

The Gender Concept and the Organizational Metaphors as Intelligibility Nuclei for the Analysis of Gender Problems in University Organizations

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Abstract

The educational organizations and their organizational problems become increasingly more complex and cannot be explained only under the view of rational science, the theoretical bodies of the administration and the organizational theory. Doing it so has implied "observing" it only from a "commodification" view (Kosic, 1967), furthermore, it has implied believing in the very possibility of observing it, of getting to know it from an emergent rationality in which the organization is constructed by the subjects who comprise it. It is necessary to look at its social senses, its meanings, and its symbols. New signs must be sought, and it will be necessary to exclude modernist certainties and replace them with uncertainties, but also by new possibilities, new intelligibility nuclei (Gergen & Gergen, 1986). The view on the organization must be from another analysis horizon: the discourse and narrative of the actors. It must concentrate on the processes and preconscious schemes originated from the context in the same way as they enter and become part of daily behavior (the practical activity); and to portray the affective and evaluative dimension of the action a something intimately delimited by the cognitive (Cognitive Apparatus) and in some sense subordinated to it (Powell & DiMaggio, 1999). Problems such as: gender relations in the assignment of work positions, the democratization of its population, discrimination and gender imbalance within as well as other phenomena. For this reason, in this document conceptual and categorical instruments are depicted and allow the understanding of organizational realities in public Mexican universities.

Keywords: Studies on women, Gender, metaphors, public university.

1. Introduction

In this document, a brief journey of the explanatory frameworks for the identification of the impediments that women face is made, in the institution where they play a role. Exploring the subject of gender in the study of educational organizations represents a true objective and opportunity to go into the dynamics of the inequities produced by a patriarchal model (Connell & Messerschmidt, 2005) based on the sexual division of labor that places men as the sole provider within a neoliberal economic system. The above implies initiating a reflection on the way in which men and women interact in these organizational social spaces.

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Men and women who join organizations as a labor force to it under these conditions determined by the structure, as well as in a micro interaction level where they carry and reproduce their forms of socialization around their concept of gender and their situated knowledge⁴. What this article is about then is to reflect around the complementary intelligibility nuclei⁵, and these may help us understand these social constructions within the educational organizations.

2. Gender: Problems, definitions and theories

What is gender? What is the gender category? What do we understand by gender? These questions and their corollaries come up every day, here, in other parts of the world (Spain, Holland, England, United States, Germany and Mexico among others), in publications, informal conversations, among activist of the contemporary movement of women and intellectuals. All seem to have different answers, and each answer is impregnated by an emotional and political burden. For many, either inside or outside the academic institutions, the word "gender" continues to generate polemics and provokes a visceral response that as a matter of fact, even gives rise to fear within a wide segment of the public. Perhaps one of the characteristics of the world nowadays is the overwhelming amount of words that fall upon readers of both sexes of more or less specialized publications. New problems have given rise to concepts and categories that get rapidly transmitted by the mass media and acquire an accepted status. On the way, its original contents are transformed, impoverished and become clichés. At the same time, the social pressure makes their use necessary even when people using them employ them even if they are not aware of what they are talking about. Without further ado let's start analyzing what happened to the gender category.

Some elements would become clear when someone uses the word gender: on one hand, it refers to a population differentiated by sex, that is to say, men and women, even though many times it is only the female population that is being talked about. On the other hand, in some way it is assumed that men and women are not identical and interchangeable and in a widespread connotation, that the probabilities of exercising freedom are- in general terms- less for the female population. A third connotation, not excluding of the previous ones, speaks in relation to the sociocultural character of the meaning of gender, which distinguishes its biological connotation and the bodily concept of sex or sexual difference. The gender category barges in the academic-political scenery towards the middle of the seventies among the English-speaking university feminists. With this category reference is made to the distinction between sexes, and therefore to the set of phenomena in the body-related order, and the very diverse sociocultural regulations collectively constructed from such corporal differences.

In Spanish, the concept begins to be used towards the beginning of the eighties, starting with the translation of texts originally written in English. Some theoretical feminists use to make clarifications on the difficulties found in translation given that there is no equivalent term to gender in English and *Geschlecht* in German, since they already contain a reference to socialized sex (see: Lamas, 1986). The appearance of the term gender is caused when there is already a set of investigations and reflections on the social condition of women; upon introduction of the concept, a theoretical organizer of the finding and new knowledge yet to be produced, which will distance itself from the a critical employment, and historically impoverished, of the patriarchate⁶category, and which will allow to exit the empiricism in which many investigation reports had fallen into. Nevertheless, the purpose of creating some unifying category of diversity which accounted for the empirical evidences, the different disciplinary, epistemological and theoretical-methodological slants which led to the explicit conceptualizations of the gender category.

¹The perspective of the knowledge located is an epistemological position that arises from the current feminist and allows understanding the experiences and the construction of meanings of a subject from the position it occupies within a specific context. The "I" is built by their positions; these are not merely theoretical products but organizational principles embodied in material practices and institutional arrangements, arrays of power and discourses that produce viable subjects (Butler, 2011).

²It is a set of artifacts of argument that allow you to "interpret/make sense>> using their own criteria of a particular community. Such nuclei may be unlimited and summarizing (as in the case of the universal cosmologies or ontologies) or localized and specific (as in the theory of the educational process in the Swarthmore College); to conduct a comprehensive agreement (as in the compression of the democratic process) or appeal to a small minority (as in a religious sect). In addition, such forms of speech intelligibility are typically incorporated within a wider range of activities (articles written, experimentation, vote, preaching, and the like). [They constitute] (...) propositional networks..."(Gergen, 1996, p. 9)

³Term or category taken from Kate Mollet of the work of Max Weber (2014, p. 303) in the direction of system of domination of the parents, lords of the houses.

As every other social movement, the feminist movement from its start has been permeated by very different tensions and conflicts about its goals and objectives, strategies and tactics, external and internal forms of action, which have given rise to the informed arguments on its different positions in conflict. As a consequence, much of the thought generated, responds more to the political dispute, within the movement or to the critics and spokespersons from the outside or not- rather than to the epistemological and theoretical methodologic debates themselves over the problematic substantive aspects. In this respect, in addition to the original confusions already pointed out, other problems are added when the gender category, with its different connotations already in the debate environment within the different slants of feminism, is expanded in its use and application. Within the women movement, itself it is employed as a synonym of feminism, and from the point of view, experiences and interests of women. It is said "gender perspective" when it refers to the perspective of women and in general of a group of certain women; or to the position of feminists or a slant within the movement. In recent years, in the social analysis and bureaucratic regulations, it replaces the sex variable. Each time it is more frequent to find statistical tables in which instead of the word "sex", "gender" is being used.

It is more than evident the indiscriminate and imprecise use of the gender category as a synonym of women, or men and women in relations of inequality and conflict, a more or less subtle way of blurring and tending towards the disappearance of the conflict of classes and the specific processes of exploitation, in the current conditions of a globalized and globalizing capitalism. But let's not lose sight of an attitude that is more prevalent in academic media, of men and women who seek to understand the content and heuristic value of the gender category, in order to be up to date in the debates to see the lights that may help to comprehend the processes. They seek to systematize by starting to grant a rationality of its own to the gender proposal. Rubin for example, proposes the need to do with some theories the same exercise as Marx did with the classical political economics. For this purpose, he rescues two theories in which being a man and being a woman are central: the Levis-Strauss kinship and Psychoanalysis. This allows him to join the areas of societal organization and subjectivity, proposing that in the first would be the ultimate determinants of the second.

For this reason, for Rubin, gender is a social construction which transforms biological sexuality into products of the human activity. This organization will take place starting from the definition of societal through the organization of kinship, which when dividing men and women into marriable and non-marriable produces objective and subjective heterogeneities according to social requirements. Men become wishing beings, whereas women are considered as beings that desire to be wished. All the previous mix-ups force us to review the conceptualizations that underlie the gender category that are used by female social scientists or philosophers of science. There are two fundamental stances. Stance 1. Those who consider gender as an attribute of individuals, against those who consider it a social organizer, a collective and historical construction. For the first underlays, the idea that society is only the sum of the members who make it up. Gender is therefore an attribute or characteristic which allows the classification of individuals, on the other hand gender is a dimension of society, that which arises from a real existence of sexed bodies (Ayús Reyes & Eroza Solana, 2007), a category or subset of which it has (will have or had) the probability of producing other(s) body (ies) (Ayús Reyes & Eroza Solana, 2007).

In other words, the old tension individual-society, which worried the classics so much, makes itself present in the conceptualization of gender, or if it is preferred of the systems sex/gender (Lamas, 2000). Harding mentions that it is an analytical category which functions to explain the genderization of social life, expressed in the generic symbolization, the structuring of social life through gender and in the generation of individual identities of gender. In this sense, Carrington and Bennett (en Luke 1999) state that gender is a construction in which subjects participate as agents of their own socializing practices and constitutive of fragmented identities and diverse practices that may be defined as routine pedagogies, whether institutionalized or not. Other approaches state that it is a set of ideas, beliefs, representations and social duties constructed in each culture taking as a base the sexual difference. These characteristics have translated into inequalities and marginalization for the majority of women, and in the subordination of their interest as a person to those of others. The term gender has been given a misleading use and has been reduced to a concept associated to the study of aspects related to women.

It is important to point out that gender affects men as well as women, which the definition of womanhood is made in contrast to that of masculinity, consequently gender refers to those areas-structural as well as ideological-that comprise relations between the sexes. Even though it may seem complicated to use the gender category, with a little bit of practice it is soon learned. At the beginning one must think it is something socially or biologically constructed. For example, if it is said that menstruation is a gender question, one must reflect on it; then it is a question related to sex and not to gender. If we claim that when women are menstruating they may not bathe, it makes us think that this idea does not have anything to do with biological questions, but with a cultural valuation, therefore it belongs to gender.

The consideration of gender as a set of functions or roles directs its sight towards society, from the functionalist slant, where the function category or role anchors its theoretical statute. It is said of those roles that are originated in the social division of labor (Lamas, 1986). But one must not forget that in functionalism the roles are a relational category, at the same time the entrance door to the study of social structure as pointed out by Parsons(2007). ...the base term of a series of structural categories, in which other terms are, in ascending order collectivity, norm and value (p. 41 in italics in the original).

Feminist who evoke them decontextualizes the roles and disregards the remaining elements that give them purpose. That is to say, the concepts are employed but not the substance of the theory, given that collectivity, norms and values do not appear in the theoretical discourse of this way of looking at gender and less, therefore they are placed into a functional relationship. These limitations are not rectified when it is said that gender is social roles and individual identity, given that in social theory the sum of concepts does not necessarily produce an explanation at a high level. A more complex position is that held by Benería and Roldán, when they define gender as "...a network of beliefs, personality traits, attitudes, emotions, values, behaviors and activities that differentiate men from women through a process of social construction which has a number of distinctive features"(Benería y Roldán, 1992 enVizcarra, 2005, p. 112). For those, gender is a category with several dimensions; it does not reduce it to one or two unique ones.

Let us see a more recent definition, de Laurentis, an analyst of audiovisual media and in particular in cinematography, maintains that:... the system sex/gender is a sociocultural construction and it is also a semiotic apparatus. It is a representation system that assigns meaning (identity, value, prestige, location in the kinship structure, status in the social hierarchy, among others) to individuals within society. If gender representations are social positions loaded with different meanings, the fact that someone is represented and represent himself as a man or woman implies recognition of all the effects of those meanings. In consequence, the proposition that the gender representation is its own construction, being each of those terms simultaneously the product and the process of the other, it may be explained in a more precise manner: The construction of gender is the product as well as the process of its representation (De Laurentis, 1991, p. 238).

This author places the concept in the field of ideology favoring one dimension and one position: The Marxist. Scott in 1986 proposes that gender is a constituent element in the social relations based on the differences that distinguish the sexes and /.../it is a primary form of significant power relations. Gender is the primary field in which power is articulated(Scott, 1986).This conceptualization is relevant in several ways:

1. Because it conceives gender as a question of society and not only of individuals and their identities.
2. Because it is a constituent of all social relations, that is to say, it introduces corporeality in the social action.
3. And because society builds this relationship and communication dynamics.

Gender may also be understood as a heuristics mechanism that plays positive and negative functions in a research program (Lakatos & Zapatero, 2007). As a positive heuristic, gender elucidates a zone of inquiry, framing a series of questions for the investigation. Even though it is not necessary to imply an explicit methodological compromise, gender as an analytical tool identifies puzzles or problems that are necessary to explore and clarify, and offers concepts definitions and hypothesis to guide the investigation. The idea in itself of a positive heuristic is tentative; it indicates a trial and error method to solve problems that require the collective effort of multiple studies to advance in this field. Therefore, the analysis of the organization from the gender category is viable.

2.1. The Feminist Investigation

We may not lose sight of the feminist investigation in gender that started in Europe and the United States from the mid-sixties and seventies.

Starting then, numerous papers have been published, in different sciences such as biology, anthropology, sociology, psychology and history among others that have sought to know the cause of the situation of women in the world in order to change it. From their birth, studies about the diverse problem areas that women face, gave rise to numerous debates, in the sense that giving to this type of investigations a definition that would provide them with academic identity, taking into account their nature and sphere of action. Thus, it is possible to find the first names that disputed the predominance to define the new field that was reconstructing the knowledge and teaching on women; among them the following studies on women stand out, feminist studies and new knowledge on women (Navarro & Stimpson, 2001). In the last few years many investigations and diagnostics have been carried out on the situation of women as regards to the reason for the violence and discrimination they suffer in their daily lives, however there have not been any studies that deepen into the reality of their position and the barriers they face to enter, remain and be promoted in positions of power within the public educational institutions such as universities. Thus, what is the process or processes to which women must submit to in order to occupy a position of power and decision making in public universities?

A study which was taken into account at the beginning of this article is that carried out by Buquet, Cooper, Mingo, y Moreno(2013) at UNAM, whose purpose was the identification of the forms in which gender relations become apparent in the educational space of the most important university in the country. The goal of this study was to achieve equality among the sexes and give answers to questions such as: How do conditions of inequality between men and women originate and are perpetuated in university organizations? How do the cultural and structural mechanisms that support and reproduce them operate? Another contribution of this is the development and the upgrade of a diagnostic on labor conditions, the academic or student trajectories, and the social environment within UNAM, in addition to system of indicators for gender equality in the institutions of higher education. That said, resuming one of the findings of this document states that "the situation of women in higher level educational institutions throughout the world is far from having reached equality. There still exist conditions of disadvantage for many women..." (Buquet et al., 2013, p. 12). That is to say, from a detailed examination that was carried out, it was found that there is an imbalance within the administrative population at UNAM, regarding male and female positions and their incomes; the exclusion of women in certain positions and its concentration in others, there is also a lack of transparency in hiring and promotions, and in the Program of Stimulus for Quality and Efficiency, in addition to sexual harassment; they are the result of practices and institutional regulations that prevail in higher level educational institutions like UNAM.

While it is true, there have been written a considerable amount of newspaper articles, in indexed journals (digital and printed), books and conferences on power positions in universities, the admission of women in college careers originally designed for male students, in addition to essays like the one carried out in Spain by Enrique Díez Terrón where he describes a profound analysis on the difficulties and motivations women have to access to directive positions in addition to explaining the difficulties or barriers they live in their daily activities in organized labor. Of all the contributions found, it has been possible to observe that a high percentage of women in higher education are not enough to evidence that they are included under equal circumstances due to a gender culture that distinguishes public universities.

With all of the above it may be pointed out that at present in Mexico there has not been a study carried out, or an analysis or investigation on the difficulties or barriers that women face if they want to occupy directive positions or those who already occupy a directive position, and decision making in university organizations, furthermore on the contexts in which opportunities for promotion⁷ are generated in these. It is also observed that there are gender differences on those who occupy directive and decision making positions within public universities, but, do they have the power of making far-reaching decisions within universities? Why are they appointed "chiefs" when the area to which they are assigned has irreparable problems? It is understood that the higher levels within the spheres of power within public universities are mostly in the hands of men, that is to say, in spite of speaking in theory and under the law about equality, the model that is exercised in practice in organizations, and thus in university organizations contributes to its institutional culture, in their practice and habits.

⁷ Understood as a generation of vacancies, promotions and opportunities to stay in the university organizations

What obstacles can be identified in the processes of entrance, selection and permanence to which women that are a part of or aspire to be a part of the directive body of public universities in the country could be subjected to? What category of analysis could be applied for the study of the gender relations in public universities with respect to directive positions? The introduction of the gender analytical category criticizes androcentrism converting it in to a point of reference for the study of the life conditions of people, recognizing the social reality of women, their specific life conditions and their history in relation to that of men (Riegraft & Aulenbacher, 2012, pp. 567–571), but, what are gender studies and what are they for?

2.2. Gender Studies

The so-called studies on women, feminists or gender, and the variety of approaches and theories that have arisen from them, have as a background a long and difficult journey that has taken them, at present, to have a significant presence in the social sciences; this may be appreciated clearly because academic and scientific communities have been constituted, legalized lines of investigation have been inserted and legitimized by universities and research centers all over the world. The historic elaborations of ways of organizing society and with it gender, through a hegemonic discourse, gave account of the existence of social and generational conflicts. The problem-debate of gender relation managed to break with the idea of the natural character of them. What does gender make reference to? The feminine or the masculine does not refer to the sex of the individuals, but to behaviors considered feminine or masculine that were built and are built based on the social reality of each society. In this context, the gender category could be understood as an explanation about the relations between the genders, which some consider as a superior alternative to other explanatory matrices such as the theory of the patriarchy. It is held that, even though the incorporation of the concept of "patriarchy" constituted an important advance to explain the situation of women, it turned out to be insufficient to understand the processes that operate within the social and cultural structures of societies, conditioning the position and insertion of women in concrete historical realities.

2.3. The Gender Category

The concept of gender proposed by the feminists, understood as a notion that deals with the social construction of sexual differences, characterized by a hierarchical and power division, has not permitted to establish a clear distinction between what the difference is and what domination means. Gender, as a social category, is one of the most significant theoretical contributions of modern feminism. This analytical category emerged to explain the inequalities between men and women, placing emphasis on the notion of multiplicity of identities. That is to say, gender is understood as a network of beliefs, personality traits, attitudes, feelings, values, behaviors and activities product of a long historical process of social construction of inequalities and hierarchies between men and women who find themselves in asymmetric relations of power (Burin, Meler, & Ramírez Rodríguez, 1998). As Burin (Burin, Burin, Jiménez Guzmán, & Meler, 2007) noted, gender never appears in its pure form, it is intertwined with other fundamental aspects such as: family history, educational opportunities or socioeconomic level.

For example, there are numerous studies that highlight the fact that it is female university professors the ones who are interviewed in their lectures, and their meetings even when it is not the topic or when they are asked expeditious or implied questions on familiar and domestic aspects, they bring it up because it is a part of their gender condition, which does not happen in the case of men. For this affirmation and argumentation Acker proposes that, "women are a marginal element of the academic enterprise, because the complete recognition of the voracious institutions is only possible for people who are not required to be competitive from other institutions; because their position as minorities brings about invisibility, helplessness and lack of opportunity; because the dominant groups deny their contributions and distort the characteristics of their subordinates" (Acker, 1995, p. 169). And this is because the design of organizational structures is linked in an invisible way to the power positions in the organizations, and these are strategically distributed among men.

Even with all of this, in Mexico there are few studies geared to boost with enough autonomy the perspective of gender within the university organizations. It is not only the discipline of Administration or the Theory of Organization that far from any suspicion this discipline must not only focus on contemplating the administrative processes, since it is also necessary to widen the analytical lens that allows to visualize the relation between men and women as a point of escape where the exercise of power is expressed within these social spaces. For this reason, the analytical category of Gender.

It must be understood that what is feminine and masculine is shaped by a mutual relationship, cultural and historic. The gender is trans disciplinary, it is a globalizing approach and redirects to the traits and psychological and sociocultural functions that are attributed to each of the sexes in each historic moment and in each society. It is processed through the identity in society, it teaches men and women to behave in a different way through the differences in the process of socialization that they experiment from birth. This process of socialization is coherent with the sexual division of labor that characterizes almost all societies: the life of men is oriented towards productive work, while women are mainly responsible for the maintenance of social welfare, denominated reproductive work (house work, taking care of members of the family and other domestic chores, informal health care, maintaining the social networks of support). This set of chores are less valued socially than those carried out by men as proven by the invisibility of domestic work and its lack of social protection, as well as the fact that in the labor market many times women earn less than men while performing identical tasks.

Gender theories, as well as the accumulation of knowledge stemming from this area of studies, have become a fundamental contribution and one of the more relevant vectors of contemporary social and cultural thought. The conceptual and methodological approaches in this area have enriched and modified the understanding and intervention in social and cultural problem areas thus affecting different disciplines and professional tasks. Carrington and Bennett (1999), they say that gender is a construction in which individuals participate as agents of their own socializing practice and constitute fragmented identities and diverse practice that may be defined as routine or not.

According to Páramo and Burbano(2011), in general, when dealing with work and gender, literature defines women's work as a phenomenon of spaces, where the public and private spaces have a gender mark. Meanwhile, according to article 4 of the Mexican Political Constitution "gender equality is a constitutional principle that stipulates that men and women are equal under the law", which means that all people, with no distinction have the same rights and duties in the face of the State and society as a whole (INMUJERES, 2009). What does gender equality imply? Gender equality does not simply suppose to achieve the incorporation of women in the spheres of power, but it implies, at the same time to review the patriarchal model applied to organizations. Recognition of equality has allowed women to enter, not without considerable effort, in fields and professions traditionally reserved for men.

Under the definition of gender another concept emerges, the gender perspective that recognizes the sexual differences and the attributions, ideas, representations and social prescriptions that are built taking as a reference the sexual difference. It is defined as an analytical category that makes use of the methodologies that seek to examine the impact of gender in the opportunities of people, their social roles and interaction with their peers. About this, the feminist theoretical analysis of the limits between the public and the private, has allowed to define between some metaphors-objects to explain the discrimination of gender that echoes the modern division of feminine and masculine.

2.4. The Metaphor and Gender Studies In Universities

How can the metaphor be applied to the study of gender in university organizations? The use of the metaphor in studies of organizations, specifically university organizations, has taken different approaches over time, contingent upon the advances of the theory, as well as the disciplinary perspective from which the organization is considered. Alvesson (1998) mentions that the metaphor may be seen as an illustration, in which the words that are used improve the language making it nicer, from this perspective, the difference in the number of people that are promoted within the hierarchy of any organizational structure and those who are not, has been described through the phenomenon of "glass ceiling" (Burin, 2008) and others.

This metaphoric category of analysis is used to explain the impediment to promotion of women at a certain level due to invisible obstacles (informal) in the evaluation, promotion and permanence systems within the organizations. In addition to the glass ceiling to analyze the situation of people in organizations, and in this case university organizations with respect to the processes of access, selection and permanence in directive and decision making positions. What other metaphors may be used to analyze the difficulties that people who make up the directive body in public universities live? Burin(2008) proposes that in addition to the glass ceiling there also exists the sticky floor, which hinders the promotion of women, even more of those with marked traditional stereotypes with respect to family, in their professional performance.

This is reflected in the backwardness they suffer in organizations so that if they are hired for part-time, they are hired full-time or permanently, obtaining stable positions within their hierarchies. Another metaphor is the glass escalator, which is used by Lorber (2000) to understand the case of men occupying positions traditionally recognized as feminine, where they tend to be more valued and more easily promoted. Another is the glass wall that explains the difficulty some women have in moving from one work area to another or moving horizontally within their organization, for example, changing from teaching to research or from research to a secretariat or direction in an organization or university organization.

There are also for the same analysis the so-called glass labyrinths in the career of women, which are evident in their career paths. This is rather a descriptive notion that shows the itineraries of some groups of women who have a triple workload: that of productive work, that of reproductive work - especially maternity - and care work if there is such as sick relatives, disabled persons, dependents, etc. (Burin, 2008). Another term of equal importance is the iron option that defines a situation in which a woman cannot choose freely, but must choose between two opposing conditions, the dichotomy that presents them between developing a career or the raising of their Children and/or daughters and the care of their family (Burin, 2008).

However, other authors such as Höpfl, Case, Ryan, Haslam, y Postmes(2007) propose the term precipice of crystal to describe the consequence that some women who accede to managerial positions, do it in positions in which one runs the greater risk of failure, elucidating the possible reasons why this situation is generated. They are offered higher positions in companies and organizations in crisis because they have more stereotypical characteristics of gender that allow them to deal with socio-emotional aspects that every crisis entails or because there is a hostile sexism that seeks and expects the failure of those who occupy those positions for and because it is difficult for them to succeed. And last but not least according to Chodorow (2007), the concrete wall, which refers to the non-subtle or transparent impediment that means hardness and concreteness in hierarchical positioning within organizations. Thus, metaphors as intelligible nuclei of theoretical-methodological analysis are powerful artifacts for gender studies in university organizations..

2.5. Gender Studies, the Social Construction and the University Organizations

Why is it important to study organizations? Following Hall (1996) and Montañó (2001), we die and are born in organizations, we dedicate much of our lives to these constructs where we work, we (re) produce different forms of domination, rules are followed, but human desires and frustrations are also deployed. Traditionally, the gender perspective in the field of management has focused on analyzing social processes in a way usually not addressed until the seventies of the last century: the women and men at work. In this sense, there are several discussions that have opened as scenarios where the debate of Gender Studies in organizations can focus on two major issues. The first is oriented in a theoretical tradition anchored in feminist perspectives that make visible the discrimination against women to climb higher hierarchical positions in large companies (Alvesson, 1998). Alvesson and Billing (2009) point out, not only is it a glass ceiling that prevents women from ascending, there is also a floor made up of glue where women have adhesions to the mandates of the gender role that oppose them Males who are favored to climb (Burin et al., 1998).

Second arista, according Alvesson and Billing, a complex web of relationships between men where women is not taken into account because while women must demonstrate in front of other men who have the skills to compete to occupy managerial positions is unmasked, the Men make use of pre-established mechanisms to facilitate their ascent as informal networks integrated by themselves leaving the woman in absolute inequality. On the other hand, it focuses on how the relations of inequality between men and women are expressed around the hegemonic conformation of masculinity at work. Contributions from Psychology, Sociology and Anthropology give feedback to the Discipline of Administration and more to Organizational Theory with its knowledge about the internalization that men and women give to their work centers. It is here that Gender Studies, as Burin (Burin et al., 2007) points out, allow the convergence of articulating the inequalities of the relations between men and women that rest on the subjective representations of masculine and feminine as a result of a social construction. Thus, Gender Studies have as central axis of order the explanatory category of the historical-cultural symbolic social construction of men and women on the basis of sexual difference. Lagarde mentions and agrees with her when he states that "the category of gender analyzes the historical synthesis that occurs between the biological, the economic, the social, the legal, the political, the psychological, the cultural; Involves sex but does not exhaust its explanations there" (1996, p. 2).

However, when questions are raised about gender theory, some difficulties may be encountered, because there are different gender theories that have points in common but at the same time discrepancies. This allows a clear distinction between feminist theory or theories of gender in academia. Nevertheless, the discussion about gender also occurs within the organizations or institutions whereby, the institution represents a social order or pattern that has achieved a state or property in a regulated way, through socially constructed controls, that is, Institutions are social patterns not just restrictive structures (Powell & DiMaggio, 1999).

Continuing with Powell and Dimaggio (1999) organizations are structured through phenomena in their environments and become isomorphic to the pair of them, and it is assumed that the technical procedures for the production, accounting, personnel selection or processing of data is converted into a means to achieve the organizational purposes. Although without depending on if they are efficient or not, ideologies, define the appropriate roles for business as well as sales and production among others; for a university teaching and research, engineering and literature are prefabricated functions and available for any organization as well as the organizational functions of gender (Powell & DiMaggio, 1999; Roque Nieto & Pérez Mayo, 2017).

In this respect Miranda Lopez (2001) in his doctoral thesis dictates that: Organizations cannot be understood a priori as the space of calculation, forecasting and control in which men and things are instrumented, that is to say, become means to achieve purposes. The organization is, in any case, the product of a struggle and a settlement between the agents that apply different instruments of rationality (strategic, communicative, instrumental...) through which are calculable, manipulable and predictable certain human and non-human elements oriented at the fulfillment of purposes and aims (p. 514).

Ibarra Comments in this Regard

It is necessary to point out that the knowledge around the organizations represents clearly both the modern aspiration to rational knowledge, such as its multiple ruptures and its recent fragmentation. Its theoretical diversity must be appreciated from the tensions between rationalization and power: the conditions of formation and transformation of knowledge about the organization over the last century, is to be found in the dynamics of these tensions. This set of knowledges, little served by the "macro-social" disciplines, there is a great wealth in order to understand the formation/dissemination of the standards, technologies and procedures, which delimit the social relations in its fields of more specific implementation under a certain mode of rationality. To take advantage of this knowledge, it will be necessary to recognize its discursive functions explicit, and those that remain hidden behind the words (Ibarra Colado, 2001, pp. 55–56).

That is why we attach so much importance to knowledge on organizations and on the Organization; these, These, with what they say and with what they shut up, can help us to understand the processes of formation and change of the university in Mexico today, beyond its apparent rationality. Following the same order of ideas, according to De Vries and Ibarra Colado(2004, p. 575), in "universities have been spaces of disputes over the distribution of power, which must be the participation of its actors or how the decisions must be made"; They discuss how the government is exercised and how power is exercised in the structure of universities who or who should have the power to take decisions within the universities?

The policies within universities - making an analysis of the cited article - have crossed with theories and proposals about how should and must operate universities without leaving aside the goal of higher education. Universities have worked and have remained without making a deep analysis on their ways to manage and be structured as an organization, this implies that it is necessary to study its forms of organization to understand how and why it works and operates the way it does.

Because according to the institutional theory that emanates from the theory of the organization, the best way to organize a public institution/organization is the one that runs and integrates to the people who make it work, but how does it relate to universities with regard to power? If there existed a disparity in the positions of authority and decision making of men towards women and vice versa what perspective do they have on their own position? What is the perspective of men on the women who occupy them? What is the perspective of women on the men who occupy them?

Reviewing the writings of Martínez-Labrin And BivortUrrutia(2014), it is the structural analysis of feminist women's work in the universities understanding them as institutions of production and reproduction (Bonder, 1998), where them - women - not only work for the training of human resources, and the generation of new knowledge, but it is also a social-organizational phenomenon of inter gender, that is to say, an environment that fosters gender relations on the basis of the male-versus-female dichotomy according to Fox (2010), Ceci and Williams (2011), Berríos(2007) and Acker (1995). What is the role of women and men in the choice for leadership and decision-making? The production of knowledge and the creation of reason as part of university affairs is, in the words of Martínez-Labrin and Bivort-Urrutia (2014) suspiciously associated with men who work at universities, while the reproduction of human capital, the "breeding" of new and new workers, is relegated to those who by extension, shall exercise the social motherhood, it being understood this as the extrapolation of subjectivities and behaviors of that which is taken in the field of domestic transferred to the organizations.

For this reason, study these subjectivities of the participation of women and men to ascend to key decision-making positions, it is important. This point retrieves the concerns of Matts Alvesson and Yvonne Due Billing (2009). These researchers formed a research team to study the dynamics of gender roles in the transnational corporations of Central Europe, between their findings more representative is the description of how the women executives are the subject of inequities and discrimination in order to move up in management positions.

3. Final Comments

After this tour, you can observe some elements of analysis of the university organizations, in order to identify obstacles facing women. Women's studies, the category of gender and organizational metaphors, appear as complementary and emerging responses to explain, on the sidelines of the instrumental rationality, what happens within the organization. Therefore, the social dynamics that develops in its interior provides valuable elements to understand them, to discuss from another angle. So, to recover some of these discussions are necessary and valuable to have sufficient academic arguments and insist that within the study of organizations and the administration of the university organizations, the gender perspective is a topic that is nullified, frivolous, invisible and often laughable.

Thus, there was a discussion on a topic that requires to be reconfigured according to the contemporary analytical looks. The Women's Studies, the category of gender and organizational metaphors have been developed in various disciplines in the social sciences, however in the studies of Administration and Organizational Theory, have not had the impact required due to the fact that they are in organizations where they apply their techniques. In specific in Mexico is required to perform an academic effort focused on the commitment that involves regain its sense of social and inclusive and not only focus on the efficiency and effectiveness as a goal. This is how to understand the behavior of individuals in an organization means accepting them as men and women who work and display different kinds of strategies and with it their subjectivities and intersubjectivities. In accordance with Culebro (2003), focusing only on the organizational structure involves not taking into account the individual, or their motivations.

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