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Gendered Morality Discourses as Sources of Gender Imbalances in Education Management in Zimbabwe: A Study of Masvingo Province

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Abstract: Several studies have tried to explain the role of culture in promoting gender inequalities in education management in Zimbabwe and worldwide. It has been evident that factors like socialisation, gender based violence, gender based stereotyping, overworking and overloading of women play a critical part in the disempowerment of women in education management. However, critical questions remain on what role African core values play in perpetuating gender based imbalances in education management. There is therefore need to explore the real core of African values and critically evaluate their significance in sidelining women into management practice. This paper interrogates the role of morality discourses in perpetuating gender imbalances in education management. A broad multi-dimensional approach was used in this research to come up with an in depth analysis of the phenomenon. The researcher triangulated methodologies i.e. phenomenology, critical discourse analysis and grounded theory to analyse the problem from different angles. A multi stage purposive sampling was done i.e. maximum variation, typical case, negative case and criterion sampling. This was done to explore all possible avenues where morality could be seen to promote gender inequalities in education management. The major themes explored were the ethic of care, ethic of hospitality and ethic of virtue. These were seen to have social, physical, psychological, emotional, intellectual, economic and spatial implications more on the female teacher than on the male teacher. This was seen to result in age lag in advancement of female teachers as compared to their male counterparts, thus affecting the implementation of gender equity policies.
Keywords: Gender, Morality, Culture, Conformity, Education Management.

INTRODUCTION

The education system has witnessed exciting strategies aimed at empowering women to educational management. Policies have been put in place to promote women advancement. However the critical question remains: can the high expectations of empowering women be achieved only through policy initiatives? There is need for a broad multi-faceted national strategy to deal with gender injustice in education management. This paper explores the role of discourse in promoting hegemonic masculinities in educational management in Zimbabwe.

BACKGROUND TO THE PROBLEM

Literature shows that education management is dominated by males in most areas of the world. This has been seen in studies done in countries such as Kosovo where a study was done in 2018-2019. The study showed that the Kosovo government has invested a lot in the area of the emancipation of women and their elevation to leadership positions through the enactment of policies "to properly balance equal gender opportunity, for example Law on gender Equality" (Harries & Trnavcevic, 2020). The authors further state that in spite of the advances made in Kosovo in closing the gender gap in leadership, there are still major challenges in the achievement of gender equality. This

situation was also reflected in a study done in Spain in 2016 where less than 20% of the school leaders are women (Gutierrez, 2016). Gutierrez (2016) posits that 61.3% of leadership positions in pre-school and primary education were occupied by men, compared to 38.6 occupied by women. Harings (2017) found out that the same situation obtains in Turkey where there has been a significant decrease in female participation in the labour force but a rise in male participation, on the other hand. This has resulted in management being a male dominated area in the country. Therefore, the perception that, "women teach and men manage" thus becomes a reality in light of the above scenarios (Harries &Trnavcevic, 2020: 137). As a result, women remain severely underrepresented in education management providing evidence that the glass ceiling still remains a reality. Babic and Hansez (2021: 1) describe the glass ceiling as the phenomenon that a qualified person wishing to advance within the hierarchy of his/her organisation is stopped at a lower level due to discrimination, most often based on sexism or racism.

This scenario is persistent in spite of the enactment of several policies at international, regional and national levels. The United Nations, has adopted a number of laws, treaties and conventions regarding women's rights. In 1946 the UN instituted a commission on the status of women. 1967 saw the UN adopting the convention on the Elimination of all forms of Discrimination against Women (CEDAW). Benedek

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et al. (2002: 33) say CEDAW constitutes the central and most comprehensive bill of human rights for women. 1975 was international women's year whose aim was to define a society in which women participated in a real and full sense in economic, social and political life.

In Africa, the African Charter on Human and People's Rights presents the continental efforts to provide regional mechanisms for protection of human rights. The African Charter (1986) states that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African people. Article 20 of the African Charter (1986) states that all people shall have the right to existence. They shall have the unquestionable and inalienable right to self-determination. A study by Workneh (2020) shows that in Sub Saharan Africa, inequality and gender based discrimination are not only found in traditional societies but also in modern political and economic systems. This is in spite of educational advances which have seen a rapid increase in the number of women becoming educated and competing successfully with their male counterparts in academia.

The Zimbabwean National Gender Policy Implementation Strategy and work plan (2008– 2012) asserts that Zimbabwe has signed and ratified the protocol of the African Charter on Human and People's Rights on the rights of women in Africa. It has also signed the solemn declaration on gender equality in Africa. Zimbabwe has also signed, ratified and acceded to United Nations Universal Declaration of Human Rights, CEDAW, Beijing Declaration and Platform for Action on gender equality and women empowerment. However, in spite of such positive strides in closing the gender gap, the problem of gender based inequalities still persist in education management in Zimbabwe. Measures to speed up recruitment of female teachers to positions of school heads were put in place. Policy Circular Number 11 of 1991 states that, "heads of schools should identify women who could be promoted to positions of school heads without reference to seniority." Policy circulars Number 22 of 1996 and 1 of 1997 also encouraged women to apply to school management posts. Despite the enactment of these policies, the following table still shows a glaring margin between male and female participation in education management in Masvingo Province.

Table 1: Number of primary school heads by gender for each district in Masvingo Province 2017

District	Males	Females	Total Substantive Heads
MWENEZI	33	8	41
ZAKA	75	19	94
CHIVI	83	10	93
CHIREDZI	61	10	71
MASVINGO	96	38	134
GUTU	122	29	151
BIKITA	55	14	69
TOTAL	525 (80.4%)	128 (19.6%)	653

Source: Provincial lists of school heads by district 2017 (Masvingo province education statistics)

It is clear that the problem of the gender based in educational management in Masvingo province is quite glaring as shown by the proportion between female and male primary school heads in the province. Thus, it was against this background that the authors sought to explore the extent to which the issue of morality is instrumental in retarding the entrance rate of female teachers into positions of educational management in Zimbabwe. The gender based morality factor was seen as a major problem which differentiates the Zimbabwean gender problem from gender problems in other regions of the world. It is against this background that the researcher explored the impact of morality on the effectiveness of gender sensitive policies in education management. The following section thus explores related literature on the concept morality from an African perspective.

REVIEW OF RELATED LITERATURE

The concept of morality in the African context

Morals are embedded in African people's culture and are transmitted through generations. The moral imperative is to achieve right relationships between individuals and the community. In morality, justification of good and bad is not in terms of reason only (Nel, 2008). It is a result of collective input of practice, custom and ritual. Within the African context morality is relative with society. Different societies have different views about what is considered to be right or wrong. Even within the same society there can be variations in moral standards between families. However there are generally agreed moral norms. It is a person's social and cultural experience which shapes his/her morality standards. Through the process of participation, observation and interpretation a person develops enduring moral values (Darmon in Clarken: 2010). Because this moral imperative is embedded in African values, Famakinwa (2010) argues that the natural bond among members of a community gives rise to the need to fulfil certain responsibilities towards members of one's community. Famakinwa (2010) notes that in African morality, love not justice, and is the first virtue of social institutions. Thus, according to Edmunds et al. (2016) the morality imperative expects blind obedience and submission which inhibit the development of initiative and independent thought.

Morality and the Ethic of Care

One aspect of morality explored was the ethic of care. Shaw (1999) argues that an ethic of care accurately reflects the way many people experience their moral obligations and that it captures the intuitive

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concern that guides their moral thinking. The ethic of care in the Shona society according to Gelfand (1992) embraces the concept of brotherhood. Love of a good family life with close support of its members and good neighborliness are the pillars of Shona culture. Gelfand further reiterates that in traditional societies human relations involve reciprocal obligations and sanctions and the Shona is fully taken up with them. The concern of the Shona's clansmen is directed at social justice, obligation and responsibility.

Gillian (1992: 3) asserts that:
"Women's deference is rooted not only in their social subordination but also in the substance of their moral concern. Sensitivity to the needs of others and the assumption of responsibility for taking care lead women to attend to voices other than their own and to include in their judgment other points of view."

This ethic of care is reflected in Shona proverbs. The following proverbs show that culturally women are the custodians of care in the Shona society.
- *Mai vevana kufa pwere dzinorezvwa nani?* (if a mother dies who will caress the child.) this shows that it is the role of the mother to care for the children and not the father.
- *Nherera inoguta musi wafa mai vayo.* (an orphan eats to the full the day the mother dies)
- *Mai kunatsa muroyi, ziso riri pamwana.* (a mother pleases a witch while her eye is on the child.) This implies that a mother can do anything to protect her children's welfare.

The implication of these proverbs is that the burden of care lies on the mother's shoulders. The mother can forego anything to protect her children's welfare' thus we see Shona women even foregoing career advancement for the good of the children. Moorosi (2007) postulates that for most women, moving into education management brings an additional stress, as they associate educational management with inflexibility and restrictiveness as compared to what teaching in the classroom offers them in terms of meeting the demands of their time. Women's roles as caregivers were seen to vie with professional commitment. Moorosi (2007) further notes that:
"In their attempt to balance their personal and professional lives, some women hesitate to seek promotion into management posts during their careers because they anticipate difficulties in maintaining the balance between the two."

It is therefore apparent that women's behaviour is judged less favourably than that of men because it is perceived that leadership violates women's gender roles when they have to perform leadership behaviour (Alzeiby, 2021). Thus the ethic of care is seen here to impede female teachers' development into education management. Women who pursue career success in leadership have been found to experience psychological conflict and work overload in performing work and family roles. This scenario poses a question of how female teachers can construct their leadership identities since their identities are embedded in social and family life as well as hegemonic leadership discourses and historical cultural discourses of gender (Zhao & Jones, 2017). Thus, when female teachers are posted away from their families for promotion, they may not take it up as a result of their dual obligations. Promotions for some women invariably detach and uproot them from their families which may impact on their administrative prowess. The impacts of the ethic of care are further compounded by the ethic of virtue which again is gendered. Thus the next section explores the ethic of virtue.

Morality and the Communitarian Imperative

Wohrer (2016) notes that the African communal set up is associated with social responsibilities and expectations which are seen by some people as external impositions that limit ones' freedom and autonomy. The setup is based on the African communitarian philosophy whose principles rest on the affirmation of the community over those of the individual (Maqoma, 2020:2). It is a political, moral, ontological and existential philosophy that defines the way of life of Africans and forms the basis of their identities (Imafidon, 2021:48). The philosophy puts primacy of the community over the individual hence it is influenced by patriarchal standards which impose a father-ruled system in which all power and authority rests in the hands of the male head of the family. Under this system, women are seen as service providers not only to the immediate family but to the communitarian unit. According to Kwasi Wiredu in Imafidon (2021) the African communitarian structure has a tendency of authoritarianism that overrides individual will and autonomy. This view shows that females are mainly affected by the stifling of their autonomy beginning with the nuclear family through the extended family up to the community. They are denied the power to make their own decisions on the direction that their lives have to take as they have to bow down to the demands of the family and the community. One common argument of occupational sex segregation is the assumption that women's primary allegiance is to the home and family. They are expected to preserve traditional family values alongside job responsibilities (Harris & Trnvcevic, 2020: 142).

Morality and conformity in the African context

For a person to be accepted as a person of virtue he/she must conform to the set moral standards in the society. The person should exhibit the prescribed social personality which conforms to the person's socially ascribed gender. One of the central tasks of a person is to obtain social acceptance, and as a result many people's functions and activities are geared

toward promoting that goal. Catase & Tice (2004) assert that the need to belong is reflected in the universal human desire for frequent, pleasant, and reciprocal interpersonal attachments. A fulfilled need to belong may be essential for achieving intrapersonal and interpersonal wellbeing. Baumeister & Leary (1995) show that thwarting the need to belong could have serious negative consequences for the self. Non conformity yields social rejection and social isolation which have negative impacts on career development due to their associated impacts on the victim. Due to fear of these devastating effects of rejection most people choose the easier option -conformity and compliance to the demands of others. This influences efforts by policy makers to empower women. Ghafari (2008) notes that women's issues are generally discussed in a positive light. Such discussions emphasize that women have long attained their rights for equality in all areas. However social pressure may override a person's belief in equity of the human race and social justice. Belief itself should not be taken to predict behaviour as one may believe in the emancipation of women but may behave in a contrary manner (Munroe, 2001). In assessing behaviour one must take into account past experiences, perceptions of norms, cognitions, contexts and goals. It's not all what people believe in which they do.

RESEARCH METHODOLOGY AND DESIGN

The research was grounded on the interpretivist perspective which makes an effort "to get into the heads of the subjects being studied so as to understand and interpret what the subject is thinking or the meaning he/she is making of the context" (Kivunja & Kuyini, 2017). In this context the researchers sought to find out what participants think of their own situation through analysing everyday discourses. The qualitative research paradigm was utilized as it is characterised by unobtrusive, non-manipulation and non-controlling of variables during the research process (Antwi & Hamza, 2015). The examination of morality as a critical factor in gender inequalities in educational management required that the researcher use methodologies which draw on in-depth descriptions of thought, attitudes, and language, perceptions and reactions to socio-cultural situations. The study was approached from a multidimensional research design. Phenomenology, grounded theory and critical discourse analysis were mixed to get an in depth understanding of the impact of socio-cultural factors on the effectiveness of gender sensitive policies in education management. Phenomenological design looked at the descriptive analysis of experience. Lived experiences were explored. Grounded theory was used to gain an in-depth understanding of words and actions of the participants. Goulding (2001) notes that grounded theory reflects theory that is grounded in the words and actions of people under study. Critical discourse analysis

consolidated the first two designs as hidden sheds of meaning were brought to light through people's natural talk. The researchers considered all districts in Masvingo Province for the results not to be biased towards one district. For feasibility, the researchers trained research assistants to gather data in districts like Chiredzi, Mwenezi, Zaka and Bikita. The researchers themselves concentrated on data collection in Masvingo, Chivi and Gutu. The main type of sampling was purposive sampling. The types of purposive sampling used were maximum variation sampling, typical case sampling, negative case sampling and criterion sampling. On data collection the researcher utilized semi-structured interviews, unstructured interviews, and critical discourse analysis and participant observation. In analyzing the data grounded theory was used as the basis for the analysis. Data analysis was done concurrently with and guided by data collection. Data collected when analyzed indicated new directions and new sources of data. During the process as new issues and directions emerged there were changes in methodologies to suit the new issues and directions. There was also on-going comparison of data as it was collected to find similarities and disparities. The researcher continuously compared perceptions of different male and female teachers in different situations and the different forces that affect and influence their advancement.

RESEARCH FINDINGS

Morality and Gender in the Shona Culture

Morality in the Shona culture was seen as a key principle that ensures the survival of the family. One participant said, "*As Africans we cannot run away from the issue of morality. It is the basis of who we are and ignoring the morality issue can be destroying the very identity we should be proud of.*" This assertion shows the importance the Shona people put on morality. The majority of the participants agreed with this assertion especially from the elderly participants. However it was noted that morality in the Shona culture is gender specific. It is because of this discrepancy in gender differentiated moral expectations that the researchers found out that the Shona concept of morality can act as a barrier to gender equity in education management. The younger participants showed some reservations on some moral issues which they think have to be revised. This was shown by one participant who said, "*Despite the importance we put on our culture we should know that we have to adapt culture to suit the current global trends.*"

Morality and the Shona ethic of virtue

It was noted during the research that the ethic of virtue can act as a hindrance to the advancement of women into education management positions. Virtues associated with morality among Shona women were noted as being loyal and submissive to the husband and his kin, being altruistic (considers the happiness and good of others before one's own), being stoic (having

patience and courage in the face of suffering), forgiving, simple, faithful, industrious and unflinchingly hospitable.

So for the society to consider one as a virtuous woman, a woman has to be self-denying for the wellbeing of others. If the person is a professional woman, professional issues come after social issues. Social compliance has a bigger place because of the need to be accepted. Virtuous women are judged by the way they do their work in their homes and not by their professional achievements. The Shona refer to a virtuous woman as 'mukadzi chaiye' meaning 'a real wife'. The woman who lacks virtue is referred to as 'apa hapana zvemukadzi apa' meaning to say that 'this is no wife material'. So for fear of failure in as far as virtue is concerned a lot of sacrifices need to be done. Ridicule for failure in one's womanly duties does not fall on her shoulders alone but also on the shoulders of her natal family. The marital family would say 'akabva chembere dzaenda kudoro' meaning to say that when the woman came for marriage she came when old women had gone for a beer drink, that is, she was not properly admonished on what 'a real woman' should do. Some would say 'akabva ari mudungwe ravarume'. This means she came in a line of men only, that is, no women told her what a woman should do as she came in the company of men. So fear of failure in one's womanly duties drive most female teachers to put career as a secondary issue to domestic obligations.

A virtuous woman is also not expected to spill out what happens in her home. The Shona say, *'chakafukidza dzimba matenga.'* This means that what happens in the home should not be exposed. They also say *'usafukura hapwa'*. Again it implies that domestic happenings should be jealously guarded. This extends even to situations of domestic violence against women. A virtuous woman is expected not to divulge her husband's abusive character to people outside her home. She would rather lie about her domestic trials to cover up for her husband's weaknesses. One female teacher interviewed said, **'***I should not lay bare what is happening in my home'.* The silencing of women result in mental exclusion where they cannot open up their worries to anyone. The phenomenon of mental exclusion was evident in most female teachers interviewed. They could not divulge their experiences freely. This is also seen in the workplace where most women showed that they were suffering silently. This was seen in critical discourse analysis of female only conversations. Most females during these conversations showed that there were some elements of bitterness in them due to their social experiences. Most would say, 'aah! Varume vanonetsa vasikana,' meaning to say that 'men are troublesome.' The research saw this as implying that such women although they don't freely open up on their social experience, are victims of a lot of mental pain at the hands of their husbands. The bitterness and silencing combine to form a mentally secluded person. This affect career progression and impacts on gender sensitive policies.

The research also highlighted that some women are overworked in the home. One woman said, '*I did all the work in the home.'* She noted that when they came back from work her husband sat down and watched soccer on television or he read the newspaper or he went out for socialization with his friends or to drink beer. The above experiences were echoed not only by the participant quoted but by the majority of female teachers. Most female teachers saw that there was nothing wrong as it was their cultural obligation. However it was seen to affect enrichment of female teachers as they are confined to the home after work. Most showed that they did not have any meaningful external contacts with which they could share their work experiences. External socialization circles were seen to mainly be confined to the church gatherings where their composition is so mixed up that there is no professional enrichment in such circles.

It was interesting to note during observations and analyzing discourses that even if a man is involved in a extra marital affair, the blame is in most cases levelled on the wife. People say, '*that woman could not keep the husband. He is running away from her because of her behaviour.'* This is said not only by men, but in most cases by other women themselves. Men also have a tendency of shifting the blame for their bad behaviour on their wife. If a man does something anti-social it's not uncommon to hear people saying, '*he was influenced by his wife.'* So all the bad things that happen in the family are in most cases blamed on the woman. Despite all this women persevere in their marriages. This has resulted in mental trauma in most women who have had such experiences. As a result this has affected the will to improve in most female teachers as they strive to succeed in their homes first and be referred to as virtuous women. The research also showed that a female teacher has a great obligation as supporter and carer of her husband and not the reverse. Most female teachers said that when their husbands have to transfer they also have to transfer and follow the husbands. This poses a big threat to the advancement of female teachers as they are always following where their husbands are going.

The Shona say, '*murume ibhuru'* meaning that a husband is a bull who does not stick to one cow. Another saying is that, '*murume chimbwanana,'* meaning that a husband is like a puppy which is attracted by anything that comes its way. The implication of this is that wives have to do anything to make sure that their husbands are not tempted to take other wives. It is because of this illusion that most female teachers cannot move away from their matrimonial home to seek promotion. In their conversations, female teachers always advice each other that, '*ukasiya murume unowana atorwa*

navakangwara.' This means that if a woman leaves her husband he will be taken by those who are clever. The implication is that a woman who leaves her husband to fulfil a promotion is foolish. For men nothing is said if they leave their wives behind for career development. Female teachers are thus facing a dilemma between career advancement and keeping their husbands. In the Shona culture to be able to keep one's husband is a virtue envied by everyone. Most choose their marriages and sacrifice professional advancement. So it remains difficult to close the gap between males and females in education management.

Thus the ethic of virtue has a serious impact on the effectiveness of gender sensitive policies in education management. Virtues expected from different sexes are different which affect career progression of male and female teachers with males progressing faster than female teachers. The masculine virtues expected of males push them forward towards career progression while feminine virtues expected of females pull them back to the domestic sphere.

Morality as shown in the Shona ethic of care

In the Shona culture caring for the needy is an important virtue which everyone must embrace. The interview results showed that as much as the ethic of care is a moral obligation, it is also embraced in the communitarian ethos. A wife married within the family is not one person's wife but is the wife of the family and the community. One participant said, '*If you hear people within the family referring to one's wife as 'his wife' it means there is something wrong with the wife. A good wife is referred to as 'our wife.'*

This has implications on the female teacher's interaction with the family to gain approval and be the wife of the family. So for women, relationships with the husband's family are very important. Relationships can be kept at the expense of personal development and personal fulfilment. Because of the secondary position the wife occupies in the husband's family in relation to the original members of the family, rights, privileges, responsibility and autonomy are affected.

The Ethic of Care and the Male Teacher

The male due to his traditional role as the family provider has to ensure that the members of the extended family are well cared for. The research findings showed that this is a worthy and noble philosophy. No one would be found wanting within such a system of care and support. His position as the father head in the family has to be fulfilled through taking care of members of the extended family. As a working and learned member of the family, it is his obligation to ensure that every member of the family becomes educated. This entails taking them into his household and ensuring their well being and success. This may be despite his ability to look after the extended family. However it was noted that the role of

the male teacher in taking care of the extended family sort of diminishes after he has taken the relatives within his household.

> One male teacher said:
> I know that the duty of looking after people within the home- especially the day-to-day running of the home is left to my wife who is also a teacher. I see nothing wrong with looking after the extended family as it signifies the spirit of being family in the Shona context. Yes it might be a burden but we must do it.'

> Another male teacher said the following,
> "we take in members of the extended family because we have an obligation to do so. It is important that we maintain relationships with the family by helping them out. It is a moral responsibility for us to do whether we like it or not."

Most participants showed that the wellbeing of children within a household is not the duty of a man. This frees male teachers of the major challenges encountered in the care of the extended family. The burden is shifted to the woman of the house.

The Ethic of Care and the Female Teacher

The female teacher, as shown by both male and female teachers mainly bears the burden of the ethic of care. The woman in a working situation has a greater burden than a man. The male's traditional roles are left in the rural areas i.e. looking after the animals, farming, and building the homestead. However a woman goes with her traditional roles of homemaker to the working place. The womanly duties that she has to fulfil on a daily basis are family nurse, family teacher, family nutritionist, family counsellor, family supporter and motivator, family cook, family organizer, homemaker. One female teacher who has the challenge of looking after a number of relatives said:

> I am not saying that this ethic of care is bad, but I think how it is done within the family system is the cause of concern especially to the women. There should be some dialogue through education, so that the burden of the ethic of care does not fall on one person's shoulders.

It was noted during the research that there were male teachers who go to work even an hour or more before school starts to conduct morning lessons, to mark or to prepare for the day's work. Some heads reported that evening lessons are generally conducted by male teachers and rarely by female teachers. Apart from evening classes heads reported that those male teachers who do not go for beer drink or other social interaction activities after work generally remain at school after hours marking or planning for the following day's work. This has shown that it attracts praise from the

community and from the heads themselves. On performance appraisal the teachers who put extra effort in their work are rated higher than those who did not exhibit such commitment. This is despite the gender based discrepancies in social and domestic role distribution. The males are also inclined to study earlier than the female teacher due to the fact that they have more free time and space. They are also the ones who decide who does what in the family, so when resources for further study are available in the home it is the male who mainly decides and most males decide in their own favour. Due to the intellectual implication of the ethic of care on the female teacher, the result is that males develop earlier and faster than females in education management. Due to the lag in time of female entry into education management it means more males than female thus enter education management resulting in the skewed power distribution in favour of the male teachers.

Impacts of Morality on Participation of Female Teachers in Educational Management in Masvingo Province

It is important that before professional challenges faced by teachers in advancing in their career are discussed, social challenges be discussed first. This is because the social challenges affect very much the professional growth of a teacher. Without most of these social challenges the road to education management would be very smooth. It was noted that the challenges are gender specific, hindering more the development of female teachers than the development of male teachers.

Social impacts

Some teachers noted that there were challenges met when living with members of the extended family under one's roof. If the relatives are from the husband's side then the wife may face a lot of problems. Some of the problems cited in the research are:
- Disobedience from the members of the extended family;
- Reporting the wife to other relatives at home;
- Reporting the wife to her own husband;
- Complaining that they are mistreated by the wife;
- Refusing to help with household chores; and
- Withdrawal of love by the husband and the relatives.

In some cases some female teachers reported that this has resulted in very sour relations with their husbands and their husbands' families. This has physical, psychological and emotional implications for the female teacher and can have drastic effects on her performance at work and in the home. However the male reported having good relationships with members of their extended families as they are fully supported by their relatives. One female teacher said it's an issue of '**blood is thicker than water'.**

This results in both physical and emotional stress and fatigue. Impacts reported by female teachers were:
- Stress which can yield headaches, heartaches, fatigue;
- Being absent minded even at work. One female teacher said, "*All I think of are problems waiting for me at home. I can't concentrate at all in my work because of the trauma I go through at home.*"; and
- Some think aloud reliving the things they experience in their homes.

The results showed that most female teachers who experienced gender based social problems in their home can't think of improving themselves academically and professionally as they will be preoccupied with finding ways of escaping from their dilemma.

Another social problem is role overload. It is common to hear a man saying to his wife, "look at what your child has done. You were too soft on her/him." All the responsibility of caring for children and ensuring that they grow up into socially acceptable adults is normally left in the hands of the mother. The father at times is too busy with issues external to the home that he does not have time for the children. Culturally it is not men's role to nurture children. Some female teachers showed that their careers have not been very rosy due to the multiple roles they had to fulfil. This has resulted in psychological, emotional, physical and at times spiritual stress among the female teachers. With the stress and fatigue, seeking for promotion becomes a secondary idea.

Physical Implications

One female teacher said, "My domestic duties leave me physically, mentally and psychologically tired." The fatigue suffered by the female teacher is due to the multivariate nature of her domestic roles. She has to work physically for the wellbeing of everyone in the home. She has to listen to everyone's problems and try to solve them. At times as most female teachers said they become overwhelmed with the expectations leading to mental fatigue. However this scenario differs across social classes and geographical regions. For the female teacher from the economically advantaged families, it was seen that the question of domestic duty overload is minimal. However they still face the challenge of managing most of the domestic issues. This may explain the phenomena that most female administrators are from financially stable families. Also the issue of geographical region compounds the problems of the rural female teacher more than the urban female teacher. It was noted that the rural female teacher faces more challenges, for example, wood collection, water collection which accounts for most of the labor time for women. This has been seen to retard the advancement of rural female school teachers more than urban female school teachers.

The female teacher gets little rest so she goes to work with physical fatigue. This has implications on her performance as most female teachers said the fatigue disables them from participating fully in some school activities, for example, sports. At times heads complain that females go and sit at sports fields. Some female teachers cited overworking as a factor behind that phenomenon in female school teachers. They rush home to prepare lunch, prepare and serve lunch and rush back to work. This may deplete some female teachers of their energy. The physical implication of the ethic of care can also lead female teachers into shunning education management as they assume that it may cause a greater burden upon their shoulders leaving them with no time to rest.

Psychological Impacts

Due to the need for love as one of the core needs of a person according to Maslow's hierarchy of needs, withdrawal of love was seen to have a negative effect on aspirations and advancement. Although there were women who reported that they overcame the adverse family environments they came from and achieved in their teaching career, a lot of female teachers said family environment affected their performance. The isolation and the mental exclusion they experience in their families from the members of the extended family under their own roofs affect them psychologically and their need for achievement is watered down. This causes most of the women who come from homes where they experience problems from the extended family to lose focus of career advancement as they concentrate on family issues.

Emotional Implications

This may affect the female teacher in that with too many expectations upon her she may be emotionally affected. Most female teachers interviewed agreed that because they are expected to be carers, no one thinks of their own needs. Some female teachers said they feel used because they are expected to be workers for everyone and no one works for them. Female teachers at times come to the workplace disillusioned, depressed, silenced in their homes, dispossessed of their self-will, feeling worthless, dejected and frightened. Some interviewed heads say they see that the phenomenon of being absent minded is mainly evident in female teachers and nearly absent in male teachers. The state of someone's emotional wellbeing has an implication on the extent of motivation towards higher aspirations. Thus female teachers do not seek for promotion because they feel emotionally insecure.

Intellectual implications

With the physical and emotional fatigue the result may be lack of concentration on one's job and on advancement. Due to lack of concentration, depending on one's location performance may be affected. Most female teachers reported that they are in most cases too tired to mark or study.

Economic implications

For both the female and the male teacher. However both male and female respondents agreed that it is the women who are affected more. If the financial status of a family is compromised due to caring for the extended family, the male teacher has the freedom to go for further studies leaving the wife at home to look after the family. The female in most cases furthers her education after the husband if their finances cannot enable them to study at the same time. Thus female teachers in most cases always lag behind their male counterparts in advancement. Thus there is an age lag in female advancement than in male advancement ie male education managers are generally younger than female education managers.

There are also Implications on the Space of Female Teachers

By space the researchers refer to physical and temporal space. On physical space, the researchers found out that at times the house of a teacher is too small to house a lot of people. Most teachers both male and female agreed that their houses are at times quite overcrowded that they lack personal space and privacy. This has greater implication for the female teacher than for the male teacher. The male teacher can go outside the home to friends' houses to study or do other things associated with his profession at night. They can even go and use the classrooms during the evening, a time when the female cannot leave the home due to domestic commitments. When the time comes when she can do something, she may lack the physical space to do so and so she lags behind her work. This can hinder her from progressing in her profession.

On temporal space the researchers are referring to time. The life of the female teacher can become so full with responsibilities that she can fail to find time for herself. Lack of time disables her to do things that can cause her to progress in her career.

Marriage frees the male teacher of most of his duties so that he has more time to concentrate on career advancement. All the domestic duties he was doing for himself if he was living alone are shifted to the wife. The responsibility of taking care of children from his extended family he might have taken into his household before marriage is again shifted to the wife. This is an advantage to him as he concentrates on his career. The husband again has little emotional adjustment to make as he does not move from his family as the wife does. He still lives with his family who understands and appreciates him and who supports his career advancement.

On the other hand there is a lot of adjustment a female teacher has to go through during her early years of marriage due to the change of family and change of cultural expectations upon her. The research showed the

following changes that affect a female teacher more than it affects a male teacher:

Change in Expectations

Cultural expectations for a married woman are very different from the cultural expectation for an unmarried woman. With a husband and in-laws the changes can be quite traumatic. Change in family implies change in rules governing the woman's life. What she was used to in her natal home can be worlds apart from what is done in the marital family? This can have emotional and psychological implications on the female teacher as there is need for both emotional and psychological adjustment. This was shown by most female teachers to have a great impact on the time of entry into education management as they postpone career advancement to adjust to their new life. Career advancement is also affected during the child bearing and child rearing years which does not affect the male teacher.

On the other hand the male teacher has little to adjust to when he gets married, thus his career is not affected by marriage. But marriage can offer him greater opportunities for advancement. This results in a time lag between the advancement of male and female teachers of the same age. This then causes a skewed power distribution in education management in favour of the male teacher.

RECOMMENDATIONS

The researcher is going to offer her recommendations from a feminist post-modernist perspective. The researcher's propositions are based on the assumption that for any effective change to take place there should be a firm foundation at grassroots. Hence her recommendations are grounded on change at school and community levels. The researcher identified areas where improvement need to take place so that there can be a positive impact of gender sensitive policies in education management.

The researcher proposes that there be a leadership transformation from transactional leadership towards transformational leadership. Heads of schools should be trained in transformational leadership skills. They have to know that each teacher has unique personal experiences, values, motivations and emotions. Each teacher should be understood as an individual not in a group.

Heads should be researchers of problems, their causes and possible solutions. An in-depth macro analysis of gender related problems should be done using a participatory approach. A wider perspective of the problem is to be provided for the teachers to be able to appreciate and understand the gender problem and how it is related to wider issues. The gender problem should then be put in its correct perspective and relevant actions taken to address the problem. So it is imperative

to have heads who are trained in research and gender issues.

School development committees (S.D.C) can be trained in the skills of imparting gender knowledge to the community. They can also be trained to be change agents within their communities. This can be done because local people identify more with their own people than with heads or change agents who may come from outside the community. The school development committee should then work with the head and the change agent in community sensitisation. Community sensitisation will then feed into the school system as teachers are social beings.

There should also be change agents at school or cluster level. They should initiate the process of change. In this case the researcher proposes that each cluster should have a change agent in the form of a gender link person. The change agent works with the school heads who are themselves going through a leadership transformation, to create an environment conducive for gender responsive programs at the school. The change agent should also offer psycho-social support services to teachers as a way of gender empowerment.

CONCLUSION

This research has critically explored the impacts of morality on the effectiveness of gender sensitive policies in education management. It showed that morality through the ethic of virtue and the ethic of care differentiates the expectations for male and female teachers in their cultural settings. These spill over to the work environment promoting the advancement of male teachers while pulling females back from education management. Due to the moral imperative it was seen that female are affected because of the effects of conformity. It was from these finding that the researcher offered recommendations especially the transformation of leadership from transactional to transformational leadership. It was proposed that school heads should work with SDCs and change agents to change the perceptions of communities and teachers on female and male teachers' potentials as education managers.

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