



**A FOLLOWER-CENTRIC STUDY OF WOMEN LEADERSHIP IN ONE
SECONDARY SCHOOL: TEACHERS' PERSPECTIVES**

BY

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ABSTRACT

South Africa's transition into democracy, presents a distinct environment for the study of women leadership. This is so because extensive national and international legislative measures were put in place to uplift the previously marginalised status of women. Since leadership studies have primarily focused on leaders, this follower-centric study focused on 'what' secondary school teachers' perspectives of women leadership were and 'how' such perspectives were constructed based on their lived experiences of being led by women in one school. Following a qualitative case study design, embedded within an interpretivist paradigm, the findings for this study were derived from document reviews, seven photo-elicited, semi-structured individual interviews and a photo-elicited focus group interview. The Social Role Theory, the Role Congruity Theory and the transformational theory, constituted the theoretical framework that assisted in analysing data against the social roles of women and prejudice against women leaders respectively.

Findings revealed two contradictory styles of women leadership including a feminine or 'Mothering Leadership' and an 'Iron Lady' leadership style or a highly masculine leadership style. Male participants mostly identified with the Mothering Leadership style, refuting any oppressive, Iron Lady leadership styles. The caring, nurturing and intuitive; patient and persevering; approachable and understanding; humble and motivational; sociable, people and relationship-oriented attributes of mothering leaders were positively evaluated, while the emotional, sensitive and over-caring attributes of mothering leaders came under some criticism. The Iron Ladies' autocratic and forceful; commanding and demanding; bold and assertive and task and performance oriented attributes were negatively evaluated by female participants with some appraisal of assertive attributes. A passive, robotic leadership style of women was identified in addition to them being perceived as ineffective team leaders and delegators. Due to the domination of males in leadership positions, women leaders were found to be heavily dependent on and following male leaders, while they remained submissive and voiceless in their formal positions. Leadership being largely judged against a yardstick that is male, evidently resulted in masculinist women leaders being subjected to derogatory name-calling, feelings of inferiority and an urge to go 'more than the extra mile' to prove their worth to a chastising society.

DECLARATION

I, Yasmeeen Malik, declare that:

- i. The research reported in this dissertation, except where otherwise indicated, is my original work.
- ii. This dissertation has not been submitted for any degree or examination at any other university.
- iii. This dissertation does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
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Date: 01 December 2016

STATEMENT BY SUPERVISOR

This thesis has been submitted with my approval.

Signed:



Supervisor: Mr B.N.C.K. Mkhize

Date: 01 December 2016

ETHICAL CLEARANCE

DEDICATION



22 April 2016

Mrs Yasmeen Malik (215079937)
School of Education
Edgewood Campus

Dear Mrs Malik,

Protocol reference number: HSS/0321/016M

Project title: Exploring Secondary School Teachers' perspectives of Women Leadership

Full Approval – Expedited Approval

With regards to your application received on 04 April 2016. The documents submitted have been accepted by the Humanities & Social Sciences Research Ethics Committee and **FULL APPROVAL** for the protocol has been granted.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

***I MOST HUMBLY DEDICATE THIS WORK TO MY CREATOR, THE ALMIGHTY
ALLAH (SWA),***

HIS BLESSED PROPHET MUHAMMED (PBUH),

HIS EXALTED FAMILY,

& HIS COMPANIONS (PBUT).

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All glory and praise be to THEE!

رَبِّ زِدْنِي عِلْمًا

MY LORD! INCREASE ME IN KNOWLEDGE.

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LIST OF ABBREVIATIONS

CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
DoE	Department of Education
GETT	Gender Equity Task Team
IL	Iron Lady
ILs	Iron Ladies
ML	Mothering Leadership
MLs	Mothering Leaders
QRI	Qualitative Research Instrument
RCT	Role Congruity Theory
RSA	Republic of South Africa
SADC	South African Development Committee
SASA	South African Schools' Act
SRT	Social Role Theory
SSI	Semi-Structured Interview
WL	Women Leadership
WLs	Women Leaders

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CHAPTER ONE
ORIENTATION TO THE STUDY

1.1 Introduction

South Africa's transition into democracy, after emancipation from the oppressive Apartheid regime, presents a distinct environment for the study of the women leadership (WL) in education. This is so because prior to 1994, the South African education system was characterised by 'patriarchal, hierarchical and bureaucratic' structures with centralised control, supporting the assumption that education leadership and administration was a masculine enterprise (Chisholm, 2001; Chisholm & Napo, 1998; Grant, 2005) and therefore women leaders (WLs) were more of an exception rather than the norm. The dawn of democracy saw the Republic of South Africa (RSA) armed with a democratic constitution, gearing up towards a transformation that hoped to redress the past injustices done to designated groups, including women. This resulted in South Africa ushering a vast array of national legislative measures, international commitments and initiatives to promote gender equality and the empowerment of women (RSA, 2000).

However, it seems like past injustices still tarnish the lives of women and of WLs in particular in South African schools and workplaces; and women still do not enjoy equal rights as so envisaged. This was brought forth by recent reports from the Human Science Research Council (HSRC) where it was found that, there exists a gender discrepancy between the sexes in labour participation, remuneration and leadership advancement in the workplace (Rarieya, 2013). This was further reinforced by a later report that recommended that gender inequality in education in South Africa may be addressed by, amongst other things, development and leadership programmes for WLs (Rarieya, Sanger & Moolman, 2014) that involved girls and women.

This introductory chapter serves to provide a brief preview of this study in a nutshell. The study was set against the relevant background and thereafter the purpose and rationale will be provided. The significance of the study shall be considered, followed by the objectives and the critical questions that were interrogated. The key concepts will then be defined followed by the demarcation of the problem. An outline of the subsequent chapters will follow culminated by a brief summary of this introductory chapter.

1.2 Background

Some leadership scholars argue that “a half century after the women’s movement, women have only reached the halfway mark” (Cheung & Halpern, 2010, p. 183) in leadership while WLs from other parts of the globe are far from the midpoint, where they are mostly confined to middle management positions (Cheung & Halpern, 2010). Although the scholarship of WL in developing and more specifically, in African countries is scarce and has stagnated in drastic proportions (Oplatka, 2006), international literature on WL and contemporary findings of WL in South Africa suggests that WLs remain under-represented and are not given due recognition and respect in educational leadership roles, although majority of the workforce is female (Lumby & Azaola, 2014). Even today, WLs find that South Africa’s historical past and related unjust patriarchal dominance commits them to an inferior status and it is argued that it is actually culture that “arouses expectations in which men are seen to be more powerful, thus promoting patriarchal practices. The system of patriarchy subjects a woman to a submissive state, thus creating inequalities between men and women” (Mestry & Schmidt, 2012, p. 546).

Furthermore, patriarchy as a political system “aims to control and subjugate women so that sexuality, child-rearing, mothering, loving and labouring are curtailed. This oppressive system derives its power from the necessity of society to reproduce itself” (Eisenstein, 1981, pp. 14-15). Even if women are suitably qualified and have the necessary skills to take up leadership positions previously occupied by men, they will not receive the consideration or respect that the male leader would have attracted. This is because the attributes and behaviour of men still outweigh that of women in society (Czarniawska & Gustavsson, 2008). The post-Apartheid government ushered several national and international measures to elevate the previously disadvantaged status of women in the RSA. During 1995 and 1997, RSA participated in the Beijing Declaration and the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) and Gender and Development Conferences with the South African Development Community to name but a few. Nationally, Gender Focal Points, the Gender Management System, the Office on the Status of Women, the Commission on Gender Equality and the Women’s Budget Initiative were constituted (Moorosi, 2006a). Policies and documents that assisted in uplifting women in workplaces and in the Department of Education (DoE) included amongst others, the Employment

Equity Act (RSA, 1996b), The White Paper on Education and Training (DoE, 1995) and Employment of Educators Act 76 of 1998 (RSA, 1998).

In 1996, the Gender Equity Task Team (GETT) in its report, noted that the:

gender legacy shows the paucity of women in senior management positions in our education system which bares testimony to the gender discrimination pervading all levels of public service. The concentration of women at junior levels has perpetuated a stereotype that women are not fit to hold top positions in the education system. This means that education system has not benefited from the joint input of men and women at all levels (DoE, 1996, p. 21).

This report was published two years after the new democratic constitution was in place. It could be said that it was still early for gender equality ideals to have been realised in that period. However, almost two decades after democracy, it was reported that despite being placed 16th in the Global Gender Gap Index, a difference in gender equality still exists where men outnumber women at all levels of leadership in South Africa, especially in senior leadership and management positions (Rarieya, 2013). It's no surprise then that the Commission for Gender Equality most recently reported that the RSA may fail in accomplishing the millennium goals as statistics suggest that majority of women are not benefitting from legislative gains (Oliphant, 2015).

Regrettably, this poignant message signifies that despite the honest efforts for gender equality by the Constitution of RSA, gender inequality, persistent socio-economic and political discrimination and traditional patriarchal practices still continue to permeate several cultures in society and this leaches into the organisational cultures of institutions, including educational institutions. Research suggests that these negating elements restrict the full participation, decision making and overall advancement of female leaders in education in South Africa (Chisholm, 2001; Lumby & Azaola, 2010; Wittman, 2012).

The paucity of women in leadership positions in South Africa has also been attributed to other factors such as male dominance in leadership positions, gender and ethnic discrimination, tentative rather than assertive behaviour of WLs, the family-work roles and responsibilities and cultural inhibitions and stereotypes that WLs are less able than males in leadership. Therefore, WLs and

women aspirants to leadership enter a playing field which is not level (Mestry & Schmidt, 2012; Rarieya, 2013).

Intercontinental research (Aymen & Korobik, 2010; Sanchez-Hucles & Davis, 2010; Smith, Caputi & Crittenden, 2012; Sperandio & Kagoda, 2010; Wittman, 2012) and continental research (Chabaya, Rembe & Wadesango, 2009) similarly point out that several negative factors hinder the advancement of WLs. In Sub Saharan Africa for instance, Wakahiu and Keller (2010) note that decades of cultural inhibitions impeded the leadership of women. These scholars argue that hindering factors included gendered perceptions of women's societal roles, men's dominant positions in organisations and women's negative self-perceptions of being leaders. These factors as asserted earlier by Chisholm (2001) force WLs to abandon such positions, negotiate and navigate ways to survive as leaders or never end up occupying such leadership positions.

Historically, leadership has been researched through the lens of leaders themselves (Meindl, 1995). It is argued that this one-sided perspective is problematic and it is further contested that this strategy on its own may not be effective enough to understand the leadership problem in its entirety (Baker, Mathis & Stites-Doe, 2011). A gap was thus identified and a need for this study arose. The research problem that emerges at this point is that in the context of schools in South Africa, there seems to be scarce, qualitative, empirical studies in the field of education that bring to light perspectives and in-depth understandings of teachers or those who are led in schools, regarding WL. The perspectives of school-based WLs have repeatedly been studied (Chisholm, 2001; Mestry & Schmidt, 2012; Moorosi, 2006a; 2006b) in order to understand the complexities of WL but what are teachers' perspectives of WL, especially those that are at grassroots? It is assumed at this point that school SMTs are composed of male and female managers. Teachers are being led and receive instruction from their SMTs, yet their valuable insights into the complexity of WL has been dismally neglected.

Since understanding followers, is as important in understanding leaders (Meindl, 1995), understanding teachers' perspectives, beliefs, values and experiences of WL is integral in understanding the problematic issue faced by WLs. Leadership gurus argue that leadership is considered as an interconnected process between the leader and the follower (Antelo, Prilipko & Pereira, 2010; Baker & Gerlowski, 2007; Baker, Mathis & Stites-Doe, 2011; Danielson, 2013). Against this background, the purpose of this study was to understand teachers' perspectives of WL

and how their perspectives are constructed based on their lived experiences of being led by women; especially in an African country where historically, women were an ‘exception’ in leadership and not the ‘norm’.

1.3 Purpose and rationale of the study

Against the above background, the purpose of this follower-centric study intended to capture the voices of male and female Level 1 teachers in one rural secondary school regarding the leadership of women, a ‘historically disadvantaged group’ (Moorosi, 2006a, p. 69) in the education sector. This inquiry therefore purposefully aimed to bring them into the leadership equation and allowed them a platform to unfold their perspectives of WL to significantly enhance our understanding of the phenomenon of WL.

In my broad personal and professional experience as a female Level 1 teacher, I have been deeply inspired and motivated by the female leaders that lead me. I am therefore pursuing a Master’s Degree in Education Leadership so that I may be promoted to a leadership position in the near future. Being an aspirant to leadership, I have noticed that the Post Level 1 teachers seem to have mixed and negative feelings and understandings of the females that lead in formal and informal capacities in my school. It would be significant to understand in-depth, what these perspectives are and how they are constructed. This has prompted me to explore this problematic phenomenon through a follower lens, to better understand the position of women in leadership positions today and to better place myself as a leader I may be tomorrow.

Historically, leadership research has focused on leaders (Meindl, 1995), and South African researchers have followed this tradition. Researchers (e.g. Chisholm, 2001; Govinden, 1999; Lumby & Azaola, 2010; Mestry & Schmidt, 2012; Madlala, 2007; Moorosi, 2006b, 2010 and Nair in 2003) have pursued WL research that focused on WLs themselves. There is therefore a scarce and almost dwindling research base on followership research relevant to women leadership. Hence, there is a significant need to broaden the research knowledge on followers’ perspectives of WL in an attempt to understand the other half of the story. Given the advantages of focusing on those who are led (Carston, Uhl-Bien, West, Patera & Mac Gregor, 2010; Meindl, 1985) and the

increasing focus on leaders, rather than the led, this study is unique and therefore worth exploring so that the other side of the leadership story is unravelled.

1.4 Significance of the study

Two significant literature streams of research have warranted the need for the current study. The first calls for more WL studies in a developing country like South Africa, due to cultural and contextual dynamics. The attempt is to provide insights into the socio-cultural, political, traditional and national contexts of a developing ‘African’ nation which is contextually different from our conditioned perceptions of leadership through an Anglo-American or westernised lens. It is argued that research on WL in Africa is scanty and there is a call to broaden the research database in Africa. The current study therefore, may not only challenge the existing epistemologies, methodologies, theories and concepts of western origin, but will provide policy-makers emerging insights into leadership in the context of a developing African country and add to existing yet scarce knowledge of WL in Africa (Dimmock & Walker, 1998; Nkomo & Ngambi, 2009; Oplatka, 2006).

The second stream compels researchers to diverge from focusing on leaders to studying those who are led in order to fully understand the leadership equation as an interrelated process. Beliefs and value systems influence the perspectives people hold of their leaders and may affect their interaction with their leaders either negatively or positively (Antelo, Prilipko & Pereira, 2010; Baker & Gerlowski, 2007; Baker, Mathis & Stites-Doe, 2011; Carsten & Uhl- Bien, 2013; Danielson, 2013). On this premise, this study’s significance lies in its unique approach of exploring WL, through the lens of Post Level 1 teachers who have been led by women. The findings of this study bring to light ‘what’ socio-cultural and traditional perspectives, attitudes and values of WL exist and ‘how’ these perspectives are constructed, informed or built on, based on experiences of being led by WLs. This may further assist in understanding what expectations of WLs exist, ‘why’ WLs are facing an ‘uphill’ battle in South Africa and ‘what’ may be done to remedy this problematic issue.

This study being a qualitative one, hoped to reap richer, in-depth data linked to the perceiver’s lived experiences and how this lends itself to their constructions of leadership (Cohen, Manion &

Morrison, 2011). This could go a step further in informing policies and formal and informal structural measures in schools to advance leadership. Not only would the insights gained from this study assist in improving follower-leader relationships and realise effective leadership but it would also enhance the teaching and learning processes (Bush, 2007). Last but not least, being an aspirant to leadership, my understanding would dramatically increase and assist me in taking up such a leadership position one day. I am also optimistic that other researchers will continue to pursue research on this divergent path of considering followers along with leaders and this study could inform such research.

1.5 Objectives of the study

The purpose of this study could be seen in the following two specific statements of objectives:

1.5.1 To understand secondary school teachers' perspectives of women leadership.

1.5.2 To explore how secondary school teachers construct their perspectives of women leadership based on their lived experiences of being led by women.

1.6 Critical questions guiding the study

The two critical questions that underpin this study are as follows:

- What are secondary school teachers' perspectives of women leadership?
- How do secondary school teachers construct their perspectives of women leadership based on their lived experiences of being led by women?

1.7 Defining the key concepts

Leadership and management being an overlapping concept can be understood as influencing others based on clear values and beliefs and leading to a 'vision' of an organisation (Bush, 2007, p. 403). Leadership also entails bringing about change by influencing other's actions in achieving desirable goals and management involves sustaining organisational arrangements effectively (Cuban, 1988). Followers are "those being led" (Baker, Anthony & Stites-Doe, 2015, p. 23). I have used the

concept “follower-centric” to refer to the nature of this study which centred on followers’ experiences and perspectives and therefore findings are derived through the eyes of followers and not leaders. Gender is concerned with whether someone is a woman or a man and related masculine or feminine behaviour. Gender roles are attributes or qualities associated with each gender because of the roles they occupy in society. For instance, women as child-bearers are expected to be nurturing and caring and men as breadwinners are expected to be strong and active (Eagly & Karau, 2002). Gender equality refers to “a situation where both women and men have equal conditions for realizing their full human rights and potential...contribute equally to national, political, economic, social and cultural development; and benefit equally from the results” (RSA, 2000, xviii). Patriarchy is a “system of social structures and practices in which men dominate, oppress and exploit women’ and such patriarchal relations in the workplace ‘exclude women from better forms of work and segregate them into worse jobs which are deemed to be less skilled” (Walby, 1990, pp. 20-21). A perspective refers to “a particular attitude towards something, a way of thinking of something or a viewpoint” (Hornby, 2005, p. 1085). To construct is defined as “to build or make something” or “to put together” (Hornby, 2005, p. 312). In this study, the word ‘construct’ is used with relevance to how teachers build on and put together their perspectives of WL, based on their experiences of being led by WLs.

1.8 Limitations of the study

This study was limited to seven participants’ perspectives of WL in one secondary school in the province of KwaZulu-Natal which is within the Scottburgh circuit of the Ugu District. Therefore, reflexivity may be reduced as the information that emanates from case studies are usually thought of as being distorted, subjective, biased and of a very personal nature due to the researcher’s (who is a Level 1 teacher in the school) views (Rule & John, 2011). Consequently, this study may not be generalised or transferred to other studies because of the specific context of this school and its participants rendering cross checking difficult. (Cohen, Manion & Morrison, 2011). In any case, this study did not aim at generalising but rather to gain in-depth understanding of WL through the eyes of teachers in this school.

1.9 Synopses of chapters

This report is encapsulated into five chapters that document the theoretical and practical components of the research process in detail from start to finish.

Chapter One – Orientation to the study

Chapter one introduces the study and sets it against the relevant background. The rationale is then followed by the significance of the study. The objectives and critical questions that guided the study are then detailed. The study was demarcated and a layout of the dissertation is provided concluding with a brief summary of the chapter.

Chapter Two – Literature Review and Theoretical Framework

Chapter two encompasses the theoretical aspect of the study. It is therefore guided by an extensive literature review and theoretical framework related specifically to the leadership of women nationally and internationally. Literature was selectively drawn from a vast array of journal articles, books, book chapters, reports and policies.

Chapter three – Research Design and Methodology

This chapter focuses on the research design and methodology of the study. Therefore, the relevant research paradigm, design of the study, research methodology, participant selection process, data generation and analysis techniques and tools are documented. Ethical issues, methods of enhancing validity and reliability and the limitations of the study will be elaborated on.

Chapter Four- Data Presentation and Discussion

Data presentation of the findings obtained from the semi-structured individual and focus group interviews are documented in Chapter four. Data will be analysed and compared to existing literature that will lead to a critical discussion of the findings of the study.

Chapter Five – Study summary, findings and recommendations

This fifth and last chapter offers some conclusions from the findings of the study. This chapter finally culminates by providing some recommendations from the findings and for further research.

1.10 Chapter summary

This chapter placed the phenomenon of women leadership against the dynamic background of Post- Apartheid South Africa. The glimpses into deep rooted socio-cultural and traditional beliefs present in a country that is in the midst of transformation, creates an awareness that women are still facing an uphill battle despite living in a democratic country like South Africa. This is most unfortunate as the South African Constitution has been embedded with a vast legislative machinery to emancipate women in public and private spheres of life. The following chapter leads into an extensive literature review regarding women leadership nationally, continentally and intercontinentally. Pertinent issues that arise, will be deliberated on and the chapter will conclude with the theoretical framework underpinning the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This study was an inquiry into WL and following Meindl (1985), a follower-centred perspective was pursued to examine what followers' perspectives of WL were, and how they constructed such perceptions based on their experiences with WLs. This divergent route of studying those who are led rather than leaders themselves, was urged by Meindl's theory that is so aptly put in the following excerpt:

Meindl argued that it is the followers rather than the leaders who construct both the phenomenon of leadership and the images of specific leaders and hence both the emergence of leadership and its consequences are largely influenced by followers' cognitive processes and inter-follower social processes (Pillai, Bligh & Uhl-Bien, 2007, p. xi).

Historically, leadership studies have focused on leaders themselves and detached followers from the leadership equation (Uhl-Bien, Riggio, Lowe, & Carsten, 2014) but a more practical approach would be to also focus on followers as their perspectives are critical in unravelling certain "tensions, contradictions and ambiguities that often characterise leader-follower dynamics" (Bligh & Schyns, 2007, p. 5). Meindl (1985) significantly posited that perspectives of followers are influenced by several social and organisational factors and these are integral in understanding the leadership conundrum and how leaders are affected.

In the context WL in South Africa, historically, South African women have been disadvantaged and have always taken an inferior position to men (Mestry & Schmidt, 2012). The Apartheid regime was used as a tool to subjugate women by discriminative, racist, sexist legislative policies that favoured men over women. The domain of education leadership and management was therefore dominated by males and women were thought of as inferior and incapable of being leaders (Chisholm, 2001; Chisholm & Napo, 1998). The democratic RSA in 1994, therefore embarked on extensive national and international agendas geared towards gender equity, equality, empowerment and liberation of women; even in the leadership arena. Several policy initiatives and commitments were introduced by the budding democracy, in an effort to undo the injustices

and disadvantages suffered by women under the Apartheid and this opened several doors of the leadership domain, to women (RSA, 2000). This movement of women into leadership positions in RSA, excited the interest of several researchers who explored the perspectives of WLs themselves (Chisholm, 2001; Lumby & Azaola, 2011; Mestry & Schmidt, 2012; Wittman, 2012).

However, diverging from the approach used by these researchers, this chapter pursues a follower-centric tradition, and starts by chronologically drawing on global empirical studies on WL along a timeline from 1996 to 2014, to analyse what perspectives of WL exist and developments thus far. A focus will be on followers' perspectives of the leadership of women but since leadership can only happen with both followers and their leaders (Meindl, 1995), some leader-centric studies will also be brought forward. It seems significant enough to understand the perspectives of WLs themselves to understand the platform followers are part of, and theoretically assess how this may impact on the lives of followers. Pertinent issues arising from the literature will then be deliberated on.

Since this was a South African study, it seemed fair that a discussion on South Africa's initiatives towards gender equality and women empowerment be brought forward. Much debate exists on policies and their practical implications (Chisholm, 2001; Chisholm & Napo, 2010; Moorosi, 2006a, 2006b) although these discourses are far-reaching and extensive, some contradictions on South African policies will be brought to the fore. The chapter will conclude with an understanding of the theoretical framework of the study.

2.2 Global studies of women leadership: Follower-centric studies

Noge and Beebe (1996) carried out a quantitative study in Department of Education in Ohio to examine teachers' and supervisors' perceptions of female secondary school principals. There were 424 teachers, 48 supervisors and 61 principals from 78 schools who completed survey forms based on the Phillip Hallinger's Principal Instructional Management Rating Scale (PIMRS) that measured the instructional leadership behaviours of the female principals. What this study revealed was that supervisors and teachers perceived female principals more than male principals, to be more efficient in almost all the job functions such as curriculum planning, communication and organisational skills, visibility and learner progress (Noge & Beebe, 1996).

Mostafa (2005) conducted a quantitative study with 186 respondents (94 university students and 94 society members over 45 years of age) in the United Arab Emirates (UAE) to explore whether age and sex of respondents influenced their societal attitudes towards women managers in patriarchal settings. The results showed that educated students from the university expressed more positive attitudes towards women managers in comparison to the older participants from society. The females, compared to males, were more understanding of WLs. These findings pointed to a change in attitudes of UAE society towards WLs (Mostafa, 2005).

A cross-cultural, quantitative study conducted by Guney, Gohar, Akinci and Akinci (2006) examined 219 academicians' attitudes towards their senior female executives in Turkey and Pakistan by using the 'Managerial Attitudes toward Women Executives Scale' (MATWES). The findings showed that Turkish men and women harboured negative attitudes towards WLs. Liberal thinking, western education, a culture of respect for elderly leaders, irrespective of sex resulted in Pakistani men and women positively evaluating WLs (Guney, Gohar, Akinci & Akinci, 2006). The Turkish women, were more negative towards WLs as they were generally dissatisfied with the female administrative faculty at the time and also resented WLs because of competitive promotional posts and their masculine attitudes (Guney, Gohar, Akinci & Akinci, 2006). This study showed that gender, age, organisational and socio-cultural factors may influence followers' perceptions of their leaders as predicted by Meindl (1985). The "internal cognitive processes" (Pillai, Bligh & Uhl-Bien, 2007, p. xi) of being Turkish females, may have resulted in different perceptions of WLs despite them being part of the same cultural settings as Turkish males, who were less negative towards WLs.

Another Nigerian study (Okhakhume, 2008) evaluated subordinates perceptions and acceptance of Nigerian WLs. The respondents consisted of 222 workers (male and female in equal proportion) from the University of Ibadan and three commercial banks. An attitude questionnaire scale was utilised to measure responses. The findings revealed that male subordinates and younger subordinates (irrespective of sex) perceived WL more negatively. Older subordinates, and those with higher educational qualifications were more welcoming and accepting of WLs. Religion also influenced the finding as the attitudes of Christian subordinates, as opposed to the Muslim ones, were more positive towards women in leadership (Okhakhume, 2008).

The next quantitative study was carried out in a large United States metropolitan university by Warning and Buchanan (2009). The study aimed to explore whether gender influenced female workers' preferences of supervisors. There were 226 adult participants (of both genders) that completed a survey that measured attitudes on different indexes, after watching a video vignette of activities of WLs (Warning & Buchanan, 2009, p. 131). The female participants agreed that WLs made effective leaders but showed some bias and reluctance in working for their own sex whom they perceived as more emotional, aggressive and nervous than male managers. Male subordinates found their own sex to be better managers than WLs. Concluding, the researchers assert that there is an urgent need to understand female followers' and their female managers' working relationship and start remedying any problems at present so that WL may be advanced (Warning & Buchanan, 2009).

An extensive meta-analysis of 69 studies was conducted based on 3 paradigms: (a) Schein's think-manager think-male paradigm; (b) Powell and Butterfield's agency-communion paradigm and (c) Shinar's masculinity-femininity paradigm (Koenig, Eagly & Ristikari, 2011). In total, 199 respondents compared both male and female leaders to stereotypes of male and female leader attributes and leader behaviour. All the paradigmatic studies revealed that leadership was associated with masculinity and agentic (aggressive, assertive, risk-taking) behaviour associated with men rather than women in society. This study endorsed the role congruity theory proposed by Eagly and Karau (2002) that ingrained prejudice against WLs, do exist in societies (Koenig, Eagly & Ristikari, 2011).

Kusterer, Lindholm and Montgomery (2013) undertook a quantitative study in a Swedish bank, to explore gender stereotypes and biases regarding male and female managers since Sweden boasts egalitarian principles. Questionnaires were filled out by 240 bank employees and findings revealed that male employees found the female manager stereotype to have several communal (more feminine) qualities and male managers to have more agentic (assertive, aggressive) qualities in their management. Women felt that men were favoured, but men refuted this (Kusterer, Lindholm & Montgomery, 2013). This study revealed that even in an egalitarian country like Sweden, male and female bias existed. Additionally, there were indications that the positive stereotype of WLs does not necessarily mean that they will be accepted. However, if employees could have more

positive experiences with WLs, this could result in a reduction of stereotypes, biases and other negative perceptions (Kusterer, Lindholm & Montgomery, 2013).

Brandt and Laiho (2013) aimed to explore male and female leader personalities and whether personalities had an impact on transformational leadership styles. This study wished to explore follower perspectives of their leaders. Followers included 176 being female and 283 being males, totalling to 378. The findings revealed that subordinates evaluated WLs with logical thinking skills more positively than other WLs who made decisions based on values and feelings. Compared to WLs, male leaders were perceived as more demanding, bold, in control and agentic. Findings also suggested that leaders' evaluations of themselves were not congruent with those of followers (Brandt & Laiho, 2013).

Afolabi (2013) conducted a study in Nigeria where 250 employees working for WLs, were selected to examine whether the stereotypes displayed towards their leaders had an effect on the performance of the WLs themselves. The results confirmed that stereotypes of the employees significantly affected the job performances and standards of achievement of WLs. Female employees rated their leaders' achievements higher than male employees but on job performance, female employees rated their leaders lower than male employees. Gender stereotypes and social roles of how men and women are and how they should be, were consistent in both genders of participants (Afolabi, 2013).

Bongiorno, Bain and David (2014) undertook a study to determine whether there existed prejudice against agentic WLs as predicted by the role congruity theory (Eagly & Karau, 2002). The researchers deliberately formulated "assertive and tentative" (Bongiorno, Bain & David, 2014, p. 217) written and verbal speeches of female political leaders, and communicated these through an online database to 185 psychology students at an Australian university. These were used to evaluate students' perceptions of tentative and assertive speech of female politicians. Findings revealed that WLs who spoke assertively were admired and liked as much as their male counterparts, however the WLs that spoke falteringly or tentatively, were negatively evaluated. This study revealed that a lack of agency of WLs, even in oral communication, becomes a source of prejudice against them (Bongiorno, Bain & David, 2014).

Elisha and Edwards (2014) explored nine teachers' perspectives of female principals in schools in the deeply patriarchal Solomon Islands, where women are minimally represented in education.

Participants had worked with male principals previously. (Elisha & Edwards, 2014). This study showed how cultural, social and intrinsic factors may change followers' perceptions of WL over time. Teachers from a patrilineal households at first contested the issue of a woman principal and thought that a man would have been better suited for the job. Teachers from matrilineal and bilineal backgrounds were more accepting of women principals as leaders as they were accustomed to decisions taken by women in their households. Negative perceptions changed over time as teachers noticed positive attitudes of principals, positive change in the physical environment of the schools and in themselves because of the encouraging and admirable work of the female principals (Elisha & Edwards, 2014). This study's findings links with the earlier conclusions of (Mostafa, 2005) who found that even in the deeply patriarchal settings of the UAE, perceptions towards WLs changed slowly and positively over time. Although Mostafa (2005) noted that the change in perceptions were slow paced, this study reflected a quicker change in attitudes because rapid, positive changes were experienced and observed by the participants and this positively changed participants' beliefs of female leadership.

The studies above revealed the perceptions of leaders through the eyes of their followers. Some of the studies also showed that followers have a pre-conceived idea or picture of the typical leader. The followers then, often compare their leaders to the ideal leader image in their heads. The theory that followers' cognition influences their perceptions and the way they interact and respond to their leaders comes into play here (Meindl, 1995). Reinforcing this idea, is the theory of categorising leaders which posits that "subordinates implicitly compare their leaders with a cognitively represented ideal image of a leader, i.e., an ideal leader prototype. The better the match, the more favourable subordinates' towards their leaders will be" (Van Quaquebeke, Knippenberg & Brodbeck, 2011, p. 367).

2.3 Global Studies of women leadership: Leader-centric studies

Since this study took a follower-centric route, the focus was on perspectives of followers. However, it was vital also to understand perspectives of leaders also to understand the platform followers are part of and therefore, a brief preview of leader-centric studies will be highlighted in this short section. The findings of the following studies were derived from WLs' perspectives. Local, continental and intercontinental studies have highlighted that WLs seem to be fighting an

uphill battle in securing themselves recognition and status in the leadership domain, which is permeated by a masculinist construal of leadership, patriarchy, gender hierarchies and societal bias, stereotypes and prejudices (Sanchez-Hucles & Davis, 2010). Although the leader-centric scholarship is vast, some studies will be briefly highlighted in the section that follows.

Studies that explored how WLs balance the home-work interface, revealed that successful WLs are mostly single and those women who do have families struggle to shuffle their careers and their work if they need to compete for positions in a masculinist leadership domain (Cheung & Halpern, 2010). In deeply patriarchal states like Pakistan, evidence revealed that gender bias, socio-cultural norms and women's social roles pose several challenges for WLs who have to balance career and work life (Rehman & Roomi, 2012). After an extensive literature review of empirical studies, it was found that race and gender-related prejudice and stereotypes hinder the advancement of WLs, especially for women of colour and ethnicities (Sanchez-Hucles & Davis, 2010).

Wakahi and Keller (2010) found that in Sub-Saharan Africa, the advancement of WLs has been severely retarded by colonialism and patriarchal cultures that oppress women and restrict women from participating in professional roles for ages. Even WL development programs and models cannot do much to advance such women if social understandings of WLs roles do not change (Sperandio, 2010). In Zimbabwean schools, gender stereotyping was found to have reduced women's self-confidence and self-perception, prevented them from applying for leadership positions and not much support was provided from spouses and families of aspirants to leadership (Chabaya, Rembe & Wadesango, 2009). A Sri Lankan study also revealed that despite high levels of expertise, skills and qualifications, WLs faced severe gender stereotypes in the workplace (Fernando, 2012).

On the home front, Chisholm's (2001) study found that the gendered organizational cultures and the masculinist and racist concepts of leadership (Chisholm, 2001, p. 389) and patriarchal ideologies still governed WLs in South Africa even after the dawn of democracy. The studies of WLs in education in South Africa conducted by our very own University of KwaZulu-Natal students and others, including Govinden (2008), Madlala (2007), Mestry and Schmidt (2012) Moorosi (2006a, 2010) and Nair (2003), who seem to be fighting tooth and nail to affirm themselves in leadership positions the democratic Republic has afforded them. Therefore, despite being hard working, capable, career-oriented and motivated, women in leadership positions had to

work increasingly hard around social bias, gender hierarchies and patriarchal ideologies in a country that has adopted a serious social justice agenda to redress such injustices that disadvantaged women in the past. Additionally, policies as important as they are, do not necessarily realise gender equality goals as negative attitudes towards WLs are ingrained in society and cultures may take ages to change (Moorosi, 2006a).

2.4 Issues arising from global studies

Several issues were borne from the 25 preceding empirical studies. The following table illustrates in a nutshell the most pertinent issues that surfaced from the empirical studies.

Table 1: Issues of Women Leadership Arising From The Global Studies

Global Follower-Centric Studies						
No	Researcher/s & Year	Stereotypes, bias, prejudice	Women's social roles	Leadership-A masculine domain	Patriarchy	Leadership styles, behaviours & personalities
1	Noge & Beebe (1996)					✓
2	Mostafa (2005)	✓	✓	✓	✓	
3	Guney, Gohar, Akinci & Akinci (2006)	✓	✓		✓	✓
4	Okhakhume (2008)	✓		✓		
5	Warning & Buchanon(2009)	✓		✓		✓
6	Koenig, Eagly & Ristikari (2011)	✓	✓	✓		✓
7	Kusterer, Lindholm &Montgomery (2013)	✓		✓		✓
8	Brandt & Laiho (2013)	✓	✓	✓		✓
9	Afolabi (2013)	✓	✓			
10	Bonjiorno, Bain & David (2014)	✓				✓
11	Elisha & Edwards (2014)	✓	✓	✓	✓	✓

Global Leader-centric Studies						
No	Researcher/s & Year	Stereotypes, bias, prejudice	Women's social roles	Leadership-A masculine domain	Patriarchy	Leadership styles, behaviours & personalities
1	Chisholm (2001)	✓	✓	✓	✓	✓
2	Nair (2003)	✓			✓	✓
3	Moorosi (2006)	✓	✓	✓	✓	✓
4	Madlala (2007)	✓		✓	✓	✓
5	Govinden (2008)	✓		✓	✓	✓
6	Chabaya, Rembe & Wadesango (2009)	✓	✓		✓	✓
7	Moorosi (2010)	✓		✓	✓	✓
8	Sanchez-Hucles & Davis (2010)	✓				
9	Cheung & Halpern (2010)	✓	✓	✓		✓
10	Sperandio (2012)	✓	✓			
11	Mestry & Schmidt (2012)	✓			✓	✓
12	Fernando (2012)	✓				
13	Wakahiu & Keller (2012)	✓	✓		✓	✓
14	Rehman & Roomi (2012)	✓	✓		✓	✓

As demonstrated by the above table, issues that surfaced from the global empirical studies included gender stereotyping, women's social roles, leadership as a masculinist domain, patriarchy, leadership styles, behaviours and personalities of WLs. Following this analysis, these issues will form part of the following deliberations.

2.4.1 Gender stereotyping, women's social roles and leadership as a masculinist domain

Gender stereotypes are generalised beliefs conjured by people that emanate from observing males and females in prescriptive roles (Eagly & Karau, 2002). The social role theory posits that "If

perceivers often observe a particular group of people engaging in a particular activity, they are likely to believe that the abilities and personality attributes required to carry out that activity are typical of that group of people” (Eagly & Stefan, 1984, p. 735). Such stereotypical belief systems tend to segregate the sexes and confine men and women into prescribed occupations and give rise to gender stereotypes (Eagly, 1987, Mills, Culbertson, Huffman & Connell, 2012).

Women are consequently, perceived as fitting well in stereotypical roles at home having communal qualities and men are associated with agentic qualities that enable them to be successful in careers. Communal qualities of women include being extroverts, where women care less for themselves and are more involved with the people around them. Men’s agentic qualities include being bold, challenging and aggressive amongst others (Eagly & Stefan, 1984; Eagly, Wood & Diekmann, 2000). For example, if women more than men, are seen minding and nursing children, observers believe that women possess certain qualities to be successful in performing such duties and these abilities have either been learnt or inherited. These qualities include loving, caring, and empathetic that enables them to be nurses and mothers (Eagly, 1987).

For instance, in the Nigerian social context, girls and women were brought up believing that their role in society is that of a mother, house-keeper and child-bearer. This mentality of society disadvantages women in competing with men as women are thought of as more feeble than men in tasks that are thought of as masculine (Umar, 1996). These stereotypes influence how men and women are perceived in careers and especially in leadership positions. It also influences perceptions of the effectiveness of leaders and this in turn impacts the rise of women to higher echelons of organisations (Eagly & Karau, 2002). The stereotype of the male manager is considered masculine and female manager very feminine where females are thought of as caring, people-centred and able to show sympathy and intuitive in conflict resolution. Male leaders are given labels of being headstrong, risk-takers, able to make decisions with the mind and are not weakened by emotional thinking. This portrays a picture of the man as a more powerful leader than the women (Eagly, 1987; 2013; Eagly, Wood & Dickman, 2000; Koenig, Eagly, Mitchel & Ristikiri, 2011).

In 1970, the Schein studies introduced the ‘think-manager think-male’ theory that posited that men are more successful than women in managerial positions. This theory was borne from the pre-conceived notion that management is a masculine enterprise and therefore men are more capable

for such occupations. Upon observing a woman in a managerial position, there is an automatic belief that women lack the competence of being a manager (Schein, 2001). The ‘think-manager think-male’ theory results in a “psychological barrier to the advancement of women in management and can foster bias against women in managerial selection, placement, promotion and training decision” (Schein, 2001, p.676). It has also been argued that when leadership is defined as a masculine domain, “the leaders who emerge are disproportionately men, regardless of the sex composition of the community of followers” (Eagly, 2005, p. 463).

Researchers also argue that the stereotypical belief that leadership is a masculine domain, results in women being severely prejudiced in leadership roles despite them being extremely skilled and qualified. Even if they display agentic and masculinist behaviour to succeed as leaders, the masculinist perceptions of leadership being male ultimately leads to their downfall (Koenig, Eagly, Mitchel & Ristikiri, 2011). Additionally, stereotyping a subject often results in that subject responding negatively in job performance that is further exacerbated motivational levels and self-image being lowered (Afolabi, 2013). Stereotyping also affects how women leaders perform in the workplace which is reflected in the studies done by Afolabi (2013), Chabaya, Rembe & Wadesango (2009) and Heilman (1983, 2001, 2012). The researchers found that persistent stereotyping and perceptions of women in prescribed gender roles negatively affected how WLs performed and this resulted in them under-performing, having low self-esteem and confidence.

2.4.2 Patriarchy: The bane of women’s existence

Patriarchy is a “system of social structures and practices in which men dominate, oppress and exploit women” (Walby, 1990, pp. 20-21). Patriarchy assigns women the lowest rank in the gender hierarchy and patriarchal practices in the workplace result in women being assigned to menial tasks compared to men that portrays them as less skilled than men (Walby, 1990). Patriarchy is also understood as a system of gender arrangements where there is a notion that a wife resides with her spouse’s family in their residence and individuals belong to their father’s genealogical descent group (Littrell & Bertsch, 2013).

As a political structure, “patriarchy aims to control and subjugate women so that sexuality, childrearing, mothering, loving and labouring are curtailed. This oppressive system derives its

power from the necessity of society to reproduce itself” (Eisenstein, 1981, pp. 14-15). Such differentiation and discrimination brews in society that sees women more as sexual beings rather than human beings. Patriarchy also brews through religious institutions, practices and teachings (Baloyi, 2010; Goli & Pou, 2014; Hooks, 2013), social and cultural processes in society and family and permeates social, educational and political arenas (Kambarami, 2006). The Arab culture is deeply patriarchal in nature where family life, marriages, women’s actions and traditional roles at home and out of the house are governed by patriarchal norms that hamper their development. The husband is the highest authority in the household and in maintenance of the household, he may exercise such authority “by whatever means he feels justified” (Mostafa, 2005, p. 534). Therefore, Arab societies are far from eradicating patriarchy as it has only “been strengthened and maintained in deformed, ‘modernised’ forms” (Al Kharouf & Weir, 2008, p. 308).

In India, Goli and Pou (2014) assert that the ownership of land by landlords, the Hindu caste and class system and patriarchy, also segregate women and men in submissive and dominant positions, respectively. Religion, associated religious scriptures and cultural norms dictate the subordinate position of women and the dominance of men is borne from male-headed families. The researchers therefore declare that “Patriarchy can be said to be the fundamental basis of the existing socio-economic structure and gender stereotyping in Indian society” (Goli & Pou, 2014, p. 217).

The African nation is deeply patriarchal and their women are struggling victims of this dominating system. The subjugation of women hampers WL in African cultures and this oppression can be seen most explicitly in the following two African idioms: “*Libitla la mosadi ke bohadi*” (Kriel cited in Baloyi, 2010, p. 2) and “*Loko homu ya ntswele yi rhangela emahlweni, tita wela exidziveni*” (Baloyi cited in Baloyi, 2010, p. 2). The first idiom in literal terms means that the grave of a female is in her marriage and the second, literally means that “if a female cow leads her herd, all the cattle will fall into the pool” (Baloyi, 2010, p. 2). While the former implies that women should be bound to their marriages even if the marriage threatens their lives, the latter is a reference to women as incapable leaders that inevitably may lead to the doom of those that follow them.

Kambarami (2006) insists that we need to pursue an agenda of awareness against patriarchal practices that discriminate, subjugate and dominate women, making them feel inferior and lesser beings to men. Patriarchy has fuelled several injustices on women in the African continent and has

attracted the interest of researchers such as Haddad (2006) and Baloyi (2010) who used Biblical studies as a tool to disintegrate patriarchal practices.

Taking heed of the deplorable state of marginalised women, deeply affected by HIV/AIDS in the Vulindela district of KwaZulu-Natal, Haddad (2006) set out on a mission with an aim of using selected Bible stories to educate women about patriarchal issues relating to sexuality and gender violence. It was found that when women departed from their patriarchal duties as mothers, wives and daughters; they were able to sit and read the Bible and understand the effects of patriarchy on rape and HIV/AIDS (Haddad, 2006).

Using biblical teachings as a tool to fight the effects of patriarchy like Haddad (2006) the Biblical verse, John 8:1-11, was used by researcher and activist Baloyi (2010) who compared violence on women in the Jewish community in the days of Jesus and the present violence on women in South African communities and argued that the Bible clearly showed that Jesus was a liberator of women. The researcher is of the belief that the Church has stood passively for too long, overlooking gender violence afflicted onto women. He argues that the Bible is largely misinterpreted and this has resulted in people appropriating and legalising certain norms and standards for women based on Biblical teachings. He urges church Pastors and church groups to become pro-active in educating and counselling people affected by gender-based violence (Baloyi, 2010). Although, religion and the church may on one hand, propagate patriarchy by spreading word that God made man the ruler of the world and women to serve and obey man's every command (Hooks, 2013) but a lesson learnt from the above studies is that biblical studies can on the other hand, be used as a tool to displace gender hierarchies stemming from patriarchy (Haddad, 2006).

Since the South African community is composed of people of Christian faith amongst other faiths, religion it seems can be used to educate the masses regarding unjust practices emanating from patriarchy. Since Jesus, is an idolized and most respected prophet of Christianity, perhaps faith and religion may be the answer we are looking for. African women's advancement has additionally been impeded by colonial domination that marginalised women's education and their status in society. Although African women's traditional roles in society, such as mother, wife, daughter and teacher, have also hindered their success, they have also contributed greatly to the moral development of African society and should not be neglected or abandoned (Afisi, 2010). African WLs have the power to rise above the challenges they face, including those posed by patriarchy,

and join global women to contribute to socio-economic development (Wakahiu & Keller, 2011). This can only happen however, if both women and men understand that there needs to be co-operation and understanding between both the sexes for development to occur and for women to be emancipated in true sense (Afisi, 2010; Kambarami, 2006). Political discourses and legislation in South Africa have acknowledged that patriarchy is deeply embedded in society and such practices and attitudes need to be transformed to realise liberation of women visibly and practically.

2.4.3 The leadership styles, behaviours and personalities of women leaders

Theorists argue that women's unique feminine qualities of being empathetic, nurturing and gentle skills arm them with a leader advantage. WLs tend to lend a keener ear than men during conflict resolution and these excellent listening skills make them perfect intermediaries, who are able to prioritise in greater capacity than their male counterparts. Such personality traits and temperaments of women may stem from managing the home, bringing up children while balancing careers (Bass, 1990; Helgesan, 1990; Rosener, 1990). This idea was reinforced by an extensive meta-analysis of 45 studies on different leadership styles, where it was found that in comparison to their male counterparts, "women leaders are less hierarchical, more cooperative, and more concerned in enhancing others' self-worth" (Vinkenbunrg, Eagely, Johannesen – Schmidt & van Engen, 2003, p. 569).

These leadership attributes of women are closely related to the transformational leadership style (Burns, 1978) where both leader and follower engage with each other to heighten each other's motivational levels, morals and values. Transformational leaders are ethically driven by a sense of caring and respect and focus on equal opportunities, freedom and justice for their followers (Burns, 1978). Women have shown themselves to be transformational as they attempt to transform subordinates by motivating them, allowing them to collaborate professionally to achieve the objectives of the organisation (Bass, 1990; Helgesan, 1990; Rosener, 1990).

Li, Bao and Jiang (2013) found in their study that WLs' focus on communication, co-ordination and good interpersonal relationships that allow them to achieve collective success in organisations. Since the leadership of modern organisations in our advancing world is in need of leadership that

is non-coercive, this very style of leadership employed by women may be greatly advantageous for organisations as it endorses building of relationships and prioritises teamwork (Pounder & Coleman, 2002). Rosener (1990, p. 120) asserts that WLs embrace an interactive style of leadership and she found that WLs “encourage participation and share power and information, two things that are often associated with participative management.” Seeking the co-operation of subordinates also gives them a sense of belonging as suggested by Bass and Avolio (1990, p. 6) when they utter that “the follower needs to feel valued by the leader, the follower needs to find meaning in what he or she is doing, the follower needs a sense of ownership in what’s being done.”

Schein’s studies in the 1970s revealed that leadership was thought of as a man’s task who possessed stereotypical masculine qualities such as being rational, confident, assertive and dominant. (Kark, Waismel-Manor & Shamir, 2012). Traditional feminine attributes of women make them look like weak leaders who will ultimately be unsuccessful in leadership roles. This stems from negative perceptions of women not being fit to be leaders, as there is an incongruity between their leader role and their gender of being women (Eagly & Karau, 2002). However, this trend seems to be changing and the feminine qualities of women are found to be important in attaining leadership success (De Mascia, 2015) and WLs have been found to combine these qualities with masculine leadership styles with much success (Kark, Waismel-Manor & Shamir, 2012). These women are task and people -oriented and are able to strike a balance between the two, while being co-operative and assertive and this results in efficacy in job performance. However, when women do embrace both masculine and feminine approaches, they are often viewed in a negative light by their followers for displacing their femininity (Aymen & Korobik, 1990).

2.5 A South African perspective

Since this is a South African study, it seems significant to highlight the initiatives South Africa has embarked on, to promote gender equality and women empowerment and what discussions are revolving around such policies.

2.5.1 South African initiatives towards gender equality and women empowerment

Post-1994, the buzz word that prevailed was ‘social justice’. Departing from decades of struggle the post-Apartheid regime dedicated itself towards undoing the injustices of the past and providing social justice for all its citizens; including women, a previously disadvantaged group. However, the studies above that explored WL, in the now democratic RSA, painted a picture that WLs are still struggling to enjoy the full benefits of a non-discriminative society, even in a democracy. It is a matter of much contestations that this is happening, despite existing legislations to emancipate women in RSA. This section discusses international and national policies and initiatives that aim to develop women in general and in education. The arguments regarding policies and why their practical implementation is still a work in progress will be unfolded in the following deliberation.

President Nelson Mandela, in his State of the Nation Address on the 24th May in 1994, stated the following:

It is vitally important that all structures of government, including the president, should understand fully that freedom cannot be achieved unless women have been emancipated from all forms of oppression, ... the objectives of the RDP will not have been realized unless we see in visible and practical terms that the condition of women of our country have radically changed for the better, and that they have been empowered to intervene in all aspects of life as equals with any other member of society (Moorosi, 2006a, p. 23).

These power-packed words of the President on the dawn of democracy, opened several doors for the empowerment of women in South Africa and a powerful machinery was unleashed to realise these goals. South Africa joined the international struggle against discrimination of women through several initiatives and commitments that aimed at promoting the development of women. Although these will not be discussed in detail, it is vital to point these out as it shows RSA’s commitment to redressing past injustices.

In 1995, RSA participated in the Beijing Declaration in the Fourth World Conference on Women. This committed the government of RSA towards promoting an education system that provided equal education and training while promoting women’s involvement in key decision-making and policy-making structures. RSA joined the Heads of States of the South African Development

Community (SADC) and ratified several declarations on Gender and Development and on the Prevention and Eradication of Violence against Women and Children in 1997 (RSA, 2000).

The Convention on the Elimination of all forms of Discrimination against Women (CEDAW) was ratified by RSA in 1995. This committed South Africa to ensuring that all institutions, including educational institutions, urged women to participate actively in society and that both males and females were afforded equal opportunities in education and training (RSA, 2000). In May 1996, the cabinet of RSA made arrangements for gender focal points in government departments to review policies, develop and co-ordinate gender training, and monitor, evaluate and establish structures for liaison with society. The Gender Management System was constituted in 1997 including the Office on the Status of Women, the Commission on Gender Equality and the Women's Budget Initiative (Moorosi, 2006a).

On the national front, the Constitution of RSA, Act 108 of 1996, (RSA, 1996a) served as a keystone of rights and values that ought to be honoured in all other legislation. The Constitution legitimises the equal treatment of everyone. Section 29 of the Bill of Rights gives assurance for equal rights to education and Section 9 of the Bill, provides the right not to be discriminated against. The Constitution of RSA, Act No. 108 of 1996 (RSA, 1996a) ensures equality for all. For instance, Chapter One, No 1-3, states that "All men and women shall have equal protection under the law" and Chapter 2, No 9, of the Bill of Rights advocates that "Men and women shall have rights in all areas of public and private life, including employment, education and within the family" (RSA, 1996a). The Bill of Rights seeks not only to protect the rights of women but to stamp out all gender-based discrimination.

The Gender Equity Task Team (GETT) in 1996 confirmed that women were underrepresented in senior leadership positions and more concentrated in middle management positions. Senior level positions it seemed, were an unreachable domain according to the Department of Education (DoE) (1996). Pandor (2005) added later, that the GETT was also appointed to propose affirmative action strategies for increasing the representation of women in professional leadership and management positions and for increasing the influence and authority of women leaders.

The South African School's Act (SASA) No. 84 of 1996, (RSA, 1996c) and the Employment of Educators Act 76 of 1998 (RSA, 1998) additionally prompted the development and advancement of women in education and initiated the democratic governance of schools where power and duties

are equally shared among male and female teachers at schools. The DoE is hopeful that this type of democratic governance of schools, where there will be more collaboration and participation, will be able to transform schools to self-managing schools (Moorosi, 1996a). Distributing power amongst male and female teachers equally inside schools is aimed to address equity and equality issues and gives cognisance to the DoE's declaration that "we are absolutely obliged to recognise the contribution which men and women with different skills, attitudes and cultures can make in improving education quality" (DoE, 1996, p. 47).

Additionally, the Employment Equity Act (RSA, 1996b) aims at achieving a high degree of institutional equity by endorsing equal opportunity and fair treatment in employment and by eliminating biased and discriminative processes against women through positive measures. The Act implies that institutions should refrain from any form of discrimination when providing training and education to women and promote diversity in education leadership and management where both genders receive equal training, development and support.

Furthermore, the White Paper on Education and Training (DoE, 1995) provides for equal access to education and training for all and its clauses on gender equity and affirmative action increases the opportunities for women to access leadership and management positions so that WLs may be able to exercise their authority (Moorosi, 2006b).

The most recent Women Empowerment and Gender Equality Bill (RSA, 2013, Chapter Two, Section 4) further lays down an extensive framework for enhancing the status of women. It urges public and private agencies to address the discriminative patriarchal attitudes and the lingering effects of apartheid faced by women in the education system. The Bill also calls for public and private enterprises to eliminate prejudices and current practices that hinder the achievement and enjoyment of gender equality and social cohesion (RSA, 2013). The Bill also promotes the education, training and decision-making of women so that the goal of at least 50 percent women representation could be achieved. Chapter 3, Section 7, stipulates that both public and private bodies should embark on initiatives and programmes to " (a) building women's capacity to participate; (b) enhancing the understanding and attitudes of communities to accept the capabilities and participation of women as their equals; and (c) developing support mechanisms for women" (RSA, 2013).

2.5.2 The Policy versus practice debate

It can be seen that in all good faith, government has placed several legislative measures above to redress past inequalities of women. However, there exists certain ambiguities and contradictions regarding policy and practice. It is believed that patriarchal ideologies of societies dictate how women are treated in professional leadership roles (Chisholm & Napo, 1998) owing to educational leadership and management in South Africa previously being a masculine domain. This handicaps the policy implementation process as women are not readily accepted as capable leaders (Chisholm, 2001). Patriarchal ethos that previously considered the women's place to be at home where she is submissive, busy in pastoral duties, continues to deter women in gaining full recognition in leadership roles, despite constitutional policies allowing them those rights (Mestry & Schmidt, 2012). These issues make it difficult for women to rise up to the challenge and embrace their rights seeing that the DoE is adamant that if women wish to reap the benefits of legislative policies, they need to partake in all stages of policy implementation (Moorosi, 2006a, 2006b).

In the executive summary of RSA's National Policy Framework for Women's empowerment and Gender Equality, it has also been declared that although women's status in South Africa has improved, the "hidden curricular and social orders" (Chisholm & Napo, 1998, p. 18) present in institutions still need changing. Therefore, much still has to be done since ideals, beliefs and attitudes are engrained in human relationships, structures and organisations in the State and society alike (RSA, 2003). Therefore, placing Gender Equity policies are not an end in itself as it does not annihilate gender-discriminative practices in organisations. Chisholm's (2001) study a few years after democracy, echoed this sentiment and showed that even when several women entered leadership positions, the social environment marginalised them so much so, that for many, it was very difficult to challenge such discrimination and several WLs abandoned their positions (Chisholm, 2001). Several other studies in South Africa including those conducted by Govinden (2008), Madlala (2007), Mestry and Schmidt (2012), Moorosi (2006a, 2006b), Moorosi (2010) and Nair (2003), brought to fore the challenges WLs encounter in South African educational institutions despite policy implementation. Policies have been put into place to realise a non-discriminative society, but not all of them outline specific procedures of how to reach this ideal picture. Put simply, it does not clearly describe how we can change discriminative attitudes within

the workplace and in society. Policies therefore, as glorified as they may be, are unable to radically transform gender relations without changes in societies and cultural mind-sets (Moorosi, 2006a).

Similar sentiments were uttered by the GETT in its report to the DoE earlier in 1996 as follows:

The task of transformation is greater than reconstructing the systems and structures which sustain any society. It requires a fundamental shift in attitudes, in the way people relate to each other and their environment and in the way resources are deployed to achieve society's goals (DoE, 1996, p. 11).

This holistic approach to reformation was welcomed by Chisholm and Napo (1998) in their assessment of state policies and their effects on reducing gender disparities in South Africa. The researchers noted that although the GETT embraced a coercive policy, it considered the bigger picture. This included involving and educating organisations, schools and communities to mobilise against the subjugation of women. The GETT'S acknowledgement that there was a need to transform people's mentalities that promoted discrimination, prejudicial views and stereotypes; was perceived as an effective strategy to realise gender equality goals in the RSA (Chisholm & Napo, 1998).

In her interrogation of gender equity policies and the implications in practice for WLs in education, Moorosi (2006a, 2006b) concluded that post –Apartheid policies are more “focused on affirming women in order to gain access into school management without tackling the social practices.....the problems impeding women's full participation in education management cannot only be tackled at a policy level because this attempt leaves the most problematic social practices intact” (Moorosi, 2006b, p. v).

For instance, if one draws from The White Paper on Education and Training (DoE, 1995) and the Women Empowerment and Gender Equality Bill (RSA, 2013), there is a clear indication that in the area of education leadership and management there remains a gender disparity and women need to be represented on a larger scale where their voices can be heard. There are clear statements in the Women Empowerment and Gender Equality Bill (RSA, 2013) that expose the challenges faced by women specifically in the DoE. These include patriarchal practices and the resistance in accepting women as equals in society. Although the document and the Bill moves for programmes to be put in place to reduce these difficulties, they do not emphasize the nature of such initiatives.

The goals for gender equality are explicitly stated but what kind of programmes should these be? This is an argument made by Chisholm and Napo (1998).

The above legislative framework indicates that there is an awareness that patriarchal practices, discrimination and biases against WLs still seem to permeate South African societies, therefore, the framework urges for mechanisms to be placed to reduce the challenges that women face in public and private domains. What can be deduced from this is that legislation, however illuminated it may be, may inevitably be unsuccessful if societies do not unite together and make it work. Policies have some drawbacks as they do not detail how to eradicate negative social elements from society but rather, they state what is expected and what the end result should be. Also, policy makers are few and the beneficiaries of legislation constitute the majority. It is therefore the majority's responsibility to rise up to the challenge and become actively involved in policy implementation. Unfortunately, this also entails accepting change, getting rid of older traditions and embracing newer ones on the part of society.

2.6 Implications for this study from scholarly suggestions

The global empirical studies have shown varying perspectives of followers and of leaders themselves. In the empirical studies that examined followers' perspectives, attitudes and biases were measured according to several quantitative scales and findings concluded that both male and female followers have varying perspectives. The quantitative nature of the studies afforded the researchers to scoop large samples and determine what perceptions of followers existed, of women in senior positions. However, as pointed out by Warning and Buchanon (2009), in quantitative survey questionnaires, respondents could be reluctant to reveal their actual, negative perceptions just so that they are portrayed positively.

Qualitative studies, such as the present one, are able to overcome such shallow responses as deep understandings from data-rich participants can yield data that is of higher quality. During interviews, the researcher can go several steps further than asking about 'what' perspectives exist and actually unravel 'how' such perspectives are constructed. By doing this, we could understand why followers feel the way they do and go to the source of the problem. This study could also "determine the importance of agentic attributes in comparison to communal attributes" as suggested by Kusterer, Lindholm and Montgomery (2013, p. 574) and examine how these attributes affect followers of WLs.

Warning and Buchanon (2009) further create an urgency for research to focus on understanding female subordinates relationships with their female leaders. This study aims to explore this area during in-depth interviews with the female teachers. The interview technique which will be adapted in this study, is also supported by Brandt and Laiho (2013) who assert that qualitative interviews may be able to provide a deeper understanding of followers' perceptions of their leaders as opposed to quantitative methods.

As posited by Mostafa (2009), peoples' perspectives are closely related to the time they are in. This temporal avenue can also be explored in the current study as South Africa has transitioned into a democracy era, coming from a period of long struggle where women were almost always excluded from non-traditional roles in society. This study will therefore, aim to understand if and how perspectives of followers have changed through time, and what has informed such change.

The empirical studies have also brought forward interesting, gendered insights emanating from males and females. Factors such as participants' gender and age was shown to influence their perspectives of women leadership. On the other hand, leaders' personalities are closely related to how they are perceived by followers. This study aims to provide a deeper understanding into these issues (Meindl, 1985).

Furthermore, it is well noted by Meindl and his colleagues that the "Romance of Leadership is about the thoughts of followers: how leaders are constructed and represented in their thought systems" (Meindl, Ehrlich & Dukerich, 1985, p. 330). Unravelling the social constructions of leadership through the eyes and minds of followers may not only assist us in learning about leader attributes and behaviour but also how such attributes and behaviours motivate or de-motivate followers (Meindl, Ehrlich & Dukerich, 1985). As argued earlier, follower-centred leadership literature is lacking and it is as important to examine followers' perspectives to understand the leadership dilemmas (Antelo, Prilipko & Pereira, 2010; Baker & Gerlowski, 2007; Baker, Mathis & Stites-Doe, 2011) of WLs. The multifaceted insights gained from the above studies therefore make a convincing case for undertaking the current study through a follower lens.

2.7 Theoretical framework of the study

The Role Congruity Theory (RCT) proposed by Eagly and Karau (2002), the Social Role Theory (SRT) (Eagly, 1987) and the transformational leadership theory (Bass, 1985) constitute the theoretical framework of this study. These intertwined theories are used to evaluate women's roles in leadership and in society respectively and the RCT originated from the SRT. RCT is a theory of prejudice towards WLs. This theory posits that there is an incongruence between gender roles and leader roles of women and when these are considered as incompatible to each other, WLs are prejudiced by observers. Observers' perceptions of gender roles and leader roles therefore leads to two types of prejudices against WLs: (a) perceiving women less favourably than men as occupants of leadership roles and (b) evaluating behaviour that fulfils the prescriptions of a leader role less favourably when it is enacted by a woman (Eagly & Karau, 2002, p. 573).

To understand this theory more clearly, there is need to differentiate between a social role and gender role. Social roles refer to people's accepted and anticipated roles in society and gender roles are associated with the qualities people expect each gender to possess to be successful in their social roles in society. Gender roles are descriptions of what actions each gender should take and what actions are actually expected of each gender (Eagly, Wood & Dickman, 2000). Prejudice occurs when observers "hold a stereotype about a social group that is incongruent with the attributes that are thought to be required for success in certain classes of social roles" (Eagly & Karau, 2002, p. 574).

The RCT found its roots in the second theory which is the SRT (Eagly, 1987) that proposes that there is a close relationship between men's and women's daily activities in society and their innate qualities. The historical division of labour between the sexes, also gave rise to sex-typed jobs that both the sexes occupied themselves with. This theory of sex differences in behaviour postulates that certain qualities are possessed by men and women that enables them to undertake their respective activities successfully. For instance, if women are observed as caregivers to their children, observers automatically attach attributes such as nurturing, sensitive and loving to women since women's child-bearing responsibilities have urged them to learn to nurture and love their off-springs. If men are observed as breadwinners of the family, attributes such as strength, agility, boldness are attached to them because as breadwinners they have had to be strong physically. Social role theory relates gender roles to sex differences that affect behaviour, whereas

RCT portrays how gender roles relate to other roles in society, such as leadership roles (Eagly & Karau, 2002).

Whereas men have in several instances been associated with a transactional leadership style comprising a reward and punishment component, WLs have often been associated with a more transformational leadership style which fundamentally aims at the self-upliftment of followers who, upon being self-enriched by their transformational leader, inevitably aim towards organisational goals (Bass, 1985). Through collaboration and socialisation, tendencies associated with women, WLs achieve leadership goals by giving due recognition, support, praise and inspiration to their followers which innately spurs them on to reach greater heights of accomplishments (Lowe, 2011). This theory, will help us understand whether WLs' attributes and behaviours are more transformational or otherwise.

Since this study is aimed at understanding how women leaders are perceived, what perspectives of them exist and how such perspectives are constructed, linking the above three theories together may be beneficial as, being aptly suited to this study, they may be significant in theorising observers' evaluations of WLs. It will allow the researcher to unravel whether women are viewed 'less favourably' as leaders than men. It will also contribute to understanding whether the actions and behaviours of women as leaders, are perceived as 'less favourable' because of them being female. Since women also occupy social roles in our society, the SRT may be beneficial in understanding how WLs are viewed against their social standings in society. Being theories of 'western' origin, it would also be interesting to assess their significance in an African context. This will fill in 'gaps' and expand on the existing, yet sparse, African scholarship as deemed necessary by Dimmock and Walker (1998) and Nkomo and Ngambi (2009).

2.8 Chapter summary

This chapter explained the significance of a follower-centric approach to leadership studies while global studies focused on followers' and leaders' perspectives of women leadership. Certain issues such as gender stereotyping, the social roles of women and leadership being thought of as a masculine domain, emanated from the global studies. Patriarchy as an impediment to the leadership of women also surfaced and some South African studies attempted to shed some light into this issue. The literature review also indicated that women in leadership positions are viewed differently due to their leadership styles so leadership styles of women were elaborated on. A South

African perspective provided South Africa's initiatives towards gender equality and women empowerment and some discourses on policies and their practice were also debated on. The implications of this study, theoretical framework and chapter summary concludes this chapter. The forth-coming chapter will be concerned with the research methodology and design of the study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The previous chapter presented a literature review on women leadership (WL) and the theoretical framework concluded the chapter. This chapter presents the research design and methodological strategies employed in the generation and analysis of data on secondary school teachers' perspectives of WL. The chapter starts out by detailing the research design and methodology. The significance and feasibility of qualitative research and the qualitative case study will then be elaborated on. The context of the case study school will also be presented. The paradigmatic stance underpinning the study will be declared. A detailed description of the data generation process, instruments and methods will be provided. The data analysis methods, ethical considerations, validity and reliability and limitations will be considered. The chapter ends with concluding remarks.

3.2 Research Design and Methodology

As advised by Cohen, Manion and Morrison (2011), Creswell (2012) and Yin (2009), this study used the research design as a guiding, instructional tool that strategically mapped out the research activities so that I could successfully address the research problem of this study and gain maximum validity of results. The choice of this research design was borne out of the following fundamental aspects: my research topic ie: 'Exploring secondary school teachers' perspectives of women leadership', the in-depth nature of the data that was needed to illuminate my research problem and the suitability of the data sources that would most effectively yield the richest results (Hitchcock & Hughes, 1995). My research topic, the nature of data and data sources urged me to pursue a qualitative case study design embedded in the interpretivist paradigm (Creswell, 2014).

Methodology is concerned with the justification and reasoning behind my chosen methods and paradigms that underpin the study so that readers of the research not only read about the end result of the investigation but also how and under what circumstances the process of inquiry unfolded

(Ryan, Coughlan & Cronin, 2007)). Methods are defined as a variety of “approaches used in educational research to gather data which are to be used as a basis for inference and interpretation, for explanation and prediction” (Cohen *et al.*, 2011, p. 47) and methodology is more concerned about the features or nature of the research. Leedy and Ormrod (1985) share this view and further note that research methods must be described comprehensively so that the reader is able to trace all the steps in the research process through a research audit report and even reproduce the study to yield much the same results. The subsequent sections therefore, will provide a blueprint of the research design and methodology including a comprehensive description, justification and suitability of the research design and methodology, so that the reader can gain a holistic focus of the study.

3.3 Locating this study within the realms of qualitative research

This study had to assume a qualitative research approach which had several advantages for me, the researcher, as I was interested in exploring the phenomenon of WL through the eyes of those being led by women. This study, like other qualitative studies, derived its findings from symbolic interactionism as asserted by Berg (2009) and Mouton (1996). Symbolic interactionism, as a theory, proposes that meaning construction of humans are products of socialising and interacting with other people which gives rise to multiple realities or definitions of life’s processes. Emanating from this theory, the assumption is that there are no correct or incorrect interpretations and all interpretations are correct if qualitative participants deem it so (Berg, 2009; Mouton, 1996).

Therefore, my qualitative research approach and its theoretical underpinning of symbolic interactionism, aptly aligned with the aim of this research, which was to gain deep, comprehensive explanations of not only ‘what’ perspectives of WL existed but had to be much richer and explore ‘how’ and ‘why’ participants socially constructed such perspectives and realities of WL through their interactions with WLs. This was so because such perspectives could not simply be measured statistically and objectively against rating scales as per quantitative tradition or observed using observation schedules (Creswell, 2012; Creswell, 2014; Mouton, 1996). In-depth verbal responses or “soft data” (Ryan, Coughlan & Cronin, 2007, p. 746) of participants had to be generated, recorded and thematically analysed to give way to new, subjective realities and quantitative, statistical methods could not have achieved such objectives (Cohen *et al.*, 2011).

Interestingly, Leigh (2013), Merriam (2002) and Lincoln and Guba (1985) assert that I, the qualitative researcher, play a significant role in this study as a qualitative research instrument (QRI). This is so because I have been fully immersed in this research from the start to the end of this project and therefore I play an instrumental part in effectiveness of the findings of this study. Bearing the responsibilities of a QRI and abiding by qualitative research protocols, I dedicated myself to generating extensive, subjectively rich, verbal data from seven participants being led by women in their natural school environment that the process of WL occurs since the objective of any qualitative study is not to generalise, but to understand fully the participants' worldviews and experiences (Christiansen, Bertram, Land, Dampster & James; 2010). Although the sample size was small, the uniqueness of such socially constructed realities, is advocated to yield much richer data and new knowledge compared to several quantitative methods (Cohen *et al.*, 2011). Since this was a qualitative research project, the study could not distance itself from my subjectivity as a researcher and my "biases, motivations, interests or perspectives" were therefore pinpointed and made transparent throughout the study, as advised by Lincoln and Guba (1985, p. 290).

My role as the QRI in this study was made even more effective by my position at the school as a Level 1 teacher. Being a teacher at the school where the study was conducted and where I identified the research problem, my role as the QRI was enhanced as I was grounded to the phenomenon being studied and the close proximity and easy access to my research participants afforded me the privilege to observe first-hand how participants contextually interpreted and negotiated their experiences with WLs in natural school settings (Creswell, 1998; Lincoln & Guba, 2015; Maree, 2007; McMillan & Schumacher, 2010; Miles & Hubberman, 2010). Moreover, choosing the qualitative approach, afforded me the flexibility of applying various, creative methods such as individual and focus group interviews, photo elicitation and document analysis to triangulate and generate more comprehensive data and enhance the results of this study (Cohen *et al.*, 2011).

3.4 Locating this study within the interpretivist paradigm

A paradigm refers to the established patterns or protocols that should be followed when conducting research (Kuhn, 1969) and it may be understood as the "world view" or a "general philosophical orientation of the world" (Creswell, 2014, p. 35). This study was purposively positioned within the interpretivist paradigm. This is because the foundation of the interpretive paradigm is steeped

in subjective truths, rejecting objectivity, while being more concerned with socially constructed realities that are unique to each individual (Cohen *et al.*, 2011).

This being the case, the interpretivist paradigm, provided me guidance and insights regarding the subjective meanings that lie behind the social action of the participants being studied, in their naturalistic settings (Terre Blanche, Kelly & Durheim, 2006). Lincoln and Guba (2013) assert that social constructivism serves as a theoretical underpinning for the interpretivist paradigm and acknowledge that multiple meanings are constructed through socialization and that these realities should be considered as truths. Therefore, this paradigm informed how I saw reality, my relation to the participants being studied, the values in the study, the procedures and interpretations of the findings and the specific methodologies implemented in this study (Creswell, 2009). These facets are interlinked and will be discussed in this section.

Leedy and Ormrod (1985) advise that the crux of conducting research that is located within an interpretivist paradigm, is that the researcher should perceive the data through participants' lenses. As a QRI working within the interpretivist paradigm, I had the privilege of understanding the phenomenon of WL through the eyes of seven teacher participants in the culturally rich setting of one secondary school, where I, although fully immersed in the research process, never attempted to influence teachers' perspectives of WL and allowed it to unravel most naturally (Leigh, 2013; Merriam, 2002; Patton, 2002). I therefore unravelled the complexities of women leadership and described its comprehensively, so long as such descriptions captured participants' true views, attitudes and beliefs of the phenomenon as suggested by Leedy and Ormrod (1985).

Being an interpretivist QRI, I utilised open-ended questions with participants to promote unrestricted interpretations. I constantly scrutinised my own interpretation of what participants divulged, ensuring that the bare minimum of my subjectivity influenced the data generation since I am a Level 1 teacher at the same school, so an insider, and the participants were my colleagues. I did not allow our similar experiences affect my interpretation of their perspectives (Creswell, 2012, 2014; Lincoln & Guba, 1985; McMillan & Schumacher 2010; Rubin & Babbie, 2010). I delved deep into participants' innate thought processes using prompting, probing and photo elicitation as strategic tools (Rule & John, 2011) during interviews and explored how participants' cognitive processes and personal experiences informed their constructions of leadership. Additionally, I understood that participants' interpretations inevitably would be products of my

personal understanding since I, QRI, cannot detach myself from the findings of my study, as noted by Merriam (1998). Keeping these aspects in mind, an honest effort was made by me to be non-judgemental and sensitive. I did not construe or tamper with participants' responses and finally reported findings that were aligned with, and were a true reflection of participants' perspectives. These methods therefore reflected that I was true to the participants' contextual settings and to the meanings they derived from such settings (Cohen *et al.*, 2011, Creswell, 2012, 2014; McMillan & Schumacher, 2010). Therefore, adopting the interpretivist paradigm not only gave way to findings beyond available positivist knowledge (Rubin & Babbie, 2010) but also to new meanings that built on existing philosophies, as posited by Creswell (2012, 2014), McMillan and Schumacher (2010) and Lincoln and Guba (1985).

3.5 Locating this qualitative, interpretivist study within a case study design

This qualitative, interpretivist study assumed a case study design (Creswell, 2014). A case study as described by Yin (2009, p. 23) is “an empirical inquiry that investigates a contemporary phenomenon within its real life context” and a case study design was so aptly suited to this study because as a QRI, I yearned to understand and explore the ‘how’ and ‘why’ research questions on WL and case studies are more concerned in unravelling such questions (Yin, 2009). This was also a descriptive and heuristic case study (Merriam, 1998; Yin, 2003, 2009) as it was more concerned with descriptions that enlightened readers and led to new knowledge on the process and reasons behind the constructions of WL, rather than the final product of simply defining WL. Much emphasis was put on rich contextual factors and how and why these affected the cases being studied (Merriam, 1998). Creswell (2012) notes that a case study such as this is an “in-depth exploration of a system that is bounded” and “a case may be a single individual, several individuals separately or in a group, a program, events, or activities” (Creswell, 2012, p. 14). Furthermore, this case study involved “intensive investigations of particular individuals” and therefore is “descriptive in nature and provides rich longitudinal information about individuals or particular situations” as asserted by Lindeger (1999, p. 255).

As a QRI, I had to establish boundaries around this case study (Creswell, 2012) that prevented me from becoming overwhelmed with incoming data and losing focus. It also created ease in understanding and analysing the case as it became clear to me and the audience of this study what

aspects of the case were studied and what were excluded from the study (Baxter & Jack, 2008). Given this, this inquiry was a case of seven secondary school teachers' perspectives of WL in one secondary school. The bounded system was one secondary school in which the seven teachers were employed as Level 1 teachers (Merriam, 1998). The participants were chosen because they were information-rich due to their particular experiences of being led by women. This case study was therefore heavily dependent on, and capitalised on, each participant's unique contextual interpretations of WL and the meaning it brought to each of them (Baxter & Jack, 2008; Creswell, 2012; Merriam, 1998; Stake, 1995; Yin, 2003, 2009).

Baxter and Jack (2008) also assert that case studies such as this one, are framed within the social constructivist paradigm that lies on the assumption that truth is relative and depends on peoples' perspectives. This paradigm, argues that so long as participants consider the truths related to their lived worlds to be real, truths should not be contested but accepted (Berg, 2009; Stake, 1995; Yin, 2003). Within this social constructivist paradigm, the central focus of this case study, was on the various social, cultural, environmental contextual factors that existed in the teachers' naturalistic settings at school and how and why these factors informed their constructions of women leadership. The focus was on the actual process of women leadership at the school, which all the participants were part of and observed on a daily basis. This research was heavily reliant on, and capitalised on each teacher's unique interpretations of women leadership and the meaning it brought to them (Baxter & Jack, 2008; Creswell, 2012; Merriam, 1998; Stake, 1981; 1995; Yin, 2003, 2009).

3.5.1 Strengths of using a qualitative case study design

Undertaking a case study research project allowed me to conduct the research from beginning to end single-handedly, at the school I work at, without the help of assistant researchers. As this study was a requirement for my Master's degree and self-funded, it saved me finances, prevented the loss of teaching time and saved me research time that would otherwise have been spent away from work and my school. While at school, I could easily access a few data-rich samples of participants from my school, and concentrate all my energies into understanding and unpacking their perspectives. Their natural interpretations of reality, added richness to this study and these very elements, are what a qualitative case studies pride themselves on (Adelman, Kemmis & Jenkins,

1980; Nisbet & Watt, 1984; Yin, 1981, 2009). The small sample size of seven teachers, may be more powerful than a wider sample due to the specificity of each sample. The insights gained from this study may assist audiences not only to relate it to their personal circumstances but also to use their own discretion in interpreting, understanding and predicting other similar research situations. This expands the readers' horizons regarding the issue being studied (Nisbet & Watt, 1984). This case study is audience-friendly due to its simplistic language and audiences do not have to be highly literate or academically inclined to understand this study. The authenticity of teachers' experiences derived from their real life contexts hold great value for WLs in schools and they may be able to better understand how and why they are perceived in certain ways and what expectations of them are held by teachers (Adelman *et al.*, 1980; Cohen *et al.*, 2011; Lincoln & Guba, 1985; Merriam, 1998; Nisbet & Watt, 1984; Stake, 1981). WLs will be able to draw on the authentic factors that drive teachers' perspectives and behaviours and WLs may be able to better develop themselves to become more effective leaders as such contextual factors are "a powerful determinant of causes and effects" (Cohen *et al.*, 2011, p. 289). As can be deduced from the above discussion, the strengths of case studies are multifaceted and outweigh the deficiencies of the approach. I was therefore motivated to frame this study within a qualitative case study design.

3.5.2 The context of the case study school

Case study researchers are advised to locate their case studies within the broader "geographical, political, social, or economical settings" (Creswell, 2012, p. 466) in order to place the whole study in perspective. These contextual aspects will be elaborated in this section.

This study took place in one secondary school which is located in semi-rural region of Scottburgh in the Province of KwaZulu-Natal. Several semi-rural settlements surround the school. The learner demographics and socio-economic situations are such that most of them come from poor and disadvantaged households. Several learners head their households on their own as their parents work far away, or they are in the care of grandparents.

The School Management Team (SMT) consists of eight members. The Principal and the Deputy Principal are males. The second Deputy Principal is a female. There are four Heads of Departments and one Grade Co-ordinator (they are four females and one male), that occupy the SMT office.

There are 33 Level one teachers at the school and females are in the majority. More female than male Level 1 teachers head Committees at the school. The participants' (four females and three males) experiences in the school range from six to twenty seven years and the departments they come from, have been managed by female HODs for several years so they have had considerable experiences with WLs. All the participants are extroverts, friendly and talkative and play vital roles in their respective departments.

3.6 The data generation process

Qualitative research data generation techniques include amongst others, interviews, participant observations and document analysis (Creswell, 2012). My research questions determined my data generation methods and instruments. As a QRI, I attempted to achieve triangulation by utilising multi-modal data generation techniques to increase the validity and utility of findings (Cohen *et al.*, 2011; Guion, Diehl & McDonald, 2011). Since my research questions involved unravelling deep perspectives of WL and such innate perspectives of participants could not be observed, seven individual interviews, one focus group interview and document analysis were selected as effective methods to realise the aims of this study in two phases. Additionally, to enhance these methods as a QRI, I also used semi-structured interview schedules and photo elicitation effectively to enhance the richness of the data (Rule & John, 2011). The sections that follow explain the practical application of these methods and instruments.

3.6.1 Motivating the use of individual interviews

In individual or one-on-one interviews, the researcher asks questions and records responses from one interviewee at a time (Creswell, 2012). In Phase 1 of data generation, 7 individual interviews, of a little less than an hour each, were conducted but before the actual interviews I piloted one interview. During the pilot interview, I felt that responses were shallow, diverted from the topic and a discussion of insignificant issues used up the time allocated. Although it was initially not part of the data generation process of using visuals for individual interviews, I then decided to use the photo elicitation method (Rule & John, 2011) and add some visuals to stimulate effective thought and give some direction to the data generation process. These included colour coded

graphs on leader personalities, quotes and sayings on leadership, tables with attributes of leadership styles. These proved to be highly effective as it directed interviewees and kept them focused on the topic of WL as they could always refer back to the images when at a loss for words.

Several benefits of individual interviews were also realised. A great advantage was that one-on-one interviews allowed interviewees the freedom and ease to elicit their personal, individual opinions privately, in the safe, familiar environment of the school where they felt comfortable. An added benefit was that in such a relaxed environment they were easily able to voice out contentions and even talk about sensitive aspects at their own pace without interruptions from others (McMillan & Schumacher, 2010). Also, there was maximum, face-to-face interaction between the interviewee and me and my close observation of interviewees' attitudes, gestures and body language in response to questions gave way to their feelings about the topic and I knew when they were holding back or hesitating in eliciting certain responses. Immediately such non-verbal cues directed me to prompt and probe into hidden or taboo issues regarding WL which enhanced the depth of data. Individual interviews and the visuals, also kept interviewees focused and motivated on the topic and this gave them a sense of importance as my focus and attention was solely on them (Boyse & Neale, 2006; Britten, 1995; Creswell, 2012; Greef, 2011; McMillan & Schumacher, 2010; Opdenakker, 2006).

3.6.2 Motivating the use of the focus group interview

Tellis (1997) and Rule and John (2011) note that case studies involve analyses based on multiple perspectives that not only focuses on participants' perspectives but on perspectives emanating from their interaction with each other. Focus groups then seemed as an ideal data generation tool in this case study that could achieve this objective. Therefore, in Phase 2, data was generated through one focus group interview so that in the least amount of time, multiple perspectives on attitudes, values and opinions could be derived from all seven participants in just one setting (Cohen *et al*, 2011). Focus groups ideally consist of six to twelve participants but I chose seven participants as I was a single researcher in this study and could easily manage facilitating the focus group. Additionally, since the focus group interview was photo elicited, visual images coupled with the group's interaction on shared or contested perspectives (Myers, 1998), gave way to creativity and lengthy discussions. I therefore could easily listen to greater detail and manage to

prompt and probe for clarification amongst several voices, with a focus group on seven members (Cohen *et al.*, 2011, Krueger & Casey, 2002; Rule & John, 2011).

As proposed by Greeff (2011) and Cohen *et al.*, (2011) the focus group interview concerned itself with the product of group interactions, comparisons of group members' experiences and perspectives, agreements, contestations and generalisations. These aspects coupled with photo-elicitation produced large amounts of data that was topic-focused on WL. More significantly, the focus group used for this case study, revealed deep insights into why participants behaved in certain ways and how their experiences affected their constructions of WL. Subjective opinions of male and female participants described the behaviours of WLs and gendered perspectives gave rise to group agreements and contestations that could not have been achieved in the individual interviews. Participants in a group setting were therefore, encouraged to voice "diverse, dominant and marginal views" as posited by Rule and John (2011, p. 66) owing to the nature of group discussions. These beneficial aspects of the focus group advanced Phase 1 of data generation to a higher level and complemented the individual interview method by gaining group understandings of aspects that could not be covered in the individual interviews.

3.6.3 Motivating the use of semi-structured interview (SSI) schedules

As a QRI, a fervent attempt was made to enrich the results of this study using the semi-structured interview (SSI) schedule as a data generation instrument in both the individual and focus group interviews. As posited by research gurus, the SSI schedule proved to be very effective as it was a flexible, non-restrictive, open-ended interviewing tool that easily allowed dual, conversational communication between the interviewees and myself in a free-flowing manner (Leech, 2002; Greeff, 2011; Mc Millan & Schumacher, 2010).

The pre-constructed themes instilled in me the mental and physical readiness and confidence as I knew the direction the research interviews were heading and the aims to be achieved. As interviews progressed, I was able to use my own judgement to re-arrange, remove and add more questions related to emerging themes (Berg, 2007; Cohen & Crabtree, 2006; Cohen *et al.*, 2011; Pathak & Intrat, 2012). The SSI schedules allowed interviewees to "share more closely in the direction the

researcher takes” (Greeff, 2011, p. 297) and several pertinent issues that I had not thought of, naturally surfaced from the interviewees.

Interviewees provided highly descriptive responses as the SSI schedule allowed them a high degree of freedom to answer questions in the order they wished to and therefore they were focused and motivated. For instance, sensitive questions were left for last when interviewees had warmed into the interview and were comfortable in responding. Prompting and probing was used effectively to clarify unclear areas that led to more reliable and comparable data. Timely prompting and probing not only enhanced creativity in interviewees but additionally, I was also able to keep effective conversation rolling and if responses did become morbid or unrelated at any time in the interview, prompting directed the interviewees back to the issue at hand as posited by Greeff (2011), Knight (2002) and Leech (2002).

3.6.4 Motivating the use of photo-elicitation in interviews

Photo elicitation involves the “insertion of images” (Auken, Frisvoll & Stewart, 2010, p. 375) into interviews. These visual images could include photos, pictures, graffiti, artwork or any visual stimulant that may be used to elicit responses from interviewees (Auken, Frisvoll & Stewart, 2010). The photo elicitation method is not a data generation method often used, yet it is argued that this very method “can overcome language and cultural barriers between the researcher and participants” (Rule & John, 2011, p. 70) and this method was used in the individual and focus group interviews. The motivation for this method was multifaceted. My mother tongue is English and the interviews were undertaken in English with participants’ mother tongues being IsiZulu and the participants and I shared somewhat different cultures. Although participants spoke fluent English, in the event that certain language or cultural barriers restricted the participants from expressing themselves, the photo elicitation technique came in handy as advised by Rule and John (2011) and Cohen *et al.*, (2011).

Another reason for using this creative method was because the participants had already participated in individual interviews and perhaps exhausted their ideas as they responded to images, figures, tables and quotations. At the stage of the focus group interviewing, pictures/images of women leaders were presented to direct participants to the characteristics of WLs and this enhanced

maximum creativity in the group's responses. (Cohen *et al.*, 2011; Rule & John, 2011). WLs in national and international arenas and in different roles including masculinist and feminist roles such as caregivers, nurses, teachers, politicians and celebrities were included. Participants were asked to relate the roles played by the leaders in the images, to the roles played by the WLs in the school. Also, participants were motivated to identify any attribute or characteristic from the pictures that sparked their interest and relate it to their experiences with WLs at the school. This technique released tensions during interviews and also unveiled "textured understandings and multiple perspectives" of the participants so that they were able to express certain "unconscious, taken-for-granted beliefs" of WL (Rule & John, 2011, p. 72).

Photo elicitation gave meaning to the saying, 'a picture talks a thousand words'. It managed to spark creativity in participants' minds and heighten the senses and thoughts of participants and this resulted in more effective outcomes as opposed to conducting the interviews without such visual aids (Rule & John, 2011). This method, not only sharpened participants' reflective capacities but also kept them focused on the visuals, reducing any feelings of interrogation during the interviews (Auken, Frisvoll & Stewart, 2010). Additionally, photo elicitation introduced a fresh idea to data generation, attracted the interest of participants and utilized an otherwise unpopular data generation technique. I am of the opinion that it motivated and encouraged valuable comparisons, contestations, and such effective responses added depth to the study. Being a QRI whose aim was to break down any possible barriers of communication and elicit comprehensive descriptions, the photo elicitation technique was very advantageous in achieving this aim (Leigh, 2013; Merriam, 2002; Patton, 2002; Rule & John, 2011).

3.6.5 Document analysis

Documents that are analysed in qualitative research include records that are private or public, obtained about a site or its participants, such as minutes of meetings, newspapers, personal journals or diaries (Cohen *et al.*, 2011, p. 620). Going into the field initially, document analysis was not part of the data generation process but since several perspectives including attributes, personalities, and behaviour of WLs surfaced during interviews, I decided to analyse available minutes of meetings, communication books and the School Committee document to triangulate, corroborate and validate claims made by participants (Creswell, 2014).

3.6.6 My position as a qualitative research instrument in interviewing- Guiding principles

Positioning myself as a QRI (Leigh, 2013, Lincoln & Guba, 1981) in the primary data generation method of interviewing, I conducted post-modern “active interviewing” (Holstein & Gubrium, 2003, p. 68) delving more deeply into how meanings were constructed and not merely dwelling on what interpretations existed as advised by Holstein and Gubrium (2003) who posit that this technique is a more effective, substance-rich method of interviewing. This was so because the meaning-making process added substance to the product and inevitably depth to the data.

As a QRI I was planned, mentally and physically prepared for interviewing and familiar with the SSI schedules as I judged the interview situation and transitioned from simpler questions to difficult ones. Keeping my opinions detached from interviewees’ responses, I skilfully tracked interviewees’ responses, linked earlier statements to later ones and clarified and simplified unclear areas through effective prompting and probing (Creswell, 2012; Brinkman & Kvale, 2015) .

Prompting and probing were used in the least invasive way so as to ensure free-flow of conversation and less disturbance to interviewees’ thought processes. If some unclear areas were still not illuminated in certain interviews, these missing links were clarified in consecutive interviews or out of interviews, at participants’ desks in the staffroom. This added depth to the data and rendered the data more taught and accurate as advised by Boyse and Neale (2006), Brinkman & Kvale, 2015; Britten (1995) and Jacob and Furgerson, (2012).

Furthermore, in my role as a QRI, I also ensured that my body language, words and gestures did not intimidate interviewees’ and therefore consistently made several welcoming gestures to interviewees to make them comfortable. I patiently allowed pauses and lapses of constructive silence to prevail which was an effective way for interviewees to contemplate and plan out responses carefully (Wilkinson & Birmingham, 2003).

I conducted interviews at a secluded venue in a quieter part of the school, which was previously used as a Science Laboratory. It was away from traffic and learner disturbances and additionally I ensured that there were no electronic devices that would interfere with the two recording devices I utilised. These considerations not only made participants comfortable in familiar surroundings and enhanced their thinking abilities due to the serenity of the well-picked venue but also resulted

in efficient, clear data recording (Brinkman & Kvale, 2015; Creswell, 2012; Mc Millan & Schumacher, 2010; Patton, 2002).

3.6.7 The participant selection process

Participants were purposively selected for this study. Following the principles of purposive sampling, information-rich participants were intentionally chosen from my contextually rich school where the research problem was identified. Having saturated information about WL, they were best able to provide in-depth understanding of the phenomenon of WL and assisted me in understanding the research questions, as they had acquired several years of experience of being led by women and therefore had more exposure and accounts of lived experiences than other candidates at the school. They were also easily accessible as they worked with me at my school (Cohen *et al.*, 2011; Mc Millan & Schumacher, 2010).

The sample consisted of seven Level 1 teachers, four females and three males, from a total staff population of forty-one at my school. Males and females were chosen to balance the sexes and allow for comparisons of gendered perspectival data. Participants had to have more than five years of experience to ensure that they had absorbed considerable experiences of lived experiences to deliberate on it. Also as a QRI, I ensured that they were not “hesitant to speak, well, very articulate, are able to share their knowledge comfortably” (Creswell, 2012, p. 218) in both individual and group settings.

3.6.8 The data analysis procedure

Data from each of the individual interviews and the focus group interview (eight in total interviews), was analysed by breaking it up and analysing it to determine individual responses and then assembling it back into a whole as this is the protocol to be followed in case studies (Baxter & Jack, 2008; Creswell, 2012; Miles & Hubberman, 2010).

However, before the above could be done, data from each interview was audio recorded and typed into my laptop and stored as files. This was done after the audio records were played and replayed several times, to hear the words of participants and type the transcripts most accurately. If voices

were unclear in the audio records, participants were approached again to clarify what they said. Hard copies or transcripts were examined by participants to check for any errors or misunderstandings and these were corrected. Finally, the transcripts were analysed after each interview to detect any gaps, unclear areas or emerging themes. These were clarified and refined in the seven subsequent interviews and the focus group, to render the data taut, reliable and accurate (Chikoko, Naicker & Mthiyane, 2015). The focus group culminated the data generation phases and by that time, a high degree of data saturation (Fusch & Ness, 2015) had been achieved as any new data was not surfacing through the interviews.

Content analysis was used to analyse data where I took the transcripts, analysed, reduced and interrogated them into summaries (Cohen *et al.*, 2011). Thereafter, emerging themes were drawn out and colour coded to find relationships, similarities and differences. This inductive content analysis was a useful method in providing understanding from the massive textual data and effectively exposed hidden relations and interconnectedness amongst ideas. The findings of this study were reported and presented categorically in emerging themes. A descriptive analysis of rich verbatim quotes, that illuminated the emerging themes were presented and empirical analysis that linked the findings of this study to others, added substance to data analysis. Honouring the paradigmatic stance of the study, data was presented in the most objective way possible, while keeping true to participants' views of realities (Cohen *et al.*, 2011; Thayer, Evans, Mc Bride, Queen & Spyridakis, 2007).

3.7 Trustworthiness

Lincoln and Guba (1985) propose their four evaluative constructs that may be implemented to judge the trustworthiness and reliability of qualitative studies. These include credibility, transferability, confirmability and dependability. Trustworthiness is synonymous with ethical rigour, and I made every possible attempt as a QRI to ensure that derived data was authentic and the data analysis was trustworthy so that this study could be accepted as having moral integrity, honesty and worthy of being believable. (Ryan *et al.*, 2007, Mc Millan & Schumacher, 2010). The following section will illustrate how ethical rigour was implemented in data generation, documents, procedures and methods.

3.7.1 Credibility

Credibility is concerned with believing in the truth of the study's findings and this was achieved by implementing the following: extensive fieldwork using effective methods, rigid self-scrutiny, a relationship of trust, using sound recording devices, using a peer de-briefer, member checking and triangulation (Cohen *et al.*, 2011; Creswell, 2012; Guion *et al.*, 2011; Lincoln & Guba, 1985; McMillan & Schumacher, 2010). As a QRI, I ensured credibility of the study through the following:

- Spending *extensive periods in fieldwork* using compatible and effective data generation techniques such as photo-elicited individual and focus group interviews and document analysis that complemented each other and validated findings (Creswell, 2012).
- *Rigid self-scrutiny* of data reporting, avoiding distortion, subjective or incorrect reporting of findings to suit my own agendas or theories and honestly only consolidating those theories that emanated from the findings. Reporting data in a balanced and objective way (McMillan & Schumacher, 2010).
- *Establishing a relationship of trust* and sincerity with participants so they would be more open with their feelings and share truthful experiences freely, without hesitation (Creswell, 2012).
- *Recording devices*, including my cell phone recorder and the digital recorder further increased credibility as these were played and replayed to verify interview verbatim. If one device was not clear or had not recorded well enough, I had a back-up recorder to verify data (Mc Millan & Schumacher, 2010).
- An uninterested peer, acted as a *peer de-briefer* (Mc Millan & Schumacher, 2010) and moderated my report to detect any biases or subjectivity which I addressed. He further guided me through the research process and most effective data generation techniques.
- *Member checking* was ensured as participants examined, verified and corrected transcripts to reflect their true interpretations (Creswell, 2012).

- This study applied Denzin's (2012) methods of *triangulation* including combined level of triangulation and methodological triangulation to increase credibility. More than two data generation methods were used on the same participants which achieved methodological triangulation. Combined levels of triangulation were achieved as the individual interviews achieved individual analysis of data and this was advanced to the focus group interview which derived group analysis of data (Denzin, 2012). Together, such extensive triangulation complemented rigour and trustworthiness of this qualitative study. It also rendered cross-checking, and confirmation of this study possible as the findings of the study were not dependant on one technique (Creswell, 2012; Guion *et al.*, 2011; Lincoln and Guba, 1985; Mc Millan and Schumacher, 2010).

3.7.2 Transferability

Transferability refers to the applicability of this study to other contexts (Lincoln & Guba, 1985). Transferability was achieved by laying down the boundaries of this case study including the following: the school context, location, number of participants etc. Being a case study, this investigation did not intend to generalise but focus on in-depth analysis of the case. However, audiences of this study that may find themselves in similar circumstances as the participants in this study, may relate the findings of this study to their personal situations (Ryan *et al.*, 2011). Additionally, the findings were linked to similar studies through a literature review and the theoretical framework assisted in re-contextualising the data analysis and findings as advised by Moore (2007).

3.7.3 Confirmability

Confirmability focuses on how much the study's findings are a true contribution of the participants' interpretations and the amount of researcher bias (Lincoln & Guba, 1985). Honouring the interpretivist paradigm, I ensured that despite being an insider at the school, the data was presented through participants' lenses and I scrutinised any subjectivity that emanated by me and reported findings as objectively as possible (Creswell, 2012). The interview schedules were constructed as objectively as possible, reviewed by my peer de-briefer and pilot tested it by

different participants to see if they understood it without any bias. Drawing on triangulation of data (Denzin, 2012), I ensured that I had adequate evidence and literature to back data interpretation and refrained from making unsubstantiated claims in this report ensuring procedural rigour (Burns & Grove, 2001; Cohen *et al.*, 2011; Miles & Hubberman, 2010; Mc Millan & Schumacher, 2010; Patton, 2002).

3.7.4 Dependability

Dependability is showing whether the study shows consistency and whether repetition of the study is possible (Lincoln & Guba, 1985). I addressed dependability by providing a comprehensive audit trail of the research process from start to end, truthfully reflecting what happened in the study, the methods used, justification thereof and effectiveness in the field, ensuring documental rigour (Ryan *et al.*, 2007). Interrogating provisional data during data generation for preliminary comparisons, identifying under-developed areas and refining them in subsequent interviews to realise denser data, enhanced the dependability of data (Creswell, 2012; McMillan & Schumacher, 2010).

3.8 Ethical considerations

Interviewing, being the primary data generation method in this qualitative case study, necessitated a high degree of ethical rigour as it was people-focused (Burns & Grove, 2001; Creswell, 2012; Ryan *et al.*, 2007). Following this and in my capacity as a QRI, participants' autonomies were protected by informed consent forms that they, read, fully understood and signed (Cohen *et al.*, 2011). Participants' and the school's anonymity was ensured through pseudonyms that kept their identities and verbatim accounts confidential. Additionally, participants were constantly reassured that the findings and final report will only be used for research purposes. Specifics and the risks of the project were explained in a language participants understood and they were assured that they could leave the study at any time they deemed necessary, without repercussions (Cohen *et al.*, 2011; Creswell, 2012; McMillan & Schumacher, 2010). Written permission to conduct research was sought from the school principal as well as the Department of Basic Education. Ethical clearance was also obtained from the Ethics Board of the University of KwaZulu-Natal (Creswell, 2012).

3.9 Chapter summary

This chapter audited the research journey. Summing up this chapter, the research design and methodology of this case study aimed at achieving Maxwell's (1992) triple faceted criteria of validity including descriptive, interpretive and theoretical validity. By presenting my position in this qualitative project and participants' anecdotes in the most accurate and truthful way without concocting any aspects and by describing a factual account of the research journey from begin to end, descriptive validity and interpretive validity (Maxwell, 1992) was achieved. In attaching findings of the study to relevant theories as will be demonstrated in the following chapter, caution was exercised to validate theories to the maximum to increase theoretical validity (Maxwell, 1992) of this study. The following chapter concerns itself with data presentation and discussion.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1 Introduction

The previous chapter laid the blueprint for the research methodology including the data generation methods to be followed in this study. This chapter focuses on data analysis and discussion of the findings from the data generated through the photo/picture elicited individual and focus group interviews and the document reviews. The purpose of this study was to explore teachers' perspectives of the leadership of women in one KwaZulu-Natal secondary school in the Scottburgh Circuit, which is part of the Ugu District. A plethora of national and international studies focused on the perspectives of women in leadership positions. This study moved away from the historical, leader-centric perspective and pursued a follower-centric perspective of leadership. Therefore in this chapter, presents data that discusses perspectives, expectations and concerns of seven Post Level 1 teachers at Khayalami High School regarding women leaders (WLs). Mr Sbu, Mr Sthe, Mr Mzwakhe, Ms Lwazi, Ms Thoko, Ms Amahle and Ms Gugu are part of the team that provided their gendered perspectives in the sections that follow. The name of the school and those of the participants are *pseudonyms* in order to protect identities of the school and those of the participants.

4.2 Data analysis and discussion

Data is presented through five broad themes using expressions and metaphors that seem to capture participants' perspectives of women leadership. The five overarching themes include: Mothering Leadership vs The Iron Lady Leadership styles - Contradicting two sides of the leadership coin; Robotic, Passive leaders...Leading from the Background; Women Leading in the shadow of men: The name-calling culture; Submissive, voiceless women leaders; Doomed if they do, damned if they don't! In presenting these themes, robust verbatim quotations are used to ensure that the 'voices' of the participants remain pristine in the study. The presentation also incorporates data generated through document reviews. The literature that was reviewed in Chapter Two and other relevant literature are infused into the discussion. The theoretical framework comprising the Role Congruity Theory (RCT) (Eagly & Karau, 2002) and the Social Role Theory (SRT) of sex

differences in behaviour (Eagly, 1987) are also weaved in, to comparatively analyse the findings from this study against the theories. The RCT proposes two types of prejudices: (1) *observing women more negatively as leaders as compared to males and (2) evaluating women leaders' behaviours more negatively than men, because it is not the expected/prescribed behaviour of women in society* (Eagly & Karau, 2002). The SRT proposes that sex differentiated behaviour emanates from men and women being divided into specified social roles through time and the attributes associated with such behaviours are innate or learnt by each sex so that they may be successful in their sex-typed occupations. These perceptions give rise to stereotypes of men and women (Eagly, 1987).

4.2.1 Mothering Leadership vs Iron Lady Leadership styles - contradicting two sides of the leadership coin

The findings from this study portrayed women leadership (WL) as a coin having two contradictory sides where participants divided their perspectives of leadership into two domains. Just like a coin has a head or tail on either side and never has both heads and tails on each side, participants identified two types of leadership. On one side of the leadership coin, some women leaders (WLs) are portrayed as adopting a mothering and feminine leadership style. Flipping to the other side of the coin, other WLs are portrayed as following the 'Iron Lady' leadership or masculine style. The distinct factor in this study is that WLs were not perceived to be employing both of these styles and in several instances, views of males and females differed. These styles are discussed in details below. The critical research questions of 'what' perspectives teachers have and 'how' they construct such perspectives of WL are embedded in the quotations henceforth.

4.2.1.1 The Mothering Leadership Style

Both male and female participants alluded to some characteristics that portrayed WLs as Mothering Leaders (MLs). Commonalities in the stories of these participants depict WLs as being: Caring, nurturing and intuitive; patient and persevering; approachable and understanding; humble and motivational; sociable, people and relationship-oriented and lastly as also being emotional and sensitive. The following discussion elaborates on these attributes but since the data on this theme was overwhelming, only a few robust quotes that captured the perspectives of the majority will be

presented. One of the key assumptions in this study is that the way people view leadership is closely related to gendered stereotypic domains in society which differentiates males and females in roles they play.

- *Caring, nurturing and intuitive mothering leaders (MLs)*

There seemed to be a consensus from all of the participants that MLs are caring, nurturing and intuitive. All the seven participants alluded that it came naturally from maternal instincts for MLs to assume caring roles, suggesting gendered stereotypical roles where maternal instincts that are absent in males, renders them less caring than women. Participants asserted that even in disciplinary issues, MLs were more compassionate than male leaders. Participants hailing from patriarchal households also recognised women in caring roles as asserted by Mr Sbu, who said that mothers, “were the ones who were caring” during their childhood. Such nurturing and motherly roles of women, gave them confidence that MLs were innately caring. As asserted MLs were able to “understand if we are ill” and male leaders “will expect you to answer this and that” (Ms Thoko) if teachers were ill. The caring, nurturing and intuitive attributes of MLs were perceived as a leadership asset and sustained teachers, who were motivated to support such leaders. Ms Thoko summed up participants views quite aptly as follows:

Some women leaders are caring and compassionate. They have that nurturing nature, because of their maternal instinct and intuition. It comes naturally, that instinct of being maternal, unlike men who struggle with that sometimes. They are very intuitive. If you are ill, or having a personal problem, they will know just like they supported me when I lost my sister, unlike males.

Participants agreed that MLs were more caring than males as Mr Mzwa put it as follows:

Even in disciplining a learner, males will want to give that learner a hiding, use a cane! But women they will sympathise and talk with that learner in a compassionate way, just like they do at home with their children. If they are so caring, we want to support them.

- ***Patient and persevering of mothering leaders (MLs)***

Participants confidently added that just as mothers exercised patience in bringing up and nurturing children, women therefore inherited the virtue of patience, as opposed to men, which they use in supporting teachers and learners alike. MLs seemed to exercise patience and perseverance even in pressurised situations and this armed them against the adversities of leadership. Due to their patient disposition, they were also quite aptly suited to feminised duties that commanded endurance and perseverance at school. Ms Gugu verbalised this in the following excerpt:

It's the mother figure within them! God has given them patience to nurture their children so they are very patient with their sub-ordinates and learners. They don't give up easily. These are qualities that men don't have. They will even assist and guide teachers if need be for as long as we need them. They will not pressure us. That's why they are in those committees at school that needs a feminine touch and patience.

Mzwa added the following on patience and perseverance of MLs:

Even when we do not co-operate! But they will still be patient with us, persisting that we submit whatever is needed, even if it has a bad impact on them with their seniors.

Participants patriarchal, childhood experiences also resulted in stereotypes of MLs being patient as Mr Sbu aptly spoke on behalf of all in the following excerpt:

Looking back to our childhood, I will say, our mothers were the ones that were the caring and loving ones, the ones that didn't get angry. If we did wrong, they will not beat us, they will talk to us, explain to us, they will have patience with us.

- ***Sociable, people and relationship-oriented mothering leaders (MLs)***

Participants elaborated on the people skills of MLs, mentioning that they managed getting their leadership objectives met, through excellent social skills that ultimately met the staff's satisfaction. MLs inter-communication skills, gentle mannerism, non-threatening and demonstrative attributes, which are maternally innate and therefore absent in males, were commended by all. Societal restrictions also surfaced as a factor that forced women to become more sociable and relationship-oriented towards followers, especially in an attempt to regain leadership status with males.

Mr Sbu expressed the following on MLs' excellent social skills:

They are friendly with the staff, always laughing and joking and that's how they get their job done. I know of leaders that will even compromise some task that is needed, just so that teachers are happy. They are prepared to teach and share information so they are demonstrative, just like they teach their children at home. For instance, they will teach you, guide you and tell you what their expectations of a file is. So we can learn from them.

A gendered perspective came from Mr Mzwa in the following robust quotation as to why he felt that MLs persevered in building relationships with males. He asserted the following:

Society has always undermined women. Women have not been given authority so when they have to come to work and take power over men, they become very relationship-oriented towards males than females and don't want to break but build working relations with males because they want to prove to males that they can be good leaders.

Thoko appreciated the warmth and humanity of MLs and uttered that:

They talk to us while being warm and engaging. They are relationship-oriented and don't forget the 'human' part, which sometimes, males tend to forget when they deal with us. Maternal instincts in them force them to see individuals in totality.

Sthe appraised MLs' mannerism of speech that inspired him:

They speak to you in a very relaxed manner without using strong words. They sit down and spend time with you. They try to make you understand why they are calling you to order like when they are at home, they have to explain things to their children. So naturally, they are not so formal or strict with us but follow procedures without pressurising us. So they make it easy for you to perform your duties and they don't make you feel threatened.

- ***Approachable, humble and motivational MLs***

Participants viewed MLs as thoughtful leaders who were both reachable when needed and considerate to teachers' circumstances. Participants accepted that they did not feel intimidated in going to MLs for any assistance, who were always humble enough to assist, just like mothers

usually were. MLs did not exhibit bossy tendencies and preferred requesting rather than demanding and this spurred participants to reach deadlines and submissions, as can be seen in the following excerpts.

Mr Sthe jubilantly described the approachable and guiding attributes of MLs as follows:

By virtue of being mothers, they are both approachable and understanding of your situation. You are able to approach them without fear even if you haven't met your deadlines or unable to meet them. They guide you without changing faces or judging you. As mothers they are compromising and that helps us achieve our outcomes of teaching. They have changed my negative perceptions to positive ones now.

On MLs kind, compromising attitude in requesting, Mr Sbu also said:

Like when I am behind with deadlines. Leaders would kindly request and say: 'Mkhulu, help us out? We are being shouted at now. Please at least by Friday submit? So by their kind attitude and way of requesting,

On the humbleness of MLs Mzwa jumped out to say the following:

They don't act bossy and they don't intimidate you. They always try to gain your support and give you enough latitude, instead of giving orders and having them followed. They are workoholics, yet they don't try to show off.

- ***A critique of the mothering leader (ML) Leadership***

The mothering style of leadership may have many benefits and may be appreciated and admired by teachers, but it may backfire at leaders who become overly emotional, sympathetic, understanding and over-caring, as these attributes came under some criticism. Some descending voices alluded that MLs that became overwhelmed by emotions, were unable to negotiate in certain situations and this caused frustration in teachers as the following participants claimed. WLs were perceived as incapable of solving problems or seeing the clear picture if they became too sentimental and followers saw this as a sign of weakness. WLs' over-caring attribute works against them as they wish to do everything for their followers and this hampers the learning process.

On discussing over-emotional MLs, Ms Lwazi summed up what others perceived as follows:

When a women leads emotionally, even if you trying to tell her the right direction she is supposed to go, she would say, 'Do whatever you like!' She cannot then solve the problem and that causes problems for us in our jobs. She is more than the word intimidated because being emotional can be their weakness.

All the participants noted that the gender of MLs resulted in them being over-emotional as Mr Sthe puts it as follows:

You know, because they are women, it is easy to become emotional....

Mr Mzwa like other participants honestly declared that WLs could be manipulated because of their sensitive nature. He reflected others' perspectives in the following excerpt:

We take advantage of their kind-hearted, soft nature and that puts them in a difficult situation where they have to take pressure from above.

Ms Lwazi also declared that MLs were over-caring at times and this restricted their development. She asserted the following:

Also, they are too caring sometimes because they want to do everything for us. They just give you the fish, they don't teach you to catch the fish! But we also need to learn things.

Upon reviewing the school's documents, many claims of the mothering style of leadership were corroborated. The School Committees document, also reinforced the findings that owing to the mothering and communal attributes of MLs, they were chosen to head several committees such as the Nutrition Committee, Orphan and Vulnerable Committee, Catering Committee, Condolences Committee, Farewell Committee and the Student Christian Committee, that welcomed their feminine leadership attributes. These committees are in need of chairpersons that are caring, considerate, patient, intuitive and nurturing as they deal with orphan, disadvantaged learners and their well-being most of the time. Committees that are in need of stereotypical masculine attributes of leaders, such as the Sports, Music, Fincom and Logistics Committees are headed by males.

The following snippets were from the minutes of the meetings and the communication books of MLs and they clearly document the mothering attributes of MLs where they never failed to thank their department teachers for working hard, working as a team, and inspiring them and showing

them appreciation so that they may achieve better. MLs are primarily shown to be relationship and people oriented, focusing on collaboration, respect for each other and appreciation for work done by teachers as a team. Files are requested in a caring and humble manner using words like ‘Please, may I request’ or ‘Please try to update your work’ and teachers are motivated to ‘Do the right thing’ by getting to class on time. Snippets of these documents are provided below:

Departmental Meeting: Minutes of meeting held on the 18th January 2016

3. Welcome: HoD welcomed all members and thanked all staff members for team work and commitment, respect for each other.
4. HoD handed out copies of the departmental vision and asked us to draft our own vision to make sure we have direction and focus.

04.03.2016 – Communication To Educators

I would like to thank those educators who have submitted their files for the first time this year. It is appreciated that others have maintained the standard that is expected. However, some of us are still behind with their work. At least by this time of the year there must be some evidence that certain tasks have been covered. Please try, to update your work especially CASS records.

Furthermore, according to the management plan for the first term, Grade 10-12 educators are to submit their question papers on the 7th and 8th of March for moderation and Grade 8 & 9 on the 9th – 12th. May I please request that the above tasks be submitted to the subject heads for now.

25.08.2016. Departmental Meeting

Venue: Staffroom

2. Welcoming Remarks: HoD

- She welcomed all educators present.
- She also suggested that chairing a meeting should circulate which can help if she is absent.
- She insisted on working in collaboration.
- Thanked educators for smooth working in the Department.
- Insisted on doing the right things, eg, Going to class on time etc.
- Thanked all educators from GET to FET for good results in the half yearly exams.

The maternal attributes above are associated with mothering as asserted by Ruddick (1985) and WLs have been associated more with caring and feminine leadership attributes while male leaders are more concerned with agentic behaviour such as taking charge of situations (Prime, Carter & Welbourne, 2009). Just as motherly responses assist children in achieving at school and adapting to changing circumstances at school (Georgio, 2008; Roffey, 2008, 2012), so too, do the positive responses from ethically caring, patient, sociable and approachable MLs, assist teachers to adapt easily to complex circumstances, while spurring them to achieve their goals of teaching and learning. Fuegen, Biernat, Haines & Deaux (2004) substantiate the above claims of mothering attributes and purport that greater caring and nurturing has been associated with women as they are mothers rather than males. The feminine leadership styles of MLs in this study was similarly found by others (Elisha & Edwards, 2014; Lumby & Azaola, 2014; Rosette and Tost, 2010; De Mascia, 2015; Li, Bao & Jiang, 2013; Lopez-Zafra, Garcia-Retamero & Martos, 2010; Vinkenburg *et al.*, 2003) who assert that the feminine leadership style is an asset and a need of today's modern organisations.

However, as much as the above, positive attributes give female leaders a maternal strength (Cantor & Bernay, 1992), their over-sentimental and over-caring nature becomes a chink in their armour and results in them being evaluated negatively which evidently affects those they lead (Kafetsios, Nezlek & Vassilakou, 2012; Lumby & Azaola, 2014) and this leader-sensitivity results in followers' negative evaluation of them as being capable of strong leadership (Gabriel, 2014). On

the other hand, leaders that show intelligence through good control of their emotions, positively affect the creativity of their followers (Castro, Gomes & De Sousa, 2012). Since evidence has positively linked women to emotional intelligence because of their femininity (Lopez-Zafra, Garcia-Retamero & Martos, 2010), researchers argue that women leaders, should extensively be trained in managing their emotional intelligence at the workplace so that negative evaluations and prejudices against them may slowly diminish.

Most of the findings from this theme, refute the first prejudice of the Role Congruity Theory (RCT) (Eagly & Karau, 2002) against women leaders with some limitations, as women leaders in this study have been perceived as having more of a female leadership advantage rather than a disadvantage as proposed by RCT. Their feminine attributes emanating from their gender role as mothers, seem to be compatible to their leader role and serves as a weapon to fight the adversities of leadership. This also renders them effectively successful as transformational leaders. This is so because women, as mothers, are seen naturally possessing maternal, communal (caring, nurturing, patient, sociable, people-focused, humble) leadership attributes that serve to uplift others (Bass, 1985), compared to men and this solidly, validates the Social Role Theory (SRT) (Eagly, 1987) that posits that prescribed gender roles have resulted in men and women having certain innate attributes that render them successful at their sex-typed occupations (Eagly, 1987).

However, the emotional aspect of female personalities serves as an impediment to women who are unable to gain full leadership advantage because they are unable to manage matters of the heart in leadership duties. This validates the second prejudice of RCT (Eagly & Karau, 2002) and authenticates the SRT (Eagly, 1987) as WLs are judged as emotional, sensitive and over-caring due to them being female and not male. The SRT is given strength in this sub-theme as participants' perspectives point to typical stereotypes of only women being feminine and emotional, whereas the same can be the case of males.

4.2.1.2 The 'Iron Lady' Leadership: Flipping the leadership coin onto the other side

When the leadership coin was flipped over, female perspectives alluded to a contradictory leadership style to the Mothering Leaders who were transformational in several instances. Women leadership was described as more masculine, and attributes typically resembled an Iron Lady

leadership style. The ‘Iron Lady’ was a nickname given to Margaret Thatcher, who was the longest-serving, Prime Minister of Great Britain. Since she earned this title for her aggressive, tough, strong-willed, autocratic, and bold leadership style (Young, 1991), the term ‘Iron Ladies’ (ILs) is used metaphorically to illuminate the other side of the leadership coin as attributes described mainly by the female participants in this study beared resemblance to Thatcher’s Iron Leadership of Britian. The attributes revealed by the participants included women leadership as being: autocratic and forceful; commanding and demanding; bold and assertive and task and performance oriented. These attributes and behaviours surfaced in the following discussion.

- ***Autocratic, forceful and aggressive Iron Ladies (ILs)***

Commonalities in participants’ stories described ILs as having learnt autocracy from the male, autocratic principal of the school, upon whom ILs were heavily dependent on. Mostly, an autocratic leadership approach was imposed by ILs on sub-ordinates to prevent any deviation from instruction but ILs “sometimes choose to become democratic” (Ms Lwazi) in the event that they need the skills and knowledge of the teacher pool at Khayalami High. The notion of ‘autocracy breeds autocracy’ which came out through the findings illustrated that since ILs had to succumb to an autocratic senior and submit to him without deviating from instructions, they in turn used such an autocratic approach that was used on them, on their sub-ordinates to prevent repercussions such as an accounting to their superior for any mutiny from sub-ordinates. The four female participants in this study found the commanding and demanding nature of ILs quite overwhelming and their views were articulated by the following participants.

Ms Thoko expressed what happens when WLs follow in the footsteps of male leadership as follows:

From my experience I feel that women leaders are autocratic and forceful most of the time. They follow that autocratic style from the male Principal. They are submissive to his authority and dependant on his guidance. I have seen them, when they want their opinions and decisions followed, they choose to become autocratic and forceful like him.

Ms Thoko verbalised the stress and panic, aggressive and forceful ILs caused in those they led, in the following vignette:

...those leaders that have tough personalities, they come down too hard, too iron-fisted, like Margaret Thatcher! I have seen that they can have that aggressiveness and forcefulness in them that urges you to be on your toes, no matter what. When they come to us, their subordinates, they use the autocratic approach that has been used on them by their male leader, to avoid being questioned because they cannot question their superior who is a male.

- ***Commanding , demanding Iron Ladies (ILs)***

Experiences with dominant ILs led female participants to believe that WLs can be both commanding and demanding. The high-pitched voices assisted ILs not only to command authority but also to make their presence felt. It was found that such an authoritative leadership style, negatively affected the tranquillity of the teaching environment and restricted peaceful collaboration with ILs since they were primarily focused on having things done their way only. In this obsession of having their way, they tended to become oblivious of the mental tension and associated teaching pressure, teachers had to handle as they multi-tasked daily to meet the requirements of ILs. The notion that leadership is associated with male masculinity was reinforced by the findings that showed that ILs were chastised for copying males when they adopted commanding, demanding leadership styles. A twist in this theme came when males described ILs as the total opposite of commanding and demanding. These issues were brought forward in the excerpts that follow.

Ms Thoko brought to fore how significant a high-pitched voices could be, as female leaders with such strong, loud voices were in actual fact, heard and visible to those they led as opposed to other leaders. She said:

She is very commanding and demanding also, she has a high-pitched, commanding voice. So when she enters the staffroom, everyone stands up or looks up at her when she speaks, because she makes her presence known.

Ms Gugu added that:

Sometimes they are too authoritative. They make it difficult for you to share anything with them or work peacefully because they want things done their way.

A very distraught Ms Amahle declared the following:

They will demand that everything is done and completed on time according to how they want it to be and we become pressurised and tense. Our minds cannot be in peace because we have to see to so many things. But the leaders, they just demand like the males do.

In participants' households, the father was the dominant authority figure and an assumption here was that, seeing ILs with such dominant, commanding and demanding attributes were not what female participants were accustomed to. All the participants shared the same familial circumstances as Mr Sbu related in the following piece:

Looking in my background, I will say, even with misbehavior. You will find our mothers will not discipline us. My mother will say, "Your father will come, I will tell your father when he comes.

A twist in this tale was provided by the male participants who did not perceive ILs as having any dominant attributes. Mr Sbu asserted that female leaders were biased against more experienced, female sub-ordinates and not males. His utterance implied gender-related problems for women led by women in the workplace where males enjoyed a gendered benefit. He said:

To me they did not have much of a problem, maybe because I was a male. They were kind to me, not demanding. But towards womenShe was too demanding and always challenging females.

Mr Sthe also declared earlier in the mothering theme that the timid-natured women leaders at Khayalami High transformed his perceptions of WLs to positive ones (see Section 4.2.1.2). Where Mr Sthe notes a smile from such ILs, the females above felt intimidated and nervous around such commanding ILs. He noted the following:

Even if you've not gone to class, you know they would come to you not with a frown but with a bit of a smile and say: 'Are you still here?' They talk to you respectfully, calmly and jokingly.

In these thematic findings, the IL traits were perceived to be a bit overbearing and discouraging to the female participants especially, yet, some female participants admired the merits that ‘toughness’ brought with it. The male voices contradicted the females as they did not perceive ILs as being overbearing or commanding as much as the females.

- ***Bold and assertive Iron Ladies (ILs)***

ILs were observed to be quiet bold and assertive and such behaviours, participants alluded, set them apart from others. Bold and assertive ILs were positively evaluated and commended for their active involvement and visibility in school leadership duties and projects. Leader assertiveness was associated with active leadership where ILs were expected to be mobile, visible and not hesitant to take on more responsibilities as leaders. Findings suggested that the highly assertive behaviour of women, including being able to talk bravely and confidently, offered them opportunities to reach higher echelons of leadership. Additionally, it was revealed that women looked up to assertive leaders and there was an urgent need for female leaders to be the voice of women especially due to their traditionally marginalised status in society. However, some consensus was reached that many women lack the necessary boldness and assertiveness that was a requirement of leadership. In times of challenging situations, WLs were observed as lacking leadership skills and an ability to voice themselves confidently to their sub-ordinates. Therefore, being bold and assertive was associated with leader efficacy and intelligence.

Ms Thoko associated assertiveness and boldness to visibility in leadership activities as follows:

We can see them actively leading when we need them, for instance, at assembly time. They wouldn't sit behind their desks and be idle. Even if they are not supported by other leaders or teachers, they are always bold enough to be in the forefront, leading irrespective of anyone's support.

Mr Mzwa mentioned a salient point that assertiveness served as a gateway for promotional posts for women as follows:

Women have to work tremendously hard to reach senior leadership positions, but if they are brave, strong and assertive, they can be promoted to such higher leadership positions because no matter how brilliant women are, being silent cannot advance them.

In desperation, Ms Thoko uttered the following emotional sentiments that illustrated how a woman's voice could enhance the marginalised status of women. She asserted the following:

We need them to be our voices, we need them to represent us and lead us! We women have been undermined. We've been underdogs by religion, by culture, by family and patriarchy.

Ms Lwazi, remembered some negative experiences with WLs that convinced her to generalise that most women were not assertive. Although a few political leaders were admired by her, her perspective pointed to women lacking leadership skills and confidence. She alluded that:

Very few women are bold leaders, such as Winnie Mandela and Madlamini Zuma. Most of them are not bold and strong enough because they lack skills and confidence as leaders. I say this because of negative experiences I have had with them where I felt that they had not used their leadership skills to act intelligently, rather they acted very rudely.

- ***Task and performance oriented***

ILs were found to be heavily focussed on tasks and performances and consequently, they imposed strict protocols on teachers. They were found to be uncompromising if teachers did not comply with their set requirements and this caused apprehensive feelings amongst teachers and diminished the calm, relaxed environment that was needed for effective functioning of teachers. Also, there were strong sentiments that ILs lost sight of appreciation and appraisal of teachers in pursuit of tasks and performances. Gendered perspectives of males revealed that ILs treated males differently from females, even if it meant compromising tasks when it came to male sub-ordinates, as their agenda was to build relationships with males. This is linked to the findings from the previous theme where ILs were not observed to be as commanding and demanding to males as female sub-ordinates found them to be. ILs were perceived to be unsupportive in levelling the playing field for teachers by providing an environment that was conducive to effective teaching and learning, yet ILs expectations are of teachers to perform exceptionally.

Ms Amahle presented the ladies views of ILs in a nutshell, as follows:

Some leaders are primarily focused on tasks and performances of teachers and learners. They would have clear-cut expectations of files, assessments, subject improvement plans etc and would even report you to their seniors if you never met deadlines or submitted files! So even if our files are not ready we would submit it, just for the fear of being reported! So it isn't a relaxing environment and that results in them not having such a good relationship with members from the departments. Such leaders rarely commend or complement us for good work.

With much frustration, Ms Lwazi angrily stated the following, on the ill support of ILs in providing a positive teaching and learning environment:

They are not worried about the teachers, they are only worried about the tasks to be fulfilled and want teachers to perform under pressure when they know that learners are not playing their part. Learners will be at the gate, but the female leaders will not be there. The learners will not even be in class, but leaders will stand in the staffroom and demand that we go to teach in class.

Mr Mzwa declared the following on the importance ILs gave, to nurturing relationships with males in the following assertion:

Women leaders would even compromise certain tasks but they will not spoil relationships with males especially, they will build relationships.

Joining his colleague, Mr Sthe's words that follow, did not indicate that his leaders put him or his department under any negative pressure in pushing for maximum performance, as signalled by the female participants above. This is what he had to say:

They are very performance oriented competitive with other schools. Like in our department, we are reminded that even if we get a 100% pass, let it be a 100% good quality pass and let us get those As, so let's make sure that we all work together, to get a better 100%.

- *An Appraisal of the Iron Lady(IL) Leadership*

Amongst the perspectives of dominant and somewhat oppressive attributes of ILs described above, participants were not shy to divulge that there were certain attributes of ILs that were leadership assets and these were commended as follows:

Reflecting on her experiences, Ms Thoko, said that she appreciated and commended ILs as they were able to ensure an orderly, smooth running of the school. Amidst some discontentment with ILs, Ms Thoko expressed her need for order that was initiated by ILs, which can be seen in the following:

What cannot be denied, is that their strong-willed and purposeful character is helpful at times. They may be harsh, irritating a times but they have good intentions. Personally when such leaders are not at school, there isn't much order and the other leaders don't take over! I like the order that they bring, although I may not be content with the way they do it.

Ms Amahle, noted that ILs led by example and were not hypocrites as she observed that if they expected high standards of tasks and performances from their teachers, then they were equally exemplary in their conduct and preparation of their own documentation. She asserted that:

Although they pressure us for tasks and better performance, on their side, their files, it will be there, it will be ready and they will never dodge a class, never! Not like someone who will ask you to get your stuff in order but they will not have their own. So they are examples to us.

In reviewing the school's documents, the autocratic, demanding, task-oriented nature of the ILs came through quite strongly and evidence validated claims that there was a strict focus on teachers' administrative responsibilities, performances and tasks. The minutes showed consistent guidance in filing and submissions and leniency was not shown regarding these administrative duties. Almost all minutes mentioned how strictly files should be organised. Files were expected to be in perfect order and updated and not 'submitted for the sake of submitting' below. Teachers are constantly reminded to 'avoid late-coming'; maintain discipline and order at school; administer, record and report on all tasks done in class and do as many as possible. Guidance on task

administration, discipline issues and file submissions dominated the minutes, as claimed by the participants.

2. CASS

Commitment is required by every teacher in testing programme

2.1. Testing

-Miss Chairperson stated that we fail to comply with set rules regarding testing programme, so rules were again set.

1. Testing is to be done monthly
2. Papers to be submitted at least a day before the test is written for moderation purposes.
3. Mark, record and file marks
4. It was also recommended that one can do as many tests as he/she can.

15.03.2010

To: All BCM Educators

File Submission : May you please submit your file together with CASS records as per the ffg schedule-

Wednesday (17.03.10) Thursday (18.03.10) Friday (19.03.10). Teachers will submit files as per discussion with them.

Please note that CASS records are to be kept in their separate portfolio files and to be kept by an HoD. Every educator knows the expected tasks to be recorded for this year. Grids will be given for this. Extra activities i.e. informal activities must be kept and recorded appropriately for reference purposes. Ensure that all activities, formal activities are recorded. There must be a record of raw scores and a record of converted scores, this must be done in GET and FET phase. Record all tests and activities before giving them back to learners.

As from next term, files will be submitted every Monday morning with effect from 12.04.2010.

May you ensure that you attend to your file before submitting it, do not submit for the sake of submitting. It is the responsibility of the teacher to excuse himself/herself if he /she is unable to submit file.

Avoid late-coming, going to class late and leaving the class early so as to minimise number of pupils going out of the class.

Our motto: "To produce quality results" Let us live up to that.

Literature suggests that a masculinist leadership culture has forcibly reproduced females who are excessively strong, perfect and intelligent, masculine and devoid of soft attributes. Such ILs become extremely shrewd and meticulous, expecting perfection not only from the people they lead but from their own work too (Muhr, 2011; Warning & Buchanon, 2009). Despite being agentic and tough, WLs have successfully achieved leadership positions and received some positive evaluations, similar to the ILs in this study (Rosette & Tost, 2010). Aligning with findings from this study, evidence suggests that assertiveness may be the only hope for women leaders to break

the glass ceiling and reach higher leadership posts (Czarniawska & Gustavsson, 2008) as WLs struggle to top leadership and promotional posts are doubled compared to their male counterparts. A study that resonates with findings from this study showed that males, not females, preferred high-pitched voices of women (Fraccaro, Jones, Vukovic, Smith, Watkins, Feinberg & Debruine, 2011).

However, evidently, lower pitched-voices voices of both male and female leaders are associated with competence and leadership ability (Klofstad, Anderson & Peters, 2012). The bias of ILs against female sub-ordinates is explained by comparing them to queen bees, who will sting if their positions are threatened (Mavin, 2008), which was found in the study of Warning and Buchanan (2009). The grievance that women leaders lack the necessary assertiveness to actively carry out leadership duties gives cognisance to the findings from studies undertaken by Chabaya, Rembe and Wadasango (2009), Mestry and Schmidt (2012), Moorosi (2006a) and Tsoka (2012). These scholars posit that negative stereotypes of leadership being masculine coupled with internal mental conflict in women, results in a sort of backlash effect where women tend to lack confidence, assertiveness and self-esteem in leadership positions.

Perceiving ILs as being uncompromising, task-oriented, commanding, demanding, autocratic and aggressive as leaders therefore acknowledges what the Social Role Theory (Eagly, 1987) and the Role Congruity Theory (RCT) (Eagly & Karau, 2002) posit, that such masculinist, gender-transgressive behaviours of women are not evaluated positively by observers that expect women to act and behave more femininely (Eagly, 1987). Additionally, such autocratic behaviours go against the principles of transformational leadership which posits that organisational goals should be achieved by collaboration and inspiration that acts as a motivation for followers (Lowe, 2011). The expectations of femininity that clashes with observations of female masculinity also results in ILs being prejudiced as leaders owing to their gender (Eagly & Karau, 2002). The RCT is contested in instances where the dominant attributes such as assertiveness and boldness of ILs are admired, as this demonstrates that women who do transgress the boundaries of their gender and act more masculine in their leadership, are admired and not prejudiced (Eagly & Karau, 2002).

4.2.2 Robotic, Passive Leaders....Leading from the Background

After categorising women leaders (WLs) into either a mothering leadership style or an Iron Leadership style, participants provided their perspectives of WLs in general which gave rise to several issues. For instance, the female participants, more than male participants found WLs to be quite robotic, more like machines programmed or controlled to do certain things and not others. The leadership of women was perceived to be very passive where development of teachers seemed to have stagnated due to the lack of knowledge, skills and creative initiatives from female leaders.

- *Robotic, Passive Leaders*

Participants' voices echoed a sense of despondency on the inactiveness of female leaders as they expressed a desire for women leaders to be more proactive in leadership duties. Ms Thoko summarised the other participants' perspectives when she likened WLs to mechanised, automated robots that were only active when given instruction. She and the other females, seemed convinced that WLs not only lack the skills to lead 'from the front' but also are devoid of critical thinking skills that may assist them in advancing their departments. Participants' personal experiences with such leaders informed their perspectives of them being stagnant in their designated positions, unable to change themselves for the improvement of their departments. Ms Thoko extended that female leaders were 'destabilised' by ideas given by teachers and reluctant to offer them support. Her vivid description of the mundane, day-to-day actions of WLs, emitted a feeling that duties were carried out only for the sake of earning a salary, lacking any sense of passion or creativity for the leadership position itself. Her concluding statement illustrates her resentment of the absence of WLs at assemblies and reinforced the idea that leaders were not leading by example. Ms Thoko asserted that:

Other women leaders are just too 'robotic'. They just do what they supposed to do. They don't do anything extra. It's like sometimes I feel that they are stuck where they are. They don't even have a clue how to lead from the front. Even during assemblies, they often make up the back-up or they are absent altogether and don't take charge but they want us to be at assembly. Our ideas destabilise them so they don't support us. They can't change themselves or think out of the box to improve the department. They come to school, they sit

in their offices, do the admin work that they supposed to do, communicate messages to us from the SMT, take their pay cheque, go home and come back again to do the same things again. We need them to be pro-active, to lead from the front!

Consolidating Ms Thoko's sentiments above on the inactiveness of robotic, passive leaders leading from the background, Ms Lwazi used an analogy of 'fishes packed in a can' and created a poignant, visual image of the extent of inactiveness of female leaders. She also agreed that female leaders were not creative thinkers as they 'don't even have ideas' and were not persuasive enough to convince teachers to take on leadership roles at school, owing to their passiveness. Adding another dimension to this discussion, Ms Lwazi offered a gendered explanation behind the robotic, passive behaviour of leaders and attributed such behaviour to the followership of, and dependence on males. She also asserted that stagnant leader development led to stagnant follower development. This she attributed to the reluctance of WLs to improve their knowledge and skills through further studies which rendered them ill-equipped to develop teachers. Ms Lwazi brought this forward in the following piece:

It is as if they are fishes packed in a can! I have noticed that they can't even move on their own, they don't even have ideas and can't even persuade us females to take on leadership roles as they are so inactive, always taking the backseat. Sometimes they get into those positions through bribery or favouritism even if they were not even qualified. So they wait for the male Principal who put them in such positions, to tell them to move to this direction and that direction. They have their formal positions, so they do what is required from them only with the knowledge they have. They are not even studying or building their skills to develop us, and are intimidated by teachers that are furthering their studies.

Passive leadership was echoed by Ms Gugu as she agreed with Ms Lwazi that she had not experienced any active development from her leaders, who are perhaps less skilled than her in the following piece:

No, they haven't built me as a teacher because my content knowledge only I can understand. Other teachers from the Life Sciences department have helped me understand my subject content because they know, but from women leaders, they haven't developed me. They don't know my subject.

The passivity of WLs can also be seen in their reluctance to be active team leaders. WLs were perceived as leading teams from the ‘outside’. All the participants’ views on WLs as team leaders aligned with Ms Lwazi when she noted that although WLs promoted teamwork on a verbal basis, they were reluctant to provide assistance and advice to enhance the effectiveness of teams. She had the following to say:

Women will only encourage teamwork but don't come and work with us as a team. It's there on the mouths, it's verbal, it's not practical. They don't come down to assist the team or advise the team. Even if we are lagging behind in marking during pressurised exam situations.

The reluctance of WLs to work with teams is validated by Mr Sbu as he jumped out and said the following:

Even if we asked them to share some teaching with us if the load is too much, they will tell us to work together to cover all the aspects on our own. Women leaders will not come and join the team when we need them.

Thoko also added that WLs exercise power dominance of leadership and this distances them from their teams and renders them, inactive team leaders. This can be seen in the following excerpt:

Most of the time, they are distant and unaware of the team's development because they want to be supervisors or bosses of the team. If they are not involved with the team, how will they know how things are going? So when the 'boss' idea kicks in they will not be able to move from the process of 'forming teams' to 'being part of the teams'.

There was much discussion on delegation that also spoke to the passive leadership of women. Delegation by WLs was resentfully perceived as relegation where desirable duties were reserved for WLs while menial duties were relegated to teachers, which hampered development. Ms Thoko argued that due to the lack of knowledge and skills of women leaders, they often over-delegated or relegated duties they were not intelligible about. This rendered WLs free and aloof of those duties and this aspect, as asserted by Ms Thoko, gave an impression that WLs were not active leaders in teacher development.

Thoko sums up the other females’ perspectives in the following contribution:

There is too much of delegation from women. They delegate duties they don't know how to do, and it becomes a problem because how do they actively implement or monitor something you are not sure of? So they are not really delegating, they are giving or throwing onto us too many responsibilities which they are not even part of. So it's no longer development because my understanding of development is when your leaders are part of that development but this way, they are free from several duties.

A very emotional Ms Lwazi noted that feminine pride and ego of being self-sufficient prevented them from delegating duties to senior and master teachers even if WLs themselves had inefficient content knowledge of the subjects. Such behaviour hampered the advancement of such departments where the rich, human resources such as senior and master teachers were not being utilised for the development of the department. She had observed that senior classes were reserved for WLs to secure NSC marking at the end of the year. This is how Ms Lwazi put the discussion forward:

Women leaders are doubtful to delegate important duties to the senior and master teachers even if they do not have the content knowledge of such subjects.... they are prideful of having such big departments and thinking that they can do everything themselves. Also, leaders secure the senior grades to ensure that they qualify for marking NSC exams every year and give junior grades to other teachers, which does not develop them to teach higher grades or allow them to get marking opportunities.

The leader passivity, leading teams from the outside and the delegation versus relegation findings revealed in this study resonate with several other studies. Passive leader behaviour results in disintegration of performance levels and follower morale (Bogler, Caspi & Roccas, 2013) and lesser organisational commitment and motivation of followers (Chenevert, Vandenberghe, Doucet & Ayed; 2013). Rapp, Gilson, Mathieu and Ruddy (2016) and Mathieu and Gilson (2012) found that even on an advisory capacity, external team leaders need to provide extensive support, advise, share information and constantly oversee team activities to enhance team performance.

A leadership vacuum was found in this study where WLs' aloofness from team activities may be due to them being unskilled, inexperienced and uncertain of team dynamics, as asserted by Randolph (1995), who discovered the same in his study. Also, another study similarly found that formal leadership titles exert a sense of power dominance over team members and results in

diminished performances of individual members (Tost, Gino & Larrick, 2013). Studies on delegation also revealed that ineffective delegation can easily give fuel to conflicting feelings amongst delegates (Potter, Deshields & Kuhrik, 2010) and poor outcomes (Corazzini, Anderson & Rapp, 2010) as any successful delegation process is founded on good interpersonal communication skills on the delegator's part, who imparts duties on delegates skilfully based on their competencies and consistently oversees the whole process (Cipriano, 2010).

Bringing female leaders into the limelight and considering the African context in which this study was carried out, Wakahiu and Keller (2011) found that Sub-Saharan WLs particularly, are not active and assertive leaders and the root cause of this is colonialism and patriarchy. Therefore, they advise that there is an urgent need to advance the leadership skills of African WLs to emancipate WLs from the clutches of submissiveness, patriarchy and illiteracy. This will also increase their confidence, visibility, decision-making skills, and assertiveness, which thus far were attributes that were suppressed by the patriarchal norms of African societies (Wakahiu & Keller, 2011).

Leadership development studies have illustrated that initiatives should aim to nurture leaders that can be active and assertive, that plan and implement tasks such as delegation strategically (Powell, 2011) and are geared, along with their followers, for change (Derue, Nahrganag, Wellman & Humphrey, 2011). Fullan (2008) asserts that for WLs to become agents of change, they need to surpass their fears and not resist change but rather, accept challenges and unknown frontiers as positive reinforcement that provides opportunities for learning.

A maze of metaphors (Smith, Caputi & Crittenden, 2012) have been used to describe the complexities of WL. The *glass ceiling* (Furst & Reeves, 2008) refers to the invisible barriers that women face to attain leadership positions. Findings suggested that although corruptive selection processes may have assisted women leaders to break through the glass ceiling and secure leadership positions, the lack of leadership knowledge and skills, place such leaders on a *glass cliff* (Ryan & Haslam, 2005) that describes women leaders in this study, already committed to precarious leadership positions, inevitably increasing their risk of failure in such positions.

The metaphor of *built-in legitimacy* (Eagly & Carly, 2005) also materialised in this study, as followers do not perceive unjustly selected leaders as being credible. This study also revealed that there is an absence of the *glass floor* (Barnet-Verzat & Wolff, 2008) which is the fourth metaphor and which describes the ground level staff as having a lack of qualifications and skills to be

promoted. In this study, staff seem to be eradicating the glass floor to advance in their own development, contrary to what WLs are doing.

The above findings therefore give confirmation of female bias against WLs who are perceived inept as leaders in their leadership role, in leading teams and as delegators. The Role Congruity Theory (RCT) (Eagly & Karau, 2002) is validated as WLs are prejudiced for not enacting active, self-thinking, assertive leadership, which is the stereotypical perception of the ideal, masculinist leadership of men. Women, accepting their lower status than male superiors, waiting for direction to act and being described as less capable as leaders validates the Social Role Theory (SRT) (Eagly, 1987) by illustrating that stereotypes of WLs exist and also reveals an embedded prejudice against the leaders for being women, a perceived weaker sex than male leaders. As proposed by RCT, the masculinist images of leadership and the sex of observers materialized in prejudice against WLs. The findings in this theme which emanated mostly from females, further highlights that females have a stronger construal of leadership being masculine and not transformational refuting the prediction made by Bass (1985) that WLs are associated more with transformational leadership than any other leadership approach. WLs' bossy, assertive attitude as team leaders, becomes a source of prejudice against them, further validating the RCT (Eagly & Karau, 2002).

4.2.3 Women leading in the shadow of men: The name-calling culture

Findings in this theme, suggested that WLs were heavily dependent on male leaders to the extent that they have become uncertain of their own capabilities while becoming followers of males. Masculinist WLs have to contend with a derogatory name-calling culture which does not afford them due acknowledgement for their achievements. The achievements of WLs are attributed to learnt skills from male leadership.

Relating to her experiences with female leaders and shaking her head in despondence, Ms Amahle asserted that female leaders have 'biased' personalities because of the following: they were heavily dependent on males, unaware of their own capabilities, biased and prejudiced against their own sex and admired male leaders and therefore mimicked male behaviour. Her sentiments gave rise to an issue of lost identities of women leaders who shadow male leaders and become like males in the following excerpt:

My experience tells me that they, women leaders, have very biased personalities... like they don't know what they actually can do. They copy what male leaders have been doing, like they become forceful like males, it is like they believe in male power and they rely too much on males and not themselves as female leaders.

Mr Sbu reflected on societal thinking and the scarcity of females in principalship positions at high schools and concluded that this paucity of prominent, active, female role models in senior leadership positions was the reason female leaders tend to follow male leaders around them. Mr Sbu captured these sentiments in the following piece:

They don't have female role models in senior positions to look up to. Even if you look at high schools around here, you won't see them run by female principals so women don't see other women in active roles. It is still in society that high schools should be run by males. So they follow male leaders that they do see in such positions.

Thoko corroborated Sbu's analysis on the scarcity of female role models and maintained that higher echelons of leadership seemed to be dominated by males when she said:

They don't have assertive female role models to look up to, leaders in such senior positions are mainly males. There are too many male leaders. Males lead at home and that gets into the workplace too. Women don not get those senior positions.

It was revealed from all the participants that the socio-cultural system of patriarchy committed women to an inferior status to men in society. This also resulted in their leadership being associated and judged according to male norms and standards of leadership which has further resulted in a name-calling culture where women who are tough are called gender-derogative names. The name-calling culture was introduced by Mr Mzwa as he explained how society has always 'looked down upon' females in society by introduction of a Zulu expression, 'u Dodile' in the following anecdote:

In different situations women have been looked down upon in our society. There is a Zulu expression in our culture, 'u Dodile' which is used to describe women who have done something mature or appreciative like a man. So even if women are strong enough to manage their households on their own, society will say that, that woman is a man or 'u Dodile'! Because that is what we thought were the jobs of men.

The name-calling culture continued as Ms Amahle discussed the ‘indota-ufazi’ and ‘Mkabayi’ nick-names which are used to describe women that employ a stereotypically male or masculinist leadership styles such as being aggressive and forceful.

If a woman leader becomes aggressive or forceful, she will then be called ‘indota-mfazi’ which means that the woman behaves like a man when she leads. I remember when a principal with those qualities was called Mkabayi! Mkabayi was Shaka’s cousin and a very powerful and strong women whom Shaka himself looked up to.

Commenting on the name-calling culture again, Ms Lwazi maintained that societal stigma and sarcastic insults negatively affected masculine WLs so much so, that they disrespected such WLs by calling them ‘unamasende esiswini’ which is in actual fact an insult, meaning that the woman possesses the organs of a male. Shaking her head in dismay she sadly stated:

There is that stigma in our society. If women leaders have male leadership styles, society stigmatises them. Society would say ‘unamasende esiswini’ meaning that a woman has male genital organs in her body! They do not respect the women if she leads like a man.’

Mzwa maintained that the above phrase could also be understood as follows:

Like she is a female trapped in a male’s body!

The words quoted by the short, yet robust quote by Mr Mzwa above, produces an imagery of women trapped by the masculinist power of men, which renders her caged, like a spirit-less, soul-less body incapable of any achievements.

The above findings reinforces the metaphor of the *cyborg leader* that Harraway (1991) and Muhr (2010) used to describe WLs that have transgressed soft, sensitive leader type and become, mechanised, masculine beings to survive in a patriarchal society. Such WLs face the metaphoric *chilly workplace climate* (Fassinger, 2008) where they receive a cold welcome and are faced by *backlash or a double-bind effect* (Rudman, 1998), where they are stigmatised for embracing masculinity and shunning femininity. The above findings also showed that cyborgian female leaders seem to be rising, reinforcing the findings that WLs with maternal and caring qualities do not make it to the top easily (Muhr, 2010).

The masculine presentation of female leaders in this study, were also found in other recent studies (Derks, Laar & Ellemers, 2016; Derks, Van Laar, Ellemers & de Groot, 2011; Lücknerath-Rovers, de Bos, & de Vries, 2013). Heilman (2012) asserts that WLs are more positively evaluated than men on the highest echelons of leadership. Initially WLs may face gender discrimination when being hired and this phenomenon is metaphorically termed as the glass door (Cohen, Broschack & Havemen, 1998). Black and ethnic WLs are also discriminated against, and this is termed as a *concrete ceiling* (Davidson & Davidson, 1997) which refers to the discrimination of women of colour. *The glass escalator* (Ng & Wiesner, 2007) metaphorically symbolizes the advancement of males over females in female professions, which was found in this study. This study resonates with other cross-cultural studies which confirm that male dominance over women exists in societies and favoring men over women inevitably leads to differences in power and status (Pratto, 1996; Rhodie, 1989).

Both the Social Role Theory (SRT) (Eagly, 1987) and the Role Congruity Theory (RCT) (Eagly & Karau, 2002) are strongly authenticated from the above findings. This is so because this sub-theme's findings clearly suggests that women are uncertain leaders, either heavily reliant on male leaders or mimicking male leaders. In the spirit of SRT, women are not seen as assertive, career-oriented, leaders but as followers of men because of labour division, gender hierarchy and patriarchy of the sexes that placed men in assertive roles and women in menial, submissive roles (Eagly, 1987). RCT gains strong recognition because of the following findings: WLs' masculinist leader behavior is chastised as being inappropriate for leadership, the yardstick for leadership is male, achievements of women are not considered innately female abilities but are recognized as male attributes and the double bind syndrome WLs face (Eagly & Karau, 2002).

4.2.4 Submissive, voiceless women leaders

Findings suggested that WLs were highly submissive and voiceless, lacking the necessary assertiveness for leadership. The participants' experiences with WLs informed their perspectives of women being submissive to the authority of senior, male leaders which affected them negatively because WLs are unable to represent the staff and convey their views to the principal. Perspectives allude that WLs may be able to voice themselves in public because such a platform allows them

to speak indirectly but confined to the boardroom, WLs' voices become suppressed. This can be seen in the following excerpt that Mr Sbu provided:

They have a better say or a voice in public because they just say it, not directing it to anyone, just speaking in general, rather than saying something to one person. They can voice their ideas to males in public, when everybody is around, but when they are for example in a confined space like a boardroom, they are not able to voice their ideas and concerns to their male superiors. Like for instance, if we can look at our environment in this school, it is hard to find that our women leaders will take our views, as Post Level 1s and escalate it to the principal who is a male and that affects us negatively.

Ms Amahle corroborated the above thoughts of Mr Sbu by adding the following:

I think it's the environment we are in with our superior so I think they (women leaders) are scared of him (the principal). They will never approach him even if they feel that something is not right. They would rather say: No just leave it, it's okay!

Ms Thoko was a firm believer that women leaders had a pivotal, obligatory role to play as liberating, assertive leaders rather than submissive ones, to emancipate other oppressed voices of females who have thus far been 'underdogs'. The traditional stereotype of 'man as leader and woman as follower' was clear in her intensely emotional sentiments in the following anecdote:

Once they appointed, they have an obligation to be the voice of women because women are underdogs....we have always been oppressed. So once they (women leaders) are appointed...they have to be our voice, so that we get more female leaders. But female leaders, they don't use their voice at all most of the time, they are just submissive to the male leaders of the school so they are not doing us any justice as women. At home, males are leading us, so we are always backwards, so they have to be our voice.

In attempting to understand why Ms Thoko labelled women as 'underdogs', a trip down memory lane assisted in understanding the clear-cut roles both the sexes in the Zulu culture played and what surfaced was that the submissiveness of women was bred at home, through ideologies of patriarchy and gender hierarchy. Mr Sbu explained as follows:

Looking in my background, I will say, even with misbehavior. You will find your mother will not discipline you because she was the caring one, she took care of us and the house. She will say, 'Your father will come, I will tell your father when he comes'. It has been there and we have grown up seeing it there. My mother cannot take an initiative or stand on her own, until the father comes...

During the focus group discussion, participants' frustrations were visible when they discussed how the voiceless leaders generally played the role of messengers, who were only there to deliver messages instead of solving and mediating problems. Discussions between the group members, revealed a sense of disappointment that WLs were not supporting them by being their voices. All the participants agreed with Lwazi as she regurgitated what others said in the following:

Oh, that is what I hate! 'I am just a messenger, don't ask me any questions, I am not going to forward them to anyone! That is what they say so that we don't question further.

Research suggests that social systems such as patriarchy and gender hierarchy have allocated women a lower status in society than their husbands who claim superior status. These ideologies have also suppressed the assertiveness and boldness of women and women have had to embrace submissiveness to their husbands, who claimed superior status (Baloyi, 2010; Haddad, 2006 & Sultana, 2010). Afisi (2010) and Mestry and Schmidt (2012) have also noted that colonialism and a patriarchal culture in Africa has significantly contributed to the marginalization of women, confining them to domesticated duties and a submissive state, as was found in this study.

This theme illustrated that WLs are perceived as voiceless and submissive in the face of male authority. What also surfaced was that women have been led by men who took on sex-typed, dominant roles at home. This finding validates the prediction of the Social Role Theory (Eagly, 1987) that historically, women having occupied less dominating and more caring roles in the household where they did not have to lead, but follow the husband. In order for women to enact such roles, they acquired submissive behaviour that suppressed any dominant attributes (Eagly, 1987). This validates the assumption that the caring, transformational leadership behaviour of women perhaps emanates from their historical role as caregivers (Bass, 1985). The Role Congruity Theory (Eagly & Karau, 2002) is also validated because as proposed by this theory, women as compared to males are evaluated negatively owing to the submissive nature of being female and lack of assertiveness to voice themselves compared to men (Eagly & Karau, 2002).

4.2.5 Doomed if they do, damned if they don't!

This study revealed that women leaders are doomed if they do become leaders because they are unable to separate their leader status from their self-perceived, inferior gender status. This traps them in a labyrinth of inferiority which is borne from their undermined status in a society that embraces male superiority. From the abyss of this labyrinth, women in leadership struggle to escape. On the other hand, women leaders are damned if they don't go 'more than the extra mile' to prove their worth as capable, female leaders. This is because their achievements are cynically, scrutinised by a culturally, patriarchal society that applauds and idolises male leadership over WL. The sub-themes that will focus on these contentious issues include: 'Trapped in a labyrinth of inferiority!' and 'Going more than the extra mile in proving their worth'.

4.2.5.1 Trapped in a labyrinth of inferiority!

A labyrinth refers to a complicated set of pathways that are barricaded in several ways, making it difficult for a person to get out of. This term is used metaphorically in this section to describe a labyrinth of inferiority that women leaders find themselves stuck in and its impact on them. Findings from the interview proceedings revealed that women leaders were plagued with a sense of insecurity which made them feel inferior because of them being female. Responses showed that women seemed to be stuck in such a labyrinth of inferiority and are somehow unable to escape. Gendered perspectives showed that males felt WLs were being biased against males. Males therefore agreed with Mr Mzwa when he declared the following:

They tend to generalise because they have that mindset that 'they (men) are taking advantage of my inferiority, just because I am a woman, they think I am still inferior though I am a leader'.

The female participants felt that males found it difficult to let go of their male superiority and were biased towards women leaders. Escaping out of the labyrinth would mean that women would have to let go of cultural concepts of their inferior status and men would have to disassociate themselves from any cultural thoughts of male superiority it seems.

Ms Amahle confirmed this theory and aptly captured the thoughts of the other ladies in the following note:

I think with our culture, males have led so the males will feel like being led by a woman is like, 'how can I be led by a female, being a male!'. They feel superior, like they feel like every position they should take it because they are leaders, because they are men.

Reinforcing Ms Amahle's sentiments above, Ms Thoko also maintained that:

At home we women are led by men, it's always been like that. We were always second.

Mr Sbu still a firm believer that WLs were too concerned about their inferior status, went on to relate a scenario of WLs in the household, hoping to bring to fore the extent of insecurity women feel in leadership positions. As others listened intently, Mr Sbu related the following:

It's like you looking at the home that is headed by a woman, you will find that a boy will come and impregnate a girl, instead of looking at it as something that is happening in general, you will find that the woman will say that the boy only did that because I am the only woman in this house, if there was a father, the boy would not have impregnated the girl!

It was interesting enough when Mr Mzwa jumped into the conversation and provided a leadership scenario at work attempting to illustrate that circumstances remain the same for both the sexes in the leadership domain, yet women are adamant that 'things go wrong' because they are female. He however acknowledged that such beliefs are engrained in females owing to the marginalized backgrounds they hail from in the following anecdote:

If a woman is in a leadership position at work, she feels that things go wrong because she's a woman, not thinking that things may go wrong even with male leaders too. Even if she was a male leader, the task would have probably gone wrong. Because basically, it's because they, they are coming from a background where, where they have been undermined, so they feel that they are not good enough.

Mr Mzwa's story above, perhaps indicates that if women are stuck in the labyrinth of inferiority, it is on their own accord and they only, would be able to free themselves from their labyrinthian dilemma. This may only be possible if and when they face challenges as leaders and not as females. There seems to be an urgent need for them to disassociate themselves from gender and their secondary status and embrace leadership as leaders in their entirety.

On responding to how males perceived male and female leadership, all the male participants accepted that male leaders were more respected and seen in a more positive light than female leaders. They therefore agreed with Mr Mzwa as he asserted that:

*If the leader is a man, we (males) tend to respect him, and what he says, it carries weight.
But if it is said by a woman leader, we (males) tend to have that negative attitude.*

Mr Mzwa's very honest contribution above reinforces what Ms Amahle uttered earlier that males found it difficult to be led by females because culturally, males have been the leaders. The predominance of males in leadership positions seemed to hamper the advancement of WLs who found them competing as leaders with men, on a playing field that is not level. The feeling of inferiority further propels WLs to do more than expected to satisfy a patriarchal society and this discussion follows in the next theme.

Models of self-esteem predict that people's self-esteem emanates from their estimation of their capabilities and worth (James, 1890; Rosenberg, 1979) and findings suggested that WLs are unable to confirm their identities as leaders and consequently, lose self-esteem or a feeling of being worthy and competent (Cast & Burke, 2002). A reservoir of positive feelings has to be built through positive experiences to assist WLs to curb negative feeling about themselves (Cast & Burke, 2002). The low self-esteem of women leaders reported in this study reinforces other findings that show that such gender stereotypes lowers self-esteem and confidence of leaders and aspirants to leadership too (Chabaya, Rembe & Wadesango, 2011). Institutional gender stereotypes and prejudicial attitudes can be detrimental to women leaders' self-image and inevitably, impacts on their performances negatively. This was revealed in a study undertaken by Mestry & Schmidt (2012) on female principals in South Africa urging them to acknowledge that there remains several obstacles regarding the capabilities of women as leaders in South Africa due to the historical colonial oppression of women's identities and patriarchal societal values.

The above findings reinforce what the Social Role Theory (SRT) (Eagly, 1987) posits namely, that men have traditionally occupied career-oriented positions including leadership positions while women's traditional roles at home and away from leadership positions in the world of work, have given men more confidence as leaders as compared to women. The feelings of inferiority therefore, may stem from the theory that women never needed to be as confident as men in domesticated and communal roles. SRT (Eagly, 1987) and Role Congruity Theory (Eagly & Karau, 2002) therefore

are validated as observers judge women fitting in communal roles and men in agentic roles while stereotypes and prejudices of women being less capable leaders stigmatise WLs (Eagly, 1987; Eagly & Karau, 2002).

4.2.5.2 Going ‘more than the extra mile’ in proving their worth

This sub-theme attempts to bring to fore, the colossal struggles that women face in proving their worth and gaining true recognition in leadership positions and the following saying proficiently captures the theme underpinning this section

Because I am a woman, I must make unusual efforts to succeed. If I fail, no one will say, 'She doesn't have what it takes'; They will say, 'Women don't have what it takes.'

(Clare Boothe Luce Quotes)

All the participants in this study proclaimed in consensus that women leaders faced an endless battle in securing leader status and recognition in a patriarchal society that forces them to prove their worth, time and time again. The team of participants agreed that a predominant patriarchal society was the cause of the problems women face in seeking recognition and in proving their worth. Ms Thoko’s statement below aligned with the thoughts of the other participants. She related that:

This problem of patriarchy is standing in their way of being successful leaders because they always have to work that extra hard to prove themselves. They can't just get in the office and go home, like they have to put in that extra, they have to show that they are more capable, like they are men.

Mr Mzwa further described the mental turbulence that troubled the minds of WLs. He proposed that women were always concerned about society’s perceptions of them and therefore constantly strive to prove themselves as they feel that they are under the surveillance of a berated society. Women, according to Mr Mzwa, believe that they are expected to do the right thing as mishaps are not accepted by society. Making use of a proverb, he demonstrated this element in the following piece:

I think they are affected by a patriarchal society and what society thinks of them, because they are trying too hard to prove themselves. There is this expression that says: 'If I've done right, no-one remembers, but if I've done wrong, no-one forgets.' They still have that idea that whatever wrong they have done, everyone is still talking about that, and whatever right they have done, they should have done.

Ms Amahle sadly expressed that WLs lacked confidence and explained that even if WLs excelled, there was always that belief that they will have to contend with the condescending attitudes of male leaders that question their authority, as can be seen from the following quotation:

Even if they've done their best, there's always that belief with those male leaders... we are coming from that background, where males will say that 'who does she think she is?' So women leaders always have that within their minds, and they lose confidence as leaders.

Mr Sbu jumped out to add that a lack of confidence seemed to be a problem for female leaders. He exclaimed that WLs worked hard to clear their minds of negative feelings of inferiority, but it remains 'within their systems' that they need to prove themselves to their male counterparts.

They are trying by all means that they take that idea out in their minds that they are inferior, but it is within their system that 'Everytime I am doing something, I should prove myself to those who are male leaders.' So they lack confidence in so many ways.

Ms Thoko jumped out eagerly to say that even if WLs gathered all the confidence that was needed, they would still have to persevere in doing more because of the watchful eye of a discriminative society. All the other participants agreed with her claim that even highly confident women may fall under close scrutiny of society. She expressed this in the following:

You know, she might not even lack confidence, she might have full confidence, but she knows that society is watching so she feels that she has to do something extra all the time, because society has that mindset of viewing women of being below men.

On a discussion about the extra efforts women leaders are forced to put in leadership activities, all the participants jointly agreed that they, no doubt, admired the leadership of women because of the meticulous organizational skills and the importance they give to aesthetic value of the places

they led. The eager participants were given a chance to demonstrate with an example, how they constructed such perspectives. Mr Sbu reflected on the following:

Like if we can compare a school around here. Look at our school run by a male, and look at a primary school nearby run by a female principal....If you look at the set-up there, the development within that school, it shows that there is a woman there and here, there is a male. That school is exceptionally, well-organized than those that are led by men and there is even better communication amongst teachers in those schools. The female principal gives a chance to everyone to share ideas.

Mr Mzwa excitedly jumped into the conversation and added that women care for the places they stay at, as much as their own appearances and highlighted the carefree attitude of males in the following piece:

It's a government school but looks like a private school! Women are very concerned with how they look, their appearance and that even reflects in where they live and where they stay. They always want their places to look beautiful, to look organized. Unlike the males. They are not so much concerned about how they look and how the places they stay in, look. They don't care, hmm...they don't care.

Ms Thoko admired the building and grounds of the school which she described as 'beautiful'. She also confirmed what she uttered earlier, that WLs work 'extra hard' in the following excerpt:

The female Principal has worked extra hard to improve the school, the appearance of the school....how it looks.....the grounds look beautiful!

Participants again eagerly illustrated with hypothetical examples how WLs have to go more than the extra mile owing WL being measured against a yardstick of male leadership. Mr Sthe compared the performance of a male and a female principal as follows:

If a school has a woman principal and a male principal, and they both achieve 100%, you will find that in the school led by woman, the woman has worked very hard to achieve that, unlike the man, because males are more relaxed, more respected, they don't have to work so hard. But women are under pressure because they know that they have to perform to

those levels, 100%. They know that if it becomes 99%, that one percent will be pointed to the fact that they are not male but female.

Ms Lwazi substantiated Mr Sthe's account above and angrily retorted that due to societal stigma, even if women performed to the best of their abilities, they will never gain recognition because they are not the preferred gender for leadership. She adds with frustration that even a single mistake of a woman leader results in society chastising her. This can be seen in the following piece:

That societal stigma is still there. Even if you can perform up to your level best as a woman leader, but the community won't look at you as the one who is victorious or whatsoever, just because you are not a man but a woman.

Mr Sthe substantiated Ms Lwazi's claim, asserting that society views men as being assertive and agentic over women especially in disciplinary issues and such one-sided perspective works against women. In the following example, Mr Sthe illustrates how a woman's gender role is blamed for the underperformance of a school, if that school is run by a female principal.

If a school is not doing well in discipline and the Principal is a female, , it is easy for people to point out that the fault is the female principal's and that they need a male Principal, it happens all the time. People think that males are better at discipline. Gender plays a role.

What was also revealed was that WLs in senior positions such as in high school principal-ships, face more of a dilemma being recognized as worthy leaders as they are not perceived as authority figures. Especially in terms of disciplinary matters, society is quick to blame a female principal if anything goes wrong because it is a societal perception that males lead more effectively than females in disciplinary matters. This preconceived notion, that males are more competent than females, spurs women to work harder to prove their worth in such positions. This point is emphasised by Mr Sthe in the following short piece:

In terms of discipline. If something bad happens, women leaders know that it will be attributed to them. The members of the community will say 'If the principal was male, this would not have happened. So it's very difficult for women in such positions and they have to work very hard to be seen as capable as men.

Providing female insights on the matter, other female participants agreed with Ms Thoko as she corroborated her colleague's statement above and further explained that WLs found it difficult to be thought of as authority figures in high schools because learners hailed from patriarchal homes where they were accustomed to seeing males as genuine leaders. She asserted that after the acceptance of male authority figures at home, male students were reluctant in taking instructions from WLs She said:

Like if it is a female leader at a high school, there are bigger boys in that school ...already, she's already on a negative when she comes to the school because they come from patriarchal households where males lead, and that's what they consider the real deal. Then to come and be told by a woman to behave in a certain way, it is challenging for them because that is not how they know it.

The finding of this study that female leaders are plagued with an insecure feeling of male superiority which forces them to prove their worth, was also revealed in other studies (Mestry & Schmidt, 2012; Muhr, 2011). The social identity theory, (Tajfel & Turner, 1979) posits that women being the minority in leadership, may perceive their own identities based on their gender and if their gender roles are already threatened, they would feel that they do not have value and they are not a significant part of society. Mestry and Schmidt (2012) and Moorosi (2010) attribute the negative self - perception of women leaders to South African society that continues to favor male superiority despite a machinery of gender equality initiatives in the country. This study time and time again, has validated the earlier Schein studies of 'Think manager- think male' (Schein, 2001) that theorised and empirically found that leadership is still associated with males. Along with the findings of this study that the stereotypical effective leadership is male, recent studies also revealed the same (Johnson, Murphy, Zewdie & Reichard 2008, Koenig, Eagly, Mitchell & Ristikari, 2011).

Aligning with findings of this study, the lack of fit model proposed by Heilman (1983, 2001) posits that women lack the ability to take on male sex-typed jobs and are therefore already on a negative because stereotypes have already developed, judging women as unfit for leadership and already lacking leadership attributes. Ultimately such a chilly workplace climate (Fassinger, 2008) results in negative attitudes building up negative evaluations and negative expectations that women will be ill-fit for masculine occupations (Heilman, 1983, 2001). The participants' responses reinforced the theme in this section that women tend to be doomed as leaders because they have to toil to the

limit to stand on equal ground as men whereas men do not have to struggle like women. On the other hand, even the slightest error on the part of the woman, results in society damning them for being the weaker and incompetent sex as leaders, compared to men.

The assumptions of the Social Role Theory (SRT) (Eagly, 1987) clearly surfaced in the findings above, revealing that the social system of patriarchy causes WLs to constantly strive to prove themselves because patriarchy commits women to submissive and tentative roles by nature. Women, having occupied communal, subordinate roles, had not been observed in leader roles. Thus, women have to work much harder than men to be evaluated favourably in their new-found leader roles (Eagly, 1987; Eagly, Wood & Diekmann, 2000). The RCT is steadfast in its premise that women are prejudiced as leaders compared to men and this study validates this theory as it is clearly evident that women leaders need to work harder than their male counterparts, yet they still come under severe criticism because of their gender. On the other hand the RCT is refuted to a certain extent as women leaders and their feminine, organisational skills have been commended and recognised as a leadership asset (Eagly & Karau, 2002). The expert organisational skills of WLs are characteristic of female transformational leaders who work hard towards arranging, organising and re-organising tasks to suit followers' needs and circumstances (Bass, 1985).

4.3 Chapter summary

This chapter's prime focus was on data presentation and analysis. Five themes were categorically presented with in-depth descriptive analysis and robust, supporting quotes. The findings were linked to other studies to enhance validation and transferability and the theoretical framework was weaved in to boost the authenticity of the findings. The final chapter that follows, summarises the findings and provides some recommendations to advance WL and highlights some recommendations for further research.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The previous chapter dealt with data presentation and analysis. Findings were organised into four themes and discussions were linked to relevant literature and analysed against the theoretical framework of this study. This final chapter firstly, provides a synopsis of the previous chapters so as to provide a recap of this dissertation in a nutshell. Thereafter, the two critical questions that guided this study will be highlighted. Following this, the conclusions from the findings will be organised below the five emerging themes from Chapter Four. Additionally, this chapter will also discuss some scholarly suggestions that were implemented in this study to enhance the effectiveness of results. As a way forward, recommendations from the findings of this study, coupled with some recommendations for further research will culminate the final chapter of this dissertation.

5.2 Synopsis of previous chapters

The main objective of this study was to explore secondary school teachers' perspectives of women leadership and how such perspectives were constructed based on teachers' lived experiences. The objectives of these critical questions being twofold, aimed not only at deriving perspectives of women leadership by those being led by women but also to understand what complexities exist for women leaders and those they lead and how such complexities are mitigated by both the leaders and the led.

Chapter One therefore, oriented the reader to this study by contextualising the study against the relevant background. The rationale and the significance of the study followed. The objectives and the critical questions that guided this enquiry were outlined and this dissertation layout, per chapter, was provided.

Chapter Two encompassed the theoretical aspect of this study and reviewed relevant local, continental and intercontinental literature that gave cognisance to women leadership. The critical questions guided the literature review and the choice of the theoretical framework. Accordingly, the theoretical framework that was deemed most relevantly suited to this study was selected. These

theories included the Role Congruity Theory (RCT) (Eagly & Karau, 2002), the Social Role Theory (SRT) (Eagly, 1987) and transformational leadership as a theory related to the leadership of women. These theories were chosen as they focus on observers' perceptions of women leadership behaviour and whether there is an existence of any prejudice against women on account of their gender.

Chapter Three focused on the research design and the methodology of this study. The research paradigm was declared and its significance explained. The research methodology, the participant selection process, data generation and analysis techniques were discussed. Ethical issues in research, methods of enhancing the validity and reliability and the limitations of this study were detailed.

Chapter Four documented the findings derived from the in-depth, semi-structured, individual and focus group interviews. Findings were thematically presented, coupled with robust verbatim quotations. The findings were linked to the relevant literature and further analysed against the backdrop of the theoretical framework.

5.3 Conclusions from key research findings

This section provides the conclusions from the findings that emanated from the following two key research questions which were the focus of this study:

- What are secondary teachers' perspectives of women leadership?
- How do secondary school teachers construct such perspectives based on their lived experiences?

5.3.1 Mothering Leadership vs Iron Lady Leadership styles - Contradicting two sides of the leadership coin

The findings from this theme showed women leaders (WLs) as highly masculine Iron Ladies (ILs) or highly feminine Mothering Leaders (MLs) in their leadership styles. Mothering Leaders were shown to be transformational in several instances. Through experiences with WLs, participants found WLs as embracing either a masculine or feminine style but not both of these styles in

leadership and therefore WLs, were not perceived as being ‘androgynous’ in their leadership. A significant finding also was that in instances when female participants described WLs as being tough and masculine leaders, male participants described the same leaders as being feminine through their experiences with them. These findings illuminated some gendered perspectives.

- ***Mothering Leadership Styles***

Commonalities in the experiences of participants depicted mothering leaders (MLs) as: caring, nurturing and intuitive; patient and persevering; approachable and understanding; humble and motivational; sociable, people and relationship-oriented and lastly as also being emotional and sensitive. Furthermore, these attributes also demonstrated that WLs were transformational in their leadership as their feminine approaches aimed to motivate followers through self-enrichment and inspiration. The caring, nurturing and intuitive nature of MLs were described as coming naturally from the maternal instincts of women as they were mothers, suggesting gendered stereotypic roles, as males were not seen as having these attributes as much as women. These attributes impressed and motivated participants who felt that these attributes made MLs effective leaders that supported and cared for those they led. Over-caring was perceived as a weak point of MLs.

The patient and persevering nature of women, another innate quality afforded by motherhood, allowed them to keep their calm with participants even in non-conformance and even when leaders needed to account for performance to higher management. The approachable and understanding attributes of MLs eliminated any feelings of intimidation participants may have felt in reaching out to their leaders. The humbled and encouraging nature of women served as an inspiration for participants and encouraged them to live up to expectations of their leaders. MLs demonstrated excellent social skills and focused on nurturing relationships with people which was highly commended by participants who appreciated the close connection with their leaders. These transformational leadership behaviours of WLs have assisted followers to feel a sense of belonging and importance. Followers seemed to be inspired to do more for the organisation. However, the mothering leaders’ emotional and sensitive nature made them weak when faced with challenges and conflict situations as they were unable to solve problems due to their over-sentimental dispositions. Although the feminine qualities of MLs gave them several leadership advantages, their lack of masculinity seemed to render them submissive and voiceless when faced by male leaders and this caused a great deal of discontentment amongst the sub-ordinates. Female aspirants

to leadership were especially affected by these negative factors which demotivated them from assuming leadership positions in the future.

- *The Iron Lady Leadership styles*

Commonalities in female participants' stories from their lived experiences depicted a category of WLs as Iron Ladies (ILs) as they described these leaders as: autocratic and forceful; commanding and demanding; bold and assertive and task and performance oriented towards teachers and learners. The sex of the teachers gave way to contradictory, gendered perspectives where female participants identified WLs as leading as ILs but men described the same ILs as being transformational and more of the mothering type. It was clearly evident that the female participants found the IL traits overbearing and discouraging yet, some female participants admired the merits that 'toughness' brought with it.

It was also revealed that ILs straddled between an autocratic and democratic style of leadership at different times to suit their needs. More significantly, IL leadership styles were employed on those they led as ILs themselves were subordinated by the male autocracy of the school. The autocratic style was used as ILs themselves had to submit to the senior autocratic leadership of the school and they used the same approach on those they led, in an effort to have their say and prevent any deviations from instructions. Commanding and demanding leaders, came under heavy scrutiny for neglecting human relationships yet such leaders were admired for their resilience and strong will. The high-pitched voices and commanding nature of ILs created an intimidating environment for participants, where collaboration with such authoritative leaders was not an easy task. This is in stark contrast with the perspectives derived of transformational, mothering leaders in this study.

An assumption is made that participants' patriarchal backgrounds, where women always played submissive roles and men assertive, dominant ones, influenced their perceptions of ILs being harsh towards them. Male participants believed that ILs were pleasant towards males but biased towards females. Female participants commended assertive and bold women for their active involvement and visibility in school leadership duties and projects. Males agreed that it was actually the boldness and assertiveness of women that could advance ILs and other WLs to promotional posts. Female participants expressed the need for WLs to actively, be the voice of other culturally

marginalised and oppressed women. Participants also expressed that although WLs led like ILs, they were not actively working towards creating an effective teaching and learning environment so that participants could perform to their maximum potential and this pressurised participants.

5.3.2 Robotic Leaders...Leading from the background

Participants' perspectives of women leaders (WLs) showed a sense of despair as they described their leaders, mostly the mothering leaders, to be inactive and more robotic in leadership activities as they did only what they were told and required of them in their formal positions. Participants expected their leaders to be critical thinkers, more pro-active and assertive in advancing their departments and whole school development. WLs were observed as being challenged by change and therefore reluctant to take on new challenges or further their own development by furthering their qualifications, studies and skills. Participants were therefore unable to look up to their leaders for curriculum advice or planning and have had to depend on other more qualified and able teachers for assistance in curriculum matters. Stagnant leader development it seems leads to stagnant follower development.

WLs are criticised for promoting teamwork on a verbal basis as they are not part of the team and in most instances, aloof of team development and therefore not able to advance teams. Participants found themselves unsupported by this strategy of their leaders. WLs were perceived as either under-delegating or over-delegating duties and such acts were resented by the participants as they failed to see any productive development in their careers. These antagonistic feelings stemmed from the experiences of participants where they felt that undesired duties were thrown onto their shoulders because of the following reasons: their leaders did not have the necessary skills to carry out those duties, leaders preferred taking on more important duties and teaching duty loads and lastly, WLs as opposed to male leaders, believed that they were capable of handling several duties on their own because of the skills they have acquired from their social responsibilities at home. Such behaviours go against transformational leadership theory which adjudicates that WLs build confidence and gear their followers with the necessary skills to achieve success in teams and in other leadership activities including in delegation. Some gendered contestations of males alluded that male leaders under-delegated because they, due to their social responsibilities at home as

bread-winners, were accustomed of handling everything on their own. However, majority consensus pointed to women not being effective delegators in one way or the other.

5.3.3 Women leading in the shadow of men: The name-calling culture

Participants found WLs, both MLs and ILs, heavily dependent on male leaders to the extent that they have become uncertain of their own capabilities as they become followers of male leaders. The lack of senior female leaders and a dominance of male leaders also attributed to such dependence and the assumption was that WLs absorbed and enacted masculinist leadership styles of males because of more exposure to male leaders than females. Several ingrained discriminative attitudes, prejudices, biases and stereotypes of women being less capable leaders than men, became hurdles that WLs had to navigate through, in their lives as leaders. Consequently, findings confirmed that the yardstick that measured leadership efficacy, was and still is male. Males are considered to be ultimately made for leadership. Therefore, WLs' achievements are measured against the yardstick of male leadership effectiveness and consequently, such achievements are not considered innately female abilities but rather, abilities either learnt or inherited from males.

Findings also suggested that highly successful WLs were admired and respected yet they remained under strict surveillance of society who are quick to criticise such women for the slightest mistake or underperformance, since males are considered to be the most effective leaders. Also found in this study was that however inspirational or transformational WLs may be, they still have to face a demanding society. Seeing that WLs struggle for recognition and status, those WLs who attempt to be successful through embracing masculinist leadership styles, such as being forceful, assertive and bold, are stigmatised by society for detaching themselves from their femininity. Such scrutiny and stigmatisation also results in derogatory nick-names that are attached to masculine WLs. Therefore the irony in this finding is that, the femininity of WLs is perceived as a weakness and not fitting of effective leadership yet the masculinity of WLs is chastised as being unbecoming of women as such behaviour is expected of men and not women.

WLs have also been found to be submissive, voiceless and to a certain extent intimidated in the face of male authority. Findings also advocated that WLs seemed to have a voice in public when addressing audiences in general but in confined spaces, where their superiors are male, they tend

to be submissive. This causes conflict and frustration for those they lead as they expect their leaders to extend their suggestions and ideas to senior male management for the advancement of their departments and the school. Such tentative behaviour and lack of assertiveness also stemmed from the patriarchal, social backgrounds of women who have always occupied submissive, less assertive roles at home. This theme concluded that women leaders were in several aspects leading in the shadows of male leaders, where their own leadership capacities were deliberately suppressed by themselves or by the superiority of their male counterparts.

5.3.4 Doomed if they do, damned if they don't!

Findings from this theme, suggested that WLs have ingrained in them, a deep sense of insecurity of being inferior to their male counterparts. Male participants felt females were biased in generalising that all males perceived women as inferior and females argued that cultural and patriarchal ideologies ingrained in men a sense of superiority that prevented males from giving women leaders due respect, recognition and status equal to men. The historical, leadership positions occupied by men in households and at work seemed to have exacerbated this issue of a superior mentality amongst men. Consequently, males agreed that they respected and valued male leaders than female leaders. Owing to leadership being perceived as a man's domain, WLs seemed to face colossal struggles in proving their worth as females, to other males and to society. Patriarchal ideologies of a culturally patriarchal society surfaced as the root cause of ideas of male superiority and inferiority. Findings from female participants alluded that a patriarchal society is uncompromising in forgiving any mishap on the part of WLs as opposed to men. Therefore, WLs have to walk more than the extra mile to prove that they are credible leaders.

Findings also concluded that, women who do go more than the extra mile had excellent organisational and communication skills to transform the spaces and people they lead. As much as participants commended and admired these skills of WLs, it was also found that WLs still find hurdles along the way because even if and when they put in the extra effort to excel in performance, they will still not be credited equally to men. Findings further proposed that WLs were not considered as instruments of discipline owing to the stereotype of females as being submissive, attempting to discipline males in a patriarchal society. Therefore, any mishaps or underperformance emanating from disciplinary matters were blamed on the WL without giving it

a second thought. In light of this discussion, this theme brought to light that women were doomed as leaders from the beginning, and damned once in leadership positions day in and day out as they struggle to gain recognition and prove their worth in a patriarchal society that does not make it easy for women to succeed either way.

5.4 Scholarly suggestions applied in this study

This section presents the scholarly suggestions (see **Chapter Two, Section 2.6**) that were applied in this study. Scholars Brandt and Laiho (2013) and Warning and Buchanon (2009) proposed that further qualitative studies should explore the perspectives of WLs through the lens of followers to fill in the gaps left by their quantitative studies that were not able to retrieve in-depth data about ‘what’ perspectives of WLs exist and ‘how’ such perspectives are constructed. The authors claimed that in quantitative studies participants may hide their true negative perspectives just so that they are portrayed positively. This aim was achieved by the in-depth, photo elicited individual and focus group interviews where participants’ lengthy discussions and deep insights explained what their perspectives were and how they constructed such perspectives. These provided an understanding of the psychological and social factors that underpinned leadership constructions.

Warning and Buchanon (2009) also suggested that female sub-ordinates’ relationships with their leaders should be explored and this study achieved this aim and found that females were not welcoming of the masculinist styles of their Iron-Lady leaders. The queen bee syndrome was also discovered where Iron-Lady leaders were especially harsh on females but not on male sub-ordinates. Also what surfaced was that mothering leaders were especially understanding and supportive of female sub-ordinates.

As posited by Mostafa (2009), peoples’ perspectives are closely related to the time they are in and more studies should be carried out to explore changing perspectives over time. This 2016 study revealed that perspectives of women being submissive followers at home have changed to an extent. Although societal norms seem to still oppress WLs, educated professionals such as the participants in this study, revealed that they expected women to be assertive leaders in the workplace, despite societal stigma and stereotypes of them being lesser leaders than males. The post democratic era which promoted the advancement of WLs, also influenced people’s thinking

in that, the demanding social roles of women as leaders also expects such WLs to become more assertive and bold in their leadership positions. A change in gender roles to suit the social roles of WLs over time was clearly indicated in this study by both males and their female counterparts.

Additionally, this study was able to “determine the importance of agentic attributes in comparison to communal attributes” as suggested by Kusterer, Lindholm and Montgomery (2013, p. 574). The findings of his study achieved this objective and illustrated that WLs as opposed to male leaders, need to adopt both communal and agentic attributes to balance their leadership approach so they are not considered ineffective leaders because of their softness as females or too harsh because of possessing only masculine leadership styles. Both, communal and agentic attributes, or an androgynous leadership style will prove highly beneficial and rewarding for WLs who wish to advance their careers.

5.5 Recommendations from findings

- Androgynous leadership styles, including both feminine, transformational leadership approaches of Mothering leaders and masculine leadership approaches of Iron Ladies should be promoted in WLs so that they may strike a balance in their leadership styles and reap the benefits of both gendered approaches. This may reduce societal criticism that women leaders are either too feminine or too masculine in leadership styles. Tertiary qualifications should include content on the value of androgynous leadership styles, and also provide in-depth content on the art of delegation and teamwork because leaders always need to work with followers through collaborative efforts.
- All educational institutions and communities should attempt to destabilise patriarchal mind-sets by educating young and old about the unequal and unfair status given to women by culture, religion and society. An attempt needs to be made to undo gender at all levels by starting with simple aspects such as getting rid of gender role stereotypes that confine males and females to specific chores and duties. Females need to be given the opportunities to be leaders alongside males from young when the socialisation process starts and identities are formed, so that they may gain confidence and liberate themselves from feelings of inferiority from males.

- Mentorship programmes should be initiated to nurture relationships that aim to develop women leaders, provide guidance and counselling and also assist women leaders with building self-confidence, emotional intelligence and self-esteem so that they may become more assertive and pro-active as leaders who are certain about what they need to do.
- Women leaders are urged to build a strong support and developmental network with other women through physical and technological means. Social networks may assist women leaders in this regard, as it may assist to build nurturing relationships with other female leaders, reduce distances between leaders, allow for virtual role modelling to occur, promote interconnectedness, knowledge and skills sharing, problem solving and such an effective, virtual platform may promote open communication, learning and self-development of women leaders so they may nurture their own positive identities and sense of purpose through support from others that are in the same situation as them.
- On the institutional level, the untapped reservoir of women leaders' abilities, need to be capitalised on and women leaders need to revisit their roles not only as active agents of change but as life-long learners, researchers and transformational leaders as per policy guidelines. As transformational leaders and active agents of change, women leaders themselves should become more active in developmental change initiatives at their institutions. For this to occur, there is a need for males to detach themselves from the cultural and gendered hierarchies that afford them a superior status than women. Males need to work side-by-side of women leaders without harbouring any negativity towards them and this can be done if both males and societies, judge women on merit basis as leaders and not on their gender. The leadership of institutions need to support women leaders and offer them ample opportunities for development in which critical thinking skills, risk-taking and problem solving skills are enhanced so that both women leaders and those they lead, may experience positive interactions with each other.
- It is recommended that all religious institutions and their scriptures be used to educate society about the injustices done to women owing to the gender disparities in society. Religious groups should advance the equality of women in all religions and cultures as this is every woman's God-given right.

5.6 Recommendations for further research

- Further research should continue in the tradition of follower-centric studies and delve into cross-cultural, comparative studies of followers' perspectives of WLs to understand multicultural constructions of women leadership and the complexities of WL across cultures.
- More studies are needed to explore and understand overt and covert prejudicial attitudes and practices, biases and stereotypes that work against WLs with an aim to address the challenges these factors pose for women leaders. The underlying psychological causes that give rise to such attitudes need urgent investigation.
- The very effective, photo elicitation method that was utilised in this study should further be applied in other research studies to understand the advantages and perhaps any shortfalls of the method so that it may be made more effective in educational research and research in general.

5.7 Chapter summary

This study brought forth several interesting findings of WL through the eyes of followers and tested theories and concepts of western origin while providing policy-makers, stakeholders in the leadership domain and WLs emerging follower-centric insights into leadership in the context of a developing African country. As specified in the significance of this study (see **Chapter One, Section 1.4**) the findings of this study brought to light 'what' socio-cultural and traditional perspectives, attitudes and values of WL existed and 'how' these perspectives were constructed, informed or built on, based on teachers' experiences of being led by WLs. The findings from this study, further assisted in understanding what expectations of WLs existed, 'why' WLs are facing an uphill battle in South Africa and 'what' may be done to remedy this problematic issue.

The knowledge gained from this unique study, added to existing yet scarce knowledge of WL in Africa and brought out some useful insights for WLs themselves. The uphill battle is evidently, attributed to patriarchal practices, gender hierarchies, leadership considered a man's domain and

ineffective policy implementation coupled with gendered, discriminative cultures ingrained in an unchanging society. A liberal transformation of society and leadership development initiatives targeting WLs are therefore necessary to give WLs proper recognition of their leader status and only then, it seems, can policy implementation see real benefits. WLs are urged to become life-long learners and transformational leaders and equip themselves with the necessary skills and knowledge that may enhance effective leadership and positive experiences with those they lead. In final conclusion and in light of this follower-centric study, this enquiry was able to achieve its objectives, apply significant scholarly suggestions and successfully achieve the objectives it set out to achieve. Although any research is never exhaustive, much has been achieved by this study.

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APPENDIX A – PERMISSION TO CONDUCT RESEARCH IN THE KZN DōE INSTITUTIONS



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane

Tel: 033 392 1004

Ref.:2/4/8/700

Mrs Y Malik
227 Spencer Road
Clare Estate
Durban
4091

Dear Mrs Malik

PERMISSION TO CONDUCT RESEARCH IN THE KZN DōE INSTITUTIONS

Your application to conduct research entitled: **“EXPLORING SECONDARY SCHOOL TEACHERS’ PERSPECTIVES OF WOMEN LEADERSHIP”**, 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 12 January 2016 to 30 June 2017.
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 Connie Kehologile at the contact numbers below.
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.

Ugu District

Nkosinathi S.P. Sishi, PhD
Head of Department: Education
Date: 12 January 2016

KWAZULU-NATAL DEPARTMENT OF EDUCATION

POSTAL: Private Bag X 9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa ...dedicated to service and performance
PHYSICAL: 247 Burger Street, Anton Lembede House, Pietermaritzburg, 3201. Tel. 033 392 1004 **beyond the call of duty**
EMAIL ADDRESS: kehologile.connie@kzndoe.gov.za / Nomangisi.Ngubane@kzndoe.gov.za
CALL CENTRE: 0860 596 363; Fax: 033 392 1203 WEBSITE: WWW.kzneducation.gov.za

APPENDIX B – INFORMED CONSENT LETTER AND DECLARATION TO GATEKEEPER

277 Spencer Road

Clare Estate

4091

07 January 2016

To the Principal

Requesting for Permission to Conduct Research

My name is Yasmeen Malik. I am a Masters student at the School of Education at the University of KwaZulu-Natal (Edgewood Campus). As part of my degree fulfilment, I am required to conduct research. I therefore kindly seek permission to conduct this research at your school. The title of my study is: *‘Exploring Secondary School Teachers’ Perspectives of Women Leadership’*.

This study aims to understand what secondary school teachers’ perspectives are of the leadership of women. Since several previous studies have focused on women leaders themselves, this study is unique as it will give Level 01 teachers a platform to voice their understanding, opinions and feeling of women leadership. The purpose of this study is to understand what Post Level 1 teachers’ perspectives are, of women leaders and how these perspectives are constructed based on their lived experiences of being led by women; especially in an African country where historically, women were the ‘exception’ and not the ‘norm’. The findings of this study will bring significant and much needed light as to ‘what’ socio-cultural and traditional perspectives and values of women leaders exist and ‘how’ these perspectives are constructed, informed or built on, based on experiences of being led by women. This may further assist in understanding what expectations of women leaders there are, ‘why’ they are facing an ‘uphill’ battle in South Africa and ‘what’ may be done to remedy this problematic issue.

The planned study will focus on secondary school teachers’ perspectives. The study will use semi-structured interviews with Level 01 teachers. Participants will be interviewed for approximately 30-40 minutes during individual interviews. The same participants will later be interviewed in a focus group interview for approximately 40-60 minutes at times convenient to them which will not disturb the teaching and learning process. Each interview will be voice-recorded.

PLEASE TAKE NOTE THAT:

- There will be no financial benefits that participants may accrue as a result of their participation in this research project.
- Participants' identity will not be divulged under any circumstance/s, during and after the reporting process.
- All the responses will be treated with strict confidentiality.
- Pseudonyms will be used to represent the school and names of the participants.
- Participation will always remain voluntary which means that participants may withdraw from the study for any reason, anytime if they so wish without incurring any penalties.
- Participants will be purposively selected to participate in this study and they will be contacted well in advance for interviews.
- The interviews shall be voice-recorded to assist me in concentrating on the actual interviews.

Should you choose to accept my request for consent to conduct research at your school, please grant me this consent in the form of a signed letter with your school's letterhead and your school stamp.

You may contact my supervisor, the Research Office or me should you have any queries or questions:

Supervisor: Mr B.N.C.K. Mkhize

Tel. 031-260 1398 (office)

Cell: 083 653 0077

E-mail: bnckmkhize@gmail.com

Research Office details:

UKZN Research Office

Mr P. Mohan

HSSREC Research Office

Tel no.: 031-260 4557

Email: mohunp@ukzn.ac.za

My Contact Numbers:

Tel: 039 978 9208 (work), 031 269 1004 (home)

Cell: 074 755 7699

E-mail: yasmeenmalik894@yahoo.com

Thanking you in advance for your time and consideration. Your positive response in this regard will be highly appreciated.

Yours sincerely

Y. Malik (Mrs)

Declaration by Principal

I..... (Full names of the principal)
of ----- (School name) hereby confirm that I have
been informed about the nature, purpose and procedures for the study: ‘ *Exploring Secondary School
Teachers’ Perspectives of Women Leadership*’. I have received, read and understood the written
information about the study. I understand everything that has been explained to me and I consent
voluntarily for my school to be part of the study. I understand that my school is at liberty to withdraw
from research at any time should the school so desire.

I agree/ do not agree for the use of an audio recording device.

Signature of Principal

Date

.....

.....

School stamp

Thanking you in advance

Y. Malik (Mrs)

APPENDIX C – INFORMED CONSENT AND DECLARATION TO PARTICIPANTS

277 Spencer Road

Clare Estate

4091

09 May 2016

Dear Sir/Madam

Informed Consent Letter

My name is Yasmeeen Malik. I am a Masters student at the School of Education at the University of KwaZulu-Natal (Edgewood Campus). As part of my degree fulfilment, I am required to conduct research. I therefore seek your kind permission to allow me to involve you as a participant in interviews in this research project at your school. The title of my study is: *'Exploring Secondary School Teachers' Perspectives of Women Leadership'*.

I would very much like to conduct the study in your school because I believe that you, as a senior teacher, can provide valuable insight in extending the boundaries of our knowledge on this concept. Your identity in this study will be protected in accordance with the code of ethics as stipulated by the University of KwaZulu-Natal. I undertake to uphold your autonomy as the participant by providing you with a pseudonym. You will be free to withdraw from the research at any time without negative or undesirable consequences to yourself. The planned study will focus on you, as a secondary school teacher and your perspectives. The study will use semi-structured interviews. You as the participant, will be interviewed for approximately 30-40 minutes during individual interviews. You will later be interviewed in a focus group interview which is in a group setting, for approximately 40-60 minutes at times convenient to you. I will ensure that these interviews will not disturb the teaching and learning process. Each interview will be voice-recorded.

Should you agree to participate in this study, you will kindly be asked to complete a consent form. In your interest, feedback will be given to you during and at the end of the study and additionally, you may contact my supervisors, UKZN Research Office or me at any time, should you have any queries or questions:

My Supervisor's Details

Supervisor: Mr B.N.C.K. Mkhize

Tel. 031-260 1398 (office)

Cell: 083 653 0077

E-mail: bnckmkhize@gmail.com

My Personal Details

My contact numbers:

Tel: 039 978 9208 (work), 031 269 1004 (home)

Cell: 074 755 7699

E-mail: yasmeenmalik894@yahoo.com

Research Office details:

UKZN Research Office

Mr P. Mohan

HSSREC Research Office

Tel no.: 031-260 4557

Email: mohunp@ukzn.ac.za

Thanking you in advance for your time and consideration.

Yours sincerely

Y. Malik (Mrs)

Declaration

I..... (Full names of participant)
hereby confirm that I have been informed about the nature, purpose and procedures for the study:
'Exploring Secondary School Teachers' Perspectives of Women Leadership'.

I have received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study. I understand that I am at liberty to withdraw from research at any time should I so desire.

I agree/ do not agree for the use of an audio recording device.

Signature of Participant

Date

.....

.....

Thanking you in advance

Y Malik (Mrs)

APPENDIX D – INTERVIEW SCHEDULES

INTERVIEW SCHEDULE FOR TEACHERS (INDIVIDUAL INTERVIEWS)

Theme 1- *Perspectives of women leadership?*

Based on your experiences of women leadership in this school:

- 1.1. What is your understanding of women leadership?
- 1.2. What personalities do women leaders have? How/Why do they have such personalities (moods, attitudes, temperaments, qualities)
- 1.3. What leadership styles do women leaders adopt? How/Why do you think they choose such styles?
- 1.4. How would you describe your relationship with the women leaders in this school? (Interaction, communication, receiving instruction from WLs)
- 1.5. Do women make good, efficient, successful leaders? If yes, elaborate. If no, elaborate in which ways.
- 1.6. How has your understanding of women leaders influenced you, or shaped you as a teacher?
- 1.7. As a teacher, what do you expect from the women that lead you? Elaborate on preferred leadership personalities, leadership styles etc.

Theme 2 – *Leadership as a Masculine Domain*

- 2.1. What is your perspective of leadership historically being a man’s profession?
- 2.2. Based on your experiences of women leadership, how are women leaders coping/managing in a profession that was historically considered to be a man’s profession? (WLs status, recognition, authority, obstacles, reasons for success, reasons for failure at times?)
- 2.3. Based on your experiences of women leadership how do women lead compared to men? Please elaborate (differences, similarities, feminine and masculine leadership styles or both?).

2.4. Do you believe that WLs are seen with any prejudice or bias because they are female leaders and not male leaders? Elaborate (eg: WLs seen as less effective even if they are effective leaders? Not given as much credit as men in leadership positions?)

INTERVIEW SCHEDULE FOR TEACHERS (FOCUS GROUP INTERVIEW)

Theme 3 – *Patriarchy and the leadership of Women*

3.1. What is your understanding of patriarchy?

3.2. Do you have any personal experiences of patriarchy? (In childhood, while growing up, in society?)

3.3. Based on your experiences of WL, do you think patriarchy influences the leadership of women? If yes or no, elaborate (how do WLs cope/manage/negotiate/succeed in the patriarchal system)

3.4. How has patriarchy in your own life, at home or at school, influenced your perspective of women leaders? (your experiences, challenges, communication and interactions with , instructions from WLs)

APPENDIX E – VISUALS FOR INTERVIEWS

THEME 1- PERSPECTIVES

Personalities/behaviours/attributes

Figure 1 (Simpson, 2012)

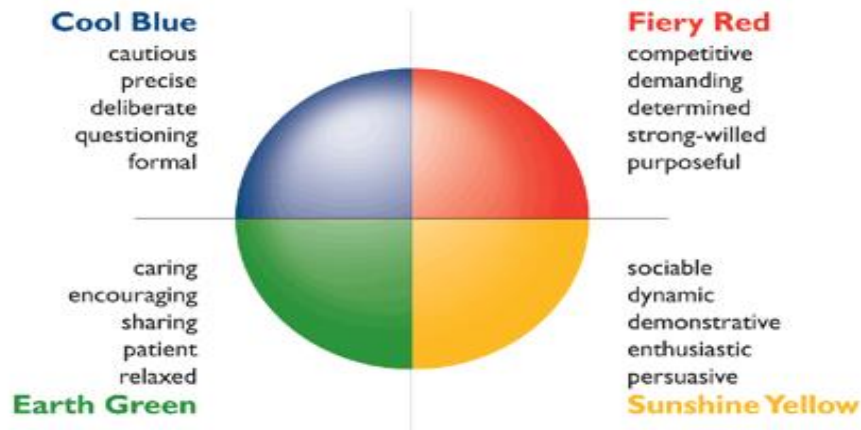


Figure 2

<i>Leadership Styles</i>	
<p>Table A</p> <ul style="list-style-type: none"> Performance oriented ? Competitive ? Direct, bold ? Aggressive, forceful, tough ? Independent ? Gives orders/have them followed ? Autocratic-leader centred rule ? 	<p>Table B</p> <ul style="list-style-type: none"> Relationship oriented ? Co-operative, interactive ? Indirect, sympathetic ? Calm, kind, understanding ? Teamwork, collaboration, inclusive, communal ? Encourages/motivates/inspires ? Democratic- people-centred rule ?

Figure 3 (Shutterstock, Inc, 2016)



Leadership quotes/images

Figure 4 (Bowling, 2016)



Figure 5 (Deventer, 2016)



Figure 6 (QuoteAddicts, 2016)

THE CHALLENGE OF LEADERSHIP IS TO BE STRONG, BUT NOT RUDE; BE KIND, BUT NOT WEAK; BE BOLD, BUT NOT BULLY; BE THOUGHTFUL, BUT NOT LAZY; BE HUMBLE, BUT NOT TIMID; BE PROUD, BUT NOT ARROGANT; HAVE HUMOUR, BUT WITHOUT FOLLY.

JIM ROHN

Figure 7 (Slideshare, 2013)



Figure 8 (QuoteAddicts, 2016)



Figure 9 (Shah, 2014)



THEME 2- LEADERSHIP AS A MASCULINE DOMAIN

Figure 10 (Burlison, 2008)



Figure 11 (Shutterstock, 2016)



www.shutterstock.com · 147232562

Figure 12 (Shutterstock, 2016)



www.shutterstock.com · 306851438

Figure 13 (Shutterstock, 2016)



Figure 14 (Shutterstock, 2016)



Figure 15 (Shutterstock, 2016)



THEME 3- PATRIARCHY AND WOMEN LEADERSHIP

Figure 16 (Slideshare, 2012)

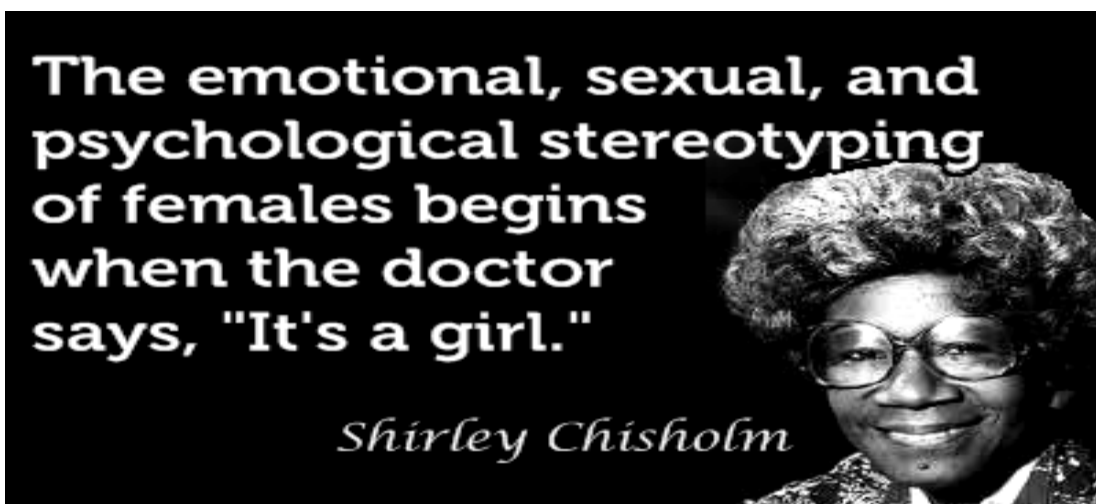


Figure 17 (A Quote Corporation, 2015)



Figure 18 (PictureQuotes , 2016)

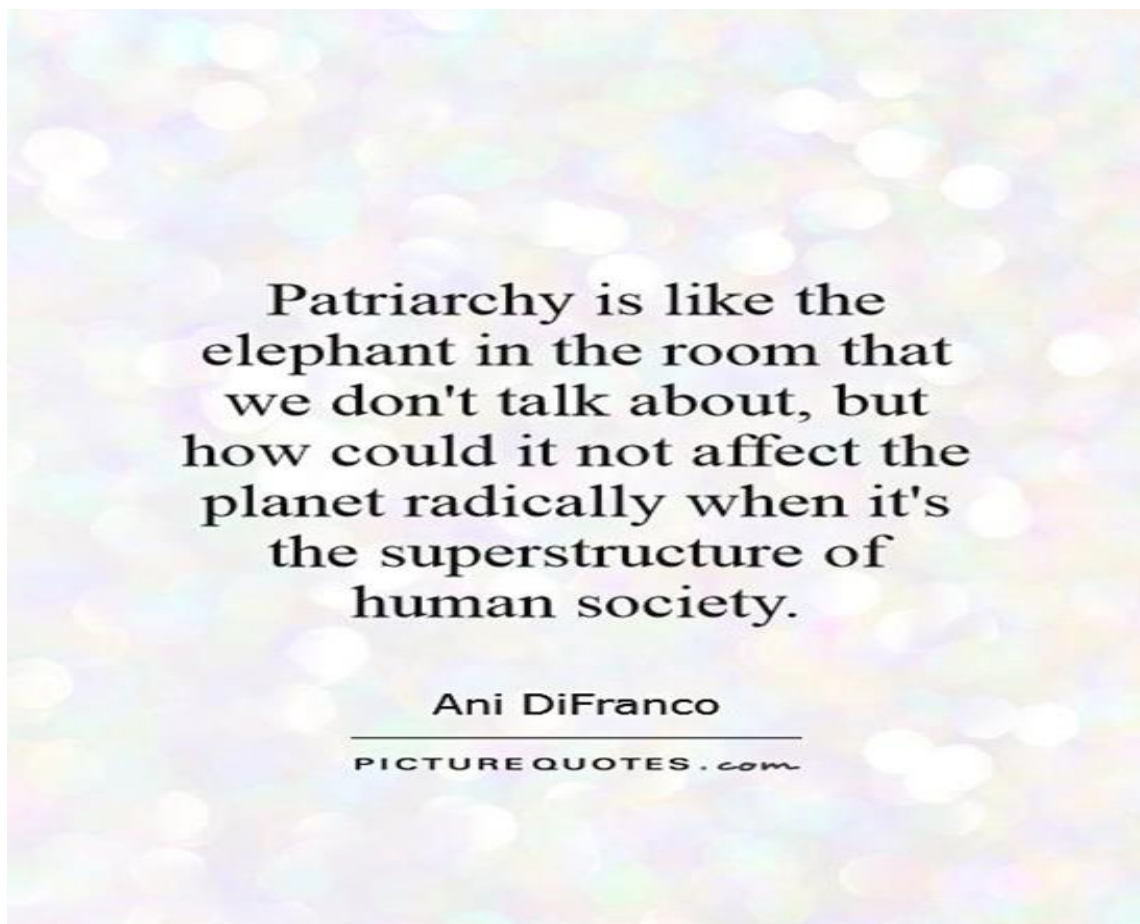


Figure 19 (QuoteAddicts, 2014)

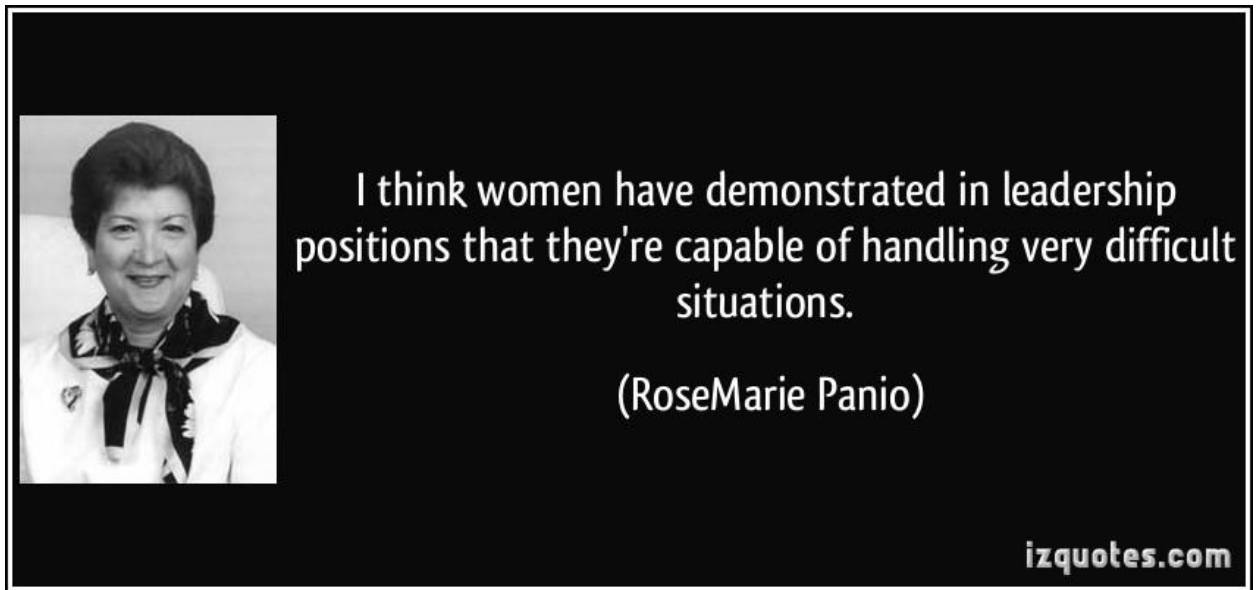


Figure 20 (Whizzed, 2016)



Figure 21 (Edmonds, 2016)



Figure 22 (Shajan, 2015)



Figure 23 (Alfa-image, 2016)



Figure 24 (Ians, 2016)



Figure 25 (GettyImages, 2016)



Figure 26 (Cletcom Services Ltd, 2016)



Figure 27 (Forbes Media LLC, 2016)



Figure 28 (Shutterstock, 2016)



Figure 29 (The Citizen, 2013)



Figure 30 (Das, 2016)



APPENDIX F- LANGUAGE EDITOR'S CERTIFICATE

25 Maple Crescent
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KLOOF
3610

Phone 031 – 7075912
0823757722
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E-mail:
wyebanksec@telkomsa.net
sathsgovender4@gmail.com

Dr Saths Govender

25 NOVEMBER 2016

TO WHOM IT MAY CONCERN

LANGUAGE CLEARANCE CERTIFICATE

This serves to inform that I have read the final version of the **DISSERTATION** titled:

A FOLLOWER-CENTRIC STUDY OF WOMEN LEADERSHIP IN ONE SECONDARY SCHOOL: TEACHERS' PERSPECTIVES by Y. Malik.

To the best of my knowledge, all the proposed amendments have been effected and the work is free of spelling and grammatical errors. I am of the view that the standard of language meets the stringent requirements for senior degrees.

Yours faithfully



DR S. GOVENDER

B Paed. (Arts), B.A. (Hons), B Ed.
Cambridge Certificate for English Medium Teachers
MPA, D Admin.

APPENDIX G – TURNITIN REPORT

The screenshot displays a Turnitin Document Viewer interface. The document title is "Secondary school teachers' perspectives of women leadership" by YASMEEN MALIK. The overall similarity score is 5%. A "Match Overview" sidebar on the right lists eight matches, all with similarity scores of 1% or less. The matches include student papers and internet sources from various institutions and organizations.

Match Number	Source	Similarity Score
1	Submitted to Universit... Student paper	1%
2	uir.unisa.ac.za Internet source	<1%
3	Submitted to Mancosa Student paper	<1%
4	Submitted to Laureate... Student paper	<1%
5	Submitted to Universit... Student paper	<1%
6	Submitted to Universit... Student paper	<1%
7	Submitted to Universit... Student paper	<1%
8	katebeefoundation.org Internet source	<1%

The main document content shows a section titled "CHAPTER TWO LITERATURE REVIEW AND THEORETICAL FRAMEWORK" with a sub-section "2.1 Introduction". The text discusses the challenges women face in South Africa and the role of the South African Constitution in emancipating women.

