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EXAMINING THE MANIFESTATIONS AND RAMIFICATIONS OF THE PATRIARCHAL IDEOLOGY IN FEMALE-LED SCHOOLS IN THE NORTH WEST PROVINCE OF SOUTH AFRICA

ABSTRACT

The study sought to explore the manifestations and effects of patriarchy in female-led secondary schools in South Africa. The thesis advanced was that despite government initiatives towards gender parity in the employment social structure, the prevalence of patriarchal tendencies continues unabated. Located in the pragmatic paradigm and adopting a convergent parallel mixed method as the specific strategy of inquiry, the study used a sample size of 20 respondents, purposefully and systematically sampled from secondary schools in the North West province. The data were collected through structured and unstructured questionnaires with the analysis following thematic and descriptive approaches. The major findings included that gender roles are so deeply ingrained in society that they have become part and parcel of the cultural traditions in which they engender patriarchy. The conclusion arrived at was that social structures such as schools, religious, political and economic organisations are the villains in advancing the patriarchal hegemonic ideology. The recommendations made included the need for the South African government to step up efforts to address gender disparities, whose ramifications continue to haunt women especially in leadership positions where men believe they are "naturally the ideal candidates".

1. INTRODUCTION

Globally society is trying to combat discrimination and inequality especially meted against women in order to move towards a free and equal society for all, yet most of the cultural embedded ideologies continue to deter such initiatives (Makhuba, 2017). Sekano and Masango (2012) observe that many men in South Africa are raised in homes where patriarchal practices are the order of the day and as a result, they learn to internalise the ideology at a tender

age. The ideology is further disseminated through social institutions such as schools and religious organisations where patriarchal tendencies gain their momentum and continue to undermine the rights of women particularly in such areas as decision-making and leadership positions (Makhuba, 2017). Makhuba (2017) further contends that some African women have gone to the extent of writing books portraying nasty experiences at the hands of their male counterparts. Others have satirised their portrayal by men as weak and fragile species yet conveying their frustrations as women in an effort to raise societal awareness of their ill treatment and marginalisation at the hands of men. Some of the studies on gender and educational differences in Africa, for example, Mutekwe and Modiba (2012a; 2012b), Agha, Syed and Mirani (2018) as well as Bridger (2018) have focused on boys' and girls' academic achievements with the former being considered superior to the latter in terms of academic excellence. However, in this study such a view is considered an ill-conceived ideological violation of girls and women's rights on account of the fact that the South African history of colonialism and apartheid is part of this marginalisation of girls and women in society (Maodzwa-Taruvinga & Divala, 2014). The social structural arrangements of the South African society coupled with the effects of apartheid are largely to blame for the subjugation of girls and women to the patriarchal ideology, which has led men to believe that because they are the breadwinners and property heirs, they are thus the custodians of all power and authority (Zaatut & Haj-Yahia, 2016). Thobejane, Mogorosi and Okere (2017) are of the opinion that despite the global acceptance of the patriarchal ideology and practices, gender inequalities need to be vigorously dealt with. The patriarchal ideology and practices affect the social division of labour especially where leadership roles are involved because women must grapple with their male counterparts who assume a male gender supremacy. It is in this sense that this paper intends to explore and expose the manifestations and ramifications of the patriarchal ideology in many of the female-led secondary schools in the North West Province of South Africa.

2. BACKGROUND TO THE STUDY

Owing to the influence of the patriarchal ideology in the South African society and despite many women possessing the cherished 21st century soft skills for leadership roles, there are some men who still consider them inferior (Mutekwe & Modiba, 2012b). No wonder some women continue to suffer the patriarchal hegemony exercised by their male counterparts over them (Dlamini & Adams, 2014:122). Further to the above, Setlhodi (2018), Seedat *et al.* (2014:132) maintain that the current high prevalence of violence in South Africa is associated with patriarchy, which promotes gender inequality in the society and because men are uncomfortable with the challenge of their hegemonic masculinity, they resort to physical violence towards women who dare challenge them. This observation lends credence to the contention by Lerner (1986) that over the years, the African continent has witnessed various challenges across societies and although they have managed to overcome some, the patriarchal hegemony embedded their social institutions particularly in the family, religion, mass media, workplaces and polity remains. Unpacking the patriarchal hegemony, Lerner (1986:239) contends that the term describes a mind-set that regards men as not only superior but more capable than their female counterparts of leading in virtually all social institutions. It also covers the manifestations and institutionalisation of male dominance over women and children in all social structures and the extension of male dominance over women in society in general (Makhuba, 2017). Wood (2019:2) further notes that the patriarchal ideology conveys the mind-set or impression that men are more superior to women and therefore they should be accorded more respect and be allowed to take the reins of headship of women in virtually

all social structures. It is for this reason that the ideology is perceived to be oppressive and exploitative of women's rights and responsibilities. It is also in this light that Wood (2019) further contends that the patriarchal ideology is engendered by social structures, most notably the family, religious organisations and in institutions of learning as well as in the mass media. In some situations, in order to buttress hegemonic masculinity, Christian misinterpretations of scriptures are also brought to the limelight. A good example of this is what Wood (2013) notes in the interpretation of the scripture expressed in 1 Timothy (2:11–15), which has been used to foster patriarchal tendencies on the misguided view that women were excluded from speaking in social gatherings and churches in the olden days. As a consequence of this view, Makhuba (2017) observes that African women are always relegated to positions that make them feel like second-class citizens and this is often attributable to culture and tradition.

In a study conducted in Zimbabwe, Mutekwe (2013) found that the patriarchal hegemony is predominant in schools and the contemporary society where it fosters inequality and social divisions. This certainly causes a serious concern for women themselves. In affirmation, Zvarevashe and Sandada (2016) maintain that the ideology of patriarchy has led to women being relegated to mothers and housewife positions that increase gender inequality especially in the African context. These practices have to a larger extent affected women entrepreneurial interests as most women are usually disrespected even as office bearers in different institutions. Those who manage to make their ways into leadership positions are faced with stiff cultural challenges emanating from the patriarchal ideologies embedded therein (Shekhawat & Saxena, 2015).

In a study by Okafor and Akokuwebe (2015), it was reported that women in Nigeria are hugely marginalised as a result of the patriarchal perceptions held and that are manifested in the private and public spheres of their society; some of which evidence themselves in the management levels in institutions such as schools, colleges and universities. The issue of the patriarchal hegemonic ideology in Africa thus continues to pose detrimental consequences to the rights of women in the economy and the social engagements with women from other countries and continents. Patriarchal ideologies and practices are therefore conveyed in the social institutions as part and parcel of the hidden curriculum or tacit learning (Mutekwe, 2013). However, it is worth acknowledging the view that the South African constitution considers one of the essential rights of her citizens to be equality, which institutions of higher learning and other sectors should observe because no human being is more superior to the other (Dlamini & Adams, 2014). Many feminists are of the opinion that the rights, obligations, privileges and status of every human being should not be determined by their gender. O'Brien *et al.* (2015), for example, maintain that women's decision making prowess need to be improved if society is to do away with these typical patriarchal hegemonic tendencies and start giving them due respect especially in their social institutions.

3. AIM(S) AND OBJECTIVES OF THE STUDY

The aim of this study was to explore the manifestations and ramifications of the patriarchal ideology in female-led secondary schools in the North West Province of South Africa. In pursuit of this aim, the following objectives guided the study:

*   To establish the manifestations of the patriarchal ideology in female-led secondary schools in South Africa's North West Province.

- To identify the effects or consequences of the patriarchal ideology in the female-led secondary schools in North West Province of South Africa.

- To determine the interventions for mitigating the influence of the patriarchal hegemonic ideologies in female-led secondary schools in South Africa's North West Province.

4. RESEARCH QUESTIONS

- In what ways does the patriarchal ideology manifest itself in the curriculum in female-led secondary schools in the North West Province?

- What are the effects or consequences of the patriarchal hegemonic ideologies in female-led secondary schools in the North-West Province of South Africa?

- How can the ramifications of the patriarchal ideology in female-led secondary schools in South Africa's North West Province be mitigated?

5. SIGNIFICANCE OF THE STUDY

It is envisaged that the practical findings of this study would go a long way towards facilitating an in-depth understanding of the patriarchal hegemonic challenges faced by females in school leadership roles. Theoretically, the study is expected to add to the literature on the manifestations of the patriarchal ideology in female-led secondary schools in South Africa's North West Province and to identify the effects or consequences of the patriarchal ideology in the female-led secondary schools in North West Province of South Africa. In terms of contribution to policy, it is hoped that the findings of this study would help in the determination of intervention strategies for mitigating the influence of the patriarchal hegemonic ideologies in female-led secondary schools in South Africa.

6. THEORETICAL FRAMEWORK

The study adopted the feminist theoretical framework as the lens for viewing the problem of hegemonic masculinity and the gendered ideologies that characterise South Africa's social structures. In its broadest form feminism is a movement for the political, social and economic emancipation of women from the patriarchal hegemony typical of many societies the world over (Mutekwe, 2018). This movement essentially embodies an active commitment to equality and respect, specifically between men and women and is against oppression and discrimination of any human being on any grounds (Basow, 1992). Feminists are concerned with the existence of inequalities between men and women as well as ways of improving women's positions in society for the better. For example, liberal feminists strive for free women's oppressive gender roles; those roles that are used as explanations for giving women a less important place or not a place at all more especially in the academy, the forum and workplace (Motta *et al.,* 2011). Therefore, liberal feminism suits this study perfectly because female principals in the study are exceptional in their determination to go against the traditional societal ideas and beliefs that manifest from the patriarchal hegemonic ideology by being female principals in a male dominated field. This approach contends that if women are given access and opportunities as men and to the same extent as men, they will be free to determine their own future, which is advocated for by this study. Marxist socialist feminists believe that all women experience oppression simply by being women. Therefore, one way of ending this oppression is to put an end to class and gender. That is, women should work together with men in the political arena and workplace. If anything is to be accomplished, women must partner with men, as

opposed to humiliating them (Tong, 2013). A working relationship between men and women and seeing each other as equals in all aspects of life, is believed to undoubtedly improve gender relations, equity and equality (Krolokke & Sorensen, 2006). The study examined how the ramifications of the patriarchal ideology in female-led secondary schools in South Africa's North West Province can be mitigated so that they can execute their duties without challenges and Marxist feminist theory provide the basis for such interventions, which is instrumental to the contribution of this study. For example, in the field of education, socialists believe that government policies and laws that put women at a disadvantage should be removed and that new ones geared towards equality should be designed. The cultural feminist theory aims at liberating women from patriarchal ideologies hence it is considered "a moral and countercultural movement" (Willis, 1984:91). It commends women's morality, values and acknowledges the natural differences between males and females. It emphasises that these natural differences should be accepted instead of being undervalued as they are of vital and beneficial to the society. For example, female leadership styles such as democratic as acknowledged by female principals in this study and feminine attributes should be embraced and valued instead of not being acknowledged.

7.   THE RESEARCH METHODOLOGY

The study adopted a pragmatic paradigm utilising a convergent parallel mixed method as the design genre, which implies combining the quantitative and qualitative methodologies (Creswell, 2014). A mixed methodological research is a type of research approach that allows the researcher the chance of collecting data using qualitative and quantitative approaches and integrating the findings for an in-depth understanding of a research problem (Creswell, 2014). To Ary *et al.* (2018) the approach helps overcome the limitations of using a single approach (e.g., qualitative or quantitative) by bringing in the advantage of the other approach and this offers a spectacular flair to the overall results of the study culminating in a better understanding of the phenomenon under study. Thomas and Magilvy (2011) further posit that mixed methodology research is ideal for researchers who wish to obtain deeper information regarding a research problem, which might not be easily obtainable using a single approach. It is for this reason and the fact that the empirical data could easily be generated concurrently for a better understanding that the research approach was preferable ahead of either the qualitative or quantitative approach. Creswell (2014) further observes that a convergent parallel mixed methods design allows the researcher to collect the quantitative and qualitative research data at the same time and also to expedite the merging of the quantitative and qualitative research phases for credible, reliable and valid data sets (Fetters, Curry & Creswell, 2013).The study thus followed three phases as follows: phase 1, the quantitative, phase 2, which was the qualitative phase and phase 3, which involved merging the results of phase 1 and 2.

7.1 Phase 1: Quantitative research section

For this study, the quantitative and qualitative research took place in a simultaneous or parallel format. This implies that the data generation took place at the same time with the researcher posing the questions for data generation from the same questionnaire accompanied by clear explanations. The above implies that the questionnaire had 2 sections, one section with closed-ended questions for the quantitative data and the other section with open-ended questions designed for the qualitative data. It had questions covering the section on structured (quantitative) and unstructured (qualitative) data sets. The quantitative research approach was used to answer all questions of the study, which are; (1) in what ways does the patriarchal

ideology manifest itself in the curriculum in female-led secondary schools in the North West Province? (2) What are the effects or consequences of the patriarchal hegemonic ideologies in female-led secondary schools in the North-West Province of South Africa (3) and how can the ramifications of the patriarchal ideology in female-led secondary schools in South Africa's North West Province be mitigated?

7.2 Phase 2: Qualitative research section

Schneider and Whitehead (2016) posit that a qualitative research approach enhances the understanding of a phenomenon through in-depth exploration and description. Qualitative research approach generates word data rather than numerical data. The word data generated can be transcribed and coded in order to arrive at the participant's authentic meaning regarding the study (Creswell, 2014). Data can be collected through first-hand interaction with the participants that enhanced a broad understanding of the study (Kemparaj & Chavan, 2013). Furthermore, the use of a qualitative research approach fosters an in-depth exploration of participant social lives, perceptions, emotions and the general interpretation given to things by the participants in their social environment (McCusker & Gunaydin, 2015). All three questions were asked in this phase to seek clarifications from quantitative results through the adoption of a qualitative open-ended unstructured questionnaire. Hence, the convergent parallel mixed research design was deemed best for the study.

7.3 Phase 3: Merging the results of phase 1 and 2.

In this phase, the researchers combined or merged the results of phase 1 (quantitative phase) and phase 2 (qualitative phase) into one comprehensive focus to discuss them concurrently or simultaneously in their quest to unmask the manifestations and ramifications of the patriarchal ideology in the female-led schools in the North West Province.

The study was conducted in twenty female-led secondary schools in Ngaka Modiri Molema District, In the North West Province of South Africa (NWP, SA). Ngaka Modiri Molema District is one of the four districts that make up the NWP, SA with a land area of 28 114km^2. The district is situated centrally within the province and shares an international border with Botswana with a population of about 889 108 as of 2016 (Municipalities of South Africa). This study was conducted in the schools led by females from the five local municipalities in Ngaka Modiri Molema Districts. These schools were purposely selected for the study because they are female led.

7.4 Population and sampling

The target population for this study were all secondary schools located within Ngaka Modiri Molema District led by females. Female principals were targeted because the study focused on the manifestations and ramifications of the patriarchal ideology in female-led secondary schools in the North West Province of South Africa. The population comprises the total number of persons in a specific place at a given time that the researcher is willing to study (De Vos *et al.,* 2007). It was from the population that a total sample of 20 participants comprising female principals of secondary schools was purposefully and systematically selected. All 20 female principals who participated in the structured questionnaire were systematically sampled by picking all 80 female led schools in multiples of 4 and as stated above for the unstructured section of the questionnaire the rationale of the purposeful sampling was to make sure all the participants were female school leaders. Given that the questionnaire contained two sections,

with the first section being structured followed by the unstructured section, the assumption was that the unstructured responses would seek clarifications on the respondents' structured responses thereby ensuring researchers have an opportunity to ask for clarity (De Vos *et al.,* 2007).

7.5 Ethical considerations

According to O'Leary (2010), ethics refer to the rules of behaviour that states what is acceptable in a profession. The ethical considerations that the researcher took into account for the purpose of this study included permission to gain access into the schools from the Department of Education (DoE). A letter of permission from the institution to gain access to all selected schools for the purpose of data collection and a letter asking for permission from the female principals as the study's participants. They also signed the consent forms, explained by Josselson (2013) as crucial, because it ensures that participants have agreed willingly to participate in the study. They were also informed that they could withdraw from the study at any time should they feel uncomfortable and there would not be any penalties.

7.6 Data collection method

The researchers utilised a questionnaire containing two sections: the section for the structured quantitative data generation and the other for the qualitative unstructured questions. This was the instrument used for data generation based on Babbie's (2014) contention that a questionnaire contains a collection of questions designed by the researcher with the intent of generating data to answer their research questions. Participants or respondents are usually directed to tick or mark any of the answers as contained in the questionnaire that represent their response to the research questions. The justification for using the questionnaire as the instrument for data generation was its advantage in generating a large amount of data within a short period of time (Babbie, 2014).

7.7 Data analysis

Quantitative data were analysed through descriptive statistics. Yilmaz (2013) states that descriptive statistic allows a researcher to describe variables in number and discuss them in relation to the study. Descriptive statistics was deemed best for the study as the researcher intended to keep the data as simple as possible by describing the findings. The qualitative data was analysed using thematic techniques. Thematic data analysis most times refers to a comprehensive term used to denote different analytical procedures for generating "themes" during the analysis of qualitative data (Braun *et al.,* 2019:844). The thematic data analysis process enabled the generation of categories, sub-categories and themes in order to arrive at the participant's authentic meaning.

8.   PRESENTATION OF FINDINGS OF QUANTITATIVE DATA

Descriptive statistics and frequencies on the research questions

This section deals with the presentation of descriptive frequencies presentation of the quantitative data analysis for section A, B, C and D of the structured questionnaire. The descriptive statistics process began with section A and ended with section D.

Section A: Biographical and demographical information

The biographical and demographic information of female principals are subsequently presented below:

Based on the total sample size of 20 respondents systematically drawn to be representative of a target population of 80 female principals in the area, it is important to note that their distribution was such that the majority of them were aged between 46 and 55 (35%) and 30% were aged 56 and above. Twenty per cent of them were aged between 36 and 45, with 10% aged between 26 and 35 years while 5% were aged between 18 and 25. The bulk of the respondents have been working as principals from 7 to 9 years (50%), and 25% had between working for between 4–6 years. Five per cent of respondents have been working for more than ten years and five per cent of respondents have been principals for less than a year. As for level of education, 50% obtained Master's degree, 30% an Honours degree and 20% of the respondents had obtained a first degree. Seventy-five per cent were married, 10% were divorced whereas 5% were single while another 5% were separated from their spouses and the other 5% widowed. Clearly the aforementioned statistics have implications for the manifestations and ramifications of the patriarchal ideology or hegemonic masculinity as it raises its ugly head across many of the South African social institutions.

Section B: Ways through which the patriarchal ideology manifests itself in the curriculum in female-led secondary schools

Table 1:   Factors that influence the patriarchal ideology

Variable	Frequency	Percentage
SECTION B: Ways the patriarchal ideology manifest itself in the curriculum in female-led secondary schools		
1. Tradition and culture	10	50
2. Family	4	20
3. Community	2	10
4. Schools	3	15
5. Politics and economy	1	5
TOTAL	**20**	**100**
SECTION C: Consequences of patriarchal ideology in some female-led secondary schools		
1. Gender discrimination	12	60
2. Sexism	1	5
3. Lack of respect from female colleagues	2	10
4. Male teacher's resistance towards authority	2	10
5. Lack of respect and cooperation from parents	2	10
6. Gender stereotype	1	5
TOTAL	**20**	**100**

Variable	Frequency	Percentage
SECTION D: Strategies for dealing with patriarchy in female-led schools		
1. Creating the environment that recognises the potential roles and responsibilities of women and men.	3	15
	3	15
2. Create a culture in which both sexes are free to express their feelings and adopt an attitude of gentleness and sensitivity to the feelings of others.	4	20
	5	25
	3	15
3. By involving men and women in the efforts of addressing patriarchy.	2	10
4. By providing training and sensitisation on gender equality and equity education for school stakeholders.		
5. By neutralising the strength that patriarchy holds in the communities by giving gender equality the place it deserves in the curricula.		
6. By revisiting gender equality and equity policies on equal employment and making adjustments where necessary.		
TOTAL	**20**	**100**

Table 1, Section B above shows ways the patriarchal ideology manifests itself in the curriculum in female-led secondary schools. Half (50%) of the respondents chose tradition and culture, 20% chose family whereas 15% followed the school. The community, politics and economy follow with 10% and 5% respectfully.

Section C: Consequences of patriarchal ideology

Table 1, Section C shows the consequences of patriarchal ideology in some female-led schools. In this aspect, most of the respondents chose gender discrimination (60%), followed by lack of respect from parents with 10%. Ten per cent of the respondents chose resistance by male teachers towards female principals whereas gender stereotype represents 5% of the respondents. Ten per cent of respondents chose lack of respect by female teachers and five per cent chose sexism.

Section D: Strategies to ensure female leadership is without hindrances

Table 1, Section D depicts different ways that can be used to mitigate patriarchy to ensure female leadership is without hindrances. Twenty five per cent of the respondents confirm that training and sensitisation on gender equality and equity education for school stakeholders is vital in addressing patriarchy whereas 20% of respondents believe that efforts to dismantling patriarchy should include men and women collaboratively. Fifteen per cent of respondents reckon it is best to create an enabling environment that recognises the potential roles and responsibilities of women and men in the development of the country. Fifteen per cent of respondents believe the best strategy is to create a culture in which both sexes are free to express their feelings while another fifteen per cent of respondents believe in neutralising the strength that patriarchy holds in the communities by giving gender equality the place it deserves in the curricula. Ten per cent of the respondents believe gender equality and equity

policies on equal employment and access to resources should be revisited and necessary adjustments should be made.

9. PRESENTATION OF FINDINGS FROM THE QUALITATIVE DATA SECTION

This presentation includes information of data obtained from the unstructured questionnaire. It consisted of 20 female principals managing secondary schools in the North West province, South Africa.

9.1 Coding of data into themes and categories

As defined by Maree (2010), coding is a process whereby a researcher reads through raw data very carefully and tries to analyse them into meaningful units. The table (2) below shows the themes and categories:

Table 2.   Coding of themes and categories

THEMES	CATEGORIES
Ways the patriarchal ideology manifests itself in the curriculum in female-led secondary schools	• Tradition and culture • Family • Schools • Community • Ascribed gender roles
Consequences for patriarchal ideology in some female-led schools.	• Gender discrimination • Male teacher's resistance towards authority • Lack of respect and cooperation from parents • Female teachers' reluctance to seek promotion • Lack of confidence • Exhaustion
Ways to deal with patriarchy to ensure smooth female principalship	• Ensuring consistency in implementing policies • Update policies on gender and equal employment opportunities • Mentorship • Delegation on leadership roles • Parental engagement

10. DISCUSSION OF QUANTITATIVE AND QUALITATIVE FINDINGS

The process of this discussion includes the actual views of participants and analysis by the researcher by correlating with past literature. During this discussion, references were also made to the quantitative results where applicable in order to use the qualitative data to explain clearly the research questions thereby complying with the research design (convergent parallel) whereby data analysis for the quantitative data were done separately, each analysis was done independently, however, the discussion was done concurrently.

10.1 Ways the patriarchal ideology manifest itself in the curriculum in female-led secondary schools

It emerged from the structured and unstructured questionnaire sections that tradition and culture, family, religion and schools play a vital role in influencing the patriarchal hegemonic ideology in some female-led schools. This result merges with the findings of the study by Albertyn (2009) where it was reported that patriarchy or male domination is deeply entrenched in tradition and culture and continues to be so not only in families, schools and religious institutions but also in the wider community and society at large.

> Mathoto stated: When we start schooling girls are drawn to the so-called girls' subjects such as sewing, agriculture, food and nutrition among others while their boy counterparts are given the privilege of choosing all of the so-called menial or challenging subjects such as mathematics and the hard sciences

> Maletsatsi: People especially SGB members as elders of the church use bible to justify why women cannot be leaders whereby it is stated that a woman (Eve) was created from one of the ribs of man.

Drawing from the above statements from the participants, one can recognise that patriarchal ideology has been traditionally and culturally embedded in different societies (Rothman, 2016). It is clear that what has been taught to girls and boys from birth has contributed enormously in the way things are now where it is normal for girls to come second to boys even at schools. Teachers encourage patriarchal practices through hidden curriculum whereby learners' role models encourage boys and girls differently to follow certain subjects which models them for future careers.

10.2 Consequences of patriarchal ideology in some female-led secondary schools

The consequences of patriarchal ideology are discussed in themes below with brief assertions from the participants to authenticate their responses.

Gender discrimination

The results indicated that the majority of respondents totalling 60% confirmed that gender discrimination is one of the major drivers of patriarchal hegemonic ideology in many female-led schools. The findings of the study and the literature show that gender discrimination is a barrier to women's advancement (Faulkner, 2015). Fourteen out of twenty, representing the majority of the participants, also affirmed that they were mostly discriminated against at the appointment stage where they were asked questions that were not necessarily asked of male candidates, such as their ability to maintain discipline with boys and family commitments. This result concur with the findings of the study conducted by Ntaka (2013) who found out that most female principals experience gender discrimination at the appointment stage whereby the recruitment panel doubts women's capabilities of being high school principals.

Male teacher's resistance towards authority

Male teacher's resistance towards women authority and lack of respect and cooperation emerged from quantitative results and qualitative results. The study's participants made it clear that because of the horrible effects of patriarchal ideology, they are being disrespected in the workplace, they are perceived as not worthy of secondary school principalship. This was

evidenced in a study by Kanjere (2008) where women principals revealed that male educators found it difficult to submit to their authority as women. Some of the things they experienced due to patriarchal ideology were lack of acceptance and cooperation from the parents and a wider society, which made their life very difficult.

> Matumelo: most male parents are not comfortable to be attended by me, they say "ha re bue le basali" (meaning they don't solve serious issues with women).

> Matieho: I have dismissed five (5) men from this school since I became a principal, they did not appreciate being led by a woman so they did not hide their feelings and thoughts in the meetings and they tortured me just for being a female principal.

Significant themes that emerged from the unstructured questionnaire that did not emerge in the structured questionnaire included reluctance to seek promotion by female teachers, exhaustion and lack of confidence.

Reluctance to seek promotion by female teachers

It was made clear from the female principal's assertions that female teachers are reluctant to seek promotions even when they qualify because they are scared of what female principals go through in their day to day running of secondary schools. This finding is similar to that observed by Chabaya, Rembe and Wadesango (2009:245), which revealed that women do not apply to be principals even when they are as qualified as their male counterparts because they have negative self-perceptions and lack of confidence even though they have qualifications and experience.

> Marelebohile: I encouraged one female teacher to apply for a promotion because she had all the required attributes to be a good principal and said she did not want to die young due to stress. I thought she was joking so I insisted and that is when I realised she was serious.

> Masenate: My best female teacher and a friend simply told me she was not strong like me because she knows everything I go through running this school.

Exhaustion

Most participants explained that as female principals they are not trusted for the secondary principalship position and as a result they have to work extra hard to convince people that they are capable of doing the job perfectly, which leaves them drained. According to Coronel, Moreno and Carrasco (2010), male teachers fail to acknowledge female principal's authority which leads to women working too hard to obtain recognition and legitimacy in the decisions they take. In this regard one participant confessed:

> Malibuseng: Since I got promoted, I have built more classrooms and toilets, a staff room and two toilets one for male and one for female teachers. I am happy with the changes I made and surprisingly, the people and teachers around here like me now that I have worked hard to prove myself.

Lack of confidence

Female principals explained that as a result of the constant reminder that they are women and could not successfully manage schools, they ended up doubting themselves so much that some felt like quitting. However, they did not quit because of the support they received from their families. This result was identified by researchers such as Moorosi (2010) as generally

hindering women's career progression. Coleman (2005) is however, of the view that lack of confidence might occur as a result of women having experienced more failure and rejection than their male counterparts.

> Mahlajoane: I was fighting with so many people who did not believe in a woman as a school leader. The community, SGBs, female and male teachers, I felt so overwhelmed and ended up doubting my capabilities.

> Matokelo: Parents come to school and ask to see a principal and when they realise it is me, some ask for my male deputy principal. For a while there my self-esteem took a knock, I started believing that indeed I was not good enough to be a manager.

10.3 Ways to mitigate ramifications of the patriarchal ideology in female-led secondary schools

A higher proportion, representing 55% of the sample size, further confirmed that training and sensitisation on gender equality and equity education for those who participate in the appointment process such as SGBs and district education officials should be a priority. This result agrees with the findings of the study conducted by Posholi (2012) where the necessity for training on gender education for all school stakeholders was conveyed as crucial. Twenty per cent felt that efforts to redress the impact of patriarchy in school leadership should involve men and women and do away with frames such as "It's a women's issue," because patriarchy impacts everyone, at all levels of society (Makama, 2013).

Most of the participants from the unstructured section of the questionnaire claimed that they struggled with parental engagement. Thus, parents did not attend meetings because they said they had nothing to discuss with a woman. One participant suggested democratic leadership to win a parent's trust. She delegated some of the school activities to them such as raising funds, she would let them come up with strategies to raise funds and be in charge of such activities so they could feel a sense of belonging in the school. Participants reckoned that delegation for staff members on leadership roles is also very important; it brings colleagues together and enhances teamwork and good relations. This result resonates with the study conducted by Bosch (2015) where she reported that the participants in her study acknowledged that they had been granted opportunities to grow and develop through delegation in leadership roles.

Some participants strongly believe that there is a dire need for continual mentorship to ensure the smooth running of schools by female principals. This in my view perhaps explains why McKenna (2007) claims that one of the ways to overcome the gender gap in leadership is to provide young women with access to mentors and role models who will help boost their knowledge of the importance of gender equality in society. One theme that emerged in both data sets was the importance of the government to revisit gender equality and equity policies on equal employment and access to resources and making adjustments where necessary as well as ensuring consistency in implementing policies (Phakathi, 2016).

11. CONCLUSION AND RECOMMENDATIONS

The main conclusion in this paper is that patriarchal practices and attitudes have a negative effect on women's development as men continue to dominate senior positions in educational leadership even though women dominate the field of education in all other areas and equally have good qualifications. Patriarchal trends that value masculine superiority constrain women's career progression despite the presence of policies on gender equality and the agency of

individual women. Among the key recommendations made based on the aforementioned conclusion were the following: there is a need for government to enact clear-cut policies capable of addressing gender equity and equality issues. An evaluation of the current policies and legislation on gender equality and equity will also go a long way towards buttressing the need for gender equality in the South African educational institutions and the general social structures. Women cannot resolve this conundrum of patriarchy alone. There is thus a call for collaboration with and an inclusion of men in efforts towards improving women's career development in virtually all social institutions of society particularly improving women's leadership roles in the face of the patriarchal hegemony typical of their male counterparts.

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