



EXAMINING HOUSEHOLD, OCCUPATION, AND COMMUNITY RESPONSIBILITIES OF WOMEN AND MEN IN BARANGAY TAMBOBONG, BAGUIO DISTRICT, DAVAO CITY, PHILIPPINES

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Abstract:

The adaptive capacity of men and women in rural areas is very challenging and associated with family conflicts, and household responsibilities are part of this circle. Socioeconomic change has left men and women with patriarchal ideology, and unemployment prevents both sexes from fulfilling roles as head of household or breadwinner; this study utilized qualitative design and a grounded theory approach which will be coming from the field results. Purposeful sampling or purposive sampling was used in this study to provide in-depth and detailed information representing men and women in Purok Tuburan and Kawayan, Barangay Tambobong, Baguio District, Davao City. Findings revealed six constructs from the exploration of household, occupation, and community responsibilities of women and men are the following (1) low income, (2) marital agreement, (3) gender stereotype, (4) access and control, (5) invitational appearance, and (6) community involvement. Thus, the results show those constructs generate the unequal relationship between men and women in the locale.

Keywords: access and control, gender stereotyping, low income, marital agreement

1. Introduction

1.1 Background of the Study

Barangay Tambobong is one of the eight barangays under the jurisdiction of Baguio District, Davao City. It has classified as a highland with a total population of 7,375 (Barangay Profile, 2021). It is 41-15 kilometers away from the heart of Davao. Inhabited by the Bagobo tribe and the Visayan settlers, they speak Visayan fluently and the "Diangan" dialect.

It may reach thru a bao-bao tricycle ride from the City to Calinan Market via public utility vehicle ride, and from Calinan Market to Tambobong Proper a one hundred peso

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(Php 100) per pax. Or, from the city, a bus rides to Upper Tamugan, then a single motorcycle ride to Tambobong proper. Its adjacent barangays are barangay Tamugan, Dallag, Arakan North Cotabato, barangay Tawan-Tawan and Barangay Wines in Davao City.

Purok Tuboran, a location in the western portion of the Barangay Proper, has an estimated 800 meters of walking or horse riding with approximately 100-150 population and a slippery downhill pathway portion when near to Kidale river.

Purok Kawayan is located in an uphill portion 800meters from Purok Tuboran, with an estimated population of 100-150 people, a 70%-80% slope, a rocky area with a cacao farm along the way, surrounded by various forest trees. Primary producing native cacao (raw materials), tiger grass, chili pepper, coffee, banana, cassava, sweet potato, and other agricultural products.

2. Scope of the Study

The study will take place at Purok Tuboran and Purok Kawayan, Barangay Tambong, Baguio District, Davao City.

The preliminary interest scope of the researcher's study is purok Kawayan and purok Agila (Aguila), in which purok Aguila has no source of drinking water. In the interest of time and accessibility, the researcher decided that the study be conducted at Purok Tuboran because Purok Aguila will set foot by crossing along the Tamugan river. The weather time was cloudy, and rain showers were coming. It is an indicator of rain inside watershed areas and will result in the sudden strong current of the water river.

2.1 Statement of the Problem

This study is pursued to answer the question:

- What are the underlying factors that generate unequal relationship between men and women in terms of the following:
 - Economic;
 - Community Involvement;
 - Household Responsibilities?

2.2 Objectives of the Study

The objectives of the study are:

- To determine underlying factors that cause unequal relationship in terms of economic, household responsibilities and community involvement in Purok Tuboran and Kawayan.
- To provide recommendations for community development practitioners, agency, and government offices that this would serve as a basis for program or project development which could help alleviate the situation of the people in the community.

3. Literature Review

3.1 Economic

In the writing of Zelizer (2010), the author explored and distinguished the evolution of gender that affects economic life even while pecuniary facts and pieces of evidence affect social relationships and have transformed the field into a flourishing and persuasive discipline. In the study conducted by Babatunde (2008) in Nigeria, the components of off-farm activities, agricultural wage, nonagricultural wage, and self-employed income, increase inequality, while remittances and other income (pensions and capital income) decrease income inequality. The article published by Givens, Huang et al., (2019) stated that economic structure engenders unequal distribution in human development, further mentioned by Fletcher (2021) that unequal distribution is widely noted with demographical locations and personalized by individual circumstances.

3.2 Household Responsibility

They are written by Doucet (2000), household responsibility can be considered frequently in family labor inside families/households; it also has inter-household, inter-institutional, and community dimensions. In the study of Chikapa (2021) was revealed that contrary to the extant literature, childcare is not all or even always the main focus of family responsibilities potentially affecting Malawian women's work life. Their experiences with reconciling work and family responsibilities believe to be influenced by gender culture, which shapes spousal attitudes and community expectations. Cited by Hughes, Bhandari et al. (2020) that men who highly value fulfilling family obligations will be more likely to migrate in order to fulfill material obligations, while women who highly value fulfilling family obligations will be less likely to migrate in order to fulfill care obligations

In a conceptual analysis conducted by Batson, Ahmad et al. (2002), four types of motivation for community involvement revealed, these are: egoism, altruism, collectivism, and normative ethical framework, where egoism, the ultimate goal is to increase one's welfare; for altruism, it is to increase the welfare of another individual or individuals; for collectivism, to increase the welfare of a group and ethics to uphold one or more moral principles cited by Rothenbuhler (1991).

3.3 Community Involvement

They were further discussed by Doucet (2000) the significance of shifting research agendas on domestic divisions of labor to focus not only on intra-household divisions but also inter-household and intra-community relations. The article of Hedin and Ranängen (2017) mentioned that community involvement and development is a significant component of [Corporate Social Responsibility](#) (CSR), and they believe that it can be achieved through [compassion](#), as well as development projects and social investments.

4. Methods

This study is a qualitative design; qualitative descriptive phenomenology will use as it seeks individual lived experiences and feelings of persons. It also employs a grounded theory approach, and data will be from the fieldwork results (Creswell, J. W., 2017), which may utilize a cross-sectional survey research design. According to Lavrakas (2008), cross-sectional surveys can be conducted using any mode of data collection, which includes telephone interviews, mailed questionnaires, face-to-face interviews, and a mixture of data collection styles.

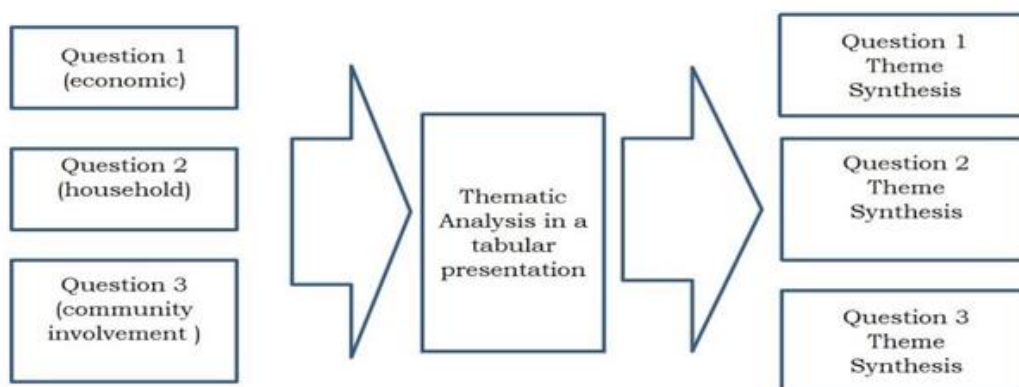
The researcher utilized primary and secondary data, acquired through face-to-face interviews in the Purok Tuburan, and Purok Kawayan, Barangay Tambobong, Baguio District, Davao City.

A prepared questionnaire is subject to engagement from the respondents. Demographic data also will be recorded, which includes personal information. The second part is the face-to-face interview by the researcher with the adopters, DCWD office, and other stakeholders to determine and record significant efforts and sentiments as project implementers.

Purposeful or purposive sampling is a technique that qualitative researchers use to recruit participants who can provide in-depth and detailed information about the spectacle under investigation. Will represent men and women in Purok Tuburan and Kawayan, Barangay Tambobong, Baguio District, Davao City.

Before the study, the researcher secured the approval to conduct a survey from the Davao City Water District – Acting General Manager and prepared specific questions related to the subject. After the questionnaire is validated, the researcher will be coordinated with the Purok Kawayan community to schedule the house-to-house interview a free flowing of exchanging conversations will be performed and recorded. Subsequently, the result will undergo thematic analysis.

Figure 1: Representation of diagram of the procedure of the study



4.1 Content Analysis

Content analysis will use to analyze the data collected thru individual discussions. According to Moore & McCabe (2005), this research type is categorized into themes and sub-themes to be comparable. The main advantage of content analysis is that it helps reduce and simplify data collected while producing results that may then measure using quantitative techniques.

Furthermore, it provides the capability of researchers to structure the qualitative data collected to satisfy the success of research objectives and employ an inquiry approach (Glaser & Strauss, 1967) with the primary purpose of generating theories or dimensions that explain the interaction or the particular event.

The researcher will conduct interviews and use open-unstructured questions with the residents of Purok Tuboran and Kawayan. A Thematic Analysis will perform to determine the factors, and since the researcher also worked with the stakeholders, conducting this type of methodology will allow them to expound their thoughts and explore emergent design output. Secondary data is to be used to check further and determine supplementary data and references to support utilized.

5. Findings and Discussion

Presented in Table 1 is the socio-demographic profile of the respondents. The total population was 10, and 60% were female and 40% were male. The majority of the respondents are farmers where their primary source of income is generated and the rest are housekeepers.

Table 1: Socio-demographic profile of the respondents (N=10)

Characteristics	Frequency	Percentage (%)
Sex		
Male	4	40%
Female	6	60%
Age		
21-30	1	10%
31-40	2	20%
41-50	5	50%
51-60	2	20%
Marital Status		
Married	10	100%
Occupation		
Farmer	5	50%
Housekeeper	5	50%

5.1 Examining Household, Occupation and Community Responsibilities

The factors in household, occupation and community responsibilities for men and women in Barangay Tambobong were characterized with 5 themes, the following are: (1) low to no income, (2) matrimonial agreement, (3) gender stereotyping, (4) access and

control, and (5) invitational or appeal. Through a process of phenomenological reduction (Moustakas, 1989) each transcript was divided into denoted meaning.

Theme 1: Low Income

Most small or single farmers in rural areas experience low to no income, including the usage of a traditional method in farming this is because the farm is far from the city, thus there are instances of poor fertilizing and during the harvest period in every three (3) to four (4) months, that is the time that they have a bulk income, but it will just let pay their debt and another purchase of seedlings and fertilizers.

(57, F.) quoted below, said

“My husband has a monthly income, barangay honorarium. I had few income good only to buy coffee, sugar and rice, and I have income from “tahiti and cacao” nor enough for the need.”

Supported by the findings of the study conducted by Fletcher, Garasky et al. (2010) that transportation barriers is faced by poor rural families to between transportation and economic outcomes. Thus, serviceable agricultural machinery is need to be provided to attain at least income satisfaction.

Jimmy, 43, quoted, said

“My income is from the farm (cacao), I have also a monthly income from the barangay honorarium, 500.00 pesos a month. But still, even if we have income from the farm it is still difficult for us to deliver our harvest because of the passageway, our tramline is unserviceable, so we have to hire a labor for the delivery which cost of 10 Php for the product and 5 pesos for the labor – compare to the service of the tramline it will cost 10 pesos only. We are yearning to rescue us from difficulty because we are located separately from the others, it is an accident if there are services that come due to far location, we do meeting only in the barangay, or if there is services- they will not come back due to location that is why we do not receive any aid.”

These farmers are far from progress and need to relocate to favorable locations. As mentioned by Giles, Macandog, et al. (2019) that most of the cacao producers are small farmers from Davao Region. Supported by the study for marketing efficiency through cooperatives led by Sumalde & Quillooy (2015), most of the farmers in demoted rural areas are helpless in the sudden changes in the agriculture markets because of limited resources.

Theme 2: Matrimonial Agreement

During the time of their promises to both and in planning to have a family the both men and women, decided first where they will live, work, what would be the source of income, they recognized and acknowledge the decision of both parties.

"Both of us decide the we will live here, my children complaint that they walk very far if they go to school, but ... we don't have a choice." (Jimmy, 41).

"We both decided, but sometimes in terms of consumption I ask him including the expenses in home, but as to take care of the kids, I am the hands-on utmost. Although, my husband will take care of the children, seldom because most of the time he is in the farm." (Janet, 37).

According to Carter (2016), every couple contemplating marriage should also contemplate a pre-marital agreement. In the study conducted by Bhatia & Mohanty (2020), marriage is a trust in which both partners must contribute equally to create a home, thus cited by Rusi, N. (2015) that government policies also promote equal access to women and men. However, prenuptial agreements may change over time (Frémeaux & Leturcq, 2018) and will lead to wealth accumulation and a gender wealth gap between the couples as reviewed by Frémeaux & Leturcq (2022).

Theme 3: Gender Stereotype

In the modern world, where urban is highly urbanized and rural are highly remote, gender stereotype is not their cup of tea, because as long as the women is able to work and carry all the household works including farm products, then so be it. However, in this light, an example of a gender stereotype is still existing, but sometimes the roles are not the same way back before 1980's or maybe the gender stereotype might be in the lens of those who are highly aware.

"M.S not his real name, quoted and said "We work, do the farming, trying to earn. At home, the (girl) or wife they will stay at home wash clothes, cook,"

"My wife is at home because there is lot works in home" (Benigno)

"In the rural area here ma'am, it is natural here that men will do the hard jobs like carrying products, although women will do too, but according to their capacity and And men are speedy in terms of looking for an income but the work of women in the home are very hard wash clothes, cook, cleaning the house. Men will do one work that is looking for a job or income for the family, if no income in the farm, tendency will look for another job like "mang-hornal" better because I was born a man. And better I will stay in the farm, not in the home, for in farm, I will only hold grasses, here in home you will do a lot, will hold again soft broom, cooking and the rest." (Benigno)

Some Filipino family believes to be male-controlled and demanding, as the father or the male is considered the principal breadwinner and head of the family (David, 1994). In the review conducted by Keleher & Franklin (2008), these are gendered norms and

programmatic interventions embedded in all the everyday operations of being a male and female.

Theme 4: Access and Control (Household budget and decision making)

The access and control determines the access or the capacity to avail or to utilized available resources such as water, money, electricity, budgeting, and other forms of resources in home that women/wife made the final decisions.

“Sometimes I ask my husband; pero I still do what will be cook. The consumption of my husband and his allowance in work – but as to payables in the house I still decide what to pay.” (Greelda, 29)

“Sometimes my husband helps me in my household chores but he will cook if I or someone in a family is not feeling well. In terms of cooking, woman will decide. The budget will be given to me including the payslip and he will ask for a money from me, as his budget for the week.” (PeBe)

“Women will decide the works at home, especially the cooking because she holds the budget” (Marcelina).

In the survey conducted by Anderson, Reynolds, et al. (2017), the husband and wife claim to have decision-making authority. In the article published by Hanrahan, (2015), women become a woman and wives working to gain access and control over resources and labor and negotiate for social positions and the ability to fulfill household labor. However, in the study of Osanya, Adam, et al. (2020), husbands make the most decisions concerning farm expenditures, and wife is for daily household expenditures. Further, from the study (Kabeer, 1999), access to resources also depends on whether women had a say in household expenses, cash to spend, and a choice of choosing his/her spouse to be consulted.

Theme 5: Community Participation/Engagement

The extent of community involvement of the beneficiaries and their participation sometimes depends on the availability of the participants, sometimes they attend with their child/children due to eyesight problem. Although, they interested to attend community activities, but then cannot prioritize it because of the demand of reproductive and productive roles.

“I do the walk and attend meetings with my child because I cannot see clearly.” (44, M)

“My husband does attend the meetings because he is good in talking and he is aware in the questions to be ask.” (41, F)

“If there is a meeting, I do attend but the name in the attendance I list is my husband’s name, I decide to put in-list his name for in- case of emergency like I cannot attend for a second time, he will do” (Grezelda, 29)

Referring to Bandy (2016) mentioned that community engagement is often called “service learning” a learning strategy integrating meaningful community service, which includes instruction and reflection to enrich the learning experiences. Cited by Marston, Renedo, et al. (2020) that marginalized and vulnerable groups can identify solutions, further mentioned by Burgess, Osborne, et al., (2021) that community engagement is cost-effective using bottoms-up approach devolving the power of implementation of communication to the communities.

Theme 6: Invitational Appearance

This happens when, the Barangay Captain, or any leaders in different organization will conduct a meeting, training or any development activities, that is the time they will attend primarily because their geographical location is far from the Barangay Office, thus it needed to have a horse ride or a motorcycle, but it worse cases there is a need to walk for 5-7 kilometers with 70%-90% steep path at the foot of Mt. Tipolog-Tamugan Watershed.

“If there is an invitation from the barangay, I will attend.” (Manolo)

“Most of the time, I am. Because our purok is very far and also the pathway has lots of snakes, we do “bayanihan” to clean the pathway because there was an incident of biting snakes in Kidale.” (Jimmy, 43)

From the study conducted by Pelzer, Geertman et al. (2014), far location just adding value to hinder the participation on individual in development, seconded by Sen and Ganguly (2017), differentiated geographic locations could drive as a barrier for opportunities and believe to lead to non-participation and remain to be an outcast.

Table 2: Themes and subthemes that occurred during examining household, occupation, and community responsibilities of women and men in Barangay Tambobong, Baguio District, Davao City

Themes	Sub-Themes	Supporting Statements
Low income	Semiregular income	<i>“My husband has a monthly income, honorarium. I have few income good only to buy coffee, sugar and rice, and I have income from “tahiti and cacao” but at very low.” (57, F).</i>
	Income dependent to husband	<i>“I am at home, I don’t have any income, my husband sends me money.” (41, F)</i> <i>“My husband, because he is the head of the family and also, he has the work.” (F, 29)</i>

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	<p>Low income</p>	<p><i>“My husband, because he is the provider in the family, and I am thankful for it also hopefully the almighty will give him a good life to support our family, if I have also small income like harvesting “asuetes, cacao and tahiti” I will do the sharing also.” (Pebe)</i></p> <p><i>“My husband is persevering in looking for an income, and he is also the head of the family if I have small income I will do the sharing.” (Marcelina)</i></p> <p><i>“My income is from the farm, I have also a monthly income from the barangay (honorarium). But still, even if we have income from the farm it is still difficult for us to deliver our harvest because of the passageway, our tramline is unserviceable, so we have to hire a labor for the delivery which cost of 10 Php for the product and 5 pesos for the labor – compare to the service of the tramline it will cost 10 pesos only. We are yearning to rescue us from difficulty, because we located separately from the others, it is an accident if there are services that come due to far location, we do meeting only in the barangay, or if there is services- they will not come back due to location that is why we do not receive any aid.” (Jimmy, 43)</i></p> <p><i>“Me, seldom to have income, I have my store but it is close because I have debt and will pay to other debt. It will be good if I have my own store to help also in providing the needs of my family, pleasing to have an own capital, because the income in the farm is very difficult, it is yearly. Then the income and expenses and needs are not the same.” (Janet, 37)</i></p>
<p>Matrimonial agreement</p>	<p>Mutual agreement</p> <p>Mutual agreement, expressing of hopelessness because of the situation</p> <p>Child’s care mostly to wife as agreed</p>	<p><i>“I did not allow my wife to work because of my children, she is in charge in nurturing our children, in school and in home. I work as a construction worker in the city, If no construction project, I stay here in “bukid” or farm, I do harvesting of “kulikot” or bird’s eye chili and deliver it to the Baryo.” (44, M)</i></p> <p><i>“We talk about it.” (41, F)</i></p> <p><i>“Both of us decide the we will live here, my children complaint that they walk very far if they go to school, but ... we don’t have a choice.” (Jimmy, 41)</i></p> <p><i>“We both decided, but sometimes in terms of consumption I ask him including the expenses in home, but as to take care of the kids, I am the hands-on utmost. Although, my husband will take care of the children, seldom because most of the time he is in the farm.” (Janet 37)</i></p>

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<p>Gender stereotype</p>	<p>Assigned work to man and woman</p> <p>Cultural roles</p>	<p><i>"My wife is at home because there is lot works in home."</i> (Benigno)</p> <p><i>"We work, do the farming, trying to earn. At home, the (girl) or wife they will stay at home wash clothes, cook..."</i> (Manolo Saway)</p> <p><i>"In the upland ma'am, it is natural here that men will do the hard jobs like carrying products, although women will do too, but according to their capacity and men are speedy in terms of looking for an income but the work of women in the home are very hard wash clothes, cook, cleaning the house. Men will do one work that is looking for a job or income for the family, if no income in the farm, tendency will look for another job like "mang-hornal" better because I was born a man. And better I will stay in the farm, not in the home, for in farm, I will only hold grassess, here in home you will do a lot, will hold again soft broom, cooking and the rest."</i> (Benigno)</p> <p><i>"Men, mostly likely to attend becasue they love listening and participating to it, but if the address of the letter is address to the wife, the woman or wife will go to the meeting."</i> (Benigno)</p>
<p>Access and control</p>	<p>Access and control in household budget</p>	<p><i>"Sometimes I ask my husband, but I still do what will be cook. The consumption of my husband and his allowance in work – but as to payables in the house I still decide what to pay."</i> (Greelda, 29)</p> <p><i>"Sometimes my husband helps me in my household chores but he will cook if i or someone in a family is not feeling well. In terms of cooking, woman will decide. The budget will be given to me including the payslip and he will ask for a money from me, as his budget for the week."</i> (PeBe)</p> <p><i>"Women will decide the works at home, especially the cooking because she holds the budget."</i> (Marcelina)</p>
<p>Invitational appearance</p>	<p>Attendance depends on invitation / request</p>	<p><i>"If no invitation, I will not go."</i> (Pebe)</p> <p><i>"Men, mostly likely to attend because they love listening and participating to it, but if the address of the letter is address to the wife, the woman or wife will go to the meeting."</i> (Benigno)</p> <p><i>"If no invitation, I will not attend."</i> (Marcelina)</p> <p><i>"If there is an invitation from the barangay, I will attend."</i> (Manolo)</p> <p><i>"Most of the time, I am. Because our purok is very far and also the pathway has lots of snakes, we do "bayanihan" to clean the pathway because there was an incident of biting snakes in Kidale."</i> (Jimmy, 43)</p>

		<i>"My husband does attend ma'am, because I am afraid also in the pathway, but if there is program for women, I attend also."</i> (Janet, 37)
Community involvement	Attended meeting	<i>"I do the walk and attend meetings with my child because I cannot see clearly."</i> (44, M) <i>"My husband does attend the meetings because he is good in talking and he is aware in the questions to be ask."</i> (41, F)
	Participated in meeting	<i>"If there is a meeting, I do attend but the name in the attendance I list is my husband's name, I decide to put in-list his name for in- case of emergency like I cannot attend for a second time, he will do."</i> (Grezelda, 29)

6. Conclusion and Recommendation

This section presents the study findings, conclusion and recommendations for future purposes.

6.1 Conclusion

Based on the study, the following statements are put into conclusion:

- 1) The labor market determines the economic income of the households in the Purok Tuboran and Kawayan (e.g., hired to deliver crops from Purok to Barangay Tambobong Proper).
- 2) Income determines by the crops produced. Thus if crops are income every six months or annually, they probably have to keep a penny until harvest time.
- 3) Shared household decision-making is one factor in the choices of their living system, such as expenses, children's disciplines, and choices of a school where the children will send.
- 4) Another is that women are for domestic work; the perception of women is still in practice in this purok's. Women tend to be in the house to do household chores because it is too complex for men to work the household routines such as (cooking, washing clothes, taking care of the children, and many others).
- 5) A Collaborative paradigm is now on-practice in the purok. As such, women can participate in any community activities, but in limited actions, like a) absence of husband/partner, b) name listed in the invitation, c) availability.
- 6) Further, because of the terrain, slope area, and challenging way from the residence to the barrio, sometimes they limit themselves in community participation.

6.2 Recommendation

Based on the conclusions, the following are highly recommended:

Under infrastructure development, the government may provide and construct a road for easy accessibility in transporting their products from uphill and downhill paths.

Including the construction of a stronghold footbridge or a steel bridge that is fit for transporting crops and other crops.

Repair the existing tramline from Purok Kawayan to efficiently transport products from Purok (uphill) to the Baryo or Barangay Proper.

Davao City Water District may continue the passion for helping aboriginal people in terms of support to education, such as scholarships and school supplies, including the wholehearted sharing of learnings of being empowered without deteriorating best cultural practices.

To the in charge of continuous development services, the office may ensure that social services from the city government reach the poor of the poorest. Especially to those aboriginal people who found themselves in the rugged land due to their productivity is originated.

Conflict of Interest Statement

The authors declare no conflicts of interest.

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