	5	20%
No, sometimes	19	76%
Maybe	1	4%

Twenty percent of the females experienced abuse in the workplace due to religion, seventy sixe said sometimes they felt abused while four said they were never abused and that their organisation would not tolerate this.
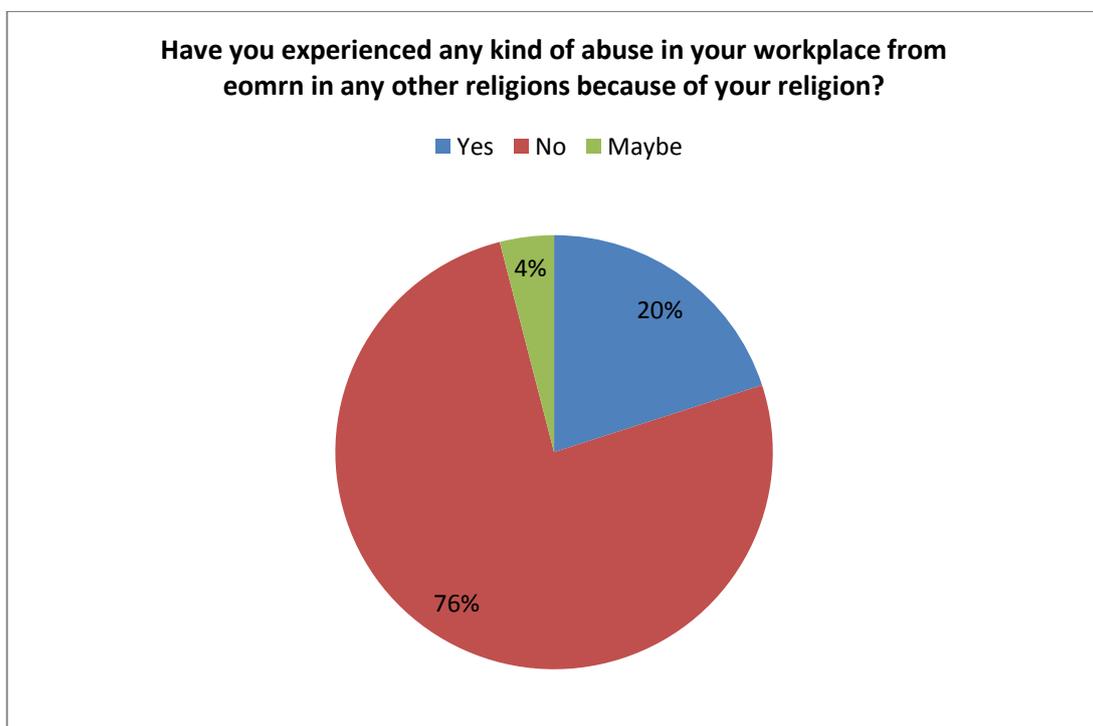
Have you experienced any kind of abuse in your workplace from eomrn in any other religions because of your religion?

4. Do you suffer from any form of illness because of work related situations like mood swings or depression?

	No. of respondent	Percentage
Yes	7	28%
No	15	60%

Sometimes	3	12%

Do you suffer any form of illness because of work related situations like mood swings or depression?

■ Yes ■ No ■ Maybe
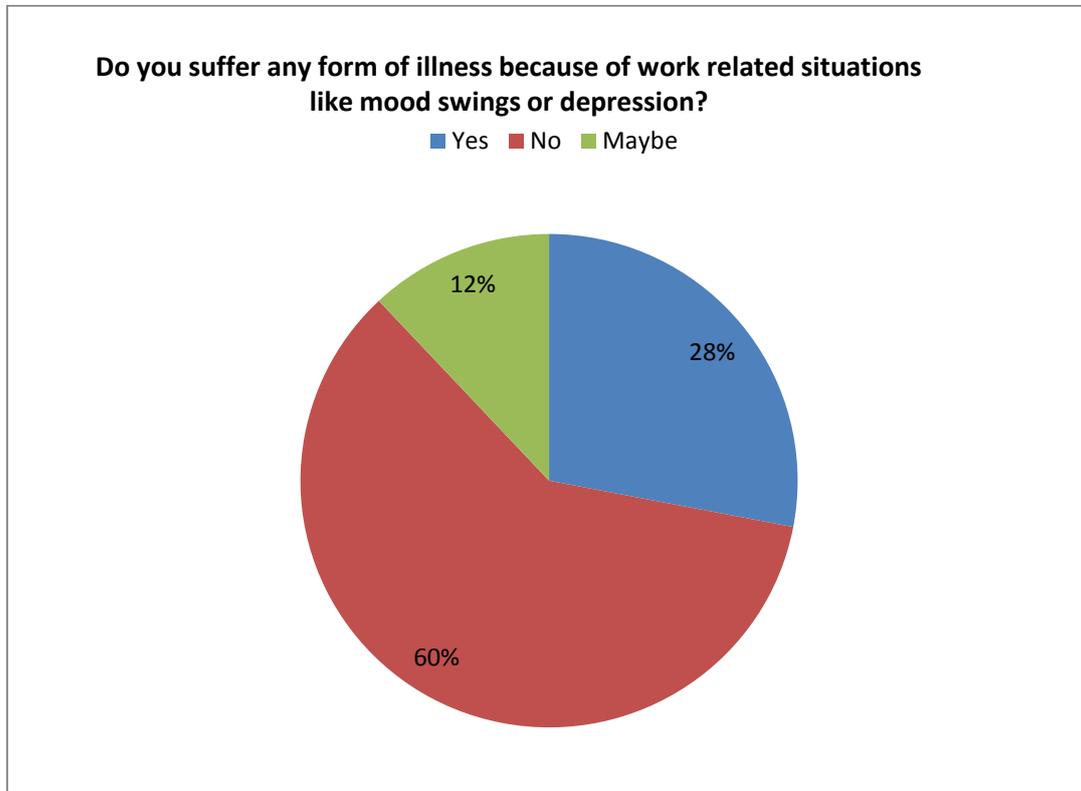
Twenty eight percent of the women agreed that they do suffer with illnesses due to workload stress, sixty percent said they don't have much pressure while12% said sometimes suffered some sort of illness.

5. Do you think your colleagues draw a conclusion of your character based on your daily efforts and attitude or your religion?

	No. of respondents	Percentage
Yes, definitely	13	52%
No	5	20%
Maybe	7	28%

Do you think your collegues draw a conclusion of your character based on your daily efforts and attitude or your religion? Explain

■ Yes ■ No ■ Maybe
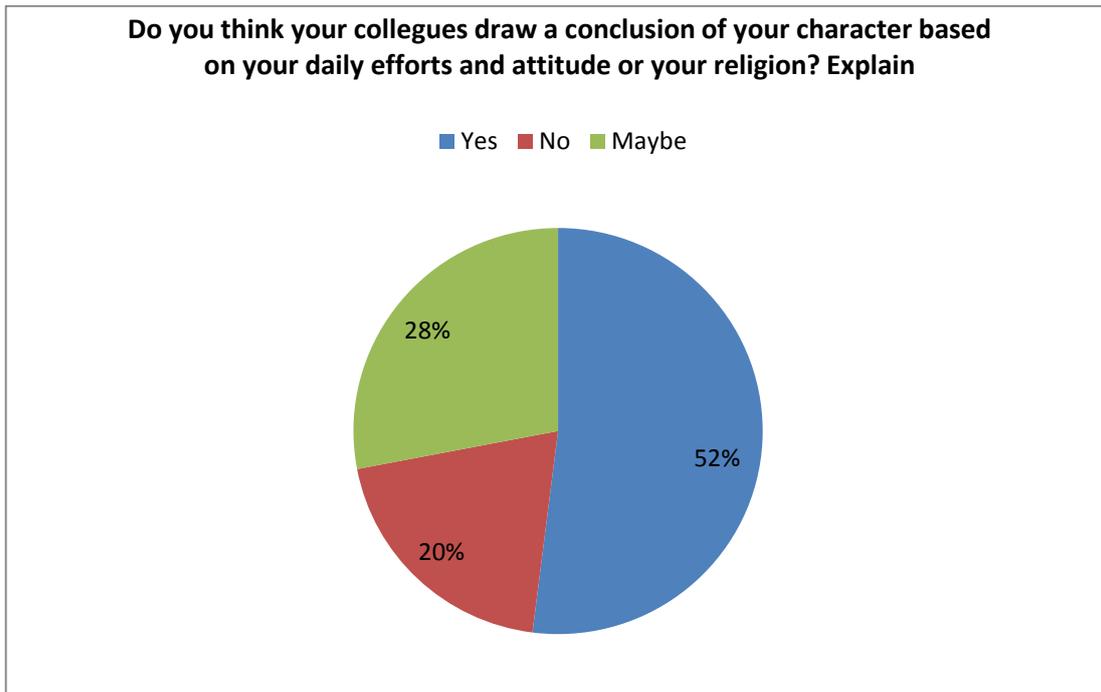
Fifty two percent said that their colleagues do judge them, twenty eight percent said maybe but they don't pay attention to it, while twenty percent said sometimes they are judged by their religious beliefs.

6. Do you think that the organisation that you are employed at should take your religion and religious days more seriously?

	No. of respondents	Percentage
Yes, sometimes	10	40%
No	10	40%
Maybe more	5	20%

Forty percent of the females felt that their organisations did not take their religious days seriously, forty percent felt that their organisations did not take their religious day seriously at

all and twenty percent that organisations need to put in more effort with taking these days more seriously.

Do you think hat the organzation that you are employed at should take your religious days more seriously?

■ Yes ■ No ■ Maybe ■

0%

20%

40%

40%
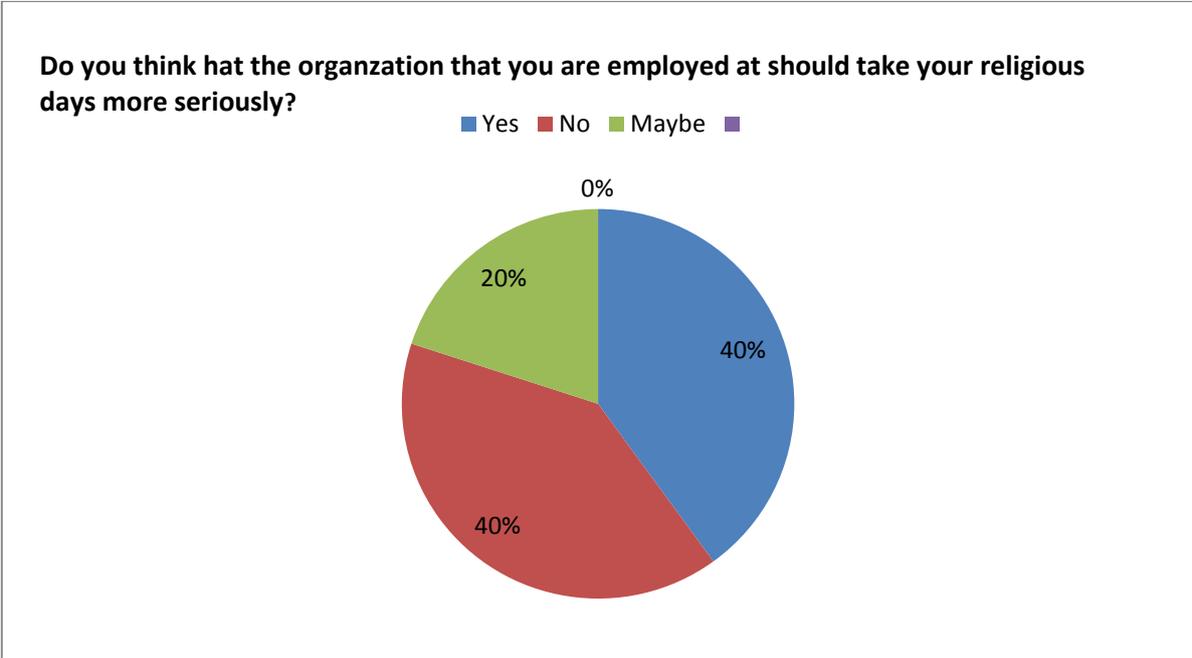
7. Do you think that the manager of the organisation you are employed at favours women of the same religion as him/ her?

	No. of respondents	Percentage
Yes	6	24%
No	14	56%
Sometimes	5	20%

Twenty-four percent stated that their managers have favourites in the workplace; fifty six felt their managers did not have favourites in the workplace and twenty percent said sometimes they did.
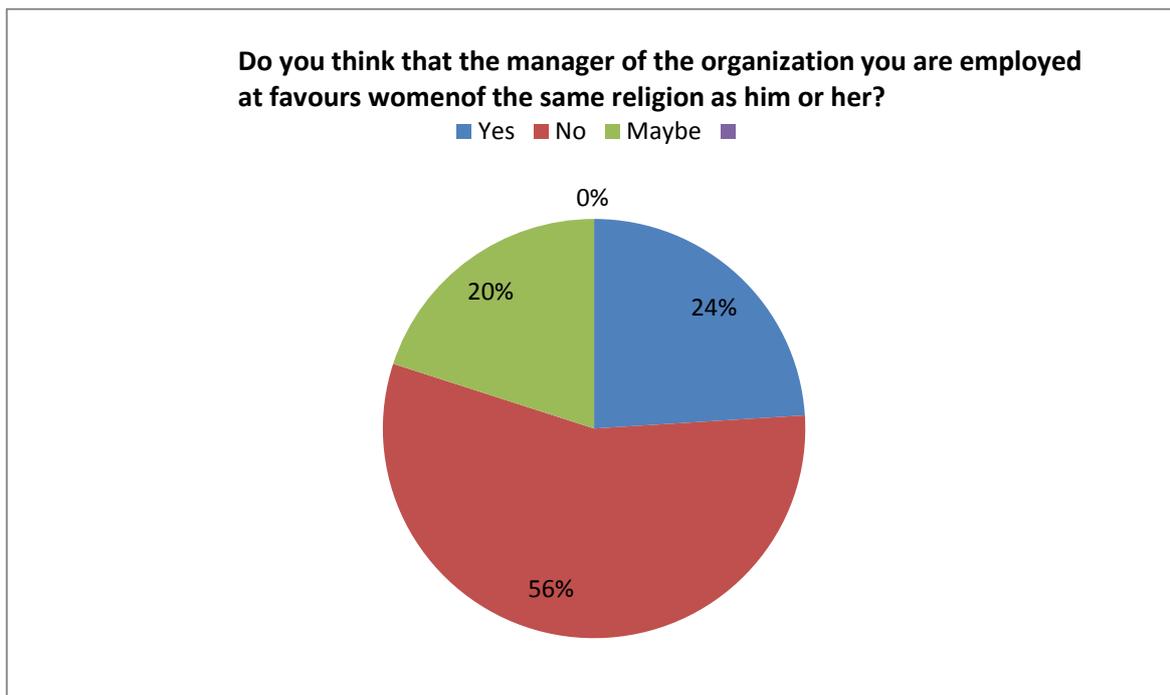
Do you think that the manager of the organization you are employed at favours womenof the same religion as him or her?

■ Yes ■ No ■ Maybe ■

- 0%
- 20%
- 24%
- 56%

8. Do you think that women from other religions generally undermine other women of different religions?

	No. of respondents	Percentage
Yes	11	44%
No	6	24%
Maybe	8	32%

Forty four percent felt that women undermine each other in the workplace, twenty four percent said no and thirty two percent said maybe.

Do you think that women form other religions generally undermine each other of different religions?

Legend: Yes (blue), No (red), Maybe (green)

Pie chart values:
- Yes: 44%
- No: 24%
- Maybe: 32%
- 0%
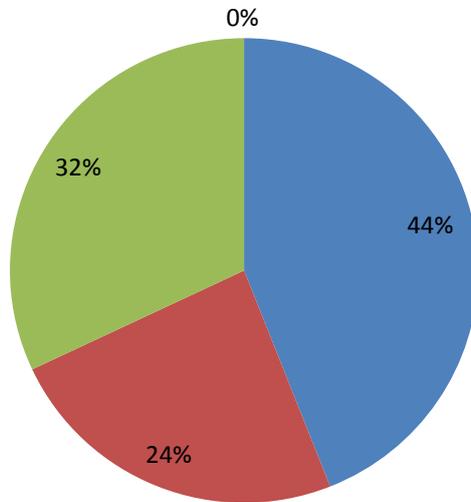
9. What does your religion teach you in terms of respecting other religions?

	No. of respondents	Percentage
Equality	8	32%
Respect	5	20%
Neutrality	12	48%

What does your religion teach you in terms of respecting other religions?

Legend: Equality, Respect, Neutral

- Equality: 32%
- Respect: 20%
- Neutral: 48%
- 0%
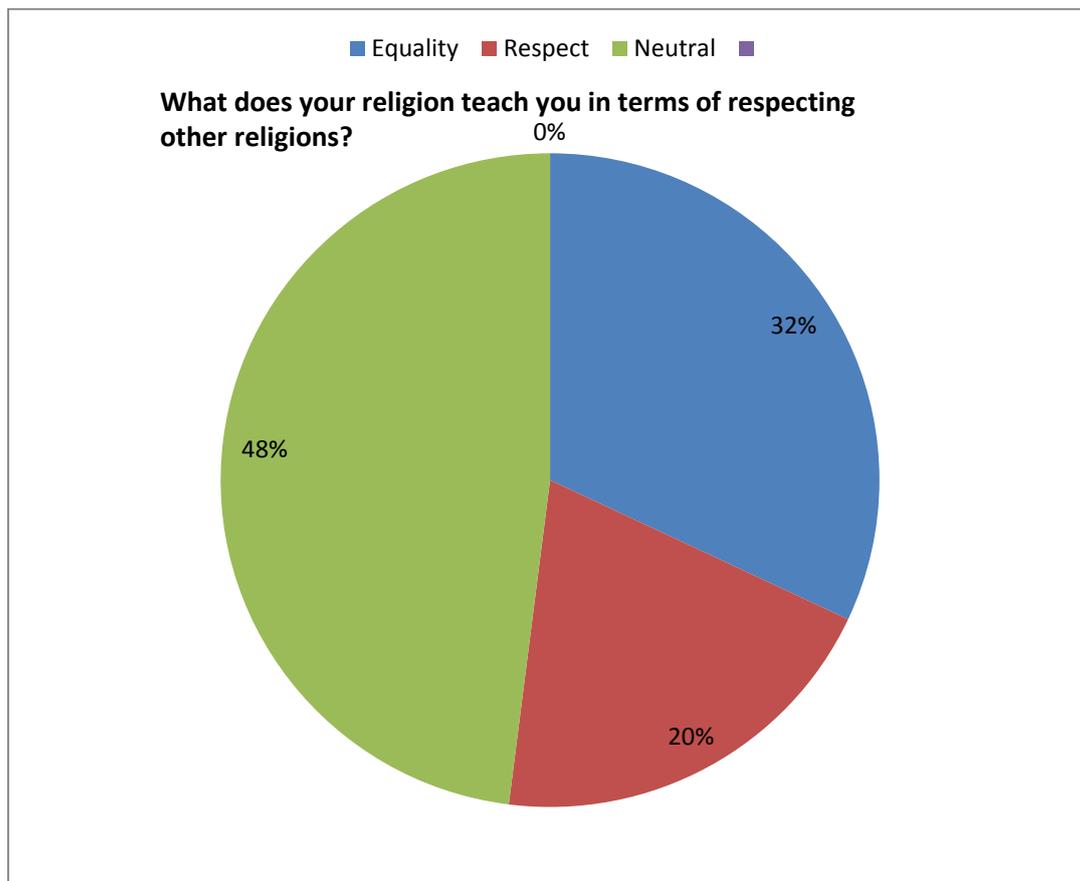
Thirty two percent of the women agreed that their religion taught equality, twenty percent of the females felt their religion taught respect and forty eight of the women preferred to remain neutral.

10. What is your stance as a South African Indian female on motivating younger females not only in your religion but throughout in promoting unity and fairness, hence building stronger women in Africa.

	No. of respondents	Percentage
Equality	12	48%
Respect	6	24%
Neutrality	7	28%

Forty eight percent of females want to ensure equality in Africa, twenty four percent of the females want to ensure respect and twenty eight percent preferred to remain neutral.

What is your stance as a South African Indian female on motivating younger females not only in throughout in promoting unity and fairness, hence building stronger women in Africa.

Equality ■ Respect ■ Neutral ■

- 0%
- 48%
- 24%
- 28%
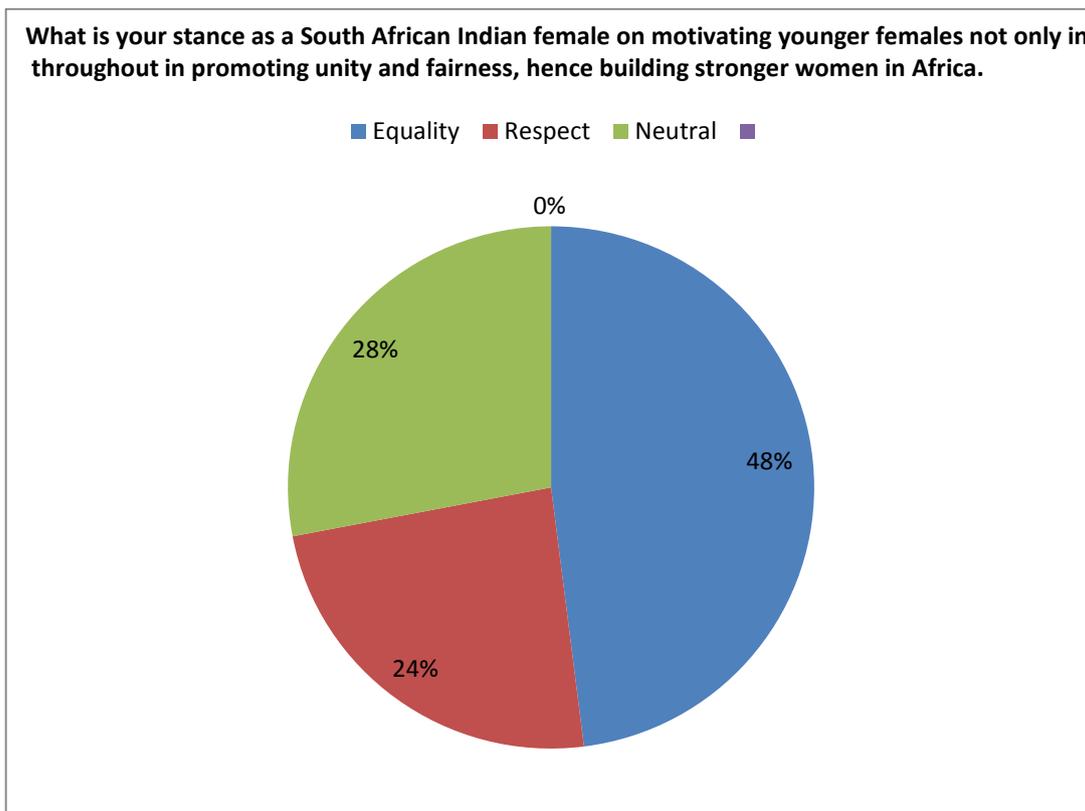
4.2 Qualitative results

4.2.1. Theme 1 - Social and cultural stereotypes- within your religion including work and leadership. (SCRWL)

According to (Njogu ,2005), gender is a social construct and the expectations, capabilities and responsibilities of men and women are not always biologically determined. Data from respondents in this research has shown that structural and cultural roles that are defined are ways that create, reinforce and perpetuate relationships of male dominance and female subordination. In general, as boys and girls grow up they are expected to behave in a certain way. Many African countries deprive women of opportunities like land ownership and access to investing although this is changing.

The economic independence of women is a major stage today in one's life it is bridging inequalities, preventing violence and fostering self-esteem and well-being. In many cultures, the emphasis and attention is given to the sons who are provided with many opportunities while the daughters' education is largely ignored and they are encouraged into early marriage and

motherhood (Njogu,2005). I believe women have considerable power and unity of all women can uplift our country to greatness.

4.2.2. Theme 2 - Psychological factors and discrimination in the workplace. (PDW)

Many women suffer from psychological problems at home and also in the workplace. It is perceived that when women confide in each other this can lead to problems such as blackmail, stress and tension. Many studies have indicated that women tend to have more positive attitudes than men when seeking professional assistance for problems.

According to (Larson,2007), men are supposed to be psychologically stronger than women and they are not supposed to cry, while women can. Both males and females suffer from depression. Women tend to be more emotional and seek professional psychological help more often. The behaviour and morale of women in the workplace has an effect on others. Women can be shy and introverted. Those who have been spoilt at home while growing up may still have a demanding attitude at work (Larson,2007). Respondents in this research noted the following: " I felt uncomfortable working and I had no intention to complete my work" and "It always helps to take a five minute breather to yourself if and when feeling overwhelmed and once you are more calm, you can get back to work".

4.2.3. Theme 3 - Abuse and religious identity in the workplace. (ARIDW)

The problem of violence against women cuts across all cultures and is of great concern in the workplace. (Thurman,2003) argued that many feel that "if we do not acknowledge these cultural barriers and cannot work around them or through them effective intervention would not be possible". Women who are abused at home feel and display emotions in the workplace. Women in this research said that sometimes their supervisors expect too much from them and if they refuse to do more, they could be punished 'undercover'. Some women felt that other women create issues in the workplace. Many women also indicated that religion plays an important role at their workplace; they are able to focus better, if they are able to meditate on a particular scripture when things get difficult at work. Many women agreed that promotions at work were sometimes negatively affected by their religion; although some said it also depended on their attitude as well as their personality. (Thurman,2003) felt that non-discrimination policies were important at work.

Many women felt that their fellow colleagues developed opinions of them based on their character which also has an effect on them in the workplace. There are stresses linked to emotional abuse in the workplace. Many women are victims of "slavery" in the workplace; they never speak up about anything that they are not happy with, and just work and work, and adjust their lives around their superiors' outcries. Many females have had to deal with miscarriages due to work stress and overload (Thurman,2003).

4.2.4. Theme 4 – Religious and Gender bias, stereotyping on the grounds of religions in the workplace. (RGBSRW)

Many women in the workplace favour other women that are of the same religion. During this research, one person described how a priestess of a particular religion had been working with her, and she had allowed females of the same religion as her to go home earlier than the others, take longer lunch breaks and always given them easier tasks to do. This was a serious matter but nothing could be done to the manageress and everyone else was scared to speak up and report her. It is possible that many other women suffer this as well, and many of them are challenged due to the religion that they follow but are not able to do anything about it. Situations like these can affect a woman's health in many ways. Religious bias should not be tolerated and every organisation should respect people of different religions. For many of the women, religion still plays a major role even with those who are not religious.

Women claim there are complaints from their manager's/manageress when it is time to pray or if there is a designated ritual or prayer that needs to be performed. Hindus and Muslims need to take leave for holy days like Diwali and Eid while Christmas is given to everyone as a holiday. One woman noted that the company only sent Christmas wishes which she found annoying. The following comments were made by respondents in this research: "Because I was Indian and there was more of other religion, then my circumstance was of the following, they made me do extra work and underpaid me which killed my passion" "It was not dealt with because I did not make a big deal out of it" "As a Sai devotee, we practise universal religion."

4. 2.5. Theme 5 - Religious ethics and teachings

a. Christianity

According to (Wright,1984) religion is not a biblical word at all. He stated that the Bible was not concerned with any religious systems at all but with the life lived by every male and female on

earth. Behaviour is very important in the Christian faith, so in the workplace, the behaviour of Christian people should be different. Man should be fully aware of his accountability to God and should treat people with love and respect.

Nowhere does the Bible state "Our religion is better than yours" Christians use the perspective of "enlightening all men" to mean the spreading of Christianity to everyone. Christ in his teachings is never judgemental. In the book of Colossians the Bible speaks of Jesus Christ accepting other religions which has been the same text for years. It is unacceptable for Christians to force Christianity in the workplace. Christmas, a holy Christian celebration is celebrated by people all over the world and many non-Christian people feel this is unacceptable. Christ taught people not to judge any person. Christian women in this research described how they recited their Bibles in situations where they felt unable to cope. Many Christian women felt that religion plays a huge role in their day to day functioning at work. Some people pray every morning before work; some work begins with a prayer gathering regardless of everyone's religion and this can be experienced as insulting for those who are not Christian. (Wright,1984) noted that as a Christian we are taught to show respect to others and to love one another.

b. Islam

One respondent noted the Quran is based on diversity, and there are commonalties in diverse religions. The greatest achievement in the Islamic religion is to allow people to live in harmony. (Wani,2015) The Quran states "O People of the Book, let us come to a common statement". Many of the Muslim women in this research felt that people in general referred to them as terrorists, not only in Howick but all over the world in the workplace. The women commented that they were nicknamed "terrorists". Islamic fundamentalism has caused much chaos in the world in recent years. Yet the respondents claimed that Islam actually teaches tolerance of other religions.

Respondents agreed that they are taught to build a better planet through Islam. Muslim women claimed they are called names for the type of clothing they wear, and they are picked on for covering their faces. In the workplace, many management staff have problems with women covering their faces at all times. Muslims are not allowed to eat certain meals unless it is 'halal' meaning that it is has been blessed by a Muslim priest or priestess. Muslim women often face abuse not only in the workplace but at home. A respondent noted "And if Allah had pleased he

would have made you a single people, but that he might try you in what he gave you. So vie with one another in virtuous deeds": she claimed that if Allah wanted to create Islam only he could have, but he created everyone, in their own religions so that the world may be diverse. Islamic women are often not given equal job opportunities. Emotional abuse and stress have major implications not only in their jobs but in their attitudes towards their jobs. Islamic females are known to experience male dominance which affects them in the workplace; they are often scared of men in the workplace (Wani,2015). Here are some comments from Islamic respondents in this research: "We are not to criticize other religions. Islam teaches us to treat our neighbours with the utmost love and care irrespective of what religion they are. Islam further teaches us to be friendly and warm with all religions and not to judge people based on religious or social status. We are allowed to engage in many activities with people from other religions including attending functions and so on, provided that we do not participate in the events that we are forbidden from participating in." "Always have respect for other religions."

c. *Hinduism*

In Hinduism, religious and spiritual practices are resources which people use to cure their suffering spiritually and physically (Whiteman,2001). Hinduism is a religious tradition of Indian origin. In Hinduism there are many gods. Hindu female respondents noted they were not happy with not being allowed leave on holy days for prayers. Some respondents said that in the workplace, Hindu females were seldom given promotions in the workplace; many felt that female Hindus are afraid to expose their language, culture, traditions and prayers. A respondent added that especially among females, it is a norm to want to be superior to one another; it has become a norm to be greedy for overtime and extra perks in the workplace. It has also become a norm for females to return sexual favours to the management for advancement at work. (Whiteman,2007). Another respondent noted it was important to keep an open mind. The level of respect has decreased over time with regard to women. Another respondent said a person would only respect you and your religion if you showed them an example of what it is to respect.

Many Hindu children have grown up feeling that their religion is not important because it does not get recognised. Another respondent agreed that it is the lack of education for females from that does not allow them to be themselves and to think further; they stick to what they believe. Many Hindu women agree that religion plays an important role in the workplace and that it

allows a balance in life for them. Some Hindu women believe that stereotyping will never stop in any workplace. Conservative behaviour from Hindu women is seen as a weak trait and females with a more outgoing attitude gain better prominence in the work place (Whiteman,2007).

One respondent noted: "My religion teaches me to respect all mankind. To understand that people are different and accept their differences to never judge discriminate or make fun of others beliefs my philosophy in life is be good do good".

4.2.6. Theme 6 – Economic empowerment

Women's economic empowerment is a prerequisite for sustaining and developing growth. Women should have more access to assets, services, and infrastructure and employment opportunities at a national and global level. These should be long term goals of any organisation. In the workplace, management needs to create activities that would support women to work together. As one respondent said, females should work together to create a better society rather than work against each other because women are such strategic beings they are capable of doing so much more. Most of the responses noted women empowerment could only be established by respecting one another and working together. "Economic empowerment is the capacity of women and men to participate in, contribute to and benefit from growth processes in ways which recognize the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth at home and in the workplace" (OECD ,2012).

Achieving women's empowerment is not a quick fix. It will take sound public policies in an organization and a holistic approach by the management. The challenge that many women face in the workplace is low levels of self-esteem and no support structures. Indian women all feel that they should be treated fairly and equally. It is believed that if females can prove to men that we can unite and be a stronger force, this would make a world of difference to our behaviour and attitude in the workplace. Females should remember that this adjusted behaviour will be for the many generations still to come including their own daughters, nieces and grandchildren. An idea posed by one of the respondents was that organisations should being a mentoring programme among females as this would cultivate greatness among other females of different religions in the workplace.

Females in Howick in particular have been dominated by males far too long and have been deprived of many opportunities. The culture of Indian females is to be at home, take care of the

house and children; therefore in the workplace, Indian females find it hard to speak out against oppression. One respondent said that Indian females should never give up on their dreams regardless of the workplace challenges that they may face. One respondent said that there are worse things in life and challenges at work should not bring one down. Workplaces that are primarily male dominated should not be a challenge to Indian females; rather grab the opportunity and work with it in your stride. Another female responded that it is very important to accept people as they are, whatever their religion. One respondent pointed out that sometimes a religion can hold a female back from being uneducated due to the fact of being exposed to other men in the learning institution, however this has changed dramatically.

Another respondent suggested that it is up to a female to empower herself, regardless of her situation. Another respondent claimed every female in a workplace has the duty to motivate, encourage and make one female in the workplace smile each day. This should be the ultimate goal of women every day and would make a huge difference. Another respondent suggested that females should join in for a time of prayer together, each one praying in their own way at the workplace; in this way females will start to get used to each other's religions.

4.3. Theme Codes and selected responses by theme

Theme 1 - Social and cultural stereotypes- within your religion including work and leadership. (SCRWL)

Question 1: Respondent 7: "yes, there are certain things that I have to do as a Tamil and most of the times the other religions of people do not understand, and then they ask questions about it".

Question 2: Respondent 11: "Firstly, I work at a religious based school. This is limited only for working with individuals as the same religion as I am"

Question 4: Respondent 1: Yes mood swings and depression when working under pressure.

Theme 2 - Psychological factors and discrimination in the workplace. (PDW)

Question 3: Respondent 5: "Yes, taking a day's leave for Diwali. This comes of annual leave and is not a day given for "religious purposes". Some individuals think that we Hindu's don't need leave for auspicious days".

Theme 3 - Abuse and religious identity in the workplace. (ARIDW)

Question 6: Respondent 17: "If other religions and their religious days are taken into account, then only would it be fair for my religion and religious days to also be taken into account"

Question 9: Respondent 18: "I respect all religions. There is no superior religion"

Question 10: Respondent 12: "It's about respecting and accepting people for who they are. We live in a diverse country and we need to work together to build and support each other".

Theme 4 – Religious and Gender bias, stereotyping on the grounds of religions in the workplace. (RGBSRW)

Question 5: Respondent 9: "Yes to a certain extent, but also my character stems from my upbringing and religion with many circumstances which still comes back to my religion".

Question 7: Respondent 25: "Yes, they would not want any other religion to get too comfortable in their business because they want to keep the business to themselves"

Question 8: Respondent 24: "Yes, some women do not associate with other women that have a different cultural background as themselves"

4.4 Conclusion

"I don't motivate others on religion, it's a personal choice - they should choose their own" mentioned by respondent 12. It was observed that every woman is different and every woman has her own interpretations and emotions. Some face many difficult challenges in the workplace while others feel that these are "manageable" and some do not have a choice. From the data gathered, many women agreed that when they dress up, wear new clothes or extra make-up and look smart, a certain type of character is expected. Males that hold a higher position in the workplace can take advantage of this. Men also use this opportunity to satisfy their own needs and often manipulate younger females that would do anything to climb the career ladder.

CHAPTER 5: DISCUSSION

5.1 Introduction

(Vertovec,1999) has noted how certain words gain prominence in our lives. The word 'diversity' is one such word: Diversity is not only about differences but about the similarities between things as well. 'Culture' is a word we use often; culture is a part of religion, and takes into consideration the way people eat and dress. It is important to understand and accept diversity; for the workplace to be calm, there needs to be harmony and teamwork. Diversity is one of the key themes in this study by which we try to identify how religions mix with others. (Carrim,2012) states the term "Indian" refers to South Africans who are descended from the Asian continent, they came to South Africa as indentured labourers to work in sugar cane plantations in what was then Natal, or passenger Indians who came to South Africa to set up businesses or who were professionals. These were males and females, some had children while others coupled and had children in South Africa. These Indians came in as Muslims and Hindu's as these are still the two major categories in India even today. These Indians were eventually captured by the colonizers and were faced in obeying each and every command of the colonizers. These colonizers have forcefully used Christianity as a tool to work against people and in the results we find that many Christian females are able to quote from the Bible verses but still are not tolerant of other religions.

(Shepard,2008) argues that many of the imbalances of the past are trying to be corrected since 1994, and this has become a reality by looking at the themes that have been identified. Inequity and discrimination being some of the topics most discussed. The South African government has worked around the clock in bringing fairness to all South Africans regardless of race, religion or gender. In South Africa there are two types of discrimination against females which includes their religion one is "pure discrimination" which is of leadership by employees to these women for example a bias leader and the other is statistical which also affects females by the way they are paid. Females were generally given fewer incentives at work like investing in their education or job skills. This type of discrimination also stems up from a religious perspective. In many organizations in South Africa we find that organizations do not respect many religious days of certain religions which has led to further discrimination. In this research it was noted via the questionnaire that females have become very neutral towards their opinions on religions and how

they are treated in the workplace. In the workplace some are taught via their holy books to respect one another and their religion while others are very forceful of their religion and refuse to accommodate others.

5.2 Indian females during Post-Apartheid in the workplace

(Carrim ,2012) argues that the purpose of the Employment Equity Act was to achieve "equity in the workplace by promoting equal opportunities, fair treatment, the elimination of discrimination and implementing measures to readdress the disadvantages in employment experienced by certain groups". The Act promotes fair treatment by prohibiting unfair discrimination on the basis of race and gender.(Shepard,2008) states that over the years Indian females have been underrepresented and the main objective of his paper was to compare from post-apartheid how have Indian females developed in the work place for example during apartheid non-white females were not given the opportunity to manage or lead staff, however today the roles have changed whereby the ratio of white and non-white manageress's have to be equal. This Act also allows people to be treated the same regardless of what they do believe in. (Shepard,2008) From the results we can identify that discrimination is still carrying on. Discrimination still dictates many of the attitudes of leaders in an organization.

(Mapombere,2010) states that "South Africa and her people are survivors of one of the most tragic forms of power abuse and racial discrimination" Many females have been set free from oppression as such but still live under social structures in which effects many people, these social structures involve religion, physical appearances and so on. "South Africa is overwhelmed by some of the world's worst know figures of gender- based violence from a country not at war, thereby denying men and women specifically the realization and enjoyment of full citizenship rights as set out in the constitution and thus undermining development efforts and worsening women vulnerability" Women of these major religions still feel obligated in so many practises and rituals which they may not be physically abused but they have no say in the matter at all.

According to (Mapombere,2010) "It is a known fact that at least one in three South African women will be raped in her lifetime either at home or in the workplace, and one of four will face domestic violence" It is argued that the cultural expectations of people allow these women to face such tormenting experiences. It is cultural expectations that curve people's lives allowing them to be controlled in the workplace. In the Indian community fewer women are able to talk

or speak up across the board. They should always be fearful of their elders, husband and in laws this practise of fear has seemed in to the workplace. "Eliminating violence against women and improving educational opportunities for women were more or less universally supported goals in South Africa" over the years we can see that Africa has developed.

5.3 Educating Indian females in the workplace

Education was a concept that Indian females never experienced before and which was something that Hindu, Christian and Muslim females were not freely given this was also identified in the questionnaire. Education was once a luxury for some. Education has been the linked to the empowerment of females all over South Africa. Researchers agree that it is always wise to invest in the education of others regardless of male or female. From the results many females agree that in most companies that management is willing to invest in their education provided that they do not leave the company and work for a period of time in the company. "Research has established that basic education of girls and women improves key development outcomes such as promoting professionalism and creating room for positive female diversity in the workplace. Thus education in general and education of women is regarded as fundamental to the empowerment of women and gender equality". Empowering females in the workplace is the goal rather than keeping at home (Klavern ,2009)

5.4 Religious practices from then till today

In South Africa there are general ideas put through by older members of the family as well as stories that have carried through from "ancestors" of Indians. One respondent believed to have said in her husband's side of the family, women are not allowed to work at all as this is seen as sin, likewise in the Muslim religion, females are generally not allowed to work because of the danger of working with males other than their husbands. Indian men felt it was their duty to provide for their families, and if the woman felt she wanted a luxury and her husband could not afford it she would just have to stay without it, and if she complained about it that would also be a sin. Slowly over the years Christian, Hindu and Muslim females started coming out to work, either their husbands had died or there was no one to provide for them or their husband's salaries were too little. (Frank,2004)

5.5 Feminist Critical Theory

Researchers and respondents have agreed that generations of families have been broken apart dues to the effects of abuse on females. The Feminist Critical theory examines the existing assumptions about men and women, for example, what should men be like? And what should women be like? This theory also looks at the proposed codes of the conduct that should be applied for a specific gender. This theory also looks at the roles of men and the roles of women. "Critical feminist argue that gender depends on the real material and lived condition of men and women in particular era's and places, thereby including the lived conditions of race, class, sexuality, ethnicity and religions" This theory looks at the gender aspect and links it to religion, as in these religious groups men refer to their wives as "acting like men" when their wives have to work night shift or have to drive a fork lift or tractor (Malashri lal,2005).

(Mapobere,2010) argues that "Gender is the culturally variable elaboration of sex as a hierarchical pair, where male is coded superior and female inferior". According to the author Patriarchy also creates a social system whereby there are structural differences in privilege power and authority which are generally invested in men and the cultural, economic and social positions of men. During Patriarchy females are excluded from positions of power and authority which is evident in the workplace unless somehow stipulated by men or if the females are able to help with certain duties. Females could be authoritative in their positions of work as discussed in the results and in whatever they do but are unable to produce the same strong character in their household especially if their husband has a strong enabling character, he will definitely reprimand her this often leads to females not be voiced in the workplace, whereby they are always afraid of males. The "male" character or personality is carried through from home into the workplace.

According to (Mapombere,2010) there is "no real-link" between political violence and violence against women" but the notion and pattern can be used to demonstrate the link between the deterioration of masculinity and self-esteem, along with the deterioration of the political situation in South Africa. This however is very questionable. Dealing with South Africa currently, a respondent argued the current political situation of the strike fees must fall which is now become a national strike. During the strike, even though everyone was absconding together, female

students were abused and one sexually and many physically during the strike this was believed to be done by the police officers at the scene. The problem has surfaced the media, but nothing was done about it. So quiet evidently females are still not voiced enough and their role is not taken seriously. During the questionnaires that were answered older Indian females rated themselves as slaves for their husbands and in laws. There was no such thing as "me time" or "girl's night out" and if you were caught doing any of those things you could have been brutally punished. Mothers in law were allowed to physically and emotionally abuse their daughters in law and the daughters in law could never complain to their parents as in the Muslim and Hindu religion your husband is referred to as your "God" (Malashri lal,2005)

(Malashri lal ,2005) argued that in his research he had produced practical research on females in the workplace where he conducted experiments on the treatment of Indian females in the workplace, and he agreed that females need to be empowered in the workplace. He says his primary goal "is to provide education at all levels to females". He used the Feminist Theory framework in which argues that Indian women have become comfortable with who they are. The Feminist theory articulates the different aspects which are very important such as Patriarchy, Gender difference, Equality, labour, family etc. The author agrees that if these aspects cannot be maintained in the workplace, females have no place in that organization. He adhered to all organizations to check and recheck that they are not robbing any female that they have employed. (Patel,2006)

5.6 The power struggle and practices

As discussed in the results all females of all religions still struggle for power in the workplace and more in male dominated positions. (Carrim,2012) "Women of all races were legally inferior to men and were brought under direct state control to a great extent than the period before democracy. Therefore it can be said that in respect of every women in South Africa especially non-white women were disadvantaged on all aspects. Women still feel this disadvantage even today. Poverty for instance remains to be disproportionally phenomenal. During the Power struggle females had no choice in anything regardless of your religion, yet religion played such an important role in their lives. The colonizers of South Africa came from Holland with the Christian religion which they used Christianity as a tool to blind the people and take over the land. Many people turned to Christianity as a source of hope rather than what they actually

believed, hence Christianity is still one of the predominant religions in South Africa. Colonizers added then their own practises to Christianity to formulate it to suit their needs for example they created schools for children of males and females of which worked for them and in these schools would be the basic skills of ploughing the field as well as learning about Jesus Christ. (Klaver ,2009)

 While a widow after her husband's passing in the Muslim religion she has to mourn her husband's death faithfully whether she is a working woman or not for a lengthy period of a year or more depending on her family's and in laws wishes before she decides on marrying again, in which some cases she never really does whereas if a female passes on her husband can remarry in three days that is Islam principles. Before in the Hindu religion it was customary that if your husband passed on it was your duty as his wife to jump in to the fire while his body is being cremated, in this way you would have remained a "true" wife and his only wife and he will remain your only husband. Another way of mourning your husband's death would be to wear full white clothing for a period of one year. This practise is not condoned in many workplaces, especially if the employees have to wear a uniform. A respondent indicated that many of her Hindu practices are not acknowledged by her company, so even mourning properly for her husband would not be possible. Across the board of these Indian religions, females acknowledge their husbands way more than vice versa. (Frank ,2004)

(Orkin,2000) stated that most females remain in abuse because of the fear of being embarrassed and letting down their religion, as any religion teaches you to be a good person and more over a better wife. Many females make up assumptions about their religions as well many tend to add on and subtract making up their own rules in the mix. In the Christian religion Pastors generally say that the Bible states that divorce is not allowed at all when you are a Christian, it will be a sin if you get divorced, your vows are highly sacred and should not be broken, through every circumstance in life you should be a supporting spouse regardless and with every problem faced you should always pray about than resort to a separation this could put lot of pressure on a Christian female so that even if she is being abused she will just be quiet, if her husband is cheating on her she will just be quiet.

(UNSG,2011) state that Indian Hindu females get murdered for something called a "Dowry" which we then say a dowry murder. This is a horrendous practise whereby a woman is killed by

her husband or in laws because her family cannot meet their demands for Dowry. A dowry is a form of payment made to a woman's in laws as her marriage gift to her new family. Dowry payment murders have been all over the world even in South Africa but has phased away over the years. The life of a female has carried a monetary value, and if this dowry was not paid for properly mothers in law would constantly remark this to the female if they had a disagreement. (Frank,2004) Many of the respondents have paid Dowry.

Trafficking has occurred in the workplace whereby females are forced in to prostitution, forced labour, slavery and servitude. This type of trafficking also occurs if an employee is disliked in the workplace. (Carrim ,2012) argued that females are "such beings that they are sensitive and may always react in the workplace with tension and sometimes frustration and bitterness also build up". (Carrim,2012) argued that many "Indian women who enter the South African corporate arena with multifaceted identities shaped by issues such as ratio-ethnicity and gender" (Carrim,2012) claims that there are not enough organizational studies relating to identity, there is enough focus on gender identity but not enough on identities that women possess. Females hold multiple identities in the workplace and no one sees this.

5.7 Protecting Indian females

The Commission for Gender equality has introduced a five year strategic plan whereby to promote women's empowerment and gender equality and to ensure that the National gender policy is effectively implemented in the South African society, this was from 2003-2008. Over this time the country has spent thousands of rands in creating more jobs, providing housing and food for females. This plan of action served as doors to many opportunities for females in South Africa. The government provided the necessary skills and training in underdeveloped areas. Today the laws against protecting females in the workplace have extended itself in protecting religious rights as well in the workplace. (Frank ,2004)

(Carrim,2012) states that "women qualities in the workplace should not be regarded as a weakness" In light of this statement rather work and develop the weaknesses as seen by the company into stronger strengths as this will not only improve the person but also strive to better the organization. Females in the workplace tend to want to be "liked" by the other females which eventually will lead to someone disliking someone.

According to (Carrim,2012) the South African government has tried to install many policies to try and cultivate stronger women. The signing of a number of UN conventions was in aid for women's empowerment. The women's charter for effective Equality, the reconstruction and development programme, South Africa's National policy framework for Women's empowerment and so on. We find that in many instances some females cannot just get along with other females. Violence in the workplace often leads to females abusing other females in the workplace, some bully others, some swear at others it all depends on the character of the person.

(Kruger,2011) discussed in his research the BEE which is the Black Economic Empowerment which was introduced by the African National Congress this was to broaden the participation of Black (Indian, African and Coloured) males and females in the South African economy. Before 1994 Black South Africans had no say in the economy of South Africa, especially women so on of the main objectives of the BEE was to "Increase the extent to which black women own and manage existing and new enterprises and increasing their access to economic activities, infrastructure and skills training. The BEE trains many unskilled females. The hope of implementing the BEE was to assist females and to educate them.

(De Souza,2008) states that, "Indian women have faced the disadvantages over years in feeling that they do not have a sense of belonging in South Africa". She also argues that there is a big difference between working and non-working females in general. Non-working women today may go with the status of being "spoilt" and "lucky" by staying at home and taking care of kids while their husbands are supporting them however they may also be facing a case of oppression and submission while working women face the saga of playing a double role, working and seeing to the needs of a household which is considered as "tough". This comparison plays a dual role and the conclusion of that would be left up to each female how they feel.

The early Marxist feminists argue that Patriarchy is a function of having your own private property, thus many argue that gender and class equality are rooted in property relations within capitalist societies which assumes that women and men are first dominated by capital, which others argue that females are then regarded as a form of property again and this would explain why females have such a hold on females. (De Souza,2012) argues that from a Marxist Feminist perspective Patriarchy is views as an ideological and not material in form. An example would

be under paid salaries for females it is argued that even though it may feel as if it is under paid for some women; it is also a form of independence for other females.   (Frank ,2004)

(Frank,2004) argues "a religious fundamentalism has begun to pose a serious threat to woman's rights in many countries which are in a male dominated world". These religions (Hinduism, Islam and Christianity) have some major repercussions in all parts of the world which have had a ripple effect on females today and this has led to our society have "non-religious" females. "One of the most militant and repressive of these movements has taken hold of Afghanistan a Muslim dominated country, where the fundamentalist force known as the Taliban has posed strict Islam law throughout the country. Afghani women who did enjoy a number of rights and freedoms are being forced to observe "purdah" (Frank,2004). In public women must always be accompanied by a male relative and must always be watched not to speak to any other males or discuss any plans of private meetings with any other females, they should always be dressed in burqua this means they are covered for head to toe in black. They have taken education away from younger females and girls, females are not allowed to do any form of outside up keeping of the home at all they shall remain indoors at all times. Many women and girls were killed for not following the laws or wearing their traditional gear.

 The head of government closed down many female headed organizations and shelters to assist females.

The government has secured all airports, trains and taxis should any females try to escape. Many younger girls were not allowed to attend school but remain learning Islamic teachings and household chores which should be core in their lives.

According to a respondent, The Roman Catholic Church in which Christianity is followed has condemned the decisions of females in the church being able to abort unwanted babies and homosexuality. This is a law in the Bible. This has been a law not only in South Africa but all over the world until churches in different countries in which their government starting apposing these laws. In Poland the church managed to restrict the law of having abortions and also stopped schools from teaching children about sex and teenage pregnancy. Women around the world have suffered from having unwanted children whereby a higher unemployment rate and poorer child care services as well as not being able to give the child the basic needs that are required. (Frank,2004) stated that research proves that "whether a conflict is with another country or an

internal ethnic, religious or civil war, women and girls are often prime targets and those who survive suffer the many devastating effects of armed conflict, torture, rape and relationships, violence, pain, oppression and the loss of homes and property". Churches in South Africa do not permit homosexuality and do not condone abortions yet it still proceeds. Females that are homosexual stand a great chance of being kicked out of the church, yet we all have equal rights. (Klaver,2009)

5.8 Facing a world of challenges

(Maistry,2009) argues that the effects of Colonialism have left women facing power, race, class/ caste, gender, postcolonial and multiculturalism and an ultimate identity for Indian females. Women are often still subjected to the caste system whereby females by birth and then marriage would be put into a specific caste. Caste depicted how rich or how poor you were, how intelligent or not that you were and pretty much dictated your life; people looked done upon you if you belonged to a specific caste. There were also many stereotypes among the caste system. Colonizers used this caste system to their advantage in constructing social structures among the Indian males and females. The caste system is still evident today. Stereo type's mong females have not changed.

For example if a female is fair in complexion, she is immediately assumed to be pretty; if a female is darker skin toned she is automatically ugly. Females are regarded as physically weaker than men and that female are only meant for the kitchen.

(Maistry,2009) also agrees that Capitalism is a common ideology in several countries just like what (Frank,2004) argues. Colonialism allowed people to follow in their footsteps especially females. In all Indian religions females were not allowed to do a lot of things like wear pants as it was a sign of disrespect but the colonizers changed that over time. Before Indian females were not allowed to negotiate business with men as it was not what their religion had taught them but the colonizers proceeded to change that. Indian females would have to be married at a specific age before if not an arrangement would be made, but the colonizers changed that. Indians had always eaten with their hands as this is part of the Indian culture, but colonisers changed that. So with having the colonizers around it has changed many things for Indians eventually. In the workplace Indian females are scared off taking on risks and challenges that are presented to them

some respondents also agreed that because there organizations were not tolerant of other religions this scared many of the females which eventually make them back out. (Klaver ,2009)

(Klaver,2009) states as times have past Indian females even name their children English names, which were something that could have not been done in the past. It is scriptural to have named you baby a name that came from your religion. One respondent said that she named her baby after her employer because he was such a fair man in all his ways and treated her so well. Indian females no longer wear their sari's to the beach because "we are now westernized Indians" we have to wear bikinis which come from the colonizers. This westernization has drawn Indian females away from each other as well as their families. Families have disowned children because of becoming westernized. (Maistry ,2009) believes that there is no such thing as multiculturalism and argues against it, colonizers used this term to get Indians of all religions to have a common agreement and so colonizers could have their own way. I believe that there could be multiculturalism in our society today. Respecting other people and their religions is not difficult it should not be anyway.

(Batliwala and Rao, n.d) state that it is important to build an enabling environment for female's development and for them to voice their rights. Power structures and resources control should always make sure females are seen to first; the supporting of female leaders at all levels to transform this nation. At many times females forget and focus on themselves and their priorities but rather on trying to please men and their religion. At any point we are not denying that religion is not important however it seems that religion had dictated a whole new life for these precious Indian females. (Batliwala and Rao, n.d) state that it is not difficult to live a religious life and balanced life, however it is just the way we as females implement it to daily living.

(Kumar,2015) states that, "because females get paid such a low rate in comparison to men, it stunts their personal development". These lower rates of pay effect women from furthering their education and many of them lose interest often a while leaving them in the same job for over a period of time. Lower levels of education also allow females to have less self- confidence and allows less female to enter the workforce. The importance of Education could not be emphasized more and preparing young females for the future generation. Pregnant females should also be given the same amount of education regardless of the nine months she will have to endure. Many

schools are now coming up with a new law of allowing young females to leave school for that year she is pregnant and to come back the next year to complete her schooling. (Klaver,2009)

According to (Klaver,2009) broader efforts are being made by the government to improve the quality of learning at schools and universities and to empower more women. Schools and Universities are encouraged to develop their own organizations in supporting females among themselves. It was noted the government is also trying to decrease the dropout rate; this has also been stimulated by lower fee rates and more public schools, fully funded bursaries by organizations like NSFAS. The government and schools are also trying to provide nutritious meals for these underprivileged women and children. The levels of skilling many non-academic females has raised major concerns all over Africa. South Africa has also constituted a law whereby organizations will not be allowed to employed young females of a certain age; they will have to be over the specified age just in order to cut down on child labour and cheap labour. In an organization that promotes child labour they take full advantage of the child besides the pay including shorter lunch breaks and obeying all their commands.

(Jayachandran,2014) argues that many countries are poor today because of the following cultural norms so strictly. He states that norms such as Patriarchy are stunting females in all avenues of their lives. There is a constant female unemployment throughout the world which males fail to acknowledge. Males do not want their females to be educated; they do not want them to be independent because they ae scared of what could happen to them. This stems up from cultural beliefs. (Jayachandran,2014) argues that there is some sort of relationship between gender and religion. Religion over the years has probed males to be dominant in their ways which has spilled in the workplace. He also states that it is very difficult to understand this from a males perspective because men are grown up be taught that they are in control. In cases like these where females are so much under pressure they do say that they get so much of peace by reciting verses from their Holy books which they are sometimes allowed to bring along to work.

5.9 Indian children (Babbie, n.d.)

In the Indian religion of Hinduism if a female does not give birth to a male child she is considered to have created bad luck via the female she gives birth to in her family. This is already a negative statement made against a baby girl which still is evident today, before many mothers are killed because of giving birth to baby girls. (Jayachandan,2014)

(Jayachandan,2014) argues "Poor countries by no means have a monopoly on gender inequality. Men earn more than women in essentially all societies" that is why it is so difficult for a man to stay at home and take care of the kids in comparison to a women which is seen as a natural job for her. However disparities in health, education and bargaining power within marriage tend to be larger in countries with low GDP per capita. The labour forces in many countries have been stigmatized to employ men as they would work out to be better employees than females as females have many obligations in life for example taking care of her kids. (Jayachandan,2014) states, that "females have an advantage of being able to deal with mentally enabling tasks" in which he claims that females are smarter than males. Females today stand a better chance at getting any job form any religion; females lack nothing at any opportunity that's the way the government of South Africa has set it today. Today the ratio of men in comparison to women in certain jobs has changed dramatically. The education levels have increased in females in comparison to males. (Jayachandan,2014) argues that even though females are now set free from such inequalities they are now at high risk of infertility or not getting married at all whereby females are now having kids at a very much older age because they are so preoccupied with shaping their careers, many females also lose their babies when having kids very later in life and under stressful careers. So what the author is saying is that there are advantages and disadvantages of being in equality with men.

(Jayachandan,2014) states that it is also believed that sons hold more critical role in the lives of the parents of Hindu, Muslim and Christian religions some respondents agree that it is still today. In these religions it is the son who would conduct the final rites which is done at his parent's funerals or at any celebration. The son will always represent his parents. This is a must for the Hindus'. In the Muslims religion sons are only allowed to take his parents to Haj which is a sacred ritual performed whereby Muslims visit Mecca and them pray at the Caba stone. Sons are recognized as stronger figures simply because they would bring wealth in to the family by marrying and his wife would be obligated to her in-laws unlike a daughter who would marry out

of the family and take the wealth with her to her in-laws. Many parents use that excuse and would rather spend their money on educating their sons and spend more money in investing in their careers than their daughters. Many Indian parents would also prefer their daughter being segregated from female students, teacher and lecturers. Sons are also seen as figure of protection because he is a man unlike a daughter who would need to protect. Giving women equal rights has also proven a change in the government as well. The attitudes of women have changed over a period, and they enjoy the freedom as it is, women all over the world are rising up to fight for equality. There are many gender gaps we are facing over time in which we cannot expect to just shrink and go away however we as a society have to work together in improving the quality of living in the lives of females. (Jayachandan,2014).

(Doss ,2011) argued that the role of a woman can vary and she can change from person to another which makes females so unique, yet they are the most abused all over the world. Women run households and can work up to three jobs in a day to provide for her family yet she is not appreciated in the least sense. Women in South Africa make up almost 50% percent of the working population, whether it is a developing or developed country women play a major role in the economy. In the workplace religious or non-religious females should be respected for who and what they believe in, being judgemental should never the option in the workplace.

(Patel,2016) argued that women in South Africa are able to build successful careers if they are mentored correctly. (Patel,2016) also states that females are very workers and give off their best in their positions without a doubt which makes them very profitable to have in any organization. In certain cases females shy away from certain jobs like engineering and construction because males play such dominant roles and they are forceful in which they intimidate females in the same industry as them. The mind set of many males also changes the workplace. Unskilled females should be allowed to develop a skill in every organization that they are at. Extra team building in many organizations allows females to get along with each other in which cuts down on the tension that prevails in the workplace.

5.10 Conclusion

It has been observed that Indian females still remain supressed not only in the work situation but also from a home perspective. In this chapter results from the questionnaires and opinions of the respondents were discussed. This chapter also focused on the diversity in religions ad where

Indian females stand today in terms of fighting for their rights in the workplace and how the government has implemented laws to assist females of every religion. We are privileged though that our government is standing up for our rights at home and definitely in the workplace, females today are encouraged to fight for what they want and believe in their dreams and goals because it can be possible. (Patel,2016).

CHAPTER 6: CONCLUSION

6.1 Introduction

Indian females in South Africa have remained underrepresented and will probably remain that way because of the many stereotyping that Indian people have in any of the Indian religions we have looked at in the study. The older people in the household like the grandparents and so on keep up with many religious practices which drown many of the western ideas. (Jayachandan, 2014)

6.2 The rules of Indian religions, looking beyond and moving forward

(Krough,2009) states that power in the workplace and power at home has led to severe repercussions in the workplace, this has been evidently true via the research results. (Krough ,2009) states that "Employment is often described as the most important link between economic growth and poverty reduction" Organizations should provide income earning opportunities through wages for poorer Indian women. (Krough,2009) stated that "currently women across the developing world enjoy limited access to fair and decent work in comparison to men" this is across the board in terms of females being identified as a specific group.

We are left with two broad arguments according to (Krough,2009) that have been discussed throughout the paper. "Right based, which focused on increasing women job opportunities and their freedom to work in security dignity" this regardless of their religion or whatever they believe in. This argument is highly agreed upon by many of the respondents. In all organizations to improve the working conditions of women leaders need to improve on opportunities, rights, protection and voice of women. It is believed that gender discrimination has a "significant cost" in which the economy is affected by not investing in education in females. It was further argued that it is very difficult to keep Indian females in submission to their husbands but at the same time religion itself does not see females as the head of a household or in any other decision. This is a basic summary of what females are fighting for daily.

"An imbalance of before which tried to be corrected now whereby women were only able to access low- paid , low productivity and vulnerable jobs with no basic rights, social protection nor voice" (Krough,2009). Many females tend to follow domestic work or informal factory work because of the low levels of education and being the easiest job to get. Religion plays such a

major role in families that in a family business most females tend to work in and not get paid. Other organizations should invest in the workplace for females that are willing to utilize the opportunities on hand. Indian religions call for all Females to remain in the domestic line of work rather than to venture out. Many of the respondents still feel that is the case even today.

(Krough,2009) argued that many cultural beliefs and norms would keep females out of the "serious" labour market and today according to the data collected this statement can be proved as incorrect as many women have gotten out of their comfort zone in every male dominated work position. Among the Indian religions there are little and sometimes no acceptance of females taking up formal employment. Early marriage which is still very common among Indians today keeps females from perusing their dreams in life, which eventually leads them to not taking up the correct job or having no life at all. It is very difficult to provide solutions for the gaps that have formulated through and by religion, these recommendations are only some of the solutions that may or may not work, for a religious based theory as it has been carrying on for centuries, and the increase of women's employment will increase the economic growth of the country, this has been denied by males. As part of solution it is important for a country to select a group of females or create organizations that would be the host of an unskilled sector whereby females that are unskilled would freely have the privilege of getting some sort of education while being at work or just being able to learn a skill that would better them.

According to (Krough,2009) the government of South Africa has implemented "legislative frameworks" in which it would be a cast on stone law never to discriminate a person because of their religion or any other difference that they may have which could be different from yours, this has been an accomplished goal for all females of South Africa. As the South African government would say "South Africa belongs to all its people and the future of our country is our collective future" The National development plan (NDP, 2016) which is to achieve the following goals by 2030 among females which are raising employment through faster economic growth, improving the quality of education, skills development and innovation and building the capability of one state to play a developmental transformative role. This programme will also assist the following introducing active labour market policies and incentives to grow employment particularly for younger females and unskilled people, create more jobs by investing

in companies, restore and strengthen then primary health care for males and females, spread health care education to schools and universities. The government will try to expand on welfare programmes to help the poor communities especially those that do not have day to day meals (NDP,2016).

In Howick we have the local Sai Baba Association in which they visit local organizations and provide meals for anyone who wishes to part take from these meals it is not restricted only to underprivileged people. The local Muslim ladies in Howick have formulated their own organization whereby they have opened up a female's mosque where they teach local underprivileged Muslims skills and provide a meal for them every day; they also try to create employment for them as well and health facilities like breast cancer awareness and HIV treatment. The government states that there are many pregnant females that need nutrition as well as young pre-school education for young females and more importantly to improve the quality of education in all public schools and universities. The government will also invest in public transport which will benefit low income households (NDP,2016).

The Commission on status of women (CSW) will allow Indian females to have "equal participation of women in decision making processes at all levels".

They discuss the importance of women, peace and security and stressed the equal participation of females and their full involvement in promoting peace and security, as well as their own role in decision making (UNDAW,2005).

The author considers that the importance of gender equality is not only in decision making arenas but also the interplay between the political and economic empowerment of women, with religion being a branch. He agrees that women are more capable of enhancing more opportunities with the decision making process. (Rutro, n.d) stated that female's careers were stunted once they entered early marriage this being a religious practise. It can be noted that Indian females do have the ability to lead but there are a vicious cycle of challenges surrounding them. The natural nurturing and caring values of a female sometimes gets in the way of her leading. In terms of religion it is vital to create an environment that is female friendly(UNDAW,2005).

Based on this study the following recommendations can be made

- Respecting other religions and beliefs in the workplace is vital, trying to understand the individual and what they believe in is also very helpful, it makes it a better working environment, and never force your religion on to other people in the workplace.
- The study recommends that religious leaders that are in positions of management in the workplace should not be bias, even when promoting females to higher positions.
- As an Indian female it is always good to try and cut out bitterness, which leads to gossiping and jealousy at work it is important to remember to mind your own business.
- Despite the governments many effortless attempts to encourage and provide facilities to empower Indian females, the government will never be able to break religious stereotypes and the many challenges that come with being part of a specific religion.
- In South Africa we have a wide variety of Indian religions and even among Hindu's, Muslim's and Christians there are many of their own beliefs as well, however in whatever challenges may be faced, men should not have the upper hand.
- A message to all young and old Indian females is be the best you can, work as hard as you can and never give up on your goals.

(Kumari,2014) states that women of all professions generally carry a stress load from trying to please their supervisors at their jobs and at the same time please their religion in their homes. From the data collected many women feel that part of their mood swings and depression comes from the workplace. Females are discriminated in all religions, and they are dominated and exploited both at home and in the workplace. Working Indian females face many challenges in the workplace like stress, abuse, sexual harassment and safety issues but they fight daily to overcome these problems. During the study it was observed that Indian females in the workplace pick on each other at any given chance they get in which they also gossip. Colleagues draw an opinion of their character by spending a short while with them. Having kids and child bearing becomes an issue over time if it is prolonged too much later in life than expected. In a women's world, men are still as controlling yet share the same capabilities, and are all human. In terms of fertility the author argues that educated females have more control of when they actually fall pregnant in comparison to females who see it as an importance to get along with life. An educated and empowered mother has a greater impact on her children.

(Mhango,2011) had some recommended solutions are also advised that management in every organization should be aware of what is going on around them try not to "ignore" or "brush off" incidents that may occur during the time the staff are in your care. Females should support one another and feel for each other. The government should allow facilities and team buildings whereby all the females would be allowed to participate in all activities regardless of the role played or carried out in the organization. Flexibility in the workplace would be helpful in terms of time for females, fair lunch breaks and fair shifts of working. The government should implement harsher laws against female abuse and Patriarchy together which gender discrimination. The community also plays an important role in implementing these laws, in the community of Howick they have come together and formulated a "community crime watch" in which every citizen of the community looks out for one another and guards against crime (house breaking, rape and mugging) regardless of your race or religion. Religious leaders, educators, political leaders should take up the responsibility in moulding people's lives and attitudes towards social transformation by hosting these informal functions to educate females. The South African government has taken a number of huge steps to improve the criminal justice system against females in general.

There have been many campaigns taking place in aid of assisting females with the current situation. Many decisions were taken to be firmer in setting harsher laws for female's that face sexual abuse and violence against females and girls. Females responded by saying that they have been treated differently by colleagues and management should they report a case of abuse.

6.3 Destroying stereotyping.

Discipline begins at home, parents should start by not allowing their sons to be of priority but treat all their children the same. Parents should enforce stricter measures of not promoting the barrier of a male to a female child (Kumari,2014). (UNDAW,2005) The Reconciliation and Development programme which is a policy framework and was the first official document in South Africa to acknowledge the subordinated status of women. The main goal of this organization was to legally, economically and politically readdress women's status in society. However this document has not been able to capture these inadequacies in the lives of women. The Feminist Theory is now proving the diversity of females in the workplace. The Feminist theory works for all females of every group. Sexual violence among females has taken place in

cases of rape and any other form of sexual abuse, rape at home and the workplace. The Feminist theory helps sustain the voices of all females regardless of their religions.

In the workplace we are often faced with certain owners of an organization saying the "company belongs to me" so I can do whatever I want to, those acts can be reported to higher authorities.

(CEDWA,2000) Many agree that the global community needs to get involved in achieving goals in fighting against discrimination and unequal gender favouritism. Researchers believe that gender inequality has a solution and is very much possible. There are many ways which are practical in which we can reduce inequalities based on gender. Without females taking leadership the political will the world in which they live in will fall apart. Gender inequalities are deeply rooted in entrenched attitudes, societal institutions and market forces which are at national and international levels. Researchers believe that in the last three decades women have made a tremendous impact in improving each other particularly in health and education and it is evident that there are lower morality rates, higher life expectancy and many reduced gender gaps, and within the closed gaps of education as well.

(CEDWA,2000) Despite all these gains it is still quite evident that many countries still miss these goals and females are still oppressed. In attaining these goals it also requires participation from men in also assisting. These goals are also achieved by equal opportunities and distribution of power from males and females. Genuine equality means more than just getting numbers correct. It means justice, greater opportunity and a better quality of life so that equality is achieved at all levels of a person's life. According to the author there are some important goals that would be achieved and should be tried to by other countries to show support to one another as well, strengthen opportunities for post-primary education for girls while meeting commitments to universal primary education. Guarantee sexual and reproductive health and rights this includes free sexual education as well as papsmears and mammograms to all females in an organization. Invest in infrastructure to reduce females and girls time burdens in the workplace. Guarantee females property and inheritance rights which they have been robbed if from for years. Eliminate gender inequality in employment by decreasing women's reliance on informal employment, closing gender gaps in earnings and reducing occupational segregation. Increase women's share of seats in national parliaments, local government bodies as well as general management of organizations. Combat violence against girls and women at home as well as in the workplace.

Education for females is a pre- condition to women's empowerment and does guarantee that employment.

(CEDWA,2000) The basic capabilities which are human abilities, and there are dimensions that covers education, health and nutrition. These capabilities are fundamental to an individual's well-being and are a means of which the individual captivates other forms of well-being. The access to resources and opportunities domain are which capabilities through economic assets such as land, property and infrastructure with these capabilities females are able to extend their well- being to their families, communities and societies. The security domain which refers to protecting females against violence and conflict, this is not only physical by psychological wounds which sometimes are not able to be healed. These three domains are critical and if not achieved they will bring along the gaps that we face in society. For females to be fully empowered they should be able to use rights, capabilities, resources and opportunities more freely. They should be able to make decisions and choices more effectively. As part of discussion with the results many women fighting against these stereotypes.

(CEDWA,2000) states that because of the historical history that females hold whereby they are seen as disadvantages and still referred to as the vulnerable race. A focus on poor women is justified for several reasons where investments of education in these women will be of benefit in the future for the country. Gender inequalities tend to be greater among the poor than the rich, especially with opportunities. Poorer females face much greater hardships than rich females. Higher levels of education play an important role in health. She is able to protect her body from getting ill as well as being able to afford the health care that she requires. Education is also strongly related to women's age at marriage. Girls with fewer than seven years of schooling are more likely to be married by the age of 18 than those with higher levels of schooling. The HIV infection rate in many countries especially South Africa is the fastest growing among teenage girls and women.

Education on HIV may be the vital link to break away from contracting the virus. People in organizations of any religion need to take full precaution of preventing contraction of the disease. It was researched that females on an illiterate level do not care about whether having multiple sexual partners matter.

(Zukang,2010) argues that the investments in women are crucial. We need to invest in female's education, health, social status and job opportunities. In organizations it is very important to look at females that are in a crisis and to accommodate them with the correct funding. (Zukang, 2010) states that, "there is a big difference between human rights and rights for women". He also stressed that in helping females we do decrease the rate of poverty and hunger throughout South Africa. One author argues that organizations should begin feeding schemes for their respective staff as part of their perks at work; in this case it would not be a forced issue but an option.

(Ki-Moon,2010) stated that organizations should start setting smaller achievable goals within themselves and then should be able to monitor progress on females from there onwards. He expressed the view that the lack of attention to achieving gender equality and women empowerment including material health, may put peace, security and sustainable development into order. He also argues that women's rights should be attached to human rights and it should be the same thing and treated with equal importance. He added that females have a habit of undermining and speaking badly about one another this has been picked up in many organizations over the years and he feels that this matter should be directly dealt with by a supervisor or manager as this behaviour leaks on the others. He states that we must be particularly attentive to the harsh realities of places and attitudes where due to cultural and even religious reasons women experience multiple forms of discrimination, oppression and violence and we as a society and a free country like South Africa cannot and will not tolerate this behaviour. We must condemn this behaviour without hesitation. We must observe fervent solidarity for women protect females from slavery, and we should always make it loud and clear that human rights are universal.

"No philosophical, political, religious or other reasons can justify the violation of these fundamental ideas and this is the type of globalization that we have to value. The author insists that we as a nation need to act against these crimes and stand up for each other in the working environment. Power is not exercised in just one way but, throughout history different leadership styles have all shared the imprint of masculinity. (Zukang ,2010) Dominant notions of authority, decision-making skills and leadership qualities are all confined and defined by men. Women leadership must be absolutely inclusive and take on a humanist stance in society.

(Bachelet,2010) states that women in leadership in organizations need to be true leaders, where they need to learn how to mentor, they need to learn how to take broken females under their wings rather than to cause more physical and psychological trauma. The author believes that economic growth is important but shared progress and greater cultures of solidarity are important as well. Females on the other hand have perceptions of peoples dressing, attitude and society in general which makes females seem as much more "complex", yet there are much greater challenges that lie.

6.4 Empowerment for Indian females

(Ki-Moon,2010) Empowering women also means giving them the basic needs that they need to survive like water, food and a home, Even through education has been a priority to maintain among females it is very important not to dominate one type of race or religion when providing for the "poor" One author related that everyone has God given gifts and if we all can tap into our gifts and the given resources and opportunities we have and share them for the common good, all we will have is what is needed not necessarily wanted. Many people are in a spiritual aspect of poverty which should not be dealt with in the workplace, but at the same time we educate people to learn and practise love and compassion to help one another and to be there for one another. People would take action by themselves and be an active part of the change not just a subject of help.

(Tucker and Ludi,2012) states that "Equality and empowerment in females will underpin poverty reduction" "Empowerment is key to the achievement of greater equity and to enabling poor and marginalized people to break out of traps of poverty and inequality and play greater political, economic and cultural roles in society. At the same time, severe underlying inequities in access to income, services and growth opportunities must be tackled if people are to seize new opportunities, so the two must be dealt with hand in hand. Equity must be alongside empowerment"

According to (Tucker and Ludi,2012) Equity had its roots in the theory of moral equality, which states that all people should be treated as equals. At societal level, this translates into three core principles which should be govern the distribution of goods and services and the way in which opportunities are awarded. These three are equal life choices, equal concern for people's needs and meritocracy. The author states that in real life and individuals life chances of attaining these

three ae largely determined by factors out of their control or they are sometimes forced into these. These factors are such of the place of birth, the wealth and education status and level of their parent's together with their gender and race. The author argues that the level of goods and services in which they are distributed are given more to others than some. Equity today is about levelling these, the play field and achieving equal opportunity between all citizens of a country. It is very important to distinguish between the two terms of equality and empowerment. Equality refers to the distribution of goods or outcomes among individuals or groups, whereas equity is about fairness and the principles by which resources and opportunities are distributed in society.

 (Tucker and Ludi,2012) Complete equity will not be possible if there are always issues with peoples abilities, efforts and principles but a greater focus on equity and empowerment would go on readdressing a person life and the characteristic that a general race has to face on a daily basis. Empowerment is defined as to what happens when people individually or collectively conceive or define and pursue better lives for themselves. Poor men and women strive to make better lives for themselves as well as their future children's lives.

There have been many strategies to promote empowerment; this can be broadly divided into structure and agency approaches. Structural focus on external factors which contain peoples actions and seek to change these for example by trying to change and implement solutions for peoples unfair privileges in society and reforming laws, policies and institutions that disadvantage certain people or certain groups of people. Agency approaches focus on enabling the marginalized to drive change for themselves.

 (Zukang,2010) This includes enhancing their ability to participate in decision making supporting them to access skills, resources and markets and facilitating collective action, building confidence and raising awareness of rights. Empowerment can be argues to be something from within rather than to practise an Act. However Equity and Empowerment are linked and many may argue that the goal of both equity and empowerment is to change the mind-set of people.

(Mhanago,2011) stated by supporting Economic empowerment this clearly means assisting an enabling environment that offers more access to markets for jobs, land, goods and capital. Now currently access to these is very inequitable across most of South Africa and the poorer, abused faces increase not only at home but also in the workplace. Empowerment in the workplace would

also allow employees to create a voice of representation for most employees. The author states that by "achieving" gender equality necessitates a transformation of the power dynamics between boys and girls" this has been a major part of religion in terms of underrepresentation of females which we are still trying to get rid of today.

The South African Charter of religious rights and freedom according to (Mhango,2011) has given each South African religious freedom in the country. However there have been in some cases where the law had to implement rules because people were taking advantage of the government. These are a comparison of two cases, Rastafarian lawyers and people in general are not allowed to use marijuana as part of a religious and cultural belief. They have taken cases like these to court to prove the court wrong.

A Hindu learner however was entitled an exemption to wear her nose ring to school as she claimed it was part of her religious belief, her fight against the government and she won the case allowing her to wear her nose ring to school, it was also seen as a fashion statement as many children then wanted to wear nose rings to school. This was seen as a form of separateness and favouritism on Indians, which was still evident in the research results.

(Debebe,2010) stated that many agree that human rights can be violated by the court. It was believed that the state has continued and sustained a government that supports Christian laws, going back to the colonizers all following Christianity. For example one of the first cases decided by the newly-established court involving freedom of religion was State VS Lawrence. In this case, certain provisions of the Liquor Act 27 of 1989 which prohibited the sale of liquor on Sundays and other significant Christian days like Ascension day, Day of the Covenant, Good Friday and Christmas were challenged under the Interim Constitution of South Africa on the basis that their purpose was to induce submission to a sectarian Christian conception of the proper observance of the Christian Sabbath and Christian holidays.

6.5 Conclusion

"These laws have managed to carry on for years thereafter" (Bachelet,2010). Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of the community to enjoy their culture, practise their religion or use their language and to form, join and maintain cultural, religious and linguistic associations and other organs of civil society.

So as we conclude this study we strive towards a non- discriminatory South Africa, regardless of your race or religion. I hope that this study have managed to change the mind-sets and thoughts of people, maybe not today but in time to come. So in this chapter it was a summary of everything that covered in this thesis, with even getting to solutions to the many research problems. It is important for every single South African female to keep fighting for equality in the workplace.

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APPENDICES

Appendix A: Map of Howick
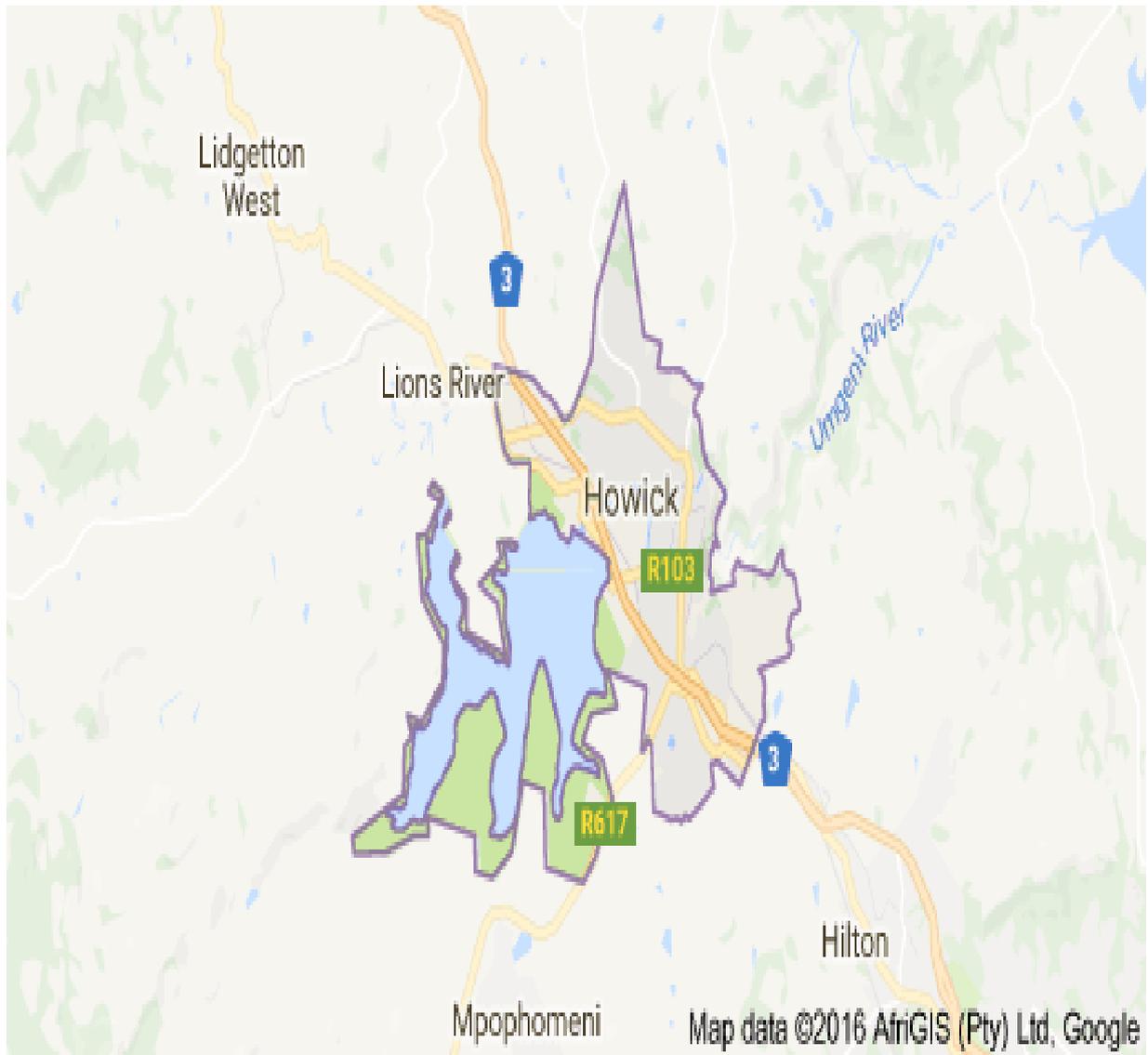
Appendix B: Questionnaire

Name:

Religion:

Occupation:

1. Do you think that your religion plays an important role in your occupation? Explain your answer.

2. Do you think it would be more difficult for you to be awarded a promotion at work in comparison to a woman of another religion? Explain.

3. Have you experienced any kind of abuse in your workplace from women of any other religions because of your religion? If Yes was it dealt with? If No do you think it would be if the situation arose?

4. Do you suffer from any form of illness because of work related situations like mood swings or depression? Explain your situation.

5. Do you think your colleagues draw a conclusion of your character based on your daily efforts and attitude or your religion? Explain

6. Do you think the organization/s that you are employed at should take your religion and religious days more seriously? How? Explain

7. Do you think that your management of the organization you are employed at favours women of the same religion as him/her? Explain

8. Do you think that women from other religions generally undermine other women of different religions? Explain

9. What does your religion teach you in terms of respecting other religions? You may quote from various Holy books.

10. What is your stance as a South African Indian female on motivating younger females not only in your religion but throughout in promoting unity and fairness, hence building stronger women in Africa.

Appendix C: Informed Consent form used

Informed Participant Consent Form

Title of study: Religious challenges faced by Indian women in the workplace: a focus on the community of Howick in Kwa-Zulu Natal, South Africa

This form serves as consent by the participant to participate in this study. Before participating in the study, do you agree with the following:

- The research has been explained to me, and I understand the purpose of the research project.
- I agree to voluntarily take part in the research.
- I understand that I may withdraw from the research at any stage of the research process and all information gathered will not be used.
- I understand and give permission for the interview to be recorded with a recording device and notes written down.
- Transcripts of interviews, as well as recordings, are stored for 5 years in a locked filing cabinet in the School of Social Science at the University of KwaZulu Natal. Only the researcher and the supervisor will have access to all records. I understand that the transcripts may be used for future research.
- I understand that the research will form the basis of a thesis, which will be available publicly. The research may also be published in future publications.
- I understand my right to remain anonymous and not be personally identified at any time in the report should I choose to do so. No information will be used in the report that can personally identify me _____ or I have no problem with my personal identity being used as part of the research report _____ (Kindly indicate your choice by ticking (x) in the provided line.
- I understand that I may contact the researcher or the supervisor if I require further information about the research.

Signed   (Research participant) _____

Designation:

Name: **Surname:**   **Affiliation**: _____

Date:

Researcher and Supervisor contact details:

Researcher: Ms Daksha Mothilal, Masters (Political Science) candidate, University of KwaZulu Natal, Email: daksha.mothilal@gmail.com, Mobile: 084 702 9430

Main supervisor: Ms F Vilakazi, Public Policy, School of Social Sciences, University of KwaZulu Natal, Durban. Tel: 031 260 2433, Email: Vilakazif@ukzn.ac.za

Appendix D: Ethical Approval letter

UNIVERSITY OF
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

17 October 2016

Miss Deksha Mothilal 212533365
School of Social Sciences
Pietermaritzburg Campus

Dear Ms Mothilal

Protocol reference number: HSS/1651/016M
Project title: Religious challenges faced by Indian women in the workplace: A focus on the community of Howick in Pietermaritzburg at the Province of KwaZulu-Natal, South Africa

Full Approval – Expedited Application

In response to your application received 3 October 2016, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenuka Singh (Chair)
Humanities & Social Science Research Ethics Committee

/pm

cc Supervisor: Fikile Vilikazi
cc Academic Leader: Professor Maheshvari Naidu
cc School Admin: Ms Nancy Mudau & Shulika Lukong Stella

Humanities & Social Sciences Research Ethics Committee
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Website: www.ukzn.ac.za

1910 - 2010
100 YEARS OF ACADEMIC EXCELLENCE

Edgewood   Howard College   Medical School   Pietermaritzburg   Westville

Appendix E: Professional language editing letter

81 William Younger Drive

Hilton, 3201

SOUTH AFRICA

Tel: 033 3431241

071 4233468

kimw@c-s-v.co.za

To whom it may concern

5 December 2016

This letter serves to confirm that I have edited, checking grammar and language, an almost-final version (19 November 2016) of Daksha Mothilal's Masters thesis, *Religious challenges faced by Indian women in the workplace: A focus on the community of Howick in KwaZulu- Natal, South Africa.*
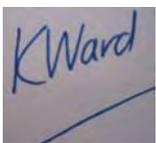
Kim Ward

BA (Hons) English – University of Natal, 1995

Masters (Education) – Rhodes University, 1998

Appendix F: Turnitin Originality Report

turnitin

Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author:	Daksha Mothilal
Assignment title:	Final thesis
Submission title:	Final thesis
File name:	turnitin_work.docx
File size:	278.54K
Page count:	80
Word count:	28,066
Character count:	146,355
Submission date:	04-Dec-2016 10:24PM
Submission ID:	747271551

CHAPTER 1: INTRODUCTION

1.1 Introduction

The research focuses on three different types of Indian women namely Christians, Hindus and Muslims. It investigates each of these religions as well as the challenges women face due to following their chosen religion in their place of employment. "This is informed by a belief that no area of South Africa's law is more critical than the prohibition of unfair discrimination, especially in the workplace" (du Toit 2006).

1.2 Background and outline of research problem

Religion has a pervasive influence throughout cultures and societies. Religion provides ways for people to deal with the hardships associated with war and often promises a better life. Religion may also serve as a uniting or dividing force for populations to assist in their resistance of unjust, corrupt or ineffective governments and provides an identity not only for a specific group but also for an individual. This research is particularly interested in the aspect of religious identity for Indian women in South Africa and how it plays out in a working environment. Most women struggle for their rights in the working environment (Canadas 1993). Some of the other problems faced in the workplace include abuse, health issues and discrimination. "Stereotyping is very common in the working environment and has proven how and to whom appointments and promotions are awarded" (Burnim 2013). In South Africa, women experience discrimination in both the formal and informal sectors of the economy. (Chen, 2008). In the context of Indian women, Vahed (2000) claimed that "the biggest problem [they] face today is related to their self-identity which is often expressed in the front of religious identity". Heils (2005) argued strongly that "your religion is your identity". Frank (2011) stated that "religion is the biggest problem Indian women face today"; religion creates room for abuse, violence, judgments, inequality and so on. These are the problems explored in this research: the challenges that Indian women are experiencing as a direct consequence of their religious identity in the workplace.

In recent years, scholars such as Hicks (2003) have commented on the literature on religion in the workplace by highlighting the many differences in religion, the possible conflicts at the workplace as well as respecting all religions which we refer to as pluralism religion.

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