UNIVERSITY OF THE WESTERN CAPE
Faculty of Community and Health Sciences

Investigating the Lived Experiences of Female Footballers and Administrators in the Western Cape: A Critical Perspective of Gender Equity

by

Nondumiso Wendy Nomatse

3077975

A full thesis submitted in partial fulfilment for the Degree
MAGISTER ARTIUM SPORT, RECREATION AND EXERCISE SCIENCE
in the
Department of Sport, Recreation and Exercise Science
at the
Faculty of Community and Health Sciences at the
UNIVERSITY OF THE WESTERN CAPE

UNIVERSITY *of the*
WESTERN CAPE

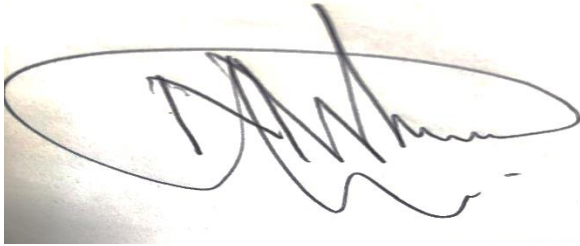|	
Supervisor:	**Dr. Simone Titus**
Co-Supervisor:	**Prof Susan Bassett**

December 2020

Abstract

Women's football is one of the fastest growing sports around the world, however, equity is lacking as women have to negotiate for training equipment, financial sponsorship, media coverage and safe transportation. The study represents an investigation of the lived experiences of female footballers and administrators in the Western Cape: A critical perspective of gender equity. The study further assessed the lack of development and support for women involved in football which displays the inequalities experienced by females within the football arena. The proposed study investigated female footballers' lived experiences with regard to gender equity in football in the Western Cape. The study used a phenomenological approach which focused specifically on the lived experiences of humans with regards to a particular phenomenon which in this study is gender equity. Using a qualitative approach, data was collected using semi-structured individual interviews with members of six clubs playing in the SASOL league in the Western Cape. Two players from each club were invited to participate in the study and two key informants' interviews with the administrators were also conducted. Thus, 12 interviews with the players and two interviews with the administrators were collected until saturation was reached. The participants were purposefully selected and players that participated in the study were recruited from the updated database which was obtained from SAFA Western Cape offices. Data was analysed using thematic analysis through the lens of a critical theory in order to gain insight into power relations and the distribution of resources. Furthermore, a phenomenological approach enabled the researcher to use a process called bracketing where the researcher set aside pre-concepts and assumptions about the study and approached it truthfully in order to grasp and acknowledge the uniqueness of the phenomenon. With respect to ethics considerations permission to conduct this research was obtained from the University of the Western Cape's Research Ethics Committee and the South African Football Association's Western Cape offices. The confidentiality of the participants was protected, and participants were briefed about the aims and objectives of the study. They were also provided with all the details of the study including consent forms which clearly states that participation was voluntarily and that they could withdraw at any time without penalty. Indeed, the research has revealed that gender inequality in South African football still exist as football in South Africa is male dominated. Women footballers and administrators still need to consistently prove their skills and legitimacy in the sport.

Keywords: Soccer, gender, equity, Female players, development, Western Cape, perceptions, female administrators, lived experiences

Declaration

I hereby declare that *"Investigating the lived experiences of female footballers and administrators in the Western Cape: A Critical Perspective of gender equity"* is my own work, that it has not been submitted before for any other degree in any other university, and that the sources I have used have been indicated and acknowledged as complete references.

-_____

Acknowledgement

Firstly, I would like to acknowledge my Lord and saviour for the strength that he has given me to finish this project. I would not have reached this step of my project if I did not have faith in him. I want to thank my mother Nocawe Alicia Nomatse and my sister Pamela Nomatse for their continuous prayers and support and being persistent with me and also providing me with the space that I desperately needed throughout this difficult journey in order for me to complete this project

A special thanks to a very special person in my life Busiswa Mahlambi, thank you for being my source of inspiration. Thank you for your everyday encouragement, support, and motivation to work twice as hard. The role that you have played in this project has been remarkable and impactful. I will always be grateful for your kind words in trying to strength me during the difficult time.

To my supervisor Dr Simone Titus thank you for being persistent with me, thank you for the support throughout the years and your consistency in giving me feedback with my thesis. Thank you for the constructive criticisms as it has built my confidence with scientific writing. There are no words that can describe how grateful I am to have been supervised by you, you have become more than just a supervisor, you have been mentor and I cannot thank you enough for the role you have played in this project.
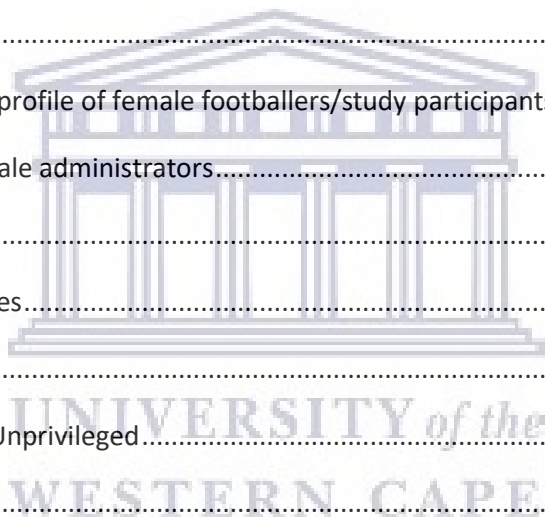
To my co-supervisor Dr Susan Basset thank you for your contribution and reading the editions of my work, it is highly appreciated. To my colleague and friend Nadia Mgulwa thank you for always giving me positive advice and encouragement throughout the years, thank you for always checking up on me and giving me words of wisdom whenever I felt discouraged. A special acknowledgement to the participants, thank you for your commitment and availing yourselves for this research, this project would not have been possible without you.

And lastly, I want to thank the department of Sport, Recreation and Exercise Science for allowing me to further my studies I am grateful for the opportunity. To National Research Foundation thank you for the financial support, this project would have not been possible without your funding support.
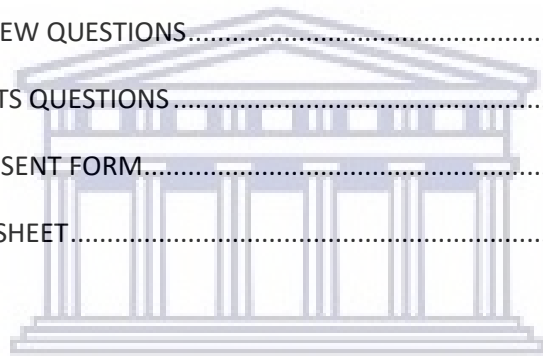
Table of Contents

Appendices

Appendix A: Player Interview questions

Appendix B: Key Informants questions

 Appendix C: Informed Consent form

Appendix D: Information sheet

CHAPTER 1: INTRODUCTION

1.1 Background

According to Pelak 2005, football in South Africa is a traditionally male dominated flagship sport code, which provides as a subjective cornerstone for the sustentation of men's pre-eminence. Through the historical rejection of women, football has been marked as men's or boys' terrain and has been a site of 'rigorous expressions of patriot masculinity' (Hargreaves, 2000: 30). Football is also more than 'a game' in South Africa. It is an institute that promotes and shapes the disposal of political and economic power (Couzens, 1983; Fjeld, 2000; Thabe, 1983). Nonetheless, gendered division of household labour, which strains women and privileges men, is a critical factor that hinders South African women's access to sports (Roberts, 1992). Furthermore, Pelak, 2005 stated that the dominant school-based sport for South African girls of all racial and class backgrounds is netball, an ideal feminine sport.

Furthermore, women's football is considered to one of the quickest growing sports in the world, although the unequal treatment of gender in the context of football discursively emphasizes men's football as the standard and women's football as the other (Pelak, 2006). Without failing to notice the growth of women's football, whilst former President Nelson Mandela declared that sport laughs in the face of discrimination, in South Africa women's sports continue to live in the shadow of men's sports (Nkambule, 2014). Football, as a well-known sport, has been unfair towards women as they constantly have to always have to describe their need for training equipment (Nkambule, 2014) to financial sponsorships as well as media coverage, safe transportation, football academies for the development of girls' and women's soccer, and the officially recognised women's soccer league.

In the 1990s corporate companies such as Reebok and Nike started to sponsor women's football from small transaction sponsorship to assist with training equipment Pelak (2010). The South African insurance company Sanlam also assisted few girls and women footballers with sponsorship in 2001 to have soccer boots, training equipment, and have basic transportation to some of their match. Regrettably, the national governing body SAFA, served as a hurdle to increase the financial support for women's football and these early developments were short – lived (Eng, 2010).

1

According to Keim and Qhuma (1996) the financial sponsorship for women's football was often constrained by the existing financial contracts with the big sponsors of the men's game, this is because the South African Football Association management was slow to follow the leads on sponsorship freedom for the women's game. This could be the reason that women's football continues to experience unequal treatment, regardless of the government's attempt to address gender inequity in sports in the post-apartheid South Africa.

It is reported that gender-relevant diversity in sport and sport organisations indicates that they are not being equitable. This is caused by the disconnectedness between the development of gender equity policies and programmes and the approach in which gender relations, or the socially constructed ideas of what it is to be a man or woman, are expressed and played out (Acker, 2000). The gender equity policies and programmes mentioned by the scholars Hoeber, (2004); Hoeber & Frisby (2001), Shaw and Penney (2003) have struggled to meet their adopted aims and might even work to the disservice of their mentioned equity aims, whilst the aim of some policies is to expand the numbers of females involved in sport and management positions, however this does not change the dominance of masculinities that are deeply and historically rooted in sport.

According to the study conducted by Gonzale (2019) gender neutrality and support of women is occasionally promoted on the proscenium (talk), and male functionaries often even perceive their recruitment practices as being gender- neutral. However, gender-specific attributions of competence that discriminate against women are still continuously reproduced and communicated in the clubs. Women avoid the pressure of seeking legitimacy in the face of a lack of acceptance and latent mistrust towards their soccer-specific competencies. This may have the effect of excluding them, particularly if women rely strongly on the feedback and acceptance of their male colleagues for self-rating and behaviour. This leads to the phenomenon of women excluding themselves (self-derogation) as soon as they are afraid of being stereotyped by male actors and perceiving a lack of acceptance and trust in their skills on the part of the sports club (e.g., Bahlke et al., 2003).

Hoeber, 2004; Hoeber and Frisby (2001) stated that although female teams had a lengthy history of winning than men's teams, the unfair treatment and injustices with regards to development, encouragement and general access to administrative positions persisted.

Furthermore, the application of equity policies might be confronted with repercussion, as some men and women may resent the seemingly appropriate treatment that the women might receive (Ely & Meyerson, 2000a). Bearing in mind the discrepancies between the establishment and implementation of gender equity policies workable alternatives has been uncommon. Nonetheless for Ely and Meyerson (2000a) the underlying limitations of gender equity policies are because they have been formally theorised as a women's-only issue. Correspondingly to Meier (2005) who clearly disclosed that the argument for the use of "sport for gender equity" (Meier, 2005:47) reinforces the notion that 'gender work' are essentially about women. Of concern with this point of view, Staurowsky (1996) further discusses that it risks putting blame on women for their historically produced circumstances that have resulted in fewer and less powerful positions for women in soccer organisations when compared to men

Therefore, as can be seen from the above, there are disproportionate opportunities afforded for women in football globally. Whilst it is acknowledged that there is a growth in women's football worldwide and in South Africa, there still appears to be a lack of equity in women's football. Therefore, the purpose of this study is to explore the lived experiences of female football players and administrators with regard to gender equity.

This study adds to the body of knowledge as there is a lack of empirical evidence related to women's experiences in football regarding equity in the sport code. It will also offer valuable insight into the lives of women footballers in the Western Cape and their lived experiences of gender equity on and off the soccer pitch.

1.2 Statement of the problem

The problem being investigated in the study is that poor understanding exists of the gender equity situation in women's football. Although men have dominated as both participants and administrators of soccer in South Africa (Alegi, 2004; Couzens, 1983; Thabe, 1983), women have a forty-year history of participating in organized soccer. Given women's limited access and experiences within soccer, South African women soccer athletes are dependent on men's expertise and skills. Therefore, this study explored the lived experiences of female footballers and administrators in relation to gender equity in the Western Cape.

1.3 Research question

The key research question for this study is: What are the lived experiences of female footballers and administrators with regards to gender equity in the Western Cape?

1.4 Aim

The aim of the study is to explore the lived experiences of female footballers and administrators with regards to gender equity in the Western Cape

1.5 Study objectives

1.5.1   To investigate female footballers' lived experiences with regard to gender equity in football in the Western Cape.

1.5.2   To explore the lived experiences of female administrators related to gender equity in women's football.

1.5.3   To critically explore power dynamics in the administrative and leadership positions.

1.6 Significance of the study

The significance of this study lies in the opportunity to gain more knowledge and information about women's football with regards to their perceptions and their lived experiences of gender equity in soccer in the Western Cape. Of importance for this study is to gain deeper understanding on the nature of gender equity practices in soccer as experienced by female footballers and perceived by female football administrators. The study can create awareness among footballers and administrators the gender equity in sport that exist in the Western Cape Province. The results from this study may provide information that can be used by the Department of Sport and Recreation South Africa in the Western Cape and therefore could be used as a valuable source of information by the decision and policy makers in sport. Overall, it can also contribute to the existing body of knowledge in the field of sport and gender.

1.7 Summary of the Research Methodology

A more detailed discussion on the methodological consideration is explained in chapter three. This study adopted a qualitative approach, which is considered to be the most appropriate method to interrogate this study because it allows the participants to articulate their experiences in their own words.

The findings of this study have been interpreted within the sociological perspective of the critical theory. Hence the critical theory was adopted to highlight how most people working in the sport industry and the players are aware of gender equity in the sport fraternity. The method that was utilized to collect data was one on one interview with the participants. Data was collected by the researcher from active participants within the football sphere. Female soccer players that are playing in the SASOL league participated in this study as well as key informants. All the interviews were audio taped.

In this study, eight female soccer players were interviewed about the development of women's football in South Africa and their experiences of playing soccer which is viewed a male dominated sport not only in South Africa but around the world and two female sport administrators were interviewed with regards to gender equity in the sport industry and experiences of gender equity in their workplace. Semi-structured face-to-face interviews were utilized as the method to collect data. Data was analysed using thematic analysis. Refer to Chapter three for a detailed description of the research methods used in this study.

1.8 Interpretation of Key Concepts

Development of women's soccer in South Africa

As in other African countries, South African football only identifies with men according to Chappell, 2003; Pelak, 2005; & Richardson, (2001) football is also used for the growth of muscular character and male dominance within the collection of dominant structures. Seemingly that these factors interlink into the South African educational institutions in sport as well. Furthermore, it could be argued that they have been developments in sport infrastructure in disadvantaged communities, schools and university in South Africa, this positive change believed to have only materialised occur in but according to Burnett (2007); Jones (2001) and Pelak (2005) female football players are still struggled to get basic soccer

facilities and resources with their male counterparts. Pelak (2005) did a study in Cape Town with female soccer players and his study indicates that male dominance in soccer continues to mark female players as outsiders in soccer and diminish their collective challenge to men's power.

Challenges that a South African female soccer player faces

The challenges that soccer players face as pointed out by Messner (1993) includes the lack of acceptance that girls and women can participate in football if there is an interest to play football (Cox & Thompson, 2001). The daily challenges that women who are playing football face are the lack of proper facilities such as grounds, lack of funding from sponsors, lack of proper training equipment including those that do not have training gear and lastly a smaller number of referees are some of the continuing challenges. And the stereotyping of female soccer players perceived as "tomboys" is also one of the challenges where parents fear for their daughters because of the societal norms and the traditional mindset that deprives girls from participating in soccer.

Women's participation in sports administration

The majority of positions of power in sport structures are held by men, Williams (2007) and Wharton (2012) argue that the sport tends to idealise the visual display of aggressive masculinity, and women generally have been deprived access to opportunities and resources. According to Talbot (2002) and Pfister *et al*. (2002) men dominate in administrative bodies, coaching positions, and funding recipients and internationally sport structures are strongly biased towards male membership as men still dominate immensely.

Welford (2011) emphasized the development of women into leadership and decision – making roles is a notably significant to the male dominance. Women continue to struggle for acceptance in aspects they have traditionally been excluded from because they have limited historical privilege to draw upon and few role models or networking arrangements to help.

The social construction and gender equity in sport

With regards to sport being a bodily performance, it is also one of the few remaining social institutions in our society where the seemingly natural differences between men and women are reproduced (Dowling 2000). Nonetheless, Messner, (2002) mentions girls' and women's participation in sport can potentially be empowering because it challenges the very authority

upon which gender inequality is based. The knowledge of the social structure of sport, and the social processes that arise in that social institution with respect to girls' participation, has a significance not only for those who study sport but also for sociologists concerned with social equality and social change, for feminists concerned with gender equality, and for educators and advocates who wish to better the lives of girls.

The involvement of women in decision making and leadership positions in sport

It has been established by scholars about how women's sport in Africa is affected by and a reaction to national and local political contexts, while simultaneously highlighting important attributes of society (Sikes & Bale, 2014). Sport is considered a bastion of male hegemony while carrying many gendered connotations. This is evident in the work Williams (2007) and Wharton (2012) where he mentioned that men hold the majority of positions of power in sport structures.

Women, media, and sport

The main reason female athlete's role is often less attractive to sponsors because they are usually portrayed by media as supportive and encouraging (Messner & Klein, 1988, Theberg, 1991) or as people who take more interest in health and beauty than competition. For an example Cunnen and Sidwell (1988) found that those few women that are featured in sports advertising are rarely characterised as active participants but are relatively shown in appreciate roles as cheerleaders, girlfriends, mothers, or wives. Patriarchal values which have historically been associated with sport are continually strengthened by the media. Krane, Choi, Baird, Aimara and Kauer (2004) defined that Western culture is the epitome of masculinity and that the feminine ideal body contradict with the idea of what it means to be a female athlete.

Sport as a male domain

According to Bryson (1987) and Lopez (1997) the most dominant and popular sport in every country has historically preserved male privilege and systematically prohibited women through a variety of means such as definition, direct control of women's sport, ignoring, and trivialization. In the current literature scholars have argued that sport has actually become more important and popular (Messner, 2007; Messner & Sabo, 1990), far from sport becoming less significant in reproducing dominant gender relations. For example, Mariah Burton Nelson argues in "*The Stronger Women Get, the More Men Love Football*", that the more women have progressed in society, and the more they have challenged sexism and traditional gender roles,

the more important sport has become in bolstering male privilege. Notwithstanding that sport becomes a site where, despite the wider social development of some (albeit primarily middle-class) women, men can still feel and express their dominance, as men.

1.9 Overview of Chapters

The layout of this thesis is as follows,

Chapter One provides the background of the study, and a brief overview on the history of Women's Football globally and briefly focuses specifically on the history of South Africa. The statement of the problem was presented as well as the research question, research aims and objectives, followed by the significance of this study. A definition of key terms is provided, and an overview of chapters in this thesis is presented.

Chapter Two provides a literature review focusing on women's experiences of gender equity with regard to development of women's soccer in South Africa, challenges that a South African female soccer player faces, women's participation in sport, the social construction and gender equity in sport, the involvement of women in decision making and leadership positions in sport women, media and sport, furthermore sport as a male domain from a sociological perspective which focuses on the critical theory.

Chapter Three describes the research methods used in this study. The design of this study is qualitative, it provides the research approach which is followed by an explanation of the methods of data collection including, data collection and data analyses techniques are presented. Reflexivity and trustworthiness are described, a description of data and the study limitations and delimitations are mentioned.

Chapter Four presents the results and findings of this research study in a qualitative thematic form. It discusses the participants' experiences and interpretations of gender equity in sport particularly focusing on soccer. The themes are explained based on literature and the findings are interpreted from a sociological perspective using the critical theory.

Chapter Five presents summary of the findings, conclusions and recommendations are provided for further research in this regard is suggested by the researcher. Qualitative research journey is provided and conclusion of the study with a concluding summary.

References and appendices follow this chapter.

The Chapter Two follows with the Literature Review and the Theoretical Framework

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter provides a literature review of gender equity in the football arena. The chapter discusses the conceptual and theoretical framework that is used in this study. In order to understand and critically analyse female soccer players and administrators' experiences of gender equity practices in soccer in female football teams in the Western Cape, critical theory is used. The chapter begins with an overview of the development of women's soccer in South Africa to gain insight into the different levels of development from the grassroots to the national level, it further discusses the power differences of gender inequality in South African football particularly the slow change of transformation in the administrative positions by the government to enforce gender equity and to empower women in order to create gender equality and address gender bias in sports.

Research done by Eng et al. (2010) indicated that the smaller number of involvement of women in positional power in South African football non- profit organisations continues to occur and may even prevent women's participation in decision-making and being represented in speaking about issues that of concerns them. Furthermore Sibson (2010, p. 382) recommended that positional power "could be used in the allocation of money, time, people, information, and other resources". Few of these factors are noted in South Africa, according to Mills and Eng (2010) who mentioned that this is associated to different elements such as less media announcements of women's games, tournaments inclusive of World Cup and Olympic qualifying games, and mostly the lack thereof women's football information.

With the focus on research in the sport-for-development field, researchers often utilise critical approaches exposing issues of unequal power relations evident in women's subsidiary position in sport decision-making and leadership (Zipp & Nauright, 2018). The advocacy for a holistic paradigm in terms of investigating gender inequality provides a way for an in-depth understanding of how people "do" gender by adhering or rejecting gendered social norms. The conceptualisation of sport for development–a programme and legacy approach, centred on youth-centeredness (underpinned by Positive Youth Development) and earmarked for vulnerable populations as dedicated recipients of developmental aid (Coakley, 2011; Levermore, 2011 & Burnett, 2013).

Differential levels of vulnerability are associated with the relative marginal positions of implementing youth, and recipient populations, such as the HIV/AIDS infected and affected, refugees (Wisniewski, 2009; Waardenburg et al., 2018), as well as girls and women (Hayhurst, 2011 & Van der Klashorst, 2018). Authentic life stories and confessions of life-changing (often evangelical) experiences provide legitimacy to such sport for development marketing (Coalter, 2013). A longitudinal study on girls' empowerment in the Moving the Goal Posts programme in northern Kenya, demonstrates the relatively limited enduring effects of sport participation (Forde, 2008). Women's and girls' participation in sport may sporadically challenge gender inequality and various forms of discrimination but are faced with layers of relative disenfranchisement as gender, (dis)ability, ethnicity and class intersects (Jeanes et al., 2016).

This is followed by the challenges that South African female football players are facing with having to prove legitimacy and always having to justify their reasons for participating in this male dominated sport, women are faced with countless barriers including their sexuality being in question because women who play soccer are perceived as unfeminine, homosexual and their skill being devalued. Furthermore, elaborates more on women's participation in sports administration. Seemingly Fink (2008) where he argues those women's experiences, value and attitudes can cultivate, enhance, and develop sport. Equivalently, the participation of women in sports administration according to Gogol, (2002) can enrich, enhance, and develop women's lives.

It has been found that there is a smaller number of women in decision making and leadership positions regarding the women's involvement in leadership positions. Women are not prioritised in executive position this is caused by the lack of representation of women in the leadership positions. The chapter discusses the different aspects on woman, media and sport, mass media as Koivula (1999) elaborated that even greater importance regarding sport because the overwhelming majority of spectators discover athletic events through mass media The social construction and gender equity in sport, and sport as a male domain will also be discussed. The critical framework of this study will be discussed near the end of this literature.

2.3. Theoretical framework: Critical Theory

The research used Critical theory as a framework for the study. According to Craig and Beedie (2010) the critical theory is not a single theory but, even more so than structural theories and interactionism, one that embraces a whole raft of theoretical ideas. Furthermore, for few

theories, for example, feminism is under the umbrella of critical theory, but such is its importance to the understanding of sport because of the gendered aspects of sport participation.

Unlike people who use functionalist or conflict theory, those using critical theory do not believe that it is impractical to determine a universal explanation of social life, which we can use to understand societies at all points in the past, present, and future, thus they feel that such a goal inevitably leads us to ignore the diversity, complexity, contradictions, and changes that are inherent in all forms of social life (Coakley, 2003). Furthermore, they realize that there are many perspectives and standpoints from which to study and understand social life and that the search for general laws or social truths about society and social life in fruitless. This makes them very different from those who use functionalist and conflict theories, even though they may borrow ideas from these theories as they extend and revise their own ideas.

Critical theory's key understanding, beyond the obvious point that 'sport' is too distinct to include as a single 'function' of society is that sports are much more than an impression of society. Instead, sports are about people and places – or 'sites' – where there are ongoing struggles over the organisation and meaning of sport. Coakley (2003) noted that sport is not a straightforward reflection of society but rather may be thought of as broadly similar to the social site of 'family'.

Critical theorist, then go beyond the Marxism position that class the only constituent of social organisation (although economic resources are still important, hence neo- Marxism) to integrate ideas of politics and cultural flows and forces (Hargreaves, 1986b; Sugden and Tomlinson, 2002). Notwithstanding that critical theory can be thought of as a series of theories, one really imperative component of this position is that the power struggles that are continuing everyday life empowering; so, to engage in a process of resistance changes who we are and how we take part to the social world we occupy. Coakley 2001 states critical theory emphases that   sports are social constructions that change as power relations change and as narratives and discourses change and that research focuses on the meaning and organization sports and on sports as site of cultural transformation.

They further elaborate by saying that it is people, either individually or group, and not structures, that wield challenge, seek reaffirm power. They act, of course, within the context of institutional structures, but those structures are themselves dependent upon ongoing and power relations. Sugden and Tomlinson adopt a critical theory position because they argue that power is integrate to the process of resistance. Furthermore, critical theory, then, rejects the perception

that sports history and - and the great significant others that populate that history – can itself account to the way sport is organised today.

Coakley (2007) indicated that ideas and beliefs about gender are a significant part of the foundation on which sports are organised, developed, and played. With regards to the fact that gender has been the essential form of the foundation of social life, gender ideology "has an effect on how we think of ourselves and others, how we relate to others, and how social life is organised at all levels" (Coakley, 2007, p. 262). Relatively in football, the ideas and beliefs about gender have played a role in determining who should be included and excluded in the field of play and management positions. In part with this, it is important to problematize and investigate gender ideologies when gender equity practices or lack thereof are examined in football. This is caused by the accomplishments of gender equity for Houlihan (2003) which requires changes in the gender ideology that has been used to organise, play, and make sense of sports.

According to Kincheloe and McLaren (2002) critical social science in general and critical theory in particular, was developed because many researchers became discontent and disillusioned with traditional aspects of scientific inquiry such as certainty. Researchers who grasp this particular paradigm argue that to truly understand society, we need to acknowledge the complexities and conflicts of modern life. To accomplish this goal, critical theorists focus their attention on how social relationships and belief systems are prepared in power and privilege (Fiske, 1993). Furthermore, scholars who study sport from a critical theoretical lens investigated whether sport organizations and structures benefit some groups over others (e.g., women vs. men; able bodied vs. differently abled) based on asymmetrical power relations that reflect broader political, cultural, and economic considerations (Alvesson &Willmott, 2003).

Therefore, this theory provides a valuable lens through which to interpret the phenomenon being explored in this study with regard to domination of football by one gender over the other.

2.3.1 The social relationships and belief systems with regards to power

Hall (1981) believes that analysing sports is an inherently controversial affair and the sociology of sports consolidates different and conflicting theories of society—those which in general support ordinary ideas about sports, about the nature of society, and about masculine and

feminine identities; and those which question them. Hence the production of critical histories and sociologies of sports has been part of a broader theoretical movement focusing on 'culture' and on the significance of ideology and consciousness within it.

Although this study does not offer insight on the male perspective that are predominant in the development of soccer, it may provide female soccer players a voice in order to gain an understanding of gender equity practices from their experiences and in their own words. Although the study focuses on the lived experiences of female footballers, the main aim is to present women's lived experiences and given the gender focus of the study. It is an opportunity for this study to see the world and understand issues of gender equity from women football players' and administrators' perspectives.

Critical theory uses other ideas from other theoretical strands, for example, it is interested in power and the distribution of resources in the same way that Marxism is – and thus might be thought of as a neo- Marxism, but it is essentially concerned with more than economics. (Sugden & Tomlinson, 2002) develop ideas from Giddens's structuration theory and other sources such as hegemony theory to advance the case for the centrality of power in understanding contemporary sport.

According to Coakley (2003) critical theories are also about action and political involvement. All critical theories have grown out of desire among social scientists to identify issues and problems and to take social life fairer, democratic, and open to diversity. Moreover, critical theories have been significant tools in identifying and studying specific social problems and in thinking about putting into action practical programs and process that eliminate oppression and exploitation and promote equity, fairness, and openness.

In football, power has been used to create "organisational logic" or "the truth rules" (Acker, 2000:9) and further used to describe and shape "what can and cannot be said, what and additionally used to define and shape "what can and cannot be said, what constitutes the mandatory, the permissible, the forbidden, and the boundaries of common sense" (Jacobson & Jacques, 1997: 48). For Hoeber (2007, p. 261), the power of these "truth rules" is that they come out to be natural, obvious, and free from analysis, and hence difficult to challenge or change. Furthermore, these rules are indicated in football structures   such as FIFA (Football International Federation Association), CAF (Confederation of African Football), and SAFA (South African Football Association), where men's discussions regulate anything investigated to be the truth about football and what is accepted in the field of football.

In their perspective Heywood and Dworkin (2003) hegemonic norms are opposed through diversified media portrayals of female athletes, women portrayed as positive role models (Meier & Saavedra, 2011), and challenging heterosexual norms of participation (Elling & Janssens, 2009). Therefore, critical theories are aligned with the concerns for fairness and desires to understand, confront and reconstruct system of exploitation and oppression in social life. They further lead to concerns about how sport either produce or transform the societies in which they exist (Coakley, 2003).

Regulating barriers of sport maintains the association of masculinity and football, together portraying a distance between women, femininity, and football that restrain women's participation at all levels of competition and administration (Caudwell, 2011). Dominant hegemonies can be resisted and altered by subordinated groups in multiple ways, including participation in sport where alternative gender identities are established, manifested, and achieved (Hargreaves, 2004).

Coakley (2003) further elaborates those critical theorists also raise the questions about the stories told about sport in a culture. They further argue with those whose voices and aspects dominate those stories, and they make space for voices that have been silenced and for perspectives that are not represented in those stories. Critical theories force us to question what sports are and to think of what they might be from a variety of standpoints and perspective. This however can be either exciting or threatening, depending on your commitment to see sports in new and different ways.

The common perspective that men are better at managerial skills (taking the lead, making decisions, being forthright and instrumental), and women are better at doing support work because they are 'naturally' passionate , cooperative and caring (White, 1988, 1990) he further mentions that it is used as a justification for the appointment of men to powerful positions and women to lower-status ones—a situation which can be understood as part of a broader structure of power that infiltrate society and works to the advantage of men and to the disadvantage of women (Whitson & MacIntosh, 1989). In addition, if women are underrepresented in powerful roles, their positions can easily be marginalized. This is the case in the coaching milieu. Moreover, most women who work as professional coaches have limited responsibility for women's sports; very few women indeed coach men; and a tiny minority have national coaching responsibilities.

As can be seen from the above, critical theory affords the opportunity to use different approaches to understand and interpret social life. Therefore, this study will use the critical theory to underpin the findings of this study by using it to interpret how the basis of conflict and power shifts from one position to another based on the political, economic, and historical circumstances of social life. In this way, new insight into the lived experiences of female footballers with regard to who their perceptions of who controls sport in their societies and the acknowledgement of existing dominant norms would be brought into light. Furthermore, it will provide insight into social relations that influence sport forms and to recognise that other sport forms signify the interest of more people and allow previously underrepresented people access to sport in society.

2.3.2 Power differences of gender equality in South African football

According to Nkambule (2014) the informal barriers around adequate and inadequate problems of discussion is the positional power which is also known as agenda – setting power, what takes preference, what resources are they allocating, who is getting vacant post. Regarding the relationship between positional and agenda-setting powers Nkambule (2014) states that a smaller number of women represented in positional powers within football organisations in South Africa, it appears that their complaints and challenges might not feature in the agendas of the meetings, because it is determined by people in managerial positions.

Furthermore, given the power to regulate issues of discussion, if issues of gender equity practices are not considered problematic by the leadership, it is unlikely that they would be openly and generally discussed. Therefore Rao et al. (1999, p. 7) argues that what is not on the agenda is often what is not significant to men, even though it may be important to women. Massengale (2009, p. 48) further elaborated that football   as a dominant social institution, naturalises men's dominance and issues rather than women's" and might form the collection shape the selection of issues to be examined in meetings as appropriate for men in meetings as suitable for men. It is relatively an issue in the South African literature   where an increased number of men are often found to continue to participate in key positions as they were in the South African Women's Football Association (SWFA) structures and affiliated clubs prior 1994, and recently in coaching Banyana Banyana, Basetsana, and administrating ABSA and SASOL women's football leagues (Pelak, 2010).

The above indicates that the latent power remains when those who are marginalised do not perceive their situation, and fail to question dominant information and practices, even when

there are possible inequities (Rao et al., 1999). Seemingly in football, the lack of recognition (by women) could be the result of socio-cultural and historical practices that has naturalised and normalised soccer with men, such that convinced practices like men's access to training fields and financial support are not seriously problematized by women. Lukes (2005) mentions this restrained e exercise of power where not only is your issue not on the agenda, but you are also not even aware that it is an issue. Furthermore, Nkambule, (2014) continued to discuss that in South Africa it is hard to acknowledge that female footballers are uniformed that their issues are not a primary preference in management discussions, as depict with continuous lack of funding and acceptance. It can easily be the lack of sufficient women's voices in the management to challenge the taken for granted prioritisation and entitlement of men's soccer over issues of women's soccer.

It is evident in South African football that the replies about gender fairness methods occur and why they are not acknowledged by the executive and administrators are thus not known. However, in South Africa, as in other African countries, soccer is used for the advancement of masculine identity and male dominance within divided power structures.

Seemingly that administrators and coaches for women's football are dominated by men; it is not clear whether they prioritise issues of gender equity practices in soccer as they participate in management meetings. According to Hoeber (2007, p. 262) who posits that, "if issues are not of concern for upper managers, they are unlikely to be openly and frequently discussed", then it becomes a duty for administrators and soccer coaches to be critical and exercise their power. In addition, administrators and coaches serve as representatives and voices of women's issues because they have some power to question and address challenges they experience in their positions. On the other hand, Hoeber (2007, p. 262) posits that, "if issues are not of concern for upper managers, they are unlikely to be openly and frequently discussed", then it becomes a duty for administrators and soccer coaches to be critical and exercise their power.

Alvesson and Deetz (2000, p. 23) argues that "power is prevailed not through the use of force but because those who are subordinated consent to dominant understandings that appear to be reasonable, ordinary or inevitable". Indeed, in South Africa it does emerge reasonable and inevitable to prioritise men's soccer, particularly the senior national team, irrespective of its performance, in such a way that the society becomes sympathetic when they lose important games such as the FIFA World Cup qualifying games.

The concern is that the society, and particularly women, have normalised the lack of recognition and financial support for the women's senior national team and even women's league games, therefore that this practice appears not to be questioned. Indeed, it does seem that women are consenting to the inequity practices in football to in South Africa, with regards their silence on the lack of support for women's soccer. This is probably caused by the lack thereof women's voice in leadership positions in soccer hence more women are needed in football structures to address women issues.

In South Africa gender norms has been shaped by a history of apartheid, unemployment and institutional and individual racism, high levels of poverty and patterns of migration that add to gender inequalities (Van de Berg et al 2013). The presentation of dominant hegemony in South Africa varies across racial and class divides, thus men maintain their dominance in public settings through aggression and sexual conquest (Morrell et al 2013, Van de Berg et al 2013). Furthermore, the majority of women contribute to the production and sustenance of this masculine power through compliance with dominant gender relations and the belief that they are submissive and powerless (Morrell et al., 2013, Van de Berg et al., 2013). Practices of hegemonic masculinity can be rearranged and contested through alternative and understand of actions by both men and women (Ratele et al., 2010).

2.2 Female footballers and administrators experiences with regards to gender equityThis section outlines the lived experiences of female footballers and administrators with regards to gender equity. This is done by conducting several studies to explore their experiences both in South Africa and abroad.

2.2 1 Development of women's soccer in South Africa

Egunjob (2000) claims that since the demolish of apartheid and the reparation of South Africa into the international sporting community, the popularity of soccer among South African women has advanced exponentially. In part with the increase of women's football during the 1990s is reflected in the constant growth in the number of teams participating in the Cape Town women's league. He further elaborated that according to league documents, there were approximately six teams competing in 1990, 10 teams in 1994, 13 teams in 1996, 16 teams in 1998 and 22 teams at the beginning of the 2000 season. This represents a 267 per cent growth over a ten-year period.

The above clearly indicates that as the new South Africa was stabilizing in the late 1980s and early 1990s, a wave of gender activism emerged around the goal of noting gender equality as a sovereign factor of the new democracy (Lemon, 2001; McFadden, 1992; Meintjes, 1998; Nnaemeka, 1998; Seidman, 1999). In addition, as part materialisation of women's movement, new sport structures and a new national discourse on gender equity in sports was established. The leading sport organisation that correlates with the African National Congress (ANC) established the Women's Desk in 1992 at a Sport Council meeting, and later in 1994 an independent advocacy organisation, the Women's Sports Foundation, was developed Thereafter, the umbrella organisation Women and Sport South Africa (WASSA) was launched in 1996 (Hargreaves & Jones, 2001; WASSA, 1997). The above-mentioned mission of WASSA is to establish a culture where all girls and women will have equal opportunities, equal access and equal support in sport and recreation at all levels and in all capacities as decision-makers, administrators, coaches, technical officials as well as participants. Therefore, by making this possible, it ensures that women and girls may develop and achieve their full potential and enjoy the benefits that sport, and recreation have to offer. (WASSA,1997).

The findings in the research of Chappell (2003) and Hargreaves (2000) states that the discussions and culture particularly non- sexism was made to create gender equity and motivate and women's encouragement in a collective, ideological and commercial life especially sport. The reason the government introduced laws and legislation was to attempt to entrust women to advantage of the seemingly restricted and provisional opportunities.

In addition, female sport was also used as a site of resistance against racism. Although the government's aims are clearly disclosed in the policy, the progress of comprehensive equality and equity between males and females in football has been very slow, and the allocation of resources remains unfair in South Africa (Richardson, 2001).

Chappell (2003, p. 4) elaborated that despite the policy in South Africa and the slow change in the implementation he further stated that "just because all sections of the communities are equal according to the law, it does not necessary mean that there will be equality and equity of opportunity". In part with, Pelak (2005, p. 55) where he states that "just because the ideology and discourse of equality and equity according to the law has been disclosed, it does not mean that there will be equal opportunities for men and women because the structures, processes, and practices of sport were never reconstructed".

This above statement indicates that it is difficult to neglect to the slow change of development and lack of public perception and realization for female football, while male football continues to enjoy publicity and attention. Meanwhile the plan made by the government was to accomplish broader gender equity and equality in sports, where girls have been identified as a collective in need of exclusive consideration , however Women and Sport South Africa (WASSA) restate this idea stating that: "Soccer is still seen to be the domain of men, irrespective of what the Constitution says in relation to equal rights, so we have not made enough sustainable progress since 1994" (in Chappell, 2003 : 34). Furthermore, this is informally recognised by the ongoing support and development of boys' and male soccer through the commercialisation that dominates all sorts of media.

The main reason for the existence of the policy on gender equity in sport is because of the little or no attention given to the commercialisation and development girls and females footballers. According to Burnet (2007, p. 3) the development of women's football lacks the necessary attention, and this is caused by hegemonic positions of the male version which is perceived as a real game. The launch of the SAFA Sanlam National Women's League which took place in where a new development for women's football in South Africa begun (Saavedra, 2004). The league comprised of more than 300 teams, and the top teams in each province competed annually in the Sanlam Halala Cup tournament (Saavedra, 2004). Furthermore, the formation of the national league and the Halala Cup was imperative in developing the games, as it provided a space for regular and national competition, aiming to keep national team players fit, whilst at the same time providing opportunity for new talent to be identified (Saavedra, 2004).

2.2.2 Challenges that South African female soccer players are facingAccording to Pelak (2005) women football players are faced with being marked as outsiders, and their game and their skills are not appreciated and is devalued to establish an easily less relevant alternative to male football, whilst men are playing football, women are viewed to only be 'kicking' the ball around, and hence not taken seriously as football players. Massner (1988, p. 198) indicated that women's involvement in football has always been seen as "contested ideological terrain" because it challenges the historical power of men in football.

It is evident that women football players are seen as butch or lesbian or masculine (Howe, 2001) or homosexual (Davis-Delano, Pollock & Vose, 2009; Fallon & Jome, 2007; Cox & Thompson, 2001). According to Howe (2001), except for gender, female footballer's sexuality has an effect on how women's football is perceived in the society, which could be categorized in two ways. Firstly, the femininity and sexuality of female players is questioned due to the assumption that physical, aggressive behaviour is masculine. Secondly, women are portrayed in a negative light because their physical skill is not as advanced as it is for men. There is also evidence that women footballers are seen as unfeminine or lesbian. And this is a clear indication that there is a clear sense of having to prove legitimacy as women, because playing football is seen as a signal of non-compliance with the heterosexual paradigm.

The South African national – level administrators have also condemned women's football for not being feminine enough and insisted that Banyana Banyana players to attend etiquette classes, wear tighter – fitting shirts whilst playing and begin to wear skirts rather than trousers when travelling to and from camp and matches. These constant challenges include their capabilities as football players, skill, appearance and sexuality and the negative stereotype of women footballers being 'butch lesbians' prevalent (Saavedra, 2005) In addition, in 2005, the chairperson of the Women's Committee of SAFA Ria Ledwaba was quoted as saying: "We don't want our girls to look, act and dress like men just because they play soccer… They need to learn how to be ladies… At the moment you sometimes can't tell if they're men or women" … (City Press, 12/03/2005) ... Ria Ledwaba's sublime statement clearly indicated the intensity to which women footballer's femininities are being restrained and discipline in enhancing them to be in line with heteronormative discourses of femininity."

According to Pelak (2009) the major restraint on women's (and men's) efficient participation is caused by the enormous racial and geographical inequalities regarding access to facilities and resources; most quality sporting facilities are situated in white, urban areas, making transport a major issue for many South Africans. Whilst the situation has improved considerably for the national team and some of the elite-level teams, nothing has been done with regards to funding and resources; they are still not supported financially. Therefore, most teams still struggle to find resources to cover costs relatively to league affiliation, transportation and equipment; and players, coaches and administrators in women's clubs are still being treated

unfairly and do not get paid for their hard work (Clark, Mills & Haugaa, 2009). Seemingly, this could be the case, it should also be recognised that differences exist in meanings, development and support provided for girls and women involved in football in different countries internationally.

Clark, Mills and Haugaa (2009) did research in Cape Town where they found that that many women's football teams cannot afford to register their teams with their Local Football Association (LFA), neither do they have money to assist with transport costs. This has resulted in many township teams, despite having enough women and girls that are committed and wanting to play football, do not get opportunities to compete in formal leagues and competitions, and are left to coordinate matches against other club- and school teams on an improvised basis (Clark, Mills & Haugaa, 2009). Furthermore, many teams continue to struggle to find suitable facilities for training and matches and many players cannot afford to buy training gear for themselves. Clark, Mills and Haugaa (2009) elaborated by stating that, many teams are effectively run-on contributions made by the coaches themselves, many of which are under - or unemployed.

2.2.3 Women's participation in sports administration

The women's history of participation in sport is decided by gender discrimination which is fuelled by the continuing perception of women's physical abilities and social roles (United Nations, 2007:1). It is argued that the sports hierarchy is still a dominantly male domain. According to Heilman (2001) the role of women in sport as in many other societal situations as having been very mixed. Whilst there has been a marked growth in the number of women participants in recent years, the role of women as top-level administrators has not always effectively increased to the same degree (Coakley, 2001; Connell, 1995; Gogol, 2002; Lovett & Lowry, 1994).

With regards to the progress report of (African Women & Sport Association, 2002) that was presented at the International Working Group on Women and Sport shows the irrelevant representation of women in administrative positions in Africa. Following the result of this report a Commission on Women in Sport was established in August 2001 to address women issues. The report showed that: 25' Benin: only 21 % of women were on the (Executive Board of the National Olympic Committee. Congo: Female representation within the executive bodies

was only 10%. Eritrea: Eritrea had some women representatives on executive boards and more women in key positions in regional sport committees, up to and including the presidency level. Mali: only 22% of decision-making positions were occupied by women. Swaziland: only 29 of the total 108 Executive Positions (23%) in the 21 registered sports Associations were being held by women. South Africa: only 2 of the 9 members of the National Olympic Committee of South Africa (NOCSA) executive were women (African Women & Sport Association, 2002).

The situation internationally according to Lapchick (2006, p. 87) in assessing sports and gender representation in America indicates that "women are under-represented in leadership areas in professional sport". Validating this trend, the 2007-2008 National Collegiate Athletic Association (NCAA) Division I-A Racial and Gender Demographics Study (TIDES), investigated gender representation in higher education leadership and reported that while 16 (13.3%) of the university presidents were women, of the 120 sports directors in NCAA Division IA who oversee football, only six were women (5%) (Masengale, 2009).

According to Coakely, (2004) The Title IX law of 1972 posits a positive change and success stories for the development and participation of girls and women in football in that country and arguably internationally. The 1972 Title IX was established to address and remove gender bias and gender-based barriers to educational programmes and experiences. Therefore to review the introduction of this law, Thomas (2007), writing in the US context, explains that "In 1972 virtually no college offered women athletic scholarships, and athletics programming for women consisted of little other than cheerleading squads" (p. 34). Furthermore, women's programmes and teams did not have the same entry to coaches as men, because "their athletic facilities were not of comparable quality, and their competitive events and games were not given the same attention and resources" (Clayton & Humberstone, 2007, p. 18). This law was therefore introduced to promote gender awareness and consciousness in different sports, at the same time promoting gender equity awareness and changes in schools, colleges, and universities. Nonetheless the National Women's Law Centre (2002) argues that despite significant progress, most sport institutions still suffer from a marked imbalance in this regard.

The United Nations (2007) noted the lack of women on the executive boards of sporting federations, the Olympics Committee and as coaches. According to Kari and Knoire (2005) cited by United Nations, 2007 the Czech Republic 8% of the executive boards of sports federations are women. Only three women have ever been members of the executive board of

the Czech Olympic Committee in its 105-year history and only 21 % of elite athletes are coached by women.

Notwithstanding the prolonged growth in the involvement of women in sport, it would seem that this rise in participation would be viewed as a golden opportunity for women to improve and grow in their sporting careers as coaches and administrators. However, whilst the opportunity for such career development would seem clear, women still remain under-represented particularly in key leadership and managerial positions. Cunningham and Sagas (2002) agree with Gogol (2002) in that, if women take up leadership roles in sports, they will develop a sporting culture that empowers and values the full participation of other women in every aspect of sport.

In addition to the same debate, Fink (2008) states that involvement of women in sports leadership would establish that support is feasible for sports women and women's programmes. Women's participation in sport may also go a long way to remove gender stereotypes, and negative beliefs associated with sport. Hence, participation of women in sport challenges gender stereotypes and discrimination and can become a vehicle to improve   gender equity and the empowerment of women (United Nations, 2007). According to the research of (Heilman, 2001) girls and boys approach sport from markedly different perspectives. Moreover, Acosta and Carpenter (2004) are of the view that if women hold top leadership positions in sport, they will assure that an equitable different opportunities and learning experiences, which holds the values, attitudes and aspirations of girls, is incorporated in programmes to develop physical fitness and the basic sport skills of young girls.

Notwithstanding South Africa's progress to a democratic state, in the arena of gender and sport many of the pre-1994 rigidity still remain. In South Africa, women occupy less than 5% of the administrative positions in sports (K Hassan, 4 August, "FIFA World cup 2010 and Women Empowerment", Daily Dispatch). Dixon and Bruening (2007) elaborated that that in spite of the reconstruction of sport in South Africa, less resources and effort is being put into the development of women's sport.   Accordingly, the transformation in sports discourse is, saving in rare occasion, gender blind. Women as sports playing citizens do not really exist except incidental. Not surprisingly, women's participation and involvement in the 2010 World Cup Local Organising Committee was less despite their abilities as football players. Women in

South Africa have been playing club soccer for decades, even on a disjointed and local basis. According to Desai (2010) there are currently more than 300 women's soccer clubs in the South Africa Football Association's (SAFA) 25 regions with a pool of about 50 000 players.

2.2.4 The social construction and gender equity in sport

Researchers adopting a critical approach to theorising sports view sports as social practice installed within specific historical and cultural contexts, structured by material power relations and legitimated by dominant ideology (Carrington & McDonald, 2001; Gruneau, 1983/1999; Hargreaves, 1994). Persistent with this view, sports are understood as human social inventions rather than arranged sets of structures and practices. Messner and Sabo (1990) are of view that scholars of sports have documented how the institution is highly gendered, such that gender differences shape and constrain who participates in sports, the organisation and structures of sporting activities and the social and cultural meanings connected to sports. He further explained that scholars generally agree that dominant structures and practices within sports reflect and facilitate boys' and men's social, political and economic advantage over women.

Hovden (2000) noted that the tightly protected White male networking circles consisting senior sport administration structures in Norway has led to the eliminating women from high-ranking roles. Similarly, to Whisenant, Pederson, and Obenour (2002) reported on the widespread marginalization of women in United States university athletics administration to positions that relate only to women's sports, such as being the contact person for female athletes or having responsibility for promoting women's sports. This practice does not only limit the aspects in which women might find employment, it "denies them the power combined with controlling the revenue generating sports" (Whisenant et al., 2002, p. 489) that are usually played by male athletes.

An indication made by Hoeber and Frisby (2001) at an organizational level show that competing values in sport organizations led to the marginalization of gender equity in relation to other organizational values that were perceived to be more significant, such as winning performances and generating revenue. However, even when women's teams had a longer history of winning than men's teams, the inequities in budgets, promotions, and access to

administrative positions persisted (Hoeber, 2004; Hoeber & Frisby, 2001). The links between the above four studies is that all of the organizations involved were, in some way, accountable for gender equity either through legislation (e.g., Title IX in the United States; Whisenant et al., 2002); policies (e.g., Canadian Interuniversity Sport; Hoeber, 2004; Hoeber & Frisby, 2001); or by association with national reputations for equity and fairness (e.g., in Norway; Hovden, 2000).

In his perception this body of research supports the view that there is a disconnection between the development of gender equity policies and programs and the ways in which gender relations, or the socially constructed ideas of what it is to be a man or woman, are perceived and played out (Acker, 2000). In addition, research has shown that gender equity policies and programs have struggled to meet their espoused purposes and may even work to the detriment of their mentioned equity aims (Hoeber, 2004; Hoeber & Frisby, 2001; Shaw & Penney, 2003). Whilst the aim of some policies is to increase the numbers of women in management positions, this does little to change the dominance of masculinities that are deeply and historically rooted in sport.

It is evident that the contradictions between the creation and implementation of gender equity policies have been rare (Acker, 2000). With trying to address this issue, Ely and Meyerson (2000a) pointed that the underlying limitations of gender equity policies are caused by the "the limited conception of gender traditionally used to identify and address problems" (p. 105).

Gender equity has been regularly theorized as a women's only issue. This context is limited because it risks putting blame on women for their historically produced circumstances that have resulted in fewer and less powerful positions for women in organizations compared to their counterparts' men (Staurowsky, 1996). Moreover, Meyerson and Kolb, (2000) stated that if gender equity is a women's issue, then it is women's responsibility to address it, rather than the responsibility of all organizational members.

Addressing gender equity as a women's issue also ignores the realities that some men face in the workplace (e.g., pressures to work long hours to secure career-oriented positions if they are the only or main "bread winner" in the family (Knights & Kerfoot, 2004; Shaw & Hoeber, 2003). In addition, the women's only approach avoids the inequities that the men who are visible opposition, who are gay, or who have disabilities may face in the workplace. This "results in solutions that do little to broaden men's opportunities to be involved more at home or to relieve them of the burdens that they face in the traditional masculine role" (Ely &

Meyerson, 2000a, p. 105). In most African countries men's participation has traditionally been viewed as natural phenomenon whilst women involvement in this traditionally androcentric arena has been often viewed anomalous. Women athletes constantly have to struggle for recognition and entitlement (Hargreaves, 1994; Laine, 1989a, 1996; Lenskyj, 1986; Olofsson,1989; Peyton & Pfister, 1989) they also have often uncounted forceful. Furthermore, at the beginning of the century, women's participation in competitive sport was deprived to a handful of 'appropriate' sport such as tennis as tennis, golf, and swimming. Yet, the struggle to secure equality is far from over, as both popular and academic debates on women's participation in sport show. These debates on gender relations can be beneficial examined as a discourse. A discourse refers to both social construction of reality and a form of knowledge (Faircloug, 1992, Foucault, 1986). Hence gender relations in sport are a discursive formation that is continually established by all statements that determine, name, describe, explain and evaluate men and women's positions in institutionalized, competitive, physical activities

The continuing inequalities between men and women in sport have also been legitimized on the grounds that the latter will suffer mental physical harm during completion, especially in those sports labelled as 'typically' masculine. Women have also been trivialized by comparing female athlete's performance achievements with those of men. Seemingly, sports-women's accomplishments have noted to be viewed as 'other than' or 'less than' those of men (Hakulinen, 1996; Hargreaves, 1994; Laine, 1989a, 1996; Lenskyj, 1986; Olofssson, 1989; Peyton & Pfister 1989).

2.2.5 The involvement of women in decision making and leadership positions in sport

It is useful to examine the question from a broader perspective when trying to account for the absence of women in critical decision-making structures of sport. In pre-1994 South Africa administrative law was under the supremacy of a parliament that largely excluded women. A powerless administrative law which controlled national bodies of sports administration meant there was little judicial review. Hence the connection between politics and sport is evident. According to Desai (2010) in 1971 the South African government under B Vorster began drafting a new sporting policy that would be adopted in its final draft in 1976 under the tutelage of Minister of Sport Piet Koornhof.

Meanwhile Fink (2008) states that the shift in policy was being portrayed internationally as a radical change in policy, in practice the logic of apartheid was maintained in that each racial

group was allowed to develop its own separate sporting relations with the provision that the white administered sporting bodies remained in overall control. Even FIFA had to suspend South Africa and everywhere there were calls for transformation. The position of women in this situation was limited to extreme insignificance. Thereafter, with the adoption of the new Constitution No 108 of 1996, there was a shift in the law. The formation of a Bill of Rights in Chapter 2 influenced the application of Administrative Law in practice (Lapchik, 2006). This also meant an improvement in women's participation in sport.

In 1994 the International Working Group on Women and Sport (IWG) was created to increase the participation of women in sport at all levels, including in decision-making and leadership roles. Furthermore, it is also noted that, even though women's participation in sport had increased both at grassroots level and in association to opportunities to compete at an elite level, women's representation in sport leadership remained a challenged (IWG, 1994). The main focus was respectively on high (national and international) level sport leadership positions in management, coaching and officiating. The IWG has convened five World Conferences on Women and Sport over the past two decades. Each conference has left a legacy, in the form of declarations, calls for action and other initiatives designed to achieve gender equality in sport especially in sport leadership. The legacies aim to commit to gender equality in sport through influencing sport organizations by providing guidance for policy and practice.

In part with the argument for increasing women's representation in decision-making positions in sport is the perception that women represent stakeholders who should be included (democratic principle) and that their inclusion increases the pool of talent available for selection into leadership positions (business principle) (Branson, 2007; Erhardt et al., 2003; Huse and Solberg, 2006; Nielsen & Huse, 2010; Singh & Vinnicombe, 2004; Van der Walt & Ingley, 2003). An inclusive review of research on women directors on corporate boards, based on more than 400 publications over the past 30 years (Terjesen et al., 2009), found that corporate governance was developed when women were appointed to boards because they brought 'value-adding' talents and represented stakeholders who had previously been excluded.

In her perception Terjesen et al. (2009) explain that gender diversity on boards contributes to more effective corporate governance in two ways: through individual communication and

through a variety of board factors. In addition, they provide evidence that women's presence in the boardroom leads to more awareness to other perspectives. Women carry unique skills, knowledge and experience to the board, adding a different voice to debates and decision-making. Furthermore, they also frequently asked questions which reinforce the board's independence. According to Terjesen et al., (2009, p. 329) boards with three or more women were 'significantly more active in promoting nonfinancial performance measures such as customer and employee satisfaction…as well as considering measures of innovation and corporate social responsibility'.

A growing number of research seek to understand the relationship between gender and sport leadership, particularly the issue of women's under-representation in sport management. Scholars have examined this issue in a range of countries, including Australia (Adriaanse & Schofield, 2013; McKay, 1992, 1997; Sibson, 2010), Canada (Hall et al., 1989; Inglis, 1997; Shaw & Slack, 2002), Germany (Doll-Tepper et al., 2006; Pfister & Radtke, 2009), the Netherlands (Claringbould & Knoppers, 2007, 2008, 2012), New Zealand (Cameron, 1996; Shaw, 2006). At an international level, Henry and his colleagues (Henry et al., 2004; Henry & Robinson, 2010) have examined women's leadership in the Olympic movement. Most of the early studies investigated questions of exclusion, such as the ratio of women directors and obstacles to women holding leadership positions and suggested ameliorative strategies.

In recent research scholars have shifted focus by applying a comparative gender perspective to investigations of how gender works in sport leadership. In an extensive review of research, Burton (2014) has noted a multilevel examination of available scholarship into the area of women's under-representation in sport leadership. It has been found that to date, no study has analysed the development of international initiatives on gender equality and sport leadership as a legacy of the World Conferences on Women and Sport. These legacies aim to commit to positive change for gender equality through policy and practice advice.

With the regards to the relationship between power, organizations and gender, internationally acclaimed scholar Kanter (1977) argued that the role of managers is extremely masculinised since coherence and capabilities are the reasons for their position. She elaborated that that it was the structure of the corporation rather than individual characteristics that caused gender inequalities. The reason for the rise of problems for women is because they were located in dead-end jobs at the bottom of the organization or appeared as tokens at the top.

Significant gains have been made by some women reaching high-level administrative positions in sport organizations relatively over the last two decades. It is indicated that, women now occupy major posts in organizations such as the International Olympic Committee, the Canadian Interuniversity Sport organization, and the National Collegiate Athletic Association, a situation that would have been unlikely 20 years ago (Acosta & Carpenter, 2004). Notwithstanding these relatively isolated high-profile gains, many women still battle to access middle and upper managerial positions in commercial, voluntary, and not-for-profit sport organizations and may face more problems to employment than their male counterparts (Shaw & Hoeber, 2003).

2.2.6 Women, Media and Sport

In the work of Cahn (1994) Schell and Rodriguez (2000) where they noted that, sport had always been identified with men and enticing forms of masculinities. An extensive body of knowledge has shown that media strengthen and preserve this construction of the gender order (Daddario, 1997; Duncan &Messner, 2000; Eastman & Billings, 2000, 2001; Pedersen, Whisenant, & Schneider, 2003; Pirinen, 1997; Vincent, Imwold, Johnson, & Massey, 2003). Rejection and trivialization of female athletes and women's sports are two major themes that frequently emerge in research on media coverage given to female sports. Male athletes and men's sports receive more comprehensive coverage than women in sport news stories, game, and event stories, or features on individual athletes in newspapers, magazines, television broadcasts, and internet coverage.

The main reason why the media be discussed in relation to women and sport is that the mass media — which are an essential feature of modern social life — maintains, transmit and create imperative cultural information. Understandably, one central perception within media studies is that how members of society see themselves, how they are viewed and even treated by others, is determined to a great extent by their media representation (Dyer, 1993). It can be argued that when it comes to sport the mass media assume an even greater importance since the overwhelming majority of spectators experience sporting events in their mediated version (for further discussion (Creedon, 1994a, 1994b; Kane & Greendorfer, 1994). To date a considerably body of work investigating the role of the media in relation to women and sport does exist and — widely speaking — it focuses on two main issues: the amount of coverage and the portrayal of women's sports and female athletes by the media.

The research into women, media, and sport points out that the media prevailed in covering particularly male athletes this was found around the 1980s and most of the 1990s. Yet, a consistent — well documented in the literature — finding is the underreporting, and hence under-representation, of female athletes and their sporting events throughout all mass media (see discussion in Kane and Greendorfer, 1994; this section however refers primarily to television). Studies from the early 1990s did not reveal an imperative change.

However, according to Duncan and Messner, 1998 as early as 1994, men were found to receive 93.8 percent of television coverage on US television. It is important to highlight that this is not an American phenomenon, although many of the research in this field are conducted in the US, for instance, Duncan and Messner (1998) cite an Australian survey which showed an even less percentage of coverage of sportswomen. Considering the fact that media are seen as reflecting what is significant t and has prestige, especially in western society, this relentless underrepresentation is seen as creating the impression that women athletes are non-existent in the sporting world and are devalued when they do exist. Furthermore, this 'creates a false impression of women's athleticism by denying the existence of the modern female athlete' (Kane & Greendorfer, 1994: 35).

The notion of the experience of sport, and the beliefs and values related to sport, are therefore mediated mainly through some special context, interpretation, and structure, typically by television and newspapers, each of which influence the nature of the experience. Interest in studying sport in media would extend our understanding of the cultural values installed in sport, as well as the social structures and values based on and associated to gender and perceived gender differences. These studies also highlight the (potential) power of mass media and creating shared ways of living together as a society (e.g., Birrell & Cole, 1994; Creedon, 1994; Duncan & Brummet, 1987; Duncan, Messner, Williams, & Jensen, 1994; Kane &Greendorfer, 1994; MacNeill, 1994; Theberge & Cronk, 1986).

The sport research has allowed a substantial body of knowledge with regards to the ways sport is conferred in the mass media. Considerable differences have been identified in the representation and portrayal of men and women athletes. Moreover, it is well documented that women receive way less coverage than men, even in sports in which women in fact establishes a majority of the participants (e.g., Alexander, 1994; Bryant, 1980; Cohen, 1993; Duncan et al., 1994; Fasting &Tangen, 1983; Klein, 1988; Lee, 1992; Lumpkin & Williams, 1991; McKay & Rowe, 1987; Rintala & Birrell, 1984; Salwen & Wood, 1994; Shifett & Revelle, 1994).

Women that are involved in sport that is considered inappropriate are constantly portrayed in a depreciative manner. Women are constantly marginalized, made invaluable, trivialized, infantile, and reduced to sex objects. The language used in media is a powerful tool in the reinforcement of gender discrepancies.

According to Kane and Greendorfer (1994) scholars found that the media gravitate to focus on the female athletes as sexual beings, rather than serious performers. Furthermore, this argument of sexualisation of female athletes trivializes them and in fact divest female athletes of athletic legitimacy, thus maintaining hegemonic masculinity (see also report in Mackay, 1999). Whilst Eastman and Billings (1999) found in their study of the 1996 Olympics that, 'even though instances of gender stereotyping were located, their presence was not as overwhelming as expected', but 'as traditional gender stereotyping suggests, the description applied to women athletes consisted of more commentary about physical appearance than the descriptors applied to men athletes' (p. 163). Moreover, 'what can be labelled adverse stereotyping crept into the appearance descriptors' (p.165) in the network's pre-produced profiles.

Female athletes in sport media are often trivialized through descriptions of them as sex objects, through unfavourable comparisons with men of their capabilities, or by having their achievements and skill level minimized (Kane, 1996; Messner, Duncan, & Cooky, 2003). Therefore, sport media are more likely to debate personal lives and use denigrating humour when describing female athletes (Billings, Halone, & Denham, 2002; Vincent, 2004). Whilst men's sports that receive the most coverage are sports thought to highlight traditional masculine qualities such as strength and speed (Dworkin & Wachs, 1998; Lee, 1992). Meanwhile women who participate in sports considered to be more feminine ordinarily receive far more media attention than those competing in sports construed as more masculine in nature, such as rugby and softball (Fink & Kensicki, 2002; Vincent, Imwold, Masemann, & Johnson, 2002).

2.2.7 Sport as a male domain

According to Birrell and Theberge (1994) gender power structures sustained a web of social practices, which constitute and express a masculine worldview that renders women inferior and, to a large extent, invisible (This is specifically evident in the world of sport, where the 'gender logic' is rational with the dominant representation of masculinity in the media and social institutions (Dunning,1994; Lenskyj, 1994).

Regarding women entering the sport, they too accomplish some of the resources that long been displayed to benefit male athletes, like male athletes, female athletes have been identified to have advantages over their non-athletes' counterparts their educational achievement (Hanson & Krause, 1998; Melnick et al., 1992a; Sabo et al., 1993). With clear interconnection between sport and other institutions, eliminating woman from sport not only preserve male dominance and separateness (Birrel, 1988; Theberge, 1985) it also deprives women of the networks, character development, sources of status and so on, that young men achieve in sport and apply to success elsewhere (McDermot, 1996). Moreover, it deprives women of the skill and beliefs that would allow them to compete reasonably with men in public life (Lever, 1976).

A fundamental aspect of predominance is its contestation. Accordingly hegemonic gender relations are contested, rejected, and defied in different societies and institutions, derived in a degree of mobility in gender relations (Griffin, 1998; Messner & Sabo, 1990; Nelson, 1994). Male only or 'true' sports, like soccer and rugby, have become a domain where masculinity is acclaimed and promoted by media and governments at national and international levels as a consolidating force (Dunning, 1994). Therefore, according to Dunnind, 1994 sport could be read as 'male-stream' sport, as patriarchal values are preserved by decision-making that excludes women's involvement and marginalises women's ('Cinderella') sports, such as netball or synchronized swimming.

According to Theberge (2000, p. 323) who stated that male hegemony in sport is not a stagnant thing. It must continually be improved, recreated, and defended because it is constantly being challenged and resisted by women. The association with masculinity still prevails in contemporary competitive sport. Meanwhile the combination of skill, force and athletic superiority in athletic competition is regarded as a 'defining feature of masculine identity'.

It has been indicated that sport experiences might be especially applicable for young women's success in male domain of science because its expanse the activities that young girls consider pertinent and provides a unique admission to a set of gender relations that stress winning, completion and success rather than cooperation and accordance. Scholars have also found that young boys and girls are coached in a similar model and that both male and female athletes become similar in their motivation to achieve (Murray & Matheson, 1993). Young girls are able to learn to attribute their success to their own skills rather than luck and they experience increases in self – esteem through sport. They further learn ethics of determination, drive and perseverance, and as a result, become more self – assured, capable, and assertive (Baily, 1993;

Cohen, 1993; Kleinber & Hemmer, 1981; Matheson, 1993; Murray & Sabo, 1993; Snyder & Spreitzier, 1983).

The components that sport encourages in young women (self – confidence, achievement motivation, independence and androgyny) are specifically the characteristics that are significant for success in science (Hanson, 1996). Nonetheless it is the perceived lack of these characteristics, not the lack of capabilities   that often works against women in the domain of science, a domain that comes to be defined by both boys and girls as a male domain spaces. It is evident that sport might be greater resources for women in science than men in science. The result of athletic participation is different for men and women, since sport is a continuation of preceding socialisation for boys but diverge from the traditional socialization girls receive. However, it is narrowing for young men and expanding for young women. Even researchers who are highly critical of the academic and occupational benefits of sport men recommend that there is a potential for sport to work to the benefits of female athletes stated by Miracle & Rees, 1994.

2.4 Chapter conclusion

This chapter explored all the aspects of gender equity in football together with the experiences of women both the players and administrators. This chapter gave an insight of the state of women's football in South Africa and around the world using qualitative approach.

According to Sugden and Tomlinson, 1994 soccer (known as football in most European countries) has been established to be the dominant, most familiar, and influential sport throughout the world. In South Africa as the number of   girls and women interested to play or those who are already playing football continues to rise, the shift has been given to investigate relating to their participation to what is considered as men's sport. Furthermore, women have a long history of involvement in soccer, though they continue to face countless barriers to competitive soccer, especially the salary-based soccer. Nkambule (2014) posits that, "irrespective of the lack of a highly paid salary league in South Africa, soccer is one of the sports which enjoy growing popularity among girls and women". Furthermore, it also could be argued that the lack of a competitive league for women's football serves to support hegemonic notions of masculinity within soccer.
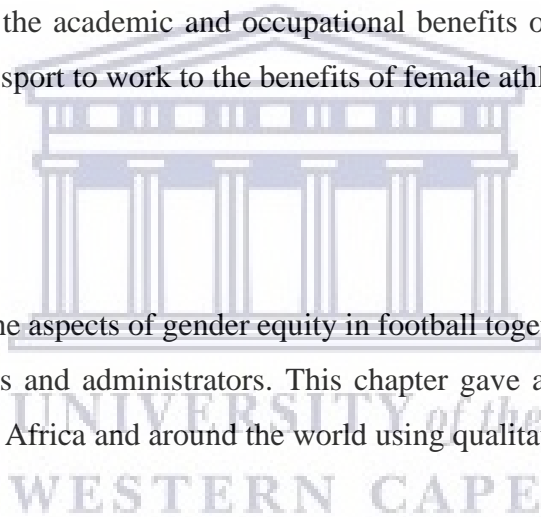
In this chapter the perceptions of societies about the assumption of women footballers being unfeminine, muscular or butch lesbian is an empirical factor where people need to be educated about women in sport their sexualities and how these components ideally determine the outcome of females in sport and equity. Critical theory is also used to discuss in the depth to demonstrate the power in sport organisational structures in particular where women are less represented.

Chapter three that follows will discuss the methodology approach for the study

CHAPTER 3: METHODOLOGY

3.1 Introduction

This chapter provides the methodological approach of this study. The research design, research setting, and sample are described in length. The researcher further mentioned the approaches to ensure trustworthiness of the study and provides consciousness of thoughts, interpretations and assumptions for reflexivity. Ethics considerations are provided together with the study delimitations and limitations.

3.2 Research design

The focus of this study is on female football players and administrators' lived experiences with regards to gender equity in football. This study was conducted using qualitative methodological framework. The researchers' attempt was to gain and document valuable in-depth insight into the lived experiences, thoughts and feelings of the participants and possible challenges they face with regard to gender equity in women's football in the Western Cape.

Therefore, a phenomenological inquiry was appropriate to this type of study. According to Borg & Gall (as cited in Creswell, 2003), the intent of qualitative research is to recognise specific social situations, events, role and group interaction. In this way a phenomenological study might attempt to expose and describe the fundamental nature of gender equity (Thorne, 2000). Qualitative research enables the researcher to develop a level of detail about the individual or place Creswell (2009).

This study made use of phenomenological inquiry to gain more in - depth information about the lived experiences of female footballers with regards to gender equity. Phenomenological study describes the meaning for several individuals of their lived experiences of a concept or a phenomenon. The phenomenology being explored in this study is gender equity within the male dominated space. Phenomenologist focuses on describing what all participants have in common as they experience a phenomenon. This study focused specifically on female footballers and administrators and their common experiences regarding gender equity.

The basic purpose of phenomenology is to reduce individual experiences with a phenomenon to a description of the universal essence (van Manen, 1990:177). Building on the data from

the first and second research questions, data analysts go through the data (e.g., interview transcriptions) and highlight "significant statements," sentences, or quotes that provide an understanding of how the participants experienced the phenomenon.

More so, with regards the phenomenological inquiry, the researcher depends on his or her thoughts to reach an improved representation of the participants' experiences (Creswell, 2009). Campbell in Boeree (2005) says that phenomenological research offers ways of understanding that cannot be offered by any other forms of research methodologies. Therefore, as can be seen from the above, this type of study design is well suited to investigating the lived experiences of women in football and was used in this research.

3.3 Research Setting

 Patton (1990) states that qualitative researchers use a naturalistic approach to understand human practices correctly and holistically in terms of context specific settings. In part with their perceptions Guba and Lincoln (1994) are of the view that the researcher is able to gain more through a down to earth method of data collection. In this study, the settings being researched are the clubs where the participants are the members.

The interviews with the participants took place at a location convenient for the participants. According to Creswell (1998) a data collection setting was both convenient for the participants and guaranteed them privacy and confidentiality. The researcher set a date and the time that best suited the participants to do the interviews.

Flick (2002) posits that qualitative data-collection methods, like interviews, are convenient because they grant the participants' (in these case women) own voices, interpretations, experiences, opinions, and perceptions of gender equity to contrive their experiences. Most of the interviews took place at the training premise approximately 2 hours before training started for privacy and with no disturbance.

Other participants opted to come to the University of the Western Cape and met with the researcher, others were comfortable doing the interviews at their homes. The two key informant interviews with the two female football administrators took place at their offices where it was convenient for them and the advantages of minimal to no disturbances.

3.4 Sampling

Purposive sampling was used to select research participants from an updated provincial federation's database which was obtained from SAFA Western Cape database focusing on SASOL league. This database was used to recruit participants from clubs that are playing in the SASOL league to participate in the interview.

Twelve participants were purposively recruited from an updated provincial database and were invited to participate in this study. "Purposive sampling is synonymous with qualitative research" (Palys, 2008: 697), In addition, two key informant interviews were conducted with female administrators who have been involved with women's football for more than five years. Once informed consent was obtained, permission was sought to record each interview.

To this end, the players that showed willingness to participate were randomly selected. Of the twelve, eight participants formed part of this study as saturation was reached. Purposive sampling was also used to identify two key informants to participate in this study. The candidates for administrators are in the capacity as female sport administrators for no less than five years. There is no age restriction for participants, participants may or may not be married and may or may not have children. One key informant works at institution and the other one works for a Non-Profit sport organisation in Khayelitsha.

3.5 Data Collection

Interviewing is the most frequent means used to get not only the 'what ', but more importantly the 'how' of lived experiences, since language is how we understand others (Miles & Huberman, 1994) The researcher used a set of key questions semi-structured, open-ended interviews was the method of data collection (See Appendix A) for players and (See Appendix B) for administrators. This method was aimed at eliciting richer responses from interviewees in a less formal approach. In this study, data was collected from twelve female football players who currently compete in the SASOL league in the Western Cape and two female football administrators who served as key informants.

The participants were briefed about the study. They were also informed of the aims and objectives of the study and what procedures would be followed. Participants were informed that their participation would be completely voluntary and that they could withdraw at any time without penalty. They were then invited to sign a consent form. All the interviews were tape-recorded with the permission from the participant and then transcribed into English. Interviews took between 60-90 minutes long. After each individual interview, data was transcribed verbatim, and should additional interviews with the same participant be required, follow-up interviews were scheduled (See Appendix C for a copy of the consent form).

A list of questions or general topics the researcher wished to explore was drafted to guide the interviews (Appendix A and B). This was by no means done to attract pre-determined responses, but rather to ensure that the same information is be obtained from each participant. Additional two key informants' interviews with female football administrators were collected to strengthen the study.

3.6 Data analysis

According to Mahrer, Spradley, Taylor and Borgan (cited in Aronson, 1994) once all the data is collected, there are number of ways in which researchers may analyse their participants' responses. For the purposes of this study, data was analysed using a thematic analysis for both player's interviews and the key informant interviews. The basic purpose of phenomenology is to reduce individual experiences with a phenomenon to a description of the universal essence a "grasp of the very nature of the thing," (van Manen, 1990, p. 177).

Building on the data from the first and second research questions, data analysts go through the data (e.g., interview transcriptions) and highlight "significant statements," sentences, or quotes that provide an understanding of how the participants experienced the phenomenon. Moustakas (1994) calls this step horizontalization. Next, the researcher developed clusters of meaning from these significant statements into themes.

Clusters of themes are typically formed by grouping units of meaning together (Creswell, 1998; King, 1994; Moustakas, 1994) and the researcher identified significant topics, also called units of significance (Sadala & Adorno, 2001). These significant statements and themes were then used to write a description of what the participants experienced (textural description). These

were also used to write a description of the context or setting that influenced how the participants experienced the phenomenon, called imaginative variation or structural description.

This was done in the following ways: Data was tape recorded, using a Dictaphone with the permission of the participants, and then transcribed verbatim into English. Then transcripts were thoroughly read several times by the researcher. Transcripts were coded and analyzed both during and after the data collection period. Phrases, which relate to a specific idea or question, were grouped together. Similar or related ideas were grouped together in thematic categories.

The thematic categories were synthesized into a narrative summary. This narrative summary was aimed at reflecting the lived experiences of the participants. The researcher then used these categories to identify any themes from the data collected and then refer to literature to build a valid argument. Data was analyzed until theoretical saturation was reached.

Understanding the "lived experiences marks phenomenology as a philosophy as well as a method, and the procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning (Moustaas, 1994). In this process, the researcher "brackets" his or her own experiences in order to understand those of the participants in the study (Niewiadomy, 1993) The researcher made use bracketing method as a form of reflexivity that engaged in to analyse the phenomenology. Bracketing is a means of demonstrating the validity of the data collecting and analysis process (Ahern, 1999). Therefore, efforts should be made by researchers to put aside their repertoires of knowledge, beliefs, values, and experiences in order to accurately   describe participants' life experiences. Therefore, in this study as researcher I have put aside all my preconceived ideas that I have about the topic in order to reach all the experiences before I try to make sense of the study based on my preconceived ideas. This is further described in Section 3.8- Reflexivity.

3.7 Trustworthiness

Qualitative inquiry methods promote empathy and give the researcher an empirical basis for describing the perspectives of others while also legitimately reporting his or her own feelings, perceptions, expressions, and insights as part of the data (Patton, 1990).

The purpose of qualitative research is to express and explain a collection of distinctive personal experiences, the concept of reliability has to be understood differently, and therefore the concept of validity and reliability is under discussion. Validity is seen as strength of qualitative research, but it is used to suggest determining whether the findings are accurate from the standpoint of the researcher, the participant, or the readers of the account (Creswell & Miller, 2000). There are eight primary strategies proposed by Creswell (2003) to check the validity of the study namely, triangulation, member checking, rich thick description, clarifying research bias, negative or discrepant information, prolonged time in the field, peer debriefing and external audits. For the purpose of this study the researcher will use 3 strategies. The first strategy the researcher will use is member- checking, when interviewing the participants, I will refer back to them to ensure that how I am interpreting the information is correct and I will give the transcript back to them to give the necessary comment.

The researcher will clarify the bias by disclosing my assumptions and personal beliefs that I have about the study. I am a football player I play in the. The last strategy the researcher will use is peer debriefing, my supervisor will act as a sounding board in the study, as a researcher I will speak to the supervisor about my findings so that she can eliminate any bias that appears in the study.

3.8 Reflexivity

This study acknowledges the point that the process of knowledge construction in any research is largely determined by the researcher. Reflexivity therefore suggests that as a researcher I should acknowledge and disclose my own self in the research, seeking to understand my part or influence in the research as a Black African woman and a football player.

According to Cohen et al (2007, 171), reflexivity understands that "researchers are an inevitable part of the social world that they are researching, which is already interpreted by the actors, undermining the concept of objective reality. My identity in this study is both as an 'outsider' and 'insider'. I consider myself an 'outsider' in that I am researching gender equity in the lived experiences of women's football in the Western Cape as a research student, but I am also an 'insider' because I have been a soccer player for more than 15 years and I have interacted with other female soccer players and some soccer administrators from other clubs

during this period. I also worked at SAFA Western Cape from 2017-2018 as an Intern. I know the everyday struggles that these women are experiencing, but I will put aside all these biases because I do not want it to influence the validity of my study.

Reflexivity therefore suggests that as a researcher I should acknowledge and disclose my own self in the research (de Vos et al., 2005), seeking to understand my part or influence in the research as a Black African woman and a former soccer player in the university. Scott and Morrison (2007, 202) speak about of "personal reflexivity which foregrounds the personal characteristics and values of the researcher both in the conduct of the research and in the way it is written up". These components consist of race, gender, and social class as they are expressed as "fundamental to the form of understanding that is eventually produced" (Scott & Morrison, 2007, p. 202).

Throughout this research I was aware that I am a research instrument and I had to monitor my interactions continuously and closely with participants, some of whom I know well since I am also a soccer player. I was also cautious of my reactions, role as a researcher and not a soccer player, and biases particularly with men, given my experiences as a soccer player. This awareness allowed me to make ethically accountable choices in the way I compose my research interviews and engage with the participants in my study.

The dynamic processes involved in the sharing of knowledge place me as a researcher in a position where, according to Kincheloe (2003, p. 72), I am "always concerned with the expansion of self-awareness and consciousness ... engaging in a running (meta)dialogue, a constant conversation with self, a perpetual reconceptualization of his/her systems of meaning". Cohen et al., (2007, p. 172) emphasise the point that highly reflexive researchers will be acutely aware of the ways in which their selectivity, perception, background and inductive processes and paradigms shape the research.

3.9 Ethics considerations

Ethics considerations were guided the whole research process from developing research procedures to being responsible to the participants (Stake, 2005). With respect to ethics consideration permission to conduct this research was obtained from the Human and Social Sciences Research Ethics Committee at the University of the Western Cape. Permission to recruit players to participate in the study was obtained from South African football Association

Western Cape offices. Permission to conduct interviews was sought with the participants. With the participant's permission, the interviews were audio taped. The anonymity and privacy of the participants was respected. Therefore, the study used pseudonyms to protect the identities of the participants. The confidentiality of the participants was protected therefore everything they shared was   treated as confidential.

Throughout my research I ensured that all the participants were briefed about the aims and objectives of the study, they were provided with all the details of the study. The identities and research records of the participating in the study were   kept confidential whether or not an explicit pledge of confidentiality was given. My responsibility as a researcher is to make sure that participants are informed, to the extent possible, about the nature of my study. I did my best to provide full complete information on the consent form. Information was presented to enable participants to voluntarily decide whether or not to participate in the study and that they may withdraw anytime they want from the study. Therefore, informed consent language and its documentation were written in a language that is understandable to the participants.

During the interpretation of data, the researcher provided an accurate account of the information. With regards to this research, the researcher used three strategies to check the accuracy of the study which are member-checking, when the researcher interviewed the participants, she referred back to them and I gave transcript back and gave the necessary comment. As a researcher I clarified the bias by disclosing my assumptions and personal beliefs that I have about the study. Since I am also a football player playing in the same league that these girls are playing in and working at SAFA Western Cape , I know the struggles that they are facing in this male dominated sport, but I have put aside all these biases because I do not want it to influence the validity of my study, and lastly with the peer debriefing my supervisor acted as a sounding board, and as a researcher I asked for assistance to add credibility in the study. Once the data is being analysed, it will be kept in the store cabinet for 4 years, then researcher will then discard the data so that it does not fall in the hands of other researchers who might use it for other purposes.

3.10 Chapter conclusion

In conclusion this chapter outlined in depth a methodological approach utilized in this study. The research design was explained in detail and sampling was also explained. Data collection

methods were provided and the procedure for analysing qualitative data was described. The chapter also covered the verification components pertaining this study namely trustworthiness and reflexivity. Study limitations and delimitations were also described.

The next chapter presents the research findings and a discussion of each finding, which are presented in a qualitative thematic form. The researcher provides a detailed explanation of the theoretical framework. The discussion will be based on the participants' experiences and interpretations of gender equity in football. The emerging themes will be interpreted and explained.

The result and discussion in this study will be presented in the next chapter.

CHAPTER 4: RESULTS AND DISCUSSION

4.1 Introduction

The purpose of this study was to investigate the lived experiences of female footballers and administrators with regards to gender equity in the Western Cape. Therefore, this chapter presents a results and discussion of the data collected for this study. Face- to face semi-structured interviews was used to collect the data. The interview findings below have been presented qualitatively using quotes. The themes which emerged in this study are derived from the interview questions of the female football players and administrators. Each theme, which emerged in this study, will be discussed. The presentations of responses from participants explain their experiences regarding gender equity in football.

Data was collected using semi-structured interview questions (See Appendix A and B for the participants). The critical theory has been adopted as a theoretical lens to gain a more in-depth understanding of female footballers and administrators experiences of gender equity in the football arena in the Western Cape. A set of key-cue questions (Appendix A and B) were asked during the semi structured interviews. The players who participated shared their own lived experiences that occurred since they have started playing soccer and, the administrators have given insightful narrative accounts with regards to the treatment they receive in their workplace. There were eight interview sessions comprising of two players from four different teams participating in the study. Data was collected until saturation was reached after the eighth interview sessions. In addition, two key informant interviews were conducted with the female administrators in the field of football.

The current literature that is written about women footballers shows that society has appeared to be very judgemental towards women footballers all around the world and constantly labelling women footballers as lesbians. Hetero-normatively works like a formulating foundation in sport, and fear of homosexuals' homophobias apply to police the appearances and appropriateness of women's bodies (Griffin, 1998; Kolnes, 1995). Nonetheless sports have been created as a dominant practice ground, where boys learn to be men, women's existence in sport (and especially masculine sports) challenges the seemingly 'natural' association of aggression, ambitiousness, and athleticism with men, and consequently, women athletes are characterised and classified irregular so as not to challenge the 'natural' gender

order (Griffin 1998). Lesbianism, in particular, is viewed as threatening to the established patriarchal order and heterosexual family structure since lesbians reject their "natural" gender role, as well as resist economic, emotional, and sexual dependence on men (Lenskyj, 1991; Gartrell,1984).

To gain more in-depth information the study used phenomenological inquiry which offered a clearer picture of the lived experiences of the female footballers and administrators with regards to gender equity in the Western Cape. According to Welman and Kruger (1999: 189) "the phenomenologist is concerned with understanding social and psychological phenomena from the perspectives of people involved".

This discussion will begin with an overview of the participants' profiles of the study, in order to situate the participants within the discussion of the results. This will be followed by the profile of administrators, the financial constraints, development of women in sport and lastly gender equity: fear of safety.

For ethical reasons, no real names are recorded and therefore pseudonyms have been used to protect the identity of participants and to ensure anonymity.
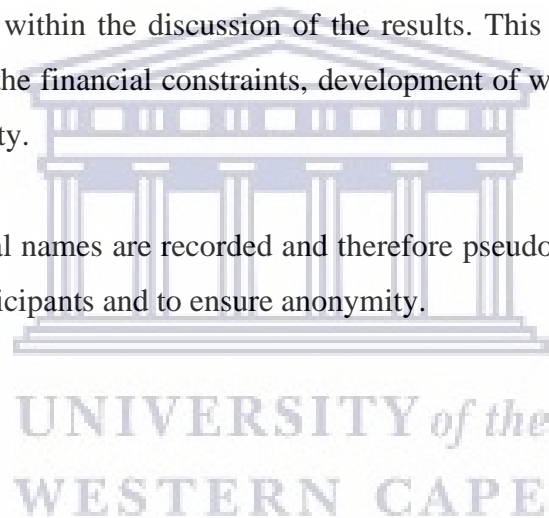
Table 4.1 Demographic profile of female footballers/study participants

PSEUDONYM	AGE	CLUB NAME	RACE	YEARS OF PLAYING
Layla	25	Belhar East Ladies	Coloured	10
Candice	23	Belhar East Ladies	Coloured	8
Alutha	26	Gugulethu Prime Ladies	Black African	6
Nonceba	28	Gugulethu Prime Ladies	Black African	10
Thembisa	19	Khayelitsha Queens	Black African	15
Sihle	26	Khayelitsha Queens	Black African	10

Ntombi	28	Mandalay Sporting	Black African	15
Buhle	27	Mandalay Sporting	Black African	11

Summary of Table 4.1

From the age of 19-28 are all women of colour with the majority being black African. All the participants have played football for more than 5 years. Candice and Layla are the only coloured football players are and are both in their early 20s. The oldest player is the 28-year-old Ntombi, a black African woman who plays for Mandalay Sporting and has been playing for 15 years. The youngest player is Thembisa who is 19 years old and also has been playing for 15 years for Khayelitsha Queens.

Table 4.2 Profile of Female administrators

PSEUDONYM	AGE	RACE	DESIGNATION	YEARS EMPLOYED
Nwabisa	40	Black African	Sport administrator	14 years
Tamslin	45	Coloured		15 years

			Sport administrator	

Summary of the Table 4.2

The above-mentioned table comprises of two female administrators namely Nwabisa and Tamslin. Nwabisa is a 40-year-old black African woman and has been involved it sport administration for 15 years. The second participant is Tamslin a 45-year-old coloured woman who has been a sport administrator for 15 years.

4.3 A THEMATIC ANALYSIS

The discussion that follows will begin with the summary of themes and sub-themes and subsequently elaborate of the findings presented by the study. The findings were based of the data collected from the one-on-one semi structured interviews with the participants. Critical theory was used as the theoretical framework of the study. Pseudonyms are used to protect the anonymity of the participants in this study.

In this section the following themes and subthemes which emerged from this study will be discussed.

4.4 Themes and sub-themes

Themes	Sub-themes
Theme 1: Financial Constraints	1.1 Privileged versus unprivileged 1.2 Lack of resources
Theme 2: Development of women in sport	1.3 Power imbalances in sport 1.4 Underrepresentation of female administrators
Theme 3: Gender equity: fear of safety	1.5 Sexual orientation and Violence in sport

The sections that follow will highlight the key themes in this study. The first main theme that has emerged, which is financial constraints, will be presented below. The sub themes are; *privileged versus unprivileged* and *lack of resources*.

4.5 Financial constraints

This study has found that the majority of clubs in the Western Cape suffer from poor financial standing. This financial constraint experienced by local clubs has an impact on the level of performance since these clubs are not well equipped. When Sanlam started their sponsorship campaign in 2001, there was belief that things would better for women's football as Sanlam being the first major corporate sponsor of Banyana Banyana. Hilton-Smith made a statement an interview conducted by Naidoo and Muholi in February of 2006, when she said, "Many see this as a result of the overwhelming response received by Sanlam after its sponsorship of the 2000 African Women's Football Championships held in South Africa, in which Banyana Banyana finished second overall" (Naidoo & Muholi 2010:120). This sponsorship even though highly noticed at first, it was then ended the sponsorship in 2003, saying that they had not been treated well by SAFA. During this period, Vodacom started to show an interest in sponsoring the women's football league (Naidoo & Muholi 2010). According to Naidoo and Muholi (2010 :120). Vodacom sponsored the league until 2007, but left early, leaving the league in crisis until ABSA took over sponsorship.

Provincial and national leagues have seen the commitment of SASOL to promote the women's side of the game. SASOL began their sponsorship in 2009 with a four-year contract of 40 million for nine provincial leagues and 10 million to support the national women's team (Gsport, 2009). In 2013 the sponsorship was extended to 2017 and the senior women's team was rebranded to SASOL Banyana Banyana (Anderson & O'Sullivan 2013). Recently, SASOL has extended another four-year deal with Banyana Banyana until 2021.

The existing literature has found that there is not enough sponsorship for women's football with SASOL being the only consistent sponsor that has been financially supporting the women's football. The SASOL sponsorship of the national and provincial teams has provided more opportunities for international competitions and greater exposure of the team in national

media, which in turn creates opportunities for shifts in perspectives regarding the capabilities and legitimacy of women in the sport (Meier, 2005). Yet community-based teams struggle to meet their weekly financial requirements for participation.

Participants' narratives below illustrate how they feel the financial obstacles could be overcome

"The government should perhaps give out money, and try and host some tournaments in different provinces because it's so nice to get to be in a different place to just interact with other players coming from different provinces, it's always good to have that, it only happens once when we win the league, like when we get to win the provincial league then we get to go to play offs that is when we get to see and play against other provinces, other than that we are stuck in one province and competing against other Western Cape teams " (Alutha)

"Government should fix things at the grass roots level for women's soccer, there are young girls who do not have the money to buy soccer boots, so they use school shoes instead to play soccer, so it would be really good if they were to start at the grass roots level and then start looking at developing a professional league for ladies' football and then also televise the games" (Layla)

Participants indicated that the department of Sport and Recreation South Africa should get involved in terms of funding the women's game. The participants have raised the issue of not having grassroots development and they have specified that government should start by investing more money on the development of women's game particularly the grassroots level. In that way there will be more participation from the girls, and it will attract more sponsors. Layla's statement epitomizes Haugaa (2009) that teams struggle to find adequate facilities for training and matches and that other players cannot afford to buy football boots and shin-guards for themselves. As a result, many teams effectively run-on contributions made by coaches themselves, many of which are under- or unemployed (Clark, Mills & Haugaa, 2009).

The example of the response given by Sihle when asked about the development of women's football in South Africa was that:

" I believe that the government should develop women's football at the grass root level in schools, from primary schools there should be a provincial league for women's football, from primary schools to high schools, then in that way many girls will start to play soccer at a very young age and then that will give them time to grow and to develop so that they can represent our national teams because many young girls start playing soccer when they get to high school between the age of 15 or 16 years that's when they know what they are interested in but if you are exposed to something at a very young age you immediately know that this is for you , so I believe that if we must start at the grass root level then in that way "(Sihle)

All the participants strongly feel that the government should act in women's football. There is a need for a competitive structured league and competitions where all the team are able to compete and most importantly receive compensation for playing soccer.

Layla further elaborated by saying;

"I think it should start with department of Sports, Arts and Culture. That's where we should have the soccer tournaments. That's where we should have schools in the area that we visit every week, twice a week to promote ladies' football and make it a main aim to promote ladies' football. So I think government should firstly push more money into women's football, not just woman's football but generally to sport, so they should push more money in and get the department involved, sport and culture department involved and like at the city of cape town's centres, recreational centres I think they should start there as well cause those children when they come after school and there is nothing to do, get the stuff out there while the children are there and they should promote soccer tournaments and get the clinics at the soccer tournaments so people can see, make it serious, make it known, and get professional people involved,. Get people that have experience of the sport, people that are serious, it is nice man, make it serious then you will see improvements" (Layla)

52

Participants are hoping that one day the government will support them by doing a structured league that is all that these ladies want. There have been talks about forming a structured league for ladies' football, but nothing has been done yet. Participants find that the problem hindering the progress and development is poor support from government at the grassroots level.

The SASOL sponsorship supported Banyana Banyana's inaugural Olympic competition in 2012 and annual appearances at the Cyprus Women's Cup since 2009 (Mills, 2010). SASOL is committed to furthering women's football in South Africa, including developing coaches and providing opportunities for tertiary education (Anderson & O'Sullivan 2013). The sponsorship of the national team is comprehensive and includes travel expenses, accommodation, training equipment, food expenses, training clothing, casual clothing, and daily stipends that support the players both on and off the pitch enhancing 'the professional image and morale of the players' (Mills, 2010: 131).Despite this positive sponsorship, financial support at the regional and community levels struggled since teams were burdened with the cost of transportation, equipment and league fees.

As previously stated by Layla, the funding support from the government to improve and elevate women's football in South Africa is non-existent. All SASOL teams receive their funding which is travelling allowance from SASOL through SAFA. Teams participate in a league that consist of 30 games where the top team of the province receives an amount of R50 000 at the end of the league then get an opportunity to go to play offs where they will compete with other provinces for another amount which has been increased by SASOL to R200 000 for a team that wins that particular competition.

The team that came second up until the team that came position eighth in the SASOL provincial league also receive money. Teams that do not make the top eight at the end of the season only receive their travelling allowance from SASOL which is never enough for any of the teams. Players who are unable to afford to buy themselves boots usually train with their sneakers or school shoes because they want to play. Coaches are then forced to raise funds and write letters to companies requesting funding assistance so that they can help these players. The study has found that the majority of SASOL Western Cape teams have a common problem which is less

competitive competitions; the lack of resources which also hinders the performance of players. As much as there is SASOL sponsorship, women's football still needs more funding and more competitions to participate in. In order for women to stay relevant in the game they need support from all the surrounding aspects to improve women's football in the country.

4.5.1 Privileged versus Unprivileged

According Palek (2005) Material constraints are definitely fixed to class and race positions and are not the same in terms of the impact it has on all sporting women in South Africa, and Pelak further a has argues that in the Western Cape, white and coloured women enjoy better access to sporting facilities and resources than black women. Keim and Qhuma (1996) support this claim and outline how sporting facilities was a major problem in the establishment of the 'Winnie's Ladies Soccer team', a black team based in the township of Gugulethu in Cape Town. They explain that the 'Winnies struggled to access training grounds on which to hold practice sessions and games, because men's clubs prevented the team from using the few football fields and facilities available in Gugulethu (Keim and Qhuma 1996).

Sharing their own experiences, Alutha and Nonceba who play for Gugulethu Prime Ladies that is located in Gugulethu have been playing for more than five years and both have experienced similar instances with regards to the financial challenges that they each go through as female footballers playing for an under-resourced team. Both participants play for the same team, they are both students obtaining their degrees at higher institutions and are both dependants on their parents for financial support. They have both reported sentiments where they struggle to get money to go to training and considering the fact that they train five days a week, they sometimes have to skip training because they do not have enough money to for transport.

> *"Financially it is a struggle because I am expected to go to training five days a week, I would not be able to attend all the sessions and I cannot use my bread money to go to training because when I come back, I would be hungry and not have food". (Nonceba).*

The 26 years old black African woman Alutha who plays for Gugulethu Prime Ladies also shares the same sentiments with the 28 years old Nonceba who is also black African and playing for Gugulethu Prime Ladies because they play for the same team and their struggles are similar in terms of not having money to go to training. Alutha stated that her parents are really not happy about the fact that they have to give her money every day to go training.

"My mom even told me to quit football because I am not gaining anything from it; instead, I am wasting money" (Alutha)

Nonceba clearly stated that she would not sacrifice her lunch money that she gets from her parents to go to training because she knows that she will not have anything to eat when she comes back from training if she uses the money. Similarly,

Alutha has also indicated her financial difficulties that she goes through every day. Her parents constantly tell her that she should quit playing soccer because it is a financial strain on their side, but she does not want to because she is passionate about the sport, and she believes that one day they will have a structured league that will pay them. When asked about her financial challenges,

Alutha responded:

"It had affected me because we play football the whole year, but we do not get paid for playing, and the sad part is that even though we have won the league a number of times, but our coach does not give us taxi fare so that we can at least get motivated to go to training" Autha

On the contrary, the 23-year-old coloured woman named Candice who is playing for Belhar East Ladies that is situated in Bellville knows the financial struggles of a female footballer who plays for a township team. Before joining Belhars East Ladies, Candice used to play for a township team in Johannesburg, which is in her hometown. She indicated that they did not have enough facilities or training equipment. Now that she has joined Belhar East Ladies she enjoys the privileges of having facilities such as training grounds, equipment, and transportation.

This is her view when asked about the benefits of playing for Belhar East Ladies;

"Before playing for Belhar East Ladies, financially I was struggling, playing for a boys team at home and having to keep petrol money so that I would be able to go to training, and having to ask my mother money every day, she would refuse to give me money, so then I had to starve at school, when she gives me money for lunch I would put it aside so that at least when I go to the game I would also be able to contribute petrol money, so I think that was the financial strain but right

now I believe that Belhar East Ladies is doing everything that they can so financially we are sorted."(Candice)

Candice knows the importance of staying fit as she is playing for one of the top teams in the SASOL league hence, she also would sometimes train with a boys' team that is close to her housetraining. Financial instabilities from different clubs in the Western Cape is one of the main problems that cause the underprivileged girls coming from poor families to stop playing soccer. The parents constantly complain about not having money for training and that these girls do not even get paid to play soccer, they feel that it is a financial strain from their side as they are not getting anything in return.

Furthermore Candice added;

> *"Belhar East Ladies team players do not struggle facilities because it is an institution, and the kinds of resources are already in place for them. Unlike other teams particularly township teams Belhar East Ladies is one of the most professional teams in the SASOL league and all these resources such as the training fields, equipment and transportation are provided." (Candice)*

As previously mentioned in Candice's statement about the resources, Belhar East Ladies is an institution, and their players enjoy these privileges. Unlike disadvantaged community-based teams who struggle the facilities, resource, and equipment the Belhar East Ladies team provides all the necessary resources for the players.

The 25 years old coloured woman Layla another Belhar East Ladies player shares the same sentiment by reporting that;

> *"The football administrators provide transport allowance to all the players who does not stay at the academy so that they can be able to come to training. We are very privileged here at Belhar East Ladies because we even get transport to go home, we sometimes get pre match meals and we always get proper clothing." (Layla)*

56

The support that the Belhar East Ladies gives to its players could be the results of the level of professionalism and the structure that the team instils as part of their training regime.

However, the Gugulethu Prime Ladies players Nonceba and Alutha do not enjoy the same benefits as Candice and Layla of Belhar East Ladies because they play for a disadvantaged community-based team. Even though these ladies come from difficult circumstances, they understand the importance of staying fit and performing in the field hence they train by themselves if they do not have money to go to training.

Besides the passion and the love for football, there are factors that female footballers aspire to have when they join a soccer team. The usual questions a player would ask before joining a team is whether there is transportation or not, mainly because it is an important factor and most player do not work, and players always assume that the team will provide transport which is not the case in the majority of the teams in this study. Pelak (2010) points out the important material constraints that hinder the development of women's soccer and the development of the skills of female soccer players in the Western Cape, such as lack of adequate funding, equipment, and transportation. Even within urban areas, safe and reliable transport remains one of the biggest challenges to women's participation in football. Research from Cape Town suggests that many women's football teams cannot afford to register their teams with their local football association (LFA), nor do they have money to cover transport costs (Eng, 2011).

This study also found that the differences and the disparities with the financial difficulties that the disadvantaged teams are experiencing have an impact on participants' experiences of gender equity in football. Privileged teams are able to get their own sponsorship whilst disadvantaged teams struggle basic resources. Secondly, the findings of this study show that resource is one of the important factors that either encourages or discourages a player from joining a team, with the reason being due to most players being attracted to the equipment of the potential team and by the manner in which professionalism is portrayed. Unfortunately, under–resourced teams do not enjoy these privileges as they struggle to maintain their teams.

Almost all the teams that are playing in the SASOL league particularly the township teams are experiencing the same problem with regards to funding in women's football in South Africa. There is not enough sponsorship for these unprivileged teams to preserve their involvement in the sport. Beyond basic equipment needs, the lack of affordable and safe transportation forms even a greater barrier to individual players and the development of women's football. Women

participating in the Western Cape league rely on car hired transportation to travel to game fields for practices and matches.

SASOL is the only consistent sponsorship that is trying to promote the women's game with their sponsorship ending in 2021. As much as they are trying to develop women's football in South Africa, there is a need for funding from other corporate companies to come and assist financially. The SASOL sponsorship has a reciprocal benefit as more finances result in greater exposure and more opportunities for women to participate and improve, while simultaneously creating situations to challenge understandings of the capabilities of women in football. Before the Sasol sponsorship, the national women's team played an average of five games each year, compared with fifteen international games each year since 2009 (SAFA, 2013a).

Whilst the situation has improved somewhat for the national team and some of the elite-level teams, the fact is that much of women's football remains underfunded and under-resourced. Most teams still struggle to find resources to cover costs in relation to league affiliation, transportation, and equipment; and players, coaches and administrators in women's clubs still do not get paid for their hard work (Clark, Mills & Haugaa 2009).

Based on the experiences that the participants have shared, it is very much important to acknowledge and recognise women's hard work in the football industry both as players and administrators. Regardless of little support they get there is still interest from girls

4.5.2 Lack of resources

Material resources were the most frequently cited obstacles. The participants addressed material disadvantages such as, lack of facilities, lack of sponsorship, transportation, lack of basic equipment and not having the structured league.

Nonceba mentioned the struggles of the training field by saying;

> *"Training field is one thing that we always have to fight for. There is a big training field that we use but we share the field with other male teams. We always find ourselves training in the corner of the field because the guys take about a big space. But nevertheless, we train because we want to play." (Nonceba)*

Nonceba clearly stated the poor treatment they receive with regards to the training fields. She argues that in all the teams that she has played for, a training field is one thing that all the female teams always have to fight for.

This was supported by Alutha who plays for Gugulethu Prime Ladies when asked about the facilities including the training grounds by saying;

"With regards to the playing field, we normally have to wait for other people to finish their training sessions or we use the corner of the field as our training space mainly because we are females, or because we do not have money as they probably have booked the field. There is no money and so we would not have money to book the field for training, and I am not particularly satisfied with our clothing because you would find other people wearing Nike or Adidas, and we are just there wearing no name brands when we go to matches. "(Alutha)

Many township teams, despite having enough women and girls that are willing and want to play football, do not get opportunities to compete in formal leagues and competitions, and are left to organize matches against other club- and school teams on an ad-hoc basis (Clark, Mills & Haugaa, 2009).The research findings can be used to engage with that of Engh (2011) who emphasized that at club level material pressures and structural injustices leave women footballers in even more deprived positions.

The participants expressed the lack of financial support for women's football and the lack of development at grassroots level and limited competitions for girls to play football, posing as a significant challenge. Although in some communities' girls are encouraged to participate in sport, opportunities to progress and play for the national team or overseas are limited and not readily encouraged or accessed.

The study has found the disparities and difference in the financial needs which can be linked to a research findings from a study conducted in Cape Town that show the main barriers to women participating in sport today are lack of finances to pay for transport, equipment and fields; lack of support from male-dominated institutions such as the South African Football

Association (SAFA); and a widespread negative stereotype that females who play football are 'masculine' (Clark et al, n.d).

The following section will highlight the aspects of development of women in sport; this will be followed by the following subtheme: (1) *power imbalances (2) underrepresentation of female administrators*

4.6 Development of Women in Sport

Development in this research is referred to sport particularly the growth on women's football. This theme focuses on the reason that hinders the development of women from joining the sport. Women's role in sport, and the role of sport in promoting gender equality and women's empowerment, has increasingly become a key concern within the development 'industry' since the mid-1990s. Starting with the emergence of the Women in Sport movement in the 1990s (Saavedra, 2005) and the Brighton Conference of 1994, women and girls have increasingly entered the policy frameworks of international sport and development. The New Brighton Declaration states that in order to realize gender equality in and through sport, there has to be commitment to building a network for close collaboration with relevant agencies and individuals.

Moreover, governments in different countries have passed laws and developed policies promoting equal rights for girls and women in sports (see Chappell, 2003; Coakley, 2004; Pelak, 2005). The participants also acknowledged the government's efforts to address gender equity in sport by designing policies but were concerned with the apparent lack of committed people to implement them.

Thembisa emphasized the importance of having more organisations that will keep the kids out of the streets by developing them whilst they are still young by saying:

> *"I think there should be more organisations created so that children could start playing soccer at a young age, and so that they do not get involved with drugs and other wrong things that are done in the communities" (Thembisa)*

Thembisa suggested that community organisations should also be taking part in making sure that young girls are kept out of the streets by being part of a particular organisation in the community. This according to Thembisa could assist in developing girls at a young age

With the process of democratisation under way in South Africa, new frameworks and organisations were established to create a racially inclusive administration of sport (Engh 2010). It was not until 1993 that the first national women's football team (later known as Banyana Banyana was selected (Engh, 2010). Eight years later, in 2001, the launch of the South African Football Association Sanlam National Women's League brought to the leading-edge chapter t in women's soccer (Engh, 2010). Engh further explained that the creation of the national league and various tournaments geared towards female players was critical in the development of women's football.

These progressions provided a platform for consistent games and competition; the players were able to maintain their fitness levels and, concurrently, they provided a space for new talent to develop and to be discovered (Saavedra, 2003). Although football in South Africa has never been considered as elite a sport as rugby and cricket, it became part of the colonial project through its sporting tours (Nauright, 1997).

Even in recent days in South Africa, football is not considered a sport for white people in the same way that rugby and cricket are, regardless of the fact that it is "one of those flagship masculine sports …which serves as an ideological cornerstone for the maintenance of men's dominance" (Pelak, 2005:57). To advance the sport on the continent, FIFA developed an extensive development programme in Africa. However, it is not clear if women are specifically targeted. FIFA's material for these courses includes a small section on developing the women's game, but there is little indication that these forums are used specifically to promote the women's game or that there is any special effort to recruit women to participate in these courses (Saavedra, 2003:230).

By recognising the accomplishments and hardships   obstacles female athletes face, Saavedra and Engh are able to speak about women's role in, and their access to, sport. Pelak joins them when she identifies that in South Africa, the strict boundaries separating "male sports" and "female sports" are classic examples of how dominant groups control social, physical, and cultural boundaries (Pelak, 2009). According to Pelak, the dominant groups are able to "build

collective identities and naturalize their privilege" (Pelak, 2009:53). She also mentions that the characteristics also highlight that working towards gender equality within a South African context has historically not been a priority in the same way as working towards racial equality.

Saavedra (2003) emphasises the role of women in the realm of politics and economics, social development, and equality. Through an analysis of the wide discrepancies in participation in women's football across the continent, Saavedra is able to identify the complexity of local, national, regional, and global factors that impede on and advance the development of the game (Saavedra 2003). She also noted the interaction between women footballers and autocratic global structures such as FIFA, the Confédération Africaine de Football (CAF), and national and international companies and corporate businesses, in addition to highlighting the impact of the increased clarity and marketing of women's tournaments. Regardless of the fact CAF has established a women's committee, little information on its structure, funding and accomplishments is available (Saavedra 2003). There is a lot that needs to be done for women's football. More attention should be given to women football and their accolades should be recognised and appreciated. Women should be taken serious starting at the highest level in football.

Nwabisa who is a sport administrator believes that women's football can be improved. Her response about the level of women's football was:

> *"Professional woman's league doesn't seem to be coming full so you would ask what the holdup is, but I think you know something needs to happen about our competition structure and the feeding structure well" (Nwabisa).*

As a researcher I have observed Nwabisa's views as that of concerned administrator who wants fair possible treatment and equality for female footballers in South Africa. Hence the burning question of having a structured league which she thinks will produce opportunities for women in football.

Nwabisa continues by saying;

> *" I know that women's football is not as big as men's football but you know things can be improved, for instance now administration wise here in Cape Town I find it very difficult to deal with the way information about women's football come to*

clubs for women, for instance for my club, a perfect example for last week, the long weekend or the public holiday, a week before I wrote a letter to request to play one of the matches on a public holiday because I couldn't play 2 games in one week , but nothing was scheduled for that, I didn't get any response and the next thing on Friday I get an email saying okay we are playing at Double header on the month of August and you know for me that's poor administration."(Nwabisa)

Nwabisa's frustration in her statement includes poor administration from SAFA when it comes to women's football. She also mentioned that there is still a room for improvement in terms of raising the standards of women's football. Women continue to face discrimination on a broader level: they feel like, their participation in sport makes them unfeminine, masculine and less of a woman. The female athletes were, and still are, viewed as butch or 'tomboys' instead of women (Engh, 2010:145). South Africa's isolation from international competition due to the apartheid era and further impeded on the involvement of women in sport: "women's football in Africa is affected by the development of the game internationally and specifically by what FIFA and CAF are or are not doing to promote the game" (Saavedra, 2003:229).

Nwabisa's frustration is that of women's football not being taken serious administratively at high levels where it is expected to. The poor communication with people that are supposed to assist clubs administratively is one of the factors that is making it more difficult for her as the administrator to do her job. According to Coakley (1990) the root of this problem, lies in the fact that men still have control of the reigns when it comes to sport. Despite significant increases in participation among females, success in sport continues to be measured on a scale where the accomplishments of male athletes set the standard. The outcome of this is the reinforcement through sport of larger socio-cultural ideologies that normalize men in positions of power and women in positions of inferiority

4.6.1 Power imbalance in organised sport

Broadly speaking, power is understood in two ways (Dyrberg, 1997; Rao et al., 1999). In the first, power is theorized as a limited commodity or as something which people have in their possession. Consequently, if actor A has more, then actor B has less, and actor A is able to get

actor B to complete a task or perform an action that they would not have normally done (Halford & Leonard, 2001; Lukes, 2005; McNiff, 2000; Rao et al., 1999). The second view began with Foucault (1980), who argued that power was not something that was possessed but is a feature of the relationships among people. As McNiff (2000, p. 101) elaborated "power exists in who people are and what they do in relation with one another . . . How we are with one another constitutes the nature of our power." From this perspective, it cannot simply be argued that certain groups of people, whether they are men or women, or white or black, are all-powerful while others powerless. Instead, an individual is "both *produced* by power, and a producer 2001, p. 34, emphasis in original). This theoretical perspective argued that people do not take on an immutable identity that is created by others, but that identities are created by individuals through their own interpretations, ideals, and values (Halford & Leonard, 2001; McNiff, 2000). Similar to the findings in this study as it relates to power imbalances.

Rao et al. (1999, p. 6) argued that "neither of these views about power is true or untrue," but the way in which power is viewed has implications for the way in which it is practiced. Likewise, as McNiff (2000, p. 106, emphasis in original) pointed out "discourses *about* power are discourses *of* power"; those who see or value power as a possession often use strategies of control to maintain that power. On the one hand, power can be engaged in weakening and destructive ways affecting not only the organization's productivity but, more significantly, the organizational lives of actors

Tamslin emphasized on the fact that power imbalances in any organized sport exist. She further argues by stating that:

> *"Other organizations don't give women a chance to prove that they can do the job regardless of their gender. It doesn't matter if you are with soccer, rugby, cricket, or whatever sport you are in as long as you are a female you will always be second best but if you know your story you should not let anyone make you feel incompetent. As you long as you know your work you should not feel intimidated by men, you must be comfortable being a lady in a male dominated sport"* *(Tamslin)*

Tamslin is of the opinion that women are given less power in all the sport organizations and also stating that women should not feel inferior about what they know and that they should take

up ownership in any sport. Within existing organisational power structures, women may feel that organisations fashion or allow barriers which prevent them from feeling included in the power networks as well as the fact that hierarchical structures of most organisations prefer to maintain the status quo (Hau Siu Chow & Crawford, 2004). Similar to these sentiments expressed by Tamslin.

The formal authority structures of bureaucracies bequeath some positions with more power than most people with significant hierarchical power are men. Even organisations with more females than male employees are usually controlled by men. In general, said Marvin (2001:188) 'policies and practices include women's lack of women's power and opportunity in organisations, the existing sex ratio of groups, tokenism, the lack of mentors and sponsors and the denial of access to challenging assessments. On the other hand, power can be practiced as encouraging and inclusionary and, in this way, it can be employed in organizations to produce positive outcomes for men and women and organizational effectiveness (McNiff, 2000). Rao et al. (1999) argued that there are at least five intersecting types of exclusionary power which, when exercised, perpetuate gender inequality in organizations: positional power, agenda-setting power, hidden power, power of dialogue, and power of conflict.

The titles of positions are also indicative of the dominance of masculinity within organizations. For example, the use of the term 'chairman,' once thought to be unproblematic, disassociates women from this role and gives the impression that women are not expected to hold such a position (Shaw & Hoeber, 2003). As outlined, much of the recent focus in regards gender equity in organizations has been about equaling out the numbers or bringing more women into higher level positions. In doing so, it is assumed that women will have more influence in organizational decision making and process and, consequently, the outlook of the organization will be improved. Critically, though, positional power is not the only element at play; positional power brings with its agenda-setting power. However, the patriarchy in positions of power in sport organizations need to be revisited as this is one of the reasons that women are not fully represented in those high positions.

Tamslin have acknowledged the difficulties women in organized sports has to go through She stated;

"Women should take ownership of women's soccer, they need to make sure that this is their territory and men should focus more on men's soccer and leave women with women, which is the only way this is going to work. It will create opportunities along the way" (Tamslin)

Tamslin suggest that women should not feel inferior and that they must own the sport, she further mentions that female football should be controlled by women and not by men. She also emphasizes that women know what they are doing and that they should not let any men make them feel incompetent simply because they are in male dominated sport.

The placement of gender on the sport agenda is clearly not a new development, as feminist interventions in sport have been widespread since the early 1970s. Over the last four decades, important inroads have been made in highlighting the ways in which sport can be demonstrated to be quite obviously a gendered pursuit, and how the sport experiences of all individuals are clearly structured and constrained by prevailing social and cultural conditions.

However, as several academicians have pointed out, the way in which gender has been incorporated into analyses of sport has changed considerably over time, and while feminist sport studies have uncovered and challenged the relationship between sport and the domination and power of men, there are still many important areas to be examined (Birrell, 2000; Hargreaves, 1990, 1994; Shaw, 2006b).

The literature has shown that biases exist in the ways that women are perceived as leaders, as well as the ways leaders perceive of themselves and what they think they must do to succeed (Hogue & Lord, 2007). Corporations consistently, if unwittingly, convey that female are not suited for management roles; and others may see women's leadership through a cultural perspective altered by gender bias, resulting in many women having difficulties in developing viable self-views as leaders (Hogue & Lord, 2007). If women are given a chance and treated with respect this power imbalance can be achieved and women would be more self-confident. The sooner the sex of an individual does not have impact in being electing for a particular position the better.

Similarly in this study, Nwabisa and Tamslin shared the same sentiments when the researcher questioned them about how women are perceived in the position of power in football.

"Women just need to be empowered but obviously looking at how football is, more money is being pumped to the men. Women don't have money and women are not professionals so as a result when you find a woman who is volunteering to be a coach so if you give that money, a little bit of that R100 so instead of her taking that money to empower herself by educating herself, she takes it home do I have something to eat at home or sometimes it's even about the players you are coaching they don't have food and as a woman you think about those things and you end up running short on the side of having to empower yourself, to better yourself in order for you to excel."(Nwabisa)

These women also have survival mentality whenever they receive little financial assistance; they consider basic needs for themselves or for their players. For coaches the psychological factor comes when they must assist players that are in need, there is a need for empowerment for women in football but the implementation to action this is lacking because of lack thereof finances.

Women remain a disempowered group as they have been denied opportunities to develop skills and qualities that could assist in challenging their disadvantaged position in society (Brown, 1981; Schur, 1984; Staples, 1990). In addition to lacking these individual attributes, women have encountered obstacles in working with one another as well as understanding the sources of their oppression (Lenskyj, 1990; Stromquist, 1988). Linking to Nwabisa's concern about empowerment, financing more workshops that only focuses of women empowerment could be play role in eradicating unskilled females that are persuading a career in sports. Sport represents one setting in which women may overcome these barriers and acquire qualities facilitating their empowerment (Cantor & Bemay, 1992; Theberge, 1987). Research examining the empowerment potential of sport has focused primarily on woman-controlled sport organizations, feminist sport leagues, and lesbian teams (Birrell & Richter, 1987; Gabriner,1975; Grant, 1984; Theberge, 1987). Findings suggest that these sport structures promote such outcomes as equality, cooperation, fairness, sense of community, and mutual supportive experiences.

 In addition, the creation of such equity policies and programs may even be detrimental to women in that they work to reinforce sex stereotypes and can generate resentment and backlash

from men (Ely & Meyerson, 2000). Because of these concerns, researchers have argued for a new conceptual 'fourth frame' approach to understanding gender equity and change, based on post structural feminist theory (Aitchison, 2000; Ely & Meyerson, 2000; Meyerson & Kolb, 2000). Shaw and Frisby (2006) have proposed that sport management needs to engage with this approach more readily so that the prevailing structures, practices, discourses, and values which are taken for granted in sport organizations are critiqued.

Institutionalized sport forms have often been dismissed as empowering contexts because they are viewed as reproducing male domination, as well as patriarchal gender relations and social structures (Bennett, Whitaker, Smith, &Sablove, 1987; Bryson, 1990; Hargreaves, 1990). Involvement in sport facilitated the development of qualities such as bodily competence, perceptions of a competent self, and the adoption of a proactive approach to life (Blinde, Taub, & Han, 1993). Although sport can provide a foundation for the empowerment of individual women, its role in empowering women at the group and societal levels rarely has been investigated. Hence, Nwabisa mentioned that women need to be empowered so that they can be able to stand their ground. Financial empowerment is also needed for women in sport.

Tamslin explained about how she feels when things do not go well especially with her work because she seeks information that she claims takes long to come back.

Tamslin added by saying;

> "Well, I think the issue might not even be a woman but might be a competency issue, but one wonders if it's a guy doing that, doing it for women. For me you know I would be like no wonder because then it shows how serious you take me. Well, I report to a man, but I make my own decisions, like whatever I feel is right and I believe it is right and I know I can motivate for it, and I know I can support it then I make the decision myself" Tamslin

Power also influences gendered relations in sport organizations; a phenomenon frequently examined through a post structural lens. Claringbould and Knoppers (2007) noted in their examination of affirmative action policies, and how such policies are interpreted in sport organizations.

Further to Tamslin's contestation, recruitment and selection of women followed a gendered 'fit' that is, no young children, well educated, previous high-level jobs, flexible personal schedules, and behaved properly, as defined by the male leaders. Further, the women selected for leadership positions ''were not openly feminist, and they had experience with, knowledge about, and commitment to their sport'' (p. 504). These findings demonstrated how male leaders used their power to maintain boundaries that allowed for male leadership to dominate and women's participation to be limited to those who fit the model of leader as defined by the men on those Boards.

Tamslin further said:

"I think people tend to want to do comparisons forgetting that the orientation of women into the sport is different to orientating a male. Starting from home when you grow up a boy goes out to play soccer or whatever and you must start to wash the dishes first or if you kick that ball with that boy then you going to be called a number of times, so the treatment or foundation for sport orientation for girls is different from guys and I think as a result it affect how they will perform at the highest level and even the allocation of resources is also different so who would expect that by now even in tennis Wimbledon, the women have been fighting to get the same pay as guys and if you look at the trophies they give the ladies, they get a shield type of trophy, even though they are playing the same sport, so gender equity is really key in sport, it's important and for me I'm a feminist, I regard myself as a feminist so I always stand up for women's issues and I will continue to do that in a male dominated environment which is sport."(Tamslin)

Based on Tamslin statement there seen to be a comparison between men and women in terms of how they are being treated. Tamslin mentioned that this treatment starts from home where a girl child is expected to cook and not being able to fully participate in sport because they will always be called by parents to come home. Claring and Knoppers (2012) also examined the practices of 'doing gender' within the context of sport organizations to help explore the skewed gender ratio within sport organizations. Discourse analysis was used within the frame of liminality, which is the ''practice of doing gender that individuals engage in without questioning underlying assumptions'' (p. 405). They observed that perceptions of gender

neutrality, gender normality and passivity contributed to the continued underrepresentation of women in sport organizations.

The process of empowerment for women may occur in a variety of settings, ranging from non-formal education (Stromquist, 1988) and feminist movement organizations (Riger, 1983 1984) to women's experiences in such settings as churches, clubs, and voluntary organizations (Rappaport, 1983-1984, 1985). Along with these settings, for participants in this study it is suggested that women's advancement into institutions traditionally dominated by men may be empowering. By learning attributes and skills which have generally been denied, women can gain a greater sense of control in their lives (Cantor & Bernay, 1992; Messner & Sabo, 1990).

Although participation in sport may possess the potential to empower women, many scholars have argued that sport is male-dominated and perpetuates patriarchal power and privilege. Uncritical acceptance of these male structures and values contributes to the oppression of women participants (Beck, 1980; Messner & Sabo, 1990).

In a society characterized by rigid gender-role socialization and institutional discrimination, women are often denied opportunities to develop the knowledge and skills necessary for advancement (Brown, 1981; Coll, 1986; Schur, 1984; Staples, 1990). Internalization of traditional gender norms discourages women from viewing themselves as competent, autonomous, strong, and self-determining individuals (Cantor & Bernay, 1992; Schur, 1984). Such socialization deters women from gaining a sense of control over their lives and generally perpetuates women's lack of power. Unless this condition of powerlessness is reversed, women will remain in a disadvantaged position and continue to be disempowered (Swift & Levin, 1987).

One means to reverse this; empowerment deficit; (Swift & Levin, 1987) is for women to become active participants in constructing the course of their lives. The process by which individuals in a disadvantaged social group develop skills and abilities to gain control over their lives and to take action to improve their life situation has been termed empowerment (Gutierrez, 1990; McWhirter, 1991; Rappaport, 1983-1984). Critical to this process is the development of potential that a person already possesses; individuals empower themselves rather than being recipients of power bestowed by others (Staples, 1990). Nwabisa points out that that empowering women in sport could play in role in developing self-confidence and financial freedom.

The effects of empowerment can occur at various levels-personal, group, and institutional (Hartsock, 1983; Theberge, 1987). These levels are interrelated and hierarchically structured; the personal component represents the foundation for subsequent empowerment at the group and institutional levels (Gutierrez, 1990; Hartsock, 1983). Emphasizing the development of participatory competence (Kieffer, 1983- 1984), empowerment at the personal level is related to perceived control over life events (Kieffer, 1983-1984; Rappaport, 1985). Central to gaining this control is the attainment of such qualities as self-efficacy, perceived competence, internal locus of control, and self-esteem (Conger & Kanungo, 1988; Rappaport, 1985; Simmons &Parsons, 1983; Staples, 1990). Qualities associated with personal empowerment are often those that women lack; attaining such skills allows women the opportunity to overcome attributes and self-perceptions that limit their potential (Polk, 1974; Stromquist, 1988; Swift & Levin, 1987). Personal empowerment thus represents a foundational base from which women can eventually challenge their disadvantaged position (Brown &Ziefert, 1988).

Hence there is a greater need for women empowerment. This is believed that it will contribute to their lack of financial capacity and also will give them self-confidence as Tamslin previously mentioned that she is a feminist.

It is important to distinguish between research on women and woman-centred research, that is, research that takes the standpoint of women and has as its goal women's empowerment and the transformation of social relations between the sexes (Smith, 1979; Bunch, n.d). While the current expansion of sport-related research on girls and women is a welcome step, it represents only a preliminary stage in the elimination of gender bias: female subjects are now included, but the research questions, methods and analyses continue to be grounded, for the most part, in male experience (Eichler and Lapointe, 1985; McIntosh, 1983). This links to Tamslin statement when she acknowledged that the government is slowly introducing policies that also advocates for women.

Given the fact that equal access to athletic programs, facilities and training is a recent development in women's sport history, women's and men's experiences have not been identical, nor has it been established that male sport experience is necessarily worthy of emulation. The creation of separate (public / domestic) and unequal spheres of life for men and women created a new basis for male power and privilege (Hartmann, 1976; Zaretsky, 1973). But in an era of wage labour and increasingly concentrated ownership of productive property,

fewer males owned their own businesses and farms or controlled their own labour. The findings in this study illustrate that there are power imbalances in an organized sport where women have to prove their legitimacy and having to work extra hard than their counter parts.

There is a need for intervention in sport in general. As McNiff (2000, p. 101) elaborated "power exists in who people are and what they do in relation with one another . . . How we are with one another constitutes the nature of our power." From this perspective, it cannot simply be argued that certain groups of people, whether they are men or women, or white or black, are all-powerful while others powerless. Instead, an individual is "both *produced* by power and a producer 2001, p. 34, emphasis in original). This theoretical perspective argued that people do not take on an immutable identity that is created by others, but that identities are created by individuals through their own interpretations, ideals, and values (Halford & Leonard, 2001; McNiff, 2000).

Rao et al. (1999, p. 6) argued that "neither of these views about power is true or untrue," but the way in which power is viewed has implications for the way in which it is practiced. Likewise, as McNiff (2000, p. 106, emphasis in original) pointed out "discourses *about* power are discourses *of* power"; those who see or value power as a possession often use strategies of control to maintain that power. On the one hand, power can be engaged in weakening and destructive ways affecting not only the organization's productivity but, more significantly, the organizational lives of actors. Tamslin also mentioned that she is a feminist, and she believes in fighting for what is right for women. Tamslin statement can be linked to that of Theberge, 1987 when he said that feminists associate the form of competition found in male controlled sport settings with such patriarchal values as aggression, power, and domination (Theberge, 1987). An overemphasis on competition and winning may still values in women that run counter to feminist ideals (Birrell & Slatton, 1981; Hall, 1990).

4.6.2 Underrepresentation of female administrators

In trying to account for the absence of women in critical decision-making structures of sport, it is useful to examine the question from a broader perspective. We find in pre-1994 South Africa administrative law was under the sovereignty of a parliament that largely excluded women. A weak administrative law which controlled national bodies of sports administration meant there was little judicial review. Thus, the connection between politics and sport is

evident. The existing literature has showed that female administrators are underrepresented especially in the decision-making position. It has been said that there are not enough women in leadership positions in sport. There is a need for recognition of the excellent performance female administrators' display in their workplace. Women administrators encounter chauvinist males who are intimidated by the level of excellence women portray in their managerial positions. Gender inequality automatically rises, where women find themselves having to work twice as hard as their counterparts and always having to prove themselves.

Gaining self-esteem and accepting the environment that favours men can lead to excelling in self-confidence, which will shape other areas of a female administrator. Nwabisa is probably not self-aware of discrimination at times but when she feels that she is being discriminated she will point it out and will say exactly how she feels about the matter

> *"Well for me I wouldn't really say, I don't really know if I've been discriminated. I've experienced gender discrimination, the reason why I'm saying this is because I've always known , I've always been comfortable with who I am, I've always been able to stand up for myself and where I have worked previously the department of social affairs and sport, I have, you know I was responsible for women in sport, that was one of the projects I was responsible for in the program, and then I got to be appointed as a gender focal person and my responsibilities was to actually educate both men and women about gender issues you know, and sometimes when I see certain things happening you know for instance at work you find a whole lot of sexual harassment you know and people or most women don't, they don't recognise sexual harassment when it happens" (Nwabisa)*

Nwabisa emphasized that women often do not recognise sexual harassment when it happens to them. They would think that it is normal to be treated or even touched in an inappropriate way by males. They constantly try to prove themselves so that they can be accepted by men in the workplace. According to Fink (2008) while the shift in policy was being portrayed internationally as a radical change in policy, in practice the logic of apartheid was preserved in that each racial group was allowed to develop its own separate sporting relations with the provision that the white administered sporting bodies remained in overall control. Even FIFA had to suspend South Africa and everywhere there were calls for transformation. Women's

position in this situation was reduced to extreme insignificance. However, with the adoption of the new Constitution No 108 of 1996, there was a shift in the law.

Nwabisa is aware of the slow implementation of the new policy legislation, but she believes that with time women will embrace the opportunity and will be recognised for their hard work and involvement in sport. She stated that implementation will not happen overnight; the process will take a number of years. She has acknowledged the changes that are occurring in the SAFA structures.

She has shared her information regarding the SAFA and the policy and legislation by saying;

> *"I think the policy and legislation, caters widely for women. The fact that more and more sport codes are required to bring a female team to the tournament as well, and some codes even if it's not one tournament they would still have a woman's section. But coming to the legislation I think it accommodates women quite widely and it gives them that opportunity, I mean we have the constitution and it caters for us but I think the policies of sport as well they do that, but it's not enough because the implementation, that's where the problem is, there is no implementation but coming to football I was actually kind of shocked where last year I attended one of the SAFA national congress and they were looking at their constitution and they actually made changes in their constitution and one of the changes was that if the president of SAFA is a male at least one of their vice must be a woman and it went further that if, I can't remember all their positions for the guys, but they are making allocation for the women, if this one is a guy then the other one must be a woman and they saying must be so which means to me that we are moving, I mean look at, looking at the rugby as well you see" that Mrs Groenevald is now on the SARU . So, I guess slowly you know the implementation is coming". (Nwabisa)*

The emphasis on Nwabisa's statement is that policy now allows women to grow in the sport as well. Women are also given opportunities to be involved in the managerial positions. She alluded to the appointment of Mrs Ilhaam Groenewald, a sport administrator who served in a leadership position at SA Rugby Union and who now serves on the board of the South African Sports Confederation and Olympic Committee. Even the policy caters for women and women are included in the executive committees as Nwabisa has previously stated. The South African

Sports Commission (2004) found that women in sport in South Africa expressed a need for an all-encompassing functional representative to provide guidance and leadership and to promote gender equality in all sectors under the patronage of a governmental body. Jackson (2001) indicated that the perception that men are considered as leaders within their organisations and women are seen as supportive followers and not only are they excluded from informal groups, but from vital meetings where decisions are made. Research demonstrates that girls and boys approach sport from markedly different perspectives (Heilman, 2001). For this reason, Acosta, and Carpenter (2004) are of the view that if women take up top leadership positions in sport, they will ensure that an equitable range of opportunities and learning experiences, which accommodate the values, attitudes, and aspirations of girls, is incorporated in programmes to develop physical fitness and the basic sport skills of young girls.

Another finding of the South African Sports Commission (2004) was that not all women benefited equally from a change of government and constitutional transformation. It would seem that white women were relatively disadvantaged as precedence was given to the development of women from other racial denominations. White women in South Africa were of the opinion that a lot of valuable experience and expertise had consequently been disregarded (South African Sports Commission,2004).Nwabisa's statement when she mentioned that policy also now caters for women can be supported by Department of Sport and Recreation when the South African government had empowered women to take advantage of the seemingly limited and conditional opportunities provided in sport, through the theme "Getting the nation to play" issued by the new (Department of Sport and Recreation *Draft White Paper*, 1995, p. 16) and later the introduction of the Affirmative Action Policy of 2000 in sport (Jones, 2003).

Women's participation in sport administration would provide and promote activities which meet women's needs and aspirations. These same sentiments are echoed by Coakley (2001) who reasons that the participation of women in sport leadership would ensure that competition opportunities, rewards incentives, recognition, sponsorship, promotion, and other forms of support are provided fairly and equitably to both women and men.

There is a scarcity of females in leadership and decision-making positions in sport. However, the constitution has accounted for females to be included hence the transformation in the legislation. The problem with the transformation is the slow implementation.

Nwabisa further expressed her views if whether there is an improvement of female administrators in the decision-making positions by saying:

"I think things have really improved a lot, I mean if you look at the SAFA structures now at the national SAFA within the executive there are few women there and then it shows that you know, we are moving somewhere. The progress is very slow, we could do better, but I think we, are getting there" *(Nwabisa)*

According to Nwabisa more and more women are being included in the SAFA structures. Nwabisa mentioned that women are now being included in the leadership positions. Nwabisa understands that the implementation will take time because it is transformation however, she can foresee progress as she believes that women's involvement in leadership positions particularly SAFA is slowly improving. However, Roberts a contemporary South African sport, (1993b, p. 9) claims, "is gender biased, male dominated and sexist. According to Roberts there is not enough female administrators in leadership." Most leadership positions are held by men -- at national, regional, and local levels -- for example, the Sports Minister is a man, and the new National Sports Council is controlled by men (mostly African). Women are conspicuously underrepresented in management positions in the NSC: there are 11 men on the Executive Committee, but only two women (one African; one Coloured), whereas women have a high-profile in-service role. All the heads of committees are men, with the exception of the chair of the Women's Sport Committee.

The general absence of women in decision making positions reflects the deep-seated power imbalances between men and women in South African sport, and, as in America, there seems to be "very little willingness among powerful men to transform the social institutions within which they construct their power and privilege over others" (Messner, 1993, p. 732). In other words, men have failed to practice what they preach in the liberation statements and literature (Ngcongo, 1993, p. 7). However, in a statement made by Nwabisa where she acknowledges the small improvements made by SAFA in involving women in the SAFA structures and including women's teams in certain men's tournaments. There is progress but the implementation has been slow.

Coakley (2001) pointed out seven reasons why women are underrepresented in major decision-making positions in sport. These include the propositions that men have solid sports connections with other men through established networks, men often have more strategic professional connections, the subjective evaluation criteria in job searches make women appear less qualified (Hovden, 2000), there are limited support systems and professional development opportunities for women, sport organizations have corporate cultures not readily open to the different sporting viewpoints offered by some women (Pastore, Inglis, &Danylchuk, 1996), sport organizations are not sensitive to family responsibilities (McKay,1999), and sexual harassment is likely along with a more demanding standard .

One of the reasons made by Coakley (2001) on why women are underrepresented in major decision – making positions was that sport organizations are not sensitive to family responsibilities and this reason corresponds to the statement made by Nwabisa when she stated that;

> *"If you can track most of the women who are currently in sport administration it's either their level of involvement is they are performing their own duties, like their daily duties like I come to work at 8 and I leave at 16:00 nothing about me involving myself with federation matters and the federation matters always happen in the evening one because you are working with people who have office work elsewhere so you have to wait for them to get back from work then you start dealing with matters of the women's football or whatever so as a result hence I say family matters they interfere but those who are there if you check their history or current lifestyle, it's either they are single or don't have kids, or they have grown up and left the house or the husband is probably also involved in the same sport yeah"(Nwabisa).*

According to Nwabisa being a female administrator comes with its challenges, the late-night meetings that she has to attend and the time that she spends away from her family is one sacrifice that she has to makes.

She further says that;

"I think sometimes the fact that sport, the nature of sport it happens in the afternoon, in the evening at night, so you find that as an as board administrator the meeting gets scheduled to start at six o'clock so it will end around twelve o'clock so now as a woman you still have a family to look after so your husband what will he say if you get home at twelve o'clock so I think those are some of the issues that really makes women to kind off lose interest because your responsibilities of being a sport administrator clashes with your responsibilities of being a mother or wife at home and so as a result one always weighs the options and end up opting for family"(Nwabisa)

Nwabisa alluded that the pressure that comes with being a female sport administrator can weigh up too much on females especially if they are married or have children. A married female sport administrator has to attend to her household responsibilities and sometimes the work would clash with her responsibilities as a wife and a mother hence it becomes a struggle to juggle both. Lack of commitment and passion has also been offered as a possible reason for the absence of women in leadership positions. There is a possibility that it is not an absence of passionate and committed amongst women, but that women are constrained in ways that men are not, such as taking care of the family (Titus, 2011).

This supports two ideas; a) women cannot commit themselves into leadership positions due to family responsibilities as mentioned by Nwabisa, b) in taking responsibility of the family suggests that women ascribe to gendered roles. Jackson (2000) also suggested that a personal factor such as family commitments creates a career barrier for women pursuing leadership positions.

All of these reasons work to limit the entrance and promotion of women to athletic director positions. The cumulative effect of these limitations suggests that, according to Coakley (2001), "Unless there are changes in the cultures of sport organizations, gender equity will never be achieved in the administrative ranks" (p.220).

Tamslin who shares the same sentiments as that of Nwabisa raised the point that women who are sport administrators in male dominated sport tend to behave like men because they want to be accepted by men.

She further supported her statement by saying that:

"Sport is male dominated and for you as a woman to be able to cope you have to be able to be comfortable in your own skin, so you have to know, what I mean by that you have to know what you are talking about when you speak to the men, and you must not be intimidated by them, so when you get to the boardroom you will find all the men, don't want to act like the men, be a woman but know your story, so that's the bottom line. And I think you know sometimes women who are sport administrators tend to act like men when they find themselves around men, they tend to want to change themselves, they want to behave like men". (Tamslin)

As a researcher what I have found to be interesting in Tamslin's statement is the fact that women tend to act like men when they find themselves in those boardrooms and having to make decisions in those meetings. Simpson (2000) states that women in the workplace encounter blatant resistance which includes sexist, bullying or hostile behaviour. Based on Tamslin's statement women seek validation from their male counterparts by acting like them and dressing like them because they think that is an acceptable behaviour and that they will be taken seriously. Overt resistance claims, as mentioned by Simpson (2000), acts as key criteria for exclusion and demarcating women as outcasts if they fail to fully participate. However, Tamslin has suggested that acting like men amongst them just because you want to be taken serious should never be the case. According to Jackson (2001) men are perceived as leaders within their organisations and women are seen as supportive followers and are therefore excluded from informal groups.

The message of her statement is that you can make crucial decisions in a male dominated sport where you are surrounded by men and still act like a lady. No one should ever be pressured to act or behave a certain way to impress others just because of their gender

The last section will highlight the aspects of Gender equity: Fear of safety this will be followed by the following subtheme: *Sexual orientation and Violence in sport*

4.7 Gender equity: Fear of safety

Besides being treated as outsiders, women are still passionate about soccer. Most South African women who are still playing soccer know that there is no career for them in football but the one goal that many South African female soccer players thrive for is to play for the national team. Knowing that there are limited opportunities for all of them to make it to the national team, these women still play with the hope that one day they will have a structured league that will be recognised by SAFA. Women footballers are marked as outsiders in the sport because they are not treated the same as their counterparts. There are some people in other communities who find it strange for females to play soccer, fixated to the mind-set that football is for men and that girls are expected to play feminine sports like netball.

> *"The community judges us because of how we look and how we dress. I do not understand what the problem is because it is my life, and I can live the way I want to live. There is so much hate from people out there; we cannot even walk on the streets at night without fearing what might happen to us. The community judges us because of our sexuality and they blame soccer for the way we are" (Ntombi)*

The response from Ntombi who plays for Mandalay Sporting can relate to the incident that happened to an ex Banyana Banyana player, but Thembisa who also plays for Mandalay Sporting and her friends have never been physically abused. It has been an unfortunate case for an ex Banyana Banyan player who was physically abused. In 2008 was an ambivalent and emotional year for women's football in South Africa. In March 2008, former Banyana Banyana midfielder Eudy Simelane was found dead just a few hundred meters from her home in Kwa-Thema, Johannesburg. Eudy was one of very few openly lesbian women in her community, and her rape and murder is considered a clear example of hate crime against South African lesbians (Martin, Kelly, Turquet and Ross, 2009).

Thembisa raised that some members in other communities do not understand females who play soccer. Thembisa responded by saying:

> *"Soccer is a male dominated sport so you would find that people in the community do not understand when they see females playing soccer, it is when you realize that they are judging you and some of the comments they say are actually letting us*

down but because we are passionate about soccer, we tend to not listen to what
people say" (Thembisa)

Female soccer players are seen as women who oppose the traditional norms of the society. It is very unfortunate that we live in a society that have rules on how certain people should behave or carried themselves, women who play soccer are judged a lot because they are playing a sport which is "supposedly" only be played by men. The findings are consistent with those of Levenskyj who states that accordingly, the majority of females are discouraged to engage or be interested in sports that challenge the traditional norms and values of society. Lenskyj (1986) observes that a woman who invades male turf in sport is seen as rejecting the privileged and protected status of those who conform to the traditional feminine roles. Soccer is a masculine sport that is associated with aggressiveness and physique; the societal norms reject a female who engages themselves to this kind of sport especially the black communities. Some of the participants in the study have been victims of homophobia in their communities just because they are lesbians and play soccer.

Like in other parts of the world, women footballers in South Africa draw on the notion of tomboyism to explain their interest and love for football, and they represent themselves as being different and less 'girly' than other girls while growing up (Haugaa, 2007).

Ntombi who was also a victim of being physically abused shares her experiences by stating that;

> *"It is really hard being a black lesbian soccer player in black communities, people*
> *do not understand it. There are people who actually appreciate our talent and see*
> *that we can actually make a difference in the community regardless of our*
> *sexuality" (Ntombi).*

Caudwell (1999, 2003) carried out a detailed study on women in football using both qualitative and quantitative research to demonstrate how gender functions in the cultural arena of women's football. Her initial research (1999) suggested that many female football players were labelled as 'butch' which implied an overt masculine, lesbian identity. This clearly disturbed player's notions surrounding their identity.

The findings of this research suggested that there was a clear link between football and the butch style some lesbian's manifest. What was also evident from the research was that gender

boundaries were clearly defined, apparently impermeable, and prevalent and these boundaries were socially and culturally constructed and maintained. Caudwell (2003) also offered a feminist critique of football's system of sexual difference and concluded that sex, gender, and desire were identified as interrelated and socially and culturally produced and reproduced.

Thembisa who plays for Mandalay Sporting that is situated in Khayelitsha also indicated that she has experienced gender discrimination from people in her community. She explains that ignorant males will say hateful comments whenever she and her friends pass, according to Thembisa these guys were verbally abusing them every chance they get.

> *"Males in parts of where I live would usually pass hateful comments whenever I walk with my friends. It is usually ignorant guys who always do this. I am not sure why they feel the need to pass these hateful comments. This usually happens when we go to training" (Thembisa)*

According to Cahn (1994) the entrance of women into sport was unsettling, unwelcome intrusion into the realm into masculinity and women who played sport were viewed as manly or lesbians. The beauty and grace of the athlete was fundamental to the athletes' overall experience and therefore to be a women athlete in our society is to act in a manner considered contrary to traditional gender roles (Lenskyj, 1994). When women athletes were successful and athletic, they were labelled as lesbians. Blinde (1991) stated that by labelling powerful women as lesbians, is an attempt to ostracize and disempowering them. This threat and the resulting stigma led many athletes to disassociate themselves from things associated with lesbians (Blinde, 1991).

Thembisa shares the same views with that of Ntombi about the stigma of female footballers being labelled as lesbians and that they have encountered people in their communities who will pass hateful comments because of their sexuality and that people in their communities blame football for their sexual orientation

Ntombi's response can be supported by Bianchi and Dirkx (2012) who indicated that the politics of women's bodies has played a significant role in the representation and analysis of women as stereotypically 'feminine' sexual beings, rather than as strong athletes. This often deters young girls from participating in sport, as they are afraid of losing their sexual appeal or

being targeted for their supposed sexual orientation. As a result, they will often partake in sports until they reach a certain age, most often around13 and then stop. Fears of violent attacks and rape are thus a very real part of lesbian women's lives in South Africa, and women footballers are not exempt from this.

When Layla was asked about her sexuality being questioned in her community,

She stated that:

> *"People do get suspicious and assume that I am a lesbian" (Layla).*

Layla further said:

> *"I think people can see that you love the game, you love football; they can see you enjoy it, so it has not been questioned. People do judge you a bit they would think you are lesbian because you are playing football but they wouldn't come up to you and tell you, but they will judge you, which I think is enough because if you want to know more about me, you can ask me don't just judge." (Layla)*

Layla alluded that there is an assumption that all female footballers are lesbians, based on Layla's statement these assumptions are caused by lack of knowledge from people who view football as only men's sport. Layla also mentions that people do not come directly to her and ask about her sexuality, but she notices that people judge her from far because of the stigma that attached to women's footballers being lesbians.

Findings show that there is stigma around female footballers being seen as homosexual because of the fact that they play football which is perceived as an only men's sport in the society. These findings are consistent with that of Engh (2010) who maintains that ideas surrounding the biological and physical differences between women and men remain instrumental in excluding or limiting women from involvement in sport.

Modern sport and sport involvement is considered an arena to celebrate physical masculinity and sportsmanship with as a result that sportswomen's achievements are evaluated against men's (Engh 2010). Football is male, masculinity, manliness. So, when women demand the right to play, control, judge, report on or change football—and other manly sports—their struggle is not just about equal access, it is about redefining men and women. It's about power. (Burton Nelson, 1994, p. 11). In particular, football has been seen as a specific "gender regime"

that institutionalizes and justifies dominant gender relations and inequalities through the reproduction of "hegemonic masculinity" (Pringle, 2005; Rowe, 1998).

When used as a thoroughly relational and dynamic concept, hegemonic masculinity has been extremely useful in gender studies, sports studies, and especially in relation to men's health and welfare (Robertson, 2007). However, the concept has rarely been used in relation to understand the intersection of these three areas together. Flood (2002a) has helpfully outlined two interrelated notions of hegemonic masculinity—first, as a particular configuration of gender practice related to *legitimizing* male authority, and second, as a description of the type of masculinity that is *culturally valued* in a given society.

Demetriou (2001, p. 341) refers to it as "hegemony over women" and "hegemony over subordinated masculinities." In both of these understandings, football has been seen as a key site for its social reproduction. For example, one way that cultural hegemony works is through the production of symbolic and authoritative "exemplars of masculinity" (such as football stars) that few men and boys can ever live up to (Connell & Messerschmidt, 2005). Female soccer players are being labelled lesbians and tomboys because of their physical appearance. Saavedra (2003) addresses the issues of the development of women's sport in Africa. Through three case studies she identifies the very basic issues preventing women from playing sport, including a lack of resources, expertise, infrastructure, and social infrastructure. The identification of issues facing female football players in Africa within the academic community as being historical, gendered, and political further emphasise the importance of and need for this type of research.

Women who play football consistently encounter the assumption that their participation in this sport is an indicator of their sexual identity, and that identity is homosexual. These assumptions seem to be based on a fallacious logic positing that women who cross socially constructed gender demarcations, by playing a sport that has historically been dominated by men, must somehow be 'pseudo men' defined in sexual terms. This assumption is also laced with large doses of misogynist homophobia that becomes part of the culture of sport and the ways women experience football Cox & Thompson (2001). The discourse of heterosexuality is heavily dependent on gender boundaries for its meaning. This discourse contributes to the assumption that, when women take on stereotyped masculine characteristics such as engaging in a traditionally male-dominated activity like playing sport, gendered boundaries have been crossed. The logic therefore follows that this activity, when played by women, challenges

84

heterosexuality and therefore signifies lesbianism. Women footballers who have strayed into traditional male terrain consistently experience this assumption.

4.7.1 Sexual orientation and Violence in sport

Sportswomen who deviate from the 'norms' of heterosexual femininity by, for example, becoming serious athletes, having short hair, muscular bodies and/or not displaying significant relationships with men, are frequently challenged about their sexuality. Stigmatising strong, athletic women as 'pseudo men' (translated as lesbian) unless they show easily recognisable evidence of heterosexuality, is one way in which sport can be maintained as a masculine domain and not be seen as disrupting the dominant gender order. This presents a particular set of problems with which female footballers must deal, both within and from outside the sport.

"I wanted to join a club and play soccer, for a moment they thought something is wrong with me, they thought that I was lesbian and so many times my mother would ask me if I am dating" (Candice)

Candice had to explain to her why she wanted to join a football club because they were assuming that she is lesbian. Homophobia not only serves to keep many women away from sport, but it also puts women who are labelled as 'deviant' (read: not heterosexual) at risk of homophobic prejudice and violence (Engh 2010). Women who do not adequately mark or construct their bodies as toned, fit and 'heterosexy', often face social consequences such as devaluation, stigmatization and sometimes also violence and harassment (George, 2005).

Although women footballers in general face homophobic attitudes and harassment, those players identified as homosexual are particularly at risk, and as a result, many lesbian women footballers will keep their sexuality a secret and proceed to 'pass' as being heterosexual in order to avoid harassment (Cox & Thompson 2001; Griffin 1998). Due to this, homosexuality within sport remains an almost invisible issue, and very little research and writing has given this issue the attention it deserves.

This study has found that female footballers are at risk of being sexually harassed by males and it has been something that these girls go through, this links to one of the experiences that a lesbian participant has shared, this participant who consider herself as homosexual shared her

experiences of being lesbian soccer player and the perceptions of the community members when they see a female playing soccer.

Being a black lesbian in South Africa is dangerous; these women live in constant fear of being attacked by homophobic people in their communities. One would hide their sexuality just to protect themselves from being abused, but those who are playing masculine sport like football are easy to identify. This is supported by Zanele Muholi who argues that black lesbian women are at particular risk of hate crimes and corrective rape as they occupy identities at the intersection of racist and sexist discourses concerning Black women's sexualities; 'the rape of black lesbians reconsolidates and reinforces African women's identity as heterosexuals, as mothers, and as women' (Muholi, 2004:122).

In South Africa, discourses about homosexuality as un-African are widespread and broadly supported, and gay and lesbian Africans are said to be 'mimicking Western or white culture' (Muholi 2004:117). Many openly homosexual South Africans become victims of hate crimes although the South African Constitution (1996) protects against any form of discrimination and the Equality Act of 2000 specifically outlaws hate crimes (Martin, Kelly, Turquet and Ross 2009). Since the murder of Eudy Simelane, Banyana Banyana players have become prejudice, violence, and assault by challenging the core of racist and heterosexist beliefs about women (Naidoo and Muholi, 2010:139). The participants have stressed that there has been a loud cry from all the female teams about the sexual abuse on women footballers. Women who appear as masculine are at most risk of being sexually abused. Such hate crimes form part of efforts to control women's sexuality and agency, and Zanele Muholi (2004) argues that black lesbian women are at particular risk of hate crimes and 'corrective' rape as they occupy identities at the intersection of racist and sexist discourses concerning black women's sexualities.

Participants who consider themselves as heterosexual explained to their parents why they engage themselves in this type of sport. Other parents fear that when their daughters start playing male dominated sport, they would turn lesbians that is why Candice had to explain to her family that she is not a lesbian. She stated by saying;

"I believe that when I started playing soccer it was a shock to my family, it was fun when I was playing at home with my brothers and then it became a problem when I started going out and joined a team" (Candice)

Candice's mother would ask her if she was interested in boys or if she had a boyfriend, she reported by saying that her response would be;

"Yes, I'm a girl, and she would say, you always with the boys and you are so friendly, then I would say no there is a difference between boyfriend and a guy friend, so then everyone thought I was homosexual"(Candice)

The overall responses of participants both homosexual and heterosexual with regards to the sexual abuse of female footballer has concluded that females who play soccer are at risk of being abused by males especially those who appear masculine. A lot of homosexual soccer players have decided to hide their sexuality and have opted to appear feminine because they fear being sexually abused males.

The quotes that follow clearly indicate how societies particularly in the black communities are judgemental to black lesbian footballers.

"I think the community judges us, so yes sexuality is also a problem because if you are a woman playing soccer they will judge you as a homosexual, which sometimes is not the case and people should take note of the talent and not how we look or behave. Soccer is what I can do best and it's my talent, what I do privately is my business, my personal life is my personal life" (Candice).

Based on the statement that Candice has mentioned there is an assumption that all female players are lesbians and these assumptions mostly come from black communities. This assumption derives from the masculinity that female footballers pose. There more chances of black lesbians being victimized in the black communities.

This statement above can be linked to that of (Hargraves, 1994) When the media emphasizes women as attractive and feminine this shifts attention from their skills to their looks and

minimizes the threat these women pose to the male dominance of sport. Social definitions of gender have characterized the sexual polarization and inequality. The polarization of the sexes has been a dynamic component in the inferior status given to women athletes. Theberge (1993) discussed how the athletic body makes sport a particular powerful setting for the construction of gender ideologies and this becomes the basis for gender ideology and masculine superiority. Though women have always been physically active throughout the centuries they have constantly been restricted by society.

Some of the participants did not feel comfortable about answering questions regarding their sexuality. The participants have expressed that their talents in football should be a priority and that the government should look at their achievements they have made in football and focus on developing the sport. Their sexual preference should not be the main obstacle that is blocking their recognition and development in this sport.

4.8 Chapter conclusion

This chapter presented a discussion of the participant's experience of gender equity in football through the lens of critical theory. Arising themes emerged such as financial constraints, development of women's football and gender equity which included the fear that comes with being a female in a male dominated sport and participant's interpretations and experiences were further discussed and each finding was elaborated into a more in-depth information in order to understand participant's perceptions.

Responses from the participants indicate that indeed there is an unfair treatment experienced by female footballers from their counterparts. The first theme that was highlighted in this chapter is a financial constraint which in this regard explored the affected that it has on female football teams that are currently playing under SASOL league. This theme was further elaborated and discussed where it was found that financial difficulties experienced by teams has an impact in the way a team is run which also speaks to the level of professionalism. This also led to the emerging themes which are; lack of underprivileged versus privileged and lack of resources which hinders participation from young girls.

The second theme that was discussed is the development of women's sport; this theme highlighted the lack of support from the government to support women's football at the grassroots' and at the elite level. The emerging themes were power imbalances in organised

sports and underrepresentation of female administrators in the decision-making positions. Participants in this theme argue that that are not enough women in decision making positions in sport and that women are seen as supporters instead of being leaders. Participants agree that the South African sport policy has been amended in order to cater for women but there is no implementation that has taken place to ensure that women are included in sport matters and that they are also leaders

The last theme that emerged is gender equity which highlighted the fear of female football being victimized because of their sexual orientation. The chapter also further elaborated that there is an assumption that all female footballers are homosexual because of their physical appearance.

The discussions of the lived experiences of female soccer players and female administrators will be used to provide clear recommendation of the study in the next chapter. Chapter five will also present summary of findings, conclusion, and recommendations.
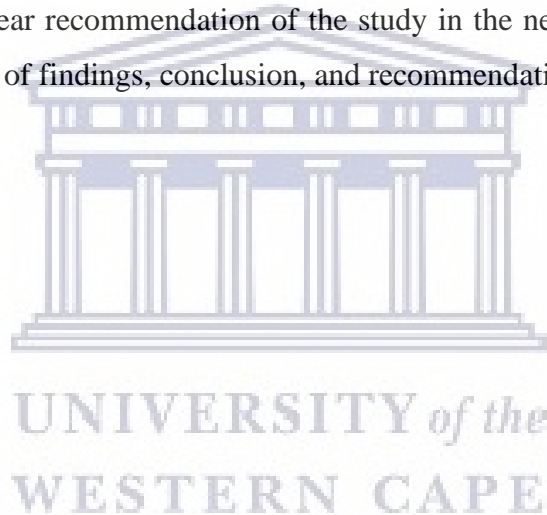
CHAPTER 5: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The focus of this study was guided by the research aim which was to investigate the lived experiences of female footballers and administrators with regards to gender equity in the Western Cape. In this chapter, qualitative approach and design was deployed to investigate the lived experiences of female footballers and administrators. This research document comprised of five chapters. In chapter one the researcher provided a background, introduction, and motivation for the study. In chapter two, the researcher provided a review of literature which explored the effects of social factors on women's participation in sport.

The literature review chapter specifically highlighted the lack of support of females in football either as players or administrators and the history of women's football in South Africa was also provided. An overview of social factors was presented and lastly, the theoretical framework adopted was outlined and defined. Chapter Three detailed the methodological considerations for this study, the research approach and research design. In Chapter Four the study results were described and discussed and the relevance of the critical theory as a sociological perspective for interpreting the findings was explained. This final chapter outlines the key findings for each theme and offers conclusions and recommendations with regard to gender equity in the sport particularly football.

A qualitative approach was selected to perform an investigation of the lived experiences of female footballers, for this study. This chapter outlines the summary of the key findings for each theme and offers conclusions and recommendations with regard to gender equity in the football arena in the Western Cape.

This study used phenomenological inquiry which displayed a clear picture of the lived experiences of the female footballers and administrators with regards to gender equity in the Western Cape. According to Welman and Kruger (1999, p. 189) "the phenomenologist is concerned with understanding social and psychological phenomena from the perspectives of people involved". A phenomenological approach also enabled the researcher to use the process

called bracketing where the researcher set aside pre-concepts and assumptions about the study and approach it in order to grasp and acknowledge the uniqueness of the phenomenon. This phenomenon is further interpreted through the lens of the critical theory in order to gain more in-depth understanding and the complexities of female footballers and administrators' experiences of gender equity in the football arena in the Western Cape

Conclusions drawn from the patterns that have emerged from the data was confirmed or verified to assure they are real and accurately reflect participant's view of reality (Wise, 2011). Drawing conclusions emphasizes the credibility of findings (Wise, 2011; Creswell, 2003). This chapter will conclude the findings presented in Chapter Four, based on the system found within the theoretical framework of this study; Critical theories have been valuable tools in identifying and studying specific social problems and in thinking about putting into action practical programs and process that eliminate oppression and exploitation and promote equity, fairness, and openness (Coakley, 2003).

This study also posed a research question which guided the entire formulation of the study the research. The objective of this study was to explore and to answer this study's research question. The research question of this study is: *What are the lived experiences of female footballers and administrators with regards to gender equity in the Western Cape?*

A thematic analysis was conducted in order to explore the nature of the data collected from the participants, by doing semi structured interviews and conducting key informant interviews and to draw conclusions on the findings from gathered data.

The aim of this study was to investigate the lived experiences of female footballers and administrator in the Western Cape. In order to achieve the aim of this study, the following objectives were identified in Chapter One:

- To investigate female footballers' perceptions with regard to gender equity in football in the Western Cape.
- To explore the perceptions of female administrators related to gender equity in women's football
- To critically explore power dynamics in the administrative and leadership positions

This study made use of a qualitative approach in order to determine the critical perspective of gender equity in the football arena. The researcher compiled interview set of key-cue questions (Appendix A and B) asked during the semi structured interviews relating to women's football in South African influence.

The study used phenomenological inquiry which displayed a clear picture of the lived experiences of the female footballers and administrators with regards to gender equity in the Western Cape. According to Welman and Kruger (1999, p. 189).

5.2 FINDINGS RELATED TO THE DEVELOPMENT OF WOMENS SOCCER

5.2.1 Summary of research findings

The summary of the findings which follows is presented within the framework of the themes of the study referred to above in order for the reader to get a logical picture of the experiences of the participants with regard to gender equity in football.

5.2.2 Financial constraints

This first theme highlighted the participants' experiences and interpretations of being subjected to financial constraints. This was done by exploring the theme in the following ways:

1. What do participants think should be done to attract more sponsorship/funding in women's soccer?
2. What are participant's opinions on the issue of funding, sponsorships, and clothing given to women's teams compared to men's teams?
3. What are the views and experiences of the female soccer players in relation to financial challenges?

The participants in this study are of the view that there is not enough financial support for women's football in South Africa. The lack of adequate financial support for women's soccer has been a perennial problem in South Africa, like that in many countries around the world. At times the national governing body – SAFA – served as a barrier to increased financial support for women's soccer (Palek, 2010).

From the participants' experiences of financial constraints, the following key findings were raised;

1) All participants share the same sentiments of the fact that government does little in terms of supporting female footballers financially

2) All participants are of the fact that there is not enough sponsorship for women, and little is done for females compare to males' suck as equipment and playgrounds

Findings indicates that participants in this study argue that there is a huge gap in terms of financial support in female football compared to male football in South Africa and that nothing is being done to uplift women in the grassroots level to develop their talent. They also raised the challenges of not having enough money to attend training sessions since some of them use public transport to go to a soccer practice.

The participant's perceptions are that they are not valued in ways equal to the way they observe their male counterparts being valued in terms of sponsorship. Participants are facing challenges such as lack of facilities, uniform, and equipment in the teams.

Free standing clubs especially from the townships that do not have sponsorship/funding suffer the most in terms of not having equipment and transport hence they find themselves having to spend from their own pockets whilst clubs that derives from the institutions are able to cover the club's expenses because in most cases the sport departments are able to assist the clubs whilst waiting for the grant money to be deposited, this grant money is received by teams that are participating in the SASOL league which is currently an amateur league for women . This is especially true when they were of the opinion that they are not taken serious, women footballers also need to work to earn a living while their involvement in sport. They do not get paid for playing soccer hence they have jobs to earn a living

5.2.3 Development of women's sport

This second theme highlighted the participants' experiences and interpretations of the development of women's soccer. This was done by exploring the theme in the following ways:

1. Whether the participants know the role the government plays in order to improve the development of women's soccer.

2. Whether the participants know who controls women's soccer.

3. Whether in participant knows if there is any development for girls at a grassroots level.

4. Whether the participants know what should be done in order to increase the level of participation from the females.

In South Africa, as in other African countries, soccer has been associated with men and also used for the development of masculine identity and male power within classed power structures (Chappell, 2003; Pelak, 2005; Richardson, 2001). The structures seem to have been woven into sports in South African educational institutions as well.

From the participants' experiences of development of women's soccer in South Africa, the following key findings were raised:

2) All participants acknowledge the fact that little has been done to develop women's football in South Africa,

3) Little has been done in grassroots' level to encourage a girl child to participate in football,

4) Participants also raised the idea that there is little support from government to develop female football in South Africa.

Findings indicate that participants in this study are of view that women's football in South Africa is not being prioritized and also that government has shown little support in the grassroots level where development is mostly needed. These participants feel devalued as they emphasized unequal treatment as compared to their counterparts in the development of the sport as they have outlined that male have countless competitions they participate in as compared to women

The findings also suggest that non-profit soccer organisations in communities provide an opportunity for the development and encouragement of young girls to participate in soccer. Participants have acknowledged that soccer is well developed for boys at an early age, considering the developments and leagues for various age groups. Little or no attention has been given to

develop soccer for girls in different age groups in order to nurture continuity and motivation for participation this is hugely caused by lack of funding to develop the sport.

The development of interest in sport for children from the grassroots level has the potential of promoting sustainable participation in sport at a later age. Without marginalising other sports, considering that soccer is one of the dominant sports in South Africa, and is popular in townships, it should not be difficult for teachers and grassroots development organisations to encourage boys and increase girls' 'appetite' to play the sport (Nkambule, 2014). It is the opportunity at an early age to teach children about discriminatory practices in soccer and the importance of respecting each other's game, but this is all hindered by no support from government and other recognised soccer organisations.

With regards to gender inequalities, it is evident that there is a lot that needs to be done in terms of developing the women's game in the football ball space. This study provided evidence that that there are not enough competitions for females to participate in and that the leagues that they participate neglected and little to no support has been shown.

5.2.4 Gender equity: Fear of safety

This third theme highlighted the participants' experiences and interpretations of gender equity practices which also included fear of safety. This was done by exploring the theme in the following ways:

1. What are the perceptions of the study participants on the scarcity of females in the football arena?
2. What are the views of the study participants on the current gender equity practice in soccer compared to their counterparts?
3. What are the recommendations provided by the study participants elevate or boost women's soccer in Western Cape?

If gender is normalised it might allow male authority to be granted on the basis of apparently neutral criteria of performance (Theberge, 1998). Instead, it is crucial to reveal that male authority is partly reproduced through the perpetuation of unfair practices and discourses

towards women (Hall, 1996). Thus, the awareness of the relationship between the genders is crucial to any understanding of male power in sport and society.

1) Participants in this study are expected to work twice as hard as their counterparts to prove their legitimacy and yet felt that not all had men resisted their entry into the realm of sports leadership but also on the field of play,

2) Participants in this study do not view themselves as imperative members in sport organisations because of how female soccer is treated,

3) Participants in this study fear being victimized because of their sexual orientation.

If it is considered that soccer was developed to distinguish between men, in terms of features that were valued by men, thus the criteria chosen to distinguish men were skills important to men to the exclusion of women (Burke, 2001). Yet skills such as fast versus slow paced soccer were equally important in distinguishing men's soccer from women's soccer and seem to be one of the reasons for not taking women's soccer seriously, resulting in gender inequity practices in soccer.

From the participants' experiences of gender equity and fear of safety in football the following key findings were raised:

The findings also suggest that there is a fear of being victimized because of how female footballers dress and behave. Most female footballers appear masculine and there is also a stigmatization attached to female footballers as being labelled lesbians or homosexuals. The fear of being sexually harassed in their communities because of how they behave or how they act is also one of the reasons that those are really homosexual decide to be feminine and hide their sexuality. Another finding is that there is an assumption that fall female footballers are lesbians which is not true according to the participants.

Findings show that in order to promote progress on gender equity practices in football, the government needs to put pressure on the implementation and monitoring of gender equity policy in football - socially, educationally and in soccer organisations. The government also needs to try in ensuring that females do not feel excluded or neglected whilst they also want to

pursue this sport. Also, SAFA makes all women games a free entrance for spectators at stadiums this according to the participants contributes to the reason why female football is not being taken seriously. It is perceived that the absence of well organised structures for development programmes in soccer could perpetuate the lack of progress in gender equity practices in soccer.

Findings also show that the assumed reason for this practice is because women's games are not taken serious and also arguing the point that people are not going to attend if they charge spectators a gate fee. Findings show that it is the perceptions of the participants in this study that that women's soccer is not taken seriously because watching their games is perceived as not deserving to be paid for whilst it is the other way around for males hence the participants feel that they have been treated unfairly.

While addressing gender equity is perceived as no less important however the prioritisation of race issues in sport and relegating concerns about gender equity practices addresses the role of power in determining "what constitutes the mandatory, the permissible, the forbidden, and the boundaries of common sense" (knowledge) (Jacobson & Jacques 1997, p. 48). It is primary because of the priority setting that no progress regarding gender equity practices in soccer after nearly 24 years of democracy and shows negligibility and lack of necessity.

Nonetheless the insignificance of addressing gender equity practices, the participant's remarks that not much has changed because of unjust differentiation between men and women is everywhere also seems to address men's negative attitude and lack of respect for women's soccer. The importance of instilling respect in men and women soccer players and the fact that women need to own their space and take ownership of their sport and take them seriously this will enable to change men's attitudes towards women's soccer.

5.3 Conclusion related to the research

This study set out to examine the research question: what are the lived experiences of female footballers and administrators with regards to gender equity in the Western Cape?

To this end after inviting the participants for the study they were then interviewed using one on one interview that comprises of 16 open ended questions. Two key informants were also interviewed with different questions that still relates to the research question. The study assessed the lack of development and support for women participating in football which displayed the inequality experienced by females within the football fraternity and also the relevant issues faced by women in sport.

From the findings it can be concluded that;

There is no financial support from the government at the grassroots level to develop football so that young girls to can be developed from the young age. It is also found that there is no structure or a lower division where young girls can participate.

There is no financial support from SAFA to sustain women's teams that are currently playing football.

1. In this study it can be concluded there is an unfairness treatment of females who are in the football space, it is also evident that they are not treated the same as their male counterparts. 2. In this study it can be concluded that there is fear of safety for black lesbian footballers as some of them did experience harassment in black communities.

3. In this study it is inconclusive that women are not included in the sport organizations however it is also evident that there is an insufficient number of women in the decision-making positions.

4. It can also be concluded that there are not enough opportunities for to be empowerment in sport. The study has also found that there are disproportionate opportunities afforded for women in football compared to their counterparts even though they play the same sport.

5. In this study it can also be included that there is an assumption that all female footballers are lesbians.

5.4 Researcher's experiences of the qualitative process As a researcher the utilization of qualitative approach was undoubtedly the most viable research method for this study, due to the nature of the information sought and the complexities and variations of gender equity in soccer and

varied interpretations, held by the participants, of concepts related to gender equity. For in depth information qualitative approach allows the use of individual one on one interview to gain holistic understanding and experiences of participants. It also allows the participants to express themselves.

Unlike female soccer administrators my interaction with individual soccer players was delicate because I knew some players as I was a former soccer player. Although this could assume effortless interviews, I engaged with these interviews as reflective conversations because, I wanted participants to think and remember incidences that had been taking place in their respective clubs and their personal experiences in relation to gender equity in soccer. As a researcher and a former soccer player I had to remove my preconceived perceptions, ideas and experiences and investigate with an open mind in order to gain insightful information of their personal experiences. The participants expressed themselves freely without hesitation. I was very impressed with the level of commitment and the willingness from the participants for this research as they believed that there are not enough platforms for women footballers to express the issues they are affected by.

Participants expressed their viewpoints and shared their experiences on gender equity which gave me a holistic understanding and the advantage about using interviews is that it allows participants and the researcher to have a conversation, a follow up questions also provided clarity where applicable.

From my experience in this study, I found, as the researcher, that during the interview process as well as the data analysis, participants were concerned about the way women's football is treated in the country and how it is run. Participants are seemingly aware of the unequal treatment that women soccer players get compared to men and are complaining about the lack of support and development in women's football.

The shortcoming of this study was inviting only two female sport administrators as informants, as a researcher for future research purposes it is advisable that I increase the number to probably five female sport administrators in order to be able to share their experiences maybe they would have a different viewpoint. This study provides pertinent information with regards to gender equity in football and participants are aware of this and are hoping for the best in the near future as women's football is evolving every day.

5.5 Recommendations for further research

- It is recommended that SAFA structures to be transparent in terms of giving financial support to women's football in South Africa as they are doing with men's football

- Education is one of the most important means of empowering women with the knowledge, skills, and self-confidence necessary to participate fully in the development process, providing opportunities that focus mainly on women empowerment.

- SAFA and current sponsors of women's football could offer tertiary bursaries to women who may want to further their education whilst playing sport. In this way they have better resources.

- There needs to be a female representative in all sporting activities where female participation is encouraged. Conducting workshops that raise awareness on women empowerment is recommended and access to power in sport, which can further focus on issues that woman in male dominated industries face such as their sexual orientation, sexual harassment, and diversity training.

- Another recommendation is that attention should be shifted in uplifting women footballers. Corporate companies should be encouraged to fund women's football.

- From the findings, there is a need for monitoring and evaluation in order to ascertain the influence of the new developments in tracking improvement of the current national women's football league that have been made for females in South Africa which was launched August 2019.

- It is recommended that further research takes place by increasing the number of participants including soccer clubs from lower leagues and the clubs that are currently participating in this newly formed national league for women in South Africa, in order to gauge a more holistic view of the influence of social factors in different level of participation.

- It is also recommended that women in the football space be accommodated with facilities and venues where they play.

- SAFA as the custodians of Football in South Africa together with Department of Sport and Recreation should however try and contribute to uplifting young girls in the communities by encouraging them to play soccer; they would achieve this by joining forces and starting at grassroots.

5.6 Study limitations

Being a member of a team at the time during data collection would be a limitation to the study however I have removed myself and my preconceived perceptions and ideas for the purpose of the study. Another limitation of the study was interviewing only two key informants it would have broaden the research more if there were more experiences being shared with other female sport administrators. A considerably study limit would be of the fact that some of the literature is not recent and as I researcher that is also a gap I am trying to fill. A challenge was scheduling interview times for the participants posing as a difficulty. Lastly another limitation for the study is the demographics not being fully represented with the absence of white and Indian people.

5.7 Study conclusion

The research has met the objectives of the study, but it is also imperative that more research should be conducted into getting an insightful information in order to explore more about gender equity in South African sports particularly in this research football where females are devalued and are not prioritized or respected as their counterparts. This study offered an insight into gender equity from the perceptions of the participants and recommended that government should assist in the development of women's football at a grassroots level. Conclusions drawn suggest that further participation should be encouraged at a grass root level, and this can only be achieved if non-profit organisations are supported financially. It is evident that there is lack of funding in women's football in South Africa which leads to teams struggling with basic training equipment, clothing, and players sometime struggle money to attend training sessions.

In the process of this research SAFA has launched an amateur national women's league which is supposed to be a professional women's league, it promises to be the start of great things in South African Women's football. For the past year that this league has been running, it is yet to find a sponsor, but it promises to be the hope of many great things to come for women's football. SASOL is still funding team that are playing on SASOL league which is now a league that comes after national women's league.

Violence against women is an ongoing site of struggle in the South African context. This has been explicitly raised as a fear of safety issue in this study as some of the participants have shared their stories of being exposed to violence in their communities because of their sexual orientation. There is an assumption that all females who play soccer are lesbians, hence one of the participant's parents asked her if she was lesbian after she told her that she wants to play soccer, but this according to the participants is not true, they explained that just because you appeared masculine and play football does not mean that you are a lesbian.

The conclusions of this study further emphasized the importance of female voice in sports structures. Women in football need to take charge and own their sport. Female footballers want to be valued and respected; they want the support from government and corporate companies so that women's football in South Africa can be elevated. This can be achieved by organising programmes to enhance participation in the development to empower women in sport, create more competitions for football players and be given the necessary attention.

Lastly, from this study it can be seen that there is lack of equity in the football space with regards to gender. Women in football work twice as hard as their counter parts and still feel devalued. Regardless of this unfair treatment these women are showing determination and resilience with hope that one day their work will be valued and appreciated and get the recognition and be empowered.

REFERENCES

Adriaanse A.J, Claringbould I (2014) Gender equality in sport leadership: From the Brighton declaration to the Sydney scoreboard. *International review for the sociology of sport*. 51(5) 547– 566.

Allison, R. (2016). Business or cause? Gendered institutional logics in women's professional soccer. *Journal of Sport and Social Issues*, *40*(3), 237-262.

Andrew, D. P., Pedersen, P. M., & McEvoy, C. D. (2019). *Research methods and design in sport management*. Human Kinetics.

Beedie, P., & Craig, P. (Eds.). (2010). *Sport sociology*. Learning Matters.

Bernstein, A. (2002). Is it time for a victory lap? Changes in the media coverage of women in sport. *International review for the sociology of sport*, *37*(3-4), 415-428.

Bianchi, S., & Dirkx, J. (2012). Women's health and empowerment-Girls & Football make the link. *Agenda*, *26*(2), 139-141.

Boshaff, G. B. (1997). "Barefoot" Sports Administrators: Laying the Foundation for Sports Development in South Africa. *Journal of Sport Management*, *11*(1), 69-79.

Burnett, C. (2018). Politics of gender (in) equality relating to sport and development within a sub-Saharan context of poverty. *Frontiers in Sociology*, *3*, 27.

Burton, L. J. (2015). Underrepresentation of women in sport leadership: A review of research. *Sport management review*, *18*(2), 155-165.

Butler-Kisber, L. (2010). *Qualitative inquiry: Thematic, narrative and arts-informed perspectives*. Sage Publications.

Blinde, E. M., & Taub, D. E. (1992). Homophobia and women's sport: The disempowerment of athletes. *Sociological Focus*, *25*(2), 151-166.

Britton, H. E., Fish, J. N., & Meintjes, S. (2009). *Women's activism in South Africa: working across divides*. University of KwaZulu-Natal Press.

Caudwell, J. (2003). Sporting gender: Women's footballing bodies as sites/sights for the (re) articulation of sex, gender, and desire. *Sociology of sport journal*, *20*(4), 371-386.

Coakley, J., & Pike, E. (2001). Sports in society.

Cox, B., & Thompson, S. (2001). Facing the bogey: Women, football and sexuality. *Football Studies*, *4*(2), 7-24.

Chan, Z. C., Fung, Y. L., & Chien, W. T. (2013). Bracketing in phenomenology: Only undertaken in the data collection and analysis process. *The qualitative report*, *18*(30), 1-9.

Clark, C., & Burnett, C. (2010). Upward social mobility through women's soccer: psycho-social perspectives of sports. *African Journal for Physical Health Education, Recreation and Dance*, *16*(Special issue 1), 141-154.

Clark, C. (2011). Leading or losing? Women challenging male hegemony in South African football and the FIFA World Cup. *Soccer & Society*, *12*(6), 834-849.

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.

Crewel, J. (2006). Five Qualitative Approaches to Inquiry.

Creswell, J. W., Miller, D. L. (2000). Determining Validity in Qualitative inquiry. *Theory into Practice,* 39(3): 124-131.

Doody, O. Noonan, M. (2013). Preparing and conducting interviews to collect data. *Nurse Researcher,* 20(5): 28-32.

Engh, M. H. (2010). The battle for centre stage: Women's football in South Africa. *Agenda*, *24*(85), 11-20.

Engh, M. H. (2010). Football, empowerment and gender equality: An exploration of elite-level women's football in South Africa. *2010). Gender, Sport and Development in Africa. Cross-cultural Perspectives on Patterns of Representations and Marginalization, Dakar/Senegal: CODESRIA*, 63-77.

Engh, M. H. (2011). Tackling femininity: The heterosexual paradigm and women's soccer in South Africa. *The International Journal of the History of Sport*, *28*(1), 137-152.

Fink, J. S. (2015). Female athletes, women's sport, and the sport media commercial complex: Have we really "come a long way, baby"? *Sport management review*, *18*(3), 331-342

Frey, J. H., & Eitzen, D. S. (1991). Sport and society. *Annual review of sociology*, *17*(1), 503-522.

Gomez-Gonzalez, C., Dietl, H., & Nesseler, C. (2019). Does performance justify the underrepresentation of women coaches? Evidence from professional women's soccer. *Sport Management Review*, *22*(5), 640-651.

Guttmann, A. (2003). Sport, politics and the engaged historian. *Journal of Contemporary History*, *38*(3), 363-375.

Hanson, S. L., & Kraus, R. S. (1999). Women in male domains: Sport and science. *Sociology of Sport Journal*, *16*(2), 92-110.

Hay, R. (2007). A beautiful game: International perspectives on women's football [Book Review]. *Sporting Traditions*, *24*(1-2), 89.

Hoeber, L. (2007). Exploring the gaps between meanings and practices of gender equity in a sport organization. *Gender, Work & Organization*, *14*(3), 259-280.

Hong, F. (2003). Soccer: A world sport for women. *Soccer & Society*, *4*(2-3), 268-270.

Groenewald, T. (2004). A phenomenological research design illustrated. *International journal of qualitative methods*, *3*(1), 42-55.
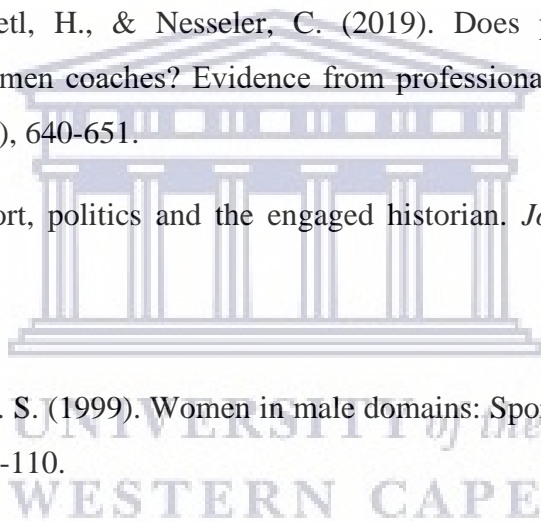
Groenmeyer, S. (2010). Challenging gender stereotypes: A case study of three South African soccer players. *Gender, Sport and Development in Africa. Crosscultural Perspectives on Patterns of Representations and Marginalization, Dakar/Senegal: CODESRIA*, 109-123.

Hargreaves, J., & Females, S. (1994). Critical issues in the history and sociology of women's sports.

Hargreaves, J. (1997). Women's sport, development, and cultural diversity: The South African experience. In *Women's Studies International Forum* 20(2) 191-209. Pergamon.

Hargreaves, J. (1999). Women's international sport movement: Local – global strategies and empowerment. *Women's Studies International Forum* 22(5) 461–471.

Harris, J. (2005). The image problem in women's football. *Journal of Sport and Social Issues*, *29*(2), 184-197.

Hanson, S. L., & Kraus, R. S. (1999). Women in male domains: Sport and science. *Sociology of Sport Journal*, *16*(2), 92-110.

Hogshead-Makar, N., & Zimbalist, A. S. (Eds.). (2007). *Equal play: Title IX and social change*. Temple University Press.

Hsieh, H. F., Shannon, S. E. 2005. Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9): 1277-1288.

Kane, M. J., & Maxwell, H. D. (2011). Expanding the boundaries of sport media research: Using critical theory to explore consumer responses to representations of women's sports. *Journal of Sport Management*, *25*(3), 202-216.

Keim, M., & Qhuma, W. (1996). Winnie's Ladies Soccer Team: goals for the Guguletu home-side. *Agenda*, *12*(31), 81-85.

Kian, E. M., Vincent, J., & Mondello, M. (2008). Masculine hegemonic hoops: An analysis of media coverage of March Madness. *Sociology of Sport Journal*, *25*(2), 223-242.
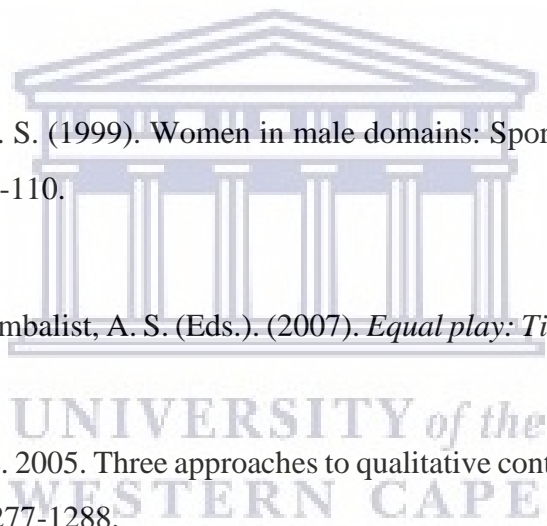
Koivula, N. (1999). Gender stereotyping in televised media sport coverage. *Sex roles*, *41*(7-8), 589-604.

Lisa, M. Given (Ed.). (2008). The Sage Encyclopedia of Qualitative Research Methods. Sage: Thousand Oaks, CA, 2, 697-698.

Mack, N. (2005). Qualitative research methods: A data collector's field guide.

Mennesson, C., & Clément, J. P. (2003). Homosociability and homosexuality: The case of soccer played by women. *International Review for the Sociology of Sport*, *38*(3), 311-330.

Morgan, W. J. (1983). Toward a critical theory of sport. *Journal of Sport and Social Issues*, *7*(1), 24-34.

Mcghee, S. T. (2012). Masculinity, Sexuality, and Soccer: An Exploration of Three Grassroots Sport-for-Social-Change Organizations in South Africa.

Nkambule, T. C. (2014). Soccer stakeholders' perceptions and experiences of gender equity practices in soccer at four Western Cape universities in South Africa.

Naidoo, P., & Muholi, Z. (2010). Women's bodies and the world of football in South Africa. *The race to transform sport in post-apartheid South Africa*, 105-145.

Ogunnuyi C., (2015). The Effects of Sport participation on Gender relations:

Case studies of female footballers in Johannesburg and Cape Town, South Africa, *South African Review of Sociology*, 46:1, 26

Pirinen, R. (2002). Catching up with men? Finnish newspaper coverage of women's entry into traditionally male sports'. *Gender and Sports: A Reader*, 94-105.

Pelak, C. F (2008). "Women's sport as a site for challenging racial and gender inequalities in post-apartheid South Africa." *Women's Activism in South Africa: Working Across Divides* 96-123.

Pelak, C. F. (2010). Women and gender in South African soccer: A brief history. *Soccer & Society*, *11*(1-2), 63-78.

Pelak, C. F. (2005). Negotiating gender/race/class constraints in the new South Africa: A case study of women's soccer. *International review for the sociology of sport*, *40*(1), 53-70.

Pelak, C. F. (2006). Local-global processes: Linking globalization, democratization, and the development of women's football in South Africa. *Africa Spectrum*, 371-392.

Ragins, B. R., & Sundstrom, E. (1989). Gender and power in organizations: A longitudinal perspective. *Psychological bulletin*, *105*(1), 51.

Saavedra, M. (2003). Football feminine development of the African game: Senegal, Nigeria and South Africa. *Soccer & Society*, *4*(2-3), 225-253.

Schipper, F. (1999). Phenomenology and the reflective practitioner. *Management Learning*, *30*(4), 473-485.

Scraton, S., Caudwell, J., & Holland, S. (2005). 'BEND IT LIKE PATEL' Centring 'Race', Ethnicity and Gender in Feminist Analysis of Women's Football in England. *International Review for the Sociology of Sport*, *40*(1), 71-88.

Spandler, H., & McKeown, M. (2012). A critical exploration of using football in health and welfare programs: Gender, masculinities, and social relations. *Journal of Sport and Social Issues*, *36*(4), 387-409.

Sibson, R. (2010). "I was banging my head against a brick wall": Exclusionary power and the gendering of sport organizations. *Journal of Sport Management*, *24*(4), 379-399.

Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research report. *Education for Information*, 22: 63-75.

Shaw, S., & Amis, J. (2001). Image and investment: Sponsorship and women's sport. *Journal of Sport Management*, *15*(3), 219-246.

Shaw, S., & Frisby, W. (2006). Can gender equity be more equitable? Promoting an alternative frame for sport management research, education, and practice. *Journal of sport management*, *20*(4), 483-509.

Stirling, L., & Schulz, J. (2011). Women's Football: Still in the Hands of Men. *Choregia*, *7*(2).

Titus, S. (2011). *The experiences of female sport administrators in the Western Cape: gender bias in the Workplace* (Doctoral dissertation, University of the Western Cape).

Trolan, E. J. (2013). The impact of the media on gender inequality within sport. *Procedia-Social and Behavioral Sciences*, *91*, 215-227.

Tyson, L. (2014). *Critical theory today: A user-friendly guide*. Routledge.

Wadesango, N., Machingambi, S., Ashu, G., & Chireshe, R. (2010). Nature and effects of women's participation in sporting decision-making structures in the context of the 2010 FIFA World Cup. *Agenda*, *24*(85), 62-75.

Welford, J. (2011). Tokenism, ties and talking too quietly: women's experiences in non-playing football roles. *Soccer & Society*, *12*(3), 365-381.

Wert, J.F. (2005). Phenomenological research method for counselling psychology. *Journal of Counselling*. 52, (2), 167-177.

Wojnar, D. M., & Swanson, K. M. (2007). Phenomenology: an exploration. *Journal of holistic nursing*, *25*(3), 172-180.
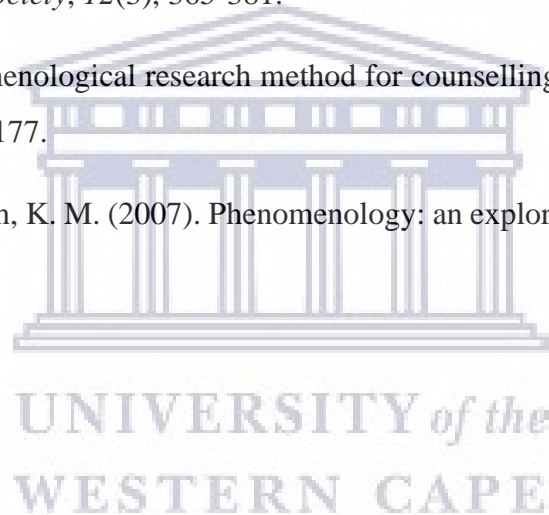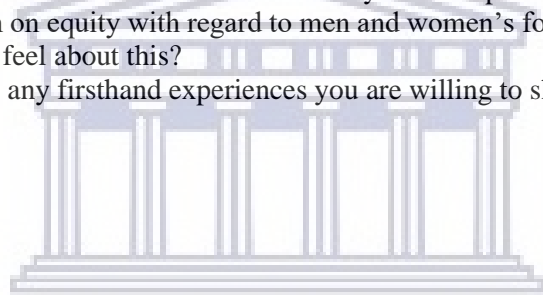
Appendix A: PLAYER INTERVIEW QUESTIONS

1. How many years have you been participating in soccer?
2. What made you choose soccer as a preferred sport?
     a. Do you still enjoy playing soccer?
3. What in your opinion has changed over the years in women's soccer?
4. How do you think women's soccer has changed compared to male soccer?
5. What is your opinion on the resources, like funding, sponsorships, and clothing given to women's teams compared to men's teams?
6. Soccer is traditionally a male dominated sport. Has your sexuality been questioned in your community?
     a. How did you feel about this?
     b. Do you wish to elaborate?
7. What are the challenges you have faced as a female soccer player?
     a. Financially?
     b. Emotionally?
     c. Physically?
     d. Psychologically?
8. What do you think should be done to attract more sponsorship/funding in women's soccer?
9. What role do you think government should play in order to improve the development of women's soccer?
10. Who in your opinion controls women's soccer?
11. In your opinion, do you think there is any development for girls at a grassroots level?
12. What do you think should be done in order to increase the level of participation from the girls?
13. What is your opinion on what men get offered in soccer vs what women are offered?
14. Who provides the club with the equipment to conduct training?
15. How do you manage to get transportation to training and matches?
     a. Do you make use of public or private transport?
     b. How does this impact on you financially?
16. What is your opinion on having soccer as a career for women's soccer in South Africa?

Appendix B: KEY INFORMANTS QUESTIONS

1. Please tell me about your involvement in women's soccer.
    a. What are your responsibilities?
2. Were you asoccer player before you started working as an administrator?
3. How many years have you been working as the administrator?
    a. Could you please share your experiences of working in this male dominated sport?
    b. How has the workplace changed for women in soccer over the past ten years?
4. Have you experienced any gender discrimination at your workplace?
    a. How did this make you feel?
    b. How did you handle the matter?
5. In your own opinion, what do you think about the level of woman's soccer in South Africa?
6. What is your opinion about the current South African sport policy and legislation with regards to women in sport?
7. What role do you think women should play in order to develop women's soccer in South Africa?
8. What role do you think SAFA reportedly play in promoting gender equity practices in soccer?
9. What do you think is the reason that causes the scarcity of women in the administrative position?
10. In your opinion, who do you think controls women's football?
11. Are you allowed to take administrative decisions at your workplace?
12. What is your opinion on equity with regard to men and women's football?
    a. How do you feel about this?
    b. Do you have any firsthand experiences you are willing to share?

Appendix C: INFORMED CONSENT FORM

UNIVERSITY OF THE WESTERN CAPE
Private Bag X 17, Bellville 7535, South Africa
Tel: +27 21-959 2350, Fax: 27 21-959 3688
E-mail: sititus@uwc.ac.za

INFORMED CONSENT FORM

Investigating the lived experiences of female footballers and administrators in the Western Cape: A Critical perspective of gender equity

The study has been described to me in language that I understand, and I freely and voluntarily agree to participate. My questions about the study have been answered. I understand that my identity will not be disclosed and that I may withdraw from the study at any time without giving a reason, and this will not negatively affect me in any way.

Participant's name: ………………………………………………………….

Participant's signature: …………………………….. Date: ……/……/201…

Witness Name: ………………………………………………………………….

Witness Signature: ……………………………….. Date: ……/……/201…

___I agree to be audio-taped during my participation in this study.

___ I do not agree to be audio-taped during my participation in this study.

Should you have any questions regarding this study or wish to report any problems you have experienced related to the study, please contact the study coordinators:

Study Coordinator Name: Ms S. Titus

Tel: +27(0)21 959 2350

Email: sititus@uwc.ac.za

Appendix D: INFORMATION SHEET

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

Tel: +27 21-959 2350, Fax: 27 21-959 3688

E-mail: sititus@uwc.ac.za

INFORMATION SHEET

Investigating the lived experiences of female footballers and administrators with regards to gender equity in the Western Cape

What is this study about?

This is a qualitative research project being conducted by NondumisoWendyNomatse at the University of the Western Cape. We are inviting you to participate in this research project because a) you are a female participating in football and you are playing for a team that is registered in the Sasol league b) you are a female football administrator. The purpose of this research project is to investigate the lived experiences of female footballers and administrators with regards to gender equity in the Western Cape.

What will I be asked to do if I agree to participate?

You will be asked to participate in an interview to discuss the topic researched. The interviews will be recorded with your permission and will take approximately 60 to 90 minutes of your time. All data obtained, transcriptions and recordings will be protected, and your identity will remain anonymous. Your participation in the study will be highly appreciated. The interviews will take place at a convenient place suggested by yourselves during a time period that is suitable to you.

**Would my participation in this study be kept confidential?**

Your personal information will be kept confidential. Your confidentiality will be protected, your name will not be used in the data collection procedure, and hence pseudonyms would be used. Once the data is being analysed, it will be kept in the store cabinet for 5 years.

What are the risks of this research?

There may be some risks from participating in this research study. The study may consist of the questions that participants may feel uncomfortable answering. The participants are allowed to ask to move to another question or withdraw from the study. Other than that, there are no potential risks.

What are the benefits of this research?

Your agreement to participate in this research will enable the researcher to explore the hidden power dynamics in football structures. The research will also help the researcher to learn more about gender equity specifically in football. The researcher will also have an opportunity to gain more insight about the challenges that the female administrators face and how they overcome these challenges
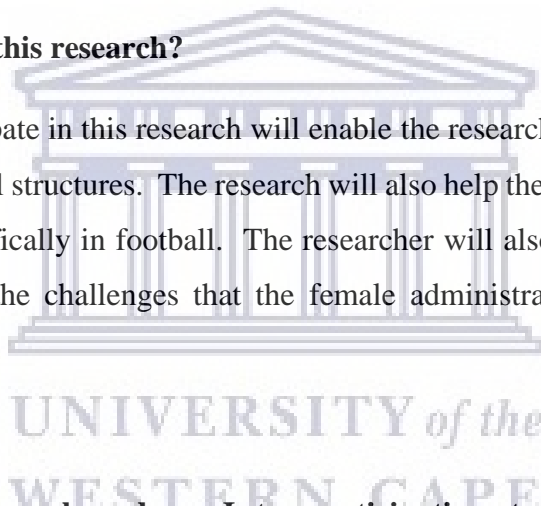
Do I have to be in this research, and may I stop participating at any time?

Your participation in this research is voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized.

HOD: Dr S Bassett

Supervisor: Miss S Titus

University of the Western Cape

Private Bag X17

Bellville 7535

Telephone: (021) 959 2245

E-mail: sititus@uwc.ac.za

Dean of the Faculty of Community and Health Sciences:

Prof. J. Frantz

University of the Western Cape

Private Bag X17

Bellville 7535

021-959 2631

jfrantz@uwc.ac.za

This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee.