

**FACTORS INFLUENCING PARTICIPATION OF WOMEN IN LEADERSHIP
IN SECONDARY SCHOOL MANAGEMENT IN LOWER YATTA DISTRICT,
KITUI COUNTY, KENYA.**

BY

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**A Research Project submitted in partial fulfillment for the award of Masters of Arts degree
in Project planning and Management of the University of Nairobi.**

2013.

DECLARATION

This research project is my original work and has not been presented for award of any degree in any other University or institution of Higher Learning.

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This research project has been submitted for examination with my approval as the University supervisor.

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DEDICATION

This study is dedicated to my wife Hellen Muthoni Kinoti and my Son Allan Mwenda Kinoti for their encouragement and understanding through the entire period of study.

Also special dedication to my beloved parents; Mr. and Mrs. Samwel M' Arimi for their inspiration and support during the study time.

Thank you very much.

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ABBREVIATION AND ACRONYMS

DEO	-	District Education Officer
DYO	-	District Youth Officer
GOK	-	Government of Kenya
KU	-	Kenyatta University
MDGS	-	Millennium Development Goals
JKUAT	-	Jomo Kenyatta University of Agriculture and Technology
KWUST	-	Kiriri Women University of Science and Technology
VC	-	Vice-Chancellor
TELP	-	Tertiary Education Linkages Project
UNCFS	-	United Negro College Funds
SADC	-	Southern African Development Community
YEN	-	United States Agency for international Development
CEDAW	-	Convention on the Elimination on all forms of Discrimination against Women
MOYAS	-	Ministry of Youth Affairs and Sports

ABSTRACT

This study sought to investigate factors influencing women leadership in secondary school management in Lower Yatta District in Kitui County, Kenya. The study was guided by following objectives: To establish how culture influences women leadership in secondary school management performance in Lower Yatta District ; to assess how policy and regulatory framework affect women leadership in secondary school management in Lower Yatta District; to investigate the influence of networking on women participation in leadership in secondary school management in Lower Yatta District.

A survey design was used in a quantitative research approach. The study targeted 21 registered secondary schools in Lower Yatta District. Simple random sampling was used to select 52.3% of the registered schools giving a sample of 11schools. A questionnaire with closed ended items was used .The questionnaire items were in five point likert rating scale of range of (1-5 for example 1- Very high, 2- High, 3- Undecided 4- Low, 5- Very low).

Data was analyzed using descriptive statistics that involved frequency distribution Tables and percentage

The study findings showed that participation of women in leadership in secondary school management in Lower Yatta District is influenced by culture, legal/policy framework and networking

Key recommendations made are : the need to sensitize both men and women the importance of embracing pragmatic cultural practices that recognizes the equality of all persons, religious institutions should be encouraged to involve women in their leadership structures so that they can set precedent for others to follow, full implementation of legal/policies that have been put in place to empower women in all sectors of development , transparency and meritocracy to be the only criteria used when making appointments and promotions in both private and public sectors.

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Despite efforts to ensure that female representation is achieved at all levels of governance, women are still underrepresented in many government and non-government organizations particularly in positions of power and leadership (De Le Rey, 2005). From statistics presented by Sadie(2005) on the southern Africa Development Community (SADC)Parliamentary structures, it is evident that the target of 30% representation by women in political and decision making structures of member states (set by Heads of State and Government in adopting the 1997 Declaration on gender and Development, and to be achieved by 2005, was not met except in South Africa and Mozambique. For instance, by 2004 the proportion of women in parliament was 15.4% in Angola, 5.9% in Botswana, 12% in Lesotho, 14.4% in Malawi, 17.4% in Mauritius, 25% in Namibia, 22.3% in Tanzania and 16% in Zimbabwe. While South Africa and Mozambique had 32.8% and 37.2% respectively, in Kenya, the progress towards women's involvement in politics is also not different from other African countries.

Worldwide, Women have been marginalized because men monopolize the decision making structures and this can be attributed to patriarchal structures that pervade the lives of people, the processes of state and the party (Nzomo, 1997). The world has seventeen female heads of State and Government serving as either presidents or prime ministers out of the total one hundred and ninety three countries (as per 15th January,2013).This represent 8.8% of the total female leadership. The number of female leaders serving simultaneously has declined in recent years. An unprecedented total of 20 served simultaneously during much of late 2010 to mid-2012 .In Africa, there are only two female heads (President Joyce Banda of Malawi and President Ellen Johnson-Sirleaf of Liberia) out of fifty four countries recognized by the United Nations, representing only 3.7%. At the regional level, we have no female heads of government. Previously, Kenya has had three male presidents ruling the country and the fourth one is also a male, with females put at the periphery. The recent Grand Coalition government that was put in

place to run from 2008 to March 2013 in Kenya had the top five senior most positions occupied by men namely; the president, Prime minister, Vice-president and two Deputy prime ministers. The Grand Coalition Government had only six cabinet ministers out of forty five (President, prime minister, Attorney General and forty two ministers) which is only 13.3 % of women despite the constitution requiring at least a third of any appointments to represent either gender.(Constitution of Kenya,2010) . It is important to remember that since independence, Kenya had ten vice presidents, twenty two foreign ministers and fourteen finance ministers. All these ministries have never been led by a female cabinet minister(As per March,2013).Despite many women engaging in agriculture, it is only recently that Dr Sally Kosgey became the first female to be appointed the agriculture minister and the fourteenth agriculture minister in independent Kenya. The situation is replicated in other branches of government and independent commissions. For instance, Judiciary, parliament, police Service commission, CRA, IEBC and CIC are all headed by men. This is evident that few women occupy top leadership positions in the country.

In education and academic circles, the picture is the same especially if one looks at higher education .Literature on leadership in higher education generally reveals that women are poorly represented in upper levels of administration. Leadership in higher education is still a man's world and universities are male dominated institutions.(Gumbi, 2006). In South Africa, the government and its leadership have been committed to gender equality and the empowerment of women, but institutions of higher education have not been quick to emulate the government's example. Survey data on South Africa, reported by Gumbi(2006), showed that in 2003, the average number of women in senior management was approximately 24% across 17 institutions of higher learning. At that point in time there were only 3 female vice chancellors while 82% professors were male and only 18% were female. A 2005 study carried out in eight higher learning institutions as part of a USAID funded united Negro College fund Tertiary Education linkages project (TELP), found that gender representation of staff was almost equitable (46%) women versus 54% male) . But the majority of the women (69%)) were employed in lower administrative, technical or service position against 57% of the men falling into this category (UNCFS-

TELP, 2006). Representation of women at council level (the highest governance structure at higher education institutions) across the eight institutions was 20% women and 80% men and only 15% of senior management were women. Representation of women at the middle management was slightly better at 27% (UNCFSP- TELP, 2006). Men also dominated at the professional and senior lecturer position. This gender imbalance is repeated in other countries in the world. According to universities UK(2004) as cited in Gumbi (2006), out of 40000 professors in higher education in the UK in 2003, 13% were female and 87% male while 73% of senior lecturers and researchers (total of 24,630) were male and 27% female.

In Australia, women in executive leadership in 2000 were 34.7% compared to 65.4% men (Gumbi, 2006). The USA, an advanced economy and emulated in many other ways has not achieved gender equity in higher education. Gumbi, (2006), reported that women held 18.7% of full professorships and only 19.3% of presidents (Vice chancellors) of colleges and universities. It is therefore quite evident that men dominate the governance and management levels of higher education institutions. Consequently, men have the decision making power and authority regarding strategic direction and allocation of resources. More of interest to the policy makers is the likelihood that women have few or no role models and mentors, something that may have far reaching consequences in terms of developing future female leaders.

Just like other countries I have discussed, women in Kenyan education institutions are rarely found in senior managerial positions. For instance, it is only in March,2006 when prof. Olive Mugenda became the first woman to head a public University (KU).This was followed by appointment of the second female VC to head a Kenyan public University(JKUAT), prof .Mabel Imbuga in August,2008. Private Universities are also male dominated, apart from Africa Nazarene University that has been led by Prof.Leah Marangu-the first woman in Kenya and East Africa to become A VC in 1996 and KWUST that has Prof Monica Mweseli as a female VC.(Mukusya,2011).

It is quite clear that the tertiary institutions and secondary schools in Kenya have few women as principals and senior managers. It is against this background that this study will investigate factors influencing participation of women leadership in secondary school management in Lower Yatta district, Kitui county, Kenya.

1.2. Statement of the problem

The government policy states clearly that not more than two-thirds of the members of elective or appointive bodies should be of the same gender (Constitution, 2010). However, available data reveals that there are few women in top leadership positions. For example out of twenty one registered secondary schools in Lower Yatta District, only two are headed by female principals (DEO, 2012).

This study, therefore seeks to establish the extent in which culture, legal/policy framework and networking influence women participation in leadership in secondary school management in Lower Yatta District, Kitui County, Kenya. No study known to the researcher has been done in lower yatta district, Kitui county, Kenya.

1.3 Purpose of the study

The purpose of this study was to investigate factors influencing participation of women in leadership in secondary school management in Lower Yatta District, Kitui county, Kenya.

1.4 Objectives of the study.

This study was guided by the following objectives.

- I. To establish the extent in which culture influences participation of women in leadership in secondary school management in Lower Yatta District, Kitui county, Kenya.
- II. To assess the extent in which legal and policy framework affect participation of women in leadership in secondary school management in Lower Yatta District, Kitui County, Kenya.
- III. To assess the extent in which networking influences participation of women in leadership in secondary school management in Lower Yatta District, Kitui county, Kenya.

1.5 Research questions

- I. To what extent does culture influences participation of women in leadership in secondary school management in Lower Yatta District, kitui county, Kenya. .
- II. To what extent does legal and policy framework affect participation of women in leadership in secondary school management in Lower Yatta District, Kitui county, Kenya.
- III. To what extent does networking influences participation of women in leadership in secondary school management in Lower Yatta District, Kitui County, Kenya.

1.6 Significance of the study

Importance of the study is underscored in the number of the beneficiaries of the study results. The study findings will benefit all the youth development stakeholders working with and for the youth in the education sector, Policy makers, Ministry of Education, Ministry of Gender, Children and Social Development. The findings will be of use for making conclusions, recommendations and suggestion for further studies. This study will benefit Ministry of Education in knowing the reasons why there is few women in leadership positions in the management of Education institutions. This study will be helpful to Ministry in charge of women affairs for it will be in position to understand the factors that can promote women leadership in various sectors of the society.

1.7 Delimitation of the study.

This study focused on a sample of 11 registered secondary schools in Lower Yatta District. The study covered only three factors influencing participation of women in leadership in secondary school management in Lower Yatta District, Kitui County namely: Culture, Legal/Policy framework, and networking .Selected Principals, Deputy Principals, Heads of departments and BOG members provided the information. Other researchers for reference or comparison in their study can use the study findings.

1.8 Limitation of the study

This study was limited by inadequate time and funds in facilitating the research process. The researcher overcame this by ensuring that time and resources present were utilized efficiently and effectively. Another inevitable limitation was concealing of personal

information by respondents. The respondents were assured that the information was to be used only for the purpose of the research and the utmost confidentiality with all the information given.

1.9 Assumption of the study

It is assumed that there was no insecurity in the area during the research process.

The respondents answered all the questions correctly and truthfully.

The research instruments and tools consistently and correctly measured what they were supposed to measure.

1.10 Definition of significance terms

Youth

Refers to any citizen who has attained the age of eighteen but has not attained the age of thirty five years (Constitution of Kenya, 2010)

Empowerment

Refers to accessibility to opportunities for a person to earn a decent and honest living through formal jobs. It is also defined as a group or individual capacity to make effective choices and then transform those choices into desired actions and outcomes (Emery, 2000)

Leadership

A process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task.

Policy

It is a principle or a rule to guide decisions and achieve rational outcomes. It is a statement of intent and is implemented as a procedure or protocol

Culture

The customary beliefs, social norms and material traits of a racial, religious or social group It is also a set of shared attitudes ,values, goals and practices that characterizes an institution or organization

Religion

The service and worship of God or the supernatural. It is a personal set or institutionalized system of religious attitudes, beliefs and practices.

Secondary school managers

This refers to Board of Governors, Principals, Deputy Principals and heads of departments .

Gender Mainstreaming

It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of the policies and programs in all political, social and economic spheres so that men and women benefit equally and in equality is not perpetuated

1.11. Organization of the study.

This study is organized into five chapters: chapters one is the introduction of the study and it consist of the background to the study; Statement of the problem; Purpose and objectives of the study; research questions; significance ;delimitations; limitations, assumptions of the study and operational definition of terms.

Chapter two is the literature review that supports the study and it comprises of introduction of the chapter's content, then the literature review presented according to the objectives of the study, the conceptual framework is presented at the end of the chapter.

Chapter three is the research methodology and it consists of research design, target population, sampling procedures and sample size, research instruments with their reliability and validity, data collection procedures and analysis, logistical and ethical consideration of the study variables.

Chapter four contains data analysis, interpretation and presentation. It starts with the analysis of personal details of the respondents and the rest of the chapter is arranged according to research questions.

Chapter five contains the summary, conclusions, discussion and recommendation of the findings and suggestions for further studies on the factors influencing women leadership in school management in Lower Yatta District.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This section consists of review of related literature. The section contains introduction, influence of culture on women leadership in secondary schools, the effect of policy and regulatory framework on women leadership in schools and the influence of networking on women leadership in secondary schools, then a conceptual framework at the end the chapter.

2.2 Influence of culture on women leadership

Historically, leadership has carried the notion of masculinity and belief that men make better leaders than women is still common today. The social conventions regarding gender and leadership traditionally exclude women and top leadership is viewed as a masculine domain. In African societies, it is believed that men lead and women follow, (Grant, 2005).

There was a time that it was believed that leaders were born with certain leadership traits. However, current thinking on leadership assumes that leadership can be taught and learned; hence, the leadership programs (De La Rey, 2005). De La Rey (2005) lists the traits commonly associated with leadership as effective communication skills, task completion, responsibility, problem solving, originality, decision-making, action taking, vision, self-awareness, confidence, experience and power. While it is possible to develop these traits in any individual, in male dominated societies (as is often the case in African Societies), male leadership and leadership styles predominate and are regarded as the more acceptable forms of leadership.

Grove and Montgomery (2000) defined leaders as people “who provide vision and meaning for an institution and embody the ideals towards which the organization strives. From this perspective, leaders are alike and genderless. However, there is still skepticism when women lead and in many situations, gender more than age, experience or competence determine the role (position) one is assigned.

Studies have shown that such fears or doubts about women are baseless. Grove and Montgomery (2000), in studies on school administration, found that schools with female administrators are better managed (the quality of pupil learning and professional performance of teachers is higher), and on average perform better than those managed by men. Aladejana (2005) has reported similar findings, in her study regarding female representation in leadership position in education administration in South West Nigeria. The difference may be in leadership styles of women versus those of men.

There seems to be enough evidence to suggest that women lead differently from men (Eagly and Johnson, 1990, as cited in De La Rey (2005)). For instance, women portray a more participatory approach, are more democratic, allow for power and information sharing, are more sensitive, more nurturing than men, focus on relationships and enable others to make contributions through delegation. (De La Rey, 2005; Grove and Montgomery, 2000; & Tedrow, 1999), also noted characteristics such as building coalitions and advancing individual and community development as constructs that women display in their relational styles. Women are also better at conflict management, listening skills and show more tolerance and empathy. While men and women do have different leadership styles, that does not mean one is dominant over the other. It has been observed that the differences we see in leadership styles are partly due to the way men view leadership as leading while women see leadership as facilitating (Grove and Montgomery 2000). In a situation where accepting women as leaders is problematic, it is possible to overlook their positive leadership traits and view them as a weakness.

Despite efforts to ensure that, female representation is achieved at all levels of governance. Women are still underrepresented in many government and non-government organizations, particularly in positions of power and leadership (De Le Rey 2005). From statistics presented by Sadie (2005) on the Southern Africa Development Community (SADC) Parliamentary structures, it is evident that the target of 30% representation by women in political and decision making structures of member states, was not met except in South Africa and Mozambique. For instance, by 2004 the proportion of women in parliament was 15.4% in Angola, 5.9% in Botswana, 12% in Lesotho, 14.4% in Malawi,

17.4% in Mauritius, 25% in Namibia, 22.3% in Tanzania and 16% in Zimbabwe. While South Africa and Mozambique had 32.8% and 37.2% respectively, in Kenya, the progress towards women's involvement in politics is also not different from other African countries.

Women have been marginalized because men monopolize the decision-making structures and this can be attributed to patriarchal structures that pervade the lives of people, the processes of state and the party (Nzomo, 1997). In many societies, women are still assigned a secondary place by the prevailing customs and culture. In education and academic circles, the picture is not different especially if one looks at higher education. Literature on leadership in higher education generally reveals that women are less likely than men to participate in upper levels of administration. Leadership in higher education is still a man's world and universities are male dominated institutions. (Gumbi, 2006). In South Africa, the government and its leadership have been committed to gender equality and the empowerment of women, but institutions of higher education have not been quick to emulate the government's example. Survey data on South Africa, reported by Gumbi (2006), showed that in 2003, the average number of women in senior management was approximately 24% across 17 institutions of higher learning. At that point in time there were only 3 female vice chancellors while 82% professors were male and only 18% were female. A 2005 study carried out in eight higher learning institutions as part of a USAID funded United Negro College fund Tertiary Education linkages project (TELP), found that gender representation of staff was almost equitable (46% women versus 54% male).

But the majority of the women (69%) were employed in lower administrative, technical or service position against 57% of the men falling into this category (UNCFSP- TELP, 2006). Representation of women at council level (the highest governance structure at higher education institutions) across the eight institutions was 20% women and 80% men and only 15% of senior management were women. Representation of women at the middle management was slightly better at 27% (UNCFSP- TELP, 2006). Men also dominated at the professional and senior lecturer position. This gender imbalance is

repeated in other countries in the world. According to universities UK(2004) as cited in Gumbi (2006), out of 40000 professors in higher education in the UK in 2003, 13% were female and 87% male while 73% of senior lecturers and researchers (total of 24,630) were male and 27% female.

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Many barriers limit women's potential to aspire to position of leadership. Many cultures hinder women participation in leadership. Patriarchal system where decision-making powers are in the hands of the males is at the bottom of these constraints that women face (Sadie, 2005). In the African context, traditional beliefs and cultural attitude regarding the role and status of women in society are still prevalent and women are part of this system finding it difficult to dislocate from this culture and tradition lest they be ostracized. Despite women's education and entry into the job market, the woman's role is typically one of a homemaker. The man on the other hand is a breadwinner, head of household and has a right to public life (Sadie 2005).

Confining women's identity to the domestic sphere is one of the barriers to woman's entry into community leadership especially politics. Generally, cultural attitudes are hostile to woman's political involvement. However, some women are able to transcend cultural barriers and rise to positions of leadership (whether in politics or elsewhere). Example of Kenyan women who have been able to defy cultural expectations in public life includes

Charity Ngilu, Professor Wangari Maathai, Martha Karua , Beth Mugo, Grace Onyango, Musandu`s(2008). Chronicle of Onyangos political career shows a woman who was bold, knew what she wanted and had specific skills that appealed to men and women. Onyango seems to have been cautious not to offend her people by opposing respected (males) elders, and Musandu(2008) reckons that at one point Grace Onyango was “at an ethnic and national political crossroads and her survival as a politician depended on the successful balancing of the two important interests”. In 1969, Grace Onyango became the first female elected Member of Parliament in Kenya. Nevertheless, she had previously held several leadership positions including that of mayor of Kisumu.

Some cultures prohibit women speaking in public or going to public places. This discourages women to run for public positions. The situation becomes worse when we consider political positions. This is because political campaigning requires that one travel extensively, spend nights away from, go into bars, and for women it means meeting men. All these things are not easily accepted for women in many African societies (Tripp, 2001). Women who vie for public office have to consider the risk of being labeled “loose or unfit” as mothers and wives, and positions that put them in the public eye.

The socialization of the girl child in many societies is also to blame for perceived inabilities on the part of women. For instance, the life passages of women is not celebrated or even acknowledged. (Emmett, 2001) . This is the illustrative of the position ascribed to women, right from the birth of the girl child, in comparison to the boy child and the subsequent position of men in society. In many African cultures, the rituals and rites of passage pertaining to the boy child nurture them for leadership position, whether at local or national levels of governance, in business, politics or public administration.

Women’s access to leadership position has also been hindered by discrimination and stereotyping. Women are more or less persecuted for seeking an executive position. This is largely due to society’s attitude toward appropriate male and female roles. Compared to men, women receive little or no encouragement to seek leadership position (Grove and Montgomery, 2000). There are also few social networks (formal and informal) for women such as membership in clubs, resulting in a lack of recognition that leads to

advancement. Administrative/leadership positions require hard work, long hours and are stressful. For women, this burden is added on to their childcare, home and family responsibilities (Sadie, 2005). These observations are also true of women in higher education. In addition to issues of family responsibility that make it difficult for women to advance, cultural beliefs about the roles of men and women inhibit women's advancement to top leadership as much as it does in politics (Pandor,2006).

Women are also a barrier to their own advancement, this is because women at senior level position are not always supportive of other women and tend to want to maintain the status quo. (Pander, 2006). Therefore, institutional culture and micro politics do act as barriers for women implicitly or explicitly. In order to overcome all these cultural challenges, there is need to mobilize women to become involved and take charge of their own issues. There is need to change the mindset of women themselves. This requires further work in developing strategies to empower women so that they have the capabilities and confidence to attain leadership position without waiting for those positions to be given to them. It is important to develop self worth and dignity among African women. On the hand the socialization of the girl child and perception of the gender roles are issues to be addressed in a more systematic manner. Such a cultural shift does not happen overnight, but until men and women share domestic and childcare responsibility more equitably, women will continue to shy away from accepting leadership positions

2.2.1 The influence of Religion on women leadership in secondary schools.

Religion and religious norms historically have played an important role in shaping public policies and public life in many countries around the world. Some countries may experience the impact of religion on their public life more than others may. Servant leadership is linked to Christianity since the New Testament record Jesus Christ telling his disciples "the greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted."(Mathew23:11-12, Russel, 2003, Sendjaya and Sarros, 2002, Wrong and Page, 2003). Russel provided the most comprehensive textual support for servant leadership from a judeo-Christian perspective. Patterson (2003) used the concept of virtue to describe servant leadership.

He identified seven virtues associated with servant leadership. These are agape love, humility, altruism, vision, trust, empowerment and service. Pattersons (2003) approach of linking servant leadership to virtues implies that servant leadership is a moral form of leadership. Whetstone (2002) raised the same sentiment by demonstrating that servant operate out of moral concern for others. MacIntyre (1984) in seeking to provide a firm foundation for ethics and virtues argued that if ethics are divorced from a religious tradition, they are robbed of a high view of humans. The whole concept of how people ought to live has been the focus of philosophers for centuries.

However, MacIntyre (1984) feels that it cannot be convincingly argued outside of a religious tradition. According to MacIntyre (1984), how humans ought to be treated becomes relativistic and essentially meaningless when divorced from some religious tradition. Kriger and Seng (2005) posed a contingency theory in leadership based upon the worldview of five religions that together represent 82% of the world's population. They compared the world views of Buddhism, Christianity, Hinduism, Islamic and Judaism in relation to factors such as the nature and examples of leadership , core vision, basis for moral leadership, source of wisdom for leaders, levels of being and the role of the community. Hinduism upon Buddhism and Islam followed their primary focus with sparse reference to Judaism and Christianity. They concluded that leadership in the five religions corresponds more closely to charismatic leadership theories such each tradition provides a series of individuals as role models who exemplify leadership behavior as well as acceptable life patterns, not to mention their inclusion of heroes and heroines who arise in times of crisis to provide guidance and inspiration. Kriger and Seng (2005), also provided a list of values drawn from the study of spirituality in the workplace that included forgiveness, compassion,/empathy , humility, loving, kindness, honesty/truthfulness, patience, peacefulness, thankfulness, guidance, joy, equanimity and stillness/inner peace. They stated that these values were also found within each of the five religions.

Sendjaya and Sarros (2002) along with Wong and Page (2003) made a strong case of linking Servant leadership to Christianity in particular. There are eight components of servant leadership drawn from old and New Testament teachings. These components shows how individuals are to be treated and the essential values associated with what the scriptures teach a healthy society should embody. Many find their roots in Old Testament instructions from God to the nation of Israel regarding the structure of the Hebrew society. The components of servants' leadership comprise; One, Human Dignity, God has created each person in his image. Each person is worthy of respect because of their potential life with God. Individuals have rights to specific types of treatment, and leaders have an obligation to ensure that individuals are treated in a manner that affirms the image of responsibility.

Three, character. specific character traits are isolated in scripture as not only being pleasing to God but beneficial to the self, the family and the greater community some of these include wisdom, teacher ability, loving, kindness, joyfulness, peacemaking, humility, meekness, longsuffering, gentleness, patience, selfcontrol, courage, selfsacrifice, trustworthiness, truthfulness, empathy and foresight. The presence of these attributes is influences how one lives and conducts business within the world.

Four, Community in the Old Testament, the idea of community embraced extended family, village, location, tribal affiliation and national identity. The emphasis on the individual is tempered by emphasizing the need for individuals to be aware of the common good of the community people. Five, Use of power, how leaders use power is a key area of interest in the scriptures. The recurring theme is one of sharing not amassing power, misleading. Or manipulating people or using them as pawns in some grand vision or the scheme of the leader (christian1994).

Six, Justice of particular note is the attention given to those who are marginalized, disenfranchised and downtrodden in the society. Seven, Stewardship. God declares that the earth and all that is in it is his "The earth is the Lords and everything in it, the world and all who live in it(psalms24.1)Humans are given the responsibility to care for god's creation. People have the opportunity to use resources placed in their care as stewards,

one who manages resources according to the wishes of another. Stewardship includes the development of personal skills and abilities, stewardship of the community, Management of the personal and social resources, management of social systems, care for the marginalized and care for the environment among other things.

Eight, Compassion, throughout the scripture are economic principles of capital redistribution part of distributive and restorative justice. This is justice coupled with love. Here God is seeking to correct and restore community that has been frustrated by material needs (matt and sider, 1999) it makes leaders responsible for removing oppression that causes members of a community to be Excluded, devalued or merely forgotten .Leaders was judged by how they revealed compassion.

Research shows that women's participation in religious institutions and public life around the world varies not only from a region to region but also within the denominations of the same religion and can depend on the cultural norms and traditions existing in a country or region. Speaking about religion and women's movement in the Middle East, Dr. Nadge Al-Ali mentions that Islam itself is lived heterogeneously in the region and highlights that while most middle easterners are Muslims there are differences between Sunni and Shia Muslims as well as other Muslim groupings such as Alawite minority in turkey. Dr Al Ali Adds that women belonging to minority religious groups such as maronites in Lebanon or Copts in Egypt are generally exposed to similar or the same cultural social codes and traditions as their Muslim counterparts of the same social class (Al Ali 2002). Azza Karam, senior culture advisor at UNFPA, highlights that in countries where religious institutions play an important role in determining national policy trends and platforms, women's representation in such institutions is considered as a form of political participation.

The involvement or lack of involvement of women in these religious institutions is important indicators of the extent to which these religious institutions sanction women's political participation. (Karam, 2009). The refusal to promote women to leadership positions by a clergy of specific religion is an indication that this specific community

may not be ready to accept women into political and public life (Williams, 2009). Parton and Hughes (2007) talk about this impact of Confucianism on the role and participation of women in politics in china, Japan, the Koreans, Vietnam and Singapore. They say that under Confucian Book of Rules, women should follow the man in her youth, as she follows her father and elder brother. When married she follows her husband and her husband when dead, she follows her son.

Paxton and Hughes (2007) argues that when a culture dictates that women should be subordinate to men and should follow the opinions of their husbands and fathers, they are less likely to be politically active while women who are politically active are not taken seriously by political leaders or their fellow citizens. Some religious institutions are more willing to involve women in their structures and give them a more prominent role. (Pamela et al 2007) argues that in addition to electoral systems and political processes in each country, a country's dominant religion often influenced the development and success of first- Wave of women's suffrage and representation in politics can be found earlier than in the countries with the dominance of Catholicism. Among the reasons cited as to why the protestant domination may have encouraged women to participate in politics, are the philosophical notions of Protestantism about the rights and responsibilities of the individualism of both sexes (Paxton and Hughes2007).

Another example of a religion promoting women's participation in its structure is Pentecostal Christianity because it rejects the socio-cultural status quo aspiring to escape from marginalization of certain groups, including women in patriarchal, societies. This form of Christianity preaches individual prosperity which legitimizes ambitious young women achieve economic, social and political independence. Spinks (2003) points out that while many mainstream churches and traditional African cultures preserve leadership positions for men and the elderly. In Pentecostal churches, women and youths are encouraged to exercise responsibility. Exclusion of women from religious institutions and religious leadership may have a negative impact on women's status in the society and limit their opportunities in politics and public life. For instance in traditional Senegalese rituals, were highly respected and acted as leaders of worship , presided over fertility and

possession rites, and represented divinities in the areas bordering the sea and rivers, specifically in the areas between Dakar, Cape Verde and Saint Louis. However, women role and status in the society as well as cultural practices in Senegal changed after the introduction of Islam to the country. These changes resulted in women's absence in religious leadership positions and rituals, and in the dwindling role of women in the society, (Sow, F.2003).

Another example is Zambia where Christianity was declared as an official religion in the late 1970s. As a result, Evangelical women seized the opportunity after Zambia declared itself a Christian nation to voice their political views. Women leaders during their political campaigns used religious calls and claimed that joining politics was a response to a call from God, (Phiri, 2008). Unfortunately, male Evangelicals did not abandon their assumptions about the need for male leadership. This limited full promotion of women to leadership positions in church and society, (Phiri. 2008).

Religious transformation in Latin America in the 1970s made feminist theology a popular movement among women rediscovering their roles in Christianity and re- interpreting the teachings of the bible. The feminist theology in Latin America arose within the context of liberation theology, which emphasized economic, justice and the preferential option for poor, inspiring women to participate in Christian communities and popular social and political movements. According to Maher (2007), the three development stages of the feminist theology focused on the struggle for liberation based on rediscovering women's leadership roles in the Bible, then led to the feminization of the theological concepts and discovery of feminine face of God, and in the third stage, offered full reconstruction of theological paradigms.

These stages are not exclusive, co-exist, and overlap depending on the particular country, group and history. Religions feminism can also be found in Islam. In the Lagos, a new feminist paradigm in the language of Islam caught the attention of Muslim women in different countries around the world and led to the creation of the Islamic feminism. The Islamic feminists were equality and social justice. Islamic feminists elaborated the principle of gender equality as part of all equalities within Islamic discourse and tried to highlight the difference between shariah as path to follow in life and the shariah laws, which are manmade and therefore are open to change (Budran, 2007).

In short , researchers and experts argue that exclusion of women from religious leadership positions and religious institutions may set a precedent for excluding women from political and public life,. Some religions send positive signals about the role and status of women by promoting their interest and rights within the religious politics. Both religion and political parties play an important role in creating social norms accepting women's leadership in public life and eliminating stereotypes against women engaged in politics. Despite the existence of a lot of literature on the influence of culture on women participation in leadership in the world, there is no study that has ever been conducted in Lower Yatta District. This study hopes to establish the influence of culture on women leadership in secondary schools in Lower Yatta District.

2.3 The effect of policy and Regulatory framework on women leadership in secondary schools.

Both the global policy and legal frameworks on gender equality and empowerment of women – the Beijing platform for Action and the Convention on the Elimination of all forms of Discrimination against women (CEDAW), place great emphasis on women 'equal participation ' in decision making.(Hannan,2009). These two frameworks clearly indicate the need for both increasing the participation and representation of women and influencing the agendas, processes, and outcomes of decision-making bodies from a gender equality perspective. To achieve equal participation of women in development activities, many countries in the world have adopted this policy of gender mainstreaming. Mainstreaming offers a pluralistic approach that values the diversity among both women and men (Booth, C and Benett, 2002).

Gender mainstreaming requires an equal representation of women and men in decision making institutions and every effort should be made to broaden women's participation at all levels of decision making (Lombardo, E, 2005, Charles Worth 2005). It is noteworthy that the Kenyan government has adopted gender mainstreaming as one of the flagship project under the social pillar in the vision 2030. This is also in line with the millennium Development goal of promoting gender equality and empowering of women.

According to Charles Worth, H (2005), gender mainstreaming must be institutionalized through concrete steps, mechanisms and processes in all parts of the organization. This is why women empowerment issues are captured in Kenyan vision 2030 and the millennium Development goals. In Kenya, women are encouraged to seek leadership positions because women and men have the right to equal treatment, including the right equal opportunities in political, economic, cultural, and social spheres. In addition, the state is not supposed to discriminate directly or indirectly against any person on any ground including sex, pregnancy, marital status, belief, culture, or dress among others (Constitution of Kenya, 2010). To further safeguard women's rights article 27(8) and 81 (b) makes it clear that not more than two-thirds of members of elective bodies shall be of the same gender. The state is required to take legislative and other measures to implement the principle that not more than two –thirds of the members of elective or appointive bodies shall be of the same gender. At the Devolved governments in Kenya, a county Assembly, consist of the member of special seat members necessary to ensure that no more than two – thirds of the membership of the assembly is of the same of gender (Constitution of Kenya, 2010).

From all these legal provisions, it is clear that principals and deputy principals in secondary schools should not be more than two-thirds of either gender. Quota system is another policy issue that ensures women are adequately represented in Kenya decision-making bodies. In an increasing number of countries, quota systems have been introduced to increase the number of women in formal decision-making processes. (Hannan, 2009). In some cases, one third of seats have been reserved for woman. According to Hannan (2009), quotas may bring women into predominantly male structures and systems and not

necessarily tackle traditional patterns of power, which can hinder the effectiveness of women participation. This is because values, norms, and practices can effectively restrict women's potential to participate effectively and make efforts to give explicit attention to relevant gender perspective very difficult. Therefore, affirmative action measures may not be sufficient by themselves, Hannan (2009) therefore proposes sensitization campaigns to promote men's acceptance of increased participation of women and assist women take on new roles.

The contributions, priorities and needs of women as well as men must be considered on equal basis from the beginning of planning processes, so that women and men can be involved and fully benefit. This is very important strategy of gender mainstreaming. No decisions should be taken or resources allocated without analysis of the existing roles and contributions of women and men and potential input of planned actions on both women and men Hannan (2009).

Policies and legal framework that empowers women are global, continental, regional, and national in nature. At the continental level, African countries have agreed to prioritize women leadership and participation in the decision-making at all levels. To actualize this, states have acknowledged the need to eliminate discrimination against girls and young woman according to obligations stipulated in various international, regional and national human rights conventions and instruments designed to protect and promote woman's rights (African youth charter, 2006). The African countries have committed to implement the following policies as per the African youth charter in order to empower young women. First, to introduce legislative measures that eliminates all forms of discrimination against girls and young women and ensures their human rights and fundamental freedoms. Secondly, ensure that girls and young women are able to participate actively, equally and effectively with boys at all levels of social, educational, economic, cultural, civic life and leadership as well as scientific endeavors. Thirdly, to institute programs to make girls and young women aware of their rights and opportunities to participate as equal members of the society. Fourthly, to, guarantee universal equal access to and completion of a minimum of nine years of formal education. Fifthly , to guarantee equal

access to completion of vocational , secondary and higher education in order to effectively address the existing imbalance between young men and women in certain professions. Sixthly, ensure that education material and teaching practices are gender sensitive and encourage girls and young women to undertake studies in the sciences. Seventhly, to provide instructive systems that does not impede girls and young women from attending. Eighth, to, take steps to provide equal access to health care services and nutrition for girls and young women. Ninth, protect girls and young women performing work that is hazardous& takes them away from education or that is harmful to their mental or physical health. Tenth, to, offer equal access to young women to employment and promote their participation in all sectors of employment. Eleven, to introduce special legislation and programmes' of action that make available opportunities to girls and young women including access to education as a prerequisite and a priority for rapid social and economic development . Twelfth , to enact and enforce legislation that protect girls and young women from all forms of violence , genital mutilation, incest, rape, sexual exploitation, trafficking, prostitution and pornography. Thirteenth, to develop programmes of action that provide legal, physical and psychological support to girls and young women who have been subjected to violence and abuse such that they can fully re-integrate into social and economic life. Fourteenth, to , secure the right for young women to maternity leave.

It is worthy to note that Kenya as a member of African union has strived to implement all the policies aimed at strengthening women participation in all sectors. For instance a female civil servant who is required to be absent from duty on account of confinement is granted maternity leave with full salary scale for a maximum period of the annual leave for the year (Code of Regulation for civil servants, 2006). This maternity leave is one way of being women sensitive

2.4 The influence of networking on women Leadership

Starvish, M (2002) argues that negotiation and networking are key to making a change in an organization and women must master negotiation technique. The writer continues to say that another way woman can gain access to leadership opportunities is through more effective networking. Angela (2013) says that networking may be an avenue for a person

to gain exposure for his/her name and services for the business or the organization. She advises people to realize that every function, whether formal or informal, has the potential for networking. A point to observe here is that these exposures will enable a person to be identified by leaders such as sponsors of schools, education officers and political leaders who matters when appointing secondary school principals and board of governors. According to George (2013), women are born networkers but they are afraid to exercise those skills for fear of being labeled fakes or “schmooser’s” This therefore prevent them from realizing the opportunities that come with networking. How a person connects with others determines his/her success in every area of life.

By cultivating relationships through networking, people can influence their paths in many ways including finding a new job, advancing their careers and receiving personal support (George, 2003). Networking is important because it gives people access to information, resources and opportunities. It can help a person to land a great job, school or a very senior position in the society. He observes that 60% of positions are found via connections or networking. Most professional services such as lawyers are found through networking, yet most women have difficulties networking. Additionally, women tend to be very busy with their household chores thus they have no time for networking which is a necessity in seeking leadership positions.

More than a third of the companies listed at the Nairobi bourse do not have women directors as state owned firm’s outperformed private companies on boardroom gender equality, a study by Kenya institute of management found (Herbling, 2013). The study says 34 percent of the 57 companies listed at the Nairobi Security Exchange (NSE) do not have a woman on their board. Women occupy only 54 out of the 449 seats on the boards of the NSE-listed companies, representing a 12 percent share of the directors compared to 20 percent among state owned firms. The Kenya institute of management attribute this in equality to reliance on old boy networks for directorship appointments since boards have traditionally been made up of retired males of similar backgrounds who recruits from a network of friends (Hebling, 2013).

2.5 Theoretical Frame Work

This study was guided by behavioral theory of leadership. This theory is based on the belief that great leaders are made, not born. People can learn to become leaders through teaching and observation. It is rooted in behaviorism, which emphasizes that behaviors can be studied in a systematic and observable manner with no consideration of internal mental states. The proponents of behaviorism theory are Ivan Pavlov, B.F. Skinner, Edward Thorndike, John.B.Watson and Clark Hull.

This theory focus on how leaders behave .For instance do leaders dictates what need to be done and expect cooperation. On the other hand, do they involve teams in decision making to encourage acceptance and support?

In the 1930's, Kurt Lewis developed a framework based on a leader's behavior. He argued that there are three types of leaders, namely: Autocratic, Democratic and Laissez-faire leaders. The best leaders are those who can use many different behavioral styles and choose the right style for each situation

Based on this theory, it is clear that anybody can become a leader irrespective of one's gender because leaders are made.

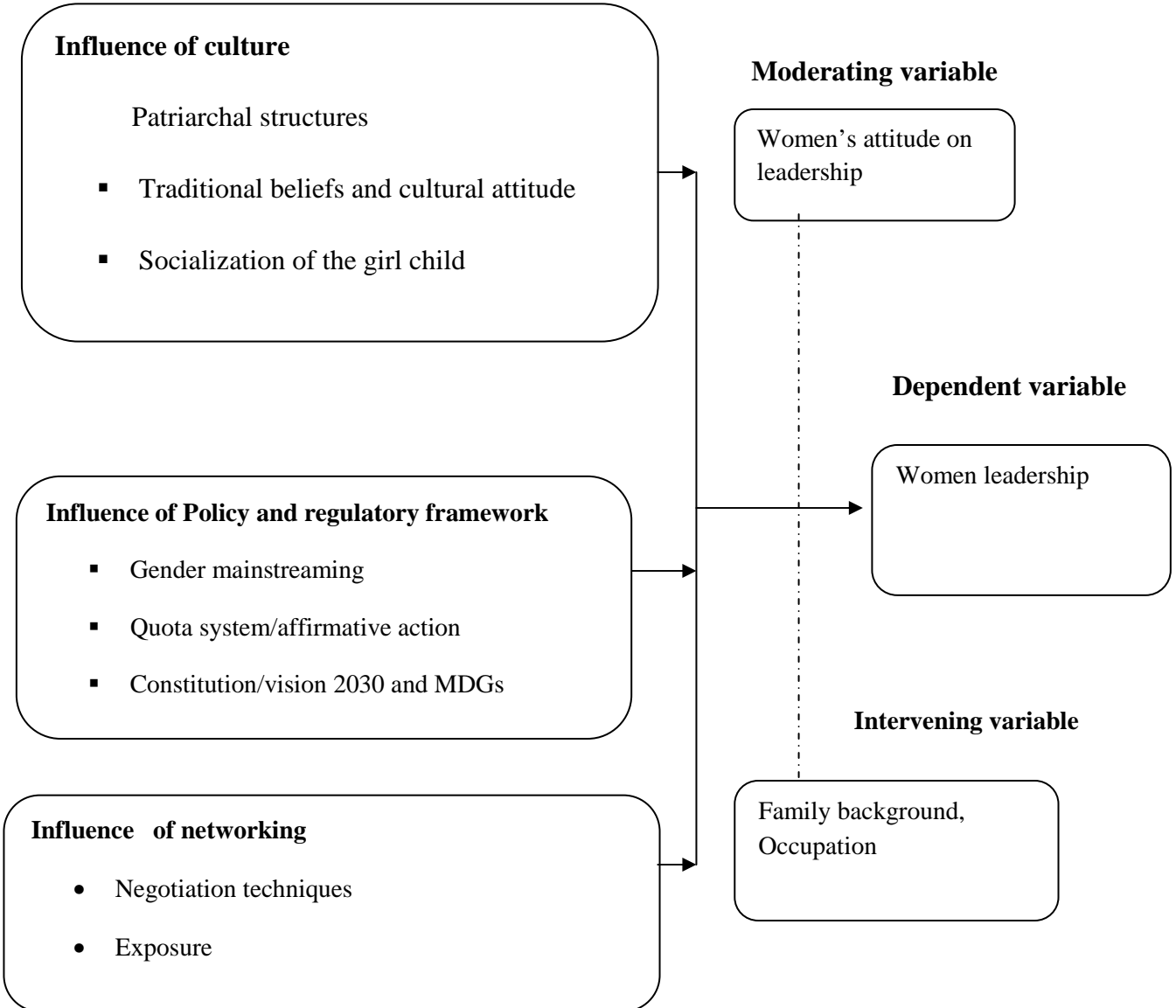
2.6 Conceptual framework

A conceptual framework is a set of broad ideas and principles taken from relevant fields of inquiry and used to structure a subsequent presentation. (Reichel and Ramney, 1987).

Figure 1 conceptual framework

Independent variable

Moderating variables



Independent variables are variables that are changed in a given model or equation. It is the manipulated variable in the study whose presence or degree determines the change in the dependent variable while the dependent variable is the variable that is being measured or tested in the study.

Moderating variables change (increase or decrease) the otherwise established effect of independent variable upon the dependent variable.

Intervening variables are variables that can alter the results of our research but are beyond the control of the researcher.

2.7 Summary

This literature has reviewed that there are many factors influencing women leadership in secondary school management. The independent variables are; culture, policy/regulatory framework and networking. The dependent variable is women leadership. Family background has been identified as the intervening variable while women attitude on leadership is the moderating variable.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The chapter consists of the research designs, target population, sampling procedures and sample size, research instruments, reliability and validity of the instruments, data collection procedures, data analysis, logistical and ethical considerations and Operationalization of the study variables.

3.2. Research Design.

This project used a descriptive survey design. According to Churchill (1991), survey research design is appropriate where the study seek to describe the characteristics of a certain group, estimate proportion of people who have certain characteristics and make certain predictions. It describes the situation without manipulation. According to Mugenda and Mugenda (2003) survey research designs seeks to obtain information that discloses existing phenomenon by asking individuals about their perception, attitude and behavior.

This design is preferred because very large samples are feasible which make the results statistically significant when analyzing multiple variables. Additionally, high reliability is easy to obtain by subjecting all subjects with a standardized stimulus, which ensures that observer's subjectivity is greatly eliminated (Mugenda, and Mugenda, 2008).

3.3 Target Population.

Population is the aggregate of all that conforms to a given specification (Mugenda & Mugenda 2008). It is a large collection of individuals or objects that is the main focus of the study query and have similar characteristics (Castillo,et, al 2009).A target population refers to the entire group of individuals or objects to which the researchers are interested in generalizing the conclusions It is for the benefit of the population that researches are done. A population is a group of elements or causes, whether individual, objects or events that conform to specific criteria and which we intend to generalize the results of research (Mcmillan & Schumacher, 1997).

This study targets 21 registered secondary schools in Lower Yatta District. A total population of 210 people in those schools was targeted: 42 principals and their deputies, 63 heads of departments and 105 BOG executive members.

3.4 Sampling procedures and sample size

Sampling is the selection by systematic procedure of research subjects out of larger population relevant to the research project (Kerlinger, 1983). The basic idea of sampling is that by selecting some elements in the population, conclusions about the entire population can be drawn. The reasons for sampling in this study were to lower the cost of the study and enhance greater accuracy.

The researcher used simple random sampling to select 50% of the registered schools for the sample of this study from the target population. Thus the sample size $50/100 \times 21 = 10.5$; that is 11 schools formed the sample size of the study, as stated by (Mugenda and Mugenda, 2003) who have recommended at least 30% of a small target population to be representative sample size for a study. In each of the selected schools, Principals, their deputies, heads of departments as well as Executive of the BOGs were surveyed. Therefore, a sample size of 87 people was surveyed as indicated below

Table 3.1 Sample size for the study

CATEGORY	POPULATION(N)	SAMPLE(n)	PERCENTAGE (%)
Principals and Deputy principals	42	22	52.3
Heads of departments	63	33	52.3
BOG Executives	105	32	30.4
TOTALS	210	87	41.4

3.5 Research instruments.

The data collection instrument used in this study was the questionnaire for primary data and document analysis to collect secondary data; mainly from the records in the education, Gender & Social Development offices.

3.6 Validity of and Reliability of the instruments

3.6.1. Validity of the instruments

There are three types of validity tests: content, criterion related and construct validity. The study adopted content validity to ensure the test items represent the content that the test is designed to measure. Research tools are valid depending on how the data collected is related in terms of how effective the items have sampled significant aspects of the general objective of the study (Kasomo, 2006). Experts from the University of Nairobi who looked at the measuring techniques and coverage of the study determined content validity of the instrument. The underlying assumption of content validity is that every variable has a content population of an infinite number of items and that highly valid instruments constitute to a representative sample of these items. The researcher discussed the instruments with his supervisor and other experts to test validity and ensure the data collected was relevant to the study. Some of the items were modified and others discarded to improve the quality of the instruments thus increasing the validity

3.6.2. Reliability of the research instruments.

Reliability of research instrument is the extent to which the instruments produce or yields consistent results when repeatedly administered (Mugenda & Mugenda,2003) The researcher used split-half method to establish reliability of the instruments. The researcher established reliability coefficient using split-half method; where the questionnaires were separated into two sets, even and odd numbered questionnaires. The two sets of items were scored separately and then correlated using pearson`s correlation formula and a reliability coefficient was established at 0.7 which is an indicator of a strong positive correlation

3.7 Data collection procedure

Data is collected using questionnaire or interview guide either from probability or non-probability; randomized or non randomized selected sample from target population (Orodho, 2005)

A research authorization permit was obtained from the district education officer (DEO- Lower Yatta), in order to be allowed to collect data from the schools. The researcher then proceeded to the field to collect data as per the schedule. Information collected was

treated with confidentiality. The schools were pre-visited by the researcher to establish rapport with them before the actual data collection date. This allowed familiarizing with the respondents. The researcher self-administered the questionnaires.

3.8 Data analysis.

After the questionnaire was administered, the raw data collected was systematically organized to facilitate analysis. Completed questionnaires were edited for completeness and consistency. Descriptive statistics was used in data analysis. This entails the use of frequency distribution Tables and percentages to summarize data on the closed ended items in the questionnaire. Data obtained from open-ended items in the questionnaire was categorized according to themes relevant to the study and was presented in narrative form using descriptions. Analysis of data employed Statistical Package for social scientists (SPSS) software where descriptive statistics was generated.

3.9 Ethical and logistical consideration of the study.

The researcher got authorization permit from district education officer, to get permission to collect data from the schools on the factors influencing women leadership in school management. Informed consent was fulfilled by seeking participant's permission before administering the questionnaire to the sampled schools. Participation of respondents was voluntary. The participants were treated with respect and courtesy. The study ensured protection of respondents from harm by minimizing the amount of physical and psychological stress by applying the principle of anonymity.

3.10 Operationalization of the study variables.

To achieve the purpose of the study: Factors influencing women leadership in school management in Lower Yatta district ,the researcher pursued the following objectives: to establish how culture influence women leadership in school management, to assess how legal and policy framework affect women leadership, to assess the extent in which religion influence women leadership in Lower Yatta district. The operationalization of study variables is as shown in the Table below, study variable are operationalized and presented as shown in Table 3.1.

TABLE 3.2 OPERATIONALIZATION OF THE STUDY VARIABLES.

Objectives	Independent Variable	Dependent Variable	Indicators	Measurements tools/Level of scale	Type of tools
To establish the extent in which culture influences participation of women in leadership in secondary school management in Lower Yatta	Influence of culture.	Women leadership	Attitude change	Ordinal	Frequency Percentages
To assess the extent in which legal and policy framework affect participation of women in leadership in secondary school management in Lower Yatta .	Effect of legal & policy framework	Women leadership	Number women leaders ▪ Gender policy	Ordinal	Frequency Percentages
To assess the extent in which networking influences participation of women in leadership in secondary school management in Lower Yatta District	Influence of networking	Women leadership	Exposure Connections	Ordinal	Frequency Percentages

CHAPTER FOUR
DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

Data was analyzed according to research questions of the study. This chapter contains analysis, presentations and interpretation of data obtained from the questionnaires .It is sub divided into sections, which include general characteristics, influence of culture on women leadership in secondary school management, effect of policy and regulatory framework on women leadership in secondary schools management and finally the influence of net working on women leadership in secondary school management. The data was presented in frequency distribution Tables, followed by interpretation

4.2 General characteristics

To establish the respondent's composition in terms of the gender, the respondents were asked to tick their appropriate gender and results represented in the frequency Table below:

Table 4.1: Distribution of respondents by gender

Gender	Frequency	Percentage (%)
Male	58	72.5
Female	22	27.5
Total	80	100.0

From the Table 4.1 above, 72.5% were males and 27.5% were females. This means more male leaders in school management were accessible than the females, however the views of both males and females were represented. It also indicate that females are underrepresented in leadership in school management

The respondents were also required to tick their age brackets to enable the researcher know the composition of the respondent in terms of the age. The results were represented in the Table below:

Table 4.2: Distribution of the respondents by age

Age group	Frequency	Percentage (%)
25-29	2	2.5
30-34	6	7.5
35-39	20	25
Above 40	52	65
Total	80	100.0

Table 4.2 above shows that 2.5 % were aged between 25-29 years, 7.5 % were aged between 30-34 years, 25 % were aged between 35-39 years while 65% were above 40 years. The analysis shows that most respondents were above 40 years which indicate that age is a critical factor considered when appointing leaders as experience is needed in school management. The school managers were also required to tick their highest level of education. The feedback is presented in the Table below:

Table 4.3: Distribution of respondents by level of education

Level of education	Frequency	Percentage (%)
Primary	0	0
Secondary	4	5.0
Diploma	8	10.0
University	64	80.0
Others	4	5.0
Total	80	100.0

Table 4.3 above shows the level of education of the respondents where majority were degree holders. This is because many heads of departments and secondary school principals are degree holders with few exceptions being diplomas. Few respondents had less than a diploma and these were members of BOGs, an indicator that they may be having inadequate managerial skills.

The researcher also wanted to find out the religion of the respondents and the feedback is presented in the Table below:

Table 4.4: Distribution of respondents by religion

Religion	Frequency	Percentage (%)
Protestants	50	62.5
Catholics	26	32.5
Muslims	2	2.5
None	1	1.25
Others	1	1.25
Total	80	100.0

Table 4.4 above clearly shows that almost all the secondary school top management was Christians as they accounted for 90%. This indicates that the church has a very big influence in the management of schools. This is through appointment of principals and chairpersons of BOGs in addition to inculcating virtues that are critical in leadership

4. 3: Extent in which culture influence participation of women in leadership in secondary school management

The respondents were required to answer whether culture had influence on women participation in leadership in secondary school management and their feedback is summarized in the Table below:

Table 4.5: Whether culture has any influence on women leadership in secondary school management

Do you think culture has influence on women leadership	Frequency	Percentage (%)
Yes	56	70
No	18	22.5
Don't know	6	7.5
Total	80	100.0

From the Table 4.5 above, it is clear that majority of respondents at 70% thought that culture influenced women participation in secondary school management. This was due to prevalence of cultural beliefs and attitude that limit women participation in leadership positions in the district

The study went out to find out the degree in which culture influenced women participation in leadership in the secondary school management .The findings are summarized in the Table below:

Table 4.6: The degree in which culture influence participation of women in leadership in school management

Rate the influence of culture on leadership	Frequency	Percentage(%)
Very high	30	37.5
High	26	32.5
No comment	20	25
Low	2	2.5
Very low	2	2.5
Total	80	100.0

Table 4.6 above clearly shows that culture is highly rated as factor that determines participation of women in the leadership . This means that it is an issue that should be addressed so that we can have more women leaders in the district.

The researcher went ahead to find out the influence of patriarchal structures on women participation in leadership in secondary school management. The feedback is presented in the Table below:

Table 4.7: Whether patriarchal structure has any influence on women participation in leadership in secondary school management

Influence of patriarchal structure on leadership	Frequency	Percentage (%)
Yes	57	71.25
No	16	20.0
Don't know	7	8.75
Total	80	100.0

Table 4.7 above is very clear that more than 71% of respondents thought that patriarchal structures had influence on women participation in leadership. The respondents were asked to explain their answers and majority of respondents said that leadership was a masculine domain while women had their place in kitchen. Some respondents said that women were not supposed to lead their husbands in public life. This shows that patriarchal systems limit women participation in leadership in the secondary school management.

The respondents were further asked how the socialization of the girl child influenced women participation in leadership. They gave the feedback in the Table below:

Table 4.8: How socialization of the girl child influence participation of women in leadership in school management

How socialization of girl child influence leadership	Frequency	Percentage (%)
Very high	32	40.0
High	24	30.0
No comment	21	26.25
Low	2	2.5
Very low	1	1.25
Total	80	100.0

From Table 4.9 above, it came out clearly that 40% of the respondents indicated that socialization of the girl child had very high influence on women participation in leadership while 30% said it had high influence. The respondents provided explanation on their answers and some of the point raised included: gender roles, where boys were supposed to be tough while girls the vice versa. That kind of socialization was to shape their thinking in the long term hence making the girl child view herself as not suited for tough tasks like leadership.

The researcher also asked whether religion had influence on women participation in leadership of secondary school management and the feedback was as in the Table below:

Table 4.9: Whether religion has influence on women participation in leadership in secondary school management

Influence of religion on leadership	Frequency	Percentage (%)
Yes	55	68.75
No	20	25.0
Don't know	5	6.25
Total	80	100.0

From Table 4.9 above, we can accurately say that religion in the district has a big influence on women participation in leadership in the secondary school management. The respondents were asked for explanation for their answers and many of them said that many principals in the schools were appointed through the advice of the church that had sponsored the school. It also was reported that churches that sponsored schools had a lot of influence in the formation of BOG members.

The researcher went further to find out the extent in which religion influenced women participation in the leadership of the secondary school management and the results are as in the Table below:

Table 4.10: The degree in which religion influence participation of women in leadership in school management

Rate the influence of religion on Participation of women in leadership	Frequency	Percentage (%)
Very high	31	38.75
High	25	31.25
No comment	19	23.75
Low	3	23.75
Very low	2	2.5
Total	80	100.0

From Table 4.10 above, it is clear that 70% of respondents indicated that religion had a big influence on women participation in leadership in secondary school management . This shows that Christianity is very strong in the district.

4. 4: Extent in which legal and policy framework affect participation of women in leadership in secondary school management

The question on whether policy and regulatory framework had any effect on women participation in leadership in secondary school management was answered and feedback provided in the Table below:

Table 4.11: Whether policy and legal framework has any effect on women participation in leadership in secondary school management

Effect of policy and legal framework on leadership	Frequency	Percentage (%)
Yes	56	70
No	20	25.0
Don't know	4	5.0
Total	80	100.0

Table 4.11 above shows that 70% of the respondents indicated that policy and legal framework had effect on women participation in leadership in the secondary school management in the district. The researcher also asked them to give explanations. Some respondents said that the Kenyan constitution, affirmative action and gender mainstreaming guaranteed that women were to be included in every activity or program, including in leading them. This shows these policies had an influence on women participation in leadership

The study wanted also to find out the magnitude in which gender mainstreaming influenced participation of women in leadership and the feedback is provided in the Table below:

Table 4.12: The degree in which gender mainstreaming influence participation of women in leadership in school management

Rate the influence of gender mainstreaming on Participation of women in leadership	Frequency	Percentage (%)
Very high	29	36.25
High	25	31.25
No comment	20	25
Low	4	5.0
Very low	2	2.5
Total	80	100.0

From Table 4.12 above, 36.25% of respondents indicated that gender mainstreaming had very influence on participation of women in leadership while only 2.5% held a contrary view. This means that gender mainstreaming is very critical in women empowerment especially the area of leadership.

4. 5: Extent in which networking influences participation of women in leadership in secondary school management

The study also wanted to find out whether networking had influence on women participation in leadership of secondary school management . The results were as in the Table below:

Table 4.13: Whether net working has influence on women participation in leadership in secondary school management

Do you think net working has influence on women participation in leadership	Frequency	Percentage (%)
Yes	41	51.25
No	19	23.75
Don't know	20	25.0
Total	80	100.0

As shown from the above Table, 51.25% indicated that networking had influence on women participation in secondary school management while 23.75% did not think so. The explanations given by the respondents were that management jobs were given to people well known and the ones who could be trusted by their seniors. This implies that it is difficult for a person to be appointed to a leadership position if not known by the appointing authority, hence the importance of networking

The researcher also wanted to know whether personal exposure enabled a person to be identified as a leader and the results are in the Table below:

Table 4.14: Whether personal exposure enable one to be identified as a leader

Do you think personal exposure Enable one to be identified as a leader	Frequency	Percentage (%)
Yes	55	68.75
No	15	18.75
Don't know	10	12.5
Total	80	100.0

From Table 4.14 above, it is clearly shown that personal exposure enables a person to be identified as a leader. The implication of this is that only those known potential leaders were likely to be given a charge to lead when the opportunity occurred .

The researcher also wanted to find out the degree in which net working influenced appointment of women leaders in secondary school management and the feedback was as in the Table below:

Table 4.15: The degree in which net working influence appointment of women leaders in secondary school management

Rate how networking influence appointment of women leaders in secondary school management	Frequency	Percentage (%)
Very high	20	25.0
High	23	28.75
No comment	15	18.75
Low	11	13.75
Very low	11	13.75
Total	80	100.0

From Table 4.15 above, 25.0% indicated that net working had very high influence in appointment of women leaders in secondary school management while 13.75% indicated that it had very low influence .A bigger number of 28.75% indicated it had low influence. This finding therefore implies that appointment of women leaders do not depend only on academic qualifications and performance but also net working.

The respondents were also asked to explain their answers of which many of them said that networking exposes a person's potential to decision makers, a necessity for appointment into leadership positions.

CHAPTER FIVE
SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND
RECOMMENDATIONS

5.1 Introduction

The study set out to find out the factors influencing participation of women in leadership in secondary school management in Lower Yatta district. This chapter provides the summary of findings from the research, discussions on the findings, conclusions and recommendations, both for enhancing more women participation in leadership in secondary school management and further studies.

5.2 Summary of the findings

The study findings indicated that culture influences participation of women in leadership in secondary school management in Lower Yatta district. The analysis of data established that patriarchal structures and socialization of girls discourage women from seeking leadership positions. Traditional beliefs and cultural attitude regarding the role and status of women in society are still prevalent and top leadership in any institution is viewed as a masculine domain. It was also established that religion influence women participation in leadership in secondary school management.

The research assessed the extent in which legal and policy framework affected participation of women in leadership positions in secondary school management in Lower Yatta district. It was found out that the Kenyan constitution and gender mainstreaming policies affected the way women were being appointed in leadership positions in the secondary school management. The respondents indicated that women were being considered for leadership positions due to gender sensitive policies that prohibit discrimination based on gender.

It was established that networking influence appointment of women into leadership positions in secondary school management. This was due to personal exposure that enabled a person to be identified by leaders who make important decisions during hiring of school managers.

5.3 Discussions of findings

On the first objective, culture was seen to be key in understanding the reasons behind poor representation of women in leadership positions in the secondary school management in the district. The low-level representation of women in leadership positions in the secondary school management is due to the way the girl child was socialized right from birth. Boys are trained for leadership positions while girls are prepared to be homemakers. Patriarchal system and cultural attitudes towards women were established as barriers that limit women potential to aspire to positions of leadership. The study was in agreement with Sadie (2005), Gumbi (2006), Emmett (2001) and Grant (2005) who found out that patriarchal structure, socialization of the girl child and cultural attitudes hinders women participation in leadership. The study findings were also in agreement with Tripp (2001) who found out that some cultures prohibit women speaking in public.

Religion, particularly Christianity played a big role in the appointment of principals and Board of Governors of secondary schools in the district. The findings revealed that Christian churches had few women leaders hence setting a precedent for excluding women in leadership of secondary schools in the district. The findings were in agreement with Spinks (2003) who found out that exclusion of women from religious leadership may have a negative impact on women's status in the society and limit their opportunities in public life. It is clear that religion play an important role in creating social norms that accept women's leadership in public life and eliminating stereotypes against women

The second objective was to assess the extent in which legal and policy framework affected participation of women in leadership positions in secondary school management in Lower Yatta District. The research findings indicated the Kenyan constitution and

gender mainstreaming policies affected the way women were appointed in leadership positions in the secondary school management. The respondents indicated that women were considered for leadership positions due to gender sensitive policies that prohibit discrimination based on gender. It came out clearly that to a certain extent; provisions of Kenyan constitution that prohibit discrimination based on ones gender were considered, when making appointment of secondary school managers. In addition, affirmative action policy was critical to empowerment of women in order to take leadership positions. These findings were in agreement with African Youth charter (2006) where African countries agreed to prioritize women leadership and participation in the decision-making at all level

The findings were in agreement with Charles .W (2005) who argued that gender mainstreaming must be institutionalized through concrete steps, mechanisms and processes in all parts of the organization . This was also in line with Lombardo. E (2005) who championed gender mainstreaming in every decision making institution . The findings was also supported by Hannan (2009) who found out that the global policy and legal frameworks on gender equality and empowerment of women placed great emphasis on women equal participation in decision- making. The Beijing platform for Action and the convention on the Elimination of all forms of Discrimination against women (CEDAW) are the pillars of the global policy and legal frameworks on gender equality and empowerment of women

The third objective was to assess the extent in which networking influences participation of women in leadership positions in secondary school management in Lower Yatta district . The study was aimed at finding out whether networking through negotiation techniques, personal exposure and connections had a role to play in appointment of female leaders. The research findings indicated that networking was critical aspect that facilitated appointment of various leaders, women included. The study findings were in agreement with Angela (2013) who found out that networking may be an avenue for a person to gain exposure that enable him/her to be identified by leaders such as sponsors of schools, education officers and political leaders who matters when appointing school principals and Board of Governors

The research findings on influence of networking were also in agreement with George (2003) who found out that networking gave people access to information, resources and opportunities. George argues that 60% of jobs and positions are found via connections and networking.

5.4 Conclusion

The evaluation of the findings in this study established the following in relation to the objectives:

That culture has an influence on women participation in leadership positions in the secondary school management in Lower Yatta district and this could be generalized country wide in relation to women participation in leadership positions. Patriarchal structures, socialization of the girl child, cultural attitude, religious beliefs and practices limit the potential of women when aspiring for leadership positions.

Legal and policy framework affect participation of women in leadership in secondary school management in Lower Yatta district. The Kenyan constitution, vision 2030, MDGs and gender mainstreaming are a policy that applies to the entire country and have huge impact in empowerment of women in the country. Networking has an influence on participation of women in leadership in secondary school management in Lower Yatta district. Personal exposure and connections can make a person to be noticed for promotion

5.5 Recommendations

In view of the foregoing discussion, the researcher made the following recommendations:

1. It is important to address the issue of culture and women empowerment. There is need to sensitize, both men and women the importance of embracing pragmatic cultural practices that recognizes the equality of all persons. Culture should not be static but dynamic.
2. Religious institutions should be encouraged to involve women in their leadership structures so that they can set precedent for others to follow. The current trend in

the Pentecostal churches of ordaining women bishops should be used as a learning model on how women can be empowered

3. There should be full implementation of legal and policies that have been put in place to empower women in all sectors of development, particularly the provisions in the constitution that prohibit appointments of more than two-thirds from either gender . Both the public and private sector should strive to achieve gender equity in all their undertakings, bearing in mind the legal provisions on gender issues
4. Transparency and meritocracy should be the only criteria used when making appointments and promotions in both private and public sector. The use of network as a means of getting promoted or recruited should be minimized if not eliminated

5.6 Suggestions for Further Research

The researcher recommended the following areas for further study:

1. Study should be done on whether economic status of woman may influence her appointment or election into a leadership position
2. The relationship between family background and participation of women in leadership positions
3. The impact of Kenyan constitution on women participation in leadership positions

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APPENDICES

APPENDIX 1: TRANSMITTAL LETTER.

**University of Nairobi
Department of Extra-Mural Studies
P.O. Box Box 30197
Nairobi**

**The District Education Officer
Lower Yatta**

Dear Sir

RE: RESEARCH

I am a postgraduate student at the department of Extra-Mural studies University of Nairobi, currently carrying out a research on factors influencing women leadership in secondary school management in Lower Yatta District. You are requested to give authority to undertake the study in your district. All information will be used only for the purpose of this study and the respondents will be kept confidential.

Thank you

Yours faithfully

David Kinoti

L50/69663/2011

APPENDIX II

QUESTIONNAIRE FOR THE SECONDARY SCHOOL PRINCIPALS AND DEPUTY PRINCIPALS

Introduction and guidelines.

This questionnaire is made to collect information to assist in conducting a study on the factors influencing women leadership in secondary school management in Lower Yatta District.

I kindly request you to complete the questionnaire as honestly and objectively as possible giving necessary details. Use tick () to select your correct value among the multiple choices given. Do not indicate your name or any form of identification.

A Personal characteristics

1) State your Sex?

- a) Male ()
- b) Female ()

2) What is your age?

- a) 25-29 ()
- b) 30- 34 ()
- c) 35-39 ()
- d) Above 40yrs ()

3) What is your highest level of education?

- a) Primary ()
- b) Secondary ()

- c) Diploma ()
 - d) University ()
 - e) Others specify. ()
- 4) What is your religion?
- a) Protestant ()
 - b) Catholic ()
 - c) Muslim ()
 - d) None ()
 - e) Other specify.....

Section B: Influence of culture on women leadership

5) Do you think culture has any influence on women leadership in secondary schools?

- a) Yes ()
- b) No ()
- c) Don't know ()

6) How do you rate the influence of culture on women leadership in secondary school management?

- a) Very high ()
- b) High ()
- c) No comment ()
- d) Low ()
- e) Very low ()

7) Do you think patriarchal structures have influence on women leadership in secondary school management?

a) Yes ()

b) No ()

c) Don't know ()

8) Briefly explain question 7 above.....

.....

9) How does socialization of the girl child influence women leadership in secondary school management?

a) Very high ()

b) High ()

c) No comment ()

d) Low ()

e) Very low ()

10) Explain question 9 above.....

11) Does religion have any influence on women participation in leadership in secondary schools management?

a) Yes ()

b) No ()

c) Don't know ()

12) If yes in question 11 explain.....

13) How do you rate the influence of religion in shaping public policies on women leadership in secondary school management?

a) Very high ()

b) High ()

c) Undecided ()

d) Low ()

e) Very low ()

Section C: The effect of policy and Regulatory framework on women leadership in secondary schools management.

14) Does policy and regulatory framework have any effect on women leadership in secondary schools management?

a) Yes ()

b) No ()

c) Don't know ()

15) If yes, in question 14 above, explain.....

16) To what extent does gender mainstreaming influence women leadership in secondary school management?

a) Very high ()

b) High ()

c) No comment ()

d) Low ()

e) Very low ()

Section D: Influence of networking on women leadership in secondary schools management.

17) Does networking have any influence on women participation in leadership in secondary schools management?

a) Yes ()

b) No ()

c) Don't know ()

18) If yes in question 17

explain.....

19) Does personal exposure enable one to be identified as a leader?

a) Yes ()

b) No ()

c) Don't know ()

20) How do you rate the influence of networking in influencing appointment of women leaders' secondary school management?

a) Very high ()

b) High ()

c) Undecided ()

d) Low ()

e) Very low ()

21) Briefly explain question 20 above.....

APPENDIX III

QUESTIONNAIRE FOR THE SECONDARY SCHOOL HEADS OF DEPARTMENTS

Introduction and guidelines.

This questionnaire is made to collect information to assist in conducting a study on the factors influencing women leadership in secondary school management in Lower Yatta District.

I kindly request you to complete the questionnaire as honestly and objectively as possible giving necessary details. Use tick () to select your correct value among the multiple choices given. Do not indicate your name or any form of identification.

A Personal characteristics

1)State your Sex?

f) Male ()

g) Female ()

2) What is your age?

e) 25-29 ()

f) 30- 34 ()

g) 35-39 ()

h) Above 40yrs ()

3) What is your highest level of education?

- f) Primary ()
- g) Secondary ()
- h) Diploma ()
- i) University ()
- j) Others specify. ()

4) What is your religion?

- a) Protestant ()
- b) Catholic ()
- c) Muslim ()
- d) None ()
- e) Other specify.....

Section B: Influence of culture on women leadership

5) Do you think culture has any influence on women leadership in secondary schools?

- a) Yes ()
- b) No ()
- c) Don't know ()

6) How do you rate the influence of culture on women leadership in secondary school management?

- 1 Very high ()
- 2 High ()

- h) No comment ()
- i) Low ()
- j) Very low ()

7) Do you think patriarchal structures have influence on women leadership in secondary school management?

- a) Yes ()
- b) No ()
- c) Don't know ()

8) Briefly explain question 7 above.....

9) How does socialization of the girl child influence women leadership in secondary school management?

- a) Very high ()
- b) High ()
- c) No comment ()
- d) Low ()
- e) Very low ()

10) Explain question 9 above.....

11) Does religion have any influence on women leadership in secondary schools management?

- a) Yes ()
- b) No ()

12) If yes in question 11 explain.....

13) How do you rate the influence of religion in shaping public policies on women leadership in secondary school management?

a) Very high ()

b) High ()

c) Undecided ()

d) Low ()

e) Very low ()

Section C: The effect of policy and Regulatory framework on women leadership in secondary schools management.

14) Does policy and regulatory framework have any effect on women leadership in secondary schools management?

a) Yes ()

b) No ()

15) If yes, in question 12 above, explain.....

16) To what extent does gender mainstreaming influence women leadership in secondary school management?

a) Very high ()

b) High ()

c) No comment ()

d) Low ()

e) Very low ()

Section D: Influence of networking on women leadership in secondary schools management.

17) Does networking have any influence on women leadership in secondary schools management?

a) Yes ()

b) No ()

18) If yes in question 21

explain.....

19) Does personal exposure enable one to be identified as a leader?

a) Yes ()

b) No ()

20) How do you rate the influence of networking in influencing appointment of women leaders secondary school management?

a) Very high ()

b) High ()

c) Undecided ()

d) Low ()

e) Very low ()

21) Briefly explain question 20 above.....

APPENDIX IV

QUESTIONNAIRE FOR THE SECONDARY SCHOOL B.O.G EXECUTIVE MEMBERS

Introduction and guidelines.

This questionnaire is made to collect information to assist in conducting a study on the factors influencing women leadership in secondary school management in Lower Yatta District.

I kindly request you to complete the questionnaire as honestly and objectively as possible giving necessary details. Use tick () to select your correct value among the multiple choices given. Do not indicate your name or any form of identification.

A Personal characteristics

1) State your Sex?

k) Male ()

l) Female ()

2) What is your age?

4) 25-29 ()

5) 30- 34 ()

6) 35-39 ()

7) Above 40yrs ()

3) What is your highest level of education?

5) Primary ()

6) Secondary ()

- 7) Diploma ()
 - 8) University ()
 - 9) Others specify. ()
- 4) What is your religion?
- a) Protestant ()
 - b) Catholic ()
 - c) Muslim ()
 - d) None ()
 - e) Other specify.....

Section B: Influence of culture on women leadership

5) Do you think culture has any influence on women leadership in secondary schools?

- a) Yes ()
- b) No ()
- c) Don't know ()

6) How do you rate the influence of culture on women leadership in secondary school management?

- a) Very high ()
- b) High ()
- c) No comment ()
- d) Low ()

m) Very low ()

7) Do you think patriarchal structures have influence on women leadership in secondary school management?

a) Yes ()

b) No ()

c) Don't know ()

8) Briefly explain question 7 above.....

9) How does socialization of the girl child influence women leadership in secondary school management?

a) Very high ()

b) High ()

c) No comment ()

d) Low ()

e) Very low ()

10) Explain question 9 above.....

11) Does religion have any influence on women leadership in secondary schools management?

a) Yes ()

b) No ()

12) If yes in question 11 explain.....

13) How do you rate the influence of religion in shaping public policies on women leadership in secondary school management?

- a) Very high ()
- b) High ()
- c) Undecided ()
- d) Low ()
- e) Very low ()

Section C: The effect of policy and Regulatory framework on women leadership in secondary schools management.

14) Does policy and regulatory framework have any effect on women leadership in secondary schools management?

- a) Yes ()
- b) No ()

15) If yes in question 12 above, explain

16) To what extent does gender mainstreaming influence women leadership in secondary school management?

- a) Very high ()
- b) High ()
- c) No comment ()
- d) Low ()
- e) Very low ()

Section D: Influence of networking on women leadership in secondary schools management.

17) Does networking have any influence on women leadership in secondary schools management?

a) Yes ()

b) No ()

18) If yes in question 21

explain.....

19) Does personal exposure enable one to be identified as a leader?

a) Yes ()

b) No ()

20) How do you rate the influence of networking in influencing appointment of women leaders secondary school management?

a) Very high ()

b) High ()

c) Undecided ()

d) Low ()

e) Very low ()

21) Briefly explain question 20 above.....