

**GENDER DISCRIMINATION AND COPING
MECHANISMS OF BLACK FEMALE MANAGERS IN
RURAL SECONDARY SCHOOLS**

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**GENDER DISCRIMINATION AND COPING MECHANISMS OF BLACK FEMALE
MANAGERS IN RURAL SECONDARY SCHOOLS**

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Date: 18 August 2023

DECLARATION

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I, Nikiwe Zuma, declare that the thesis herewith submitted for the D. Phil: Public Management – Peacebuilding Studies at the Durban University of Technology (DUT) is my own original work and that it has not been previously submitted for a degree at any other university. All work from other sources are cited as such.

Nikiwe Zuma

I agree to the submission of this thesis for examination.

Dr. Vijay Hamlall

ABSTRACT

This study investigated gender discrimination and coping mechanisms of black female managers in four rural secondary schools in KwaZulu-Natal, South Africa using a case study. The overall aim of this study was to identify the extent of gender discrimination toward black female managers and to explore the gender order and gender regime that existed within the four schooling environments. This study also sought to explore the coping mechanisms that black female managers employed in the day-to-day execution of their duties and the effects that their experiences of gender discrimination had on their personal and professional lives.

Men play an active role in shaping women's identities and controlling their behaviour. It is important to understand how men negotiate their identity since they are active players in the construction of female identities. For this reason, this study incorporated both female and male voices since they both construct gender. Observations, face-to-face and focus group interviews with the school principals, deputy principals, departmental heads, educators and school governing body members were used to collect data.

The findings revealed that the male educators subjected female managers to stereotyping, in the sense that they placed them in nurturing, submissive roles, whilst they viewed themselves as being more dominant and assertive. The male educators executed duties that were associated with power and status, while the female educators were tasked with lower status duties. The cultural acceptance of Zulu male dominance seemed to be entrenched in all four school environments. The study also found that female managers were subjected to explicit gender-based violence by male educators. The male educators displayed violent attitudes and behaviours toward female managers in an array of ways when they faced humiliation or felt that their manhood was threatened. The female managers were also subjected to sexual advances, requests for sexual favours, and verbal and physical maltreatment of a sexual nature.

The female managers used solidarity, empowerment and assertiveness to cope with stereotyping. They drew on their maternal instincts and mechanisms of acceptance to cope with the sexual division of labour. They adopted the customary behaviour of respect (*ukuhlonipha*) to cope with discrimination relating to traditional beliefs. The coping mechanisms they used to deal with physical abuse and sexual harassment were acceptance, resignation and deeming this type of behaviour as common in all institutions.

Based on the findings of this study, the researcher proposes that to combat gender discrimination against female educators; it is important for members of the community to be sensitised about the crucial role that female educators play in education. This will help parents, as governors of the school, to work in harmony with female school managers, without discrimination along gender lines, towards effective teaching and learning. The female educators in turn should also become actively involved in community activities to demonstrate their commitment, abilities and competence in leadership and management to all stakeholders and the broader community. There is a necessity to review unfair gender cultural practices and their dynamics to ensure that women are not disadvantaged in the workplace. However, it is also important to recognise that not all men or women are the same. While this study found that mainly male educators were the orchestrators of gender-based discrimination and violence, masculinity and femininity should not be seen as polar ends of a spectrum. It is necessary for gender identity to be formed in the dialogue between men and women. Interventions need to involve men and women to change attitudes and behaviours that would significantly decrease gender-based discrimination and incidents of gender-based violence.

DEDICATION

This piece of work is dedicated to my late parents, Mr Mfaniseni Mngoma (Mabhala ngozipho) and Mrs. Philile Mngoma (Zikode elihle) who instilled in me the value of education. *Ngenxa yokungafundi kwenu, mina ngifundile.*

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- The Provincial Department of Education in KwaZulu-Natal for letting me use some of their schools to conduct this research.
- The principals, SGB members and staff of the schools under observation for eagerly assisting in this research.

LIST OF ABBREVIATIONS

ADAPT	Agisanang Domestic Abuse Prevention and Training
AIDS	Acquired Immune Deficiency Syndrome
AU	African Union
DH	Departmental Head
DP	Deputy Principal
EMS	Economic and Management Sciences
FET	Further Education and Training
GAD	Gender and Development
GBV	Gender-Based Violence
HIV	Human Immunodeficiency Virus
MFC	Men for Change
MMC	Mighty Men's Conference
RDP	Reconstruction and Development Program
RSA	Republic of South Africa
SACE	South African Council of Educators
SADC	South African Development Communities
SAHRC	South African Human Rights Commission
SGB	School Governing Body
SMT	School Management Team
TADA	Teenagers Against Drug Abuse
UN	United Nations
UNESCO	United Nation Educational, Scientific and Cultural Organization
USAID	United States Agency for International Development
WAD	Women and Development
WHO	World Health Organization
WID	Women in Development

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CHAPTER ONE

1. INTRODUCTION AND ORIENTATION TO THE STUDY

1.1 INTRODUCTION

This chapter presents the research study. It sketches the background of the study and the schools in which the research was conducted, the aim and purpose of the research, the problem statement and the rationale. The research questions, the definition of key concepts, the literature review, research design and methodology and the outline of chapters are also presented.

1.2 BACKGROUND OF THE STUDY

The study investigates the experiences of black female managers regarding gender discrimination in rural secondary schools in, KwaZulu-Natal. The study focuses on the gender order and gendered power relations that existed within the school setting and the coping mechanisms that black female managers employed in executing their duties and securing their positions. The research explores individual and group experiences, insights, beliefs and attitudes of a sample of black female and male managers in rural schools. Previous studies of rural communities revealed that historical and traditional roles and responsibilities are assigned to men and women associated with a patriarchal view of management and leadership being a masculine domain unsuited to females (Ngcobo 2010; Maime 2011; Faulkner 2015). It is for this reason that four schools in a rural setting were selected for this study.

For the purpose of confidentiality, the pseudonyms, Siyafunda, Phuthuma, Inkanyiso and Siyanqoba Secondary Schools were used throughout the study. The researcher is a post level-one teacher, but not employed at the respective research schools. Siyafunda, Phuthuma, Inkanyiso and Siyanqoba Secondary Schools are located in the rural community of Umbumbulu, where women are generally assigned low statuses, for example primary caregivers at home and are considered subordinate to men.

The community is administered by the chief (inkosi) with the support of the headmen (izinduna). It is a destitute community where the learners' parents are away from home due to job-related reasons and a large percentage of the learners are living with their grandparents. The HIV/AIDS pandemic resulted in some of the learners being orphans. Most men in the community have moved to urban areas for employment while women are left at home to take care of the children. Women and the girls clean the house, cook for the family and fetch water

from the roadside from the water trucks. Some girls still fetch water from the river and wood from the forest as development and infrastructure are still deficient. The boy children are responsible for cleaning the yard and herding cattle and goats in those families that have livestock. Several families still live in mud houses; very few, except those in RDP houses, live in brick houses. The learners' living conditions increase feelings of triviality, frustration, susceptibility and lack of safety.

Patriarchal views, based upon the notion that men are superior to women, are evident in African traditions (Ngcobo 2010) and the community of Umbumbulu is no exception. Ngcobo (2010) further argues that even though numerous women are promoted as school managers, they are defied to a large extent within and outside the school. The South African Constitution emphasises the equal treatment of all citizens. A number of policies and acts were also introduced to ban unfair discrimination in employment and to ensure that women are fairly represented at all levels of employment, namely, South African Schools Act, no. 84 of 1996; Employment of Educators Act, No. 76 of 1998; etc. Despite these, gender discrimination is still very rife in South African institutions, especially in rural areas.

The study incorporated both female and male participants. The participants were SGB members, black male and female teachers and managers since the study is based on gender discrimination and coping mechanisms of black female managers in rural secondary schools. The respondents in this study were four principals, four deputy principals, twelve departmental heads, twelve level-one teachers and four school governing body members. Altogether, the study consisted of 36 participants.

1.3 PROBLEM STATEMENT

The problem addressed by the study was to identify the extent of gender discrimination towards black female managers in the school and to explore the skewed gender order and gender regime that exists within the schooling environments. At these research schools, female managers experience serious challenges in executing their duties despite the fact that they qualify for the positions and they are the majority of the staff population.

According to Mkhize (2012:20), "society's perception of gender in management constructs men as natural-born managers, thus connoting that females, as opposed to males, are likely to struggle in order to become effective managers". This patriarchal mentality encouraged male supremacy in school management and women to be discriminated against (Mkhize 2012). Male

dominance is also strengthened by African cultures and disseminates the roles of females in society as menial and submissive (Morrell 2001; Morojele 2011). Furthermore, the female roles are alleged to be inferior compared to those of their male counterparts; which created persistent unequal power relations between women and men (Bhana 2010; Morojele 2011).

Gender stereotypes and women's subordination remain a predominant concern in the South African education system. While women are presently ascending the management hierarchy, specifically in schools, their management expertise is often challenged by their male colleagues; because men were historically viewed as inherent leaders (Ngcobo 2010). Moreover, Ngcobo (2010) argues that women have been socialised into the private sphere and are directed into believing that the public sphere is not fitting for them; because of the gender stereotype that recognises women as possessing supportive roles and men as holding management roles. Subsequently, many male educators hold the view that men should operate in school management positions because they are more adept at leadership and management than females.

According to Mathevula (2014), as these gender stereotypes destabilise the perceptions of a society of women enjoying competence and authority, they are indisputably carrying negative penalties. Consequently, society recognises women who opt for being confident, aggressive and independent as acting absurdly regarding the societal gender norms.

The problem of gender discrimination is even more serious in the context of traditional African societies, where very little practical change has taken place in the lives of Southern African women despite the existence of a substantial number of documents which have either directly or indirectly provided for gender equality generated by both the African Union (AU) and the Southern African Development Communities (SADC) (Mathevula 2014:18).

Chuma and Ncube (2010) maintain that the existence of several documents has not efficiently defied the clutch of patriarchy. Various organisations connect management with masculinity and are systematically designed for masculine supremacy, hence gender discrimination persists. Male-dominated management tends to be reluctant in recognising and entertaining the idea of female leadership (Chuma and Ncube 2010).

1.4 RATIONALE

The organisational structure of schools is based on patriarchal principles that encourage male supremacy and discourage female educators from undertaking management responsibilities. South African female managers are faced with major barriers in executing their management roles, due to the lack of female support in management. They also experience isolation from their colleagues (Mkhize 2012).

Historically South African females have been socialised to be inactive and to be submissive to men, and this has included being socialised to defer power to men with regard to decision-making, and with regard to men's taking on positions of importance which includes being the heads of department and school managers. The management positions have been perceived to be inherently masculine (Mkhize 2012:6).

Määttä and Uusiautti (2020) maintain that many parents and educators in schools, especially in rural settings, resist female management.

Schools in the rural area of Umbumbulu were selected for this study. Previous studies conducted in the area (Zuma 2018) discovered the gendered positioning where female educators continue to do basic duties and male educators holding more proficient positions prevail. Gendered power-play was prevalent as the male educators were strongly cautious of the activities and decisions of the female managers, even though they were not in authority. Various studies conducted have found gender discrimination to be an endemic factor regarding female managers in schools. This study focuses mainly on investigating the gender order and gendered power relations that exist within the rural secondary school setting. The study further explored the coping mechanisms that black female managers practised in executing their duties and securing their positions.

The focus of my master's study was on the experiences and practices of female educators in secondary schools. While I completed my M.Ed. cum laude, I still had a number of unanswered questions about the nature of gender discrimination and especially how female managers in particular coped with this type of discrimination. I also acted as departmental head for a few months when my departmental head was unwell. In this position, I experienced first-hand how the male educators engaged with me and how they justified to themselves and others why gender discrimination was socially acceptable and normalised in this environment. I developed insights in the area of masculinity, discrimination and violence not only from postgraduate

studies where I explored feminist theories about gender but also from my own experiences as an African female performing duties of a manager in a male-dominated school. Other studies of gender discrimination by Maime (2011); Mkhize (2012); Parsaloi (2012) and Botes (2014), also failed to include how women coped with gender-based discrimination. This research fills the gaps in how constructs of masculinity, traditional cultural expectations and gender roles influence discriminatory behaviour towards female managers and how the female managers dealt with the discrimination. In South Africa, no studies that focus on the nature of gender discrimination as well as coping strategies of female managers in rural schools exist.

1.5 RESEARCH AIMS AND QUESTIONS

The overall aim of the study was to examine the gender discrimination and coping mechanisms of black female rural secondary school managers and the coping mechanisms they use in executing their duties.

The study sought to achieve the following objectives:

- To explore the gender order and gender regime that existed within the schooling environment.
- To investigate the gendered power relations among role players within the school.
- To investigate the manner in which gender discrimination against black female rural secondary school managers was enacted.
- To investigate the coping mechanisms that black female rural secondary school managers employ to function in their positions.
- To examine the effects of gender discrimination on black female school managers in their personal and professional lives.

Stemming from the above objectives the following critical questions were asked:

- To what extent do black female managers face gender discrimination in the workplace?
- What gender order and gender regime exist at the schools?
- What are the gendered power relations that exist within the school?
- What coping mechanisms do black female managers employ in order to perform their day-to-day functions?
- What are the effects of gender discrimination on black female managers in their personal and professional lives?

1.6. DEFINITION OF KEY CONCEPTS

1.6.1 GENDER

According to Vermaak (2018:6), gender refers to “social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men”.

1.6.2 DISCRIMINATION

Woods (2015:19) defines discrimination as:

the difference in benefits to individuals based on various attributes of how others identify people. The difference in characteristics of ethnicity, weight, disability, religion, sexual orientation, age, socioeconomic status, combat exposure, military rank, and gender.

1.6.3 GENDER DISCRIMINATION

Dlanjwa (2018) outlines gender discrimination as segregation or constraint emanating from gender roles and relations averting a person from relishing full human rights.

1.6.4 LEADERSHIP

Leadership is a “form of persuasion, a process of exercising influence, a way of inducing compliance, a way of behaving, and a negotiation of power relations” (Mukeshimana 2016:4).

1.6.5 MANAGEMENT

Management is described as “realising goals and objectives in an effective and efficient manner through planning, organising and controlling the process through and with people” (Mngomezulu 2018:17). Management is about “efficiency and effectiveness; it is more about implementing policies and decisions, operational issues, transactions and doing things right” (Zulu 2012:3).

1.6.6 SCHOOL MANAGEMENT

According to Mnisi (2015), school management is an inclusive concept relating to a range of school functions and procedures, which comprise decision making, problem-solving and action planning.

1.7 REVIEW OF LITERATURE

A literature study was conducted to apprise the analysis of the experiences of black female managers with regard to gender discrimination in executing their duties and securing their positions. The data collected from literature was reproachfully orchestrated, synthesised and

gauged in relation to the research questions. The study focused on black female managers, the challenges they encounter in executing their duties and the coping mechanisms they practice in overcoming these challenges. The literature study included details concerning women in precolonial Africa, cultural dynamics of rural South African women, effects of gender discrimination, coping mechanisms applied by women towards gender discrimination, strategies and proposals to curb gender discrimination in schools, signs of hope, gender discrimination in society, workplace gender discrimination, the South African education system and gender discrimination, the concept of school management, the gender order and female managers in schools, gendered power relations in schools and the role of men in curbing gender discrimination were explored.

1.8 RESEARCH DESIGN AND METHODOLOGY

1.8.1 RESEARCH DESIGN

A research design is well-defined by Cohen, Manion and Morrison (2018:173) as “a plan or strategy that is drawn up for organising the research and making it practicable so that research questions can be answered based on evidence and warrants”. Moreover, the research design is “the overall strategy that you choose to integrate the different components of the study in a coherent and logical way, thereby ensuring you will effectively address the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data” (Labaree 2013:1). Babbie and Mouton (2014) uphold that research design is the process of planning scientific enquiry through observation and interpretation.

The study adopted a qualitative research approach to investigate gender discrimination and the coping mechanisms of black female managers in four rural secondary schools. Bryman (2006) maintains that qualitative research implies using words rather than numbers. According to Leedy and Ormrod (2016:269), qualitative approaches “focus on phenomena that are occurring or have previously occurred in natural settings and involve capturing and studying the complexity of those phenomena”. Hammersley (2013:29) argues that in qualitative research, “situations are observed and interpreted through wide-angle lenses that include a focus on the multiple, intersecting, wider factors that bear on a situation, utilising ideology critique with an interest in emancipation from oppression, exploitation, inequality, power and powerlessness, and un-freedoms”.

A qualitative approach was appropriate for the nature of this study to investigate the challenges of black female managers regarding gender discrimination and how they coped with these challenges.

1.8.2 RESEARCH METHODOLOGY

“Methodology refers to that range of approaches used in research to gather data, used as a basis for inference and interpretation, for explanation and prediction” (Cohen, Manion and Morrison 2011:89). “Research methodology focuses on the research process and the kind of tools and procedures to be used” (Babbie and Mouton 2014:75). This study fits a case study because the researcher gathered prevalent data on the individuals on which the study was founded and these specific individuals were studied extensively for a definite period of time (Leedy and Ormrod 2016). Djuric, Nikolic and Vukovic (2010:176) identify a case study “as an instance of a more general category and that to conduct a case study means investigating something which has significance beyond its boundaries”. Rule, Davey and Balfour (2011:302) argue that “a case study is characterised by focusing on a single instance of a phenomenon, its location and interaction with a particular setting, its in-depth investigation and richness of data, and its use of multiple sources”. This study suited a case study because the researcher gathered prevalent data on the individuals on which the study is founded and these specific individuals were studied extensively for a definite period of time (Leedy and Ormrod 2016).

1.8.3 RESEARCH PARADIGM

Denzin and Lincoln (2008) and Samkange (2012) describe the paradigm as the net which assimilates the researcher’s theoretical knowledge, moral, ontological and scientific premises with a rudimentary set of values that direct action. The interpretivist paradigm was used for this study. According to Daymon and Holloway (2011), qualitative research methods are being employed by the interpretivist model. The interpretivist paradigm is referred to as “social constructivism in which people seek understanding of the world they live and work in by developing subjective meanings of their experiences” (Creswell 2013:101).

Interpretivism was used in this study to understand and explore the socially constructed reality of the participants (male and female) within the context of four secondary schools in South Africa. I was able to draw from the principles of the interpretivist paradigm to interpret the lived experiences and perceptions of the day-to-day activities of female and male educators at the four secondary schools. The interpretivist paradigm provided me with the tools to

understand and make meaning of how the educators construed the phenomenon of gender discrimination and the shared experiences of the coping mechanisms of black female managers.

1.8.4 SAMPLING

The study employed non-probability (purposive) sampling because the researcher is targeting a specific group, knowing that it represents itself, not the wider population, (Cohen, Manion and Morrison 2018). Purposive sampling achieves representativeness, allows judgements to be made, focuses on certain, special cases and deliberately collects data from numerous sources to generate theory (Teddlie and Yu 2007).

The sample in this study included twenty-seven females (three principals, two deputy principals, twelve departmental heads, eight level-one educators and two governing body members) selected from four rural secondary schools in KwaZulu-Natal. For the researcher to completely understand the gender power that existed within the schools, nine males (one principal, two deputy principals, four level-one educators and two governing body members) were also included. The sample size was thirty-six altogether.

1.8.5 METHODS OF DATA COLLECTION

In this study, face-to-face and focus group interviews were conducted with each participant. Interviews are one of the most commonly recognised forms of qualitative research methods (Mason 2002). I used semi-structured interviews extensively in this study to gather data. They have a relatively informal style, for example, face-to-face interviewing takes the form of a conversation or discussion rather than a formal question and answer format. Burgess (1984) calls this type of interview, conversation with a purpose. The researcher is unlikely to have a complete and sequenced script of questions, and most semi-structured interviews are designed to have a fluid and flexible structure that allows researcher and interviewees to develop unexpected themes (Mason 2002). Each interview lasted for approximately 50 minutes with an average interview time of 40 minutes. A Dictaphone was subsequently used for all the interviews and the interview transcripts were typed verbatim in order to maintain originality. The recorded data and the notes taken by the researcher contributed to the credibility of the research.

Observations were also used by the researcher, where she observed the day-to-day school activities paying particular attention to the gendered practices within the school. Interactions

between educators and school managers, the nature and manner in which school policies are implemented in order to develop an understanding of how the school's gender regime influences and is influenced by educators' and governing body members' actions and attitudes were given high priority. During observation, field notes were taken in a structured manner.

1.8.6 DATA ANALYSIS

In this study, qualitative content analysis was used by the researcher by way of offering “a strict and systematic set of procedures for the rigorous analysis, examination, replication, inference and verification of the contents of written data” (Krippendorp 2004:18; Mayring 2004:266; Glaser and Laudel 2013). Content analysis offers the researcher the opportunity to describe a definite research problem or question at a definite initial stage (Leedy and Ormrod 2016).

My data analysis process was organised according to the research questions, namely through content analysis. Content analysis is a detailed and systematic examination of the contents of a particular body of material for the purpose of identifying patterns, themes, or biases (Leedy and Ormrod 2012). Coding was employed to break down the material into smaller manageable segments and then analysed separately. The segments were categorised and gradually reduced to a small set of abstract, underlying themes (Leedy and Ormrod 2005). In this way, qualitative data analysis was used to transform the data into findings (Marshall and Rossman 2011).

1.9 ETHICAL ISSUES

According to Neuman (2003), ethical issues are the concerns, predicaments, and conflicts that arise over the appropriate procedure to conduct research; they refer to the legitimate or illegitimate way involved in a moral research process. Ethics refers to a system of morals and behaviour regulations (Struwig and Stead 2001). The nature of the study was elucidated before commencement and the researcher ensured that all the participants understood the study and their involvement in it. The researcher then presented an informed consent form elucidating the nature of the research project. Participants were not exposed to any harm, whether physical or psychological, during this study.

Measures according to DUT guidelines were considered by the researcher by obtaining informed consent from each participant in order to defend their rights. The participant's right to privacy was valued at all times. The researcher guaranteed that the findings of the study are

attested in a comprehensive and honest manner without distorting what the participants have done or deliberately misinforming others about the nature of their findings. The researcher also gave appropriate credit where it was due, by not depriving participants of the full acknowledgement of the use of their ideas or views.

1.10 OUTLINE OF CHAPTERS

Chapter One

This chapter offered an extensive orientation to the study. This covered a formulation of the research problem followed by the rationale and significance of the study, an explanation of the research design and research methodology was provided to find responses to the proposed research questions.

Chapter Two

This chapter discusses the theory that informed this study, followed by a presentation of a framework of development regarding women. It discusses the social constructionist theory then moves to a presentation of women in development (WID), women and development (WAD) and gender and development (GAD).

Chapter Three

This chapter starts with a discussion of the women in precolonial Africa. A discussion of the cultural dynamics of South African rural women and the effects of migrant labour on rural women is then presented. The chapter then shifts to an examination of how gender discrimination affects women in various aspects of life and the coping mechanisms women use to survive before examining strategies and proposals to curb gender discrimination in schools.

Chapter Four

This chapter presents a comprehensive literature review based on an extensive examination of national and international literature about issues surrounding gender discrimination in society, the workplace and specifically, gender discrimination against female managers in schools.

Chapter Five

This chapter addressed the research design and research methodology for the actual study. Discussions in this chapter depicted the kind of research paradigm applied, the research instruments utilised, sampling procedures, data collection and data analysis techniques.

Chapter Six

A presentation and interpretation of the collected data regarding gender discrimination and coping mechanisms of black female managers were outlined and emerging themes were discussed.

Chapter Seven

This chapter outlined the analysis and interpretation of the collected data regarding gender-based violence and how the female managers coped with this violence. This chapter further analysed the effects that gender-based violence had on the lives of the female managers.

Chapter Eight

The conclusions and recommendations regarding the challenges that black female managers faced were drawn, and suggestions for further research were provided.

1.11 CONCLUSION

This introduction contextualises my research and serves to identify the gap in the research on gender discrimination of female managers in rural schools and strategies on how the female managers coped in the day-to-day performance of their duties. In this section, I presented and outlined the theoretical perspective employed in this study. The methodological process and aims of the study have been explained. The key concepts and research questions were introduced.

The next chapter discusses the theory that informed this study and provides a framework of development regarding women.

CHAPTER TWO

2. THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This chapter presents the theoretical framework that will be used to examine gender discrimination and coping mechanisms of female managers in rural secondary schools. Since research cannot be conducted in a theoretical vacuum, the theoretical framework is concerned with the manner in which the research is framed. A theoretical framework is a pragmatic way to assist with the understanding of phenomena and to locate the broad understandings of reality that scaffold the study. It can also offer an overall framework for data analysis.

The theories framing the study is social constructionist theory and gender development theories, namely, women in development (WID), women and development (WAD), gender and development (GAD). The first section examines social constructionism to explain its significance in the construction of gender roles and identities. This is followed by a discussion of WID, WAD and GAD which scrutinises women's involvement in development and their access to resources.

2.2 SOCIAL CONSTRUCTIONIST THEORY

Humanities and social sciences commonly assert that certain human features, for instance someone's gender, race, or sexual orientation, are socially constructed (Diaz-Leon 2013). Social constructionist theory allows young women and men to form meaning of gender and how personalities are constructed by social procedures. Social forces that construct gender roles and identities are constructed as early as birth. As soon as the doctor detects the sex of the child, the baby is immediately gendered and socialised (Paechter 2003). Additionally, Galbin (2014:82) defines social constructionism as "a theory of knowledge of sociology and communication that examines the development of jointly constructed understanding of the world; it is a perspective which believes that a great deal of human life exists as it does due to social and interpersonal influences."

Haslanger (2016) maintains that the sex/gender binary has not only been assumed but also enforced. Paechter (2003) recognises that constructions of masculinity and femininity are an outcome of the association of historical, social and cultural factors. Ratele (2016) agrees with this notion by arguing that in the construction of masculinity, men are directed by societal

traditions and cultural beliefs. Consequently, masculinities contest for supremacy and acceptability (Hamlall 2018).

Shaney (2014) suggests that knowledge is attained, and several authenticities are constructed through frequent communication and relations with individuals. Subsequently, the gender regime of a school influences the entire organisation of the school (Connell 2005). This study is suitable for the social constructionist theory since it explores the gendered order and gendered power relations that exist within school settings.

According to Gergen and Gergen (2012), social constructionism is a source of the postmodern movement and has been persuasive in the field of cultural studies. Within the social constructionist component of postmodernism, the concept of socially constructed reality emphasises the ongoing mass-building of world views by individuals in dialectical interaction with society at a time. Social constructionism is,

a theoretical movement that brings an alternative philosophical assumption regarding reality construction and knowledge production. It is concerned with the ways in which knowledge is historically situated and embedded in cultural values and practices. According to this approach, meanings are socially constructed via the coordination of people in their various encounters; therefore, it is always fluid and dynamic. The constructionist theory is very sensitive to changes generating new forms of practices and behaviours (Galbin 2014:89).

Social constructivism accentuates the significance of culture and context in understanding what transpires in society and constructing knowledge based on this understanding. Social constructivism is based on particular assumptions about reality, knowledge, and learning. Social constructivists view reality as being constructed through human activity, whereby the properties of the world are jointly invented by the members of a society. According to the social constructivist, reality cannot be discovered, it does not exist prior to its social invention. For social constructivists, knowledge is socially and culturally constructed because it is also a human product. Individuals create meaning through their interactions with each other and with the environment they live in. Social constructivists believe that learning is a social process; it does not take place only within an individual; nor is it a passive formation of behaviours that are designed by outer forces. Therefore, meaningful learning occurs when individuals are engaged in social activities (Dorgu 2015).

The social constructionist theory will help to analyse and understand the behaviour of men and women educators in this study setting. From a social constructionist perspective, men and women are not blank slates that are written on or ‘socialised’; rather, they are active participants along with the cultural environment around them in the construction and reconstruction of gender (Ratele 2016). The social constructionist theory will prove useful in understanding how women accept and contest gender-stereotypical behaviour in the performance of their duty.

2.3 WOMEN IN DEVELOPMENT (WID), WOMEN AND DEVELOPMENT (WAD) AND GENDER AND DEVELOPMENT (GAD)

2.3.1 WOMEN IN DEVELOPMENT (WID)

According to Visvanathan *et al.* (2011) the focus on women in development originally came as objects of welfare concerns. The aid programmes mainly focus on birth control, nutrition projects for women and children and for pregnant and lactating mothers. Both national and international level had no prevalent system that challenged the patriarchal and liberal discourses and gender relations in society, which often resulted to a sexual division of labour and individual negotiation within the family. In the first stage of development practices, the WID approach remained dominant. Nonetheless, WID was greatly engrossed on access to resources and it overlooked the significance of social and political structures within which women were situated and represented.

Rathgeber (1989) contends that after the publication of Ester Boserup's, in the early 1970s, the concept "women in development" emanated. The sexual division of labour that occurred in agricultural economies was firstly scientifically outlined by Boserup on a global level. She inspected the changes that transpired in traditional agricultural practices as societies became modernised and scrutinised the discrepancy of those changes on the work done by men and women. She established that men tend to do the majority of the agricultural work, in more heavily populated expanses, where ploughs and other simple technologies are used; whilst women tend to do more of agricultural work, in sparsely populated expanses where shifting agriculture is adept. However, in regions of exhaustive, irrigation-based cultivation, both men and women share in agricultural tasks. The women's committee of the Washington, D.C. firstly used the term ‘WID’. American liberal feminists voiced a set of mutual concerns, loosely labelled ‘WID’, aiming to promote permissible and administrative changes to ensure that women would be better incorporated into economic systems. The principal emphasis was on

impartiality and on the enhancement of strategies and action programs aimed at preventing discrimination against women and curtailing the disadvantages women face in the productive sector.

Furthermore, Muyoyeta (2007) argues it was noticeable that women were excluded from development by the 1970s. Women's prevailing status and position in society were sometimes essentially made worse by development and they did not meaningfully benefit from it. Women in development (WID) was then established and its key responsibility was to stimulate women's involvement in their development and access to resources. Though the WID approach had some shortcomings, it was effective in intensifying the eminence of women in development matters and securing a protuberant position for women's matters at the United Nations (UN) and other international development agencies. In 1986, a WID Unit was launched at the National Commission for Development Planning, the central planning and coordinating body of government and it was later upstretched to a full department. The WID unit focused on the incorporation of women in development and guaranteeing that ministries and other implementing bodies strived towards the enhancement of the socio-economic conditions of women as the means of ensuring their entire incorporation in development. Despite the WID approach demanding women's inclusion in development, it did not demand amendments in the total social structure or economic system in which women were to be incorporated. Likewise, WID barely focused on the inequities between men and women and overlooked the social, cultural, legal and economic factors that give rise to those inequities in society (Muyoyeta 2007).

2.3.2 WOMEN AND DEVELOPMENT

According to Rathgeber (1989) the women and development (WAD) approach possibly arose in the second half of the 1970s. The WAD approach begins from the position that women always have been part of development processes and that they did not suddenly appear in the early 1970s as the result of the insights and intervention strategies of a few scholars and agency personnel. The WAD perspective, however, acknowledged the impact of class, race or ethnicity, all of which may apply dominant influence on women's actual social status. Subsequently, WAD provides a more perilous view of women's situation than WID approach. Nonetheless, it fails to accept a complete analysis of the correlation between patriarchy,

divergent modes of production and women's subordination and oppression. The WAD perspective ultimately adopts that when international structures become more equitable, women's condition will improve. Temporarily, cautiously designed intervention tactics can resolve the crucial problem of the under-representation of women in economic, political and social structures; rather than by more significant shifts in the social relations of gender. The WAD approach perceives women's condition predominantly within the structure of international and class inequalities (Rathgeber 1989).

Muyoyeta (2007) asserts that the (WAD) approach ascended due to vilifications of the WID approach at the end of the 1970s. WAD emphasises that work done by women, both inside and outside the household typically preserves society; and they have always been significant economic partakers (Rathgeber 1989; Muyoyeta 2007). Muyoyeta (2007:7) upholds that,

the main focus of WAD is on the interaction between women and development processes rather than purely on strategies to integrate women into development. WAD saw both women and men as not benefiting from the global economic structures because of disadvantages due to class and the way wealth is distributed. WAD, therefore, argued that the integration of women into development was to their disadvantage and only made their inequality worse. WAD saw global inequalities as the main problem facing poor countries and, therefore, the citizens of those countries. WAD was very persuasive in raising the debate that women have a role not only in reproduction but in production as well. For development to be meaningful for women both these roles have to be acknowledged. WAD has been criticised for assuming that the position of women will improve if and when international structures become more equitable. It, therefore, underplays the role of patriarchy in undermining women's development and does not adequately address the question of social relations between men and women and their impact on development.

2.3.3 GENDER AND DEVELOPMENT

Due to additional qualities in the development practices of women, Gender and Development (GAD) emerged in the 1980s. GAD sought to bring various feminist philosophies together by combining both the lessons learnt from and the restrictions of the WID and WAD approaches. GAD perspective discovers its theoretic roots in socialist feminism and has spanned the gap left by the modernisation theorists, connecting the relations of production to the relations of reproduction and considering all facets of women's lives (Rathgeber 1989; Muyoyeta 2007).

Rathgeber (1989) maintains that GAD is not concerned with women per se but with the social construction of gender and the mission of particular roles, responsibilities and expectations to both women and men. Conversely, GAD accepts the prospective contributions of men who share a concern for equity issues and social justice. The GAD approach does not focus exceptionally on productive or reproductive aspects of women's (and men's) lives to the elimination of the other. Additionally, GAD puts more emphasis on the involvement of the state in encouraging women's liberation, perceiving it as the responsibility of the state to offer some of the social services which women in various countries have provided on a private and individual basis. The GAD approach stresses the necessity for women to organise themselves for greater operational political voice and it perceives women as, agents of change rather than as submissive recipients of development. GAD perspective focus on the reinforcement of women's legal rights, including the restructuring of inheritance and land laws.

According to Muyoyeta (2007) GAD focuses on the effect of development on both women and men and stresses parity of benefit and control by ensuring that both women and men partake in and advance equally from development. It acknowledges that women may not essentially benefit from development, although they may be involved in it. GAD is not concerned with women exclusively, but with the manner in which gender relations assign particular roles, duties and opportunities between men and women, regularly to the disadvantage of women. GAD focuses on the division of labour between men and women in society and desires to resolve issues of access and control over resources and authority. GAD goes beyond the other approaches in stressing both the reproductive and productive roles of women and contends that it is the state's obligation to support the social reproduction role typically played by women in caring for and nurturing children. It also regards development as a complicated method that is prejudiced by political, social and economic factors rather than as a phase of development. Consequently, GAD further perceives development as significant for the social and mental well-being of an individual, and not primarily for the economic well-being. GAD, therefore, inspires women to intensify the number of women in decision-making by solidifying their legal rights and organising themselves into a more operational political voice.

GAD theorists have argued that a focus on the relationships that position women within society must be at the heart of political activity. They also distinguished between practical, more immediate and strategic or long-term and transformative needs of women in their specific social and political contexts. This concern with interests was

also being reflected in the later debates about empowerment (Visvanathan *et al.* 2011:36).

2.4 CONCLUSION

This chapter outlined the theoretical approach which is used as a lens through which this study is viewed and the data interpreted. The section attempts to discuss which aspects of the explained theoretical perspectives were found beneficial and why.

The next chapter provides a review of the literature regarding women in precolonial Africa; cultural dynamics of rural South African women; the effects of gender discrimination; mechanisms applied by women to cope with gender discrimination; strategies and proposals to curb gender discrimination in schools and signs of hope.

CHAPTER THREE

3. LITERATURE REVIEW

3.1 INTRODUCTION

Achieving real progress regarding the situation of women in society has, for a number of years, been a priority for many countries. Yet there is still major scope for improvement. This chapter discusses women in precolonial Africa. The chapter then proceeds to explore the cultural dynamics of South African rural women and the effects of migrant labour on rural women. The chapter then turns attention to how gender discrimination affects women in various facets of life and the coping mechanisms women use to survive, before examining strategies and proposals to curb gender discrimination in schools. The chapter concludes with some positive signs of women's advancement and gendered power sharing.

3.2 WOMEN IN PRECOLONIAL AFRICA

In precolonial Africa, relations between women and men were varied, changing, and culturally specific, yet there were some common themes. Most African societies attempted to attain forms of heterarchy, which meant they often created several centres of authority and aspired to establish communities where gender relations between women and men were equitable. However, with the creation of empires and more centralized societies, hierarchy among some societies replaced heterarchy. This change motivated a shift in gender relations: Women from elite lineages maintained their status, while other women tended to lose their traditional positions of authority as mothers and elders within their clans. Overall, the Atlantic slave trade severely challenged heterarchical social relations and threatened women's authority and status in West Africa. Another element of this period is the transference of African gender relations to the Americas. These historical studies have shown that gender relations and gender dynamics can be recaptured from early history by weaving various types of evidence into a clearer picture of African social institutions from the precolonial past (Saidi 2020).

Moagi and Mtombeni (2020) argue that women in Precolonial Africa were not restricted to the domestic sphere nor oppressed, instead they played important roles in production, religion, and politics. They were very active in the public domain; in politics as Princesses, Queen mothers, and regents; and in religion as prophets, diviners, and rainmakers. Gender

division of labour was not rigid in pre-colonial southern Africa as women could crossover to male type duties and sometimes, the sexes complemented each other. The social, economic, and political domains were therefore not exclusively for men as the gender oppression schools of historical analysis would like us to believe; they were for both sexes. Generally, women in pre-colonial southern Africa were independent; they controlled their bodies, owned their labour, and determined their destinies.

3.3 CULTURAL DYNAMICS OF SOUTH AFRICAN WOMEN

Akala (2018) argues that in the 1930s, women desired to work for themselves and their families, which led to an inflow of women into cities in pursuit of better opportunities. The restriction of women's movement into urban areas was legitimised. The link between mining and the masculine gender led to sexism; making mining a male-dominated profession and women being disadvantaged. Black women continued to work as casual labourers on farms in the rural areas, while others migrated to cities to work as housekeepers, hawkers, or sellers of brewed beer in informal settlements. Women could provide their families with food and shelter, despite the fact that these jobs were demeaning and had low returns. Subsequently, a surfeit of restrictions blemished the new authenticity of the black South African woman. Due to the colour of their skin, the women had a dearth of protection from the law. They were deprived of equitable access to housing, education, health services, transportation and economic opportunities (Meintjies 1996; Comaroff 2013). They were largely engaged in positions associated with traditional gender roles of clerical and secretarial jobs since they had few options regarding jobs. Women had to obtain consent from their husbands for functions of accessing loans and opening an account. The placement of white women in the economy was an impact of conservative philosophies based on the binary of dominance of men and inferiority of women, specifically within the Afrikaner and English communities (Meintjies 1996; Naidoo and Kongolo 2004; Akala 2018).

In many African countries, traditionally, sociocultural theories integrally offered gender-related favours to men at women's segregation, by way of defining women as substandard to men (Dlanjwa 2018). Accordingly, the senior management levels of decision-making have been traditionally subjugated by men (Makhaye 2012). Mnisi (2015:43) posits that,

culture is what makes a group of people different from other groups. It manifests through attributes like dress, song and dance, and also through perceptions and attitudes towards life and people. In some communities of South Africa where women are still

perceived to be inferior to men, women are not easily accepted as leaders and decision-makers.

Dlanjwa (2018) maintains that women are still primarily huddled in traditional societal service areas, which included, education, health and hospitality, despite access to augmented decision-making positions. Societies inevitably do not take advantage of the full potential of the entire humankind, due to the labour market distribution and gender imbalance. O'Neil and Domingo (2015) argue that decision-making power is one's capacity to influence decisions that touch one's life in private and public domains. This decision-making power and formal access to positions of authority is a significant but deficient condition for women to enjoy in the public sphere. Basically, decision-making power is a compound of access, abilities and actions that regulate whether women have power over the society or choices about their private life.

According to Mantsali (2017), societies that deem patriarchy to be natural, hegemonic masculinities align feebleness to women and regard men as strong. Since men have more chances to get employed and receive salaries, they are subsequently eminent as breadwinners. Likewise, society uses this premise in perceiving men as the head and decision-makers in the household; while women perform unpaid work within the family, like doing household chores, being caregivers and even working in the fields. Those women who maintain the status quo and tolerate the bestowed roles are commended. Consequently, Black South African women are generally deprived of equal education opportunities with their male counterparts. Historically, the apartheid government also reinforced the racial inequity in South Africa, where black and other women of colour endured the impact of social inequity due to both their skin colour and gender (Makhaye 2012).

Guiso and Rustichni (2011) argue that because of culturally driven norms which restrict women from what is regarded as a man's responsibility, women who are endowed with an innate aptitude and cognition are deprived of the opportunity to attest to such abilities. Patriarchy undermines the human rights of women with strong personalities and keeps them entrapped, thereby restraining the women's opportunities and full involvement in development endeavours (Iseni, Siljanovska and Ejupi 2014). According to Mantsali (2017:12), "women in these situations are subverted to men their entire lives: in childhood to their fathers, in young adulthood to their husbands and in old age after their husbands have passed away to their sons". Mbuli (2009) and Mantsali (2017) uphold that the suppression of Black South African women was also perpetrated by apartheid laws which deprived them of their fiscal and political rights.

Their land rights were also denied by customary laws. The African society had its own philosophies imposed by colonial and apartheid systems that associated manhood with activeness and womanhood with passivity. Astoundingly, these beliefs are still tenacious in the post-apartheid era. Furthermore, Faulkner (2015b) contends that Black women were underprivileged on both racial and gender bases. The customary law in the black communities offered women the position of minors, where they were excluded from rights concerning ownership of property and custody of children. Previously, women of all races and cultures were under the legal and social control of their fathers or husbands. Black women were doubly oppressed by both apartheid and traditional law, where they were subordinate not only to their fathers, but also to their brothers and uncles, who could order them around and tell them what to do. Subsequently, political structures and power, including economic power, are principally confined to men in patriarchal societies.

Social justice should therefore be concerned about cultural rights as well, not only economic and political rights, because it has long been recognised that groups of people can also be culturally oppressed and chastened (Alexander 2002). According to Rudwick (2008:156),

in the South African context, ‘culture’ should be approached as something which is essentially in motion implying that what ‘culture’ is to a group of people today may be different from how ‘culture’ is understood by individuals in this group tomorrow. So-called cultural groups are not homogenous and individuals who perceive themselves as belonging to the same cultural group may have very different perceptions of what exactly it is that constitutes their ‘culture’. These perceptions may vary from one situation to another and are situational and highly context-dependent.

Various people and clusters find difficulty in honouring other peoples’ cultural customs and their real manifestations, regardless of the mutual acknowledgement that culture provides meaning to people’s existences. Subsequently, “full respect for a culture entails not only ‘respect for a community’s right to its culture’ but also ‘for the content and character of that culture’” (Idang 2015:99).

3.4 EFFECTS OF GENDER DISCRIMINATION

3.4.1 ON THE INDIVIDUAL

More often than men, the workplace mostly exposes women to some psychosocial risk factors, for instance stress, sexual and emotional harassment and tedious work. Likewise, they wield minor control over their work environment due to their low status in the work hierarchy, which

might result in cardiac, psychological and musculoskeletal ill-health. Women's well-being is also seriously affected by the combination of paid and unpaid work. When a woman's well-being is affected because of gender disparity, this might yield to a lower steady-state which decreases the well-being of all. Subsequently, work-related exhaustion, repetitious tension injury, infections and mental health hitches are largely evident in women than in men (Messing and Östlin 2006). Furthermore, gender disparity within families results in an imbalance in bargaining power and in decision-making. It is often anticipated that women's decisions within families are more prolific than men's decisions, since their decisions promote education and health, and thus economic growth (Ferrant 2011).

Faulkner (2015b) argues that the global gendered socialisation of girls and young women, and discrimination together with partiality against women that is prevalent both in the workplace and in society; might have an adverse influence on their identity, and life, and the career choices accessible to them. Correspondingly, incorrect predictions concerning gender and class might impact a person's idea of self and become part of that individual's character, affecting opportunities and confidence (Smith 2011).

UNESCO (2013) maintains that it is problematic for women to partake in today's economy and develop their lifestyles without education. Deferred marriage and fewer children by educated women contribute to the nation's progress by reducing the population growth.

The reduction in population makes it easier for a nation to address poverty and raise the living standards of a lower population. Girls' education also results in lower infant mortality rate and a healthy population. uneducated women marry early and have more children. Consequently, the growing population poses a problem on sustainable development (Ngulube 2018:35).

The United Nations (2013) argues that education results in women's job opportunities with a reliable income and are more likely to attain greater self-reliance, independence and individual progression, as well as gaining decision-making power. Financial stability and improved health are the utmost substantial advantage of women's education. Subsequently, family and community poverty alleviation can be realistic due to woman's education and economic power (Ngulube 2018).

3.4.2 IN SOCIETY

Gender discrimination generates complications rather than solutions since it can have an undesirable impact on our society. The involvement of women in social, political and economic events may be delayed (Shastri 2014). Ferrant (2011) upholds that society's health status is mostly affected by gender inequality. For instance,

- a. The higher rate of AIDS infections, which was found in the municipalities where gender inequality is higher, was due to the impact of inequality on education.
- b. The quality of food and household health primarily depends on the level of maternal education. The impact of the mother's education level instigates her capability to safeguard her children against the calamities of life and against price changes that might disrupt diet. Gender inequality have similar implications concerning education. The children's achievements are informed by their mothers' academic accomplishments and the constructive influence of their native abilities and the subjective significance of schooling.

Mkhize (2012) posits that unequal power relations between males and females in society result in females being undermined and feeling inferior. These gender-based experiences are fuelled by societal perceptions and ideologies that promote a patriarchal system to be subservient and males to be dominant in all aspects. Consequently, society has a propensity of relating men to headship positions, even in milieu outside the family, because patriarchy considered men as the heads of families. According to Ngulube (2018:40),

the lack of education as well as financial resources among rural women affects their decision-making power. This has an impact on their health as they depend on the male figure of the family for financial support and permission to visit a health care facility. The health of women in these communities is essentially in the hands of the men, who due to the availability of financial resources and the power they possess as the head of the family, decide the kind of attention to give a woman's health problem.

Nonetheless, an educated woman is also more intelligent and more likely to have healthier nutrition for herself and her family and an improved strategy for the smooth running of the household. Moreover, with the acquired knowledge and information, health issues can be easily accessed, choices concerning her well-being can be made and medical services can be sought (Ngulube 2018).

3.4.3 IN THE ECONOMY

The international canons that generate the segregation of women from the job market are also pragmatic for South African society (Dlanjwa 2018). Adja-Kwaku *et al.* (2013) argue that an unfriendly work environment is created for both the employer and the employee, whilst human capital is reduced due to discrimination in the workplace. Gender discrimination can also have a hostile impact on development goals as it weakens economic growth (Shastri 2014). According to Volart (2004), gender discrimination against women in the market diminishes the available talent in an economy, which has detrimental economic penalties. Gender discrimination in the common social practices of religion or culture, also excludes women in the commercial mainstream. These social practices may have severe economic penalties since they deprive society of the talent intrinsic to women.

Congruently, Ferrant (2011) and Ferrant (2015) maintain that gender discrimination against women in the marketplace decreases the existing talent in an economy, while the key element of economic growth is the accrual of physical and human capital. The dissemination of talent is not optimum because the pool of talent from which corporations can pick their personnel is condensed by gender discrimination.

According to Ferrant (2011), gender disparity matters for economic purposes, as it causes a bias comparable to a distortionary tax. Thus, all the systems in which gender disparity appears, will adversely affect output, capital growth, technological advancement, and the institutional structure of productivity. A global tendency of gender inequalities is rejecting half of the population from economic opportunities by confining their civic rights via restraining norms, reducing their efficiency via destruction of their physical integrity or restricted access to health, decreasing their human and physical capital growth through restricted access to education and economic resources congruently, limiting their household bargaining power, and restraining their political and economic power (Ferrant and Nowacka 2015).

Furthermore, Ferrant and Kolev (2016:1) argue that,

side-lining women holds back economies from growing and prospering, since the economy cannot operate at its full potential with hurdles for half of the world's population. Gender parity is not only a fundamental human right but also a critical economic opportunity. Gender inequality is bad for growth, especially when it comes

to gender disparities in education and labour. Gender parity in social institutions is a key economic issue in its own right since it matters for economic growth.

Due to the negative impact of discriminatory social institutions regarding female labour force involvement and human capital, social institutions are allied with limited levels of national income (Ferrant 2015).

3.4.4 IN SCHOOLS

Zulu (2012), in his study on exploring power dynamics between school male managers and female educators, discovered the following effects of gender discrimination on female educators. Female educators felt that the managers abused their power while claiming that they were protecting them. Communication and tolerance were deficient among them. Women were marginalised by male managers using traditional Zulu culture as an instrument to politicise and pursue their interests and to encourage patriarchy and gender discrimination in the school. The school community was also very traditional and patriarchal and influenced the male managers to a large extent. Moreover, the study by Botes (2014) about female educators' experiences of senior male colleagues' exercising of power in schools, found that the misuse of power in their school led to most of the female educators feeling demoralised, inadequate and unworthy; and ultimately, they were physically and psychologically drained because of stress. They also felt rejected, which reduced their sense of belonging. Their relentless rejection led to feelings of sorrow and hurt, which yield to anger and aggression toward their rejector. The expectancy of female educators to be subservient to male staff members made them feel stripped of their own identities. They developed negative self-esteem since they felt rejected by and inferior to their male counterparts. Some female educators might experience a sense of fear when the need to approach a senior male colleague arises, which is induced by the lack of trust. Northouse (2012) argues that the aforementioned effects have more adverse consequences on the educators' personal lives outside the school setting, thereby developing negativity and deterrence. It may also impact their subordinates' personal progress by losing their sense of uniqueness, work curiosity, or becoming disgruntled due to continual control. This behaviour from senior male colleagues can be perceived as persistent emotional abuse because it is demeaning and destructive in nature, which contributed to the female educators' lack of confidence. Subsequently, they experience the sense of being oppressed, worthless, embarrassed, dejected, disgusted, rejected, depersonalised, detached, depressed, inadequate and isolated as well as atrocious (Botes 2014). The male colleagues overpowered, overshadowed, dominated,

manipulated, forced, bullied, rejected, undermined, ridiculed, isolated and victimised the female educators, which impacted undesirably on their emotions by lessening their well-being.

In a study by Mkhize (2012), on exploring the experiences of female departmental heads, it was established that the stereotype that 'females are not good managers' led to them being undermined in numerous ways. Educators (both females and males) became hesitant in taking instructions from female managers, whilst decision-making was performed by the male deputy principal instead of the female principal. In South Africa, the major hurdle for female managers in the execution of their management roles is the deficiency of female support in management. Female managers in schools often feel secluded from their counterparts and experience desertion from learners' parents. Due to the stereotype attributing men to discipline and the historical background of females in South Africa, female departmental heads encounter challenges in disciplining both male and female educators.

Maimie (2011), in her study about the experiences of female principals, found the following effects of gender discrimination on female principals. Some cultural practices regularly favour men over women when there is a vacant leadership position at school. Likewise, women did not have the courage to accept senior roles because of the lack of self-confidence and low self-esteem caused by gender role stereotypes. Furthermore, because of these stereotypes and social influences, women felt that leadership and management are men's positions and they should be lower than their husbands and play supportive roles. Irrespective of their relevant qualifications for the post, most of the women are hesitant to apply for management positions. Female principals still face some obstacles, which include verbal abuse and being overlooked by their male counterparts. They usually do not get support and are even sabotaged by other female colleagues. Thus, they are occasionally obligated to be sedentary or antagonistic at work due to the attitudes imposed on them.

The study by Makhaye (2012) discovered that female principals were faced with hitches of being disapproved and not taken seriously by educators and society. Male educators undermined the female principals and exercised their power over them by dictating to them what and what should not be done. Male educators also felt uncomfortable about taking instructions from female managers because they felt threatened by strong women, and they thought they were challenging their hegemony. Both learners and educators had no respect for female principals. Therefore, they experienced problems in managing educator and learner

discipline. Correspondingly, Mnisi (2015) in her study revealed that some female school principals found it problematic to function efficiently in the schools they lead, due to the biases that prevail in various South African communities. Gender discrimination diminished women's ideas, exertions, competences, and leadership programmes in the communities were deemed insignificant. Thus, potential female leaders did not apply for leadership positions as they lacked self-confidence due to not being provided with adequate opportunities to make their leadership proficiencies within the school setting pragmatic. Female leaders had to function in an antagonistic setting where they lacked the support of the various stakeholders, due to discrimination against women's capabilities and position in a male-subjugated work situation. They experienced tyranny based on skewed perceptions of female leadership. Ultimately, female school principals lost their self-assurance as leaders due to culturally-related prejudices against them.

3.5 COPING MECHANISMS APPLIED BY WOMEN TOWARD GENDER DISCRIMINATION

3.5.1 IN SOCIETY

Comparing the women of the 1930s and 2000s, one can argue that there are many parallels as women continue to experience marginalisation in current democratic structures and yet their conditions are supposed to have improved (Unterhalter 2007; Akala and Divala 2016). Akala (2018:229) maintains that:

black women of 1930s, in both urban and rural areas devised survival strategies (human action and agency) and support systems to help them deal with economic and political oppression as well as cultural dislocation. They formed women's guilds (manyano), which were attached to churches, burial societies and savings groups (stokvels). However, these survival strategies did not address the underlying political ideology or structural forces that oppressed and subjugated them. Therefore, the political inclination of some women led them to choose political engagement as a survival tactic.

3.5.2 IN SCHOOLS

The South African education system before 1994 was founded on patriarchal principles, which were mostly in favour of males having full control of school management. Patriarchy was the order of the day for several educators and school leaders who were teaching under the apartheid government. Male supremacy and women's segregation, particularly concerning school management, were strengthened by this patriarchal dogma. African cultures inspired this by

heartening male dominance while the roles of females in society were promulgated as submissive and tedious (Mkhize 2012).

The study by Zuma (2018) on practices and experiences of female educators found that they made use of sexual agency-through their appearance, verbal and nonverbal communications, and behaviours for instance flirting and wearing seductive clothing as their strategy of coping with gender discrimination. Mkhize (2012), when exploring the experiences of female heads of department, discovered that they survived by engaging themselves in empowering managing strategies which embraced involving all the colleagues in the decision-making processes, in the essence of collegiality. These female departmental heads did not let the PHD (the 'pull her down' syndrome) dishearten them; instead, they applied some tactics in attesting that they were operative managers. They also used an empowering style of leadership by being amicable, encouraging teamwork amongst staff members and ensuring that the school was efficient through good decision-making.

Ngcobo's (2010) study of women school principals' management experiences revealed that their coping strategy was primarily attentive to generating a democratic practice at their schools. These school principals listened and permitted other staff members to participate actively in managing the school. They established teamwork and collaboration with the staff and learners by maintaining an open-door policy and collegial management style. They were aiming at guaranteeing harmony at school via collaboration, so that the sense of family credibility and reverence could be built and resistance would be reduced. Delegation was another surviving strategy used by these female school principals. Delegation can be understood as the allotment of powers and responsibilities, thereby providing all the institution's staff members with the opportunity to divulge their interest in educational matters. The pressure exerted on them will then be reduced through the sharing of responsibilities.

In the study by Maime (2011), female principals dealt with challenges by engaging in strategies of teamwork, leadership styles and self-empowerment. Democratic leadership style was employed since it gave educators a sense of ownership; where they felt like part of the school because their sentiments were regarded as significant. Educators also felt recognised because of teamwork which offered them an opportunity to contribute greatly to their work; thereby minimising obstructions and the level of tension. Female principals also consulted other

principals in similar positions; thereby launching a women's network where women could overcome some of their encounters, for example, seclusion and deficiency of support.

Makhaye (2012) found in her study that female principals used different management strategies, for example democratic and collegial approaches to overcome some of the hitches they were facing. These strategies assisted them in bringing order to their schools. These female principals were accomplished at handling learners, educators and parents profoundly. Ngcobo (2010) argues that the collegial model comprises all those theories which accentuate that power and decision-making must be shared among all participants of the organisation. This model fosters collaboration and mutual understanding among all members so that the school can function effectively. The application of these strategies resulted in educators partaking in decision-making and parents receiving an opportunity to discuss matters regarding their children. Ultimately, educators changed their insolence towards the female principals because they were no longer imposing anything. Instead, decision-making was mutually done.

3.6 STRATEGIES AND PROPOSALS TO CURB GENDER DISCRIMINATION IN SCHOOLS

The following are proposals and recommendations that researchers made about strategies to restrain prejudices, stereotyping and discriminatory tendencies exerted on women in schools, thereby promoting their own wellbeing.

The well-being of an individual can be affected by different aspects of an individual's life. Therefore, it not only refers to emotional but to physical, mental and social health. Those who have a strong sense of well-being are likely to have positive work relationships (Botes 2014:75).

Zulu (2012), in his study, suggested that in order to limit gender discrimination, female educators need **empowerment workshops** concerning learner discipline. Female teachers recommended that managers should initiate and launch professional growth programmes where female educators could help each other. Managers also proposed that **capacity-building workshops on administration** and the management of gender issues are also a necessity for them.

The study by Botes (2014) recommended **effective communication** as one of the strategies to improve the well-being of female educators. Koen (2014:19) maintains that interpersonal

communication is “the root of any healthy relationship”. Female colleagues can be easily offended by the manner in which senior male colleagues communicate with them. It is, therefore, extremely vital to pay attention to how one addresses another individual since it can greatly influence the way the individual comprehends what is said. Effective communication by management displays to employees that their contributions are valued and that they care about their wellbeing.

Another strategy suggested by female educators was **teamwork** towards shared excellence. Teamwork would indicate that management is open-minded regarding gender in the workplace. Precisely, female educators wanted their male colleagues to stop underrating their aptitudes and potential and be ready to disregard gender when acknowledging educators’ virtues. For a common goal to be reached, the upper-level management should be ready to use everybody’s strengths and support all their employees. In this way, the employees’ confidence would be boosted and their work productivity would increase.

Dual supportive roles were identified by female educators as a significant strategy to break free from feeling dishonoured. The main aim was to support each other since everyone had a role to accomplish. Social support assists one to cope with problems and also increases one’s self-esteem, which has a positive effect on individuals. High self-esteem improves the individual’s confidence and enables them to be more willing to voice their ideas in a group context. They would also be innovative and their performance would improve.

Female educators also proposed the practice of **gender equality** so that they would not be stereotyped, but be judged on their own merits; hence, eliminating gender stereotyping in the workplace. Gender stereotyping practised by senior male colleagues had a negative impact on female educators’ well-being at several levels.

Mnisi (2015) in her study proposed **professional growth** for female school principals so that they have proficient knowledge of management tactics and activities to guarantee that their subordinates acknowledge their academic and professional expertise. Their educators might not find a latitude to detest them and challenge their positions with related expertise due to the fact that their qualifications are similar or inferior to their educators. Hence, female school managers should display greater professional knowledge on school matters of curriculum execution and policy interpretation. Acker (2010:71) argues that “the female school principal

should ensure that she is contextually literate and she should remain a lifelong student by constantly consulting recent literature on school improvement for the sake of improved teaching and learning”.

Dynamic **personal traits** of meekness, simplicity, affection, compassion, kindness and tolerance, are also essential for school principals to attain support from subordinates. These traits assist in calming nihilism from the adversaries against the female school principal and also build trust amongst the staff members. Smit (2013) asserts that the schools’ mission statement implies that the school principal’s crucial role of management, leadership and supervision has been enhanced from a pure solitary approach to managing and guiding people to a more interpersonal approach of working with and through staff to achieve the anticipated common goals. This can be accomplished by “providing a more caring and customer-friendly interface to learners, educators and parents; giving stakeholders additional voice in matters regarding them and treating stakeholders as co-partners of the school rather than subordinates” (Acker 2010:98).

Other strategies mentioned by Mnisi (2015) that can be applied by female school principals are **management style** and **educator relationship approach**. Shared decision-making can be applied when focusing on building a relationship with educators. School principals should be enthusiastic but considerate and focus on pupil learning by establishing a prolific and efficient school programme and school practices. Professional educators with proficient knowledge in their evident subject fields can be managed using this democratic leadership style. Reliant on the female manager’s proactive conduct, or the absence thereof; these educators might either support or crush the female school principal.

Finally, the **community relationship approach** can be used by the female school principal. It is imperative for the school manager to contemplate that every school exists in a community which has a precise culture that divulges its values, beliefs and ambitions when anticipating a relationship with the community. The female school principal should thus acclimate to the commands of the community where she is located. Parents are the crucial stakeholders of the school who are lawfully bound to actively participate in the governance of the school as native members of the community, by means of the school governing body (SGB) arrangements (RSA 1996). They then interconnect with the school via their senates in the SGB and they are

therefore fully conscious of what is happening concerning the school operative. Botha (2007:122) claims that,

the community in which the school is embedded can constructively support the female school principal or can reprimand her and arrange for destroying her reputation, depending on the female school principal's proactive measures for collaboration with the external community.

3.7 SIGNS OF HOPE

More and more countries have gender-balanced national cabinets. Rwanda's parliament is 60% female. Iceland continues its path toward complete gender parity. Saudi women are at last able to drive legally and allowed into sports stadiums, though the Crown Prince has also jailed activists fighting for women's rights (World Economic Forum Global Gender Gap Report 2018).

Bego (2014) argues that in Germany, it appears likely that Chancellor Angela Merkel will be succeeded by the new Christian Democratic Union party leader Annegret Kramp-Karrenbauer. Two female heads of state in a row? That has only happened three times before: in Ireland, New Zealand and Bangladesh.

On the business side, countries are continuing to use affirmative mechanisms to ensure that women have seats on company boards. Even in the US, where quotas cause heated debate, California has mandated that public trading companies headquartered in the state must have at least one woman on their board. Many corporations now have boards of more than 50% women (Thams, Bendell and Terjesen 2018).

The #Me Too movement has galvanised people across the world to think about harassment in the workplace. It has given women permission to share their most difficult experiences, and it has highlighted how disastrous, both personally and professionally, such experiences can be. It has shown us what happens when women have to rely on men who abuse their power (World Economic Forum Global Gender Gap Report 2018).

According to the RSA Beijing +25 Report (2019), since 1994, South Africa has explored a lengthy road in promoting, safeguarding and sustaining gender equality and in empowering women. The government's legislative approach and human rights programme, in 1994, were

mostly founded on the principles of gender equality, women's empowerment and liberation. Based on the priorities delineated in the Reconstruction and Development Programme (RDP: 1994), the government committed itself to generating a non-racist, non-sexist developmental state from the onset.

Through a compact, robust and vivacious women's movement, several developments have been attained and because of a prolonged tussle history South African women have had against subjugation, patriarchy, discrimination, suppression and women's suffrage. Major improvements have been made by the country in the areas of democracy, representation and governance toward reaching women's empowerment and gender parity. Congruently, the country's Constitution provides a qualifying framework that has directed the introduction of laws and policies enforcing transformation, non-sexism, non-discrimination and equality for women and their equal representation and ample involvement in national government structures, policymaking and headship positions. Legislation and interrelated policies, charters and quotas commend women's social and fiscal empowerment. Over the past twenty-five years of democracy, the government has presented advanced labour laws that defend women worker's rights. The democratic government has successfully introduced gender parity principles and women's rights in numerous government policies across state machinery (The Mobile Gender Gap Report 2019).

Furthermore, The Mobile Gender Gap Report (2019) and RSA Beijing +25 Report (2019) maintain that in South Africa, the number of women selected as speakers, ministers, deputy ministers, premiers, MECs, MPs, MPLs, mayors, councillors, chairpersons of portfolio committees and the NCOP has shown a stable upsurge over the past twenty-five years. Incredible growth is also palpable in women ministers' representation in cabinet from 11% in April 1994 to 48.48% in April 2019. The president appointed 14 female and 14 male ministers, resulting in a 50/50 gender equality among ministers in the Cabinet for the very first time succeeding the sixth democratic elections in 2019. The women's representation of deputy ministers increased from 25% in April 2004 to 42.45% in April 2019. Succeeding the 2014 elections, there were 42% of women seats in parliament, resulting in South Africa taking the second position among the G20 members. The National Assembly had 47.1% women's representation following the 2019 national elections. The country had an overall 39% women representation as municipal mayors after the 2016 local government elections.

Over the past twenty-five years, the percentage of women judges has increased significantly, from one white female judge in 1994 to a demographically varied representation of 35.5% in 2018. South Africa has approximately 44% of women magistrates, with more than 50% of them positioned as Regional Court Presidents. Women are making up more than 50% of all public servants with the gap skewed in their favour. There is an increase in senior management positions occupied by women, both in national and provincial departments. In sectors of the military, police force, navy and air force, women have also broken down the barriers of entry. A huge endeavour is also made to increase the number of women in decision-making and management positions in the private sector. However, the country has yet to reach gender equality, which is 50/50, across all levels and all sectors; where women's impartial involvement and representation in decision-making, political, governance and leadership positions remains a matter of concern (RSA Beijing +25 Report 2019).

3.8 CONCLUSION

At all levels, including at home and in the public arena, women are widely underrepresented as decision-makers. In legislatures around the world, women are outnumbered, yet women's political participation is crucial for achieving gender equality and genuine democracy. The literature review in this chapter focused on gender dynamics relating to political, economic and cultural systems and the capacity to change.

The next chapter provides a broad review of the literature regarding gender discrimination in society; workplace gender discrimination; the South African education system and gender discrimination; the concept of school management; the gender order and female managers in school; gendered power relations in school, and the role of men in curbing gender discrimination.

CHAPTER FOUR

4. LITERATURE REVIEW -GENDER DISCRIMINATION

4.1 INTRODUCTION

This chapter scrutinises the research into, and broad literature emanating from, gender studies in management and theories and studies of feminism that relate to the focus of the study. Much of the literature presented for this research into gender discrimination and the coping mechanisms of black female managers in rural secondary schools is drawn from national and international perspectives. The literature for this study will be conferred under the following headings: Definitions of Gender, Characteristics of Gender, The Concept of Gender Discrimination, Gender Discrimination in Society, Workplace Gender Discrimination, The South African Education System and Gender Discrimination, The Concept of School Management, The Gender Order and Female Managers in Schools, Gendered Power Relations in Schools and The Role of Men in Curbing Gender Discrimination.

4.2 DEFINITIONS OF GENDER

Dlanjwa (2018) asserts that gender signifies masculinity and femininity, which are attributes and features that society assigns to each sex. It is the social qualities and chances related with sex and the interactions between women and men. These qualities, chances and interactions are socially constructed and are learnt through socialisation techniques. Gender has masculine and feminine connotations, but it is also associated with masculine and feminine cultural qualities (Botes 2014). Gender connotes what is anticipated, permissible and cherished in a woman or a man in a given context (United Nations 2011). Tang (2015:19) describes gender as “roles assigned to men and women in a given society, and the relations and representations that arise from these roles”. Gender mostly denotes the socially constructed roles, behaviour, activities and attributes that are considered pertinent for men and women by a particular society (Shastri 2014; Mnisi 2015). Additionally, Vermaak (2018:6) concurs that gender refers to “social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men”. Zulu (2012) argues that gender is not merely a biological component of roles; but it affirms hierarchy, authority and disparity, not just sex discrepancies.

4.3 CHARACTERISTICS OF GENDER

Tang (2015:19) identified the following characteristics of gender:

- a. **Learned behaviour:** from infancy, we learn what it means to be male or female through stereotyping, for example, when a boy receives a car or sports equipment and a girl receives a doll or a sewing kit as gifts. However, as awareness increases these practices are changing in many societies resulting in more equal and equitable development opportunities for both sexes.
- b. **Change over time:** historically, in many countries, women have not always had the right to vote, but over time, the situation has changed in these countries. Globally, the number of economically active women has also changed rapidly over time, and this is influencing the roles of women and men within families and communities.
- c. **Difference between cultures:** in many cultures, roles of farming, cattle grazing, doctors, drivers, pilots, and so on, are reserved for a specific sex.
- d. **Difference within cultures:** role definitions within cultures may also differ as a result of social, economic, ethnic, religious, political or other factors, including social class. For example, cultural groups may share agricultural tasks differently within the same society, and it may be the woman's role to take care of livestock, while in another culture it is the man's role.
- e. **Relational:** gender refers to men and women, not in isolation, with respect to how they interact and are socialised, as well as the dynamics and consequences resulting from their individual and assigned roles.
- f. **Institutional:** gender is 'institutionally' structured because it refers not only to the relations between men and women at the personal and private level but also to social, legal and religious systems that support a particular society's values, beliefs and cultures.
- g. **Hierarchical:** gender is hierarchical because the differences between men and women, far from being neutral, tend to attribute greater importance and value to the characteristics and activities associated with certain roles, leading to unequal power relations.
- h. **Context-specific:** there are variations in gender roles and gender relations depending on the context, ethnicity, and socio-economic and cultural factors, among others. Hence, there is a need to incorporate a perspective of diversity in gender analysis and gender advocacy.

4.4 THE CONCEPT OF GENDER DISCRIMINATION

According to Woods (2015:19) discrimination is,

the difference in benefits to individuals based on various attributes of how others identify people. The difference in characteristics of ethnicity, weight, disability, religion, sexual orientation, age, socioeconomic status, combat exposure, military rank, and gender.

Dlanjwa (2018) explains gender discrimination as segregation or constraint emanating from gender roles and relations, which prevents people from enjoying their full human rights. Gender discrimination happens when there is imbalanced treatment or preference based on sex (Uwamahoro 2011). Furthermore, Mathevula (2014) defines gender or sex-based discrimination as inauspicious treatment of someone, that is, an applicant or employee because of their gender. Shastri (2014) defines gender discrimination as the unfair treatment of individuals or groups because of gender. Gender discrimination mostly targets women due to their perceived inferiority and weakness within society.

4.5 GENDER DISCRIMINATION IN SOCIETY

The basic level of societal element, specifically the gender division of roles within a family is perceived as one of the utmost central forms of gender disparity in society; where men are the chief financial providers and women are principally domestic labourers (Henley 2014). Patel (2013) argues that biological variances are socially influenced to depict one sex as superior to the other, which results in socially entrenched social constructions that inhibit gender parity. Hence, these social constructions are intensely embedded in relations, structures, beliefs, attitudes and conducts of individuals and organisations in society. The family serves as one of the greatest persuasive institutions that establishes and shapes the foundation of societal standards by traditionally allowing men to be decision-makers and lead families as the head of the household (Dlanjwa 2018).

According to Shastri (2014), women have no freedom in this male-dominated society. Their lives are full of difficulties and they are in bondage. Examples include wife inheritance, early marriage, being denied education, lack of respect in family and society, no decision-making power, preference for a son, gender bias and social injustice, especially towards women.

4.5.1 HOW TO COMBAT GENDER DISCRIMINATION IN THE SOCIETY

Shastri (2014) maintains that education is the crucial factor in fighting gender discrimination and for the upliftment of women in society. According to Shastri (2014:28), gender discrimination can be minimised by:

- a. Eradicating gender inequality from the home first and then from society.
- b. Providing equal education to girls and boys.
- c. Giving women equal opportunity in social, economic and political arenas.
- d. Creating more social awareness in society and the nation.
- e. Creating awareness among the parents so that they can understand the importance of girls.
- f. Changing the mindsets of people in both the lower and upper classes.
- g. Educating women regarding their rights.
- h. Giving women decision-making powers in the family.
- i. Empowering the women of today.
- j. Creating strong awareness of women's human rights, equality, choice, autonomy and reproductive rights.
- k. Making gender equality and women's human rights central to all goals.
- l. Enabling individual women to have access to financial resources, income opportunities and equal participation as informed decision-makers at all levels.
- m. Making women more aware of government schemes and their benefits so that they can utilise them properly and timeously.
- n. Making changes in the societal norms and the mindset of the people about women and understanding that the emerging roles of girls and women are essential for the development of the nation.

4.6 WORKPLACE GENDER DISCRIMINATION

“By bringing diverse people together, the workplace helps to break down prejudices and stereotypes that give rise to exclusionary practices in all spheres of life” (Report on SAHRC:4).

4.6.1 INTRODUCTION

Women are facing serious challenges in the workplace (Botes 2014). South African women are faced with discrimination in innumerable areas of their lives, especially in the workplace; Zuma (2018:3) asserts that “society perceives women and their careers relatively differently from the

way it perceives men and their careers”. Prejudice, discrimination and undesirable attitudes toward women result in gender-unsuitable activities in the workplace (Kendall 2010).

Henley (2014) maintains that workplace prejudice based on gender is still in existence to the degree that employment and hiring verdicts are highly subjective and lacking accountability. Generally, hiring verdicts are mainly unstructured and mostly dependent on how the interviewer perceives the applicant. Stereotypes are used to fill the gaps when applicants provide vague credentials or contextual history. Masculine attributes like supremacy and independence are considered highly, whereas feminine qualities of warmth, inclusiveness and niceness are regarded as unreliable and not suitable for a successful working environment. Assertive women trying to be successful without breaking gender roles often have a challenging time. They face obstacles and bear the consequences of being unethically judged and perceived as ineffectual or irrational, even when performing equally to their male counterparts.

Female advancement within their careers is also restricted by stereotypes. Traditional paradigms classifying female roles as wives and mothers and male roles as breadwinners lead to stereotypes related to disputes in the workplace (Sultana 2011).

4.6.2 POWER

Reyes (2013) asserts that overindulgence of power can lead to ‘conflict, harassment and bullying’, whilst the workplace can subsequently be perceived as a site where power can be abused and misused. Botes (2014:34) states that “men treat women as subordinates because they are used to seeing females in a low-powered position, for instance in the ‘domestic and social sphere’, and this spills over to the workplace and can result in gender-harassment”. Faulkner (2015) contends that the duties that the patriarchal society has allocated to women typically have no extrinsic prestige or monetary value involved outside the home.

Sex segregation in professional jobs is creating a problem; women’s self-esteem drops in response to this systematic message that instils in them the notion that they are second-class citizens. Due to the belief that women are considered inferior and treated as such when compared to men in leadership and management positions, female leaders are surrounded by social structures that invalidate and debase their attempts to be effective and powerful. People also respond differently to women from men who are

leaders. This could be associated with the historical roles assigned between men and women (Maime 2011:19).

4.6.3 DIVISION OF LABOUR

The manner in which women are treated by men in the workplace is greatly influenced by traditional gender roles, (Botes 2014). “Most organisations act as if the historical division of labour, which had the workplace as the men’s domain and family as women’s domain, still holds, even when women are as active as men in the working industry” (Moorosi 2007:507).

Gender discrimination is existing in various areas of management which includes differences in wages, salary, promotion, participation and decision making. An organisation must accept the importance of females and should follow fair representation in every functioning of the organisation when it comes to the distribution of salary or wages, promotion, leadership, power, etcetera (Tiwari, Mathur and Awasthi 2018:1).

Vermaak (2018) asserts that gender replicates imbalanced relations and procedures to benefit the individual personally, thereby depriving others for private gain through the control and influence of the working environment. Hence, gender is a procedure and a system of power. Power, therefore, becomes a system for preserving gendered relations and regulating a person’s behaviour in any setting. Additionally, power is a tactic that one chooses to control the persuasive role he or she might occupy depending on the capacity and authority to make verdicts and manage relations. Power is then also used deliberately for professional and private gain and not only applied to attain unity. Accordingly, the various spheres in an institution will be modified to be suitable for power tactics as support instruments. Therefore, gender is influenced through power strategies to support the imbalanced status that prevails between men and women in the education sector.

4.6.4 LEADERSHIP AND MANAGEMENT

Leadership is a “form of persuasion, a process of exercising influence, a way of inducing compliance, a way of behaving, and a negotiation of power relations” (Mukeshimana 2016:4). Astin (2000:8) argues that leadership is a “process which works towards movement and change in an organisation and management as the process which works towards the stability, preservation and maintenance of the organisation”. Moreover, Zulu (2012:3) defines leadership as a “process of influence exerted by one person or group over other people or groups to

structure the activities and relationships in a group or organisation”. Leadership involves a “process of influencing group activities, setting goals and achieving these goals; whilst management is described as realising goals and objectives in an effective and efficient manner through planning, organising and controlling the process through and with people” (Naicker and Waddy 2002:17). Zulu (2012:3) concurs with this notion by maintaining that “management is about efficiency and effectiveness; it is more about implementing policies and decisions, operational issues, transactions and doing things right”. These two concepts function jointly and are both equally significant and essential processes in guaranteeing any organisation’s success.

As part of management and leadership roles, power is employed as a form of control. This may yield to unequal distribution of professional positions, labour division and resources if it is inequitably applied to skewed gender perspectives (Vermaak 2018). In many countries, including South Africa, women were regarded as people who could not lead and manage schools as men can (Maime 2011). Women’s experiences are regularly compromised by the traditional cultural belief schemes and operational engagements within the schools that are usually less propitious to them (Moorosi 2010). “Since leadership, attributes are associated with male characteristics, a good manager is described predominantly by masculine attributes; females may not fit that executive status. Success is perceived to depend on masculine attributes and masculine jobs are attributed with higher prestige and higher income” (Woods 2015:46).

Moreau, Osgood and Halsall (2007) argue that the divergent positioning of women and men in the home impacts their career development where they are subjected to bias on the basis of their sex, resulting in their divergent positioning in the workplace. According to Kiamba (2008), women still endure numerous barriers and challenges which involve cultural projections, regardless of the substantial shifting of traditional gender roles, as women seem to hike the same ladder of leadership and management positions as their male counterparts.

Faulkner (2015) states that the traditional roles and responsibilities, related to a patriarchal view of leadership being a masculine sphere inappropriate for women, constitute other disruptive factors. Previously, women who seek leadership positions were considered as being divergent and conflicting with gender-suitable behaviour. It has been contended in South Africa that considering the social anticipations of the nurturing mother roles, it takes a courageous woman

to break barriers of the established pattern of cultural beliefs that has been inculcated over the years to generations. The designation of these traditional roles and responsibilities is patently evident in both the developed and the developing world, though it affects the latter in more overt ways, as patriarchal attitudes are more prevalent (Moorosi 2007; Moorosi 2010; Naidoo 2013; Mia 2014).

Additionally, Kiamba (2008) maintains that the belief that men make better leaders than women and their leadership styles is still prevalent nowadays. Frequently, women still experience barriers to career advancement in both developing and developed countries, even though they are seen in leadership and management positions. “Although women represent more than half of the world population, there is no country in which women represent half, or even close to half, of the corporate managers” (Uwizeyimana and Mathevula 2014:1206).

4.7 THE SOUTH AFRICAN EDUCATION SYSTEM AND GENDER DISCRIMINATION

In terms of the South African Constitution (1996), gender discrimination is unlawful and numerous laws are in place to avert and remove all biased practices. As part of human rights, litigation can be filed by victims of gender discrimination to be compensated for discriminatory practices (Mathevula 2014). The post-apartheid era ushered in a number of policies that were created to redress the injustices of the past and to fight against gender discrimination and gender inequality in order to relish democracy. Examples being, the Labour Relations Act, No. 66 of 1995, The South African White Paper (1995); South African Schools Act, no. 84 of 1996; The Commission on Gender Equality Act, no. 39 of 1996; Gender Equality Task Team (1997); Employment Equity Act, No. 55 of 1998; Employment of Educators Act, No. 76 of 1998; Workplace Gender Equality Act, no. 179 of 2012; Women Empowerment and Gender Equality Bill (2013) and the principle of Affirmative Action.

The Constitution of South Africa (1996) promotes equal rights for everybody in South Africa by promising equality for all citizens, regardless of race, sex and religion. The South African White Paper (1995) addresses South Africa’s values of patriarchal dominance, including proposing an increase in the number of women in management positions. The South African Schools Act (1996) encourages equal participation by all the stakeholders, including the right for women to participate in school management. The Gender Equity Task Team (1997) is the assurance of the South African government in redressing issues concerning gender inequalities

and promoting female participation, particularly as leaders and managers in the education sector. The Employment Equity Act (1998) prohibits unfair discrimination and promotes equal opportunities in the workplace. The key purpose of propagating these policies was to address gender discrimination and gender inequality in leadership in all sectors, including education, and to ensure women get equal opportunities in management positions. In spite of these efforts, the appointment of school managers is still biased against women.

Vermaak (2018) contends that power is implemented as a punitive measure to orchestrate the activities and responses of men and women, in which gender disparity is demonstrated. Power as a tactic is prearranged by policy objectives and is also reliant on the goals and outcomes that become pertinent in the working environment. Policies, as instruments of power that have been built by the Department of Education as a form of authority for regulating educators, are used to exercise, impose and execute power within the education segment. They also serve as approaches to power and as an instrument for the segregation of power within positions of authority and decision-making; hence, power is implicit by the distribution of duty but conforms to the division of labour and authority. Subsequently, power is not only used to traverse and establish school activities and procedures to guarantee unity among the staff but it is also endorsed to manage and control interactions in the working environment to reconstruct and preserve existing traditions, structures and decision-making authority.

According to Mkhize (2011:5) “the education system could support these policies by retaining and promoting diversity in management; where both females and males could be affirmed and supported with the sole purpose of enhancing the effectiveness of schools to deliver quality education”. Ngcobo (2010) upholds that due to the history and patriarchal society, women are tremendously defied in pursuing their management responsibilities; despite that, they are seen ascending the management hierarchy.

Consequently, new educational policy emphasises the idea of partnerships between various stakeholders in education in order to provide quality education to learners. This principle of shared decision-making can, thus, be seen to underpin all the new educational policies and legislations introduced by the Government of National Unity to govern South African schools. This will signal a significant ideological and practical shift from the way in which schools were led and managed during apartheid, although in many instances it is likely that traditional, autocratic decision making remains in place (Mbedla 2011:3).

The subject of transformation and change in educational constructs to enable women better access to positions was entrenched in a system that was fabricated for male dominance. Females will, therefore, fail at management and leadership level regardless of the fact that they have access to such positions. Woman achievement at the leadership and management levels is measured against masculine standards and the ability to organise and control the work setting through controlling behaviour. This is because of the nature of accountability and power that men bestow on their gender and how this commands their conduct at this level (Vermaak 2018).

Fuller (2010) and Morley (2014) argue that the procedure of spotting, qualifying and evaluating females for professional development, labour division, as well as decision-making purposes, primarily relies on masculine measurements and assessment. In view of the fact that equality is a long-lasting educational matter, one might question why there is still no transformation. Hence, female educational resources are underutilised and are appointed accordingly whilst males are mostly allied with leadership and management, and females are allied with administrative tasks (Morley 2014; Fuller 2010).

Wadesango, Rembe and Chabaya (2011) propose that the Department of Education should ensure that school-level measures for gender-neutral campaigns for teaching and learning are established. Zuma (2018) argues that despite the active procedures taken to reverse gender discrimination in the South African education system, much time will be taken before realising such objectives. Vermaak (2018:20) maintains that “the existing criteria and qualifications for professional development and promotions should be reviewed and redrafted to ensure a more holistic and gender-equal process for assessment and development”. Moreover, Moorosi (2006) argues that engagement in a greater further holistic approach is crucial to realise how operational changes can be introduced to the advantage of women.

4.8 THE CONCEPT OF SCHOOL MANAGEMENT

According to Mnisi (2015), school management is an inclusive concept relating to a range of school functions and procedures that comprise decision making, problem solving and action planning. For school management to attain the projected corporate goals, it must include the assimilation of human, material, financial and time resources of the school. Bush and Glover (2003:10) maintain that school management is the “implementation of policies and the efficient and effective maintenance of school’s current activities”. Management is also defined as the

system of planning, organising, motivating and guiding (Chuck 2005). The direction and consistency of the organisation are provided by the management of the school. Management involves “organising, providing staff, allocating resources, monitoring the results and solving problems” (Maime 2011:13).

Management is, therefore, the discipline that restrains the staff, which is necessary to guarantee that the school is well-operational and things are done properly (Davidoff and Lazarus 2002).

This implies that management can be regarded as a system of control since it is about making sure that the school as a whole is functioning effectively and achieving its vision. Management is also about the implementation of school policies and effective maintenance of the school’s activities (Bush and Glover 2003:172).

Furthermore, Zulu (2012) defines management as activities safeguarding all resources of the school, including human resources, are scientifically coordinated to ensure the fruitful realisation of the school vision. This study is focused on the examination of gendered power relations among role players within the school. This relationship encompasses the school’s management; how the human resources and other resources are of the highest standards in the school. The school management, led by the principal should be able to compliantly involve all the stakeholders, namely, educators, support teaching staff, non-teaching staff, parents and all other available resources in the school to accomplish their objectives as professionally as possible.

Nevertheless, management is highly gendered. Morley (2014) and Blackmore (2014) believe that in male-dominated management systems found in schools, male superiority and authority over lower teaching positions are encouraged and the gender-based ideal of male authority and leadership and the fallacy that females are incapable of performing such tasks are perpetuated.

Schein (2007) argues that the most substantial obstacle for women in management is the persistent stereotype that links management with being male. The management position is alleged to be ‘male’ in gender type; men are viewed as more commonly holding the characteristics mandatory for success than women. By virtue of gender alone, a man seems to be more appropriate than a woman to access and progress in management. Typically, managerial positions result in prejudice and gender stereotyping against women in the decision-making process related to selection, placement, promotion, and training. Flourishing managers, overall, are alleged to possess those features, attitudes, and personalities more commonly

attributed to men than women. Officially, men and women should be treated equally in the selection, placement, and promotion decisions; conversely, males continue to perceive men as more likely to have qualities deemed essential for managerial achievement than women.

Vermaak (2018) contends that management functions include the harmony and control of the actions and responses of individuals in a working environment to contribute to the school's operations and the presentation of tasks and activities. Management structures in secondary schools are established on two different models and approaches:

- a. top-down approach to the implementation of decisions and measures that affect practice.
- b. bottom-up approach where lower positions report to those in authority.

Both approaches involve the idea that schools and practices are ruled by position and authority. The position of gender within these organisations is significant in shaping the power of policy implementation, as the way gender is acknowledged and assigned within these structures and positions will direct and synchronise relationships in practice (Vermaak 2018).

School policies have only been figuratively altered; monitoring and applying them have been abandoned. Additionally, the importance that is put on training and skills development for women to support advancement to management and leadership positions, remains figurative, as no interference has been introduced in ensuring that this practically happens. Consequently, the creation and design of policies and judicial actions emphasise that while government organisations recognise the prevalence of gender disparity and figuratively promote gender parity and fairness, only artificial solutions are offered rather than authentic solutions for women (Moorosi 2006).

Correspondingly, Baily and Holmarsdottir (2015) contend that symbolic alterations result in a theoretic idea of equality in educational contexts. Ultimately, women will be overlooked relating to professional promotional opportunities and mistreated as human resources.

4.9 THE GENDER ORDER AND FEMALE MANAGERS IN SCHOOLS

Generally, "leadership has always been about power, control, compliance and competition which is closely related to masculinity" (Chabalala 2006:10). Moreover, feminists view leadership as a transformational practice, where female leaders are perceived as "agents of

change, agents of transformation and hope for other women” (Chabalala 2006:6). This implies that the historical and traditional stereotypes that preserve female positions at the margins of leadership ought to be challenged by the presence of women in leadership. Agezo (2010) argues that men’s leadership exercises compulsory power, it is in the way of command and control; whilst women’s leadership includes collaboration, interaction, participation and democracy and pays more attention to individualism, rules and duty.

Moorosi (2007:508) maintains that,

The male dominance in key leadership positions is linked to the traditional perspective of the position of women in society which had men controlling the highest administrative jobs within school districts. This constantly leads to these male administrators giving positions to those who resemble them in attitude, actions, and appearance. Women who aspire to school management positions often face barriers of administration in hiring and promotion that often limit their upward movement.

Additionally, Moorosi (2007); Moorosi (2010); Lumby *et al.* (2010); Smith (2011); Coleman (2012); Naidoo (2013) and Mnisi (2015) argue that South African policy pledges similar treatment of everyone before the law, but traditional stereotypes of women’s roles, positions, features and aptitudes persist. The truth of the matter is that women school managers are still fighting an unceasing battle against prejudice in both the organisational and social domains. In South Africa, like in any other country, the percentage of women in the teaching profession is far higher than that of men; nevertheless, their involvement in school leadership and management is truncated (Maime 2011; Uwizeyimana and Mathevula 2014; Mnisi 2015; Zuma 2018). Subsequently, the issue of gender inequalities remains a reality in educational leadership and cannot be disregarded.

Power is an assigned and subjective relationship between the different people, procedures and practices that shape and harmonise the working environment of structures, and particularly, secondary schools. Power is bestowed in management practices and leadership endeavours. The negotiation of professional advancement and partaking in the division of labour as structural activity is entrusted to the decision-making authority. Moreover, the Commission on Gender Equality Act (39 of 1996) assumes that power can be vested in women; hence, power can also be confiscated from women. One central issue is to regulate how empowerment is

endorsed and discussed within the sociological power relationships between genders in relation to decision-making, the allocation of duties and professional growth (Vermaak 2018).

Most gender researchers assert that,

the linear career model towards leadership positions, based on clear goals and professional development access, does not take account of the realities of women's lives. These 'realities' are shown to be part of the societal conditioning, context and ideologies which determine behaviours of women, through unchallenged and/or tacit participation by males and females, across the divides of generation, class and race in all societies and cultures (Faulkner 2015:420).

The study conducted by Makhaye (2012) about gender-related experiences of female school principals in four schools in Umlazi-North Circuit, KwaZulu-Natal, found that female principals have to pass through biased promotional challenges that militate against them in order to assume the leadership position, before and after they have been promoted to leadership; these challenges hinder them towards their goal of effective leadership. Female principals also experience negative attitudes from staff and the community because of their gender, owing to the dominant views that relegate femininities to subservience and the view that they are not suited to performing management roles.

Mathevula (2014) in the study concerning the promotion of female educators into management positions in the Mopani District of Limpopo reported that the legislation is inadequately applied to accelerate the pace of transformation. Those females who endeavour to take up management positions at their schools are undermined by males. Being undermined by their male counterparts, lack of support and being sexually harassed leads to work performance stress, isolation and lack of formal or informal support which tend to cause more stress to these females in school management positions.

Furthermore, Mnisi (2015) argues that some female school managers encounter difficulties in executing their leadership roles efficiently due to the biases that prevail in most South African communities. Consequently, female school managers need to prove their mettle as they are intertwined in varied and intricate circumstances. "Once appointed as a school manager, female educators have to work harder to convince fellow educators, the learners and the extended community that they are able to act as a manager/leader" (Mnisi 2015:4). According to

Coleman (2006), South African women show a remarkable determination and imagination to develop an acceptable managerial occupation. Female school managers prosper in their leadership through the gift of their conceptions and their caring personality than the personalities of their male counterparts (Smit 2013; Mnisi 2015).

4.10 GENDERED POWER RELATIONS IN SCHOOLS

Fiske (2010:546) defines power as “the ability to exert influence or the amount of force one person can induce on another”. Additionally, Swart (2007:203) affirms that power is “the ability to act on, influence or control the actions of others”. Power is “to exercise one’s will and is therefore viewed as a legitimate force for controlling the environment, thus the ability to act on others. Moreover, power is a force that determines behavioural outcomes hence the capacity to produce a desired result, act upon others or make things happen” (Botes 2014:2). Human-van der Westhuizen (2012:3) contends that power assertion “can take the form of one-on-one power struggles amongst any two colleagues, but female educators are particularly prone to being treated as subordinates”.

Zulu (2012) maintains that power is a connection between forces that are dynamic but extremely challenged since power is mainly attached to resistance. Power relationships often vary from one setting to another, because they do not spontaneously provide authority but are contested. Authority is clarified as genuine power that is bestowed on leaders within official organisations. Hence, power endows leaders with the legitimate right to make decisions that may be reinforced by approvals. School administrators, educators, learners and school governing bodies are extremely contested groups within the school community. Power is traditionally entrenched and personified, generally undisputed and revealed, and existent in every insight and feeling. This implies that when a person exercises power, culture is reproduced in that person’s actions. In the instance of the relationships between male school managers and female educators, power is dominant; they are intentionally or unintentionally contesting power. Apparently, power held by each group explains the relationships between these two groups. The degree of power existing in this relationship governs the nature of the relationship.

According to Vermaak (2018), communication serves as the foundation for exercising and negotiating power within educational environments and personal and professional interactions. Power mainly depends on one’s personal ability to construct knowledge of themselves within

the scholastic community compared to others. The construction of knowledge of the context will reproduce the behaviour that endures sociological power relationships and procedures and develops into a legitimate practice of supremacy and subordination that intensifies gender disparity. Noticeably, through the process of negotiating and constructing sociological power relations, parity and fairness are not executed, nor are the structural needs of people catered for in approving gender-equal status. Nonetheless, women support and endure this process by not contesting their positions and the power relationships concerning other women and men within particular management functions.

Moorosi (2007:507) maintains that “the absence of women in power positions suggests that women are being seen through traditional theoretical lenses and are being measured against ideals that have historically served men best”. The traditional inequity between men and women educators in school leadership, for example, may be traced throughout history, where society has been cloaked in androcentric philosophies. These androcentric philosophies have contributed to the traditional stereotyping of gender roles and sex-role socialisation, thereby affecting women’s position in relation to men in education and society (Chabalala 2006).

Dlanjwa (2018) contends that gender disparity is a product of the socialisation process that men and women undertake to acquire prime traditional social norms linked with the conducts and exceptions of the diverse genders. These traditional social norms comprise a system of power based on the structure of sociocultural connotations of masculinity and femininity. Ngcobo (2010) maintains that patriarchal views founded on the impression that men are superior to women are still prevalent and expose women to all forms of challenges. Consequently, society has low expectations of female leaders. Moreover, Makhaye (2012) argues that female principals are currently facing challenges in schools ensuing from the apartheid government, cultural beliefs and gender perceptions within society. The South African Schools Act of 1996 encourages school managers “to share powers and involve all stakeholders who have an interest in education, including educators in the decision-making process in an attempt to make school management less bureaucratic” (Makhaye 2012:3).

In South African schools, this is not happening as men still have power over women. In the study conducted by Mnisi (2015), female school principals are still, in many instances, deprived of the opportunities to contribute their valuable ideas to the education system due to the harsh judgments by different stakeholders. Male colleagues also feel themselves to be inferior when they have to accept instructions from a female school principal, whilst the

community leaders could not imagine a situation where they had to liaise with a female in a leadership position. Ngcobo (2010) discovered that women principals experience gender stereotypes whereby they are perceived as wives who are supposed to be submissive and not have authority as managers of schools who give instructions. Additionally, Mkhize (2012) in her study found that female department heads tend to believe that males listen to other males and that both female and male educators are hesitant to take instructions from female department heads. Power struggles can also influence interpersonal dynamics and lead to conflict in the workplace. Consequently, competent women leave the workplace because of what might be seen as a lack of power in power relations.

Botes (2014) asserts that female educators experienced authoritative and controlling behaviour from their demanding, manipulative and dominating senior male counterparts. They become antagonistic contestants because of their obsession with power and status. Their female subordinates were intimidated and ordered about, developed inferiority complexes and felt inadequate. Female educators were more skilled than their senior male counterparts, but they felt that their capabilities were entirely snubbed. Consequently, they were helpless and without status, while their aptitudes and performances were considered substandard and insufficient. Men depicted masculine conduct of engaging in interpersonal violence, being aggressive, strong, dictatorial and influential, as a way of holding power. The communication was disrespectful and demeaning to women, hence, forming negative school climates with woman educators resorting to adverse collegial communication. Woman educators experienced the sense of being burdened, unworthy, humiliated, sad, sickened, irrelevant, desensitised, disengaged, disheartened, ridiculed, secluded, as well as fearful.

Mnisi (2015:43) states that,

in South African communities, female school managers are devalued, side-stepped, not supported, ignored, patronised and silenced because of their gender. In such situations, the female school manager's work is compromised and is prone to constant criticism from colleagues and aspiring prospective school managers who are not as competent as the female school manager to lead the school.

York-Barr (2009) argues that the challenges and hindrances that female school managers, in general, face include attitudinal, institutional and socio-cultural obstacles and they are well documented. Faulkner (2015) concludes that women's agency is often overlooked as a determinant of their power to shape their own lives and careers, 'against the odds'.

Both men and women are exposed to gender norms that affect their behaviours remarkably. These norms can restrain women's agency and can motivate men to adopt violent behaviours that restrain women's agency even further. In most societies where gender parity prevails, the negative penalties are so countless that most women have slight room to diverge from the social norms and make choices for themselves without serious implications. Men's actions and behaviours are directed by masculinity norms in the same way that women's actions are directed by femininity norms. Inspections of gender norms regularly emphasise the restrictions placed on women's agency but men are also restricted to the behaviours and practices that are alleged to be socially acceptable. While men's superior decision-making power regularly give them more agency than women, their decisions are restrained by masculine forces (Fleming *et al.* (2013).

4.11 THE ROLE OF MEN IN CURBING GENDER DISCRIMINATION

Make no mistake about it: Women want a men's movement. We are literally dying for it. If you doubt that, just listen to women's desperate testimonies of hope that the men in our lives will become more nurturing towards children, more able to talk about emotions, less hooked on a spectrum of control that extends from not listening through to violence... (Gloria Steinem 1992:74).

Men are the gatekeepers of current gender orders and are potential resistors of change. If we do not effectively reach men and boys, many of our efforts will be either thwarted or simply ignored (Kaufman 2004:20).

Dlanjwa (2018) argues that numerous gender transformation initiatives generally overlook the crucial role that can be played by men in gender equality. Societal ideas have played an essential part in influencing the roles of women and men in society, subsequently, most societal aspects are not gender impartial. Entrenched social standards and hierarchies debilitate the best policies and strategies for advancing gender equality. Currently, a number of socially built beliefs often defend men's supremacy over women on the basis of religion, culture, tradition and sex (Sandys 2008). Dlanjwa (2018) concurs with the notion that changing men's conduct can play an imperative role in transforming gender relationships and disparities within society. Accordingly, the active participation of men in the debate on gender discrimination will result in long-term sustainable gender transformation and gender parity processes.

According to Esplen (2006), non-engagement with men and boys may restrict the efficiency of development interventions and may essentially reinforce gender disparities. Programmes that focus exclusively on women may also intensify prevailing gender stereotypes. On the contrary, involving men can produce wider accord on matters which have formerly been side-lined as being of significance to women only. One of the key factors driving gender discrimination is dominant masculine norms, such as the assumption that men are primary breadwinners and women are generally expected to take care of the majority of domestic or care work (Esplen 2006).

Kaufman (2004) argues that excluding boys and men from gender and development projects, is a recipe for disaster. The language of responsibility is essential in the intervention programmes instead of blame. A language that leaves men feeling responsible for things they have not done or for things they were socialised to do, or feeling remorseful for the violence of other men, will distance men and boys and stimulate a counterattack. Rationally, we should challenge men and boys to take accountability for transformation and emphasise the optimistic attainments of all.

According to Mlambo-Ngcuka (2015), it is crucial and inevitable that men ought to play a vigorous role in restricting gender discrimination to dismantle institutionalised patriarchal domination. To restrain patriarchy, men must lead programmes in shifting their conduct on matters regarding gender equality, which permeate the socialisation procedures of the younger generation of men. Philosophies of masculinity and power relations between women and men are formed and influenced by establishments of the family and division of labour; thus, the achievement of gender equality entails innovative patterns of masculinity. Subsequently, the reshuffle of the family has opened up opportunities for the outmoded notions of gender relations to be defied and rehabilitated (Sandys 2008).

Men have been predominantly socialised to exercise preponderant power in nearly every domain of their lives and those around them. Most gender-biased measures, chiefly patriarchy concepts in society, are perpetuated by men's unwillingness to shift the status quo of gender inequalities (Dlanjwa 2018:28).

4.11.1 EXAMPLES OF MOVEMENTS OF CHANGE UNDERTAKEN IN REDUCING GENDER DISCRIMINATION

The ‘Mighty Men’s Conference (MMC) was started in 2004, by Angus Buchan, a South African farmer and evangelist of Scottish background” (Nadar 2009:553). The main purpose Angus Buchan started the MMC was to restore a man’s masculinity in the 21st century, since it is being dilapidated and shattered; where some young men do not know what they are supposed to be, what they are supposed to do and how they are supposed to act due to the lack of role models and mentors to look up to (Nadar 2009).

Nadar (2009:554) drew the following substantial perceptions from Buchan’s interpretation of the MMC and its intents:

- a. There is a crisis in masculinity;
- b. God (‘the Lord’) not the MMC, is going to resolve this crisis and restore masculinity;
- c. Men have to be leaders in their homes and societies elsewhere he cites their roles as ‘prophet, priest and king’;
- d. Men should love their wives and their wives should respect and submit to their husbands, and
- e. Men should be able to show emotions and remorse, by crying and repenting.

One Man Can campaign

The campaign was launched in November 2006, to support men and boys to take action to end domestic and sexual violence and to promote healthy, equitable relationships that men and women can enjoy passionately, respectfully and fully. It also promotes the idea that each one of us has a role to play, that each of us can create a better, more equitable and more just world. Additionally, the campaign encourages men to work together with other men and women to take action, build a movement, demand justice, claim our rights and change the world (genderjustice.org.za).

Esplen (2006:50-51) identified the following projects for change in South Africa:

- a. **Agisanang Domestic Abuse Prevention and Training (ADAPT).** ADAPT is an innovative women’s rights clinic. The organisation brings men together to address the problem of violence against women. In 1997, ADAPT organised the first men’s march against rape in South Africa.

- b. The Fatherhood Project South Africa c/o Human Sciences Research Council.** This project strives to promote positive images and expectations of men as fathers and to create a programmatic and policy environment for supporting men's greater involvement with children.
- c. Men for Change (MFC).** MFC's objectives are to educate men about the negative aspects of gender socialisation; raise their awareness of the work of community-based organisations; provide counselling and support for men who have been violent towards women and/or children and who are prepared to change; and train men in leadership positions, schools and organisations on gender sensitivity.

4.12 CONCLUSION

This chapter dealt with a comprehensive literature review concerning the elementary dynamics of gender discrimination, like workplace gender discrimination, the South African education system and gender discrimination and the role of men in curbing gender discrimination.

The next chapter will discuss the research design and methodology that provided the outline for this pragmatic study. It will also discuss several facets of the research process, namely, the research context, the participants, sampling techniques, the data collection procedures, the data analysis procedures and ethical issues.

CHAPTER FIVE

5. RESEARCH DESIGN AND METHODOLOGY

5.1 INTRODUCTION

This chapter discusses the research design and the methodology used for the data collection on the gender discrimination and coping mechanisms of black female managers in rural secondary schools. It also deliberates the research paradigm that informed this investigation and outlines the research design while articulating the research approach. The location of the study is described and analysed, while the target population is revealed. The sampling techniques and sample size, as well as the instruments used for data collection, are explained.

The chapter further provides details of the participants and discusses the validity and reliability of the instruments utilised for the study. The data collection procedure and data analysis procedures are delineated. Ethical considerations put in place before, during and after the investigation are also addressed.

5.2 RESEARCH DESIGN

A research design is well-defined by Cohen, Manion and Morrison (2018:173) as “a plan or strategy that is drawn up for organising the research and making it practicable so that research questions can be answered based on evidence”. Moreover, the research design is the general approach chosen by the researcher to combine the various components of the study logically and rationally, thereby ensuring he/she will efficiently address the research problem; it forms the blueprint for the gathering, measurement, and analysis of data (Labaree 2013). Babbie and Mouton (2014) uphold that research design deals with the planning of scientific enquiry, by observing and interpreting these observations. According to White (2013), a research design is more logical rather than logistical, in the sense that it is the sequence linking the data to the research questions and its findings (Yin 2009). White (2009:112) concurs with this notion by emphasising that the research design “connects the idea and the conclusions with the evidence; setting out the ‘chain of reasoning’ and the warrants that link together these elements”.

This study adopted a qualitative research approach to investigate the gender discrimination and coping mechanisms of black female managers in four rural secondary schools. Bryman (2008) maintains that qualitative research implies using words rather than numbers. In qualitative research, results are not generalised over the whole population, but a particular group is

explored (Cohen, Manion and Morrison 2011). According to Leedy and Ormrod (2016), qualitative approaches concentrate on phenomena that are occurring or have previously occurred in regular settings and involve apprehending and reviewing the intricacy of those phenomena. Hammersley (2013:29) argues that in qualitative research, “situations are observed and interpreted through wide-angle lenses that include a focus on the multiple, intersecting, wider factors that bear on a situation, utilising ideology critique with an interest in emancipation from oppression, exploitation, inequality, power and powerlessness, and unfreedoms”.

The qualitative research approach provided the researcher with an in-depth, complex and thorough understanding of intentions, actions, non-observable as well as observable phenomena, approaches, purposes and behaviours through naturalistic enquiry. It also offered voices to participants and enquired into issues lying beneath the surface of presenting behaviours and actions (Cohen, Manion and Morrison 2018). The qualitative approach provides the researcher with the following advantages. The qualitative approach:

- a. Reveals the complex, possibly multi-layered nature of certain situations, settings, processes, relationships, systems, or people.
- b. Validates certain assumptions, claims, theories, or generalisations in real-world scenarios.
- c. Uncovers key problems, obstacles, or enigmas that exist within the phenomenon.
- d. Provides a means through which the researcher can judge the effectiveness of particular policies, practices, or innovations.
- e. Develops new concepts or theoretical perspectives related to a phenomenon (Leedy and Ormrod 2016:271).

5.2.1 DYNAMICS OF THE SCHOOLS

The four research schools are located in the rural area of Umbumbulu. Pseudonyms have been allocated for each of the four schools. Siyafunda has an enrolment of 478 learners with twenty-one teaching staff members, fourteen females and seven males; including one principal (female) one deputy principal (DP) (male), and three departmental heads (DHs) who are all females. The chairperson of the school’s governing body (SGB) is a female. In terms of the current staff establishment, the school qualifies to have nineteen educators including one principal, one deputy principal and three departmental heads who manage three sets of different

streams. The school has lost five educators, through redeployment due to declining learner numbers. There is one school secretary for the whole school with access to a computer, printer, photocopier and a telephone in her office. There are sixteen classrooms in the school, but only thirteen are being used due to the declining enrolment. There are no science or computer laboratories.

Phuthuma has an enrolment of 690 learners with twenty-six teaching staff members, fifteen females and eleven males; including one principal (female) one deputy principal (male), and three departmental heads (1 male and 2 females) who manage three sets of different streams. The school governing body's chairperson is a female. The school has one secretary with access to a computer, printer, photocopier and a telephone in her office. There is also a resource centre, which also supports neighbouring schools with inadequate resources. There are eighteen classrooms in the school, but only fifteen are being used. There is one science and computer laboratory.

Inkanyiso has an enrolment of 1602 learners with fifty-three teaching staff members, thirty-three females and twenty males; including one principal (male) two deputy principals (a male and a female), and five departmental heads (1 male and 4 females) who manage four sets of different streams and a language department. The chairperson of the school governing body is a male. There are five school secretaries with access to computers, printers, photocopiers and telephones in their offices. The school uses thirty-five out of forty-two classrooms. There is one science and computer laboratory, as well as a workshop for technical subjects since this is a technical high school.

Siyanqoba has an enrolment of 1008 learners with thirty-four teaching staff members, twenty-one females and thirteen males; including one principal (female) two deputy principals (a male and a female), and four departmental heads (1 male and 3 females) who manage three sets of different streams and language department. The school governing body's chairperson is a male. The school has two school secretaries with access to computers, printers and photocopiers. There is also a telephone in their offices. Nineteen out of twenty-three classrooms are being used in the school. There is one science and computer laboratory.

5.3 INTERPRETIVIST RESEARCH PARADIGM

A paradigm is defined by Bassey (1999) as a system of intelligible ideas that a group of researchers observes regarding the nature of the world and of their roles, including the conditions and patterns of their thinking that support their research activities. Additionally, Denzin and Lincoln (2008) and Samkange (2012) describe the paradigm as the net which assimilates the researcher's theoretical knowledge, moral, ontological and scientific premises with a rudimentary set of values that direct action. According to Daymon and Holloway (2011), qualitative research methods are being employed by the interpretivist model. The interpretivist paradigm is referred to as social constructivism, in which individuals pursue understanding of the world they live and work in by cultivating subjective connotations of their experiences (Creswell 2013). Moreover, Maree (2010:59) maintains that interpretivism,

has its roots in hermeneutics, the theory and practice of interpretation. Interpretivism studies generally attempt to understand phenomena through the meanings that people assign to them. Therefore, it involves the interpretation of an individual's perceptions and the meaning they have assigned to events within a specific social context.

Interpretivism was used in this study to understand and explore the socially constructed reality of the participants (males and females) within the context of a secondary school in South Africa. I was able to draw from the principles of the interpretivist paradigm to interpret the lived experiences and perceptions of the day-to-day activities of female and male educators at the four secondary schools. The interpretivist paradigm provided me with the tools to understand and make meaning of how the educators construed the phenomenon of gender discrimination and the shared experiences of the coping mechanisms of black female managers.

According to Cohen, Manion and Morrison (2018), the interpretivist paradigm is much concerned about the individual, and its fundamental venture is to have a clear understanding of the subjective biosphere of human experience. In this study, I was particularly interested in what the individual educators had to say about gender discrimination. Attempts were made to understand the person from within, in order to recollect the authenticity of the phenomena being examined.

Interpretive approaches focus on action. This may be thought of as behaviour-with-meaning; it is intentional behaviour, and as such, future oriented. We are able to ascertain the intentions of actors to share their experiences. A large number of our

everyday interactions with one another rely on such shared experiences (Cohen, Manion and Morrison 2018:19).

Marshall and Rossman (2016) maintain that interpretive researchers set out to comprehend individuals' explications of the world surrounding them. Through recognition, elucidation and construal, they are able to see the social world from the perspective of the participants rather than as outsiders. Social scientists identify that human behaviour is deliberate, that people construe circumstances through their peculiar eyes and act on those clarifications, and the research has to take awareness of this. Such construal takes place in socio-cultural, socio-sequential and socio-spatial contexts since people make logic of the world in their personal terms. "In turn, it requires researchers to suspend their own assumptions about people, cultures and contexts in favour of looking at a situation and its context in its own terms and to set aside the search for universal statements or casual laws" (Hammersley 2013:27).

In interpretive research, a theory is emergent and arises from particular situations; it is 'grounded' in data generated by the research. The theory should not precede research but follow it. Investigators work directly with experience and understanding to build their theories on them. The data thus yielded will include the meanings and purposes of those people who are their source. Further, the theory so generated must make sense to those to whom it applies. The aim of scientific investigation for the interpretive researcher is to understand how this reality goes on at one time and in one place and compare it with what goes on at different times and places. Thus, the theory becomes a set of meanings which yield insight and understanding of people's behaviour. These theories are likely to be as diverse as the meanings and understandings that they seek to explain.

The nature of my research was to explore and investigate the interpretations of the situation made by the educators themselves, to understand their attitudes, behaviours and interactions relating to gender discrimination. The interpretivist approach was effective in realising this objective.

5.4 RESEARCH METHODOLOGY

"Methodology refers to that range of approaches used in research to gather data, used as a basis for inference and interpretation, for explanation and prediction" (Cohen, Manion and Morrison 2007:89). Research methodology places emphasis on the research procedure and the kind of

tools and processes to be used (Babbie and Mouton 2014). Djuric, Nikolic and Vukovic (2010:176) identify a case study “as an instance of a more general category and that to conduct a case study means investigating something which has significance beyond its boundaries.” Rule, Davey and Balfour (2011:302) argue that “a case study is characterised by focusing on a single instance of a phenomenon, its location and interaction with a particular setting, its in-depth investigation and richness of data, and its use of multiple sources”.

Case studies are advantageous because they “observe effects in real contexts, recognising that context is a powerful determinant of both nature and effects, and that in-depth understanding is required to do justice to the case” (Cohen, Manion and Morrison 2018:376). Yin (2009) maintains that case studies are advantageous over antique studies by incorporating direct observation and interviews with respondents.

This study suited a case study because the researcher gathered prevalent data on the individuals on which the study is founded and these specific individuals were studied extensively for a definite period of time (Leedy and Ormrod 2016). This research was a multiple-site case study involving four schools, focusing on female managers’ experiences regarding the gender order and gendered power relationships that exist within the school settings; and the coping mechanisms that black female managers practice in executing their duties and securing their positions. The study, therefore, intended to offer comprehensive perceptions of the activities in the four schools in Umbumbulu. The common issue that the researcher studied in the four schools was female managers’ gender discrimination experiences and the coping mechanisms they used to survive the situation. Each school served as a study site since the practices therein may vary from those of another.

5.5 POPULATION AND SAMPLING

5.5.1 POPULATION

“A population refers to the group to which the researcher would like the results of a study to be generalisable; it includes all individuals with certain specified characteristics” (Fraenkel and Wallen 2009:341). According to Krieger (2012), the term population in social science refers to the units of interest in the research. In this case, the population is female and male educators, female and male managers, and governing body chairpersons from four rural secondary schools in KwaZulu-Natal.

The target population of this study was drawn from eighteen managers, sixty-two educators and twenty-three governing body members of four rural secondary schools in KwaZulu-Natal.

The term target population refers to the entire number of respondents that meet the chosen set of criteria (Asiamah, Mensah and Oteng-Abayie 2017). In this study, the target population consists of a total of thirty-six participants from four rural secondary schools in KwaZulu-Natal.

Participant	Male	Female
Principals	1	3
Deputy Principals	2	2
Department Heads	-	12
Educators	4	8
Governing Body Chairpersons	2	2

The educators that became participants in this study were recruited according to their gender and positions. The researcher started with educators in the senior management positions, cascading down to post level-one educators, until the number of participants required in the study was reached. Educators who have been in management positions for more than three years and post level-one educators who have been teaching for more than three years became key participants in this study. Educators with at least three years of experience understand decision-making procedures and how gender might be entrenched in their school practices, how positions and genders are negotiated and cooperated between management and educators and are conversant about gender relations being practised.

5.5.2 SAMPLING

The study employed non-probability (purposive) sampling because the researcher is targeting a specific group, knowing that it represents itself, not the wider population, (Cohen, Manion and Morrison 2018:217). Purposive sampling achieves representativeness, allows judgements to be made, focuses on certain, special cases and deliberately collects data from numerous sources to generate theory (Teddlie and Yu 2007). This study employed purposive sampling, as it assisted the researcher to choose the individuals whom the researcher felt would best respond to the research questions. Kumar (2014) proposes that the researchers only go to those

people who in their opinion probably have the necessary information and who are prepared to share it with the researcher.

The sample in this study included twenty-seven females (three principals, two deputy principals, twelve departmental heads, eight level-one educators and two governing body chairpersons), selected from four rural secondary schools in KwaZulu-Natal. For the researcher to completely understand the gender dynamics within the schools, nine males (one principal, two deputy principals, four level-one educators and two governing body chairpersons) were also included. The sample size was thirty-six altogether.

5.6 PRELIMINARY VISIT

A preliminary visit was undertaken by the researcher as part of the fieldwork, a week before the date of the interviews, after seeking permission from the principals of the case study schools. The researcher undertook a preliminary visit to expound on the purpose of the study and why particular questions had been favoured and to choose the purposive sample so that ethical issues could be discussed only with the selected participants. Some School Management Team (SMT) members, who were also included in the sample, assisted the researcher.

The researcher clarified to the participants that all interviews were to be tape-recorded to guarantee the validity of the study. The option not to participate or to withdraw at any stage was also discussed with the participants. The use of the dictaphone was approved by all participants. The preliminary visit helped to identify rooms where interviews would be conducted and to schedule interview dates for each participant. The researcher allocated codes to the participants, and telephone numbers were exchanged for purposes of confirming appointment dates.

5.7 PARTICIPANTS' DEMOGRAPHIC INFORMATION

Table 5. 1 Principals

5.1 Principals						
Pseudonyms	School	Gender	Age	Description	Highest qualification	Subject Specialisation
Joyful	Siyafunda	Female	Over 40 years	She lives in a suburban area. She has 33 years of teaching experience and 7 years of being a principal. She has been at this school for 21 years. She is teaching geography in grade 12.	Bachelor of Arts	Geography
Vicky	Phuthuma	Female	Over 40 years	She lives in a suburban area. She has been an educator for 24 years and she has been a principal for 3 years. She is currently teaching EMS in grade 9, and she has taught at this school for 13 years.	Master in Management Sciences	Accounting and economics
Muzi	Inkanyiso	Male	Over 40 years	He lives in a township. He has 26 years of teaching experience and 4 years of being a principal. He has been teaching at this	Bachelor of Education – Honours	Agricultural sciences and life sciences

				school for 26 years. He is teaching agricultural sciences in grade 10.		
Dumo	Siyanoqoba	Female	Over 40 years	She is currently living in a rural area, and she has 27 years of teaching experience. She has 10 years of being a principal. She is teaching life sciences in Grade 11 and she has been at this school for 10 years.	Master's in Education Management	Life sciences

Table 5. 2 Deputy Principals

5.2 Deputy Principals						
Pseudonyms	School	Gender	Age	Description	Highest qualification	Subject Specialisation
Bheka	Siyafunda	Male	Over 40 years	He lives in a sub-urban area. He has been an educator for 28 years and has been a deputy principal for 9 years. He is currently teaching IsiZulu in grades 11 and 12 and he has been at this school for 22 years.	Post Graduate Diploma in Education	IsiZulu and history
Dolly	Phuthuma	Female	Over 40 years	She lives in a township and has been an educator for 25 years. She has been a deputy principal for 7 years. She has been at this school for 15 years and she is teaching mathematics in grade 10 and natural sciences in grade 8.	Master's in Education Management	Mathematics and life sciences
Phindile	Inkanyiso	Female	Over 40 years	She lives in a rural area and has 30 years of teaching experience. She has been a deputy	Bachelor of Education – Honours	Accounting and business studies

				principal for 11 years. She is teaching EMS in grade 8 and Accounting in grade 11 and she has taught at this school for 27 years.		
Lucky	Siyanoqoba	Male	Over 40 years	He is living in a suburban area and has been an educator for 18 years. He has been a deputy principal for 3 years and he has been at this school for 18 years. He is teaching mathematics in grades 11 and 12.	Bachelor of Science	Physical sciences and mathematics

Table 5. 3 Departmental Heads

5.3 Departmental Heads						
Pseudonyms	School	Gender	Age	Description	Highest qualification	Subject Specialisation
Thuli	Siyafunda	Female	Over 40 years	She lives in a rural area and she has teaching experience of 24 years. She has been a DH for 12 years and has taught at this school for 19 years. She is teaching English in grades 10, 11 and 12.	Bachelor of Education – Honours	English and IsiZulu
Zothile	Siyafunda	Female	Between 31 and 40 years	She is living in a township and she has 14 years of teaching experience. She has been a DH for 3 years and she has been at this school for 3 years. She is teaching mathematics in grades 9, 10 and 11.	Post Graduate Certificate in Education	Mathematics
Nandi	Siyafunda	Female	Over 40 years	She lives in a suburban area and she has 25 years	Secondary Teachers' Diploma	Accounting and business economics

				of teaching experience. She has been a DH for 17 years. She is teaching Accounting in grades 10, 11 and 12. She has taught at this school for 25 years.		
Happy	Phuthuma	Female	Over 40 years	She lives in a rural area. She has 23 years of teaching experience and has been a DH for 10 years. She is teaching Social Sciences in grade 8 and IsiZulu in grades 9 and 10. She has been teaching at this school for 23 years.	Bachelor of Education	IsiZulu and history
Zola	Phuthuma	Female	Between 31 and 40 years	She lives in a township and has been an educator 14 years. She has been a DH for 4 years. She is currently teaching natural sciences in	Advanced Certificate in Education	Life sciences

				grade 9 and life sciences in grade 10. She has taught at this school for 4 years.		
Khanyo	Inkanyiso	Female	Over 40 years	She is living in a rural area and she has 20 years of teaching experience. She has been a DH for 8 years and she has taught at this school for 13 years. She is teaching EMS in grade 9 and Economics in Grades 10, 11 and 12.	Further Diploma in Education	Accounting and economics
Mercy	Inkanyiso	Female	Over 40 years	She lives in a suburban area and she has been an educator for 30 years. She has been a DH for 13 years and she has taught at this school for 30 years. She is teaching Physical Science in grades 10 and 11.	Advanced Certificate in Education	Mathematics and physical sciences

Phila	Inkanyiso	Female	Over 40 years	She is living in a rural area and she has a teaching experience of 32 years. She has been a DH for 21 years and she has taught at this school for 29 years. She is teaching Social Sciences in grade 9 and English in grade 8.	Higher Diploma in Education	English and history
Thandaza	Inkanyiso	Female	Between 31 and 40 years	She lives in a township and she has been an educator for 12 years. She has been a DH for 3 years and she has taught at this school for 7 years. She is doing Technical Drawing in grades 10 and 11 and Technology in grade 8.	Post Graduate Certificate in Education	Technical drawing
Nana	Siyanqoba	Female	Between 31 and 40 years	She lives in a suburban area and she has a teaching experience of 15	Bachelor of Education	Business economics

				years. She has been a DH for 4 years and she has taught at this school for 9 years. She is teaching Business Studies in grades 10, 11 and 12.		
Gugu	Siyanqoba	Female	Over 40 years	She lives in a rural area and she has been an educator for 25 years. She has been a DH for 16 years and she has taught at this school for 25 years. She is teaching mathematics in grades 9 and 10 and life sciences in grade 12.	Advanced Certificate in Education	Mathematics and life sciences
Thobe	Siyanqoba	Female	Over 40 years	She lives in a township and she has 28 years of teaching experience. She has been a DH for 11 years and she has taught at this school for 23	Post Graduate Diploma in Education	IsiZulu and geography

				years. She is teaching geography in grade 10 and IsiZulu in grade 8.		
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Table 5. 4 Educators

5.4 Educators						
Pseudonyms	School	Gender	Age	Description	Highest qualification	Subject Specialisation
Lilly	Siyafunda	Female	Over 40 years	She lives in a township. She has 24 years of teaching experience and she has taught at this school for 19 years. She is teaching Economics in Grades 10, 11 and 12 and EMS in grades 8 and 9.	Secondary Teachers' Diploma	Accounting and economics
Angel	Siyafunda	Female	Between 21 and 30 years	She is living in a suburban area. She has taught for 6 years and she has been at this school for 6 years. She is teaching English in grades 8 and 9 and life orientation in grades 10, 11 and 12.	Bachelor of Education	English
Dumisani	Siyafunda	Male	Between 31 and 40 years	He lives in a rural area. He has 8 years of teaching experience and he	Advanced Certificate in Education	Mathematics literacy

				has taught at this school for 5 years. He is teaching mathematics Literacy in grades 10, 11 and 12 and life orientation in grade 8.		
Hope	Phuthuma	Female	Between 21 and 30 years	She lives in a suburban area. She has been an educator for 4 years and she has taught at this school for 4 years. She is teaching mathematics in grades 8 and 9 and life orientation in grades 10 and 11.	Bachelor of Education	Mathematics
Noma	Phuthuma	Female	Between 31 and 40 years	She is living in a rural area. She has 13 years of teaching experience and she has been at this school for 10 years. She is teaching Social Sciences in grade 9 and Tourism in grade 10.	Post Graduate Certificate in Education	Tourism

Khaye	Phuthuma	Male	Over 40 years	He lives in a township. He has been an educator for 25 years and he has taught at this school for 14 years. He is teaching history in grades 10, 11 and 12.	Bachelor of Arts	History and geography
Ntonhle	Inkanyiso	Female	Between 31 and 40 years	She is living in a township. She has 9 years of teaching experience and she has been at this school for 9 years. She is teaching Speech and Drama in grades 10, 11 and 12.	Bachelor of Education	Speech and drama
Philly	Inkanyiso	Female	Between 31 and 40 years	She lives in a township. She has been an educator for 18 years and she has taught at this school for 10 years. She is teaching English in grades 9 and 10.	Bachelor of Education	English

Phumulani	Inkanyiso	Male	Between 21 and 30 years	He is living in a rural area. He has 4 years of teaching experience and he has been a teacher for 4 years. He is teaching Technology in grade 9 and mathematics in grades 11 and 12.	Bachelor of Education	Mathematics and technology
Mandy	Siyanqoba	Female	Between 21 and 30 years	She lives in a township. She has been an educator for 5 years and she has taught at this school for 5 years. She is teaching agricultural sciences in grades 10, 11 and 12 and Natural Sciences in grade 9.	Post Graduate Certificate in Education	Agricultural sciences
Zandile	Siyanqoba	Female	Over 40 years	She is living in a township. She has 21 years of teaching experience and she has been a teacher at this school for 14	Secondary Teachers' Diploma	English and life sciences

				years. She is teaching life sciences in grade 10 and English in grade		
Mike	Siyanqoba	Male	Between 31 and 40 years	He lives in a rural area. He has been an educator for 12 years and he has taught at this school for 7 years. He is teaching Economics in grade s10, 11 and 12 and EMS in grade 8.	Post Graduate Certificate in Education	Economics

Table 5. 5 School Governing Body Chairpersons

5.5 School Governing Body Chairpersons						
Pseudonyms	School	Gender	Age	Description	Highest qualification	Subject Specialisation
Thandeka	Siyafunda	Female	Over 40 years	She lives in a rural area. She has been the SGB member for six years and the chairperson for three years.	N/A	N/A
Hlobisile	Phuthuma	Female	Over 40 years	She lives in a rural area. She has been the SGB chairperson for three years.	N/A	N/A
Hendry	Inkanyiso	Male	Between 31 and 40 years	He moved from a rural to a nearby township. He has been the SGB chairperson for four years.	N/A	N/A
Sipho	Siyanoqoba	Male	Over 40 years	He lives in a rural area. He has been the SGB member for five years and the SGB chairperson for three years.	N/A	N/A

5.8 DATA PRODUCTION TECHNIQUES

The qualitative approach of this study incorporated interviews and observations. The study employed individual and focus group interviews, as well as observations to collect data.

5.8.1 INTERVIEWS

According to Cohen, Manion and Morrison (2018:507), “the interview is a social, interpersonal encounter; an interchange of views between two or more people, which puts emphasis on the social situatedness of research data”. Moreover, it is a constructed and usually a specifically planned event; a flexible tool enabling multi-sensory channels to be used rather than a naturally occurring situation.

In order to capture all or some of the aspects of people’s lives, more than one method of data collection and analysis is needed (Henning, Van Rensburg and Smith 2004). Mason (2002) also argues that in practice the observational method is often one element in a broader case study approach involving the use of a range of other research methods. In keeping with these views I also used semi-structured interviews to gather data in order ensure that my discussions are more than mere descriptions of what I observed and data collected from semi-structured interviews helped to strengthen the arguments that I make in this study.

Interviews are one of the most commonly recognised forms of qualitative research methods (Hammarberg, Kirkman, and de Lacey 2016). I used semi-structured interviews extensively in this study to gather data. Below I highlight some of the core features of semi-structured interviews. They have a relatively informal style, for example, face-to-face interviewing takes the form of a conversation or discussion rather than a formal question and answer format. Hammarberg, Kirkman, and de Lacey (2016) calls this type of interview, conversation with a purpose.

The researcher is unlikely to have a complete and sequenced script of questions, and most semi-structured interviews are designed to have a fluid and flexible structure that allows researcher and interviewees to develop unexpected themes (Thomas 2017). Most qualitative research operates from the perspective that knowledge is situated and contextual, and therefore the job of the interviewer is to ensure that the relevant contexts are brought into focus so that situated knowledge can be produced. For some, that extends into the assumption that data and knowledge are a constructed dialogic interaction during the interview. Most would agree that

in interview settings, knowledge is, at the very least, reconstructed rather than facts simply being reported. According to this perspective, meaning and understanding is created in an interaction, which is effectively a co-production, involving researcher and interviewees. Qualitative interviewing therefore tends to be seen as involving the construction of knowledge more than the excavation of it (Christiansen, Bertram and Land 2010).

I found semi-structured interviews to be an effective means of verifying and challenging some of my own conclusions, from observing the day-to-day activities that took place in the schools and on the role of the school in steering the manner in which discrimination was handled. These interviews further served to inform me about the role of other stakeholders in handling gender discrimination at this school. Through the use of semi-structured interviews, I explored the ways female educators conceptualised and articulated their experiences of gender discrimination and at times violence or the threat of violence. In this process I examined and addressed the role of various social factors like class, ethnicity and religion in the configurations of masculinity and femininity. In this type of interview, the researcher's responsibility is to be a good listener. I allowed the participants to speak freely and the interviews often took a story-telling approach. This is not uncommon where the story told is constructed within the research and interview context (Hollway and Jefferson 2000).

Creswell (2013) and Neuman (2011) contend that the focus group interview means that the researcher interviews various participants concurrently. They are gathered in groups of not more than twelve participants to debate a specific topic for approximately one to two hours. The topic of debate is presented by a moderator, who guarantees that the conversation is not dominated by anyone and that the participants are kept attentive to the subject. Group interviews could offer more data compared to individually conducted interviews.

An interview is a powerful tool which allows the researcher to cast extra explanatory perception into survey data by exploring matters in-depth, to see how and why people frame their thoughts in the manner that they do, how and why they form relations between ideas, values, events, opinions and behaviours (Hochschild 2009).

An interview schedule with semi-structured questions to be answered by participants was designed by the researcher in light of the qualitative nature of this study. One face-to-face interview was conducted with each participant. Each interview lasted for approximately 50

minutes, with an average interview time of 40 minutes. In total, 36 individual interviews were conducted. The focus groups were gender-sensitive. The focus group interviews were conducted in single-sex settings. There is significant evidence that women speak much less in group settings when men are present (Christopher, Karpowitz and Lee 2012; Woolston 2014; Onnela *et al.* 2014) The gender composition of focus groups can compromise women's ability to voice opinions on all issues, especially on matters related to gender. The best way to address this barrier is to hold separate focus groups for men and women (USAID 1996).

The focus groups were disaggregated in the following way. One focus group consisted of three female principals, two female deputy principals and two female governing body members. The 12 female department heads formed the second focus group. The third focus group consisted of eight female educators. There were two male focus groups. The first, comprising of one male principal, two male deputy principals and two male governing body chairpersons. The second male focus group consisted of four male educators. In total, five focus group interviews were conducted.

An interview is centralised on "human interaction for knowledge production. It enables participants to express how they regard situations from their own point of view, and to discuss their interpretations of the world in which they live" (Cohen, Manion and Morrison 2018:506). An interview schedule was used to collect data for the interviews. A logical structure was adopted in the interview schedule by grouping questions into sections and advancing from the general to the specific. (See Annexure H, I and J).

5.8.2 OBSERVATIONS

The researcher observed the day-to-day school activities, paying particular attention to the gendered practices within the school. This included interactions between educators and school managers and the nature and manner in which school policies were implemented in order to develop an understanding of how the school's gender regime influenced and was influenced by educators and governing body members. The actions and attitudes of the school community were given high priority.

During observation, field notes were taken in a structured manner. According to Fraenkel and Wallen (2003), field notes are researchers' written accounts of what they hear, see, experience, and think in the course of collecting and reflecting on their data. In educational research, this

usually means the detailed notes researchers take in an educational setting as they observe what is going on.

Observation happens as “an everyday activity whereby one uses the senses (seeing, hearing, touching, smelling, tasting) – but also our intuition is to gather bits of data” (Maree 2007:830). General observations were therefore carried out during the day-to-day proceedings of the study. The researcher observed the participants’ behaviour whether it was professional or not. The school managers’ engagement and behaviour in the staff meetings, morning briefings and staff development sessions were observed to get a sense of their leadership roles. In order to discover certain key features of the school’s gender regime I used continuous observations. I observed classroom and school practice, interactions between teachers and managers and the nature and manner in which school policies were implemented, especially around gendered behaviour, in order to develop an understanding of how the school’s gender regime influenced gender discrimination.

The main focus was on how they interacted with other group members in the teams in which they were involved, and how they interacted with learners they were involved with. This provided the researcher with an understanding of the reality of how the setting was socially constructed in terms of power and gender domination. Four principals and their deputies, departmental heads, educators and governing body members were observed in their day-to-day activities in performing their duties. Observation was most appropriate in the study, as it provided valuable evidence of the genuine actions the female managers took and their encounters and involvements in real-life circumstances when executing their management duties. Observations also provided rich information on the behaviour of male role-players within the school setting.

I wrote down as much detail as possible during my observations. I later reflected on these field-notes in order to gain an understanding of how teacher and learner practices in the assembly influenced the school’s gender regime. I chose observation because the data that I needed to answer some of the research questions (for example: what is the gender regime of the school?) was not readily available in other forms or ways. Retrospective accounts of interactions would have been inadequate or impossible to fully achieve because the situational dynamics of the school setting can never be fully reported by people who have participated in them because they will only have a partial knowledge or understanding of them (Mason 2002).

Observations offer the researcher an opportunity to “shift focus from one thing to another as new and potentially significant objects and events present themselves, thereby taking advantage of unforeseen data sources as they surface” (Leedy and Ormrod 2016:281). Clark *et al.* (2009) highlight that an observation offers a collection of first-hand and rich contextual data; divulging ordinary routines and proceedings and allowing those lifeworld’s aspects that are physical, verbal and non-verbal a chance to be chronicled.

The observations took the form of non-participant observation where the observer (researcher) did not attach herself to the group and maintained objectivity. The observer was less emotionally involved which led to accuracy and greater objectivity. The observations started from 5 November 2020 to 14 December 2020. I have already alluded to some of my observations regarding the use of spaces within formal settings within the schools. My inventories of activities of the educators outside these formal settings (school grounds, school functions, sporting activities) revealed that there was extensive discrimination by gender.

The researcher documented interactions and incidents in her researcher diary using an observation schedule. These recordings assisted the researcher in making comparisons when doing the analysis. She ensured that she clearly separated descriptions and observations from interpretation and judgement. She recorded her own thoughts, feelings and experiences while she was conducting the observation in her research diary, but she remained an ‘outsider’ as identified by (Davies 2007). All my observations were overt with the schooling fraternity fully aware that I was conducting research through observing. Pattman and Chege (2003) argue that, rather than in attempting to create conditions of ‘objectivity’ by minimising our presence and influence as researchers, we should recognise that we will inevitably affect the behaviour of the people that we are researching. They further argue that we should be reflexive and examine how the people we are researching are positioning themselves in relation to us. This should provide us with powerful insights into their behaviour and assumptions about the issues at hand. After each of my observations I spent some time reflecting on what had transpired and made careful notes of the goings-on before, during and after the incidents. This allowed me an opportunity to reflect on the validity of the observed behaviour.

5.9 DATA RECORDING AND ANALYSIS

The researcher used qualitative data analysis for organising, managing and processing the data in this study. Qualitative data analysis was useful for managing data and ideas, querying and searching data, visualising data and reporting from the data. Qualitative data analysis discusses the way the researcher moves from the data to understanding, elucidating and interpreting the phenomena in question (Taylor and Gibbs 2010; White 2005:82). Cohen, Manion and Morrison (2018:643) concur that “it includes organising, describing, understanding, accounting for, and explaining data; making sense of data in terms of the participants’ definitions of the situation; noting patterns, themes, categories and regularities, all of which are the task of the qualitative”; thereby, generating findings from the data (Patton 2002; Schreier 2012).

Furthermore,

qualitative data analysis focuses on in-depth, context-specific, rich, subjective data and meanings by the participants in the situation, with the researcher as a special research instrument, thereby, proceeding to the reduction of the data resulting from interviews, observation, field-notes and numerous other sources (Glaser and Laudel 2013:146).

Coding is a key approach to qualitative data analysis (Gibbs 2007; Flick 2009; Creswell 2012; Marshall and Rossman 2016). Coding is only,

an initial stage in quantitative data analysis, enabling the researcher to group codes into categories and then identify themes, trends and patterns; relations between themes, clusters of themes and issues, similarities and differences between themes and between data, and on to the theory generation (St Pierre and Roulston 2006:677; Blikstad-Balas 2016:9).

According to Glaser and Laudel (2013) and Cohen, Manion and Morrison (2018) a code signifies a name or label that the researcher gives to a piece of text which contains a specific idea. “Coding is the process of breaking down segments of text into smaller units and then examining, comparing, conceptualising and categorising the data” (Cohen, Manion and Morrison 2018:668). Through coding, “the researcher can identify similar information; detect frequencies and patterns; and can retrieve all the data that have the same code, both within and across files (Glaser and Laudel 2013:72). “Codes should enable the researcher to catch the complexity and comprehensiveness of the data” (Cohen, Manion and Morrison 2018:669);

therefore, it is imperative that the text should be extensively read to acquire a thorough understanding of meanings and major themes (Creswell 2012).

In this study qualitative content analysis was used by the researcher by way of offering “a strict and systematic set of procedures for the rigorous analysis, examination, replication, inference and verification of the contents of written data” (Krippendorp 2004:18; Mayring 2004:266; Glaser and Laudel 2013). Leedy and Ormrod (2016:275) concur that it is “a detailed and systematic examination of the contents of a particular body of material for the purpose of identifying patterns, themes, or biases”. Glaser and Laudel (2013:13) maintain that qualitative content analysis “intends to deliberately move from the original text to analysis of the information extracted from it, focusing on the meanings of texts and their constituent parts”.

Content analysis offers the researcher the opportunity to describe a definite research problem or question at the definite initial stage (Leedy and Ormrod 2016). It also has the advantage of being accepted with any written material, from documents to interview transcripts and numerous other written material (Flick 2009).

The first step following data collection and prior to data analysis is to process and consolidate qualitative data. In this study this was accomplished through sorting, processing, sharpening, focusing discarding and organising data for coding in order to prepare the data for data analysis (Miles and Huberman 2013). My data analysis process was organised according to the research questions, namely through content analysis. Content analysis is a detailed and systematic examination of the contents of a particular body of material to identify patterns, themes, or biases (Leedy and Ormrod 2012). Coding was employed to break down the material into smaller manageable segments and then analysed separately. The smaller segments of data were checked and tracked to see what comes out of them in order to identify areas that require follow-up while actively questioning where the information collected is leading. The segments were categorised and gradually reduced to a small set of abstract, underlying themes (Leedy and Ormrod 2005:150). In this way, qualitative data analysis was used to transform the data into findings (Marshall and Rossman 2011).

5.10 VALIDITY, RELIABILITY AND TRUSTWORTHINESS

5.10.1 VALIDITY

Cozby (2007) explains validity as the ‘true’ and precise depiction of data. Validity is the “extent to which interpretations of data are warranted by the theories and evidence used” (Cohen, Manion and Morrison 2018:245). Qualitative researchers substitute the concept of validity with words such as “quality, credibility, trustworthiness, confirmability, and interpretive rigor” (Creswell 2013; O’Cathain 2010; Teddlie and Tashakkori 2010). “Validity in qualitative research concerns the purposes of the participants, the actors and the appropriateness of the data-collection methods used to catch those purposes” (Cohen, Manion and Morrison 2018:249).

The researcher reduced prejudice as much as possible, to attain more validity in interviews. A pilot study was also conducted to ensure that the observational categories themselves were suitable, thorough, distinct, explicit and efficiently operationalised the tenacities of the research (Cohen, Manion and Morrison 2018). The researcher assured the participants that all interviews would be tape-recorded to increase the validity of the study. The researcher also disclosed to the participants that partaking was optional. The participants were assured that their identities would not be exposed so that they felt free to voice their opinions. To intensify the validity of this study, the researcher used appropriate participants, educators and governing body members, who are experienced practitioners in their work environment.

5.10.2 RELIABILITY

The term reliability is associated with validity by Fraenkel and Wallen (2009), who argue that reliability is the consistency of answers from one administration of an instrument to another and one set of items to another. Reliability is about “precision and accuracy; it is an umbrella term for dependability, consistency and replicability over time, over instruments and over groups of respondents” (Cohen, Manion and Morrison 2018:268), in other words, are the results convincing?

Reliability was ensured by using individual and focus group interviews. The questions for both interviews were similar to extend the data by comparing the responses of participants individually to responses in a group. The researcher also had continual contact with the participants and gave them the transcripts to validate what they had said in interviews. Triangulation was also used, as it helps to collect various sources of data so that they all join

to support a specific hypothesis or theory (Leedy and Ormrod 2016). Willis, Jost and Nilakanta (2007:219) concur with this notion by emphasising that “the idea of triangulation is to find multiple sources of confirmation before the researcher can draw a conclusion of his/her study”. The researcher engaged in many informal observations in the field and conducted in-depth interviews, then looked for common themes that appeared in the data garnered from both methods (Leedy and Ormrod 2016:104). Triangulation is beneficial since it results in a stronger research design and the findings of the research are more valid and reliable (Msomi 2011). Moreover, Makhaye (2012) upholds that triangulation lets evidence from multiple sources be analysed, and this served as a means to validate the data collected in this study.

5.10.3 TRUSTWORTHINESS

Babbie and Mouton (2014) define trustworthiness as the impartiality of the research findings or judgements when the researcher’s findings are convincing to the audience that they are worth investigating. In a research study, the subject of trustworthiness entails credibility, transferability, dependability and confirmability (Thyer 2009; Maree 2010).

According to Schurink and Auriacombe (2010:441), credibility “emphasises striving for truth through the qualitative research process, that is, an evaluation of whether or not the research findings represent the realistic interpretation of original data drawn from the participants.” To guarantee credibility, the audio tape copies and field transcripts were retained by the researcher. Every person linked to the research can access these items on request. Findings from the data obtained were frankly and properly interpreted by the researcher during analysis. To ensure precise interpretation, the researcher engaged in numerous consultations, chats and deliberations with her supervisor to interrogate the data. References were pertinently acknowledged and plagiarism was avoided to maximise the study’s credibility.

Transferability signifies the “degree to which the findings can be transferred beyond the limits of the study” (Streubert and Carpenter 2007:149). Clear and accurate practices and procedures were delineated and made pragmatic to ensure the transferability of the study to other education sectors.

Streubert and Carpenter (2007:149) assert that “dependability of the qualitative data refers to the constancy of data over time and over circumstances; it is an assessment of the quality of the integrated process of data collection, analysis and theory generation”. Likewise,

dependability denotes that an investigation should prove to its audience that its findings would be analogous if the study was repeated with the same participants in a similar perspective (Babbie and Mouton 2014). To address the dependability of the study, the researcher did not dwell on the interview of one female manager; hence, three female principals, one male principal, two female and male deputy principals, as well as twelve female departmental heads were interviewed in four schools. Research prejudice was reduced by eluding generalities and probing participants throughout the interviews. The data gathered was also precisely interpreted and verified with the participants before final decisions were made.

Confirmability relates to the researcher's ability to ensure that the data supports the researcher's analysis and interpretation of the results by providing documents for every claim or interpretation from at least two sources (Streubert and Carpenter 2007). This notion is maintained by Babbie and Mouton (2014) when they emphasise that confirmability is the level to which the findings are the formation of the crucial point of the investigation and not the researcher's presumptions; it is the degree to which the data gathered supports the results. The researcher used similar interview schedule questions for all the interviews to limit bias. The researcher also tried to remain neutral and unprejudiced during the interview process by not letting her involvement as an educator influence her interpretations of the responses. The findings and observations were discussed with the participants to ensure the confirmability of the study.

5.11 ETHICAL ISSUES

According to Neuman (2003), ethical issues are the concerns, predicaments, and conflicts that arise over the appropriate procedure to conduct research; they refer to the legitimate or illegitimate way involved in a moral research process. Ethics refers to a system of morals and regulations of behaviour (Struwig and Stead 2001). It is the "question of right or wrong and being able to conform to the standards of conduct of a given profession or group, and what is ethical is a matter of agreement among researchers" (Fraenkel and Wallen 2003:56). The researcher should consider the four most ethical issues in research, namely, protection from harm, voluntary and informed participation, right to privacy, and honesty (Leedy and Ormrod 2016).

Measures according to DUT guidelines were considered by the researcher by obtaining informed consent from each participant to defend their rights. In this study, participants were

not exposed to any form of harm, whether physical or psychological; the researcher then presented an informed consent form elucidating the nature of the research project and the nature of one's involvement in this project. The researcher ensured that the participants were knowledgeable of what the study entailed and that they would be offered a choice of either participating or not participating. Participants were provided with an explanation of the nature of the research before they began participating, and it was understood by them all.

According to Cohen, Manion and Morrison (2018:129) anonymity is,

one way of addressing privacy and protection from harm. Anonymity of the participant was considered by ensuring that the researcher or another person cannot identify the participant from the information provided. Hence, the essence of anonymity is that information provided by participants should in no way reveal their identity.

This was done by removing any means of identification, whereby the researcher gave each participant a pseudonym or code. Documents were then labelled with the same pseudonym or code instead of the participant's name.

The participant's right to privacy was valued at all times. The researcher guaranteed that the findings of the study were attested to in a comprehensive and honest manner, without distorting what the participants had done or deliberately misinforming others about the nature of their findings. The researcher also gave appropriate credit where it was due, by not depriving participants of the full acknowledgement of the use of their ideas or views.

The promise of confidentiality is one way of protecting a participant's right to privacy. This was done by not disclosing information from a participant in any way that might identify that individual or that might enable the individual to be traced. The researcher had a greater obligation to ensure that guarantees of confidentiality were carried out in spirit and to the letter. Hence, "the essence of the matter is the extent to which researchers keep faith with those who have helped them" (Cohen, Manion and Morrison 2018:130). "If anonymity and confidentiality cannot be guaranteed, then it should not be promised" (Hammersley and Traianou 2012:129). Confidentiality was further ensured by conducting interviews after school in the educator's classroom, hence, participants felt at ease sharing their views and experiences openly in a familiar environment. The researcher locked the transcripts in the filing cabinet in her office. No one had access to the electronic data except the researcher, as passwords were used.

Consent to conduct the study was sought from the principals of the schools concerned, and from the KwaZulu-Natal Department of Education in writing. Participation was also voluntary and informed consent was obtained as request/permission letters were given to participants. (See Appendix I, Appendix II, Appendix III, Appendix IV, Appendix V and Appendix VI).

5.12 LIMITATIONS

The research employed a case study of four rural secondary schools in KwaZulu-Natal. For practical reasons, the study was limited to thirty-six participants only. Twenty-five female educators, seven male educators and two female and male governing body chairpersons were involved in the study. The findings of this study cannot be generalised to other school settings and communities as the gender regime might be divergent.

5.13 CONCLUSION

This chapter described and discussed the research design for the study and the instruments used in the data collection in terms of the qualitative design and methodology; it explains where the study was carried out and how the sample was selected as well as the data collection procedures and analysis. It also discussed and established the validity, reliability and trustworthiness of the study, as well as sound ethical principles to safeguard all the participants and their respective schools and the limitations of the study. In the next chapter, the findings from the data, supported by research findings from the literature review and the data analysis and interpretation will be presented.

CHAPTER SIX

6. DATA PRESENTATION

6.1 INTRODUCTION

The previous chapter outlined the research design and methodology. This chapter presents the results of the data analysis and discusses the findings from the transcripts of the individual and focus group interviews with managers, teachers and school governing body members from four rural secondary schools. The purpose was to examine gender discrimination and coping mechanisms of black women managers in their day-to-day operations within a school setting. It is important to note that the coping mechanisms and techniques presented in this chapter and the next used by the female managers did not necessarily combat or eradicate the discrimination and bias that existed in their schools. They were merely strategies that the female managers employed to function and survive in the gender-hostile environments in which they worked. It also does not imply that by adopting these coping strategies the female managers were not affected by the discrimination and in some cases, violence. In the next chapter, I present evidence and analysis of how gender-based violence and discrimination affected female managers both personally and professionally.

In this chapter, I present findings from my investigation of how gender discrimination was enacted against the female managers at all four research schools and the coping mechanisms that they adopted to function in their jobs. The following themes are presented from the responses of participants of the Siyafunda, Phuthuma, Inkanyiso and Siyanqoba (pseudonyms) secondary schools:

- Gender stereotypes.
- Sexual division of labour.
- Tradition and culture – maintaining male dominance.

Before I delve into the discussion of the themes identified, I discuss the gender regime of the schools since this study is located within an analysis of the gender regimes of the schools.

Connell (1989) notes that schools are major sites for the making of gender relations. She argues that schools have particular patterns of gender relations (she terms this the gender regime) which impact on and are played out in the lives of males and females. Conversely, these males

and females themselves contribute to the gender regime of the school. I present the following section from my observations conducted at the four schools.

6.2 THE GENDER REGIME OF THE SCHOOLS

In this section, I provide an overview of the gender regime that exists in each of the research schools. The argument made by Connell (1987) is that within the gender order, groups are related to one another in terms of power hierarchies, which is very evident at all four schools. Cornwall and Lindisfarne (1994) argue that indigenous notions of gendered difference are constantly created and transformed in everyday interactions. Relations of power constitute parts of these interactions. The experience of hegemony lies in the repetition of similar, but never identical interactions. This experience is never comprehensive; it changes over time and space. Multiple gendered (and other) identities, each of which depends on the context and the specific and immediate relations between actors and audience, are fluid and often subversive of dominant forms.

Scholars of gender studies have commented on the dual and contradictory nature of formal schooling. On the one hand, schooling is often a vehicle for the perpetuation of gender discrimination, both in terms of overt forms of physical discrimination and psychological and structural forms of dehumanising social relationships that harm the learners and educators concerned. On the other hand, formal schooling is potentially a powerful vehicle for an education that is concerned with transformation through analysing gender oppression and teaching values and skills that are congruent with gender equality (Harber 1996). My study examines both the gendered dynamics of situations of gender discrimination and how coping strategies are enacted in such situations. It is here that the role of female educators was particularly addressed.

Gender regimes differ between schools, though within limits set by the broader culture and the constraints of the local education system (Kessler, McLeod and Wethington 1985). Among the relationships that are involved in developing the character of a school's gender regime are power relations and the division of labour. Power relations include supervision and authority among educators, patterns of dominance and harassment, and control over resources. A familiar and important pattern is the association of masculinity with authority and the concentration of men in supervisory positions in school systems. This also includes work specialisations among

educators, for example, concentrations of women in domestic science, language and literature teaching, and men in science, mathematics and industrial arts.

6.2.1 SIYAFUNDA SECONDARY SCHOOL

As mentioned earlier in Chapter 4 (Methodology), Siyafunda Secondary has more female educators than male educators. However, the climate and ethos of the school are steeped in patriarchy. The male staff and learners enjoy many privileges over their female counterparts. The only sport that is played at this school is soccer which the male educators and learners enjoy. The girls are on the fringes of the soccer field to cheer and encourage the boys. The male educators organise and oversee games and are given free time for this at the expense of the female educators, who have to serve relief during these times. The process of serving relief requires that an educator who is free to teach, manage and monitor learners for an educator who is unable to be in class as stipulated in the timetable. Only male educators are allowed to leave school to run errands for the school. The school budget also has elements of gender bias. More money is allocated to activities that involve the male learners, like maintenance of the sports field and buying sports equipment, resources for agricultural sciences that only the boys take and school excursions to manufacturing and mechanical plants that interest mainly the boys.

6.2.2 PHUTHUMA SECONDARY SCHOOL

Senior classes (FET phase) are only taught by male educators at Phuthuma Secondary. Male educators insist on their ability to maintain discipline with older learners. Female educators only teach the lower classes (Senior phase) so that they can take care of the younger learners. This is the practice, irrespective of the fact that females form a major part of the SMT and school staff establishment. Although some female educators are not comfortable with this arrangement, claiming that they need advancement in their respective major subjects, they have eventually acknowledged it for the sake of peace.

6.2.3 INKANYISO SECONDARY SCHOOL

Male educators monitor the late coming of learners in the morning as this is regarded as a frontline job. The educator representatives on the school governing body are male educators. Learners are told to report their matters to the male class captains. The female class captains are considered less important, the learners only report to them when they are sick. The boys are always groomed by male educators to be leaders and decision-makers.

6.2.4 SIYANQOBA SECONDARY SCHOOL

Most male learners are enrolled in the science stream, while the humanities stream is dominated by girls, due to the community's influence. Most parents view their boys as future engineers and doctors. Study bursaries and internships in the engineering and science field are offered only to the boys.

Boys' sports facilities dwarf that of the girls. The school boasts two soccer grounds which are in the front of the school and are used only by the boys and male educators. The school has one netball court which is at the back of the school and is in serious need of attention.

6.3 GENDER STEREOTYPES

Gender stereotypes are “the structured sets of beliefs about the personal attributes of men and women” (Mathevula 2014:7). Through socialisation and circulating gender injustice, gender stereotyping is transferred from one generation to the next in an undisputed method. Teaching children is associated with motherhood and the caring aspects of femininity (Ngcobo 2010). Moreover, Maime (2011) supports the idea that traditional gender roles view women as dependent, subservient and less competent in leading, whereas men are seen as independent, dominant and proficient in leadership.

In this study, my interviews with some of the male educators and male SGB members demonstrated that prejudice and discrimination against women were amplified by gender stereotypes and gender roles.

Bheka (DP, Siyafunda):

I am not comfortable at all, to have a female principal. Eish.... how can I say this in a polite manner? Women are not that strong; they can't keep up with the strain that comes with leadership. They [females] may be qualified, but it is a big challenge for them (females). They [females] just get sick, headaches now and then. Can you imagine taking a sick leave, just for having stress? Men won't do that; they are tough and can stand challenges. They are natural leaders.

Lucky (DP, Siyanqoba):

How can I be comfortable when these people [female principal and deputy principal] cannot separate their motherly duties with the school management? I am always

overwhelmed with office work because of these people. They even think that I want the principal's position. If it is not my principal, it will be the other deputy principal. They are always leaving early or arriving late because of family issues. Even here at work, they are always concerned with minor kids' issues, instead of serious stuff. They care too much rather than leading. Managing a home or a spaza shop is totally different from managing such a big school.

Khaye (educator, Phuthuma):

We [men] believe that women must follow, while we lead them. Having more females than males in the management of this school, it's kind of.... difficult. I think it should be the other way around. Then, this school would be running smooth, without any clash of ideas.

Sipho (SGB, Siyanqoba):

Yooo.... I don't want to lie. It is very problematic to work with a female principal. Firstly, this is a rural area, where women are usually housewives. All the male members in the SGB are not comfortable, but we are trying for the sake of our children. This woman does not want to take our suggestions. Meetings are elongated for no reason. Before accepting or rejecting our inputs, she [the female principal] will analyse everything we say, no matter how small it is. We are men, we take decisions at home. Why is she complicating things for us?

It is evident from the responses of interviewees that female principals are subjected to stereotyping. The male educators see female managers as weak, submissive, emotional and unfit to become managers. The men place the female managers in a nurturing, submissive role and see themselves as the dominant, more aggressive gender. The men regard the female managers as being weak in that they are susceptible to illness and incapable of dealing with stress. They believe that females absent themselves unnecessarily as compared to men who are seen as more reliable and stronger. The men believe that the females are more adept at pastoral care and household duties rather than holding positions of power and control. The men further believe that female managers waste time deliberating on trivial matters and that time can be spent more profitably on other matters. The men believe that they are better decision-makers and that the women unnecessarily complicate issues.

The interviews with some of the female educators also indicate that gender stereotypes perpetuate gender discrimination.

Joyful (principal, Siyafunda):

Though we sometimes have differences, I have no problem having a male as my deputy. We complement each other with the roles.

Dumo (principal, Siyanqoba):

I cannot be comfortable when my male deputy principal is always complaining about my caring nature to the school kids and my family. He is busy overstepping my role as a principal when I am away on principals' meetings and other errands. Sometimes he never reports back [on] the serious issues that were taking place in my absence. When I question him, he says that maybe I would not have done a good job to fix the problem.

Vicky (principal, Phuthuma):

The other factor influencing gender discrimination is gender roles. My male departmental head [DH] and the other male educators are always having silly comments, that if I did not apply for the principalship, the post would be theirs as men. They are not upgrading their qualifications nor impressing the interview panel, but they want top positions. They just see me as good for the classroom instead of the principal's office.

Phindile (DP, Inkanyiso):

If men can believe in women managers, we can work well together. Our suggestions are ignored in management meetings; if it is considered it will be modified somehow.

The female managers indicated that the male educators did not respect them as superiors. When an opportunity presented itself, for example, when the female principal was away from school, the deputy (male) would try to usurp the authority of the female principal. The male subordinates also did not see fit to report issues of importance to the female principal, as they felt that the female principal did not have the capacity to handle these issues. The principals also mentioned that the men held the view that the females were appointed because of their gender. The men believed that women are offered management positions because of the report by the Gender Equity Task Team (1997), where it was highlighted that the South African

government redress issues concerning gender inequalities and promote female advancement, particularly as leaders and managers in the education sector. The Workplace Gender Equality Act, no. 179 of 2012 also promotes equality amongst employers and the elimination of discrimination on the basis of gender in relation to employment matters. Many of the men believed that the females are in positions of power merely because of such policies and it is for this reason that they ridiculed the female principal, “*are always having silly comments*”. The female principals on the other hand maintained that the men were inadequately qualified for the position and felt entitled to the position of principal by virtue of the fact that they were men.

It is encouraging however that the female managers were willing to work with their male colleagues: “*we complement each other with the roles*”; “*we can work well together*”. The female managers are more accommodating than their male counterparts. It is important that male and female educators work together to provide quality education and promote efficient and effective education. Mbedla (2011) asserts that educational vicissitudes and triumphs demand new aptitudes, behaviour, opinions and mutual understanding. Involving both male and female educators in decision-making will provide them with a better understanding of how decisions are arrived at, and will guarantee their execution since they believe in them. Other research has shown that it is imperative for men and women to collaborate in their efforts to realise effective progress. The collective intellect of a system is positioned in the relations among the components and their patterns of behaviour. Hence, the existence of women in the group improves group collaboration (Bear and Woolley 2011). Botes (2014:57) supports this notion by maintaining that,

teamwork is important in the workplace, as it can have positive effects on the employee's work performance. Efficient teamwork can maximise job performance and help to make an inviting and productive atmosphere in the workplace, thus strengthening the desire for collaboration amongst the staff. The combined experience and expertise of the team members leads to high levels of productivity.

It is evident from the interviews above that, according to the male educators, females are perceived as not appropriate for management positions because of being soft, weak, caring and understanding in nature. The theory of social constructionism explains this mentality as social forces that construct these gender roles and identities as early as birth. Galbin (2014) argues that these perspectives are jointly constructed due to social and interpersonal influences.

Stereotypes are often inaccurate and subscribing to stereotypes has a negative influence on productivity, with people losing sight of the main objective of promoting effective teaching and learning. From the responses of the interviewees, it is evident that change is necessary for effective communication, workplace harmony and increasing school efficacy. It is important for women to be part of the school management as women have an immense contribution to make in the educational arena and men should work with women to promote the delivery of quality education.

6.3.1 COPING MECHANISMS - GENDER STEREOTYPES

According to Baqutayan (2015:480) coping refers to,

the constantly changing cognitive and behavioural efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person. Coping mechanisms are the strategies people often use in the face of stress and/or trauma to help manage painful or difficult emotions.

The female educators used different coping mechanisms in order to survive gender stereotyping. These include solidarity, empowerment and assertiveness.

6.3.1.1 SOLIDARITY

Joyful (principal, Siyafunda):

Working as a team is the best tool. I instil teamwork in every staff member. It is normal to have differences, but we must strive for a common goal of uplifting our school. Therefore, I encourage cooperation above anything.

Phindile (DP, Inkanyiso):

We stand together as female SMT members. We support each other as women in this school. For our ideas to be considered, we must have one female voice. We normally discuss issues affecting us separately as women so that we come up with [a] common solution as women. The men cannot always beat us if we are united.

Zothile (DH, Siyafunda):

This is our job; it puts food on the table. Eventually, our institution must be successful. We might have different views and opinions, but teamwork is the best mechanism to cope here. So, when we face unfairness, we work as a team to handle it. We understand better each other's problems and can use each other to sort it out.

Mandy (DH, Inkanyiso):

We have developed unity as female managers and educators. Being united indicates to the men that we mean business as women.

The female educators in this study did not create formal solidarity groups to support each other as some other studies have found where women establish networks of support to cope with gender-based atrocities (Koegler *et al.* 2018). In other studies of gender discrimination, the purpose of solidarity groups was to establish networks of support and cope with the multiple traumatic events women experienced (Stark *et al.* 2016). The general understanding of the women in my study was that if they were “united” then they would have a greater chance of handling and dealing with their particular challenges. The educators also depended heavily on organising themselves and working as a “team” to combat their challenges. We find that female educators use teamwork as a coordination device and draw on each other’s strengths to combat the problems that they face. During my observations, I did, however, find that there were differences of opinions between the female educators on various matters relating to the execution of their duties, but they generally did not deliberately discriminate against each other and supported each other to function in the demanding environment in which they worked.

6.3.1.2 DEVELOPING EXPERT KNOWLEDGE

Vicky (principal, Phuthuma):

I have a master’s degree in Management Sciences. I ensure that I attend all departmental management workshops. I also encourage the other female managers to do the same. This will help us to know exactly what is expected of us in the management of the school. As I said before, men are very lazy when it comes to books.

Dolly (DP, Phuthuma):

I study a lot, educational policies and laws, etc. Men just want positions without knowledge of policies. With the knowledge that I have, no one can succeed in undermining me. I can express myself in all areas of life.

Happy (DH, Phuthuma):

Just be in the know. Knowledge is power. They (men) may want power by virtue that they are men, but power without knowledge is meaningless.

Thuli (DH, Siyafunda):

Lifelong learning is important. I am currently doing my Master's degree in Education Management. This is empowering me a lot, in terms of my management duties. Educational laws and policies incorporated in this degree enable me to know my rights and to stand by them as a female manager.

The female educators at the aforesaid schools spend a great deal of energy and time to capacitate and empower themselves. In the study by Maime (2011), the female principals also utilised self-empowerment as their coping strategy. Here we find female educators using coping strategies at the individual level that included traits of hard work and dedication to gain knowledge and expertise. The female educators felt that having sound knowledge of educational policies and laws and academic qualifications enabled them to compete with their male colleagues at various levels. The evidence above reveals that the female educators had a strong orientation towards achievement, which provided them with leverage and ammunition to compete for power and position and prevented them from being undermined. Their education, knowledge, qualifications and expertise provided them with intrinsic motivators of self-confidence and self-efficacy. They reported using self-motivation to cope with and overcome unexpected challenges. Their drive for empowerment helped them to develop resilience to survive in their work environments that were not gender-sensitive – “*men just want positions without knowledge of policies, they (men) may want power by virtue that they are men*”. Overall, the female educators seemed to be fairly confident that strategies of self-empowerment would prevent or at the very least moderate them from being emasculated. My observations and informal discussions with the female educators and managers also found that the females motivated each other to study and advance their qualifications. They also had informal meetings to share ideas and network in terms of opportunities and prospects to further their studies. They felt that gaining expert knowledge will provide them with ammunition to counter discrimination and gender bias in the day-to-day functioning of their school lives.

6.3.1.3 BEING ASSERTIVE

Gugu (Department Head, Siyanqoba):

We (females) do our duties with pride and strength. So, we try not to take any nonsense. This does not always work but normally some of the men back down. Being stern and strong enables us to gain some respect as female managers.

Phila (DH, Inkanyiso):

We cannot allow the male educators to take us for granted. They must learn to accept that we (female managers) are here to stay. They must stop criticising us and accept the challenge we are offering them. I know my rights as a woman, and I fight for them as best I can.

Thandaza (DH, Inkanyiso):

You know what? Men will take you for a ride if you are soft. You need to be assertive and not be easily swayed by them. That is how I cope as a young woman and a manager.

Dumo (principal, Siyanqoba):

I have to put my foot down, in order to survive. I use my authority as the principal for proper decision-making. We cannot accept everything they (men) say. I give them the leverage when it comes to sports, but with other management issues, I have to use my management skills. I delegate duties to all SMT members so that no one feels like an outcast. During the report back, I make it a point that everyone's input is taken into consideration. We analyse all the inputs, considering the possible pros and cons; then we come up with a unanimous decision. I also do the same in the SGB meetings, regarding decision-making. This helps to prevent them from overstepping me or telling me what to do, just because I am a woman.

The female managers tried to be assertive to regulate the domination of the males in their schools. They adopted various approaches to the way they assert themselves as female managers and leaders.

Some of the female managers adopted the strategy of being stern and firm, “*we try not to take any nonsense*”. They tried to be more active and dominant avoiding the pleasant and pliant approach. They felt that by displaying sternness they would gain respect and show that they are not vulnerable.

The female managers tried to assert that they do not readily accept unfair criticism by confronting the male antagonists. They were prepared to stand their ground and not passively accept “*being taken for granted*”.

Wherever they could, the female managers resisted being easily influenced by the males. They were aware of the men’s intentions to exploit, mislead, or hoodwink them into allowing them to gain advantage and achieve their goals. Assertive delegation and effective decision-making were common strategies used by females to cope with male bias and prejudices. The principal of Siyanqoba High School used this approach as a coping mechanism and to counter gender discrimination. She delegated duties among her SMT members fairly and justly. All members’ inputs were considered and cautiously scrutinised in order to make the most effective decision. In the study by Ngcobo (2010), the delegation of school principals listened and permitted other staff members to participate actively in managing the school, which reduced the chances of disputes.

The female managers were prepared and willing to take active action against gender stereotyping by being assertive (Heilman 2012). Cormack, Stanley and Harris (2018) argue that while recognising discrimination as pervasive, it is initially an overwhelming experience associated with acceptance and inactivity, it can ultimately be combined with active strategies for combating discrimination, thereby enhancing well-being. It is, however, important to note that the strategies that may enhance (or reduce) well-being at the time of the discrimination may not have the same benefits (or detriments) in all situations and at all times. My observations revealed that although the female educators used assertion to cope, they were seldom successful in gaining the upper hand in dispute situations with male staff and governing body members.

Sexual division of labour was prominent in all four of the research schools.

6.4 SEXUAL DIVISION OF LABOUR

There was a clear pattern of practices that was often ordered in terms of prestige and power that constructed a sexual division of labour within the schools. There are innumerable local points at which the matrix of power can be challenged and undermined (Paechter 1998). This way of looking at power brings with it a complementary view of resistance. While I discuss some of these below, it is not my intention here to engage in a discussion of power dynamics,

but merely to highlight the unequal power relations that existed between males and females at all the research schools.

These were the female voices with regard to the sexual division of labour.

Joyful (principal, Siyafunda):

You see when it comes to discipline my deputy principal and other male educators insist on taking care of such things. They expect me to concentrate only on the administration side of work.

Phindile (DP, Inkanyiso):

The male managers only need us [female managers] when some learners are sick. The male educators just send them to us. They don't even care to ask what is wrong with the child. They are also not that good with filling in these documents which come with administration.

Zola (DH, Phuthuma):

As a life orientation teacher, I work with learners on Peer Education, where they alert one another on social issues. I organise Awareness Campaigns on HIV/AIDS, Teenage Pregnancy and Substance Abuse. Male educators just want to discipline learners, without giving them life skills on how they can become good citizens.

Nandi (DH, Siyafunda):

I am proud of being a female educator in the school, as I am on the religious committee. As a female, it is my duty to instil morals in these learners through spiritual uplifting.

Khanyo (DH, Inkanyiso):

I plan and organise awareness campaigns since I am the one who runs the HIV/AIDS programme at this school. Activities like dinner [and] dance are also my responsibility since I am the chairperson of the entertainment committee. You see, the males, they don't want to do these tasks. They say it is females' work. The principal has no choice but to give these duties to us.

Thobe (DH, Siyanqoba):

I am the coordinator of [the] Teenagers Against Drug Abuse (TADA) committee. These kids need some love and pastoral care. I am just there to give them that love so that they don't feel deserted and can mend their ways.

Noma (educator, Phuthuma):

I counsel learners, they go through a lot that interferes with their education. I just listen to them and give them guidance and hope. I have never seen a male do this, ever.

Philly (educator, Inkanyiso):

The principal of our school is a male. He is very good [at] disciplining these unruly learners with the other male educators. The school has one female deputy principal. She has to do a lot of tasks. She is expected to handle and deal with all of the social issues learners have. The male principal does not care much, he just wants them (learners) to learn and pass; irrespective of the problems they encounter.

The male educators also weighed in concerning the sexual division of labour.

Muzi (principal, Inkanyiso):

The female deputy is mostly doing administration work. With the other male deputy principal, I focus on discipline and decision-making. I ensure that hearings are fairly executed.

Lucky (DP, Siyanqoba):

I plan all sporting activities as the sports organiser of the school. Sports is [a] very significant part of education, you cannot give it to females, otherwise, it will be doomed.

Bheka (DP, Siyafunda):

I coordinate the assembly; I am also the Head of ground duty. The females fail to control these learners; I am doing great with these duties. I am also a member of the Finance Committee; it is our [men's] duty to ensure that females do not waste money on unnecessary things.

Muzi (principal, Inkanyiso):

I am very proud of the male educators. They play a big role in this institution by monitoring [the] late coming of learners in the morning.

Mike (educator, Siyanqoba):

I assist a lot with examinations. I am also part of [the] Finance and Discipline Committees.

Dumisani (educator, Siyafunda):

You know, sports are vital for the mind of the learners. I am the one who organises all sporting activities, especially soccer. I also help a lot with exam seating plans.

Khaye (educator, Phuthuma):

I discipline these learners when they get out of hand. We, as male educators support the male DH a lot when it comes to discipline. In fact, our Discipline Committee is only made [up] of male teachers.

Phumulani (educator, Inkanyiso):

I help in doing all types of timetables, like, exam, study and invigilation timetables; this is very good for the smooth running of the school. I also ensure that Student Work Experience Programme is in place.

The female managers occupied the positions of counsellors and pastoral caregivers and coordinated committees like Teenagers Against Drug Abuse (TADA), religious committees for learners and HIV/AIDS programmes. Further organisational duties like Debs Ball, Dinner Dance, and Awards programmes for learners were dominated by the female educators while the male educators dominated positions of control like Head of Ground Duty, Co-Ordination of Assembly, the Student Work Experience Programme, examinations, discipline, finance, timetabling and tribunals.

Drawing from the social constructionist theory, the sexual division of labour is a social creation where men and women are active participants along with the cultural environment around them in the construction and reconstruction of gender (Ratele 2016). In considering the sexual division of labour we need to bear in mind not only 'who does the job', but its relationship to the wider sexual division of labour in society as a whole. This allocates to women the primary role of wives and mothers, regardless of what else they might do and, just as significantly, to

men the role of breadwinners and hence deserving of favoured treatment in terms of distribution and completion of tasks.

We see that sexual division of labour hampers female educators further in what is already a very demanding career. Feminist insights deem sexual division of labour as sexual inequality, according to Botes (2014), and thus gender discrimination. I found in this study a clear gendered hierarchical arrangement designed to keep females down and males elevated. The male educators claim that females are inept at roles like maintaining discipline, organising sporting activities, co-ordinating exams and handling finance, and if these roles are entrusted to women, they will be “doomed”. The female educators are aware of this mentality and, although they do not agree, they accept other roles and functions which the school feels are less critical. Although this may lead to less job satisfaction, less freedom of movement and a less freethinking lifestyle, as a group, female educators are still doing very well.

6.4.1 COPING MECHANISMS – SEXUAL DIVISION OF LABOUR

Akam (2009) argues that results of the allocation of gender roles have created differences in education, power, wealth and authority, giving different status to men and women within the same set up with one sex dominating the other. The main coping strategies that the female educators used to cope with the sexual division of labour in this study were at the individual level and included drawing on their maternal instincts and acceptance.

6.4.1.1 DRAWING ON MATERNAL INSTINCTS

The female educators mentioned that they used their nurturing intuition to fulfil the duties of pastoral care and to ensure the physical and emotional welfare of the learners that they were expected to fulfil as females in their schools.

Dolly (DP, Phuthuma):

Pastoral care just improves my motherly skills. Cherishing these learners is such a blessing to me. I just treat them as my own children.

Thobe (DH, Siyanqoba):

I am a mother, you know. Caring for children comes naturally and I do not feel any pressure doing it.

Thuli (DH, Siyafunda):

We cannot neglect these learners as women. They may be culprits, but love conquers everything. Mothers discipline with love. It is so peaceful and fulfilling.

Philly (educator, Inkanyiso):

Nurturing skills are part of teaching. Developing and inspiring learners is every educator's duty.

Zandi (educator, Siyanqoba):

Yes, it might be a challenge that men segregate us [women] through certain tasks. However, our [women's] caring nature becomes very beneficial in a way. We do these duties effortlessly.

The female educators mentioned that they found it relatively easier to work with children and gained some form of fulfilment when they performed pastoral care duties. While the female educators may not have agreed with the gendered manner in which duties were allocated, they found performing pastoral care duties most gratifying. They indicated that they were genuinely interested in the lives of students and cared about their well-being, and not just about their academic standing. The female educators felt that compassion, care, love, and tenderness were naturally and inherently present in them, which enabled them to take on the responsibilities of counsellors and pastoral caregivers that most male educators were reluctant to perform.

While the female educators assumed these roles and created an impression that they are comfortable performing these functions social construction theorists argue that women and men form meaning of gender and how personalities are constructed by social procedures. Social forces that construct gender roles and identities are constructed as early as birth. Haslanger (2016) maintains that the sex/gender binary has not only been assumed but also enforced. This would explain in many cases why the women adopted a passive attitude towards the approach in which duties were assigned, tolerating the situation and resigned to the premise that they were, in fact, doing good in helping and supporting the learners. From my observations I found that not all the women readily accepted their plight and functions. Some women complained while performing their tasks while others reluctantly performed their functions and not always competently. This shows that while society expects certain gendered behaviours, not all members subscribed to these expectations in its entirety.

The above mentality of the female educators is in keeping with Ruddick (2009) views that a mother's work is premised on the fact that children need to be cared for and coined terms such as 'maternal competence, 'maternal practice' and 'maternal authority'. She bolsters mothers' confidence by portraying them as unwavering in their convictions and strengths. Ruddick (2009) invokes a universal experience of motherhood and mitigates their uniqueness. We see evidence of this thinking from the testimonies of the female educators with respect to mothering and pastoral care.

Ruddick (2009) however absolves fathers and doesn't assume they have an innate or even learned responsibility to their children. Ruddick writes, without further defining their role. The female educators in my study as well did not distinguish women apart from their lives as mothers and did not acknowledge that these children in most cases have fathers too. Chodorow and Contratto (1982) however challenge the determinist notion that women are simply born with maternal instinct. The belief by the female educators in this study that maternal instinct is a prerogative of females creates an impression that the male educators are the victims of female control and egocentricity. This view is supported by Woollett and Phoenix (1996) who argue for masculine and paternal re-empowerment.

The critical controversy and contemporary currency of these ideas of the emasculated, victimised male and the aggressive, dominant female need to be stressed as it is here that feminisms and masculinity studies intersect (Bode 2008). It is important to understand that mothers will be free from the burdens of motherhood only when fathers assume more child-rearing responsibilities and when their role as fathers is integrated into their identity by both males and females.

6.4.1.2 ACCEPTANCE

This study found that the female educators used passive or avoidance coping strategies to deal with the sexual division of labour at their schools. They adopted a passive attitude towards how the duties were allocated, tolerating the situation and resigned to the premise that they were, in fact, doing good in helping and supporting the learners.

Vicky (principal, Phuthuma):

From the experience of being a wife to my husband, I understand that men like to be in control. I just let them [male educators] volunteer when it comes to committees.

Nandi (DH, Siyafunda):

Boys will always be boys; men will always be men. Let them [men] feel powerful, while we [women] do our job and give these kids morals. Our communities will be full of hooligans if we compete with men.

Nana (DH, Siyanqoba):

As much as we [females] also like to be in control. Debating with men over duties will be time-consuming. Reaching a common ground will lead to progress in the school.

Khanyo (DH, Inkanyiso):

Job is a job. Ultimately, it is not about us [educators], it is about these poor learners. As employees, we need to ensure that their goals are acknowledged.

Hope (educator, Phuthuma):

If we do not perform these menial duties, it is obvious that nobody will do them. We have to accept that black men like to be in power and give them the benefit of the doubt.

Acceptance turned out to be the most frequent and shared coping strategy among all the women interviewed. This strategy involved attempts to justify their non-resistance. This was reflected in their belief that it was a waste of time, “*will be time-consuming*”, focusing their thinking on childcare, “*do our job and give these kids morals*”, “*it is about these poor learners*” and their commitment to education and their jobs, “*lead to progress in the school*”, and “*as employees, we need to ensure that their goals are acknowledged*”. The women interviewed reported that after a period of time, they ended up giving up and accepting their plight and undertook actions aimed at promoting the well-being of the learners and the school. They described their resignation situation as reluctant consent.

While female educators adopted acceptance and resignation as an approach to function at their schools, studies have shown that this attitude posed great difficulties to eradicate the cycle of gender discrimination (Sardelis, Oester and Liboiron 2017). Just changing how we relate to others and demanding that others do the same, will not end gender inequality but would help

break the cycle of gender inequality and discrimination. It is, however, important to bear in mind that the coping strategies that the female educators have employed were to care for themselves and their own well-being, which is most important in order for them to function as educators and perform their duties at school. It may be the case that some of these women may be complicit rather than accepting their subordination. Gqola (2007) argues that the discourses of gender in the South African public sphere are very conservative in the main: they speak of 'women's empowerment' in ways that are not transformative, and as a consequence, they exist very comfortably alongside overwhelming evidence that South African women are not empowered. Gqola (2007) further maintains that women are complicit with how men spread gender based violence with the protection of women. The kind of women who never believe a girl or another woman's narrative of rape, or believe her and tell her to keep quiet anyway because her story will embarrass him and/or us, are complicit with the siege under which women live. Women need to rethink their own behaviour and responses to gender based violence. These complicit kinds of women need to be disowned from all classes of women.

In all of the four schools, it was found that subscription to certain traditions and cultural beliefs served to promulgate and perpetuate gender discrimination. While this study does not go beyond the findings of gender discrimination and coping mechanism social constructionists believe that there always exists a possibility of change. The constructionist theory is very sensitive to changes generating new forms of practices and behaviours (Galbin 2014). We find that most of the female educators accept their plight in order to cope, however, according to social theorists, change is possible since learning occurs when individuals are engaged in social activities (Dorgu 2015). Resistance to the social expectations of the gender division of roles could lead to change. While in my study I look at the coping strategies as acceptance some may argue that this behaviour is in fact complicity which should not be tolerated.

6.5 TRADITION AND CULTURE – MAINTAINING MALE DOMINANCE

Culture signifies the attitudes, beliefs, values, ideologies, myths, routines, and other conduct that describe individuals and their relations with others. It has been used by humans as a resolution to problems of adaptation through the construction of ideas and philosophies (Miller 2007). Conversely, recognition as an equal plays a crucial part in respect, where one is ready to embrace the other person as a component in the psychosomatic equilibrium underlying self-regulation (Wallace 2016). Due to the traditional beliefs and ideologies that the male teachers

adopted and practised, the male educators sought to dominate the females in all the research schools. There was strong evidence in all the research schools that tradition and culture perpetuated ideologies of male dominance in which male educators had highly preferential access to those activities and resources to which the school and community accorded high value and permitted a measure of control over the female educators.

Zothile (Female - DH, Siyafunda):

We have a sour relationship. The male DP is controlling the five of us in the SMT. He always complains that female sports are a waste of time and money; consequently, they were all cancelled. Most of the funds are allotted towards soccer and other activities involving male learners. These Zulu men want their way always.

Mandy (Female - DH, Inkanyiso):

Our African culture needs some modification. Men cannot continue treating us as their kids; we are always undermined by these male educators.

Mimi (Female - educator, Siyanqoba):

There is [a] lot to be improved in order to mend our (men and women) relationships. These people (male educators) still hold the traditional notion that science careers are for men only. Consequently, they encourage male learners to go to the science stream, while girls are pushed to humanities. Each time the grade nines have to do subject choices for grade 10, we (male and female educators) are always in conflict.

Hlobisile (Female - SGB, Phuthuma):

The female managers always complain about the male managers subverting them in most domains at work. Their relations are therefore too much strained because of the male educators doing things according to their 'traditional Zulu way'.

Muzi (Male - Principal, Inkanyiso):

We can have a better relationship if these women can know their position. They must accept that culturally, we [men] are decision-makers and not the other way round.

Bheka (Male - DP, Siyafunda):

We do not get along because the female managers want to be allowed to leave school to run errands. They do not understand that this is done to protect them. As women, they cannot roam around the streets, especially when their husbands and elders expect them to be at work.

Lucky (Male - DP, Siyanqoba):

How can there be harmony while the female managers are lazing around? The Zulu culture does not allow them [women] to lead us [men]. Most of them are too weak and compassionate.

Khaye (Male - educator, Phuthuma):

In our custom, we as men should instil control and discipline to these adolescents; otherwise, they will go astray. We cannot tolerate female educators [being] lenient with them [adolescent learners].

Hendry (Male - SGB, Inkanyiso):

I have noticed that their [male and female managers' beliefs are not the same, that is why there are conflicts. The female managers think that their education and offices make them to be equal with the men. Tradition must always be observed, even here, at work. Men will always be bigger, no matter what.

We see from the evidence above that female educators are viewed as inauthentic disciplinarians who belong in the classroom focusing mainly on teaching and pastoral care of learners. The idea that discipline and punishment are part of the role of being a male educator has been raised in many studies on boys and educators (Hamlall and Morrell 2012; Hamlall 2014). The views and actions of the male and female educators at Phuthuma Secondary feed into the discourse of male privilege. In terms of handling learner discipline, the practices and views of both male and female educators promoted separation, stereotyping and dominance along gender lines. There is evidence of various forms of gender disparity within the researched schools and the existence of male privilege.

From the testimonies provided by both the male and female educators the cultural acceptance of Zulu male dominance seems, to a large extent, to be entrenched at these schools. For example: *“These Zulu men want their way always”*; *“our African culture needs some*

modification”; “These people [male educators] still hold the traditional notion that science careers are for men only because the male educators do things according to their ‘traditional Zulu way’”; “They must accept that culturally, we [men] are decision-makers and not the other way round”; “The Zulu culture does not allow them [women] to lead us [men]”

In South Africa, researchers have shown how male privilege is legitimised and understood within the context of socio-cultural notions (Hunter 2010; Morrell and Jewkes 2011; Hamlall 2018). In many South African rural locations, the social values affirm gender inequalities, which serve to maintain male privilege and authority. In this study, the legitimising of male privilege by the female educators and the defence of male privilege and dominance by the male educators are justified by invoking the patriarchal content of Zulu culture. This narrow gendered script that expresses the experiences of men and women in rural South Africa is also highlighted in other studies (Carton and Morrell 2012; Mpondo *et al.* 2015).

Research by De Lange, Mitchell and Bhana (2012) on the construction of masculinity among educators in KwaZulu-Natal schools reveal that rigid notions of masculinities are defended by invoking the patriarchal content of Zulu culture. My study also found similar evidence of male educators drawing on cultural notions of male Zulu dominance to gain certain privileges, to be in the forefront of celebrated school activities and to prevent women from upward mobility citing reasons that the Zulu culture frowns on men who allow women to dominate them. Consequently, Zulu masculinities compete for supremacy and acceptability (Hamlall 2018). Ratele (2016) agrees with this notion by arguing that in the construction of masculinity, men are directed by societal traditions and cultural beliefs. I, therefore, deduce that if there is to be any change in gender dynamics in the schools in my study, it is important to include the male educators in addressing gender discrimination. A study of female leadership dilemmas in primary schools also found that for effective change to occur men need to be part of the solution to gender inequality (Madziyire and Mapolisa 2012).

6.5.1 COPING MECHANISMS – TRADITION AND CULTURE – MAINTAINING MALE DOMINANCE

The female managers coped by adopting the customary behaviour of respect (*ukuhlonipha*, translated to respect). While men also employ *ukuhlonipha* in reference to the monarchy, ancestors or senior relatives, male *ukuhlonipha* behaviour is not nearly as restrictive and disempowering in its execution as it is to their female counterparts (Herbert 1990).

Ukuhlonipha practices serve to maintain the dominant patriarchal hegemony. However, Dowling (1988) argues that *ukuhlonipha* relegates women to an inferior position in society.

Dumo (principal, Siyanqoba):

*As an African black woman, I am submissive to my husband at home; irrespective of the fact that I am a principal here [at school]. I tolerate it when the male deputy principal tries to overstep my position. Most women here follow the *ukuhlonipha* beliefs.*

Happy (DH, Phuthuma):

We were raised in communities where women take care of the children, while men are in control and instil discipline. Therefore, it is not surprising that we [women] find ourselves being victims of such cultural backgrounds even at the workplace.

Phila (DH, Inkanyiso):

*It is not easy, but what can we do? In rural areas, where tradition is observed, Izinduna (Headmen) and Amakhosi [Chiefs] are the community decision-makers, while Izinhloko [heads of the family – men] are family decision-makers. When the headmen and chiefs run community meetings [Izimbizo], only men are invited to attend. This is respect – *ukuhlonipha*. Most of the male SMT members here are from such communities, and they see it fitting to practice such ways at the school. There is not much one can do.*

Lilly (educator, Siyafunda):

You know, we were raised in traditional families; where men were the only breadwinners and they took all the financial decisions for the family. They decided what to buy, what to eat and what to wear for the whole family [including their wives and mothers]. This has always been the Zulu way for women to respect our culture. So, for peace sake, we just go with the flow.

On the basis of recent empirical data collected in rural KwaZulu-Natal, it is argued that many rural Zulu people maintain a patriarchal and primordially perceived cultural system which, in the context of *ukuhlonipha*, involves the disempowerment of women. From the above extracts, we see that while the female educators are aware that *ukuhlonipha* serves in many instances to stifle, silence and suppress them they used the interpretation of the custom of *ukuhlonipha* as

a mechanism to cope with prejudice and discrimination. In order to cope with the unfairness that prevailed in the research schools, the female educators resigned to the understanding that *ukuhlonipha* is a traditional codex of behaviour that they must accept in order to get by in the patriarchal environment in which they find themselves.

While I argue that the rural women draw on notions of masculinity and femininity which are rooted in cultural ideals of *ukuhlonipha* (respect) which emphasises women's subordinate position within gender relations, the notion of *ukuhlonipha* is not confined to the rural context. However, Bhana (2016) argues that the effects of the cultural organization of gender within local rural contexts are relations of domination and subordination with reduced levels of agency for women. While women are not simply seen as dupes of power generally in rural settings women actively accommodate the cultural practices which contribute to their subordination. Whilst feminist research elsewhere Boffa *et al.* (2018) has highlighted teenage women's active agency in transforming their social conditions the cultural processes through which sexuality and gender are embodied in a rural context are organized in ways that reproduce male domination making it difficult for women to exercise choice and agency.

The educators had to practice tolerance and self-control to survive the ill-treatment from male managers. The phrases 'what can we do', 'what can we say' indicate that what they had to bear was painful and beyond their powers. *Ukuhlonipha*, the African 'custom of respect' served to regulate the female educators' positions of authority. The female educators accepted that the custom of *ukuhlonipha* constrained their behaviour and served to maintain the dominant patriarchal hegemony to cope at their schools.

It is important to understand that not all of the female educators conformed to male domination and succumbed to oppression readily. I found from my observations that some women did not subscribe to the custom of *ukuhlonipha* in all instances. I found that some of the female educators encouraged girls to pursue science careers, they assumed leadership roles at informal school functions and I observed cases where female educators insisted on leaving school as well to perform school chores. From a social constructionist perspective, men and women are not blank slates that are written on or 'socialised'; rather, they are active participants along with the cultural environment around them in the construction and reconstruction of gender (Ratele 2016). These contestations of gender-stereotypical behaviour in the performance of

their duties is encouraging in that males and females can be ‘re-socialised’ into combatting the discrimination of women.

6.6 CONCLUSION

This chapter presented the results of the data analysis and discussed the findings from the transcripts of individual and focus group interviews with managers, educators and school governing body members at four rural secondary schools. The next chapter will analyse the data regarding gender-based violence as per the individual and focus group interviews with the participants, and it will also examine the effects that gender discrimination had on the lives of the female managers.

CHAPTER SEVEN

7. DATA ANALYSIS

7.1 INTRODUCTION

The preceding chapter analysed the data and discussed the findings from the transcripts of individual and focus group interviews with managers, educators and school governing body members of the four rural schools concerning gender discrimination and coping mechanisms of black women managers. Many studies of gender-based violence have classified the discrimination discussed in the previous chapter to be implicit gender-based violence. For example, Dunne, Humphreys and Leach (2006) regard everyday institutional structures and practices similar to my findings and discussions in the previous chapter as implicit gender-based violence. The appropriation of space and resources, sexual division of labour and subscriptions to tradition and culture that disadvantage women are implicit forms of violence (Rutherford, Zwi and Grove 2007).

This chapter aims to analyse data and discuss findings concerning gender-based violence from the interviews with the participants of a more explicit nature. Explicit gender violence refers to more overtly sexualised encounters (Dunne, Humphreys and Leach 2006). According to Randeniya and Gamage (2016), explicit attitudes are consciously held attitudes formed through conscious processing. Gender-Based Violence (GBV), both implicit and overt, is a component that is closely linked to gender discrimination and it is also a challenge that is substantial in South Africa and globally (Pantaleon and Ison 2020).

This chapter further examines how female managers coped with gender-based violence. As I have discussed in the literature review (Chapter 2), women's well-being is seriously affected because of gender disparity. In this chapter, I also examine the effects of gender discrimination on the lives of the female managers.

7.2 EXPLICIT GENDER-BASED VIOLENCE

Explicit GBV includes sexual harassment, assault, intimidation and rape (Skiba 2002). My interviews did not find evidence of assault or rape but incidents of physical abuse and sexual harassment of female managers by the male staff existed to a large degree.

7.2.1 PHYSICAL ABUSE

Physical abuse is the “intentional infliction of pain or injury by slapping, shoving, punching, strangling, kicking, burning, stabbing and/or shooting; using a weapon or other objects to threaten, hurt or kill; abducting a woman or keeping her imprisoned” (Luke’s Place, n.d: 63). In my study evidence of physical abuse against female educators was not as serious as the above-mentioned violations but was perpetrated in a less severe manner.

Joyful (principal, Siyafunda):

I have a big challenge as a female principal. Sometimes, the male educators undermine my authority. One day while I was giving a male teacher late arrival forms to fill in, he became very angry. I was close to him so he just pushed me against the wall. Consequently, I had a sprain in my right wrist. He even told me that he was not scared of me or my position.

Phindile (DP, Inkanyiso):

I wish that male managers can accept us as their equals. One day I could not finish completing the forms my male principal gave me because I was not feeling well. He was so furious that he banged the table so hard that it fell over onto me. He then demanded that I complete them right away so that he could take them to the district office immediately.

Happy (DH, Phuthuma):

We are facing a lot of challenges. One male educator threw the warning forms at my face while I expected him to sign them for not submitting the marks on time.

Phila (DH, Inkanyiso):

We are sometimes assaulted. I was once literally bumped over by one male educator, whilst reprimanding him for not submitting his work. What an embarrassment! What about my dignity? The principal convinced me not to open a case, stating that it was just an internal matter which he was going to resolve.

Nana (DH, Siyanqoba):

I do not wish to be a principal; it comes with a lot of challenges especially if you are a female. A male educator once pointed and pushed his finger at my forehead and said:

You are nothing to us, you are just an educator like everyone. So, stop telling me, what to do and not what to do.

Angel (educator, Siyafunda):

I don't want any management position at any time. I normally witness these people [managers] being abused by male educators. It is even worse if you are a female principal. They don't beat anyone but the men can get physical at times.

I found that from the interviews with female educators that the male educators modelled violent attitudes and behaviours toward female managers. This especially happened when the male educators felt that their manhood was threatened, or they faced humiliation. Avoiding humiliation is reactive and defensive and bolstering fragile masculinities is aggressive and assertive. The male educators reacted with force and aggression without physically attacking the female managers. Much of the physical abuse took on anti-feminine tones and was embedded in the daily school experiences of the female managers. The female managers mentioned actions and gestures (for example, banging the table or shoving a finger into the forehead of the female manager) which was not overt physical violence but served to maintain, enact and produce a type of unpretentious physical abuse. This can have a problematic effect as this type of physical abuse can seem to be a very transient phenomenon with little connection to gender-based violence.

Social theorists have long argued that violence is not just a pathological display of emotion. It occurs within specific contexts and proceeds through a series of identifiable steps. As has been argued by many students of masculinity (e.g. Fitzclarence 1995), violence must be approached and analysed in a context-specific way.

Attempting to gain hierarchical ascendancy led the male educators to jostle for position and this led to the threat of physical violence. The competitive nature of hegemonic masculinity heightened the vulnerability of the male educators. They responded to this vulnerability by forcibly and sometimes violently establishing their masculine credentials. When I refer to the competitive nature of hegemonic masculinity I am talking about how the men constructed their masculinities in the specific context of the schools. The connection between the hyper competitive heterosexual male environment driven by other forces and the competitive nature of hegemonic masculinity produced a potent cocktail of competition, which generated conflict,

which rapidly escalated into violence. In addressing the physical abuse of women it is important to understand the social construction of masculinity and that violence is not an innate expression of discontent but a learned reaction to remedying the situation (Morrell 2020).

My discussions with the female managers revealed that when they tried to display their authority over male educators, they had to compete in a process that involved a possible risk of aggressive retaliation. In some instances, the male educators retaliated by “*pushing*”, using force to threaten (“*banged the table so hard*”), degrading (“*threw the warning forms at my face*”) and “*bumping*”. My literature searches of gender-based violence in schools did not find studies that reported subtle forms of gender-based violence that I highlight in this section but rather focused on overt direct forms of physical aggression, abuse and violence. Understanding these indirect approaches to violence by the male educators in my study is important in that they provoke fresh insights into violence in the lives of female educators in school. This type of violence could also become a precursor to gender-based violence in a more assertive, intolerant and blustering form. More extensive research into these subtle forms of male violence, I believe, can ultimately devise more effective and creative approaches to promoting alternatives to violent masculinities, which will lead to a reduction of gender-based violence in schools.

7.2.2 SEXUAL HARASSMENT

Baker, Campbell and Barret (2014:83) define sexual harassment as,

a form of gender-based violence and encompasses any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed against a person’s sexuality using coercion, by any person regardless of their relationship to the victim, in any setting.

Dumo (principal, Siyanqoba):

It is a big challenge to be a female who wants to be in power. Men just think you have to exchange some favours with them for you to get the position. When the applications were still in the circuit office, I received a call from our male circuit manager. He asked if we could meet at his office after hours to discuss my application. He also asked me to push up for the meeting. I knew what he meant. I refused, and I had to prove myself in the interviews that I could make it without him.

Vicky (principal, Phuthuma):

I usually do one on one sessions with the educators concerning their behaviour at work. One male educator who is a latecomer touched my breast whilst apologising for his late coming. He was trying to soften me up, but I had to remind him of the SACE code of conduct.

Khanyo (DH, Inkanyiso):

I wish that male educators can understand that we [females] also deserve management positions when we qualify for them. We don't have to sleep our way up. You know, some male educators claim that I got the DH position because I slept with my principal, which is not true. One of them even touched me once to see my response. I just gave him that look and he knew.

Thuli (DH, Siyafunda):

The male educators normally think that they can easily get away with their mistakes by flirting with us [female managers]. When they have not done their work, they sometimes do funny stuff, like, blowing kisses or brushing my chicks. How can they do that at work? There is not much that we as women can do about it.

None of the female managers mentioned incidents of rape or sexual assault. The sexual harassment that they described was of a nature that included sexual advances, requests for sexual favours, and verbal and physical conduct of a sexual nature. The sexual harassment that the female managers mentioned were of a verbal and non-verbal nature. The men requested sexual favours, made accusations of being sexually promiscuous and touched them inappropriately. In all my discussions the women strongly emphasised that the overtures by the men were unwelcome – “I had to remind him of the SACE code of conduct”, “I refused”, “I really hate this type of behaviour”, “How can they do that at work?” It was clear that sexual harassment at these schools was rife.

7.3 COPING MECHANISMS – PHYSICAL ABUSE AND SEXUAL HARASSMENT

The female managers coped with the physical gender-based violence by mainly resigning to the conclusion that they could not do much about the incidents that they were involved in. Most of them mentioned that they did not or could not take it any further – “The principal convinced me not to open a case, stating that it was just an internal matter which he was going to resolve”.

In some instances, the female educators believed that they did not have the power or capacity to challenge the abuse – “*They can’t do much about it*”. They coped with the physical abuse through acceptance and resignation.

Although sexual harassment was rife at both schools the female managers coped by dealing with the situation themselves. They did not report the sexual harassment to any form of authority. “*I had to remind him of the SACE code of conduct*”, “*I had to prove myself in the interviews*” and “*I just gave him that look and he knew*” indicate that the female managers tried to handle the situation on their own. None of them indicated that they reported the incidents. Since the female managers had little choice about where they worked, they found it necessary to put up with a situation that they felt they cannot change. “*What can’t be cured must be endured*” is too often the case with victims of sexual harassment. They all declared that the harassment made them uncomfortable and that they knew that it was a violation. They coped with this violation by believing that it was unavoidable – “*There is not much that we as women can do about it*”. I also observed that females coped by avoiding the ‘hot spots’ in the schooling arena, for example the back end of the school, the school stadiums and the corridors that lead to the storerooms. They succumbed to the fact that they will be victims of sexual harassment and compromised their freedom in order to cope.

I have thus far discussed the techniques that the female managers have adopted in order to cope with the different forms of discrimination that were levelled against them by the males in their working environment. It is important, however, to point out that while the female managers employed coping strategies, it does not denote that they were not affected by the abuse that they faced on a daily basis. The next section presents the effects that the female managers endured as a result of the discrimination. The effects of gender discrimination are varying and wide (Messing and Östlin 2006). Work-related exhaustion, repetitive tension injury, infections and mental health hitches are largely evident in women than in men (Otten *et al.* 2021). Longitudinal studies conducted over a period of time are able to determine the long-term extent and effects of gender discrimination on the lives of women (Skoog, Gattario and Lunde 2019). This being a short-term study of only four schools I was unable to establish long-term effects on the lives of the participants. In the context of this research study, I have focused on the effects of gender discrimination in the professional and personal lives as described by the female participants.

7.4 EFFECTS OF GENDER DISCRIMINATION

7.4.1 ON THE PERSONAL WELFARE OF THE FEMALE MANAGERS

Northouse (2012) argues that gender discrimination has adverse effects and consequences on the educators' well-being, thereby developing negativity and deterrence. Some of the female managers reported feeling demoralised, deflated and dejected. As a result, they felt physically and psychologically drained because of the incessant and continued bias and unfair treatment. Below I provide evidence of how gender discrimination at school affected the female managers emotionally and mentally.

Joyful (principal, Siyafunda):

The treatment I get from male educators drains me a lot psychologically. I cannot even concentrate properly in my private life because I am always depressed.

Dolly (DP, Phuthuma):

I am now hopeless towards life. I feel empty inside. We have tried everything to be recognised as female managers, but all our efforts are in vain.

Khanyo (DH, Inkanyiso):

I am not interested in any higher position than being a DH. What is the purpose anyway? They [male educators] will still treat you the same. How can your colleagues [males] treat you like you are non-existent? This is so wrong and very unfair.

Other female managers mentioned that the abuse that they had to endure affected their self-esteem where they felt unworthy and sometimes felt a sense of inferiority to their male counterparts.

Dumo (principal, Siyanqoba):

My input at this school is not appreciated at all. I feel worthless and ineffective. The situation is out of my control.

Zothile (DH, Siyafunda):

I am no longer sure how to handle male educators. In fact, I doubt most of my decisions now. I am not sure if I am doing the right thing anymore. I don't feel so confident when

it comes to some of my management duties knowing that the men will criticise and find fault.

Zola (DH, Phuthuma):

We have subsequently developed [an] inferiority complex. We just send learners to male educators for discipline, even for minor cases. These men have made us depend on them a lot.

In some cases, the experience of being oppressed led to the female managers being unhappy, sad and frustrated.

Phindile (DP, Inkanyiso):

I am deprived of my liberty in my own place of work, I am oppressed and treated like a kid. None of the things I say or do matter. It frustrates and angers me. I even find myself unhappy at home with my family.

Gugu (DH, Siyanqoba):

All the finest opportunities are handed over to the boys and the men on a silver platter, and we [female managers] are just passive observers. I feel so miserable when I think of the way that we are being treated. I sometimes think about getting some help. Maybe some pills or something.

Nandi (DH, Siyafunda):

We are miserable about this situation, even our own principal cannot help us out of this dilemma because she is also a female. Males just dominate us in every sphere, everything at work is about them [male educators]; from running errands to finances.

The effects of gender discrimination also took their toll on the physical well-being of the female managers.

Vicky (principal, Phuthuma):

I have too much pressure from the female staff that I have to do something to protect them from being bullied by the male educators. Consequently, I am now having tension headaches. This makes it difficult for me to do some work in the afternoon, as the pain becomes worse during the late hours of the day. I have also been recently diagnosed with diabetes.

Mandy (DH, Inkanyiso):

I am in my early fifties you know. At my age, it is very difficult to cope with all the manipulation and destabilisation. I was once admitted for hypertension because of the stress I am usually exposed to. I am now on chronic medication to manage my ill health.

Thobe (DH, Siyanqoba):

I am always speculating what challenge I will encounter each day I am at work. I sometimes have panic attacks and stomach issues. [On] some days, learners can even detect that I am not well.

However, I also found that not all women advocated doom and gloom from their experiences of gender discrimination. Some of the participants indicated that their experiences of gender discrimination and unfair treatment by the men and governing body made them more resilient.

Thuli (DH, Siyafunda):

I used to cry a lot before, but now the more I am prejudiced, the stronger I become. I have developed a thick skin; they cannot get to me anymore. I wanted to share this with other females. How to cope with this unfairness and mistreatment. So, I started my own small talk group with other females. I think it makes a difference.

Happy (DH, Phuthuma):

Anger and stress are no longer my potion. I have learnt to cool down regardless of the bigotry I receive. Even at home and with other people I have learnt to be calm when criticised.

Phila (DH, Inkanyiso):

I am more experienced and grown-up now. I used to break down before. I am not affected by these men like before.

The above evidence shows that female managers have developed a certain degree of resolve that made them stronger to face different challenges in the execution of their duties and their daily functioning at home and in society. They were also more alert to actions that suppress and dominate them at home and in the community. They became more alert to attempts to control them and felt that they were now in a better position to tackle their abuse and

maltreatment in all facets of their lives. For example, “*I have developed a thick skin, they cannot get to me anymore*” and “*I am not affected by these men like before*” indicates that they have developed a certain degree of resilience and resolve. They can now more readily recognise when men are trying to manipulate, exploit and use tactics that would disadvantage them. At least one of the managers used her experiences to start a women’s group that met once a week to talk about gender-based violence and abuse. These are encouraging results and it is important to listen to these voices and encourage more women to adopt this approach rather than be passive recipients of maltreatment. Social constructionism maintains that if behaviour is learned then it can be unlearned Galbin (2014). Schools can play an integral role in implementing change by attending to the vulnerability of males by repetitive interruption of violent discourses and practices and by promoting an alternative discourse of peace and non-violence.

7.4.2 ON THE PROFESSIONAL LIVES OF THE FEMALE MANAGERS

Zothile (DH, Siyafunda):

I am still young, but I am already discouraged to do my management work because I get backlash from my male counterparts. I just wait for them to submit their work; if they do not submit, I just write the report to the principal. There is nothing more I can do.

Dolly (DP, Phuthuma):

I am no longer motivated to study further. What is the motive behind studying if you are going to teach lower grades in GET [General, Education and Training], irrespective of your major subjects?

Thandaza (DH, Inkanyiso):

In my second year of being a DH, I applied for post level one at my neighbouring school. My mum saw the application before I handed it in. She advised me not to proceed with my decision of leaving a DH position, and she gave me some coping strategies as a retired female principal herself.

Dumo (principal, Siyanqoba):

I almost resigned two years ago, because of the frustration I am facing at work. The only reason I am still here is because my children are still unemployed and they are still dependent on me.

Phindile (DP, Inkanyiso):

I have lost interest and purpose of going to work; what is the use after all. No one listens to my views nor take my instructions. I am the manager on paper, but practically, I am just an ordinary educator. The only thing that gives me contentment is teaching my learners.

Nana (DH, Siyanqoba):

I do not imagine myself applying for any other senior position at any school. I have had enough as a DH; I do not think I can handle any further strain. Let the males take all the senior posts since they think good opportunities belong to them by virtue of being men.

The expectation of the female managers to be subservient to male staff members made them feel stripped of their own identity as leaders and managers, which had a negative impact on how they performed their duties. For example, Phindile, who is a deputy principal, functioned as a level-one educator: *“I am the manager on paper, but practically, I am just an ordinary educator”*.

The gender discrimination also affected some of the female managers’ personal management styles, where they lost their sense of uniqueness and individual styles of management. They routinely and mechanically conducted their duties, *“I just write the report to the principal. There is nothing more I can do”*. We see that some of the female managers were occasionally obligated to be sedentary at work due to the attitudes imposed on them.

“I am no longer motivated to study further”, indicates that Dolly has lost her enthusiasm and desire for improvement while Phindile has become very disgruntled and disillusioned, *“I have lost interest and purpose of going to work”*. This is concerning as it could lead to female managers becoming unproductive, which may compound the male perception that the female managers are incapable of performing at the same level as their male counterparts.

Maime (2011) in her study about experiences of female managers, found that gender discrimination created an indolent mentality among some managers. In my study, we see that Nana who is a department head has succumbed to the gender stereotypes and social influences that existed in her school and has resigned to the belief that leadership and management positions should rather go to the men as she is unable to *“handle any further strain”*. Irrespective of the qualifications that she possesses, she is now hesitant to apply for management positions. This attitude will further hamper women’s progression in management positions. Gender discrimination discouraged and eroded any aspirations of upward mobility among some female managers. It is more concerning to note that gender discrimination in the study schools served in some instances to reverse the progress that some female managers have made. *“I almost resigned two years ago, because of the frustration I am facing at work”* and *“On my second year of being a DH, I applied for post level one at my neighbouring school”* indicates that these female managers were prepared to step down from their positions of authority to assume lower positions.

It was clear that some female school managers found it problematic to function efficiently in the schools they lead, due to the biases that prevail in these schools. Women’s ideas, exertions, competences and leadership were deemed insignificant because of gender discrimination. Gender discrimination diminished women’s ideas, exertions, competences and leadership as insignificant. Female leaders had to function in an antagonistic setting where they lacked the support of the various stakeholders, due to discrimination against women’s capabilities and position in a male-subjugated work situation. Ultimately, many female school managers lost their self-assurance as leaders due to the cultural-related prejudice against them.

7.5 CONCLUSION

This chapter discussed the explicit nature of gender-based violence at the research schools. Gender-based violence took the form of physical abuse and sexual harassment. The female managers coped with the abuse by using the strategies of avoidance and acceptance. There was no evidence that the female managers reported any of the gender-based violence incidences. It became apparent early on in the interviews that the females in this study succumbed to subscriptions to hegemonic masculine norms that existed in the school and community. Although numerous behaviours and acts by the males were perceived to be GBV and sexual harassment, it was not reported by the female managers. If sexual harassment is not reported, then there will be no sanctions for the perpetrators. This is one of the major factors linked to

higher rates of men's perpetration of sexual violence is the absence of sanctions against perpetrators (WHO 2012). This chapter further presented the effects of the discrimination that the female managers suffered in the day-to-day functioning of their jobs. It was evident that the female managers were not being provided with adequate opportunities to make their leadership proficiencies within the school setting pragmatic. As a result, many of the female managers became disillusioned and either functioned at a rudimentary level or were prepared to give up their positions and accept lower positions within the school. Taking these attitudes and effects into consideration, it is troubling to note that the strides that women have made in the education fraternity will be eroded if gender-based violence and discrimination are not addressed in a meaningful manner.

CHAPTER EIGHT

8. CONCLUSION AND RECOMMENDATIONS

8.1 SUMMARY OF THE RESEARCH PROCESS

The main aim of this study was to examine the gender discrimination and coping mechanisms of black female managers in four rural secondary schools in Umbumbulu. The case study was conducted in four schools in KwaZulu-Natal, South Africa. The aim of this study was to identify the extent of gender discrimination towards black female managers in the school and to explore the skewed gender order and gender regime that existed within the four schooling environments. The study aimed to explore the following research questions:

- To what extent do black female managers face gender discrimination in the workplace?
- What gender order and gender regime exist at the schools?
- What are the gendered power relations that exist within the school?
- What coping mechanisms do black female managers employ in order to perform their day-to-day functions.?
- What are the effects of gender discrimination on black female managers in their personal and professional lives?

8.1.1 OVERVIEW OF THE STUDY

In Chapter One (Introduction), I discussed the context and background of the study and provided the rationale. I highlighted the objectives of the study, its significance and the problem statement. The research questions that were formulated and the methodology that underpinned the research study were also outlined.

In Chapter Two (Theoretical Framework), I discussed the theory that informed this study; then presented a framework of development regarding women.

In Chapter Three (Literature Review), I discussed the theory that informed this study; then reviewed relevant literature and research on women in precolonial Africa; cultural dynamics of rural South African women; effects of gender discrimination; coping mechanisms applied by women towards gender discrimination; strategies and proposals to curb gender

discrimination in schools and addressed positive inroads that were made thus far to combat gender discrimination.

In Chapter Four (Literature Review), I reviewed comprehensive relevant literature and research on gender discrimination in society; workplace gender discrimination; the South African education system and gender discrimination; the concept of school management; the gender order and female managers in school; gendered power relations in school and the role of men in curbing gender discrimination.

In Chapter Five (Research Methodology), I provided a detailed account of the research methods and design used to generate answers to the research questions. I provided a theoretical justification for the design and indicated how the methods were applied practically in the process of conducting the research.

In Chapter Six (Data Presentation), the research findings based on data analysis were presented. A critical integration of findings from the literature review and empirical research findings was presented. I analysed the interviews conducted with the educators, which focused on their personal experiences of gender discrimination that played out at the schools. In this chapter, I described the gender regime of the schools and the three major themes that emerged from the data: gender stereotypes, sexual division of labour and tradition and culture. The coping mechanisms that the female managers employed to survive the gender discrimination they faced were presented for each of these themes. By and large, it was found that female managers are not respected by male educators as their superiors when executing their management duties. The cultural acceptance of Zulu male dominance was entrenched in all of the research schools' environments.

In Chapter Seven (Data Analysis), I analysed the interviews conducted with the educators, which focused on their personal experiences of gender-based violence that played out at the schools. In this chapter, I described the one major theme that emerged from the data: explicit gender-based violence (physical abuse and sexual harassment). I was able to classify gender-based violence into two major forms: the first being physical abuse and the second, sexual harassment. This chapter also examined the effects that gender discrimination had on the personal and professional lives of the female managers.

8.2 MAIN CONCLUSIONS OF THE STUDY

Conclusions drawn from this study were addressed in response to the research aims and questions outlined in Chapter One. Below I outline the broad findings of this study.

8.2.1 Findings

- **Gender Stereotypes.**

Male educators stereotype female managers by placing them in a, submissive nurturing role, whilst they view themselves as being more dominant and assertive. The men regarded the female managers as being weak and held the view that the female educators were more susceptible to illness and incapable of dealing with stress. The men regarded themselves as being better decision-makers and the women as being more adept at pastoral care and household duties rather than holding positions of power and control. Male educators disrespected female managers and often refused to accept them as their superiors; they viewed women as incapable of having the capacity to handle issues of significance and consequence. The men believed that the females were appointed to management positions purely because they were women and that they received favour in management opportunities to cater to recommendations and policies like the Gender Equity Task Team (1997) and the Workplace Gender Equality Act, No. 179 of 2012. However, female managers were more accommodating than their male colleagues as they were willing to work with them, share ideas and collaborate to enhance the process of teaching and learning at their schools. Stereotypes are often inaccurate and subscribing to stereotypes has a negative influence on productivity with people losing sight of the main objective of promoting effective teaching and learning.

The female managers used solidarity, empowerment and assertiveness to cope with stereotypes. They used teamwork as a coordination device and drew on each other's strengths to combat the problems that they faced. They spent a great deal of energy and time capacitating and empowering themselves to develop their expert knowledge. Consequently, female managers developed self-confidence and self-efficacy. They also adopted various approaches to the way they assert themselves as female managers and leaders in order to regulate the domination of the males in their schools.

The discourses of gender in the South African public sphere are very conservative in the main: they speak of 'women's empowerment' in ways that are not transformative,

and as a consequence, they exist very comfortably alongside overwhelming evidence that South African women are not empowered (Gqola 2007). While Gqola's arguments are some 23 years old, the evidence from this study resonates with these arguments. Gender stereotypes are still very much rife in the research schools. Today, we have a Constitution that affirms women's dignity and rights to full humanity; at the same time, there are silences and gaps on the gendered dimensions of our past. In my study it seems that the women have agency, however in South Africa, the dominant talk of 'empowerment of women' translates into the expectation that women should adapt to the current system, 'empowered' into position, rather than transforming the formal workplace into a space that is more receptive to women's contributions, needs and wants. It requires that women in this country try to attain, within the formal workplace, the status of 'honorary men'.

- **Sexual Division of Labour**

The female educators in these research schools were tasked with lower status duties while the male teachers executed duties that were related to power and status. The female managers occupied the positions of counsellors and pastoral caregivers and co-ordinated committees like Teenagers Against Drug Abuse (TADA), religious committees for learners and HIV/AIDS programmes. Female educators also steered into organisational duties like Debs Ball, Dinner Dance, and Awards programmes for learners whereas the male educators dominated positions of control, for instance, the head of ground duty, co-ordination of assembly, the Student Work Experience Programme, examinations, discipline, finance, timetabling and conducting tribunals.

The female managers drew on their maternal instincts and acceptance in coping with the sexual division of labour. The female educators used their nurturing intuition as they felt that compassion, care, love, and tenderness were naturally and inherently present in them, which enabled them to take on the duties and responsibilities of counsellors and pastoral care givers. They resigned themselves to giving up and accepting their predicament and undertaking actions intended to promote the well-being of the learners and the school.

The research schools had structures and practices that influenced the gender regime and promoted gender difference like the curriculum and sexual division of labour. By the same token, the school was a setting in which other agencies were at play that also had a significant influence on the gender regime, especially the agency of female educators themselves. Female educators on some occasions sustained gender differences and male domination while on other occasions they challenged structures and practices that promoted separation, stereotyping and dominance along gender lines. The social constructionist perspective is concerned with the meaning created through defining and categorizing groups of people, experience, and reality in cultural contexts. Because social constructionist analyses examine categories of difference as fluid, dynamic, and changing according to historical and geographical context, a social constructionist perspective suggests that existing inequalities are neither inevitable nor immutable. This perspective is especially useful for the activist and emancipatory aims of feminist movements and theories (Ferber 2009). Drawing from this understanding of the social construction theory and the data from my study it seems that the women in this study failed to use their agency with more vigour to challenge the current system and force changes especially with regards to gendered duties and functions.

While the women drew on principles of acceptance in order to cope, it can be argued that they were complicit in the manner in which duties were allocated and completed. This complicity endorses the siege under which the female educators performed their duties. Women need to rethink their own behaviour and responses to gender based violence (Gqola 2007). Gqola (2007) further maintains that these complicit kinds of women need to be disowned from all classes of women. However, I would recommend that an intervention programme that addresses the various forms of gender discrimination would result in the start of the emancipation of the rural female educators.

- **Tradition and Culture**

The traditional belief that female educators are inauthentic disciplinarians who belong in the classroom, primarily focusing on teaching and pastoral care of learners, held sway in all four schools. In all the research schools, the cultural acceptance of Zulu male dominance seemed to be entrenched. This legitimised male privilege and the male

educators justified the defence of male privilege and dominance by invoking the patriarchal content of Zulu culture.

The female managers coped with the prevalent injustice in their schools by adopting the customary behaviour of respect (*ukuhlonipha*). The practice of *ukuhlonipha* serves to maintain the dominant patriarchal hegemony. For female educators to get by in the patriarchal environment in which they find themselves, they succumbed to the understanding that *ukuhlonipha* is a traditional codex of behaviour that they must accept. They had to practice tolerance and self-control to survive the maltreatment from male managers. The female educators recognised that the custom of *ukuhlonipha* constrained their behaviour and served to maintain the dominant patriarchal hegemony in order to cope at their schools.

The notion of *ukuhlonipha* is not confined to the rural context. Hlonipha, broadly conceived as "respect," is part of "doing and being Zulu" in a multicultural and multilingual state, and offers resources for contemporary concerns with social identity (Irvine and Liz 2018). Mntambo (2020) argues that there are variations of *ukuhlonipha* (respect), which in the rights context of democratic South Africa overlap into *ukufihla* (secrecy). Importantly, it is clear that the concept of being a good Zulu womanhood holds and remains important for Zulu girls and women. The findings of my study show that many female educators wanted to be seen as performing accepted good Zulu womanhood as a coping strategy. However, the study does not go further in exploring how conceptions of *ukuhlonipha* have evolved in different contexts. The ways in which Zulu women experience and perform this is complex.

Gender-based Violence

- **Physical Abuse**

When the male educators felt that their manhood was threatened or they faced humiliation, they displayed violent attitudes and behaviours towards female managers in elusive ways. They retorted with force and aggression without physically attacking the female managers. Much of the physical abuse took on subtle anti-feminine tones and was entrenched in the daily school experiences of the female managers; for example, banging the table or shoving a finger into the forehead of the female manager. The female managers exercised their duties of delegation and supervision in a process

that involved the possible risk of aggressive reprisal. In some instances, the male educators retaliated by using force to threaten and degrade female managers.

The female managers coped with the physical abuse through acceptance and resignation. They coped with physical gender-based violence by mainly resigning themselves to the conclusion that they could not do much about the incidents that they were involved in. Most of the female managers declared that they did not or could not take it any further.

Under threat, motivations driven by others' expectations elicit outward attempts to restore fragile masculine status (Stanaland, Gaither and Gassman-Pines 2023). Early research of masculinities, for example, Willis (1977) found that in order to bolster their own fragile masculinity men used humiliation and aggression. This masculine practice was at the core of physical abuse in my study and bolstered and perpetuated hegemonic masculinity in its assertive, intolerant, blustering and violent form. Men who largely reject hegemonic masculinity may be forced defensively to protect their own masculine identities when they are subject to aggression (often by hegemonic masculine frontline troopers) (Connell 2005). This may explain why some ordinarily peaceful men at the schools got involved physical confrontation. These men protected their own masculine identities (by reacting violently) if they felt vulnerable. The men at the researched schools may have fashioned fragile and contradictory masculinities around issues of loyalty, honour, respect, pride, prestige and reputation by performing certain acts and behaving in ways that would affirm solidarity with other individuals and/or peers generally. The acceptance and resignation as a coping strategy by the female educators may have also added to bolstering this type of masculinity. While this study is not about masculinity it may be worthy to note that adopting a different approach by the female educators may serve to promote alternate peaceful masculinities.

- **Sexual Harassment**

The female managers were subjected to sexual advances, requests for sexual favours, and verbal and physical conduct of a sexual nature. The sexual harassment that they mentioned was of a verbal and non-verbal nature. No incidents of rape or sexual assault were mentioned. The men requested sexual favours, made assertions of the female managers being sexually promiscuous, and used this as justification, in some cases, to

touch them inappropriately. These female managers strongly emphasised that all the overtures by the men were unwelcome.

The female managers coped with this rife sexual harassment by believing that it was unavoidable. They coped with this violation by dealing with the situation themselves. They did not report the sexual harassment to any form of authority. The female managers tried to handle the situation on their own. None of them indicated that they reported the incidents. The female managers acquiesced to accepting the situation that they felt they could not change since they had little choice about where they worked.

The female educator's stance of handling the sexual harassment on their own equates to non-reporting. Lorber (2000) argued that gender is a human construct that relies on everyone doing gender continuously and by female educators not reporting sexual misconduct of the male educators maintain, reinforce and legitimise these social constructs. Markram (2020) refers to this as patriarchal silencing that renders women powerless in their capacity to define or communicate their own experiences. Since many women have little choice about where they work, they find it necessary to put up with a situation that they feel they cannot change. 'What can't be cured must be endured' is too often the case with victims of sexual harassment. If sexual harassment is not reported, then there will be no sanctions for the perpetrators. One of the major factors linked to higher rates of men's perpetration of sexual harassment is the absence of sanctions against perpetrators (WHO 2012).

- **Effects of Gender Discrimination on the lives of the female managers**

Some of the female managers reported feeling demoralised, deflated and dejected. As a result, they felt physically and psychologically drained. Others indicated that the discrimination affected their self-esteem where they felt unworthy, while some female managers felt unhappy, sad and frustrated. These feelings affected the women's physical well-being. In many cases, they developed illnesses and resorted to medication to cope both physically and mentally. It was encouraging to note that all women developed these negative effects. Some women used their experiences to become stronger and tougher and developed skills to better handle manipulation and oppression at school, in their homes and community. These voices of resistance to traditional versions of womanhood and the variations in women's discourses and ways of being

are important in that it highlights that femininity is not inherently passive and fragile but is situationally and contextually constructed. Women's voices should be heard, and we should try to understand the factors that prevent them from succumbing to discrimination based on their gender. This could be a start to resisting oppression that could lead to the development of alternate ways of relating to gender discrimination and ultimately a reduction of gender-based discrimination and violence.

8.3 RECOMMENDATIONS

Based on the findings of the study, the researcher proposes the following recommendations:

- Members of the community should be sensitised about their crucial role in education. This will help parents, as the governing body of the school, to work in harmony with female school managers towards a common goal and can contribute to the school's success.
- There is a need to organise workshops and seminars on policies, like the Gender Equity Task Team (1997), the Workplace Gender Equality Act, No. 179 of 2012, and the SACE code of conduct for both teachers and SGB members. This will assist by unpacking these policies and their implications.
- Large-scale studies are desirable to inform us more about women in development (WID), women and development (WAD) and gender and development (GAD).
- Align educational institutions with virtuous gender practices, to eliminate gender discrimination and gender-based violence.
- Female school principals must be part of the community by being actively involved in community activities to convince all stakeholders and the broader community of their good intentions with school leadership.
- There is a necessity to review cultural practices and their dynamics to ensure that they do not disadvantage women in the workplace. They should be practised in line with the Constitution of the Republic of South Africa to support equality among the people of South Africa, regardless of gender, race, colour or credence. Educators need to understand the differences between home practices, cultural beliefs and school practices.

8.4 RECOMMENDATIONS FOR FURTHER RESEARCH

While much has been written on gender discrimination in South Africa, I am of the opinion that further research is required. The following suggestions are made for further research:

- Further studies are suggested on female managers' challenges in other provinces with more urban-oriented populations to determine whether there are differences in female leadership challenges regarding rural-oriented and urban-oriented environments.
- Further studies are suggested where male school managers and the challenges they are experiencing are the main focus. The challenges experienced by male school managers should then be compared to those experienced by female school managers.
- Parents' and learners' perceptions of female school managers should be studied.

8.5 LIMITATIONS

The scope of the research was restricted to four rural secondary schools in Umbumbulu in KwaZulu-Natal, where gender prejudice is given little attention.

Due to the inability to effectually cover all the schools in this area in one single study, only a selected sample of educators was utilised for this study. As a result, the small sample size of educators from four schools may not have inference for wider generalisation of the findings from the study, especially in different school settings and communities.

8.6 CONCLUSION

This final chapter has provided an overview of the research process and the main conclusions drawn from the study. The limitations were discussed, as were the implications of this study, recommendations for interventions, and suggestions for further research.

The objectives of this study were to obtain the perceptions and experiences of black female managers employed in rural secondary schools; to investigate the gender order, the gender regime and the gendered power relations among the role players within the school environment; to examine the nature of gender discrimination and the coping mechanisms that black female managers employ to function in their positions within the school setting; to analyse the effectiveness of intervention programmes to counter gender discrimination in the schools. This study employed a qualitative research design to achieve an understanding of this phenomenon. The findings of the study answered the research questions posed in Chapter One. These confirm the conclusions reached by various researchers that were deliberated in the literature review. The study confirmed that female managers are subjected to stereotyping by male educators, in the sense that they place them in nurturing, submissive roles. The cultural acceptance of Zulu

male dominance seemed to be mainly embedded in all the research schools. The study also suggests that female managers were subjected to explicit gender-based violence by male educators. They displayed violent attitudes and behaviours towards female managers in elusive ways, as well as sexual harassment of a verbal and non-verbal nature. It is hoped that the findings of this study and the recommendations would encourage larger studies to be conducted and stimulate programmes and campaigns aimed at addressing gender discrimination in general and also, more specifically, gender discrimination of female managers in schools and other institutions.

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ANNEXURES

ANNEXURE A: LETTER TO THE DEPARTMENT OF EDUCATION



01 August 2019
Executive Support Service: Office of HOD
KZN Department of Education
247 Burger Street
Anton Lembede Building
Pietermaritzburg
3201
Office No. 316
Dr. E.V. Nzama – H.O.D (Education)

REQUEST FOR PERMISSION TO CONDUCT A RESEARCH

Dear Sir

I am currently completing a D Phil Management Sciences Degree at Durban University of Technology (DUT). My research topic is **Gender discrimination and coping mechanisms of black female managers in rural secondary schools**. To conclude my research findings, I request permission to use four secondary schools that I have chosen to conduct interviews and observations. The participating schools have been randomly selected and permission will also be attained from the principals of the schools before commencement of any research takes place.

I intend to conduct interviews with a sample of thirty-two teachers and four governing body members, and therefore have clear and meaningful information regarding the nature and level of gendered power relations within the institution and its effect on black female managers' performance of their duty. The school and teachers who partake in this study will do this on a voluntary basis. Confidentiality and anonymity will be ensured. I also hereby undertake that the name of the participating schools, the teachers and governing body members will not be mentioned in the subsequent thesis. Interviews will not exceed 50 minutes with each participant and will also not interfere with the normal tuition time.

The information acquired from this research study, will be accessible to the Department of Education, as well as school managers. A copy of the completed thesis will be made available to the Department of Education, as well as school managers.

I have provided you with a copy of my proposal which includes copies of the data collection tools and consent and/ or assent forms to be used in the research process, as well as a copy of the approval letter which I received from the Institutional Research Ethics Committee (IREC).

For further information regarding this study, feel free to contact me or my supervisor. The reply could be sent to me by email.

Thank you for your time and consideration in this matter.

Yours in Education

Mrs Nikiwe Zuma (Researcher)

Cell: 072 531 4594 email address: nikiwenz@gmail.com

Supervisor: Dr. Vijay Hamlall

Cell: 083 419 0441 email address: vijayhaml@gmail.com

ANNEXURE B: PERMISSION TO CONDUCT RESEARCH IN KZN DOE INSTITUTIONS



KWAZULU-NATAL PROVINCE

EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201
Tel: 033 3921062 / 033-3921051

Email: Phindile.duma@kzndoe.gov.za
Buyi.ntuli@kzndoe.gov.za

Enquiries: Phindile Duma/Buyi Ntuli

Ref.:2/4/8/7038

Mrs Nikiwe Zuma
W 127 Umlazi Township
UMLAZI
4066

Dear Mrs Zuma

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"GENDER DISCRIMINATION AND COPING MECHANISMS OF BLACK FEMALE MANAGERS IN RURAL SECONDARY SCHOOLS";** in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 02 November 2020 to 10 January 2023.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma/Mrs Buyi Ntuli at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

Dr. EV Nzama
Head of Department: Education
Date: 02 November 2020

GROWING KWAZULU-NATAL TOGETHER

ANNEXURE C: LETTER TO THE PRINCIPAL



01 August 2019
The Principal
Siyafunda/Phuthuma/Inkanyiso/Siyanqoba Secondary School
P. O Box 131
Umbumbulu
4105

REQUEST FOR PERMISSION TO CONDUCT A RESEARCH

Dear Madam/Sir

My name is Nikiwe Zuma, a D Phil Management Sciences student at the Durban University of Technology. The research I wish to conduct for my Doctoral thesis involves **gender discrimination and coping mechanisms of black female managers in rural secondary schools**.

I am hereby seeking your consent to conduct interviews and observations with teachers and SGB chairperson at your institution. The study I proposed is qualitative in nature, and I will be interviewing thirty-two teachers and four SGB chairpersons to discuss their beliefs and experiences in this regard. The data collection methods will be formal individual interviews, focus group interviews and observations.

This study focuses on the experiences and perceptions of gender discrimination and coping mechanisms of black female managers. In-depth exploration of individual and group experiences, insights, attitudes and beliefs towards women of a sample of rural school managers will be explored. Schools situated in the rural area in Umbumbulu were selected for this study, for pragmatic reasons and also because earlier research conducted in the area revealed that the gendered power-play was prevalent as the male teachers were strongly cautious of the activities and decisions of the female managers, even though they were not in authority. The objectives of the study are to investigate the extent of gender discrimination towards black female managers in the school, the gender order and gender regime that exists within the schooling environment, the gendered power relations among role players within the school and the causes and effects of gender discrimination within the school setting. The study also attempts to understand the coping mechanisms that black female managers practice in executing their duties and securing their positions and analyse the effectiveness of intervention programmes to counter gender discrimination in the school.

I have provided you with a copy of my proposal which includes copies of the data collection tools and consent and/ or assent forms to be used in the research process, as well as a copy of the approval letter which I received from the Institutional Research Ethics Committee (IREC).

If you require any further information, please do not hesitate to contact me [072 531 4594, nikiwenz@gmail.com].

Thank you for your time and consideration in this matter.

Yours sincerely,

Nikiwe Zuma (Mrs)

Durban University of Technology

ANNEXURE D: LETTER TO THE EDUCATOR



LETTER OF INFORMATION

Title of the Research Study: Gender discrimination and coping mechanisms of black female managers in rural secondary schools.

Principal researcher: Nikiwe Zuma, D Phil student (present qualification, MManSc)

Supervisor: Dr. Vijay Hamlall (PhD)

Brief Introduction and Purpose of the Study:

Dear Educator

I am a doctorate candidate from Durban University of Technology (DUT) in Durban. This study aims to examine gender discrimination and coping mechanisms of black female managers in rural secondary schools. The focus of this study is to explore the experiences, insights, attitudes and beliefs of a sample of school female managers regarding gender discrimination. This study will further investigate the the gender order, gender regime and gendered power relations that exists within the schooling environment.

Outline of the Procedures:

The data collection method will be formal interviews, focus group interviews and observations. Thirty-two teachers and four governing body chairpersons will be the respondents in this study. Female teachers view that hegemonic masculinity influences the way their male colleagues exercise power, they experience their senior male colleagues as dominating and controlling. The problem of gender discrimination results in female teachers experiencing the sense of being oppressed, unworthy, embarrassed, sad, disgusted, rejected, depersonalised, disengaged, disheartened, inadequate and lonely as well as fearful. You will answer interview questions from the researcher. Interviews will be done privately in an unused office or classroom that you will be comfortable with. The interview will last for approximately 50 minutes. You will also be asked to participate in a focus group discussion with fellow educators.

Risks or Discomforts to the Participant: There will be no risks or discomfort to you if you agree to take part in this study. Data will be stored in a secure storage and be destroyed after five years.

Benefits: Your involvement is purely for academic purpose only, and there is no financial benefit involved. The findings of the study will be published locally and internationally. This study attempts to understand the coping mechanisms that black female managers practice in executing their duties and securing their positions and analyse the effectiveness of intervention programmes to counter gender discrimination in the school. The findings from this study will be presented at different conferences, workshops and written into manuscripts to be published for the voices of the research study participants to be heard.

Reason/s why you May Withdraw from the Study: You have a choice to participate or not to participate or withdraw at any stage without any penalties. You should participate voluntarily.

Remuneration: No remuneration will be received by you for participation in this study.

Costs of the Study: You are not allowed to cover any costs of my study. The researcher will travel to meet you at the agreed comfortable venue.

Confidentiality: Anonymity and confidentiality will be guaranteed through the use of pseudonyms. You will be told about the concepts of anonymity and confidentiality which will be applied to this study. Data will be stored in a secure storage and be destroyed after five years.

Research-related Injury: Since the research will be conducted using interviews that will be audio recorded, no research-related injury is envisaged.

Persons to Contact in the Event of Any Problems or Queries: Please contact the researcher 0725314594, my supervisor, 0834190441 or the Institutional Research Ethics Administrator on 031 373 2375. Complaints can be reported to Prof. C.E. Napier-Acting Director, Research and Postgraduate Support. Contact number is 031 373 2326.

ANNEXURE E: LETTER TO THE SGB CHAIRPERSON



LETTER OF INFORMATION

Title of the Research Study: Gender discrimination and coping mechanisms of black female managers in rural secondary schools.

Principal researcher: Nikiwe Zuma, D Phil student (present qualification, MManSc)

Supervisor: Dr. Vijay Hamlall (PhD)

Brief Introduction and Purpose of the Study:

Dear SGB member

I am a doctorate candidate from Durban University of Technology (DUT) in Durban. This study aims to examine gender discrimination and coping mechanisms of black female managers in rural secondary schools. The focus of this study is to explore the experiences, insights, attitudes and beliefs of a sample of school female managers regarding gender discrimination. This study will further investigate the gender order, gender regime and gendered power relations that exists within the schooling environment.

Outline of the Procedures:

The data collection method will be formal interviews, focus group interviews and observations. Thirty-two teachers and four governing body chairpersons will be the respondents in this study. Female teachers view that hegemonic masculinity influences the way their male colleagues exercise power, they experience their senior male colleagues as dominating and controlling. The problem of gender discrimination results in female teachers experiencing the sense of being oppressed, unworthy, embarrassed, sad, disgusted, rejected, depersonalised, disengaged, disheartened, inadequate and lonely as well as fearful. The pandemic is still prevalent despite the number of policies and acts that were introduced to ban unfair discrimination in employment and to ensure that women are fairly represented at all levels of employment. You will answer interview questions from the researcher. Interviews will be done privately in an unused office or classroom that you will be comfortable with. The interview will last for approximately 50 minutes.

Risks or Discomforts to the Participant: There will be no risks or discomfort to you if you agree to take part in this study. Data will be stored in a secure storage and be destroyed after five years.

Benefits: Your involvement is purely for academic purpose only, and there is no financial benefit involved. The findings of the study will be published locally and internationally. This study attempts to understand the be published for the voices of the research study participants to be heard.

Reason/s why you May Withdraw from the Study: You have a choice to participate or not to participate or withdraw at any stage without any penalties. You should participate voluntarily.

Remuneration: No remuneration will be received by you for participation in this study.

Costs of the Study: You are not allowed to cover any costs of my study. The researcher will travel to meet you at the agreed comfortable venue.

Confidentiality: Anonymity and confidentiality will be guaranteed through the use of pseudonyms. You will be told about the concepts of anonymity and confidentiality which will be applied to this study. Data will be stored in a secure storage and be destroyed after five years.

Research-related Injury: Since the research will be conducted using interviews that will be audio recorded, no research-related injury is envisaged.

Persons to Contact in the Event of Any Problems or Queries: Please contact the researcher 0725314594, my supervisor, 0834190441 or the Institutional Research Ethics Administrator on 031 373 2375. Complaints can be reported to Prof. C.E. Napier-Acting Director, Research and Postgraduate Support. Contact number is 031 373 2326.

ANNEXURE F: EDUCATOR CONSENT



EDUCATOR CONSENT

Statement of Agreement for your participation in the Research Study:

- I hereby confirm that I have been informed by the researcher, Nikiwe Zuma about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: _____.
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent of participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to take part in the study.

I understand that significant new findings developed during this research which may relate to participation will be made available to me.

Full Name of Participant Date Time Signature / Right Thumbprint

I, Nikiwe Zuma, herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Nikiwe Zuma

Full Name of Researcher Date Signature

Full Name of Witness (If applicable) Date Signature

Full Name of Legal Guardian (If applicable) Date Signature

ANNEXURE G: SGB CHAIRPERSON CONSENT



SGB CHAIRPERSON CONSENT

Statement of Agreement for your participation in the Research Study:

- I hereby confirm that I have been informed by the researcher, Nikiwe Zuma about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: _____.
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent of participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to take part in the study.

I understand that significant new findings developed during this research which may relate to participation will be made available to me.

Full Name of Participant Date Time Signature / Right Thumbprint

I, Nikiwe Zuma, herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Nikiwe Zuma
Full Name of Researcher Date Signature

Full Name of Witness (If applicable) Date Signature

Full Name of Legal Guardian (If applicable) Date Signature

ANNEXURE H: INTERVIEW SCHEDULE – FOR EDUCATORS

GENDER DISCRIMINATION AND COPING MECHANISMS OF BLACK FEMALE MANAGERS IN RURAL SECONDARY SCHOOLS.

INTERVIEW SCHEDULE For EDUCATORS

Respondent No _____

January to April 2021

INTRODUCTION:

My name is Nikiwe Zuma, an DPhil student at the Durban University of Technology. As part of my studies, I have to undertake a research project in four schools in the rural area. My topic is ‘**Gender discrimination and coping mechanisms of black female managers in rural secondary schools**’. The purpose of this study is to explore the gender order, gender regime and gendered power relations that exists within the schooling environment.

In order to capture our discussions accurately, I would like to make use of a Dictaphone as a back-up to ensure that your views are correctly interpreted during transcription of data. Do you have a problem with the use of the Dictaphone? You have a right to ask for a transcription to review it before any use is made of it or to totally cancel it. Please be assured that whatever you say or do or show will be treated with complete confidentiality. Do you understand the Research question? Do you have any concerns that you want to raise about the purpose and use of the interview, confidentiality and anonymity or any other concern?

SECTION A: Biographical characteristics of Respondent

1. Male Female

2. Which age group do you fall under?

Below 20 years

Between 21 and 30 years

Between 31 and 40 years

Over 40 years

3. Where do you live?

(a) Suburb

(b) Township

(c) Rural Area

4. How long have you been a teacher?

.....

5. How long have you been at this school?

.....

6. Which grade(s) are you currently teaching?

.....

Probe: Are you happy with this allocation? Is this by choice?

7. What subject(s) are you currently teaching?

.....

Probe: Are you happy with this allocation? Would you like to teach other subjects?

8. What are your highest qualifications?

.....

SECTION B: Gender discrimination and coping mechanisms of black female managers in rural secondary schools.

Perceptions and experiences of gender discrimination

1. What are your feelings about being a female educator in South Africa? Are you proud? Do you feel happy that you have advanced as a female? Do you feel you can do more?
.....
2. Are the role functions different for males and females at this school?
.....
3. What are some of the duties that you perform at this school apart from your teaching duties?
.....
Probe: What are the specific roles that you think are played by female / male educators at the school? How do you feel about the current situation at school in terms of allocation of duties? Would you like to perform other duties? Why?
4. Do you participate in any sporting activity at the school? Why?
.....
Probe: What other extra curricula activities do you participate in?
5. Do you attend meetings arranged by the Department of Education? How are teachers selected to attend these meetings?
.....
Probe: Are you happy with these arrangements? Why?
6. What does gender discrimination mean to you?
.....
Probe: Tell me about the gender order and gender regime at this school? Who is privileged? Why do you think this is so?
7. What are the gendered power relations that exist within the school?
.....
Probe: Are males respecting female managers?
8. Have you experienced/witnessed any incidence of gender discrimination at this school? Elaborate. What coping mechanisms do female teachers employ in performing their day-to-day duties?
.....
9. In your own opinion, what are the main causes of gender discrimination at the school setting?
.....
Probe: What is the role of culture in influencing gender discrimination?

General relationships

10. How are work and social relations among female and male teachers at the school?
.....
11. What are the challenges that you face as a female / male teacher at the school?
.....
12. Is your HOD a female or male?
.....
Probe: How do you relate to this person? Are you comfortable having a male/female as your superior? Would you like to be in this position of authority? Why?
13. Do you think things would be different if you have a female / male HOD? How?
.....
14. Do you hold departmental meetings with your HOD? How often in a term?
.....
Probe: Is the atmosphere in the meetings peaceful? Explain.
15. Is the principal male or female?
.....
16. How does he/she relate to other managers? Have you picked up on any gender biases that may exist?
.....
17. Is your SGB chairperson male or female?
.....
18. How does he / she relate to teachers and school managers? Have you picked up on any gender biases that may exist?
.....

19. Do you have an office or space where you can do your lesson preparation, marking etc? Do you share this space with other teachers? Are they male/female?
.....

Probe: Are you comfortable with this arrangement? Why?

20. What are some of the social activities that teachers do in their free time at school? Do all teachers get involved (males, females, managers)? Is there any gender discrimination in these activities?
.....

Relationships with Learners

21. How do you handle discipline at this school?
.....

Probe: Is this different from the male teachers?

22. Do you feel that you have the same respect from learners as your male counterparts?
.....

23. Provide some of your experiences with learners at this school in terms of their behaviour towards you, other females and males.
.....

Suggestions for change

24. From this interview you do feel that you have a greater sense of awareness of gender issues at this school? Can you describe some of these?
.....

25. What changes would you like the school to introduce in terms of gender order and gender regime?
.....

26. What changes would you like to see in society regarding gender discrimination?
.....

27. What changes would you like to see in South Africa regarding gender discrimination?
.....

28. What programmes does the Department of Education have in place to support female managers concerning gender discrimination?
.....

Probe: How effective are these intervention programmes?

29. Is there anything you would like to share about gender discrimination and coping mechanisms of black female managers?
.....

Thank you very much for your time.

FOCUS GROUP INTERVIEW SCHEDULE FOR EDUCATORS

GENDER DISCRIMINATION AND COPING MECHANISMS OF BLACK FEMALE MANAGERS IN RURAL SECONDARY SCHOOLS.

**FOCUS GROUP INTERVIEW SCHEDULE
For
EDUCATORS**

Respondent No _____

January to April 2021

1. Tell me about your work experiences.
.....
Probe: What are your likes and dislikes about your work as an educator?
2. Do male and female teachers willingly mix with each other? How do they get along?
.....
3. Are there gendered biases at the school? Who is privileged? Who privileges these teachers? Why do you think this happens?
.....
Probe: Tell me about the gender relations at school.
4. Is there competition among and between female and male teachers? How do they handle this competition?
.....
5. What are your views and experiences of gender discrimination in this school?
.....
Probe: What challenges do teachers experience in this school in terms of gender discrimination towards female/male teachers? What coping mechanisms do they employ in performing their day-to-day duties?
6. Do female teachers have greater challenges? Who creates these challenges? Why do you think this is so?
.....
7. Does culture influence gender discrimination among male and female teachers? Explain.
.....
8. What other factors influence gender discrimination at this school?
.....
9. Tell me about your relationship with teachers in authority at school.
.....
Probe: What ways are teachers who are managers treated differently to teachers who are not managers.
10. How do you feel about the managers at this school? Do they treat female/male teachers equally? Why do you think this is so?
.....
11. Do teachers treat female managers differently to male managers? Why?
.....
12. What is your relationship with other female/male teachers? Do you respect them? Why?
.....
13. What are your expectations of your managers? How do you expect them to react to gender discrimination against female/male teachers at this school?
.....
14. Please narrate a situation where you had some difficulty with your manager, where you felt unhappy? How did you overcome this?
.....
15. Besides you, what about other teachers? In your opinion, do they have some difficulty with their managers?
.....
Probe: What do you think is the cause of difficulties/unhappiness among teachers and their managers in your school?
16. What triggers these difficulties?
.....
Probe: Does the difficulties have anything to do with gender discrimination?

17. How does the school prevent gender discrimination among teachers and managers at this school?
.....
18. Tell me about your relationship with learners at school in terms of respect, discipline, attitude towards females?
.....
19. Is there anything else that you would like to mention about gender discrimination of black female managers and the coping mechanisms they employ in performing their day-to-day duties?
.....

Thank you very much for your valuable time and input.

ANNEXURE I: INTERVIEW SCHEDULE FOR MANAGERS

GENDER DISCRIMINATION AND COPING MECHANISMS OF BLACK FEMALE MANAGERS IN RURAL SECONDARY SCHOOLS.

INTERVIEW SCHEDULE For MANAGERS

Respondent No _____

January to April 2021

INTRODUCTION:

My name is Nikiwe Zuma, an DPhil student at the Durban University of Technology. As part of my studies, I have to undertake a research project in four rural secondary schools. My topic is '**Gender discrimination and coping mechanisms of black female managers in rural secondary schools**'. The purpose of this study is to explore the gender order, gender regime and gendered power relations that exists within the schooling environment.

In order to capture our discussions accurately, I would like to make use of a Dictaphone as a back-up to ensure that your views are correctly interpreted during transcription of data. Do you have a problem with the use of the Dictaphone? You have a right to ask for a transcription to review it before any use is made of it or to totally cancel it. Please be assured that whatever you say or do or show will be treated with complete confidentiality. Do you understand the Research question? Do you have any concerns that you want to raise about the purpose and use of the interview, confidentiality and anonymity or any other concern?

SECTION A: Biographical characteristics of Respondent

1. Male Female
 2. Which age group do you fall under?
Below 20 years
Between 21 and 30 years
Between 31 and 40 years
Over 40 years
 3. Where do you live?
(a) Suburb
(b) Township
(c) Rural Area
 4. How long have you been a teacher?
.....
 5. How long have you been at this school?
.....
 6. How long have you been a(n) HOD / Deputy / Principal?
.....
 7. Which grade(s) are you currently teaching?
.....
- Probe:** Are you happy with this allocation? Is this by choice?

8. What subject(s) are you currently teaching?
.....

Probe: Are you happy with this allocation? Would you like to teach other subjects?

9. What is the enrolment of learners in the school?
.....

10. What is the enrolment of learners in the school?
.....

11. Do you have a functional governing body?
.....

12. What are your highest qualifications?
.....

SECTION B: Gender discrimination and coping mechanisms of black female managers in rural secondary schools.

Perceptions and experiences of gender discrimination

1. Do you feel important about being a female / male HOD / Deputy /Principal in this school? Why?
.....

2. Are the role functions different for male and female managers at this school?

3. What are some of the duties that you perform at this school apart from your teaching duties?
.....

Probe: What are the specific roles that you think are played by female / male managers at the school? How do you feel about the current situation at school in terms of allocation of duties? Would you like to perform other duties? Why?

4. Do you participate in any sporting activity at the school? Why?
.....

Probe: What other extra curricula activities do you participate in?

5. Do you attend meetings arranged by the Department of Education? How are educators selected to attend these meetings?
.....

Probe: Are you happy with these arrangements? Why?

6. What does gender discrimination mean to you?
.....

Probe: Are male managers and female managers treated the same at this school? Tell me about the gender order and gender regime at this school? Who is privileged? Why do you think this is so?

7. What are the gendered power relations that exist within the school?
.....

Probe: Are males respecting female managers?

8. Have you experienced/witnessed any incidence of gender discrimination at this school? Elaborate. What coping mechanisms do female managers employ in performing their day-to-day duties?
.....

9. In your own opinion, what are the main causes of gender discrimination at the school setting?
.....

Probe: What is the role of culture in influencing gender discrimination?

General relationships

10. How are work and social relations among female and male managers at the school?
.....

11. What are the challenges that you face as a female / male manager at the school?
.....

12. Is your Deputy / Principal a female or male?
.....

Probe: How do you relate to this person? Are you comfortable having a male/female as your superior? Would you like to be in this position of authority? Why?

13. Do you think things would be different if you have a female / male Deputy / Principal? How?
.....

14. How does he/she relate to other school managers? Have you picked up on any gender biases that may exist?
.....
15. Do you hold SMT meetings? How often in a term?
.....
Probe: Is the atmosphere in the meeting peaceful? Explain.
16. Is your SGB chairperson male or female?
.....
17. How does he / she relate to the school managers? Have you picked up on any gender biases that may exist?
.....
18. Do you have an office or space where you can do your lesson preparation, marking etc? Do you share this space with other managers? Are they male/female?
.....
Probe: Are you comfortable with this arrangement? Why?
19. What are some of the social activities that teachers do in their free time at school? Do all teachers get involved (males, females, managers)? Is there any gender discrimination in these activities?
.....

Suggestions for change

20. From this interview you do feel that you have a greater sense of awareness of gender issues at this school? How do you think that this will influence the performance of your duties in the future?
.....
21. What changes would you like the school to introduce in terms of gender order and gender regime?
.....
22. What changes would you like to see in society regarding gender discrimination?
.....
23. What changes would you like to see in South Africa regarding gender discrimination?
.....
24. What programmes does the Department of Education have in place to support female managers concerning gender discrimination?
.....
Probe: How effective are these intervention programmes?
25. Is there anything you would like to share about gender discrimination and coping mechanisms of black female managers?
.....

Thank you very much for your time.

FOCUS GROUP INTERVIEW SCHEDULE FOR MANAGERS

GENDER DISCRIMINATION AND COPING MECHANISMS OF BLACK FEMALE MANAGERS IN RURAL SECONDARY SCHOOLS.

FOCUS GROUP INTERVIEW SCHEDULE

For

MANAGERS

Respondent No _____

January to April 2021

1. Tell me about your work experiences.
.....
Probe: What are your likes and dislikes about your work as a manager?
2. Do male and female managers willingly mix with each other? How do they get along?
.....
3. Are there gendered biases at the school? Who is privileged? Who privileges these teachers/managers? Why do you think this happens?
.....
Probe: Tell me about the gender relations at school.
4. Is there competition among and between female and male managers? How do they handle this competition?
.....
5. What are your views and experiences of gender discrimination in this school?
.....
Probe: What challenges do managers experience in this school in terms of gender discrimination towards female/male managers? What coping mechanisms do they employ in performing their day-to-day duties?
6. Do female managers have greater challenges? Who creates these challenges? Why do you think this is so?
.....
7. Does culture influence gender discrimination among male and female managers? Explain.
.....
8. What other factors influence gender discrimination at this school?
.....
9. Tell me about your relationship with other female/male managers at this school.
.....
Probe: Do you respect them? Why?
10. How do you feel about other managers at this school? Do they treat female/male managers equally? Why do you think this is so?
.....
11. Do teachers treat female managers differently to male managers? Why?
.....
12. What are your expectations of your other managers? How do you expect them to react towards gender discrimination against female/male managers at this school?
.....
13. Please narrate a situation where you had some difficulty with other manager, where you felt unhappy? How did you overcome this?
.....
14. Besides you, what about other managers? Did they have some difficulty with other managers?
.....
Probe: What do you think is the cause of difficulties/unhappiness among managers in your school?

15. What triggers these difficulties?

.....

Probe: Does the difficulties have anything to do with gender discrimination?

16. How does the school prevent gender discrimination among managers at this school?

.....

17. Is there anything else that you would like to mention about gender discrimination of black female managers and the coping mechanisms they employ in performing their day-to-day duties?

.....

Thank you very much for your valuable time and input.

ANNEXURE J: INTERVIEW SCHEDULE FOR SGB CHAIRPERSONS

GENDER DISCRIMINATION AND COPING MECHANISMS OF BLACK FEMALE MANAGERS IN RURAL SECONDARY SCHOOLS.

INTERVIEW SCHEDULE

For SGB CHAIRPERSONS

Respondent No _____

January to April 2021

INTRODUCTION:

My name is Nikiwe Zuma, an DPhil student at the Durban University of Technology. As part of my studies, I have to undertake a research project in four rural secondary schools. My topic is ‘**Gender discrimination and coping mechanisms of black female managers in rural secondary schools**’. The purpose of this study is to explore the gender order, gender regime and gendered power relations that exists within the schooling environment.

In order to capture our discussions accurately, I would like to make use of a Dictaphone as a back-up to ensure that your views are correctly interpreted during transcription of data. Do you have a problem with the use of the Dictaphone? You have a right to ask for a transcription to review it before any use is made of it or to totally cancel it. Please be assured that whatever you say or do or show will be treated with complete confidentiality. Do you understand the Research question? Do you have any concerns that you want to raise about the purpose and use of the interview, confidentiality and anonymity or any other concern?

SECTION A: Biographical characteristics of Respondent

1. Male Female
2. Which age group do you fall under?
Below 20 years
Between 21 and 30 years
Between 31 and 40 years
Over 40 years
3. Where do you live?
(a) Suburb
(b) Township
(c) Rural Area
4. How long have you been an SGB member?
.....
5. How long have you been an SGB chairperson?
.....
6. How many managers are there in the school?
.....
7. What is the enrolment of learners in the school?
.....

SECTION B: Gender discrimination and coping mechanisms of black female managers: A case study of rural secondary schools in KwaZulu-Natal, South Africa.

Perceptions and experiences of gender discrimination

- 8. Do you feel important about being a female / male SGB chairperson? Why?
.....
- 9. Are the role functions different for male and female SGB members at this school?
.....
- 10. What are some of the duties that you perform at this school?
.....
Probe: What are the specific roles that you think are played by female / male SGB members at the school? Do you feel comfortable about these roles? Why?
- 11. Do you participate in any sporting activities or accompany learners during trips at the school? Why?
.....
- 12. What does gender discrimination mean to you? What are your expectations of male/female educators and managers at this school?
.....
Probe: Are male managers and female managers treated the same at this school? Tell me about the gender order and gender regime at this school? Who is privileged? Why do you think this is so?
- 13. What are the gendered power relations that exist within the school?
.....
Probe: Are males respecting female managers?
- 14. Have you witnessed any incidence of gender discrimination at this school? Elaborate. What coping mechanisms do female managers employ in performing their day-to-day duties?
.....
- 15. In your own opinion, what are the main causes of gender discrimination at the school setting?
.....
Probe: What is the role of culture in influencing gender discrimination?

General relationships

- 16. How are work and social relations among female and male SGB members at the school?
.....
- 17. How are working and social relations among SGB members and the school managers? Have you picked up on any gender biases that may exist?
.....
- 18. What are the challenges that you face as an SGB chairperson at the school?
.....
- 19. Is the principal of the school a male or female?
.....
Probe: How do you relate to this person? Are you comfortable having a male/female as the principal of the school? Why?
- 20. Do you think things would be different if you have a male / female principal? How?
.....
- 21. How does he/she relate to other managers? Have you picked up on any gender biases that may exist?
.....

Suggestions for change

- 22. From the above questions, do you feel that you now have a better understanding of the Research question?
.....
- 23. What changes would you like the school to introduce in terms of gender order and gender regime?
.....
- 24. What changes would you like to see in society regarding gender discrimination?
.....
- 25. What changes would you like to see in South Africa regarding gender discrimination?
.....
- 18. What programmes does the Department of Education have in place to support female managers concerning gender discrimination?
.....
Probe: How effective are these intervention programmes?
- 19. Is there anything you would like to share about gender discrimination and coping mechanisms of black female managers?
.....

Thank you very much for your time.

FOCUS GROUP INTERVIEW SCHEDULE FOR SGB CHAIRPERSONS

GENDER DISCRIMINATION AND COPING MECHANISMS OF BLACK FEMALE MANAGERS IN RURAL SGB SECONDARY SCHOOLS.

**FOCUS GROUP INTERVIEW SCHEDULE
For
SGB CHAIRPERSONS**

Respondent No _____

January to April 2021

1. Tell me about your working experiences as an SGB member at this school.
.....
Probe: What are your likes and dislikes about your work as an SGB chairperson?
2. Do male and female managers willingly mix with each other at this school? How do they get along?
.....
3. Are there gendered biases at the school? Who is privileged? Who privileges these teachers/managers? Why do you think this happens?
.....
Probe: Tell me about the gender relations at school.
4. Is there competition among and between female and male managers? How do they handle this competition?
.....
5. What are your views and experiences of gender discrimination in this school?
.....
Probe: What challenges do managers experience in this school in terms of gender discrimination towards female/male managers? What coping mechanisms do they employ in performing their day-to-day duties?
6. Do female managers have greater challenges? Who creates these challenges? Why do you think this is so?
.....
7. Does culture influence gender discrimination among male and female managers? Explain.
.....
8. What other factors influence gender discrimination at this school?
.....
9. Tell me about your relationship with other female/male managers at this school.
.....
Probe: Do you respect them? Why?
10. How do you feel about managers at this school? Do they treat female/male managers equally? Why do you think this is so?
.....
11. Do teachers treat female managers differently to male managers? Why?
.....
12. What are your expectations of the school managers? How do you expect them to react towards gender discrimination against female/male managers at this school?
.....
13. Please narrate a situation where you had some difficulty with the school manager, where you felt unhappy? How did you overcome this?
.....
14. Besides you, what about other SGB members? Did they have some difficulty with the school managers?
.....
Probe: What do you think is the cause of difficulties/unhappiness between SGB members and school managers in your school?

15. What triggers these difficulties?
.....

Probe: Does the difficulties have anything to do with gender discrimination?

16. How does the school prevent gender discrimination among managers at this school?
.....

17. Is there anything else that you would like to mention about gender discrimination of black female managers and the coping mechanisms they employ in performing their day-to-day duties?
.....

Thank you very much for your valuable time and input.

ANNEXURE K – TURNITIN REPORT

Turnitin Originality Report					
Document ID: 26142022 (01/01/2024)					
File Name: Gender					
Word Count: 4022					
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ANNEXURE L – EDITOR'S REPORT

Sury Bisetty Academic Editing Services



The pen is mightier than the sword

To whom it may concern

I have edited a dissertation entitled: Gender Discrimination and Coping Mechanisms of Black Female Managers in Rural Secondary Schools by Nikiwe Zuma, to be submitted in fulfilment of the requirements for the degree of DOCTOR OF PHILOSOPHY specialising in Public Management (Peacebuilding) in the Faculty of Management Sciences at the Durban University of Technology

Sury Bisetty

Professional Language and Technical Editor

12 July 2022

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MEMBER OF:

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CERTIFICATION:

PEGSA: Critical Reading

Editing Mastery: How to Edit to Perfection

Complete writing, editing master class.

ELSEVIER – Editor's guide to reviewing articles

Disclaimer: Please note, I provided language and technical editing as per discussion with the client. The **content and structure** of the paper were not amended in any way. The edited work described here may not be identical to that submitted. The author, at his/her sole discretion, has the prerogative to accept, delete, or change amendments/suggestions made by the editor before submission.

NB – in keeping with POPIA regulations all work related to this thesis will be deleted 3 months after completion.
