



CONTEXTUAL PAPER ON THE RAMIFICATION OF SCIENCE SYSTEMS AND WOMEN LEADERSHIP ON HIGHER EDUCATION

A CASE STUDY OF MASENO UNIVERSITY KENYA

Author: SHEILA ATIENO NYABUNDI

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INTRODUCTION

Background to the study

This article presents the historical journey of Kenyan women towards leadership and fair representation in higher education in the Kenyan context with a narrow focus on Maseno University. The movements have a humble beginning from self-help groups during the pre-independent period. The landmark of the self help groups was the formation of Maendeleo ya Wanawake (MYWO) organization in 1952, which is still a powerful grassroots' women's organization across the country.

In the following years, women's movements in Kenya expanded and specifically focused on enhancing women's participation in leadership in appointive and elective bodies. Of great concern was the creation of institutional frameworks for mainstreaming gender through policies and legislation and ensuring the issues were taken on board the new constitution that was being negotiated from 1992-2010.

Key achievements have been the establishment of national and institutional gender policies, National Gender Commission, a ministry in charge of women Affairs, Children and Social Services, publication of the Sexual Offences Act (2007), inclusive constitution making process and the provision of not more than one third of either gender in appointments and elective posts among many other gains. Although the journey has been steep and the processes challenging, the gains made say it all: 'the end justifies the means'

HISTORY OF KENYAN WOMEN IN LEADERSHIP

The history of women's leadership in Kenya is marked by a struggle for representation, equality, and empowerment in a variety of societal sectors. The history of women in leadership in Kenya begins in the pre-colonial era, when women were important members of their communities and served as leaders, decision-makers, and cultural stewards. However, because of colonial practises and policies that marginalised and undermined their status and participation in public life, Kenyan women faced significant challenges in their leadership roles during the colonial era.

Women occupied leadership roles in their communities prior to colonisation, frequently acting as spiritual advisors, healers, and counsellors. They made significant contributions to the social, economic, and political advancement of their societies through their pivotal roles in trade, governance, and conflict resolution. These leadership positions represented the respect and recognition that women in indigenous Kenyan cultures were given and were ingrained in traditional systems.

Kenyan women in leadership roles were significantly impacted by the colonial era of the late 19th century. Colonialism destroyed preexisting political structures and instituted patriarchal structures that barred women from taking part in decision-making. Kenyan women's rights and freedoms were further curtailed by colonial policies and laws, which led to their exclusion from formal leadership roles.

Women were encouraged to actively participate in the independence movement in Kenya during the mid-20th century as the country sought independence from colonial rule and self-determination. Women were integral to many aspects of the independence movement, demonstrating their capacity for leadership and commitment to the nation's advancement. During this time, prominent female leaders like Mekatilili wa Menza and Muthoni Nyanjiru became emblems of perseverance and resistance.

Kenya women's presence in leadership and governance has a long history dating from pre-colonial through colonial to post colonial period; e.g. However, Wangu wa Makeri (1901–1909) became the first female Chief, defying patriarchal cultural and traditional structures and rising to become a strong leader credited with bringing prosperity and harmony to her community. Numerous "unsung heroines" achieved comparable achievements, such as those who actively took part in the nation's liberation struggle during the 1940s and 1950s, proving that women can and will make a big difference even in unfriendly environments. (Sjoberg, 2014)

Following Kenya's official independence in 1963, women have worked to effectively collaborate with men in all facets of public life, including governance and decision-making. However, the first forty years of postcolonial rule saw a slow progress towards women's access to formal political leadership positions because of a number of structural barriers, such as:

- i) Strongly ingrained patriarchal sociocultural norms
- ii) Institutions and frameworks devoid of democracy
- iii) Poor civic and gender consciousness.

Following Kenya's independence, there was a noticeable increase in the number of women's groups and movements advocating for women's rights and gender equality. Prominent female leaders came to prominence in the 1980s and 1990s. These included Charity Ngilu, the first female presidential candidate in Kenyan history, and Wangari Maathai, a champion of women's empowerment and environmental conservation.

A major turning point for women's leadership was reached with the 2010 Kenyan Constitution, which guaranteed gender equality and women's representation in bodies that make decisions. The two-thirds gender rule clause in the constitution has sparked ongoing discussions and initiatives to increase the representation of women in leadership and governance. Nevertheless, with the election of the first female senators, governors, and members of parliament in recent years, Kenyan women have made tremendous advancements in political leadership. The changing nature of women's leadership in Kenya has been further illustrated by the appointment of women to important ministerial and diplomatic posts. Women have also achieved great success in advocacy, media, education, and entrepreneurship, all of which have aided in the social and economic advancement of the nation.

The interplay of traditional values, colonial legacies, and modern aspirations for gender equality has shaped the history of women's leadership in Kenya, reflecting a resilient and progressive trajectory. Despite significant progress, problems such as discrimination against women, cultural stereotypes, and limited access to resources persist. As a result, ongoing efforts are necessary to support women in leadership roles and guarantee their complete involvement in determining Kenya's future. In Kenya's multicultural and dynamic society, the continuous promotion of inclusive and transformative leadership is essential to advancing women's rights and opportunities.

How History shaped women's participation in leadership positions

Kenya's colonial past is a significant factor that has impacted the representation of women in leadership roles in higher education. By understanding the historical factors that have shaped the current landscape, stakeholders can continue to advocate for gender equity and empower more women to assume leadership roles in higher education. For instance, during the colonial era, educational opportunities were limited for both men and women, but women faced additional barriers due to entrenched gender norms and stereotypes. However, the push for independence and the subsequent post-colonial period brought about changes in the education system, including increased access to education for girls and women.

In response to colonial legacies and patriarchal dominance, the women's movement in Kenya gained momentum, advocating for gender equality and the inclusion of women in decision-making processes in all sectors, including education. The government and various stakeholders recognized the importance of gender diversity and began implementing affirmative action policies to address the underrepresentation of women in leadership positions. Women began breaking the glass ceiling in higher education leadership, with pioneering individuals assuming key roles in universities and other tertiary institutions. Their presence and contributions have been instrumental in challenging gender biases, promoting gender-responsive policies, and inspiring the next generation of women leaders in academia. In Maseno for instance, though not a representative sample, women serve in positions such as deputy vice-chancellors, deans, and even heads of departments.

Today, efforts to address gender inequities have gained traction, with the government and higher education institutions prioritizing gender mainstreaming and the promotion of women's leadership. Initiatives such as mentorship programs, leadership training, and the establishment of gender desks within universities have been instrumental in nurturing women leaders and creating a conducive environment for their professional growth.

For example, there is currently a positive organisational culture in Maseno, which is rooted in the university's human resource policy. Women have the opportunity to serve in leadership positions by merit. Women serve as deputy vice-chancellors, heads of departments, and deans in a variety of faculties. Consequently, gender-neutral policies and practises are put into place through just hiring and promotion procedures, fair pay, and a welcoming atmosphere that inspires women to aspire to leadership positions within Maseno.

Furthermore, gender-neutral practises and policies support diversity and inclusivity in leadership teams. Maseno University encourages women to pursue leadership roles by valuing and promoting diversity in positions of authority. This demonstrates how women can succeed in similar roles and receive a strong message that their contributions are valued when they see other women in leadership roles. An environment that nurtures women's leadership potential is created by mentoring and supportive networks as well as a positive organisational culture that fosters opportunities for women.

GENDER, POLITICS AND LEADERSHIP DYNAMICS

In Kenya, feminist writings and analysis have been influential in shaping both the academic discourse but also acting as a catalyst for gender activism and struggle for women's rights, as well as contributing to policy and legislative action. Research and Analysis serves as an important and strategic tool for informing and facilitating the three AAAs. A significant number of feminist scholars who straddle between scholarship and activism, conduct policy and action-oriented research that is easily consumable by both policy makers and activists. Such scholars also participate in civic and gender awareness programs as trainers, under the auspices of gender based NGOs.

Such feminist analysis and action, especially on women's political participation and empowerment, contribute towards shaping both policy and gender agenda setting for activists, voters and those contesting political office, as some of the studies examined below indicate. In this connection, a 1991 study entitled: "Women in Politics and Public Decision-making" (Nzomo: 1991) set the stage for the intellectual and policy discourse that has continued to preoccupy Kenyan gender researchers and activists in:- the search for effective strategies & solutions to the challenges and structural barriers that impede women's access and influence in political leadership capacities and in the development of accountable mechanism for holding the government and women representatives accountable.

Studies undertaken in the last two decades, implicitly or explicitly note the socio-political context, as a key determinant shaping and setting limits to the agenda's women leaders can implement in different historical contexts. They note that though most women leaders have been setting some kind of an Agenda as part of the process of seeking political office, few women candidates articulate that agenda in feminist terms, due to the predominantly patriarchal political context that remains intolerant to feminist agenda/ideology.

The predominant discourse among gender/ feminist researchers focusing on Kenya women's leadership participation, is still preoccupied with the issue of Access and Presence; of obstacles and strategies of attaining the optimal numbers ("critical mass"): of women in leadership, and less on the question of Agenda setting and Accountability. More research is needed that goes beyond the focus on barriers to and strategies for access, to critically analyze linkages and intersections of AAA & the impacts of women's presence in leadership, especially the differential performance of individual women political leaders (Agenda setting & Accountability) before and during political tenure and also interrogate the assumptions behind "critical mass" theory and its efficacy in different contexts (e.g. the view that electing women to leadership positions does not necessarily mean that the women's agenda will be advanced).

Analysis also needed on the issue of Accountability with respect to impact/performance / reporting by women in civil society and institutional frameworks that support women in leadership, measured against the agenda they set in their declared missions and visions(of women's empowerment NGOs) and national development/ gender policies(of government). The preoccupation with Access in the Kenyan case is understandable given the country's low political ranking regionally and globally in respect to female representation in Parliament, currently standing 9.9% of total MPs in the 2008-2012 10th Parliament. This

compares poorly with all of Kenya's Eastern African neighbors and partners in the East African Community, who have all attained the threshold and some even surpassed the magic threshold/ „critical mass" of 30% female presence in their respective Parliaments.

Globally, strong women's movements play a critical role in creating political space for female participation in politics and in supporting engendered social change. The women's movement also remains the best means of giving women Visibility & Voice. The Kenya women's movement has played a key role as a change agent in respect to advancement of women's rights, gender equality, social justice and engendering governance in general. However, its impact has varied over time and in different contexts. The period prior to 1992, was one of total co-optation and silencing of women's political voices by the Kenyan state that was intolerant to civil society organizing, unless such a group condoned and promoted the oppressive political status quo. (Chisikwa 2010)

Capacity to organize and engage politically was thus lacking therefore the only three national women's organizations allowed to function at the time, namely, Maendeleo ya Wanawake (MYWO), National Council of Women of Kenya (NCWK) and the Nairobi Business and Professional Women's organization-operated strictly on government's terms.

They had to be non-political and non-partisan in all their actions and deeds and had to limit their „women's agenda", strictly to social welfare provisioning, promoting the role of women as homemakers & mobilizing & organizing women at grassroots" level into women's groups to support agendas of male political elites.(Hungu 2010)

Between 1963-1992(Manji,Firoze 2002) there was little change in women's status and State support for women's empowerment initiatives was minimal at best. The government controlled women's organizations, e.g. 1987 merger of MYWO with the ruling and only political party-KANU. The period since 1992 has been dubbed the "Second Liberation" political phase for Kenya, as it marked the return to political pluralism in Kenya and the beginning of opening up of political space for exercising basic and universally accepted democratic freedoms. The opening up of political space facilitated women's political engagement/activism and created a pathway for revitalization of the women's movement, as manifested in the emergence and mushrooming of new women's NGO(Maendeleo Ya Wanawake), with radical feminist agendas for transformative change in gender power relations.(MYWO 1992)

New and old women Leaderships and perspectives converged to strategically utilize this political moment & to develop a women specific democratic agenda with specific Action Plans and targets. This was done in 1992 at a National Women's Convention under the theme: Women's Agenda for a Democratic Kenya. The Convention that brought over 2,000 Kenya women representatives from across the whole country demanded that the democratization be engendered; an overhaul of legal policy framework, to remove all forms of discrimination against women in access to decision-making positions; in employment(Kathleen E Sheldon,2005)

International studies (Adams & Hambright, 2004; Akao, 2008; Chabaya, Remb & Wadesango, 2009; Mapolisa & Madziyire, 2012; Sherman, 2005; Sperandio & Kagoda, 2010; Sperandio, 2011; Vali, 2010; Wickham, 2007) have given attention to the topic of women in educational leadership positions in education. These studies reveal an under-representation of women in leadership at all levels of the education system, including primary schools, secondary schools, universities and other educational institutions. Although the teaching profession, with the exception of a few countries, is dominated by women (Cubillo & Brown, 2003), Hungi (2010, p.1) argues that “(S)chool heads are drawn from the existing teacher population, it might be expected that the gender balance among teachers (which was around 60 percent female across all SACMEQ countries) would be approximately the same as the gender balance among school heads”.

This clearly shows that in most SACMEQ (The Southern and Eastern Africa Consortium for Monitoring Educational Quality) schools, which include Kenyan schools, gender equality problems in school leadership positions still exist, and it unfortunately has implications at two levels (Hungi, 2010, p.2): (1) Women teachers may believe that there are obstacles in professional progression, which could negatively influence their morale; and (2) A wrong message could be sent to pupils that female teachers are unable to be school leaders.

Hungi (2010:1) shows that up to 48% of students are taught by teachers at the national level in Kenya, but only 15% of those students had a female teacher as head of school(dean) or Head of departments. In Kajiado District in Kenya, of the twenty primary school teachers who applied for the post of head teacher in public primary schools in July 2008, only three were women. Twenty-seven teachers applied for the post of deputy head teacher – disturbingly, only six were women (District Education Office, Kajiado, Kenya). Omukaga, Chege and Sifuna (2006) and Chisikwa (2010) associate the factors that have restricted women’s access to and persistence in a teaching career in Kenya to a number of issues such as financial constraints; the increasing devaluation of the teaching profession; difficulty in recruiting and retaining female teachers, particularly in rural and hardship areas; and the lack of mobility for women because of family responsibilities and cultural considerations.

Like with the above studies, the study by Malombe (2011) which focussed on the factors that determine women participation in the leadership of public primary schools in Kitui west district, Kenya, found that the major obstacles to the appointment of women in school leadership positions were that most communities devalued women leadership (92.6%), women were too busy with domestic chores (87.8%) while most of them never bothered to apply for school leadership positions (80.5%).

Parsaloi’s study (2012) focussed on the experiences of women principals in public primary schools in Kenya while Parsaloi and Steyn (2013, p.5064) described various aspects of women principals’ work-lives in their leadership positions. It is against this background that this article reports on part of the investigation done by Parsaloi (2012) and used content analysis of selected documents to describe the movement towards gender equality in the Kenyan education system. It is necessary since a holistic understanding of women’s

lives is indispensable for the success of development initiatives which are aimed at gender equality (Sang, Masila & Sang, 2012).

GOVERNMENT INSTITUTIONS THAT OVERSEE UNIVERSITIES IN KENYA

Kenya's government manages a number of universities and gender inclusivity policies through a number of institutions. One such institution is the Ministry of Education, which plays a vital role in overseeing the higher education sector and formulating policies that promote gender inclusivity in universities. The Ministry of Education is responsible for the overall coordination and regulation of all levels of education in Kenya, including higher education. It sets the standards and guidelines for university education and ensures that universities adhere to these standards. The ministry also plays a crucial role in developing and implementing policies that promote gender inclusivity in higher education institutions. The 2019 Policy anticipates to achieve the following outcomes: Equality and economic empowerment will be achieved; Diversity of all Kenyans will be acknowledged and respected; Women men, boys and girls will have equal rights and access to education, health, housing, employment, and other services and resources

Another significant government organisation in Kenya that regulates universities and makes sure they follow regulations is the Commission for University Education (CUE). The CUE is in charge of overseeing, approving, and confirming that university curricula meet the required standards of quality. In this capacity, the CUE guarantees that universities offer a welcoming environment for all students, irrespective of gender, thereby contributing to the advancement of gender inclusivity in higher education.

The Kenya National Commission on Human Rights (KNCHR) is another unbiased government agency that protects and advocates for human rights in Kenya. The commission monitors and investigates violations of human rights, including those pertaining to inclusivity and gender discrimination in educational environments.

On the other hand, the government has made great progress in addressing gender inclusivity in policies. The Ministry of Education, in collaboration with various stakeholders, has developed and implemented policies aimed at promoting gender inclusivity in universities. These policies seek to address issues such as gender-based discrimination, sexual harassment, and unequal access to educational opportunities. They also aim to create an environment that supports the full participation and success of both male and female students in higher education. One such policy is the Gender Policy for the University Education Sector, which provides a framework for promoting gender equality and inclusivity in universities.(National Policy on Gender 2019) This policy guides universities in addressing gender-related challenges and ensuring that their policies, programs, and practices are gender-sensitive. It also promotes the hiring and retention of female staff and the inclusion of gender studies in university curricula.

THE POSITION OF WOMEN IN LEADERSHIP POSITIONS IN HIGHER EDUCATION INSTITUTIONS

International research indicates that women in educational leadership are a minority, both in countries that are developing and those that are at advanced levels of development (Celikten, 2005; Chisikwa, 2010).

Women in school leadership promote gender equity

Women should have the same access to power and resources as men (Syed & Murray, 2008:414). As such, it is important to create opportunities that will enable women to occupy positions of influence, both politically and economically, in order to enhance decision-making.

This is because women on the leadership track have unique opportunities and corresponding obligations to promote changes that will make leadership accessible to others. As citizens, women can support policies, politicians and practices that will advance gender equity; and as professionals and community activists, women can make equalizing leadership opportunities a priority; as parents, women can model effective leadership, and challenge the child-rearing patterns that work against it (Kellerman & Rhode, 2007). Moreover, when women achieve positions of influence and participate in policy decisions, they have the opportunities to open up access to knowledge and resources to those with less power.

Women from all levels of the social hierarchy, not only those occupying official status positions, work to alter the often undemocratic culture and structure of institutions and society, improving the lives of those who have been marginalized or oppressed (Normore & Gaetane, 2008). Participation in productive economic activities will therefore enable them to attain financial independence, to reduce poverty, and to enhance gender equity and equality (Republic of Kenya, 2007).

Women in leadership play a distinctive role

There is a general perception that women leaders lead differently than men. Most women leaders have specific attributes, characteristics and skills that are beneficial to organizations and teams (Osumbah, 2011; Syed & Murray, 2008).

From a cultural feminist perspective, women value intimacy, and develop an ethic of care for those with whom they are connected (Syed & Murray, 2008). Kelly (2008, p.23) describes an ethic of caring as an “internal commitment to learn about other people in an effort to promote their well-being.” An ethic of care, Kelly insists, may be characterized by acknowledging multiple perspectives, being open to hearing other’s perspectives and valuing collaboration.

This view agrees with the leadership style demonstrated by women school leaders in the study conducted by Normore and Gaetane (2008) where a group of female leaders practiced an ethic of care towards those who worked for and with them. As leaders, the women demonstrated a self-less desire to both serve and prepare others, and simultaneously created an organizational system that was committed to sharing and

developing relationships that drove to goodness. In a study by Kelly, Ammon, Chermack and Moen (2010), it was found that women head teachers expressed concern about knowing where and when employees were working, in a way they called “monitoring by mothering”.

Female heads tend to be more supportive, approachable, sensitive, understanding, nurturing, organized, creative, and receptive than their male counterparts (Adams & Hambright, 2004). Moreover, according to Jones (2006), the language used by female school leaders is more likely to express courtesy, gratitude, respect and appreciation. Women show respect for their audience by listening, echoing and summarizing and by using polite speech, electing non-antagonistic responses. Women also pick up on emotional and personal issues in conversation which is likely to encourage community-building. (Jones,2006)

Wickham (2007) observed that female heads were perceived as being more likely to be collaborative in their working relationships, and tend to use democratic leadership styles and power which, in turn, contribute to achieving high levels of job satisfaction among staff members. She added that women are viewed as change agents who are deeply involved in reform, and who work toward creating common visions of schooling for children, as well as climates conducive to learning.

Women in leadership act as role models for women aspiring for leadership positions

Females’ unique traits and abilities can especially be observed and experienced from a female’s perspective. Hence there exists a need for aspiring women to observe those who reflect their leadership styles, in order to demystify negative myths on women and leadership, and to encourage more women to desire to attain educational leadership.

As such, the presence of women in positions of school leadership is essential to encourage aspirations in the younger generation and to counter reservations about women’s capacity for leadership roles (Kellerman & Rhodes, 2007; Chisikwa, 2010). If women aspiring to leadership positions are provided with greater opportunities to connect with practicing female school leaders, they may have more opportunities to discuss strategies for successfully juggling both family and school responsibilities (Sherman, 2005).

Lockwood (2006) found that men are not differentially affected by the gender of the role model, but that females are more inspired by female role models. According Jones (2006), the visibility of female role models is particularly effective for those who are attempting to determine their potential for future achievement. It also helps to undermine stereotypes that threaten some career paths and can provide a social network and bonding for newly-appointed and aspiring female school leaders.

Without a great number of female role models in the most coveted school leadership positions, female teachers simply do not perceive themselves as potential leadership candidates (Sherman, 2005). Hence, it is important for women to be mentored so that they can become the great leaders they have the potential to be. In this regard Kitele (2013, p.abstract) states: “Although cultural and social barriers may interfere with

the management of school affairs, there is need for female head teachers to be encouraged to achieve leadership positions since they can manage the roles of leaders through mentorship”.

BARRIERS TO WOMEN’S ENTRY INTO UNIVERSITY LEADERSHIP POSITIONS

The lack of female leaders in leadership positions is the result of both internal and external barriers women encounter which they have to overcome to become educational leaders (Jones 2006).

- *Organizational barriers*: The reasons why women do not move into the higher echelons of leadership may be related to pressures inherent in the job situation (Celikten, 2005; Osumbah, 2011). Existing work structures and organizational routines are predominantly male-oriented, which tend to impede women’s participation in decision-making roles in organizations (Eagly, Carli & Sampson, 2009; Syed & Murray, 2008). The study by Kelly et al. (2010) found that employees believed that long working hours were an indicator of dedication and productivity. It further reinforced the perception of the ideal worker, most often a male, who does not have or attend to other pressing commitments outside of work or at home. The findings of the study of Osumbah (2011) show that although there are various barriers to women aspiring to top educational management and leadership positions, organizational factors are the strongest barrier.
- *The lack of self-efficacy*: Women’s self-determination to progress and succeed is fundamental to their career progression (Priola & Brannan, 2009), but as Sherman (2005) and Normore and Gaetane’s (2008) noted, few women perceived themselves as capable of holding leadership positions in schools. Oplatka (2006) identified a variety of reasons that caused women not to apply for promotion, such as the lack of the necessary aspiration, a lack of confidence that they will succeed, fear of failure, and a lack of competitiveness. Nealy (2009) reported that research shows that women in higher education typically have a low self-worth, often being perceived as timid, and preferring to maintain a low profile. No matter how skilled women leaders are, a lack of confidence is a deal-breaker (Santovec, 2010). Santovec (2010) continued to say that confidence spreads to those one is leading, and that if a leader does not have confidence, the followers will not have confidence in the leader. Hoyt (2005) also noted that while cultural stereotypes are likely to impact on women leaders, the level of the leader’s self-efficacy for leadership will likely play a role in determining the responses to stereotype activation.
- *Women’s reluctance to apply for promotion*: Women’s under-representation in school leadership positions may be attributed to their own decisions not to apply for promotion (Oplatka, 2006; Chisikwa & Indoshi, 2010). Forty percent of the female teachers interviewed in Adams and Hambright’s survey (2004) said that nothing would encourage them to become school principals.
- *Home-work conflict*: Women’s productive activities are often hampered by private domestic responsibilities that compete for women’s labor in terms of time and energy (Chege & Sifuna, 2006; Cornwall & Legerski, 2010; Knowles et al., 2009). The study of Osumba (2011) indicated that the dual responsibility of employment and family care and employment were too demanding. As such the issue of children and/or family is one that deters many women when they have to make the

decision to take up a leadership position. Women often reduce their hours at work when they have children. Some women even quit work and spend one or more years devoting their efforts to their families (Eagly et al., 2009). Derrington and Sharratt (2009) observed that women with children aged between one and nineteen, represented the smallest percentage of superintendents, compared to women with no or grown children. Some women have, however, achieved harmony in the home-work conflict. Derrington and Sharratt (2009) identified them as those who have an unwavering resolve to stick to their career goals; have a network of family support, including spouse, mother and siblings; negotiate flexi-time; and set clear boundaries for personal time, and make part of the weekend off-limits to outside commitments.

- *Fear of geographical mobility*: Since schools are found everywhere in a country, teaching is seen to “...provide many opportunities for women to be employed without it adversely affecting the family situation” (Mitroussi & Mitroussi, 2009, p.511). Conversely, Wickham (2007) identified a lack of the willingness to relocate as one of the barriers to the attainment of leadership positions for women, as it involves separating them from their families, or sometimes relocating the entire family. In her study of factors influencing gender mobility to the top levels of education management in Kenya, Wanyama (2002) found that most women preferred staying at their middle ranks for fear of seeking promotion and being transferred up-country to work at district or provincial headquarters, as this would affect their families.
- *Stereotypes associated with gender*: Women were historically encouraged to develop personality traits and behavior that prevented them from participating in leadership (Kelly, 2008; Kiamba, 2008; Osumbah, 2011). Moreover, traditional roles and societal values combine to have a detrimental effect on how women are valued as leaders (Vali, 2010; Chisikwa, 2010). Jones (2006) indicated that social stereotypes associated with women at the work-place showed that women are too emotional, not task-oriented, are unable to gain control and discipline, or to handle conflict and community issues. The think-leader-think-male stereotype can also have deleterious effects on women leaders’ self-perceptions in that it may have the potential to contribute to women’s disengagement from leadership roles (Hoyt, 2005). Women are also often perceived as lacking confidence, as having low aspirations, and a negative self-image. These attributes are viewed as contradictory to the role of headship, and thus may hinder women from being considered as potential school heads.

Knowles et al. (2009) study of four women mother-educators found that it was difficult for them to balance their multiple roles of mother, wife and teacher. They held onto the culturally entrenched idea that expected patterns of behavior existed and that they had to live up to them. Such stereotyping affects the women’s self-esteem and confidence because they may come to see themselves as unfit for leadership roles, or unable to perform outside their domestic roles (Vali, 2010; Chisikwa, 2011).

- *The lack of role-models and mentors*: Eddy (2008) observed that mentors have a critical role to play in the advancement of women in leadership. Support by means of advice, opportunities to acquire diverse experiences and access to leadership development, all provide critical career skills. Sperandio and Kagonda (2010) and Jones (2006) therefore decried the lack of role-models and mentors in education leadership. Sperandio and Kagonda (2010) asserted that women in leadership

positions may be breaking new ground, and are unable to offer mentoring and encouragement to other women who may find it necessary to overcome their lack of confidence and self-esteem. When women work in isolated environments (dominated by men), they need those “who look like them” to reinforce their feelings of self-worth and excellence (Nealy, 2009, p.9).

In an attempt to understand the plight of women leaders in universities, it was deemed necessary to take a look at the status of women leadership in Kenya, specifically in the wider education sector. This insight will expose us to the general picture of women’s educational leadership in Kenya.

HISTORY OF MASENO UNIVERSITY

Maseno University founded in 1991 is one of the of the original seven universities in Kenya. It has a number of campuses namely; Main Campus (the main administration) situated in Maseno Township along Kisumu-Busia road, 25 km from Kisumu City and approximately 400 km west of Nairobi the capital city of Kenya, Kisumu Campus, Odera Akang'o in Siaya County and the eCampus.

The name "Maseno" was coined by Rev. J.J. Willis out of the name of a tree known in local dialects as "Oseno" or "Oluseno" that stood next to the spot where the first missionaries in the region erected their base. Maseno University’s history begun with the merging of Maseno Government Training Institute (GTI) with Siriba Teachers Training College to form Maseno University College as a constituent College of Moi University. This led to its subsequent gazetting in October 1990 crowning the two institutions’ several decades of meritorious existence. It became a full-fledged University 11 years later, in 2001. Maseno University is a public University funded by the government of Kenya.

The eCampus is one of the latest innovations by Maseno University to facilitate online delivery of high quality certificate, diploma and degree programmes to learners in various parts of the country, the East African region and beyond. All programmes offered at the eCampus are primarily delivered through the internet, with students taking online examinations at the end of each semester. Kisumu Campus is within the Central Business District of Kisumu City and is exclusively served by a spacious parking yard situated directly opposite Kisumu Hotel (Maseno University 2022).

The University offers undergraduate and postgraduate programs in different disciplines at the following faculties and schools;(Maseno 2022)

School of Arts and Social Sciences

School of Education

School of Physical and Biological Science

School of Public Health and Community Development

School of Nursing

School of Development and Strategic Studies

School of Business and Economics
School of Medicine
School of Agriculture, Food Security and Environmental Sciences
School of Mathematics and Actuarial Science
School of Computing and Informatics
School of Planning & Architecture
School of Law

In addition to offering academic programs, the university also oversees businesses like the Kisumu Hotel and the University Farm, which produces agricultural goods that are used on campus and sold in excess to surrounding markets. Maseno University is a modern institution of higher learning set up to advance teaching, learning, research and development that responds to the emerging socio-economic as well as technological and innovation needs of Kenya and the Eastern African Region.

According to the Vice-Chancellor, Professor Julius Omondi Nyabundi, Maseno University has embarked on a mission to develop and deliver academic programmes that not only respond to the needs of industry but also prepare workers for the knowledge economy, in line with the Vision 2030. The programmes offered by Maseno University (referred to as ‘With IT’ programmes) ensure that all graduates of Maseno are adequately exposed to a knowledge-base that enables them to live, learn and work in a multi-disciplinary setting where ICT is as much a resource for learning and working, as it is a discipline in its own right.

There are currently 21,000 enrolled students at Maseno University across its three campuses—the Odera Akang'o Campus, Kisumu Campus, and Main Campus. According to Prof. Mary J. Kipsat, the Deputy Vice-Chancellor in charge of Academic Affairs, this number is anticipated to increase significantly with the opening and growth of Maseno University's eCampus, which provides academic programs via the Internet and other contemporary technologies to all eligible individuals, regardless of their physical location. As a result, Maseno University is moving away from the custom of limiting admission to the availability of beds and tuition space on campus and toward the goal of globalizing higher education and offering excellent opportunities for lifelong learning.

The Commission for University Education (CUE) is the regulatory and quality assurance agency for higher education in Kenya, and it has international recognition. The Ministry of Education (MOE) formulates and implements education and training policies, standards, curricula, examinations and the granting of university charters.

The University Management

The university council, which is part of the university's organizational chart, is made up of two female and four male members. Its duties include creating and enforcing policies that will aid in the elimination of discrimination in all MSU departments, schools, and colleges as well as ensuring that a gender-neutral environment is maintained. Additionally, the Vice Chancellor will submit a progress report to the Council every two years detailing the actions taken or planned to create a gender-friendly environment at the university. From the viewpoint of the Council, the gender ratio is 4:2, which is reasonable.

On the other hand, Maseno has a good gender balance in the Senate, with a male Vice Chancellor and three female Deputy Vice Chancellors. The University Senate is composed of the Vice Chancellor, Deputy Vice Chancellors, Deans of the various schools, Heads of Departments, various Directors of the constituent campuses, and the Finance and Legal Officers. Maseno has my sincere admiration for this. There are nine male and five female deans among the 14 schools; this analysis suggests that there is a reasonable gender balance. The Senate also has a female legal officer and a male financial officer. Both of our constituent campuses, which number two, are led by men.

The policy environment of Maseno University

Numerous policies set forth by Maseno University regulate how the university is managed. The governance policy is one of the policies. The goal of this policy's gender equity and equality provisions is to guarantee that women are included in the administration of the university. In addition, the policy guarantees gender parity in the selection and advancement of individuals to high-level positions, including department chairs, deans of schools, directors, principals of affiliated colleges and satellite campuses, deputy vice chancellors, vice chancellors, and other administrative personnel (Maseno University, 2022). There are glaring gaps in the aforementioned policies. Some of the deficiencies in leadership are evident in the deans' and the constituent colleges' leadership. To at least meet the university's gender equity policy, this needs to be balanced.

The Academic Programs Policy is another policy. In programs where one gender is underrepresented, the Institute offers scholarships and bursaries to support the underrepresented gender. It also uses affirmative action in the admission of male and female students. In order to eradicate bias in language, attitudes, and instructional processes—including in academic research—it also guarantees the application of gender-responsive teaching and learning strategies. Additionally, it encourages gender-responsive hiring and appointment practices for academic staff.

Comparing the implementation of this policy to that of the previous one seven years ago, Maseno University has more female staff members hired and appointed to leadership positions, and a greater number of girls are being admitted to campus, which supports the issue of gender equity. The leadership of the university has done a fantastic job putting this initiative into action. To encourage more women to aim for high leadership roles, including leading the institution as vice-chancellors, there are still gaps that need to be filled, even with this amazing response to the policy.

Although the school of medicine and pharmacy has some advantages, a comparatively low proportion of female students and leadership exists. Increasing the proportion of female department heads and lecturers at the institution is imperative in addressing this crucial issue. This will encourage more female students to also apply for a place in the University

The work settings policy is another policy. This policy aims to address gender issues related to sexual offenses, provide adequate, appropriate, and gender-responsive facilities and amenities for all students and staff, and promote participation by men and women in a safe and harassment-free environment.

This policy is strictly enforced, and violators will be subject to harsh disciplinary action. A disciplinary committee has been established for both staff and students.

The collaboration policy is the final and subsequent policy in effect. This policy aims to: foster new partnerships in gender focused teaching and research; strengthen existing links; and create an environment that is supportive of collaboration and publication in gender focused research. It also encourages and enhances the participation of both men and women in conducting and publishing research in gender based issues. The university is trying to reduce the gender gap, but there is still a problem with the male to female head ratio that needs to be addressed.

The university seeks to enhance the welfare of its staff and students by providing medical attention, housing and accommodations, recreational opportunities, and transportation to some or all members of the university community. However, gender bias or inadequate communication can sometimes lessen the impact of these efforts. For this reason, the university will: regularly inform staff members about the medical facilities that are available to them, their spouses, and their children. The University is fully compliant with this one.

In the past seven years, the university has constructed a good number of residence halls for students—roughly 4000 more than it originally planned—and has also made improvements to the quality of the hostels that are already in place. The VC personally visits the hostels to make sure they are kept in good condition. Finally, the university established a staff welfare unit that offers counseling and welfare services. As of right now, this unit is fully operational.

Provide independent living quarters for married students. There are residential quarters that are available but not supported by the university; this is one area that needs to be addressed because living off campus increases the levels of insecurity associated with it. Provide all students access to family planning services. All students can get these services from the university clinic. Give expecting students up to a year of paid maternity leave and, if necessary, assist them in finding appropriate housing as a gesture of goodwill. Pregnant students still do not have access to housing when they get married.

Staff who must work late into the night should be given housing, transportation, or both. This is particularly clear for individuals who work in the mornings; transportation is offered from Kisumu starting at 6 a.m., and for those who work until late, transportation is offered back to Kisumu, particularly after 7.30 p.m. Provide a variety of leisure options and programs to meet the needs of both male and female employees and students. Some games are more popular with men than with women, and there are clubs that promote gender equality and social interaction.

Maseno University designates and directs all employees and students to abide by these guidelines, to the greatest extent feasible and without breaching any current rules, regulations, statutory requirements, contractual obligations, or collective bargaining agreements.

The workplace will not accept any form of violence against women. This is accomplished by the university taking all appropriate steps to provide a secure work environment for all employees and students.

The University holds staff and students responsible under this policy for the following confirmed behaviors in accordance with current statutes and regulations: misusing University resources to commit an act of gender-based violence, including using the disciplinary committees that are in place; committing an act of gender-based violence from the workplace or from any other location while on official business; abusing their authority or resources related to their jobs in order to harm victims or to perpetrate an act of gender-based violence; threatening, harassing, or abusing someone at work, from the workplace, or on University business using any workplace resources like work time, workplace phones, fax machines, mail, e-mail, or other means

POLICY IMPLEMENTATION

Gender Analysis of Faculties and Gender Diversity at Maseno University

At Maseno University, gender policies are put into practise through initiatives that support gender equity and equality within the organisation. It encompasses measures and strategies to address the different needs, interests, and experiences of staff and students based on their gender.

There are 47 male professors, 6 female professors, 120 male and 69 female doctorate degree holders respectively, 29 male department heads, 24 female department heads, 72 male lecturers, and 52 female lecturers among the various schools at Maseno University. According to this data, there is a significant variation in gender diversity. Men have a huge number as compared to women right from professorship, to head of departments and even in terms of lecturers. Such a gap still shows that there is a need to address gender diversity in Maseno with much emphasis on empowering and encouraging women to aspire for leadership positions.gap Currently, Maseno has over ten staff members pursuing doctorates, so this gap can be bridged by the end of 2024.

The University tries to bridge the gender disparity gap by offering opportunities for capacity building that are beneficial to women. For example, women are permitted to attend gender mainstreaming workshops in Africa. While not all women are able to take advantage of these opportunities, . Tuition is waived for women who work and study at Maseno University. This makes the women more proactive, enabling them to develop and become qualified for leadership roles when they become available. The university also hosts regular lectures and workshops for women on topics like gender-based awareness and HIVand AIDS.

The University has also established a culture that supports women seeking leadership roles; this is demonstrated by the fact that a good number of department heads are female .Coaching and mentorship should be used to encourage more women to apply for these roles.The university has made every effort to follow the nation's 2/3 gender guideline; yet, because of the workload, most women are afraid to apply for these positions.They believe that juggling their social life as mothers and wives with their freelancing career can be too much. Some women fear that these roles will not respect their gender; one instance of this is when a male subordinate approaches a female supervisor to offer them tea, a role that is customarily performed by women. Others fear that it will be brought up that they obtained these positions by unethical means rather than by merit.

The following tasks are overseen by the University Vice-Chancellor's designated Gender Mainstreaming Committee in order to guarantee that the policy is carried out: tracking and evaluating its execution, collecting and analysing de-identified sex data along with other relevant data to inform planning and programming, teaching employees about gender mainstreaming and preventing violence against women. Examining and advising on any university policies and procedures that could impact equity and gender equality. Since a lot of things occur in the workplace, it is crucial to make sure that gender-based violence is addressed appropriately. This is because they are taught on the appropriate ways to behave within the work environment and to report and form of violence regardless of the magnitude without fear of being picked on.

The university has appointed the proper person or people to handle issues of gender-based violence on campus. Any employee or student who comes forward to disclose that they have been the victim or perpetrator of gender-based violence will have this designee acting as their point of contact. To the greatest extent feasible, all information pertaining to a staff member's or student's involvement in a case involving gender-based violence will be kept private and will not be included in the individual file of any staff member or student. In the event of an incidence of gender based violence, the normal staff disciplinary action shall be followed.

VIOLATING THE POLICY

It is expected of all employees and students to have a work ethic that complies with the letter and spirit of this policy. Any member who violates this policy will be dealt with by the university according to the relevant procedures. In their dealings with the university, service providers, contractors, and guests must acknowledge and guarantee adequate adherence to the gender policies of the university. The relevant authorities will take appropriate action against anyone else who is accountable for maintaining policy compliance and breaks any of the rules.

POLICY DOCUMENT REVIEW

Every five years, the Maseno University Strategic Plan and the Gender Policy is reviewed together. Furthermore, when a strong case is made and the Senate recommends it, the university administration and the gender mainstreaming committee occasionally add to or modify these policy statements.

CONCLUSION AND WAY FORWARD

The research clearly shows how committed the Kenyan government is to passing legislation and implementing policies that advance gender equality. However, overall, women continue to be underrepresented in leadership positions. Despite the abundance of programmes and activities geared towards the advancement of women leaders, women in Kenya who aspire to be in leadership roles encounter many challenges. This shows that creating equal chances through educational legislation and policies may not necessarily result in gender parity. It implies that eliminating gender inequity will require deliberate effort. Women who aspire to leadership positions face particular obstacles due to societal norms, organisational impediments, and the stereotyping of women's roles.

To inform the advancement of gender equality, there is insufficient data on the representation of Kenyan women in leadership positions in schools and in general. This means that in order to influence policy, comprehensive national studies should be carried out to comprehend the circumstances faced by Kenyan women educators as well as the organisational hurdles that now exist in Kenyan schools. To guarantee gender representation, the findings ought to suggest quota systems, suitable training courses for female educators, and mentorship programmes.

In conclusion, having an open and sincere discussion among all individuals in charge of overseeing the advancement of women into leadership positions is the greatest approach to address gender equality at Maseno University. A more robust economy and greater stability within the university can be fostered by achieving gender parity. When jobs in the institution become available, women should be willing to apply in large numbers and dispel the patriarchal belief that only men should hold positions of leadership. In order to help women feel more at ease and secure at work, Maseno University should open nurseries for new mothers so they can care for their infants when needed. It should also open playgrounds where young children can play while their mothers work, allowing the mothers to concentrate and be at ease knowing their kids are safe and close by.

Despite the fact that there are programmes for women to learn leadership skills, academic staff members who are promoted to administrative positions should also receive systematic, ongoing training on how to manage subordinates because work environments are always changing. It is important to train female leaders on different leadership philosophies and how to handle diverse personalities in the workplace. They will have the bravery to compete for these positions as a result.

In order to support context-specific needs, leadership development programmes for women in academic and institutional pipelines should be institutionalised. This will help women overcome some patriarchal tendencies and serve as a hub for skilled labour where female leaders mentor their peers and even their students.

Certain elements must be incorporated into programmes for women's leadership development. These talents include the following: confidence, communication, dispute resolution, mediation, and meditation. How to discern, orientation towards culture, taking care of family matters (keeping work and home life in balance), juggling a work and a life and controlling one's stress levels. Administrative personnel must acquire new skills after completing training and certification given (as proof that they truly deserve the positions). It is important to teach leaders how to assign tasks, exposure to mentorship, expertise, abilities, policies and pertinent information about policies and ideal leadership role for women.

My investigation into Maseno University led me to the conclusion that, in the long run, continuous training and education, recognition, and rewarding programmes would be the best ways to maintain the momentum and involvement of female leaders in higher education within collaborative networks. Automated flows on the leadership system through structured systems and establishing mentorship networks with current and future cohorts would also help a great deal in maintaining female leaders in top positions.

Institutionalising leadership development courses, leadership forums, and promoting legislation and regulations that support women in leadership positions would be further factors. This provides them with the motivation and drive they require to apply for and hold these professions. CSR initiatives include visiting families and giving advice on how to balance work and family life; mentoring younger women in elementary, middle, and even college campuses; and providing trainings that are either paid for or come

with certifications to encourage them to pursue these positions. Policy development, policy reviews, and enforcement (using people to guarantee sustainability) would also play a major role.

There is male dominance in certain leadership positions even though women hold some leadership roles. When women do not see themselves represented at the top levels of higher learning institutions, they may perceive leadership positions as unattainable or unwelcoming and thus feel discouraged from going for such positions. Moreover, even for women in "top" leadership roles, making decisions in a male-dominated environment can occasionally be challenging. The male challenges their authority, which intimidates the female leaders. Therefore, women's aspirations for leadership may be hampered by stereotypical gender biases that are reinforced in the institutional culture of higher education. Hence, women ought to support one another and reject the stereotype that says only men are deserving of positions of leadership.

Women's disadvantageous status in the workplace is a result of a multitude of historical, social, economic, and organisational factors (Powell & Graves 2003:239). Kellerman and Rhode (2007) find that common barriers to women's leadership include the decisions they make to tend to the needs of their families, gender prejudice, and gender stereotyping in positions of authority. The causes of these pervasive and enduring disparities differ slightly amongst national, cultural, and professional contexts. Although the causes of these enduring and widespread disparities differ slightly amongst national, cultural, and professional contexts, Kellerman and Rhode (2007) find that common barriers to women's leadership include the decisions they make to tend to the needs of their families, gender bias, and gender stereotyping in leadership roles. Some of these barriers are internalised by women, which leads to the psychological glass ceiling.

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APPENDIX

UNIVERSITY VISION AND MISSION

Vision

The University of Excellence in Discovery and Dissemination of Knowledge

Mission

To discover, harness, apply, disseminate and preserve knowledge for good of humanity

QUALITY STATEMENT

Maseno University is dedicated to fostering and developing academic excellence in basic and applied research at all study levels by training practice-oriented personnel who can effectively contribute to social, intellectual, and academic development. This commitment is made through teaching, research, and development.

The University actively engages its staff on an internal level to continuously improve its work environment, procedures, products, services, and methods to guarantee that every customer receives the best possible product or service at the agreed upon price on schedule. By teaching, it is dedicated to quality. It is committed to quality through teaching, research, and development in order to promote and develop academic excellence in basic and applied research at all levels of study. This is accomplished through the training of professionals with a focus on practise who can successfully advance the intellectual, social, and academic

advancement of the community, country, and community of nations. thoroughly with its clients and with its own staff to continuously enhance its offerings, procedures, methods, and workplace to guarantee that every client receives the best possible service or product at the agreed upon price and on schedule.

In order to realize this commitment, the University Management will monitor and review its quality performance from time to time through implementation of an effective quality management system based on ISO 9001:2008 standard

CORE VALUES OF THE UNIVERSITY

- **Relevance**

The University is committed to ensuring relevance in its programs and activities

- **Excellence**

Excellence shall be targeted in outputs of the university

- **Equity**

The University shall ensure that there is equity in all the opportunities within its jurisdiction

- **Quality**

All outputs and processes of the University shall ensure that quality is maintained

- **Integrity**

The University shall ensure integrity in all their undertaking

Scope of Policy

The policy covers all matters related to gender mainstreaming and the prevention of gender based violence at Maseno University.

OBJECTIVES

The objectives are to:

- .Ensure that gender equity is integrated into institutional strategic planning, and that policy development, operational practices and procedures are all informed by equality of opportunity
- i.Ensure that the dignity and integrity of both men and women in the Maseno University community are equally respected and valued, regardless of status or occupation

- ii. Optimally serve the interests of both sexes in studies, research, training and development activities
- iii. Advocate for a governance, administrative, teaching and research culture that is gender sensitive in all aspects of the university's operations, including admissions, employment and service delivery.
- iv. Ensure that the dignity and integrity of both women and men is equally respected and valued, regardless of status or occupation.
- v. Prevent discrimination and violence at work and in work-related activities.
- vi. Ensure that all staff and students are aware of their rights and responsibilities regarding gender based violence in the workplace.
- vii. Reinforce effective personnel management and appropriate workplace behavior by entrenching high ethical standards and respect for others in University plans and procedures.
- viii. Manage risks and reduce the potential for direct and indirect social and financial costs associated with gender based violence.
- ix. Provide guidance for the informal and formal resolution of incidents of gender based violence in the workplace.
- x. Ensure that the dignity and integrity of both women and men is equally respected and valued, regardless of status or occupation.
- xi. Prevent discrimination and violence at work and in work-related activities.
- xii. Ensure that all staff and students are aware of their rights and responsibilities regarding gender based violence in the workplace.
- xiii. Reinforce effective personnel management and appropriate workplace behavior by entrenching high ethical standards and respect for others in University plans and procedures.
- xiv. Manage risks and reduce the potential for direct and indirect social and financial costs associated with gender based violence.

DEFINITIONS

Affirmative Action: The process by which institutions identify and take positive steps to enhance opportunities in education, training, and employment of people who are underrepresented. It is often time bound, ending when the perceived imbalance has been addressed.

Discrimination: It refers to the biases, prejudices and intolerance that people suffer from on account of their sex, race, social status, religion, health condition or related factors. In higher education institutions, gender discrimination may manifest in systematic exclusion

of women or men from executive authority, unfairness in the allocation of research, teaching and other resources, discouragement from pursuing specific courses and hostility to gender activism in higher education.

Gender: Gender is used to describe those characteristics of men and women which are socially constructed, while sex refers to those which are biologically determined. It refers to the roles, privileges, resources, responsibilities that society gives assigns a person because they are born male or female.

Gender analysis: The identification, investigation and use of data to inform action to address inequalities that arise from the different roles of men and women, or the unequal power relationships between them and the consequences of these inequalities on their wellbeing.

Gender Awareness: Gender Awareness is consciousness and recognition by an institution of the importance of gender and its effects on their objectives, plans and programs.

Gender Blindness: It refers to the conscious development of objectives, plans and program in an organization or institution with no effort to recognize or incorporate gender issues that might influence functioning of that organization, the production of plans, the implementation of programs or their outcomes.

Gender Budgeting: This is the examination of all expenditures and revenues from a gender perspective. All expenditure is examined for its relevant accessibility, impacts and consequences for men and women. It involves scrutinizing the ways the resource expenditure can be made to reflect the institutional goal of gender equity. **Gender Dynamics:** The relationships and interactions between and among boys and girls, women, and men. Gender dynamics is informed by socio-cultural ideas about gender and the power relationships that define them. Gender dynamics either reinforce or challenge existing gender norms.

Gender Equality: The absence of discrimination, on the basis of a person's sex, in providing opportunities, in allocating resources and benefits or in access to services. Gender ensures that both sexes have identical rights, freedom, conditions, and opportunities for realizing their full potential and for contributing to and benefiting from economic, social, cultural, and political development. It means society values males and females equally for their similarities and differences and the diverse roles they play.

Gender Equity: Fairness and justice in the distribution of benefits and responsibilities between men and women. The concept recognizes that men and women have different needs

and strengths and that these differences should be identified and addressed to rectify the imbalance between the sexes.

Gender Gap: Gender Gap is the difference in the scores between men and women on attitudes, interests, behavior, knowledge and perspectives on particular issues.

Gender Inequality: The ways in which males and females are treated differently in relation to opportunities and responsibilities in the society.

Gender Mainstreaming: Gender mainstreaming is the process of assessing the implications for men and women of any planned action, including legislation, policies or programs, in any area and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension in the design, implementation, monitoring and evaluation of policies and programs in all political, economic and social spheres so that inequality is not perpetuated.

Gender Roles: Clusters of socially or culturally defined or learned expectations about how male and female members of a society should behave in specific situations. Gender roles are usually based on stereotypical beliefs that males and females possess distinct, mutually exclusive physical and psychological characteristics which determine their behavior and characteristics.

Gender Sensitivity: Gender Sensitivity is the translation of gender awareness into practices that result in changes in the perceptions, plans and activities of institutions and organizations. A gender sensitive institution not only has the awareness, but also demands gender responsiveness that includes acting on gender issues.

Gender Stereotype: Gender Stereotype is a rigid and over-simplified definition of a group of people in which all members of that group are labeled with similar characteristics. Stereotypes produce behavior patterns that conform to expectations in a society and are used as standards for evaluating categories of people based on their gender.

Sex: The biological differences between men and women which are normally universal and are determined at birth. It is the physiological state of being a male or female.

Assault: Assault represents a continuum of forcible physical forms of pressure that compel individuals to engage in any activity against their will.

Consent: Freely and affirmatively communicated willingness to participate in particular activity or behavior, expressed either by words or clear, unambiguous actions. It

assumes the ability of each party to communicate this willingness and not merely silence or the lack of protest. Similarly, the existence of a prior or current social relationship does not provide the basis for an assumption of consent. Consent shall only be implied when both parties are of similar social and professional standing, i.e. where there is no power held over one party.

Exploitation: Taking non-consensual advantage of another person. Exploitation includes, but is not limited to: electronically recording, photographing, or transmitting sounds or images without the knowledge and consent of all parties involved, voyeurism, and distributing intimate or sexual information about another person without that person's consent.

Gender Based Violence: An umbrella term for any harmful act that is perpetrated against a person's will based on abuse of power and privilege of the socially ascribed (gender) differences between males and females. It takes the form of actions that result in physical, sexual and psychological harm or suffering to a person and affront to their human dignity, whether occurring in public or private life. It is men who predominantly carry out such violence, and women who are predominantly the victims of such violence, but men are increasingly becoming victims of Gender based violence.

Harassment: Threatening to commit an action against another person, stalking and cyber-stalking. Sexual harassment includes, but is not limited to words, persistent requests for sexual favors or dates, gestures, touching, unwanted sexual overtures, engaging in indecent exposure, coerced sexual intercourse and rape.

Intimidation: Workplace intimidation is an intentional and malicious attempt to cause a coworker/student to feel inadequate or afraid. Intimidation includes verbal threats, unjust criticism, sabotage or sexual harassment and physical violence.

Perpetrator: Any staff or student who engages in gender based workplace violence.

Risk factors: Contextual, individual, societal and workplace factors that predispose individuals to being victims of gender based violence.

Sexism: Conduct by members of the administrative or the academic staff, or of students, that is offensive in nature, leading to alienation of members of both sexes. Alienating messages may be overt and intentional or subtle and unintentional, but they denigrate the working or learning experiences of both men and women.

Sexual misconduct: Any unwelcome behavior of a sexual nature that is committed without consent or by force, intimidation, coercion, or manipulation. The term includes gender based

violence, sexual assault, sexual exploitation, and sexual intimidation. Sexual misconduct can be committed by men or women, and it can occur between people of the same or different sex.

Survivor A person who has experienced gender based violence and is taking medical, legal and psychological steps to overcome their trauma.

Victim: Any staff or student who is the object of gender based workplace violence. A victim is compelled to behave as expected out of fear.

Violence: A means of control and oppression that ranges from emotional, social or economic force, coercion or pressure to physical harm. It may be overt in the form of physical assault or covert in the form of intimidation, threats and deception. Violence can be a one-time incident or repeated over time.

Work place: All places where staff and students need to be or go to by reason of their work and studies and which are under the direct or indirect control of Maseno University. This covers physical premises including constituent colleges and campuses affiliated to the University. Premises include both physical and virtual settings including, but not limited to offices, stores, farms, out-of-doors, classrooms, hostels, cyber space and in any location where work is performed.

