

Woman-laborer Reforms in African Societies

(Rojukurthi Sudhakar Rao)

ABSTRACT

There are two applied contexts relied upon by me as a student-researcher for exploration of the women-laborer Reforms in African Societies.

The first context is that the slave trade decimated & destroyed African's Family, Society and Social System while the African women have successfully emerged into Freedom from Colonialism, Apartheidism, Slavery, Human-trade, Domestication and last but not least important hidden serial African Dictatorships.

Secondly, the World of the 5-Continents is not necessarily male dominated in that the men are politically classical trouble-makers for women but, the World is also female-dominated as per the African Continents' political History of intelligent Queens & powerful Queendoms which means that the maladies of dehumanization, backwardness & social suppression of the Females (Women) are impossible in contemporary times of Educative Democracies, non-traditional dynamic Knowledge(s) & Innovative University setups too which are born out of the Rule of Law's 'Wisdom' (neither Kingdoms nor Queendoms !) that all are equal before Law & Ignorance of Law is no excuse !

So, Reforms are understandable with an open mind for women's services like labor management, employment, public life, military & Governments in Africa. What has been development in Africa has been the transplant development carried out by Euro-American Empire & African elites.

Women-laborer Reforms have become important without which liberated African development cannot be realized to the fullest extent in content, quality, quantity and visionary-scope to be called by Africans, for Africans and of Africans. This is the endogenous mind of the Africans and for that matter, of the African women as well as of the women-laborer Reformers in the African Societies.

The set of information filaments & structures thought-out in this exploration are non-bossy and politics-proof mechanism that might serve as infrastructure-faith.

(Keywords: Africans, Laborers, Non-bossy, Queendoms, Reforms, Wisdom, Women)

1. INTRODUCTION

To prefacing definition of African women at the outset would set the tone for researching into many evolutionary stages. The progressive women-laborer-reforms in African Societies are in structured-curriculum-fashion of a sophomore's beginning. This defining activity paved the way to using applied contexts without standard-level hypothesizing's later-verifiability owing to a preferred heuristic analysis. However, within the reach of practical conclusion across spectrum of academic fields of researchers, methodologists and research repairs Universe!

2. DEFINITION

Definition of African women by simple saying that expresses practical wisdom is contained in two African proverbs to fathom. The African women can make or mar anything while power is handed down through the African mother's breast milk. That's why, long time ago, they survived the atrocious deeds like the slave-trade, partition & colonization which destroyed and decimated Family, Society and Social System.

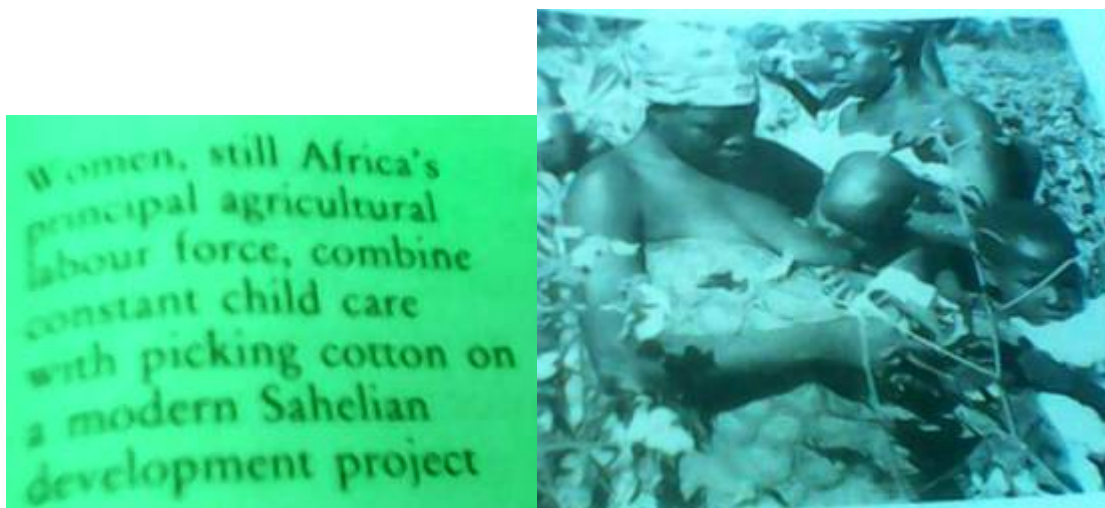


Fig. African mother's breast-sucking African child for breast-milk .

They have successfully emerged into Freedom from slavery, apartheid, colonialism, human trade, domestication and last but not least important hidden serial dictatorships. In other words, the centuries-old political history of the African Soil & Continent had literally spoken and written volumes of Himalayan evidence on intelligent African Queens and powerful Queendoms that are not just figment of imagination but virtual contradiction to the general notion of male-domination by female-suppression in this World of 6-Continents (Africa, Asia , Australia, Europe, South America & North America) proving itself detrimental and destructive to the maladies of evilsome social suppressions, economic backwardness, male-bondages and dehumanization. The women-laborers in African Societies from ancient times were thus said to have evolved so as to forget .

As per Efua Graham & Wendy Davies (1989) , “ **Definition of “African Women ”** ” is further explored ;

they defined “ There are obvious dangers in generalizing about African women – just as there would be in speaking about “ European men ” or “ Latin American children ” , and they elaborated “ Consider, for a start , the enormous size of the continent and the wide range of geographical and climatic conditions it embraces . The historical and political contexts are equally diverse; it is only comparatively recently that nation-states as political entities have existed in Africa , and more recently still that any notion of shared continental identity and concerns has emerged . Although external influences tend toward the creation of a uniform materialistic culture , which is particularly evident in the cities , traditional forms of culture and social organization remain a dominant force in many communities .



Fig. African Queens : Aminatu,Makeda ,Nefertiti (Top row , left to right) , Ranavalona, Cleopatra,Nandi , Asantewa (Middle row , left to right) & Al-kahina

3. Kinds of African Societies

Here , too , there is very great diversity . An important general distinction can be drawn between matrilineal and patrilineal societies . In those societies where descent is reckoned in the female line , women tend to have rather more rights and freedom than they do in the patrilineal communities .In matrilineal Akan society in Ghana , for example , girls are highly valued .When an Akan woman marries she retains a considerable amount of independence and can normally rely on continuing support from mother's side of the family . She is not obliged traditionally to move in with her husband , and

she can inherit property and gain access to land through her mother's family . In Ewe society , which is patrilineal , a woman is expected to move into her husband's compound when she marries , and is dependent on her husband to allow her access to land . Other factors are equally important in shaping women's lives . Political systems—from the egalitarian forms found , for example , in Eritrea and Tigre , to the repressive apartheid regime in South Africa —as well as religion and social class all have an impact on both men and women , but affect women in particular ways . “

collectivism of the Land in which we believe the vast prospects of amelioration that Physical and Social Sciences open up.

The women from every other part of the World looked forward with legitimate demands of reforms for women-laborers in the African Societies .This arose from diverse historical and political contexts of civilian systems ranging from the egalitarian forms to the repressive apartheid and materialistic culture in Cities side by side orthodox traditions nurtured by social organizations.

Along the lines of religions and optimistic social classes, Africans united in vibrant diversity given the swallowing size of Africa as Continent being four times as large as the forty-eight contiguous states of America combined with entire China, India & Australia in magnificent area dimensions. See the demonstrative maps below which will catch up with such imaginative reality before exclaiming in aghast. As Africa was the cradle of Man, Africa may be the last place where Man can still be Man .

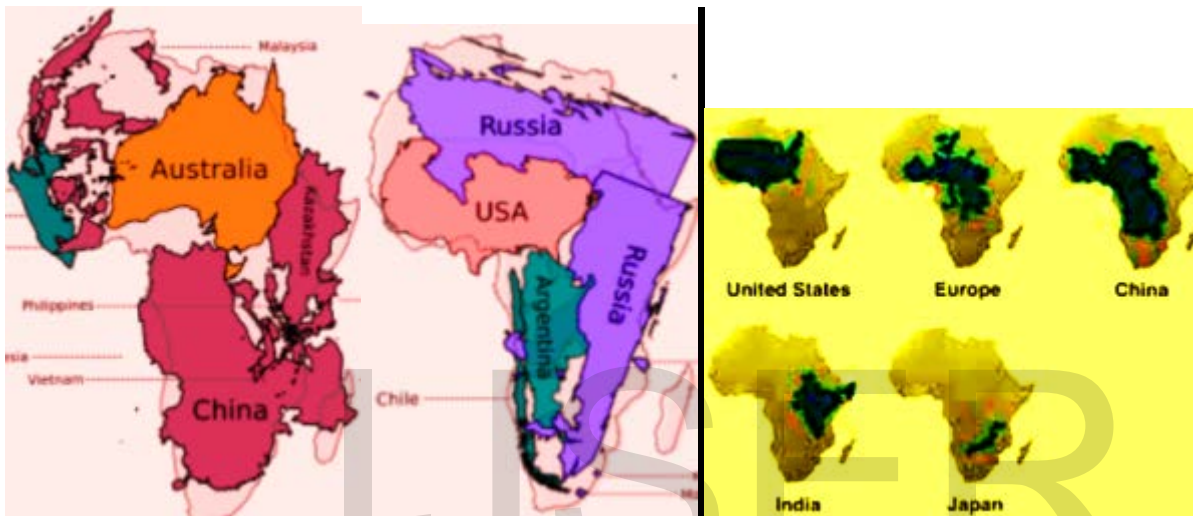


Fig. Demonstrative Maps indicating the vast size of Africa Continent

5. African Women in Development

African Women as the women in development are none else but the women in traditional rural society, women in the role of food production, urban economy, education & health industry, interaction between the customary and received law , socioeconomic process, centre of politics & development and female ownership of land ,food & family as economic & social security. This is not merely the rhetoric of the African public and private sector's working women-laborers or those of the Africa proper development agencies or non-governmental agencies but the true agenda of the integrating women themselves molding and binding. African women-laborers are into development without the denial of African women's ability to mobilize from the grass root level upwards to the pinnacle of untapped women-laborers' leadership and philosophy. To work out to deciding on priorities and reforms themselves, laborer-confidence, laborer-strength and laborer-independence are the African woman's qualities in tremendous supply. So also for performing,

transforming and reforming potential of the African national & international women-laborer-asset in the global World.

6. Reforms and Woman-laborers

Reforms are understandable with an open mind for women's services like labor management, employment, public life, military & Governments in Africa. The timely Women-laborer Reforms have become an utmost essential , necessary and crucial indispensability in kind without which liberated African development cannot be realized to the fullest extent in content , quality , quantity and visionary-scope to be designated as African-nationalism in terms of " by the Africans , of the Africans and for the Africans" in letter and spirit .This is the obtaining African endogenous mind-set and for that matter , of all the African women as well as of the women-laborer Reformers in the African Societies.

Throughout the African times of past , present and short-middle-long termed future , the above has been

the strong ground and while facing the test of time in the contemporary times of Educative , Social & Economic Democracies , Democracies by Discussions , for Discussions and of Discussions and Demand for Supply of Non-traditional dynamic Knowledge(s). Besides, innovative Universities which have been products, byproducts and sub-products have given rise to the African Peoples' Democratic Constitutions of popular Rule of Law of the African Wisdom (neither the African Kingdoms nor the African Queendoms anymore and unthinking majority no more) that 'All Africans are equal before the African Law and Ignorance of Law is no excuse forming the African edict for the substantial Women-laborer Reforms in the African Societies.

7. Flow-Chart Approach for Reforms Research Study

The following Flow Chart highlights the directions in a selective 5-stage indicator fronts revealing an explorative-sense into the women-laborer reforms tracing their inter and intra connectivity roots penetrated deep in the African soil of Africans' continental Civics & Politics through the African Communities and Languages culminating into the African Societies . In other words , the set of information filaments & structures thought out in the Flow Chart are non-bossy and politics-proof academicals that might serve as infrastructure-faith wherein CS (case-studies), I(Interviews), Q (questionnaires),GA (General Approaches) and the last , AAS (Africa Area Specifics) have been the life-line for research-works.

An in-depth fast-track glance and grasp of the ingredients in the Flow-Chart propels one's mind into self-talking to the past programmed , present programming and future programmable national constraints , opportunities and challenges of women-laborer reforms in addition to the native African worries of day-to-day poverty and income , individual limitations in abilities for higher incomes and skills and also the social pressures on the male and female gender discrimination in African Societies due to the global trends at times external to and outside the scope of the African controls and sphere of influence. In order to keep ourselves abreast of the information, knowledge , data-compilations as well as the figure-works on which the women-laborer reforms based qualitatively and in magnitude , the research efforts, studies and dossiers which have been self-directed and group-directed by many scholarly and professionally competent men, women and author-personalities are now made public property with free availability via online-sources and as resources in the form of published works like Books , Chapters , Papers , Monograms , Articles , Journals , Governmental Blue-prints , University-Manuscripts, works-in-progress and unpublished literature .

Flowchart



WOMEN-LABORER-REFORMS-IN-AFRICAN SOCIETIES

COMPARATIVE APPROACH

**Labor Reforms thro'
Africa Area Studies**

Labor History Literature Review

Workers-Missionaries

LABOR ETHICS & PHILOSOPHY

Women's workforce

Labor & Globalization

ABILITY vs. OPPORTUNITIES: Industry , Government , Trade

African women battle for equality

World Labor Force : Men vs. Women

IDENTIFICATION OF WOMEN LABOR MARKET

Women-agents' labor participation reform

Incremental-Sub-Saharan Africa

CS/II/Q/GA/AAS*ON LABORERS' PROBLEMS IN MODERN HOUSEHOLDS

Case-study of Cameroon Women

Legal Constraints & Opportunities

An in-depth fast-track glance and grasp of the ingredients in the Flow-Chart propels one's mind into self-talking to the past programmed , present

programming and future programmable national constraints , opportunities and challenges of women-laborer reforms in addition to the native African worries

of day-to-day poverty and income , individual limitations in abilities for higher incomes and skills and also the social pressures on the male and female gender discrimination in African Societies due to the global trends at times external to and outside the scope of the African controls and sphere of influence. In order to keep ourselves abreast of the information, knowledge , data-compilations as well as the figure-works on which the women-laborer reforms based qualitatively and in magnitude , the research efforts, studies and dossiers which have been self-directed and group-directed by many scholarly and professionally competent men,women and author-personalities are now made public property with free availability via online-sources and as resources in the form of published works like Books , Chapters , Papers , Monographs , Articles , Journals , Governmental Blue-prints , University-Manuscripts, works-in-progress and unpublished literature .

This Paper painstakingly is a research effort looking into several aspects of women-laborer reforms in the African Societies through the aforementioned Flow-Chart presentation as an indispensable gift to keep tracking and understanding the multi-staged-evolutionary progressive developments and hence, the foregoing sectional explanations are organized with a relative caption whenever and wherever needed .

Women-laborer in African Societies's Background: ---

The slave trade decimated & destroyed African's Family, Society, and Social System.African women emerged into Freedom from Colonialism, Apartheidism, Slavery, Human-trade & Domestication. Our World is not necessarily male dominated but also female-dominated as per African History of Queendoms . Reforms are understandable with an open mind for women's services like labor management, laborer- employment, public life, military & Governments Dehumanization, Backwardness & Social suppression are impossible in Educative Democracies, non-traditional dynamic Knowledge(s) & Innovative Universities .

Highlights of Five Stage Research :---

Stage 1. Comparative Approach

Stage 2. Labor ethics in African Societies with popular women-labor-Philosophy

Stage 3 . African women at the bottom of ability to work/labor vs educational opportunities in domestic Trade/Industry/Government.

Stage 4. Identification of women-labor-market

Stage 5. Case-study/Interviews/Questions/General Approach/African Area-specifics on women-laborers' problems in modern households .

Comparative Approach :---

Women laborers & Labor Reforms through Africa Area Studies :

We get to know conventional connectivity in Labor Reforms Evolution through Africa's relations with America , Briton, France , Germany , Europe, Russia, Dutch , Belgium , Italy , Portuguese, Asiatic China & India .

Labor & Labor History in Africa: A Review of the Literature :

As per Bill Freund Paper (1984) , no Subject has in recent years so intruded into the scholarly literature of Politics & Economics on Africa as the African worker. He says , “ Workers as a class assume special political importance & the literature on African labor is thus political. Historical & Societal Labor Discussions present abundantly in recent African literature .”

The scope of this History-cum-Literature sub-heading is to appreciate the tacit prevalence of their inter-dependency rather than indulging in micro & macro-level surgical surveys with an inclusive flashback , given the huge and varied literature on labor discussed in deep analysis and/or critical appreciation which both would be out of place here at this very moment .

African workers and the Universities' Mission to Central Africa:

Christian working communities used African women as household labor. Historians recorded Religious Conversions & Christian Africans . British-Christian-Societies employed slaves and reformed freed slaves into skilled workers . Fellow-feelings , contacts , influences and helpers facilitated Central Africa hiring slaves . There were testimonies and ceremonies. As per Michelle Liebst Article (2014), connections between African workers and Christian missions in late nineteenth-century Zanzibar, focusing on the Universities' Mission to Central Africa (UMCA), a High-Church Anglican missionary society. Procuring and managing labour was central to the everyday lives of Christian mission societies because missionaries demanded a range of skilled and unskilled workers – including builders, cooks, water-fetchers, porters and servants – in order to establish an ideal setting for the core aims: the conversion of souls and establishment of an African ministry. The missionaries constantly veered

between submitting to local customs and conditions, and imposing their own ideals of what they felt to be the proper management and division of labor.

Labor ethics in African Societies with popular women-labor-Philosophy:--

Women's workforce:

Main form of ancient African employment for women was market-hawker. Dr.(Ms).Anju Agarwal (2004) says , “ the independence of trading women with their outspokenness at market place has , to many people given the impression of an egalitarian African Society while on the contrary most African women live in society with strong bias towards male superiority and in African hunting and gathering societies , the female contribution to labor for the production of subsistence is significant . ” Legal & Cultural practices with Religious & Educational conventions restricted women as workforce. Scholarly literature distinguished between work & paying work .

Examples: uncompensated household work, childcare, eldercare & family-subsistence-farming.

Labor & Globalization:

As per the Global Labor University case-study (2014), “Labor Unions & International Labor Movement influenced by female gender. New Academicism & Activism in Labor movement proliferated in Africa. Trade Union (TU) Structures & Policies framed for African women. African Students of International Labor & TU Education produced African International Literature & Research. Under TU leadership, Bargaining Gender Agendas (BAGs) became Reform in African

Societies. The TU Research Groups formed Student's Research & Development Systems . “

International Relations or the so-called Foreign Influences over the African Trade Unions have long been a source of compromises and contentions amongst labour organizations , established Unions and popular Governments covering southern , western , central ,eastern and northern Africa comprising unions of mining , agricultural and industries besides new social movements ---community groups , cooperatives , women's organizations and the agricultural workers ' associations in Africa and other popular pressure groups and alliances in the general populace in the political and economic landscape within the physical settings of African Nations called the African Borders .

African women at the bottom of ability to work/labor vs educational opportunities in domestic Trade /Industry/Government :--

African women battle for equality :

African women are poor with heavy labor burdens. Unwarranted and unacceptable marginalization of ablest women in labor force participation . Majority of African women denied Education & Employment. Gumisai Mutume (2005) says that the 4th World Women Conference @ Beijing-China-1995 attended by African women tackled slowed Reforms implementation. African women in the political arena got property & inheritance rights as national life participants . Poverty of African women persists @ Zimbabwe-based NGO : Women in Law & Development .

Women vs Men in World Labor Force :



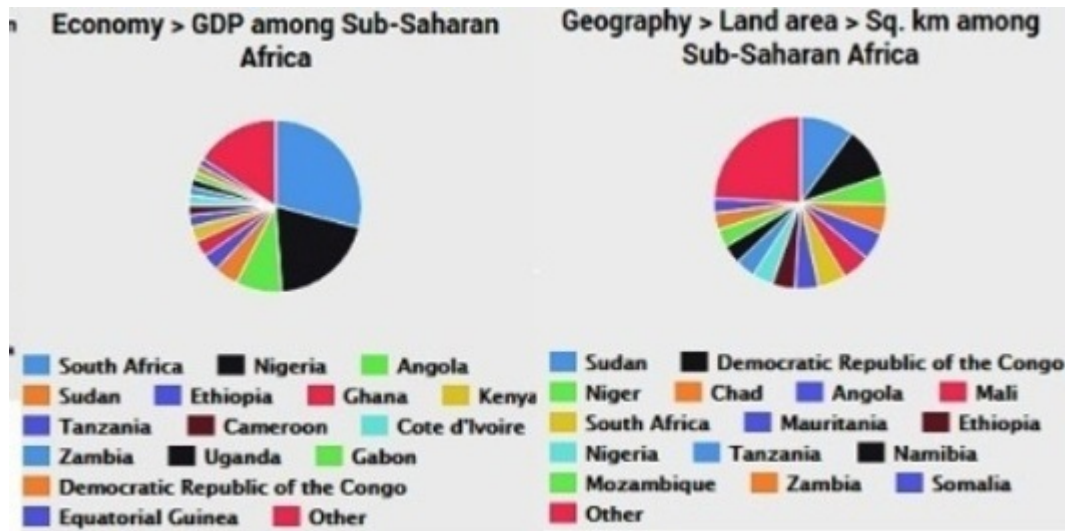
Women still less likely to be active in the labour market than men in most of the world >

As per United Nations (2010) trends & statistics , globally women's participation in the labor market

remained steady during 1990 to 2010 @52 % while global labor force participation rates for men declined from 81

to 77 % .This period showed increase in African women's labor force participation in Northern Africa(> 40 %) & Sub-Saharan Africa registered incremental gains .Women are predominantly & increasingly employed in the services sector. when all works of

payment and non-payment put together, women work higher times than men's hours of labour output. Women spend at least twice as much time as men on domestic work.



<fig.piecharts>

Identification of women-labor-market: ---

Women as Agents of Labor Participation Reform in African Societies:

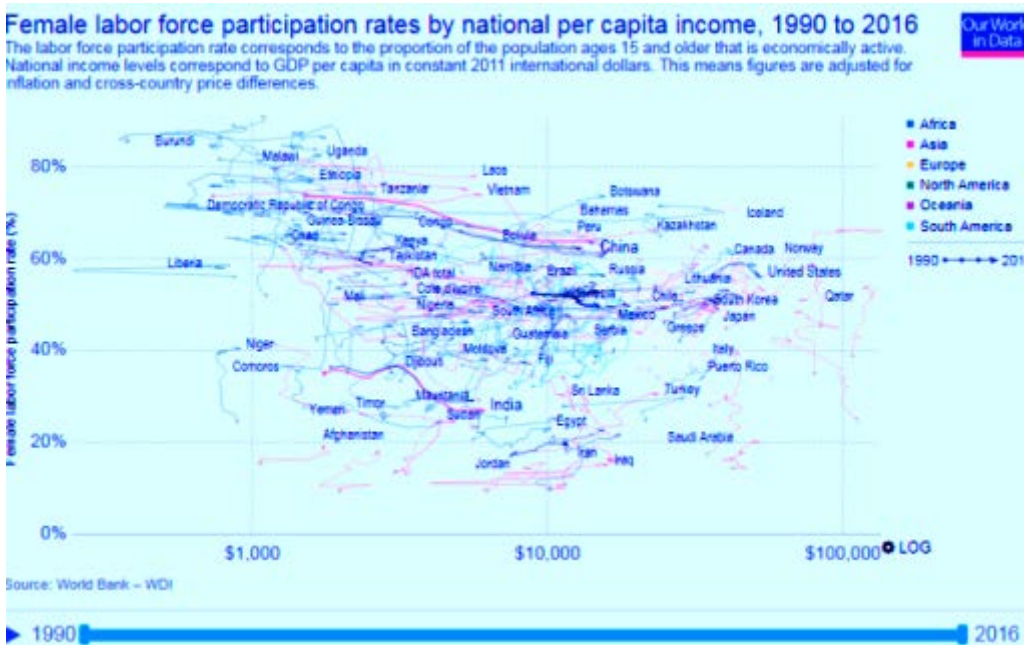
Phoebe Atieno Musandu (2006), produced research writings on the African Women's History and pre-colonial African women showing 'Female Agency' as centrality to African Societies. African women coped up with the colonial-era-challenges .The scholars found women exercised power & authority. Result being women-labor-participation in African Societies. Thus , African women are subjects but not objects in the African systems - present , past & future .

Gender-analysis-of-labor-market-outcomes-in-Sub-Saharan-Africa :

Globally, women are working under labor market uncertainties & gender differences in wage gaps and part-time-works . International Labour Organization monitors global employment trends for women .

As per the UN Women Discussion Paper Series (2017), the global ETP (Employment to Population) ratio stood at 60 % . Sub-Saharan Africa demonstrated increased ETP ratios for women implying lesser gender differentials. Women's participation in labor market is

relatively high in Africa compared to the World's implying higher acceptance of women's work in African societies & better opportunities for women .In almost every country in the world that that the men are more likely to participate in labor markets than women has been an unacademic and gender-biased impression. But academic studies have proved that in most countries around the world the share of women who are part of the labor force is higher today than half a century ago as per the below diagram . In order to comprehend the changing female labor force participation, it is important to first capsualize the overarching context within which various factors operate . Now, we can only fully analyze labor force participation if we know time allocation more informally. Commonly , female labor supply demands time slot such that women in the world tend to spend a substantial chunk of time on activities such as unpaid care work, which fall outside of the traditional economic production boundary. The women frequently work but are not identified as active and productive to establish labor supply statistics. Women spend more time on unpaid care work than men . Women spend between 3-6 hours on unpaid daily routine care work , while men spend from 30 minutes to 120 . On an average , the sum of paid and unpaid work indicates that the women tend to work longer and more than men , say , 2.6 extra hours every week .



<fig-link: <https://ourworldindata.org/female-labor-force-participation-key-facts>>

As per Reena Kumari (2018), she says “women represent an increasing proportion of the world’s waged labor force and their activity rates are rising while in Africa, they are over one-third of the officially enumerated workforce (WISTAT 2000). Cultural restrictions still are changing, and women are free to participate in the formal economy.”

Maternal health, reductions in the number of children, childcare provision, or gains in household technology, no matter all affect alike the unpaid care work. When the time-cost of unpaid care work is diluted and shared equally with men and/or made more compatible with market work while having the time slots gendered in this way, females in labor markets increase. No intention to diminish in this way analytically the importance of unpaid care work. But, such work is fundamental to and not separate from the economic activity for the wellbeing and missing from national accounts, will lead to the Third World War. Having said this, women’s unpaid care works in the first place are social norms playing a large part for accountability of Life on this Planet! Men’s trend to take part in labor markets more frequently than females happen in several countries. Universally labor force participation among women of working age increased substantially in the last century. The historical increase in female labor-force participation has slowed down gradually or even regressed slightly in recent years at several world-destinations.

In real world-life, all women set aside sizable portion of time to activities that are not prominently projected as exercises in economy. Majority among the female-laborers in labor markets tend to increase when the time-cost of unpaid care work is reduced, shared equally with men, and/or made more compatible with market work.

Case-study/Interviews/Questions/General Approach/African Area-specifics on women laborers’ problems in modern households :---

For example, the Case Study of the Economic Status of Cameroon Women :

As per Nana-Fabu, Stella (2006), during pre-colonial times, Cameroon women influenced issues /decisions/tasks of domestic as well as external performance and their status was generally higher. This was called their economic super power without Honors & Status. Women still practice as a tradition, rudimentary methods of Agriculture to produce food for their families & for Africa at a time even when Demand for food has risen substantially. Despite women being economic backbone in Africa, largely marginalized in African society in the modern times. Upper & Lower class women got ignored against male interests, whether directly or indirectly, consciously or unconsciously. Women who get into production of goods for own final use by their household should be considered for inclusion as employed provided the production

constitutes an important contribution to the total consumption of the household.

Gender at Work in Africa: Legal Constraints and Opportunities for Reform:

As per Jeni Klugman (2015), globally half of women's productive potential is unutilized. Proportionately, women who work full-time for an employer is below 15 % in Sub-Saharan Africa. Women consistently more likely to work part-time than men. Those women participating in the labor force not only being lesser in numbers but also of personal willingness to contribute to economy despite lower level secure and lower level in payment through such jobs and sectors .women on average earn less than their male counterparts for the same work. He says that working Women are disadvantaged relative to men on every global indicator related to economic opportunities.

As per Nicholas Van Hear and Taffy Adler (1989), Labor Issues and Trade Unionism in Africa emphasized that "Africa has not witnessed the acceleration of industrialization seen over the last two or three decades in parts of the developing world, notably east Asia and Latin America . Nor has Africa experienced the expansion of unionism that has recently accompanied rapid economic change in some of the newly industrializing countries . Wage earners still make up a relatively small proportion of the labor force in Africa .

In West Africa , for example , they probably represent only about one-tenth of the economically active population . Although the proportion is higher in some countries , such as the Ivory Coast and Ghana , wage earners probably do not exceed 15 % of the work force in any African state . Many of them work in small-and medium -scale owner-operated and family businesses. Probably no more than half work in the so-called modern sector of government enterprises, public corporations and large private companies. Relatively few are employed by multinational corporations, which have received a disproportionate amount of attention from commentators on labor and trade-union affairs . The number of wage earners belonging to unions is even smaller. Union organization is usually only viable in large enterprises . It is often concentrated in the public sector, although large-scale private enterprise may be organized . Large sections of the labor force are not unionized. In Agriculture, the informal sector and the household ---in which most of the economically active population are engaged ---unions are usually absent . Unionized workers in sub-saharan Africa in the mid-1970s affiliated with the Trade Unions of Zambia constituted the largest totaling at 205,000 but representing only 30% of the country's waged and salaried workers . The proportion is smaller in Africa's most populous country , Nigeria with 42 constituent unions totaling 1.5 million work-force in 1984 against the factual 6 million wage and salary workers in a population of 100 million .



Fig. Zimbabwe women agricultural workers weeding crops in Africa

All figures treated with caution and in a Continent where reliable statistics are especially difficult to come by , the total number of wage earners in recognized employment ---the modern sector -- is between 3 and 5 million , with the number unionized correspondingly lower . Union membership , moreover , has dwindled

rapidly with the mass redundancies in recent years (post-colonial Africa) despite the number of organized workers having doubled since the independences of African countries . Nevertheless , African Unions have an importance and an influence far greater than their membership numbers might suggest . They frequently

played a substantial part in independence struggles , and have been a significant power since, often in spite of substantial obstruction by the welfare-states who at the same time sanctioned , subsidized and supervised Unions in an effort to neutralize competing and mutually opposing and dissenting power centres . “

Conclusion: ---

What has been development in Africa has been the transplant development carried out by Euro-American Empire & African elites. Reforms have become essential and necessary without which liberated African development cannot be realized. Apparently , the feel and touch of an African woman is a natural thing of joy and beauty in noble imagination !

It cannot be gainsaid that an African woman's might exists in the roles of mother, sister, daughter , wife , mother-in-law , nanny and grandmother .These are the domestic traditional roles. The Non-traditional roles outside African homes in the situations accompanied by man-made circumstances of global and regional shifting sands in living styles , namby-pamby cultural nationalisms , working and industrialized economies , polity, politics, plural societies, hybrid-generations and populace embedded with the diasporas on account of the African Civics & Politics attracted African women from all walks of life bringing them out into the public panorama of Trade-Commerce-Industry's publicity with social limelight in the post-industrial evolutions in the 18th-20th century World in general and in the African Continent of 54 Nations in particular.

It takes an iota of effort to come to a sense of understanding that African woman performs her roles dutifully assuming responsibility and accountability all along taking the necessary abilities, skills , actions and results into her positive stride while letting her physical and mental accessibility to the African world in general as diligently as possible albeit hard pre-occupations connected with external global world without the authoritarian placard of no admission without permission or zero-placekicks . African-woman, a placebo is thus so far so good! African women's so-called roles constitute multiple kinds of catalyzing things-to-do. Overburdening chores and role-play-working/servicing in terms of physical labor coupled

with mental efforts devour specific abilities of judgmental skills rendering women as seekers, performers, transformers and further, into women-reformers .Hence, African women-laborers and the staying of survival of the fittest go hand in hand scientifically and socially speaking and expressed in non-autocratic manner of thinking for desk-research-purposes exploring several kinds of women-laborers who are non-bossy workers , politics-proof-commoners, idealistic individuals , team-proponents and groups' advocates for African women's achievements . Therefore, researching the evolutionary stages of progressive women-laborer-reforms in African Societies in a structured-curriculum-fashion of a sophomore's beginning of defining activity paving the way to using applied contexts without standard-level hypothesizing later-verifiability owing to a preferred heuristic analysis within reach of practical conclusion across spectrum of academic fields of researchers , methodologists and research repairs Universe is a thing not out of place here but truly a serious concern of importance of compartmentalization of vivid knowledge-based scope for Research activity through compiled references . Lastly, one must at least produce a theory sketch of the contours of and processes at work in respect of the Women-laborers in the African Societies on the Globe as a socio-cultural phenomenon. Initially, short-circuiting the phenomenon somewhat, as a student-researcher, I hasten to add that without Women how is the Globe possible? And, how is Society possible?

If someone is there over in any part of the World to say in the negative to contradict these absolutes, then there will be the third World War sooner than later. It is not sufficient that only a few political officers were of the opinion that, if the balance of the Society is to be kept, the women's organizations should be exhorted besides and alongside those of the men all along. The World Administrators might have already even recognized by the time of this research work out in the print that the remarkable character of organization and leadership which some of the women displayed and recommended that more attention be paid to the political influence of women-laborers who could prevent the event of a third World War .

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Author : Rojukurthi Sudhakar Rao , M.Phil Student-Researcher @Africa Area Studies Centre @ University of Mumbai, Mumbai, Western India. [e-mail : 1955sudhakar@gmail.com] Dated 10th August 2019.

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