Gender and Socialization: The Case Study of Women Involved in Gravel Breaking Activities in Yaounde

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Abstract
Stigmatization has always marked out women trajectory throughout history. This situation affects their empowerment and overall their living conditions. The expansion of the informal sector in Cameroon has given women an opportunity to show up their ability to practice stone breaking activity, a sector considered for man. This paper focuses on this informal activity on the woman socialization process. For this purpose, our methodology reposes on enquiries; a questionnaire has been administered to persons. Results obtained following a correlation analysis of the variables showed that women in the stone labour maintain, firstly social relationships and secondly they are called up in their home and/or community and thirdly their work contributes in improving their perception in their social environment.

Keywords: Gender; Socialization; Wife; Work; Gravel

Résumé
Le travail des femmes a toujours revêtu un caractère particulier à travers les civilisations. Il a longtemps été sujet à diverses stigmatisations qui ont exclu ces dernières de la participation à l’effort commun de développement de leur environnement et partant de leur milieu de vie. L’expansion du secteur informel au Cameroun a donné aux femmes de s’illustrer par leur motivation dans l’exercice d’une activité fut-elle classée masculine : le travail de la pierre pour la construction. Ainsi avons-nous voulu savoir quel impact avait cette activité dans la socialisation desdites femmes. Notre échantillon a touché une soixantaine de femmes reparties sur divers sites. Nous leur avons administré un questionnaire élaboré à cet effet. Les résultats obtenus à la suite d’une analyse de corrélation des différentes variables ont montré que les femmes dans le travail de la pierre maintiennent, premièrement des relations sociales; deuxièmement elles sont interpellées dans le cadre familial et/ou communautaire et troisièmement leur travail contribue à l’amélioration de leur perception en milieu social.

Mots clés: Genre ; Socialisation ; Femme ; Travail ; Gravier.

1. State of the problem
The gender issue is resumed to discrimination or the differentiation against woman in the professional area. In people’s mentality, quarrying is considered as a man affair because it requires physical effort. Meanwhile in 2000, the situation of monopolization changed through woman’s presence within a masculinized activity. In fact, localities sheltering informal quarries, women with their picks, hammers, spades, barrows, get involved in the extraction and the commercialization of gravels.

The sudden apparition of these women in this closed circle previously reserved to the men poses the question of the motivation of woman’s involvement in an activity dominated by men. Its aim is also to study the socioeconomic conditions of those women. Indeed, the vulnerability of the families due to men’s work constitutes collateral effects of the structural adjustment plan imposed to Cameroon by Bretton-woods institutions which are the World Bank and the International Monetary Fund (IMF) especially in the beginning of the years 90. Thus, the minority of viable economic alternatives that Cameroon presents will encourage some women at whom the social exclusion had often created a feeling of fragility and pointlessness, to contribute to the domestic income.
According to the report of the World Bank on the policies of developments of the gender and the economic development, the gender refers to manners to be particular, to behaviors imposed by the society as well as to specific waiting associated to every sex. The men and the women are different on the biologic plan. The women can give birth to children and can breast feed them, what the men cannot do. Taken therefore in this sense, the gender takes a social status that largely establishes harmonization, complementarity, luck, integration, involvement and individual valorization in society. The gender always refers to the sociocultural interpretation of the masculine and feminine identity. It searches for the balance and the harmony of the social reports between the man and the woman in society. Therefore it is not about the biologic differences, but on the differences established by the society that has to see with the professions of the men and the women, the distribution of the domestic tasks, the roles assumed by the men and the women, the behaviors that are waited from them. It denotes what is different between men and women according to the nature and to the biologic and social order.

The sex refers to the biologic differences that are universal while the gender concerns the social differences that are acquired and that vary in time and in space.

The women are surely alone to give birth, but biologically it is not determined if the children will raise or not. According to this, although the woman gave birth to the children, she had to stay at home to take care of a sick child, to keep the house, to prepare food, to make the laundry and that is a fact putted in place by the society.

The woman's activities that contributes in a large measure to the good working of the community is most non visible and is hardly valorized when they are not merely unrecognized: the role of the women in the education of the children; the cares lavished to the children, provision in water and in food, their involvement in the social and cultural life. This great contribution is not taken in account in the calculation of the gross national product but is considered like a non-exhaustive tank acquired once for all.

The goal of the gender approach is to contribute to the change of the quality of the relation between man and woman. According to the gender approach, the woman must get more to the economic level and in social and political area too. Therefore she may do better as individual or in group in order to have more control on her own life and on the daily life of the community and the society.

The gender relates to a social and cultural fact susceptible of change, influenced by some factors like age, customs, religion, economic statute, social class, etc.

The report analysis of the gender in a society shows that there is a difference in the specific needs of the man and the woman: the woman represents a discriminated group and underprivileged in relation to the men. The adoption of the gender approach expresses the need of concretizing the equality between man and woman. The integration of this approach permits to look out the impacts of all considered action, notably the legislation, the policies or the programs, in all sectors and levels.

It is about a strategy aiming to incorporate the preoccupations and the experiences of women instead of men in the development, the setting in work, the watching and the assessment of the policies and programs in all domains (politics, economic, social, etc.) so that the women and the men benefit from equal advantages. The aimed objective is to reach the equality between the sexes, the profits, the tasks and the responsibilities.

The function of recognition of the gender operates in several manners in all societies. Bourdieu (1998), for example, showed how, in some cultures, the agricultural exploitation was organized according to concepts of time and in season that rested on definitions of the opposition between masculine and feminine.

"Gender" as surrogate for "women" is also used to suggest that information about the women is necessarily information on the men, that one implies the survey of the other. This use insists on the fact that the women world is part of the men world. This use rejects the interpretative validity of the idea of the separated spheres. It sustains that the study of women in an isolated manner perpetuates the myth that a sphere, the experience of a sex, only has very little or nothing to make with the other sex. Besides, the gender is also used to designate social reports between the sexes. Its use rejects biologic explanations explicitly, as those that find a common denominator, for various shapes of subordination.
It is due to the fact that the women give birth and that the men have a superior muscular strength. Gender becomes rather a manner to indicate social constructions. It is a manner to refer exclusively to the social origins of the subjective identities of men and women. The gender is according to this definition a social category imposed on a sexual body.

Beauvoir (1949) treating the gender question of the external hindrances to the emergence and to the autonomisation of the women take out again the external blockages already while incriminating the social constructions, the sociocultural stereotypes. She leaves from the differential socialization of the children in the family to show how the distribution of the features character, the rights, duties as much as the one of the roles and statutes, in reference to the models of femininity and virility, locked "the second sex" in the "spheres of the motherhood"

From this point of view, she raised the weights of sociocultural traditions, customs, religious precepts, sexist stereotypes that of the childhood until the old age, found the distribution of the tasks between men and women according to the gender.

Whereas Of Beauvoir situates the sociocultural context of the gender to determine the hindrances of the bursting of the women, Sindjoun (2000) fears the factors of blockage to the blossoming of the feminine sex under the double prism of "the phallic order and the paternalism of the State ". In other words, the political expert imputes the responsibility the gender approach to the hegemony of the social system and the masculinization of some tasks.

Ngah Ateba (2003) in its analysis in relation with the woman's situation raises a clean contradiction between the legal texts on the woman and the reality.

Indeed, after having imputed the responsibility of the decrease of the women into men stations while evoking the generosity of the speeches with regard to the women, she denounces the hiatus between these speeches and the reality.

Thus, Ngah Ateba (2003 : 17) recognizes that:

"All these laws have whole difficulty then going in our convenient acts or our daily manners, in reason of the prejudice of the inferiority assigned to women since the time our ancestors sustains. This last doesn't really have extinct today to give way to another positive consideration of women ".

She thinks that the gender approach permits to examine the participative position of women in the big stakes of the development looking their limited number and responsibilities. She illustrates her subjects while putting in evidence the importance of a better access and control of resources as well as a better social and political involvement of the women.

She proposes tools of analysis in order to apply the approach while taking into account the african social realities.

Pilon (1987), clears the impact on the domestic structures of the different crises (economic, social, sanitary, politics) that hit West Africa since twenty years. Analyzing the dynamics of these crises on african families, the author underlines first that the relationship system have a particular function in the structure of this african's region. Secondly, he shows that the diversity of the family is made according to the social groups. Referring to studies led in Ivory Coast between 1975 and 1998, the author reveals that in the most comfortable surroundings (categories say "modern" (workers, employees, settings...), a relative stability of the domestic structures with a backing of solidarities (widening of the family with integration of individuals foreign to the central domestic core) is observed. On the other hand, in the most resourceless categories, he attends a relative crumbling of the domestic cloth and, especially, to a multiplication of the mono-parent families and to a growth of the number of household women chiefs. These effects generated by the economic crisis are reinforced by the HIV/AIDS epidemic and the size of the problem of the refugees: it is seven times more numerous today in Africa that in the years 1970. He underlines that the global evolution of the african families since the beginning of the economic crisis is characterized much by its widening to an extra nuclear, by necessity to activate the domestic solidarities facing the difficulties, that by the growth of the mono-parent family, synonymous of conjugal instability bound in part to the economic problems. This evolution would finally result in a sensitive receding of the equipping with nuclear power of the
households. This one goes together with the increasing role of the women in the domestic and social structuration.

In Sub-Saharan Africa, the economic order is orientated towards individualism and solidarism which transform the domestic structure. This context of plurality is caused by multiplication and diversification of economic, social, cultural policies. Adjamagbo and al (2004), show that the intense urbanization, the demographic growth, unemployment, the economy crisis led important distresses in the African urban households.

According to these authors, gender’s economic roles will be achieved only through woman empowerment. Meanwhile this condition is not fulfilled in some african agglomerations. It is revealed that in Dakar, woman empowerment faces to weight of traditions like the patriarchal dominance. It is also said that the feminine model socially valorized in Dakar stays before all the one of the married woman living in the material ease. She benefits from the husband's generosity allowing him to dedicate her own incomes to others expenses that those being a matter daily. The representation of the conjugal roles, to which the women adheres first, erects the wife's dependence in an intangible conjugal value: a non-degrading social evidence in the Senegalese capital. Taking Mbarguane and Nanitelamio, Adjamagbo and al (2004: 109) affirm that:

"The Dakarese women are impregnated by the "homemaker's ideal; the necessity of work only intervenes when the domestic or conjugal support is difficult or impossible"

Contrary to what is observed in Lomé, the norm opposes marriage and work for the women. This ideal is fatally threatened by the economic crisis that rages since numerous years in Senegal and that drives to an increasing disengagement of the men of their domestic responsibilities. In these conditions, it is not surprising that a majority of women who live alone and are not married are widowed. Indeed, even though the pressure weighs on the widows so that they get remarried, the husband's death, is likely to erase all suspicion of light and wicked. The thus acquired autonomy is therefore better tolerated by the setting and more livable for the concerned person.

The residential independence of the young bachelors, on the contrary, is a badly apprehended situation that can be seen as a deliberate choice that, while braving the norm, denied the essential foundations of the domestic institution that the marriage and the motherhood constitute.

If the widowhood is the royal way of the autonomy in Dakar, the reality is different in Lomé. Surely, the marriage also constitutes for Lomé women an important guarantor of a social respectability. But its social value is not sufficient to supplant the one granted by the economic activity, greatly anchored in the social uses and returned moreover crucial in these difficult times. The fact that the fashions of formation of the unions evolved, while integrating this deal, certainly mark the oddness of Lomé in relation to Dakar.

In Lomé, the things have taken in different terms. The social value granted to remunerated work of women is more pronounced. Coquery-Vidrovitch (2004), tells us that this fact finds its roots in the history of the development of the trade in the country. The trade of cloth, sector of predilection of the economic success of the women in the Togolese capital, constitutes again today the main lever of the national economy. Otherwise it confers to the women an incontestable political weight. A hierarchy pronounced between the rich storekeeper named" Nana benz "still exists, implied in the international level of trade and the small dealer holding a modest stall on the local market. But the dexterity of the Togolese women in the domain of the trade contributed strongly to erect the feminine work in recognized social value. So with the increasing schooling of the women, the girls of storekeepers are more and more reluctant to take the maternal relief. It is not abusive to say that the idleness is hardly taken like a possibility at a Togolese youngster. Married or not, a woman’s work doesn't conceal anything of depreciating, well on the contrary. Besides, the ideal extolled in Dakar, the marriage is not lived as the opportunity to let the husband in charge of all the needs of the household. The woman's contribution is valorized and is even encouraged. These advanced shapes of expression to the extreme often entail a very clean separation of the economic interests of the spouses within the unions. In these conditions, to live without being married, in a lodging that one takes in charge as exercising an activity is an easier situation to live.
In these times of economic crisis in Togo, and the particularly agitated social unrests, the economic role of the women became more crucial than ever. If the men cannot assume more alone the needs of family, it’s necessary that the women bring help.

The Togolese are more in the casual productive economy, to one time where their husbands found their account in the even flourishing salaried class of the formal sector. Today that the men lost their use they are always present, but their responsibilities increased considerably. By their history, the Lomé women are probably better prepared to face the challenges that land today to them.

The two authors conclude that whatever is the case, the incoming evolutions will show how the women negotiate the transition. In Lomé, as in Dakar, the widening of the role of the women also means some even heavier loads to carry, without the economic and social repercussions. There is no doubt that the situations will vary according to factors bound to the social adherence, to the level of education and also to the will of the policies to cope with these changes. The way of the autonomy is open but its path is even long.

The report that clears itself raises a set of publications concerning study of women and gender or gender and development. And the particularity of the works of these authors, like Beauvoir is that the feminist dimension is very often setting in inscription. Indeed, this last is invested so of a feminist stance through the defense of the positions bound to the reversing of the virile hegemony, to the struggle against the inequalities, to the disparities between the sexes. Therefore it would be interesting to look at the feminism concept and its different approaches.

**Feminism**

Feminism is known as a set theories which defend gender equality in the political, economical, social and cultural domain. Adepts of this perspective based their arguments on the non-consideration of repartition work among the sexes. For some authors like Vicar, De Beauvoir, Tristan, Heir etc... , the question of the manner in which power is shared within the family and the society must be taken into consideration in order to understand the root causes of their fight. These theories took birth at the end of World War II and were to the basis of the concepts as: "sex and development ", "integration of the women to the development" etc.

The middle of years 1970s testimonies the crystallization of the Feminism movements with the creation of many organizations among which the Movement the Liberation of Women. This activism consisted to denounce discriminations of women faced daily, and legitmate their desire to reverse the masculine domination. From that point of view, feminism is considered according to Encyclopedia Universalis(1996: 68) as a militancy.

Feminism puts in evidence an inequality between the man and the woman that nothing can justify. Feminism analyzes the world from the statute of the women, denounce the injustices that they undergo and proposes some solutions to come at the end of what it considers like a social curse, a hindrance to the harmony. "It is a militant movement for the improvement and the extension of the role and the woman's rights in the society ". (Encyclopedia Universalis, 1996 :72).

For the authors who enroll in this current of thought, the place of the women in the society is not what it should be. Besides, their inferiority doesn't have anything natural ", because it is the social organization that is responsible. It is why Beauvoir affirms" one is not born woman but one he becomes" (1949).

In its development, feminism knew several tendencies or current of thought, trying each to understand why and how the women occupy a position subordinated in the society. The approaches the more in views are:

- **The reformist or egalitarian feminism.**

It is a liberal tradition. It claims the individual liberty and the equality of the rights with the men in order to insure a better involvement of the women to the social life. In fact, it denounces the discriminatory conditions of which the women are victims in the domain of work and education. If it considers the education as the privileged instrument of the social change, it puts the accent on the equality in all social spheres which are economic, political or cultural. The inequalities would come from an inherent sociocultural problem lead to the various roles socially imposed in the sexual division.
of work. The objectives of this approach are directed toward the problem of this inequality. One would aim the description and the understanding of the mechanisms of reproduction of the social division of the sexes in order to state the role of the women in history for the sensitization of the consciences. Among the strategies of the change proposed, this approach evokes the abolition of a "sexist" education as searching for to socialize the social actors. Otherwise that means to transmit them some new mentalities. It also insists on the discriminatory character of the laws into social mobilization spaces.

❖ **The socialist or Marxist feminism.**

This approach was born in the years 70, at the time of the rise of the movements of left descended of the Marxist tradition. It rests on the discount in reason of the patriarchal system from a Marxist reading of the society. It takes some theses of the Marxist analysis while applying it to the women and to the patriarchal society notably the division of the society in class and the importance of the economic dimension in the cycle of life of societies. For the Marxist feminists, it is the economic organization founded on the capitalism that explains the exploitation of the two sexes. The oppression of the women is therefore born with the incoming of the private property insofar as it dragged according to Hegel cited by the Bellacasa (2003) "the big historic defeat of the feminine sex ". In other words, the irruption of the capitalism coincides with the division of the society in classes which have consequences in the domestic space. The place where exploitation of women is mainly expressed is in work place and in the economy space. It is the reason why Bawin-Legros raises that according to the socialist feminists, the exploitation is an appropriation of the women on four aspects:

- an appropriation of the time of the women through the contract of the marriage that implies no limitation of the employment and no monetary assessment of the wife's work,
- an appropriation of the body through the sexual activity,
- an appropriation of the products of its body through the progeny and the filiation (transmission of the names),
- an appropriation of the product of their work.

The strategies of change of this shape of oppression consist in an improvement of the woman's statute through economic reforms, abolition of the sexual division of work, abolition of the capitalistic society and its replacement by the collective property. It is therefore about promoting a reinstatement of the women in the social production within the market of the salaried work.

❖ **The radical feminism.**

The emergence of this tendency in the feminist thought constituted a" big brocking" with the other feminist traditions. Contrary to the liberal and socialist orientations that founded their explanations of the feminine subordination more or less on the economic system, the sexist prejudices and the unjust laws, the radical’s feminists make the analysis of the oppression of the women on a system of the sexes that means the patriarchal system. It is this system that explains the domination of the women by the men. Therefore the main reason of this subordination becomes the power of the men and their authority. It is while revolting against the patriarchal system that the radical’s feminists are going to ask for the eradication of this machine which oppresses women.

Their strategy is to develop a social mobilization in order to put an alternative feminine culture" in place" through centers of promotion of the woman.

Towards the scientific view, feminism can be interpreted as an epistemological obstacle through the one-dimensional simplification of the identity and the social reality with on the other hand the finalist temptation.

Relatively to what precedes, the feminism appears like a political and social project. This project hopes for the venue of a world where the social reports between the sexes will be founded on the principles of equality, justice and liberty.

Feminism doesn't limit itself solely to the quest and to the affirmation of the sex equality, but searches for the liberation of the women.
While drawing a parallel with our survey, in reference to the sexist stereotypes or even present sex specificities in the collective conscience, where the feminine bodies remain submitted to the "symbolic domination" of the masculine bodies, the gravel breaking by the women that is a virile activity is also an example because of some requirements. The woman seeking their independence, can quietly participate to their liberation and become sometimes a fundamental pillar in the economy. Nana-Fabu (2010) also demonstrates that the feminization of poverty is a real phenomenon in Cameroon.

From this effect our work uses to show that the woman's autonomisation through the gravel breaking activity must force the respect of the men and also carry out her recognition as member bringing a contribution to the development of the society. This work articulates around three parts: the presentation of the methodological protocol used; the results gotten following this protocol; and the discussion of these results according to works enrolling in the same perspective.

2. METHODOLOGY

The methodological protocol of this research relates to the topics of the investigation and the material used in this setting.

2.1. Population and sample

The city of Yaoundé is divided in seven subdivisions with a considerable number of populations. Our enquiry faced many difficulties because of the non-organization of the informal activities, and the lack of reliable data. This context obliged us to reconsider our methodology with the use of samples.

The construction of the sample in the setting of this work respects the probabilistic method of sampling. It is indeed about the uncertain poll technique. According to Grawitz (2001: 537) it "permits to subtract the sample to an arbitrary or personal choice and to conduct a real drawing ". It is by this method about granting to each of the units of the population a known luck, no hopeless to belong to the sample.

It is necessary to keep that the uncertain poll requires a complete list of the elements of the population. And as we raised it previously, we didn’t get access to structural statistics on this population, we stopped supplementary criterias in the technic of sampling. The population targets is constituted of people exercising the activity of breaking gravel in Yaoundé, these people are solely of feminine sex living in couple situation or no.

At the investigation time, we spread out on the different sites of activity and we covered three of them: the site of Olembe, the sites of Ngousso to the locality of Ngousso Rail, and in Ngousso Breeder. We searched for some women above all and on that, all men were excluded from our investigation.

The definition of the sample has been confronted to the difficulty of determination of the status because the activity in question implies sometimes the family. In this subject, Alvarez and Parini (2005) say that" the traditional domestic shapes finally regaining various realities, we can only establish the civil status is an applicable indicator to determine if the person is in home or no... ". It was impossible to us to define the representativeness of our sample. It doesn't remove anything in the relevance of the results, except that they are valid for the sample in question. Thus, we have ourselves recorded 60 women in the setting of this investigation. The women were landed individually on the site of activity. It was not easy for us to make them understand the merit of the investigation because they estimated that we took of their work ining time with no counterpart. Exercising a so-called masculine activity, the women could not fill the tool of investigation. This is how we conducted ourselves even the interview while respecting the order of the items of the questionnaire. This exercise lasted about a quarter an hour according to the cases. The control of the questionnaires immediately took place on the land where we browsed the copy of the full questionnaire quickly and in case of missing answer, we tried to see the concerned person again so that she brings some complements. It is this level of control that allowed the obtaining of an efficient seizure mask of 100% from the answers gotten of the items of the 60 questionnaires definitely exploited.
2.2. The questionnaire

The questionnaire is divided in two parts: A and B. The two parts concern the women found on the site of work solely and filling the criteria that we kept for the construction of the tool of collecting data. We paid attention to construct the questionnaire with closed questions to avoid misunderstandings bound to the level of instruction. Although more explanations were given during the transfer.

The part (A) questions the sociodemographic variables: age, matrimonial situation, level of instruction. In the second part (B) that carries on 4 themes, we present questions first bound to the involvement of the women to the needs of the home, secondly to the implication of the activity in the maintenance of the social relations, thirdly to the implication of the women to the domestic and/or communal stakes and we have, to finish, closed with the questions in relation with the perception of their presence in the exercise of this activity. Every theme includes four (04) items. Nevertheless, it is necessary to specify that all items of the questionnaire turn around the central question of research.

2.3. The statistical tool of treatment of data

For the statistical analysis, we used the coefficient of interrelationship of Bravais-Pearson. It measures the strength and the orientation of the relation that exist between two variables. The coefficient of sample interrelationship symbolized by r or rxy is a value expressing the strength according to which two variables are joined one to the other. To calculate it, the data must satisfy to three requirements:
- The linearity positive or negative of the cloud of points
- The normality of the distribution
- The possibility for the variables to be measured at intervals in a scale of measure.

The data have been treated by the statistical software SPSS 16.0. A perfect linear interrelationship is identified by a value of +1 or -1. It indicates a perfect adjustment of the relation. An interrelationship of 0 doesn't indicate any relation. The intermediate values of an interrelationship between 0 and 1 reflect what relation exists between the variables. It can be positive or negative.

3. RESULTS

The question that was at the basis of this research is to know if the activity of gravel breaking exercised by the women in the city of Yaoundé encourages their socialization. This central question led to three secondary questions that we kept like research hypotheses. These are:

- **Research Hypothesis N°1:** The gravel breaking activity exercised by the women influence their maintenance of the social relations
- **Research Hypothesis N°2:** The activity that the women exercise is correlated to domestic and/or communal stakes
- **Research Hypothesis N°3:** The gravel breaking activity of the women improves the differentiated perception of the gender.

The results gotten after the administration of the questionnaire followed a canvas of treatment that had for finality the confirmation or the invalidation of the research hypotheses knew quoted. The so-called results have been presented as pictures from the data of the identification of the sample to those inherent to the verification of the research hypotheses.

**Picture 1: Presentation of the sample according to age**

<table>
<thead>
<tr>
<th>Age</th>
<th>Strengths</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>From 26 to 30 years</td>
<td>7</td>
<td>11.7%</td>
</tr>
<tr>
<td>From 31 to 35 years</td>
<td>14</td>
<td>23.3%</td>
</tr>
<tr>
<td>From 36 to 40 years</td>
<td>23</td>
<td>38.3%</td>
</tr>
<tr>
<td>From 41 to 45 years</td>
<td>11</td>
<td>18.3%</td>
</tr>
<tr>
<td>From 46 to 50 years</td>
<td>5</td>
<td>8.3%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>60</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
According to this table, it appears that the majority of subjects of our investigation is located in the interval 36-40 years that represent 38% of our sample. The 14 subjects that constitute the interval of the 31-35 years make a percentage of 23,3% and only 5 investigated have between 46 and 50 years. They have in spite of their different ages made of the studies that it would be useful to present.

**Picture 2: Presentation of the sample according to the level of instruction**

<table>
<thead>
<tr>
<th>Level of instruction</th>
<th>Strengths</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No level</td>
<td>4</td>
<td>6,7%</td>
</tr>
<tr>
<td>Primary</td>
<td>33</td>
<td>55%</td>
</tr>
<tr>
<td>Secondary</td>
<td>23</td>
<td>38,3%</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>100%</td>
</tr>
</tbody>
</table>

From this table, 4 women declared to have never gone to school while 55% of our sample only present the level of the primary. Nevertheless 38,3% answer that they have been in the secondary without specifying however if it is about the first cycle or the second cycle of the secondary. What is about the matrimonial status?

**Picture 3: Presentation of the sample according to the matrimonial status**

<table>
<thead>
<tr>
<th>Matrimonial Statute</th>
<th>Strengths</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachelor</td>
<td>16</td>
<td>26,7%</td>
</tr>
<tr>
<td>Married</td>
<td>17</td>
<td>28,3%</td>
</tr>
<tr>
<td>Divorced</td>
<td>20</td>
<td>33,3%</td>
</tr>
<tr>
<td>Widow</td>
<td>7</td>
<td>11,7%</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>100%</td>
</tr>
</tbody>
</table>

This table shows that 16 investigated are unmarried when 17 are married for respective rates of 26,7 and 28,3% of our sample. Divorced persons are in majority with a percentage of 33,3%. There are only 7 widows for a rate of 11,7%. The strong rate of divorced persons is seemed to be the reason of the choice of this activity. The verification of the hypotheses only could give us an answer to this calculation.

The verification of the hypotheses passes by the analysis of the variables through the interrelationship of Bravais-Pearson. The aforesaid analysis proceeds from the crossing of the variables and presents itself as pictures.

**Analysis of the Research Hypothesis N°1: The gravel breaking activity exercised by the women influence their maintenance of the social relations**

The verification of this hypothesis passes by the previous presentation of the picture of crossing of the variables

**Picture 4: Crossing of the variables of the research hypothesis No 1**

<table>
<thead>
<tr>
<th>Frequencies</th>
<th>Maintenance of the social relations</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convenient of a masculine so-called activity</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Yes</td>
<td>34</td>
<td>23</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>25</td>
</tr>
</tbody>
</table>

Of this table, a set of values for what is from the crossing of: the practice of the masculine so-called activity with the maintenance of social relations clears itself. 34 women who answered yes to the practice of a so-called masculine activity agree that this activity is likely to maintain steady social relations with the setting. 23 other women who accept their profession as masculine don't think that
this one participates to the maintenance of the relations. Only one woman estimates that her activity is not masculine but it is the one that allows her to maintain a set of relations in the society. On another point, for 2 women, the profession is not masculine and doesn't help them either to feel better in society. According to this divergence of positions, only the analysis can give us to see clearer.

**Picture 5: Analysis of the interrelationship of the research hypothesis No 1**

<table>
<thead>
<tr>
<th>Symmetrical Measures</th>
<th>Value</th>
<th>standard asymptotiquea Mistake</th>
<th>approximateb T</th>
<th>approximate Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominal by nominal Coefficient of contingency</td>
<td>0,116</td>
<td></td>
<td></td>
<td>0,368</td>
</tr>
<tr>
<td>Intervals by intervals R de Pearson</td>
<td>0,116</td>
<td>0,128</td>
<td>0,892</td>
<td>0,376</td>
</tr>
<tr>
<td>Ordinal by ordinal Spearman Interrelationship</td>
<td>0,116</td>
<td>0,128</td>
<td>0,892</td>
<td>0,376</td>
</tr>
</tbody>
</table>

The value of the interrelationship coefficient (R of Pearson) for what is the analysis of this hypothesis is 0,11. The relation that binds the two variables is certainly positive but it is nevertheless weak. It says that there is a link between the activity of the women and the maintenance of the social relations. And it’s useful to pursue the analysis for what is the hypothesis of research N° 2.

稳固 Analysis of the Research Hypothesis N°2: The activity that the women exercise is correlated to domestic and/or communal stakes

The verification of this hypothesis respects the process used for the first hypothesis.

**Picture 6: Crossing of the variables of the research hypothesis No 2**

<table>
<thead>
<tr>
<th>Frequencies</th>
<th>Involvement to the development of the family and/or the community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convenient of a masculine so-called activity</td>
<td>Yes</td>
</tr>
<tr>
<td>Yes</td>
<td>31</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>32</td>
</tr>
</tbody>
</table>

In consideration of this table, it appears that 31 active women agree that it is their activity that helps them to participate in the objectives of development of their family and/or their community; while 26 estimate that their involvement to the development of their community is not in relation with the practice of this masculine so-called activity. It’s also one woman who estimates that her activity is not masculine although she practices it, this last is okay of that her involvement to the development of her family and/or her community is bound to it. Two (2) other women for their part estimate the opposite although disowning the masculine character of their activity.

**Picture 7: Analysis of the interrelationship of the research hypothesis No 2**

<table>
<thead>
<tr>
<th>Symmetrical Measures</th>
<th>Value</th>
<th>standard asymptotiquea Mistake</th>
<th>approximateb T</th>
<th>approximate Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominal by nominal Coefficient of contingency</td>
<td>0,092</td>
<td></td>
<td></td>
<td>0,476</td>
</tr>
<tr>
<td>Intervals by intervals R de Pearson</td>
<td>0,092</td>
<td>0,125</td>
<td>0,703</td>
<td>0,485</td>
</tr>
</tbody>
</table>
For what is of this picture, we notice that the value of the interrelationship coefficient is 0,09. If the relation that binds the two hypotheses is positive, there is grounds to mention that it is more and more weak. Therefore it says that the women activity is correlated weakly to the domestic and/or communal stakes. If the two previous hypotheses note a relation between the different variable, what about the last hypothesis?

- **Analysis of the Research Hypothesis N°3**: *The gravel breaking activity of the women improves the differentiated perception of the gender*

This last hypothesis proceeds as the previous by the crossing of the variables before the analysis.

**Picture 8: Crossing of the variables of the research hypothesis No 3**

<table>
<thead>
<tr>
<th>Frequencies</th>
<th>Belief to the existence of reserved activities to a particular sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conveniant of a masculine so-called activity</td>
<td>Yes</td>
</tr>
<tr>
<td>Yes</td>
<td>25</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
</tr>
</tbody>
</table>

In this table, we note that 32 women that, although practicing the activity of breaking and selling gravels, think that there are no reserved activities for men. 25 other women think the contrary. On another plan, these are 2 women that although not thinking to practice masculine activity affirm nevertheless that there are particularly masculine activities. Another woman denies to practice a masculine activity and knows that there is no reserved activity. According to her, she also practices it to provide to the need of her family.

**Picture 9: Analysis of the interrelationship of the research hypothesis No 3**

<table>
<thead>
<tr>
<th>Symmetrical Measures</th>
<th>Value</th>
<th>standard asymptotiquea</th>
<th>approximateb T</th>
<th>approximate Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominal by nominal</td>
<td>Coefficient of contingency</td>
<td>0,099</td>
<td>0,439</td>
<td></td>
</tr>
<tr>
<td>Intervals by intervals</td>
<td>R de Pearson</td>
<td>- 0,100</td>
<td>0,126</td>
<td>-0,765</td>
</tr>
<tr>
<td>Ordinal by ordinal</td>
<td>Spearman Interrelationship</td>
<td>- 0,100</td>
<td>0,126</td>
<td>-0,765</td>
</tr>
<tr>
<td>Number of valid observations</td>
<td>60</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The value of the interrelationship coefficient (R of Pearson) for this hypothesis is -0,1. This value being negative, the analysis of interrelationship gives us to read it in absolute value. It makes that the value of the R of Pearson becomes 0,1. This value gives a strength of tie that is as weak as those of the previous ties. It is to say that the activity of the women implies a differentiated perception of the gender. This differentiated perception doesn't make an exception in the feminine race from where the necessity to scrutinize the question within the Béti tribe.
4. DISCUSSION

The explanatory construction of the weak presence of the Cameroonian women in the sensible public sphere, follows a diagram of social construction, of perception, whose foundation takes the sociological call of socialization. To the strong sense, according to Aron and al. (1991:78): To "socialize, it transforms an individual to be asocial in a social being, while instilling him the fashions to think and to act."

Socialization permits to put in evidence the processes by which an individual acquires therefore and internalize the norms, values, attitudes, beliefs and of other cultural elements of his environment, and integrate them to his personality in order to adapt to the group in which he lives.

Since their childhood, the women of the Cameroonian society learn that they are beings of the inside; mothers, wives. This fact predisposes them to accept the wills of their husbands. Firstly within the family where the process of differentiation between man and woman takes its source before continuing in the global society. The family is also the real place of the domestic economic activity and the best place where the based report of domination on sex is expressed.

This idea is shared by Bourdieu mentioned by Sindjoun (2000: 80) when he affirms that:

"The reality of the relations between the sexes is also a set of reports of sense, of constructed representations. This symbolic dimension can only be intellectual through designs of perceptions and interpretations."

Therefore it proves that the personality shaping operates itself unconsciously or consciously by institutions or by the game of the rules and usual practices. The situation of the Béti woman always enclosed in the "inside" finds its explanation in a long process of socialization which begins in the domestic cell and that strengthens in the society. The irritation of the hard-working women in gravel breaking is therefore an exception. This example permits to improve the stereotypes that confine their socialization. They become from then pupils who participate in the production of goods. They especially contribute, by the interpreter of the gains of their activity, to the development of their family and their community.

The survey on the women in the work of the gravel breaking shows that women become aware that their position didn't freeze more and more. They can, by the slant of this precarious activity, make their situation evolve. They certainly practice a difficult activity but generating incomes allow them to satisfy their needs and their strategic interests. It also opens them to the outside influences. The real problem to fight remains the poverty that appears by a rampant misery and that brings all layers of the society to search for means of subsistence. The breaking of gravels for the sale remains an activity which occurs because of the daily difficulties met in general by many families in Cameroon and especially in Yaoundé where this survey has been led.

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