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Lucy A. Wakiaga *Editor*

Women's Contribution to Higher Education and Social Transformation

Implications for Policy and Praxis from Kenya

Springer

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Editor
Lucy A. Wakiaga
School of Arts and Social Sciences
Tangaza University College
Nairobi, Kenya

ISSN 2662-5997 ISSN 2662-6004 (electronic)
Diversity and Inclusion Research
ISBN 978-3-030-95621-9 ISBN 978-3-030-95622-6 (eBook)
https://doi.org/10.1007/978-3-030-95622-6

This Springer imprint is published by the registered company Springer Nature Switzerland AG
The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

This book is dedicated to all the women in higher education institutions—faculty and students—who struggle to find platforms where their voices can be heard. May this book inspire more women, to be more deliberate in sharing the work they do in transforming society and to do so more boldly. May it also encourage more synergetic partnerships between women and men.

Foreword

The contribution of women in higher education in Africa today cannot be overlooked. Though there is not much literature on the same, it is good to note that women are the largest contributors to social transformation, right from the grassroots to the highest levels of society. It is therefore heartwarming to see women academics writing about women's contributions to social transformation across all levels of society. This book is the result of the collaboration of women in academia under the umbrella of the Doctoral Attaining Women Network (DAWN), an academic association domiciled in the School of Arts and Social Sciences, Tangaza University College. DAWN brings together women faculty and students for academic, professional and personal networking and mentorship. This book is a clear indication that when women come together, they can achieve much. I applaud DAWN for this huge milestone achieved by working together to address the issues that affect women and their work in higher education and in local communities. The authors have clearly articulated issues along two perspectives: policy and practice. Thus the reader is able to quickly relate to the chapters along these two main perspectives. I wish to quote Kofi Annan, former Secretary-General of the United Nations, who said that "When women thrive, all of society benefits and succeeding generations are given a better start in life" (April 8, 2017). I believe this is why the DAWN women scholars carried out research in various socio-cultural, economic and political spheres to identify bottlenecks that prevent women, and men, from thriving in society. As you read the book you will find feminine sensitivities in the research therein that identify the core of social concerns and suggest possible solutions. You will experience the authors' intentions of reaching out and touching lives, transforming them. This book will push the reader to look at the different dimensions of life and to be more purposeful in collaborating with women, and men, at all levels of society for social transformation now and for future generations.

Agnes Njeri
Deputy Vice-Chancellor, Academics and Student Life
Tangaza University College
Nairobi, Kenya
October 2, 2021

Preface

The book consists of 14 chapters, all of which are authored by women working in higher education institutions as well as doctoral students. The women are all part of the The Doctoral Attaining Women Network (DAWN), domiciled in the School of Arts and Social Sciences, Tangaza University College.

The authors have written conceptual papers and empirical chapters on topical areas touching higher education and local communities. All the chapters have a gender theme. In addition, the chapters have either a policy or a practice perspective. Policy-oriented chapters address gender issues in higher education, including how best to achieve equity and equality for all persons—women and men—in the higher education environment. Practice-oriented chapters consist of primary or secondary research on topical issues in local communities.

Rationale

It is notable that even with the progress made, both in Kenya and globally, gender consideration in social, economic, political and cultural spheres is still minimal. In higher education, gender imbalance is still distinct in varied areas such as career advancement, leadership, mentorship and scholarship opportunities. In society, women's efforts still seem to go unnoticed. The aim of these chapters, therefore, is to counter these trends by sharing women's research in higher education and in society, especially innovative policy and practice concepts, all aimed at contributing to social transformation.

Purpose

The uniqueness of this book is that it places Kenyan women in higher education at the centre of the socio-economic, political and cultural discourse both within and outside the higher education sector. The work they do within higher education has a domino effect on the society they serve, whether it is in their innovative ideas within the walls of the institution or in the projects they run in communities. It is hoped that the policy and practice aspects shared in this book will stir women across the globe to make strides towards transforming their societies by borrowing ideas shared herein.

Nairobi, Kenya — Lucy A. Wakiaga

Acknowledgements

We would like to extend our special appreciation to the following individuals for sparing time to blindly peer review chapters in this book. They include:

Ms. Anne W. Gachoya, Deputy Director Education, Ministry of Education, Kenya

Prof. Eunice Kamaara, Department of Philosophy, Religion and Theology, Moi University, Eldoret, Kenya

Prof. Jane Kerubo, Professor of Education, Nairobi, Kenya

Prof. Catherine Kiprop, Associate Professor of Educational Management and Leadership and Director, Institute for Gender Equity, Research and Development, Moi University, Eldoret, Kenya.

Prof. Mary Omwamba-Magembe, Department of Dairy and Food Science and Technology, Egerton University, Nakuru, Kenya

Prof. Leah T. Marangu, Former Vice Chancellor, Africa Nazarene University, Nairobi, Kenya.

Dr. Reginald Nalugala, Development theory expert & Governance Specialization Leader, Institute of Social Transformation, School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Dr. Beatrice Njenga, Deputy Vice-Chancellor, Institutional Advancement, International Leadership University, Kenya

Dr. Alice Olewe-Nyunya, Early Childhood and Special Needs Education Department, Kenyatta University, Kenya

Dr. Elizabeth Obura, Lecturer, Department of Education, School of Education & Social Sciences, University of Embu, Embu, Kenya

Dr. Aloys Otieno Ojore, MA Programme Leader, Institute for Social Transformation, School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Dr. Wilfreda Olaly, Lecturer, Psychology Department, Kenyatta University College, Nairobi, Kenya

Dr. Caroline Marygorety Akinyi Otieno, Lecturer, Department of Sociology, Social work and African Women's Studies, University of Nairobi, Nairobi, Kenya

Dr Tabitha A. Rangara-Omol, Director, Open Distance and E Learning, The Catholic University of Eastern Africa, Nairobi, Kenya

Margaret Ruguru, Certified Human Resource Management Practitioner (CHRP), College of Human Resource Management, Nairobi, Kenya

Rev. Dr. Sahaya G. Selvam, Marist International University College, Nairobi, Kenya.

Dr. Bertha Vallejo, Associated researcher, University of Johannesburg, Johannesburg, South Africa

About the Book

The book is divided into three major sections: Part I, Part II and Part III.

Part I is titled “Opportunities and Challenges in Higher Education”. This section consists of four chapters that examine ways in which women navigate the higher education space either as students or as staff-faculty and administrators. It paints a picture of the opportunities and challenges present in higher education and the ways in which they hinder or promote advancement of women. Chapter 1 is titled “Work-Life Integration: Experiences of Women Faculty and Administrators Working at Tangaza University College (TUC)-Catholic University of Eastern Africa (CUEA), Kenya”. It explores the experiences of women faculty and administrators as they juggle work and family and try to find a balance between the two areas of their lives. Chapter 2 is titled “Female Scholars’ Access to Research Grants in Higher Education as a Promotional Facet to Social Transformation in Kenya”. It examines narrations of 25 female scholars from public and private institutions of higher education in Kenya and their challenges in accessing research funding. Chapter 3 is titled “Access to and Participation of Women with Disabilities in Higher Education in Kenya”. It provides a discourse on issues that hinder women living with disabilities from accessing higher education opportunities in Kenya. Chapter 4 is titled “Sexual Harassment and Related Policy in Higher Institutions of Learning in Kenya”. It paints a picture of the concerning issue of sexual harassment from a Kenyan perspective and aims to enlighten stakeholders on various interventions that can be adopted to curb the vice.

Part II is titled “Leadership in Higher Education”. This section consists of three chapters that examine various aspects of women and leadership in higher education. Chapter 5 is titled “The Advancement of Women in Higher Education Leadership in Kenya: Re-defining the Foundation Pillars of Gender Equity Efforts”. It discusses the status of women and the challenges and solutions to their advancement into senior levels of management in higher education. Chapter 6 is titled “Aspiration, Innovation, Resilience and Promise: Lessons from Women in Higher Education Leadership in Kenya”. It highlights positive as well as challenging experiences, with a view to leveraging the positive and addressing challenges in order to increase the quota of women in high-level leadership in universities in Kenya. Chapter 7 is titled “A Comparative Study of Leadership Opportunities for Women in Faith-based

Institutions of Higher Learning in Kenya”. This chapter investigates the leadership and management opportunities available for women in faith-based higher learning institutions, noting persistent patterns of disparity in the representation of women in top leadership and management roles in faith-based higher learning institutions in Kenya.

Part III is titled “Women Impacting Societal Transformation”. This section consists of seven chapters that examine various aspects of gender interactions in society and effects on social transformation. Chapter 8 is titled “Social Transformation Through Lifelong Learning in the Community: A Kenyan Context”. It examines community learning and how it builds from existing knowledge and experience among learners in a way that they can find social transformative value in their lifelong learning process. Chapter 9 is titled “Contribution of Women Missionaries in Education in Kenya”. This chapter narrates the contributions of women missionaries drawn from various mainstream Christian churches and denominations in Kenya and their contributions to the education sector and other arms of contemporary society. Chapter 10 is titled “Where Is Her Voice? The Biblical Aspect of Women in Leadership Positions”. The chapter applies the contextual realities of Miriam, Deborah, and Mary, mother of Jesus, to examine the impart that virtuous women possess while in positions of influence. Chapter 11 is titled “The Role of Women Towards a Gender Responsive Transport Industry in Kenya”. The chapter examines gender differences in how transport infrastructure and services are utilized, especially the challenges women face as key stakeholders in this critical industry and recommendations on mitigation measures. Chapter 12 is titled “Food Diversification: Challenges and Opportunities for Pastoralist Women in Isiolo County, Kenya”. This chapter examines the value of food diversification today while pointing out the challenges pastoralist women in Isiolo County face in adopting new types of foods, and especially the role of culture in adapting to this change. Chapter 13 is titled “Words Matter: Stigmatization Narratives by the Intersex Persons in Kenya”. This chapter explores the various ways in which intersex persons are stigmatized, consequently discouraging them from fully pursuing all levels of education and affecting their quality of life. Chapter 14 is titled “Perceptions of Youth on the Role of Basic Education in Breaking Generational Poverty”. This chapter explores the views of youth who grew up in the Kibra slums, and their perceptions on the role of education in breaking generational poverty. This discussion is based against the backdrop of the 8-4-4 system of education and its initial philosophy of alleviation of poverty through its vocationalized curriculum.

Contents

Part I Opportunities and Challenges in Higher Education

1 Work–Life Integration: Experiences of Women Faculty and Administrators Working at Tangaza University College (TUC), Catholic University of Eastern Africa (CUEA), Kenya 3
Josephine Naita Waweru, Jacqueline Abuor, and Mercy Kibe

2 Female Scholars' Access to Research Grants in Higher Education as a Promotional Facet to Social Transformation in Kenya 21
Beatrice Ndiga and Catherine Mumiukha

3 Access to and Participation of Women with Disabilities in Higher Education in Kenya 37
Catherine Mwarari

4 Sexual Harassment and Related Policy in Higher Institutions of Learning in Kenya 51
Catherine Kisasa Muthonde

Part II Leadership in Higher Education

5 The Advancement of Women in Higher Education Leadership in Kenya: Redefining the Foundation Pillars of Gender Equity Efforts 71
Lucy A. Wakiaga

6 Aspiration, Innovation, Resilience and Promise: Lessons from Women in Higher Education Leadership in Kenya 89
Beatrice W. E. Churu and Nema C. M. Aluku

7 A Comparative Study of Leadership Opportunities for Women in Faith-Based Institutions of Higher Learning in Kenya 107
Carolyne S. Mudeje Buya, Terry Mwaniki, and Susan Wanjiru Mwangi

Part III Women Impacting Societal Transformation

8 Social Transformation Through Lifelong Learning in the Community: A Kenyan Context 129
Nancy Njiraini

9 Contribution of Women Missionaries in Education in Kenya 145
Jacinta M. Adhiambo, Mary N. Getui, and Nancy Wachira

10 Where Is Her Voice? The Biblical Aspect of Women in Leadership Positions 163
Margaret Aringo and Grace Waithira Njenga

11 The Role of Women Towards a Gender-Responsive Transport Industry in Kenya 181
Gladys Nyachieo and Janet Mang'era

12 Food Diversification: Challenges and Opportunities for Pastoralist Women in Isiolo County, Kenya 201
Damaris Muthusi

13 Words Matter: Stigmatization Narratives by the Intersex Persons in Kenya 221
Margaret Aringo and Caroline Kinuu Kimathi

14 Perceptions of Youth on the Role of Basic Education in Breaking Generational Poverty 237
Caroline Wanyoike and Judith Pete

Index 257

Contributors

Jacqueline Abuor School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Jacinta M. Adhiambo The Catholic University of Eastern Africa, Nairobi, Kenya

Nema C. M. Aluku School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Margaret Aringo School of Education, Tangaza University College, Nairobi, Kenya

Carolyne S. Mudeje Buya School of Humanities and Social Sciences, Pwani University, Kilifi, Kenya

Wairimu Beatrice Churu School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Mary N. Getui Department of Religious Studies, Catholic University of Eastern Africa, Nairobi, Kenya

Mercy Kibe School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Caroline Kinuu Kimathi Faculty of Arts and Social Sciences, Catholic University of Eastern Africa, Nairobi, Kenya

Janet Mang'era Faculty of Social Sciences and Technology, Multi Media University, Nairobi, Kenya

Catherine Mumiukha Psychology, Counseling and Education Foundations, Egerton University, Njoro, Kenya

Catherine Kisasa Muthonde School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Damaris Muthusi Institute for Social Transformation, School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Susan Wanjiru Mwangi School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Terry Mwaniki School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Catherine Mwarari School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Beatrice Ndiga School of Education, Tangaza University College, Nairobi, Kenya

Grace Waithira Njenga School of Education, Tangaza University College, Nairobi, Kenya

Nancy Njiraini Strathmore University Business School, Nairobi, Kenya

Gladys Nyachieo Faculty of Social Sciences and Technology, Multi Media University, Nairobi, Kenya

Judith Pete School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Nancy Wachira Tangaza University College, Nairobi, Kenya

Lucy A. Wakiaga School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Caroline Wanyoike School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

Josephine Naita Waweru School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

About the Authors

Jacqueline Abuor is an ICF-Certified Organizational Effectiveness Coach by Coach Development Institute-Africa. She is a Certified Practitioner of Global Leadership Assessment (360) by the Global Coach Group and a member of the International Coaching Federation. She is a graduate of DePaul University, with a BA in Leadership and Management from DePaul University School of New Learning Chicago, 2012, and an Alumni of Amani Counseling Center and Training Institute with a Diploma in Psychological Counseling. In 2013 Jacqueline co-founded the Leaders Guild (TLG) in collaboration with a team from Tangaza University and DePaul, University, Chicago. TLG is a leadership development programme/Alumni Association under the Centre for Leadership and Management, Tangaza University College. She has vast experience in the leadership development, counseling, PR and marketing, customer service and coaching field. Jacqueline is passionate about having a positive impact within her sphere of influence/society. She currently serves part time as TLG Coaching Coordinator at Amani Counseling Centre & Training Institute. Contact: coaching.tlg@tangaza.ac.ke and hiaricc@gmail.com

Jacinta M. Adhiambo is an associate professor of education at the Catholic University of Eastern Africa. Currently she is the Dean, Faculty of Education, in the same university and has over 19 years of teaching experience at university level. Her research areas include management of education, leadership, Catholic education and higher education as evidenced in her many publications. Jacinta has a PhD from the Catholic University of Eastern Africa (CUEA) in the area of Educational Administration and Planning, Master of Education in Educational Administration and Leadership (CUEA) and Bachelor of Education (Arts), Kenyatta University (Kenya). She has supervised and mentored many postgraduate students. At the university, Prof. Adhiambo has undertaken various roles as a leader in academics, quality assurance and community service projects. She has participated in various conferences locally and internationally. ORCiD ID: https://orcid.org/0000-0003-1762-9393. Contact: jacinta@cuea.edu

Nema C. M. Aluku is a research associate at Tangaza University College, School of Arts and Social Sciences. She also serves as the Chief Executive Officer of Africa Community Leadership and Development. Nema has a passion for and expertise in using participatory processes to help organizations and communities address deep-seated issues. Her research focuses on community-level discourses that are essential to the enhancement of health and gender outcomes, especially among adolescent girls and women. She was working on two research projects in collaboration with the University of Iowa during the development of this manuscript, "Building Capacity to Reduce HIV-Related Stigma among Adolescents in Western Kenya" and "Stepping Up! Building Stronger Relationships among Youth and Parents to Increase Family Planning Use in Western Kenya". Contact: naluku@tangaza.ac.ke

Margaret Aringo has been an educator and a theologian for over 30 years. Margaret is currently a lecturer at Tangaza University College in the School of Education. She did her doctorate in Biblical theology at the Jesuit School of Theology, Berkeley, Masters Degree in Franciscan theology at St. Bonaventure University, Masters of Arts in Biblical Theology at the Catholic University of Eastern Africa, Masters in Religious Studies at the Gregorian University, Rome, and postgraduate diploma in education at Kenyatta University. Margaret has mentored many students and serves as head of humanities. Some of her published works include in Staff Professional Development Motivational Strategy on Teachers' Job Satisfaction in Migwani Sub-County Public Secondary Schools, Kitui-Kenya, The Woundedness of Single Mothers and Church's Response, and Many Tongues and Many People among others. Contact: maringom@tangaza.ac.ke

Carolyne S. Mudeje Buya is a lecturer in the Department of Philosophy and Religious Studies at Pwani University and a visiting lecturer at Tangaza University College in Kenya. She has a PhD in Philosophy. Her areas of specialization and interest are philosophy of knowledge, ethics, critical thinking and gender philosophy. Some of her publications include: "Challenges and Prospects of Covid-19 Pandemic for Education in Africa" in the *International Journal of Humanities & Social Studies* (2021), "The Epistemic Value of Questioning in Fighting Against Poverty" in Tardieu B. & Tonglet J. (2020) (Ed) *Rethinking our World from the Perspective of Poverty with Joseph Wresinski*. Paris: Hermann Editeurs, and "The Relevance of Indigenous African Philosophy of Education to Integral Development in Contemporary Africa" in Okello, S. (Ed) (2019) *The Role of Philosophy in the African Context: Traditions, Challenges and Perspectives.* Rome: Urbaniana University Press. Contact: c.buya@pu.ac.ke

Wairimu Beatrice Churu teaches at Tangaza University College in Nairobi, Kenya. Her areas of interest and research are African culture, gender, religion and spirituality, and more recently, mental health and wellbeing. She has published in these areas over the last 20 years. Currently she is engaged in Positive Psychology interventions and research in educational settings, as well as research into HIV and stigma among young people in Western Kenya. She has served as Dean of Students for 6 years, and Deputy Principal Academics for Tangaza University College for 8 years, and is currently serving as Dean of the School of Arts and Social Sciences in the same institution. She has been instrumental in encouraging the synergy that the DAWN initiative provides for women in scholarship, and is nurturing a budding initiative in the school to strengthen gender-inclusive culture in universities. Contact: bchuru@tangaza.ac.ke; beatrice.churu@gmail.com

Mary N. Getui is a professor in the Department of Religious Studies, Catholic University of Eastern Africa, Nairobi. Her research interests and areas on which she has published widely span religion, education, culture, health, gender, peace and family issues. She has held several leadership positions in university administration. Between 2009 and 2015, she served as the chairperson, National AIDS Control Council, Kenya. Contact: mngetui@yahoo.com

Mercy Kibe is a student at Tangaza University College specializing in organization management. She holds an MBA in Human Resource Management from Kenyatta University and a BA in Social Sciences from CUEA (Sociology and Economics). She also has a postgraduate diploma in Human Resource Management. Her current research in the PhD Programme is on Human Capital Development and its relationship with the innovative capabilities of faith-based universities. She is currently employed by Tangaza University College as a human resource manager with more than 10 years of experience in human resources and administration. Mercy has served (and continues to serve) on various boards and committees at the university. She has counseling experience and has been a chair in numerous dialogues and workshops. Contact: mercykibe@gmail.com

Caroline Kinuu Kimathi is a lecturer in the Department of Languages, Literature and Communication (LLC) at Catholic University of Eastern Africa (CUEA). She holds a PhD in Applied Linguistics. She has also done an online course on Doctoral Supervisors at African Universities from Stellenbosch University. She is a member of the Language Association of Eastern Africa (LAEA). Her research interests are in basic and higher educational issues, language planning and policies in education, second language learning and teaching, and bilingualism/multilingualism. Before joining Catholic University of Eastern Africa in 2018, she was a high school teacher for 18 years. She has published many papers in her field of interest: her recent publication, with Fegher, M. and Olouch-Suleh, E. (2020), is “Influence of Politeness Maxims during Conflict Resolution in Faith-based Institutions of Higher Learning in Karen – Nairobi, Kenya”. Contact: carolinekimathi@ymail.com

Janet Mang’era is a social development professional with over 15 years demonstrated history in non-profit organization management. She holds a Doctor of Social Sciences (Applied and Social Sciences) degree from Royal Roads University, British Columbia, Canada, focused on water resource management and a Masters in Sociology from University of Nairobi. She is also a sociology lecturer at Multimedia

University of Kenya. She has skills and experience in administration, developing programming, institutional strengthening, gender analysis and training, and natural resource management, especially water resources and climate change adaption. Among her publications is a journal article on "Female Genital Mutilation and Cutting: Past and Present, A Relook at the FGM Eradication Quest in Kenya" and another on "Non-Governmental Organizations in Kenya: An overview of Civic Movements since 1991" (both in *Hungarian Journal of African Studies*). ORCiD ID: https://orcid.org/0000-0003-1128-3686. Contact: janet.mangera@mmuk.ac.ke

Catherine Mumiukha is a senior lecturer in the Department of Psychology, Counseling and Educational Foundation in the Faculty of Education and Community Studies at Egerton University, Kenya. She holds a Master of Education degree in Guidance and Counseling and a PhD degree in Educational Research and Evaluation. She has published extensively and participated in research projects. Research projects include: *Expanding on the Understanding of Suicide among University Students in Kenya: An Ecological Systems Analysis*, funded by Egerton University Internal Fund. Her publications include: Entrepreneurship as an Alternative Approach to Funding of Public Universities in Kenya. In ed. Teferra Damtew. *Funding Higher Education in Sub Saharan Africa.* New York: Palgrave Macmillan. Chapter 6, pp. 130–147 and Effects of Selected Cultural, Financial and School-based Factors on Girl Child's Educational Access and Socio-economic Development in Sarkish Flower Farm of Nakuru County, Kenya. *Journal of Diaspora, Indigenous and Minority Education*, 9:4, 253–266. Routledge Publishers. Contact: catherine.mumiukha@egerton.ac.ke

Catherine Kisasa Muthonde is a project coordinator at the Centre for Child Safeguarding and Protection at Tangaza University College, Kenya. She is a PhD candidate in Social Transformation specializing in organization management and holder of a Masters degree in African Studies from St Mary's University, Minnesota, USA. Catherine has worked with partners and collaborators as lead researcher in women's empowerment, youth unemployment and foster care pathways to increase knowledge, skills and positive attitudes for holistic wellbeing. Catherine has over 30 years' experience working as a lecturer, trainer, consultant, mentor and coach in education, entrepreneurial ship, psychosocial support, and child safeguarding and protection. She is an accredited counseling psychologist in Kenya and has authored handbooks, manuals, digital materials and workbooks for teachers, parents and learners to enhance quality information. Contact: katekisasa@gmail.com

Damaris Muthusi is a lecturer at Tangaza University College – The Catholic University of Eastern Africa. She facilitates learning in the Department of Development Studies for Social Transformation. She has a Masters Degree in Social Ministry with specialization in management, and is pursuing her doctoral studies in social transformation with specialization in organization management. She is a social researcher and has published on areas of child safeguarding and protection, food security, elections issuefication, duty and responsibility in Kenya, psychosocial support and social entrepreneurship. She is co-founder of Youth Watch Foundation (YWF), Mawia Community-Based Organization (Mawia-CBO) and the Building African from Africa Network (BAFANet). She is a mentor on youth issues and a coach on social entrepreneurship. She is a member of the Social Enterprise Society of Kenya (SESOK) and the Professional Association of Social Transformers (PAST). Contact: dmuthusi@tangaza.ac.ke

Susan Wanjiru Mwangi is a trained teacher at St Mary's University of Minnesota. She has a Masters of Art degree in Gender and Development from University of Nairobi. Susan is an adjunct lecturer at Tangaza University College, teaching in the Institute of Social Transformation (IST) and the Center of Leadership and Management (CLM). She has a keen interest in issues related to climate change, sustainability and youth, with a keen eye on empowerment approaches that can effect community change. She is a youth mentor and a trainer in areas of livelihood, gender issues in development and child protection. Contact: swmwangi@tangaza.ac.ke

Terry Mwaniki is a lecturer at Tangaza University College and is currently the undergraduate research coordinator at the Institute for Social Transformation. She has taught at Kenya Methodist University – Education Department and at the University of Nairobi. She has co-authored works such as "The Role of University Supervisors and Experienced Teachers in Successful Teaching Practice: A case of Kenyan Universities"; "University Student's Preparedness for ICT Based Learning: A case of Kenyan Universities"; and "Micro-Teaching as Perceived by Undergraduate Students in Kenya: A Case of Kenya Methodist University". Contact: tmwaniki@tangaza.ac.ke

Catherine Mwarari is a senior lecturer at Tangaza University College, Kenya. She has a PhD in Education (Curriculum Studies and Instruction) from the Catholic University of Eastern Africa. Her doctoral research was on the preparedness of teachers and head teachers for implementing Inclusive Education, taking cognizance that Inclusive Education has been acknowledged as the most effective means of providing education to learners with special needs. Catherine has a Masters degree in Counseling Psychology, a Bachelor's degree in Education and Postgraduate qualifications in Inclusion and Special Needs Education. She has had a successful career in the Kenyan education sector that has spanned 28 years where she has worked as a university lecturer, curriculum developer, examiner and teacher of literature and English. Catherine has also authored a number of publications including digital materials for learners with disabilities. Her current research interest relates to curriculum innovations and psychosocial support for persons with special needs. Contact: cmwarari@tangaza.ac.ke

Beatrice Ndiga is a senior lecturer at Tangaza University College in Nairobi, Kenya, with 18 years' experience teaching at university postgraduate level and over 25 years' experience teaching at secondary school level. She has many years of experience in institutional administration and management. Her doctoral degree is in Educational Administration and Planning. Her area of interest is transformational leadership and educational leadership. She is currently serving as a high school principal at one of Kenya's largest girls' boarding secondary schools and works in collaboration with other stakeholders to ensure that girls stay in school despite the challenges that they face. Other interests include involvement in community projects. She has supervised numerous postgraduate students' research projects. She is well versed in the pastoral cycle methodology of Social Transformation and has numerous publications. Contact: bndiga@tangaza.ac.ke

Grace Waithira Njenga is a visiting Swahili language educator at Tangaza University College. She holds an MA in Swahili Studies and her research focuses on translation of legal documents where she examines the translation of the constitution of Kenya (2010) from English to Swahili. She is pursuing her PhD in Language Translation and Interpretation. A strong believer in the power of language as a vessel of bringing positive change, Grace regularly sensitizes women to speak their mind in the language they know best. Grace enjoys reading and can also be found at women's conferences advocating for gender equality. Contact: gracenjenga76@gmail.com

Nancy Njiraini has worked for over three decades with a focus on adult learning in the last 10 years, working towards transformative learning in academic and professional learning. She has continuing interests in lifelong learning, critical thinking and connections between learning and social output that can impact social change. Nancy is currently a faculty member at Strathmore University with responsibilities for lecturing, research, consultancy and coaching. Her academic studies include an MBA from University of Leicester, an MSc and a PhD in Adult Learning, both from University of Glasgow. She is a qualified coach, is an active member of groups and associations including the British Educational and Research Association (BERA), has presented papers at BERA, AERA and SERA, and has contributed to various reports and articles in journals including the *Journal of Education*, *Humanities and Sciences* as well as journal of the Institute for International Cooperation of the Deutscher Volkshochschul-Verband e.V. (DVV). Contact: nnjiraini@strathmore.edu

Gladys Nyachieo is a senior lecturer in sociology at Multimedia University of Kenya. She holds a Doctorate in Sociology with specialization in Transport Sociology from Kenyatta University. She also holds a Masters in sociology from University of Nairobi and Bachelors (sociology) from Egerton University. She has published a book titled *Road Safety in Kenya: Knowledge, Attitudes, and Practices of Drivers of Passenger Service Vehicles* (MA thesis), a journal paper titled "Creating Employment through Transport" and a book chapter on rural development planning in Africa published by Palgrave Macmillan. She has presented a number of papers at both national and international conferences. One of these papers was "Exploring 'Public' Road Passenger Transport in Kenya", at Lancaster University in 2017. Gladys is a member of the Kenya Transport and Research Network (KTRN). Her interests are in social, economic, political and cultural factors that influence road safety, mobility and travel behaviour. She is also interested in walking as a mode of transport. Contact: gmasomo@gmail.com

Judith Pete For more than 12 years now, Judith has been an educator at higher learning institutions in East Africa. She was the regional director for Africa for Research on Open Educational Resources for Development (ROER4D) (www.roer4d.org) for 5 years and is currently the Uniservitate Regional Coordinator for Service Learning Hub for Africa at Tangaza University College. www.uniservitate.ar. She holds a PhD in Management Science and Technology from Open University of the Netherlands and an MBA in Financial Management from Catholic University of Eastern Africa. Her PhD Thesis was on "Open Educational Resources Differentiation: A cross-country study on differentiation in access, use and sharing of (Open) Educational Resources (OER) at universities in Kenya, Ghana and South Africa". She has a passion for educational technologies, service learning, community engagement, social transformation, OER and climate change matters. Publications: https://scholar.google.com/citations?hl=en&user=_YSRGo8AAAAJ&view_op=list_works&citft=1&citft=2&email_for_op=judiambu%40gmail.com&authuser=2. Contact: jpete@tangaza.ac.ke and judiambu@gmail.com

Nancy Wachira is a library assistant at Tangaza University College Library with a keen interest in research and information literacy. Before joining Tangaza University College, Nancy worked with Gulf African Bank as a data management intern for one year, from 2019 to 2020. She also worked with Evangel Publishing House and Spear Sharp Publishers where she assisted in developing and editing academic manuscripts. She is a graduate of Kenyatta University with a Bachelor's degree in Library and Information Science. Motivated by her desire to become an author, she passionately assists with collecting, compiling and editing data for research. Currently, she is assisting with a comparative study on Islamic and conventional banking in Kenya. Contact: nancychiwa@gmail.com

Lucy A. Wakiaga is the acting director, Quality Assurance and Senior Lecturer in the School of Arts and Social Sciences, Tangaza University College. She is a seasoned educator with over 25 years of global experience across the entire spectrum of K-16 education. Her doctorate is in Educational Administration and Policy. Her publications, scholarly and professional presentations, and interest are in the areas of education policy, education governance, school leadership, teacher training, pedagogy in higher education, quality of higher education, women in educational leadership and programme evaluation. Her most recent publication is Wakiaga, L. A. (2020). Kenya: Robust or burst: Education governance in Kenya after promulgation of the 2010 Constitution. In H. Ärlestig & O. Johansson (Eds.), *Educational Authorities and the Schools: Organization and Impact in 20 States*. *Educational Governance Research 13* (pp. 333–350). Cham, Switzerland: Springer Nature Switzerland AG. ORCiD ID: https://orcid.org/0000-0001-8440-064X. Contact: lwakiaga@tangaza.ac.ke

Caroline Wanyoike currently works as a research coordinator at Tangaza University College, in the Centre for Leadership and Management. Her interests are in mentorship of youth in agribusiness and social entrepreneurship. Her experience spans 13 years, as a trainer and lecturer in higher institutions of learning. Caroline holds a postgraduate diploma in Project Management from the University of Nairobi, and an MBA in Entrepreneurship from the Catholic University of Eastern Africa (CUEA). Two of her most recent publications include: Wanyoike, C. N. & Maseno, M. (2021). Exploring the motivation of social entrepreneurs in creating successful social enterprises in East Africa. In *New England Journal of Entrepreneurship.* Emerald Publishing. DOI:10.1108/NEJE-07-2020-0028, Online link: https://doi.org/10.1108/NEJE-07-2020-0028, ISSN 2574-8904 and Maseno, M. & Wanyoike, C. (2020). Social Entrepreneurship as Mechanisms for Social Transformation and Social Impact in East Africa: An Exploratory Case Study Perspective. In *Journal of Social Entrepreneurship*, Taylor & Francis Online. DOI:10.1080/19420676.2020.1755348, Online link: https://doi.org/10.1080/19420676.2020.1755348. Contact: cwanyoike@tangaza.ac.ke

Josephine Naita Waweru is lecturer at Tangaza University College and currently serving Programmes Leader for Child and Youth Studies. Her research interest is in child safeguarding and protection. Together with her colleagues, she has conducted a study on "Experiences of Children Living in Foster Families in Kajiado County, Kenya", and published book chapters on "Family in Child Safeguarding in Africa: Challenges and Indications for the Role of the Church" and "The Role of Elite in Community-driven Development and Youth Employment. She has also been involved in development of child safeguarding and protection academic and professional courses and training resources. Josephine is a youth and community worker with experience in Kenya and the United Kingdom. She has been engaged in child protection and youth development consultancies by both local and international organizations. Currently, Josephine is pursuing her second Masters in Advanced Child Protection at the University of Birmingham. Contact: jwaweru@tangaza.ac.ke

Part I

Opportunities and Challenges in Higher Education

1 Work–Life Integration: Experiences of Women Faculty and Administrators Working at Tangaza University College (TUC), Catholic University of Eastern Africa (CUEA), Kenya

Josephine Naita Waweru, Jacqueline Abuor, and Mercy Kibe

1.1 Introduction

Globally, juggling a career and personal life continues to be a challenge, particularly for career women. As observed by Parker (2015), this continues to be a front-burner issue—one that is being recognized by a growing number of employers. Unlike the traditional society that clearly defined roles for female members of the society (which were mainly limited within the home), the contemporary society makes it possible for career women to play the two roles and require them to meet the demands of both work and family. Just like in other regions, while the proportion of women working in the formal sector (career women) in Kenya has increased in recent years, their share of household and family responsibilities has not changed much. In a survey conducted by Pew Research Center (2013), an observation was made that mothers were much more likely than fathers to report experiencing significant career interruptions in order to attend to their families' needs. Additionally, a recent McKinsey and Company (2021) report on COVID-19 impact on women's employment states that women have been deeply affected by the COVID-19 pandemic. Using a case study design, this chapter explores work–life integration experiences of career women working at Tangaza University College (TUC), Catholic University of Eastern Africa (CUEA).

J. N. Waweru (✉) · M. Kibe
School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya
e-mail: jwaweru@tangaza.ac.ke

J. Abuor
School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_1

1.2 Work–Life Balance or Work–Life Integration?

Over the years, there have been various researches documenting the interrelationship between work and family life, some of which have explained work and life as separate domains of life that need to balance. Rincy and Panchanatham (2014) in their *Work Life Balance: A Short Review of the Theoretical and Contemporary Concepts* outline theories that explain work and life as needing a balance. Many people still hold on to the opinion that these are separate domains of life that need to be separated and can be separated to achieve success in both. Raja and Stein (2014) explain that the concept of work–life balance is not new to the current generation and limiting the amount of time spent at work can be traced back to the manufacturing laws of the late 1800s.

The Fair Labour Standard Act established a 44-hour week, and in addition, the 1980 Women's Liberation Movement brought back life–work balance considerations and advocacy for flexible working schedules and maternity leave. Further, Raja and Stein (2014) state that work–life balance is often discussed yet difficult to achieve, and although it is an individual responsibility that cannot be standardized, assessing and evaluating its main concerns may be helpful in increasing awareness and managing imbalances.

In the African context, Amah and Ogah (2021) observe that prior to the pre-colonial era the terms work–life balance, work–life integration and work–life conflict were not used in Africa, since there were clear-cut boundaries in the work and family domains. Men were assigned to work, and women occasionally helped; hence, there was no indication of work–life conflict.

Over the years, work–life balance is recommended for maintaining well-being and fulfillment at a personal and professional level so as to manage stress, prevent burnout, enhance employee morale/productivity, retain employees, and achieve desired outcomes/goals. However, Heathfield (2021) asserts that achieving work–life balance is a daily challenge and describes it as an ideal situation in which employees can divide their time and energy between work and essential aspects of their life. MacAulay (2020) indicates that many argue that work–life balance is an illusion. In addition to the technological advancement in the twentieth century and employees looking for meaning and purpose in work, the phrase work–life balance has "evolved over time to work–life integration and has created challenges and opportunities along the way." Further, MacAulay states that the 2020 global pandemic has brought dramatic changes and brought the term work–life integration to the forefront since people have been forced to integrate their personal and professional life by remote working. "Working remotely means home has become the new workplace," and hence, work–life integration takes a new level of urgency and importance.

Hass School of Business (2021) states that whereas work–life balance can be described as separation of one's professional and personal lives, work–life integration conceptualizes life as a connection between work and other life commitments. Hence, there has been a progress in conceptualization and diction used from what was traditionally referred to as "work–life balance" as it creates a sense of

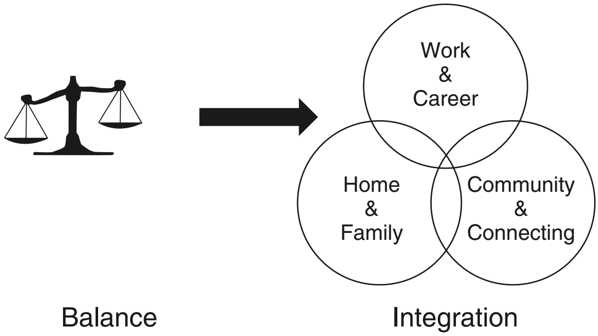

Fig. 1.1 This model was produced by Hass Business School in 2021, to demonstrate work life integration instead of work life balance

competition between life and work rather than a whole–life integration of the two main places people live, mainly work and home. The Fig. 1.1 illustrates the progress discussed in this paragraph.

1.3 Global Trends on Work–Life Integration amid COVID-19 Pandemic Disruptions

A recent survey conducted by Merchants Survey (2020) illustrates that flexible working conditions (work–life integration) have become the dominant work ethic the world over. The survey indicates that flexible working conditions have translated to happier and productive employees. Apart from flexible working conditions being cited as contributing to lower overheads and savings for organizations, they have also become valuable incentives to retain employees besides attracting new applicants and contributing to employee good health and general well-being.

In the Kenyan context, a report entitled *The COVID-19 pandemic and the Kenyan workplace,* by Corporate Staffing Services (2020) released in-depth research on remote working amid the COVID-19 disruption. According to the report, the employees who were interviewed indicated that they would like to entrench the "work-from-home" culture, post-COVID-19 pandemic. Analysis of the responses showed that 52.6% of the employees indicated that they had never worked from home/remotely before the COVID-19 pandemic, while 47.4% (398) had worked remotely before. Then, 51.1% of the employer organizations had a policy on working remotely while the rest, 48.9%, did not have such a policy. In addition, 55.5% of the employees indicated that their productivity had been negatively affected, 20.4% indicated their productivity at home was similar to working from the office, and 24.1% stated that their productivity is better while working from the office. The above statistics are an indication that in the Kenyan context, there is a need to develop clear policy guidelines on remote working patterns and work–life integration in order to enhance employees' productivity and physical and psychological well-being.

1.4 Work–Life Integration and Career Women

Sandberg and Scovell (2017) observed that for many men, the fundamental assumption is that they can have both a successful career and a fulfilling personal life, yet for many women the assumption is that trying to do both is difficult. For Sandberg and Scovell (2017), the conflict in the life of women is not so much about achieving everything but the worry about losing what matter to them most such as their occupations, their family's well-being, and their financial security because of the pressure between being a good employee and parenting well. Further, she observes that women can thrive in both family and career.

For the religious nuns, work–life balance can be elusive. Eze et al. (2015) observe that religious women come across as fulfilled and industrious. However, they are repressed and overworked by their religious superiors who view them as inferior or low ranking. Furthermore, there is little consideration for their well-being and personal interest.

1.5 Statement of the Problem

The general quality of an employee's life in relation to their working life is the most important in the achievement of organizational goals (Bello & Tanko, 2020). With the changing landscape of the work–life scenarios due to technological changes, both are seen as interrelated paradoxes, partially conflicting and partially complementary. Forbes (2020) affirms that work–life integration focuses on incorporating the different areas of one's life to create a whole picture. This suggests that the different areas/dimensions of one's life, including work, are dynamic and change over life cycle and career progression. Additionally, an effective synergy between an individual's personal and work–life can yield positive results on performance (Kumari, 2012). On the other hand, work–life integration is feared to promote blurred boundaries between work and life-risking health, relationships, and productivity. Rothbard and Ollier-Malaterre (2015) propose factors such as technological progress as being culprits in the redefinition of the boundaries between work and personal life, hence increasing the permeability of the two spheres. Montanez (2020) asserts that 26% of workers take work home with the possibility of increasing the chance of burnout due to overwork, and 40% use their computers after 10 p.m., reducing what is considered optimal sleep quality.

Amid this controversy of work–life integration and COVID-19 global disruption that has necessitated working remotely, parental roles, and professional career, it is important that organizations and employees have healthy and productive work–life integration practices and policies. Therefore, using a case study, this research investigates the work–life experiences of career women working at TUC-CUEA during COVID-19 pandemic global disruption and provides recommendations for better practices to promote well-being and productivity.

1.6 Methodology

This study used a case study design as it best answered the questions and the purposes of the study. The study was carried out in TUC, a constituent college of CUEA located in Nairobi County. The purposive sampling method was used to arrive at a sample of ten women working as full-time staff in administration and academic duties. The researchers used an interview schedule for data collection, and data were collected by means of in-depth interview technique. A pilot study was conducted to assist in determining the accuracy, clarity, and suitability of the research instruments. Two senior administration female staff drawn from TUC were interviewed in the pilot phase. However, their views have not been incorporated into the final analysis of this chapter. Data analysis was conducted by means of thematic analysis technique. The researchers adhered to all the necessary ethical requirements including obtaining research authorization from the Institutional Ethical Review Committee (IERC), Daystar University, and a permit from the National Commission for Science, Technology, and Innovation (NACOSTI) before undertaking the study.

1.7 Objectives of the Study

This study was guided by the following five objectives

(i) To examine perceptions of career women working at TUC on work–life integration
(ii) To explore the impact of work on the participant's quality of life
(iii) To assess the existing strategies to manage work–life demands of the career women at the TUC
(iv) To assess work–life integration experiences of TUC career women during the COVID-19 pandemic global disruption.

1.8 Findings

1.8.1 Demographic Characteristics of the Respondents

Table 1.1 shows the demographic characteristics of the respondents. The respondents were both lay and religious nuns in TUC taking both administrative work and lecturing roles. In addition, married women had children ranging from two to three, while all religious women did not have children.

Table 1.1 Demographic characteristics of the respondents

Respondent	Lay or religious	Children
#1	Married	Three
#2	Not married (religious)	None
#3	Married	Two
#4	Not married (religious)	None
#5	Married	Three
#6	Married	Two
#7	Not married (religious)	None
#8	Not married (religious)	None
#9	Married	Two
#10	Religious	None

1.8.2 Objective 1: The Understanding of Work–Life Integration for Career Women

In response to the question on one's perception of work–life integration, the following themes emerged from the interviews.

1.8.2.1 No Difference Between Work–Life Balance Versus Work–Life Integration

As per the analysis of the responses, the majority of participants understood work–life integration to mean the same as work–life balance. In fact, 90% of the respondents used expressions that indicated that the two concepts mean the same or rather used the word balance in their explanations. Moreover, the respondents understood work–life integration as ensuring equal commitment for one's personal responsibilities and work responsibilities. The following are a sample verbatim from the respondents.

> P1: *This is complicated; it is balancing the different responsibilities in my life. To give quality in work there is a need for a balance of work and personal life. It is very demanding to achieve a balance both at work and in other aspects of life.*

> P4: *I dedicate quality time for work, my personal (spiritual growth) and community life as a woman who is religious. If I let one slip off my hands, life will become miserable for me. If I do this, life becomes worth living. I don't carry work home, I work.*

1.8.2.2 Live Life in a Unified Way

The second theme that emerged was work–life integration being explained as the ability to unify one's life and work in a way that the two are not conflicting but complementing each other. According to one participant, *working at something you find purpose in…stuff that makes sense to the purpose of life. Life and work are one even if they have to have boundaries between them*. This demonstrates that work and life flow and they are not separable, hence should be managed as such. One of the respondents also indicated that to her, work–life integration is about integrating both personal/family obligations and professional duties seamlessly such that both are delivered as required. In her words, P8: *I believe work, life (spiritual and material), are critically embedded in each other. I believe my life would not be whole without either.*

1.8.3 Objective 2: Impact of Work on the Participant's Quality of Life

Concerning the impact of work on quality of life, the overall theme that emerged from the assessment was that it affected the general wellness of an individual. These effects would be in the following areas:

1.8.3.1 Impact on Health

Seventy percent of the respondents indicated that due to the demands of their work expectations (with specific reference to their professional duties), they often find themselves unable to get adequate time to focus on themselves in areas such as exercises and healthy eating habits and sleep. This feeling was common for both religious women and lay respondents. A religious sister indicated:

> P4: *......my work involves administration, teaching, being a student and my community responsibilities can be overwhelming. I have to attend community moments ….they do not understand I work at Tangaza.* The same respondent pointed out that the situation provided an opportunity for improving well-being in the following words. *It promoted healthy living-I had time to eat most meals. At work I skip most of the meals*.

Another participant, a married woman, expressed a similar sentiment as follows:

> P5: *Yah…maybe not say much…last year my work took away quality of life. Sleeping was 1-2 am and no time for exercise…always seated too heavy at work. If given a Likert scale to choose that work was very much….I would tick- strongly agree*.

From the above responses, we can decipher that work overload demands have a negative impact on health and well-being of workers.

1.8.3.2 Personal Development and Growth

Work was seen as something that makes life meaningful and affords opportunities for growth and teamwork. These reflections are captured in the following sentiments:

> P7: *Well, I can say my work has afforded me new experience; I am consulting, researching and want to know more. Some circumstances are pushing me to grow, sometimes I go home feeling like a new person. I have bigger things to handle.... [I am]...more mature, people oriented, internet savvy.*

> P10: *I grow from my work; I have learned a lot as a lecturer, interacted and grown. Workshops and seminars added a lot to my wellbeing as a person-we have counseling, chapel and individual work, and share life.*

1.8.3.3 Personal Responsibilities

The rest of the respondents who held that their work had an impact on the quality of their lives made their observations concerning the difficulties they found in balancing their professional and personal obligations. Some of the key observations made in this regard are indicated below.

- *I am forced to delegate some of my family duties to catch up with work responsibilities and this is not always what I want.*
- *Due to the grueling demands of preparing for lessons, I am often left exhausted and not able to deliver appropriately on my other family and personal duties including personal exercise;*
- *The tension between work deliverables often pressures time available for family and personal exercise. Particularly being in a new office at TUC has been tedious sometimes working deep into the night but I have always strived to carve out time for self-exercise and family.*
- *Demands for my professional work are often in contention with the state of my well-being where I am at times not able to deliver properly on my "other work" at home as I would like to.*
- *My own experience was that work obligations greatly impacted the quality of my life where at some time I was only able to sleep for 1–2 hours in a day and went for long periods without exercising.*
- *Being in a new office (barely 5 months), it is tough delivering on my duties as expected in the different areas I am engaged in—consulting, research, meeting people's expectations,* etc. *Despite the learning opportunities I am getting in the process, these engagements are very tiring and I often find myself with little time for myself.*

From the above responses, it can be argued that the assumed possibility to have work and life unified needs intentional and purposed efforts. Moreover, 12.5% of the respondents in responding to whether their work impacts on the quality of their lives observed that they considered their work as being an integral part of their lives. For example, a respondent said that *I believe work, life (spiritual and material), are critically embedded in each other. I believe my life would not be whole without either* (P8).

1.8.4 Objective 3: Realizing Work–Life Integration for Career Women

The third objective sought to assess the respondents' perception as to whether it is possible to realize work–life integration. Having established, in the previous section, that participants had different understandings of the term work–life integration, this also influences their perception of whether it can be achieved or not. The following section presents the thematic analysis of their responses.

1.8.4.1 Achieving Work–Life Integration Is Possible

Ninety percent of the respondents answered in the affirmative that work–life integration is achievable. In their responses, they admitted that it was difficult for career women to realize work–life integration, but with proper motivation and strategy, it can be realized. The following sub-themes emerged from the explanations of what makes work–life integration possible for career women.

1.8.4.2 Intentionality, Choice, and Efforts

Achieving work–life balance requires one to be intentional.

As observed by P6: *It is possible to achieve this balance and it requires deliberate choice and effort to realize the same. For instance, this year I have decided that I will not carry any work assignments from the office home and I have decided only to spend the time required at work; nothing more so that I have a balance. Last year I was coming to the office at 7 am and leaving at 7 pm; not anymore.*

> P9: *Our life and work and well-being are intertwined. Proper planning can help you achieve this.*

The above participants expressed the deliberate intention made to achieve work–life balance.

> P8: *It depends on how one plans things out so that they can develop their career and at the same time take care of their personal life obligations and family.*

1.8.4.3 Support System

The need for a support system, both at work and in other responsibilities, was seen as useful for work–life integration. For one respondent, P7: *It requires a lot of effort and planning to realize the balance and also requires a support system that helps to realize that integration—both at the institutional level and at a personal level through things like mentorship.*

Other respondents indicated that they require their line managers to understand the circumstances in different life seasons for a woman and make adjustments in terms of the expectations as shared in the following reflections:

> P2: *It can be achieved when work expectations are reasonable and family members are supportive to help realize the balance when the assigned work is reasonable and also family members become deliberate. Impossibilities in understanding the concept of self-care can make one find a balance between work and other aspects of life.*

> P4: *This can be achieved when there is support; I rely on my sisters for this support in working towards achieving work-life integration.*

1.8.4.4 Work that Brings a Sense of Purpose

A sense of purpose is characterized by things that give meaning, security, and well-being. These include family, finances, and health. Work–life integration can be realized when one engages in work that brings them a sense of meaning and contributes to their well-being. This is contributed to by engaging in work where individuals feel they are making a difference in the world.

> P5: *When we find a job that contributes to a sense of meaning that we are fully engaged. In psychology, we say that a sense of flow contributes to wellbeing. If you are making a difference in the world you will feel better.*

1.8.4.5 Work–Life Integration Is Not Possible

Ten percent of the respondents argued that achieving work–life integration was not possible given the extreme challenges unique to career women that they must deal with to realize work–life integration and observed that in most cases these challenges are rarely overcome. For instance, one of the respondents argued that *Systems and structures do not favor women. There is a constant struggle for women to manage their work expectations and their family, especially during their childbearing age. Such may affect how much a woman can progress in her career* (P3).

1.8.4.6 Strategies for Work–Life Integration

The respondents further shared different strategies that can be used to realize work–life integration for them as career women as presented in Table 1.2.

These strategies point to the fact that work–life integration can be realized by harmonizing personal/family obligations and professional duties with a deliberate

Table 1.2 Themes of strategies for work–life integration

Professional strategies	Personal strategies
From the workplace:	*Self-care:*
Mentorship (peer-to-peer and overall mentors)	Exercise
Flexible work schedules that accommodate the expectations at different life season childbearing, etc.	My me-time
Reasonable and clear expectation from the employer	Practicing healthy eating and other well-being practices
Institutional values	Meditation/prayer therapy
Networking	Finding ample time to rest
Delegation	*Philosophy:*
Best practices:	Engage in work that gives a purpose fulfills
Prioritizing important activities (at work and family)	Self-understanding–personal values at different seasons
Goal setting	Accepting challenges
Work–life integration schedule	Accept responsibility
Multitasking	Innovation/creativity
Focus	Work on bouncing back. Resilience.
	Learn from mistakes.
	Finding support from family and extended family

intent to ensure wellness productivity. The themes are presented under four broad categories—workplace strategies, best practices at work, self-care, and philosophies that drive these themes as shown in Table 1.2.

1.8.5 Objective 4: Remote Working and Impact of COVID-19 Pandemic on Work–Life Integration

The third research objective addressed how the COVID-19 pandemic impacted on work–life integration for career women. This objective assessed the respondents' perception of how COVID-19 pandemic had impacted their work–life integration and the challenges and opportunities they encountered as they worked under COVID-19 protocols that reduced face-to-face meetings and preferred virtual working.

The first COVID-19 case was first reported in Kenya in March 2020, and shortly after, the government provided a raft of measures and protocols aimed at curtailing the spread of the virus in the country. Part of the protocol was the immediate closure of all learning institutions in the country and banned public gatherings in all social places for an initial period of 60 days (Aluga, 2020). These protocols meant that learning institutions had to devise methods and systems to continue offering their services to learners mostly via virtual platforms and tools. The respondents shared their experiences of teaching, meetings, and other work engagements virtually. The following information themes emerged.

1.8.5.1 Technological Challenges

The respondents indicated that it was a difficult experience at the beginning due to the technological challenges of virtual working. All the respondents indicated that they struggled mastering the virtual tools they were required to use for curriculum delivery. Others faced challenges with Internet access and connectivity where poor connection impacted the quality of their delivery of lessons.

> P5: *The experience of working virtually was very difficult at the start with challenges around technology and the cost associated with virtual working—internet.*

1.8.5.2 Long Working Hours

The respondents also observed that virtual working was challenging given that they had to work from home and often ended up working for longer hours than they would generally work if they went to the office. This then called for greater discipline and resilience to ensure that there was a balance between professional duties and personal/family obligations. According to one of the respondents:

> *Working virtually was challenging particularly with regard to tendency to work way after the designated working hours, sometimes up to 9.00 pm in the night leading to burnout. I was however able to deliberately take charge of my time and ensure I created time for other things. The experience was also flexible and allowed more time for domestic chores at home* (P3).

1.8.5.3 Psychological Impact of COVID-19

The study found out that there were both positive and negative effects on the lives of the respondents. On the positive note, the respondents expressed reduced stress that is occasioned by traveling due to traffic jams. The relief from spending long hours on the road afforded participants more time to work and also engage in other personal responsibilities without being too rushed by life. As observed by P4: … *stress of traffic was reduced and I was more relaxed, I had more time to prepare for my classes and also teach, avoiding more interruptions at work resulting from attending people in the office*.

In addition to this, the study found that the working experience under COVID-19 also had negative psychological effects for career women, especially for those whose families were directly affected by the virus in one way or another. The emotional burden for those that were directly impacted by the pandemic was very crucial in their capacity to realize work–life balance in the course of their duties. One responded in this regard said:

> *I experienced difficult emotional challenges related to COVID-19 disease…. where my sister working at [XYZ] Hospital as a frontline worker was always a worry for us about her safety. I also had a brother in [BBB] who had a COVID-19 infection scare and had to undergo testing and all these were very traumatizing experiences. In addition to this, it was difficult undertaking congregational liturgical events virtually and required a lot of support and encouragement from our congregation and family of sisters* (P5).

1.8.5.4 Improved Family Engagement

Lastly, the study also found that to other respondents, the experience was good as it allowed them more time to spend with their families and engage in domestic chores where going to work was not allowing them the opportunity. Some of the sentiments in this regard include the following:

> P4: *I reconnected more with my family…my sisters...my social life was enhanced.*
>
> P2: *Working remotely has afforded time to support my family with domestic chores that I was previously not able to.*
>
> P6: *My experience working virtually was good as it allowed me some time to focus on some domestic duties at home.*

1.8.5.5 Opportunities and Challenges

The study also required the respondents to highlight the specific opportunities and challenges they faced while working remotely. Table 1.3 provides the summarized responses and observations made.

Table 1.3 Challenges and opportunities working under COVID-19 pandemic restrictions

Opportunities working virtually	Challenges working virtually
1. I have been able to learn *additional skills* through virtual learning and I feel well-rested and able to engage in my work effectively	1. Difficulty in time management and learning to work with technological skills required for virtual working
2. Virtual working provided an opportunity for professional growth through *additional virtual learning activities* and programs and helped realize the balanced time to work and attend to personal home duties.	2. Working virtual has robbed me of opportunities for *social interaction* and creates a lot of stress when facing challenges with connectivity when engaged in virtual sessions
3. Working remotely had a positive impact in the sense of reduced stress of traveling to work and hence had more quality time to prepare and deliver on my teaching roles. I also had *quality time for self-care* where I was able to eat properly most meals and also enhance my social life by connecting more with my family, my sisters.	3. Virtual working comes with a sense of antisocial behavior where long times are spent on electronic gadgets *without human interactions* and it is challenging to separate home and office work at times.
4. This experience was good for me particularly in allowing me more time to *connect with my family* and also give my family a glimpse of what my work entails.	4. *Lack of physical interactions* with students was difficult as I did not know whether I was fully meeting the needs of students
5. The experience was good, particularly now that I did not have to get caught in traffic going to work and thus was able to concentrate more on work.	5. It was difficult to designate time for work and personal time and therefore found myself working way over office times; the protocols for online classes—recording sessions, filling of Google forms, etc.—*were very tedious*.
6. The experience brought appreciation and understanding among colleagues working in different spaces. The flexibility also allowed me the opportunity to focus on personal things for my own well-being.	6. *There was stigma* associated with one catching COVID-19 diseases and so people were living in fear of becoming victims, which was not a good thing.
7. I learned how to use technology for virtual learning, which has brought increased interest to learn more and explore the many learning opportunities that are available online for my personal career progression.	7. There was *increased workload* sometimes working way past work hours and spending many hours before a computer is not healthy for the eyes. There was also lack of social interaction due to the lockdowns and restrictions around public gatherings.

1.8.6 Objective 5: Recommendations to Help Promote Work–Life Integration for Career Women

This objective presented proposed interventions to help realize work–life integration for career women. The key recommendations were as follows:

1. Capacity building to develop technological skills for virtual working and facilitation support for costs related to virtual working, i.e., Internet, computers, and setting up workspaces.
2. Organization supporting employee well-being by providing psychosocial support for staff. One participant expressed this in a question form "Who cares, does anybody ask the employee, how are you doing and how are you coping in order to know how to cope?"
3. Emphasis on self-care and boundaries to avoid work overload, working remotely, and beyond working hours.
4. Institutional initiatives such as health and fitness programs to support staff in being fit and healthy at the workplace.
5. Flexible working hours focusing on productivity rather than length of time where office times can be staggered for different staff to realize convenience without compromising on quality of delivery; support staff with personal professional ambitions such as additional training or further studies.
6. Be considerate about the amount of work required to be delivered by staff; and supported.
7. Provide a work environment that is task-focused and not time-dependent, where performance is delivery based other than the amount of time one is at work.
8. Provide avenues for support for staff in personal development particularly in line with their careers.
9. The institution to consider allowing for full remote working and only come to the institution for specific in-person issues when need arises.
10. Institute team-building initiatives to support staff to integrate more with each other and support each other.

1.9 Discussion

This research explored the experiences of women working at Tangaza University College to establish how they integrate their work roles into their personal life and community engagement, especially during the remote working period accessioned by COVID-19 pandemic. Informed by the understanding of work–life balance, some participants considered work and life as separate components that need to balance, while others looked at it as interlinked components.

It was observed that some participants explained their lives as revolving around separate components in terms of space, time, and responsibility. Different spaces hold specific responsibilities that have to remain separate and given due attention in terms of time. *I dedicate quality time to work, my personal (spiritual growth) and* *community life as a woman religious. If I let one slip off my hands, life will become miserable for me. If I do this, life becomes worth living*. *[I] leave work at work and go home*. Such a perspective of the relations between life and work is what Friedman (2014) sees as unawareness of the fact that life has interlinked components. He further asserts that the idea that "work" competes with "life" ignores that "life" is actually the intersection and interaction of four major domains: work, home, community, and the private self.

Further, the participant's explanations indicated lack of conceptualization of the difference between work–life integration and work–life balance and its implications on what one desires to achieve. They indicated a desire to achieve work–life harmony, integration, flexibility, the flow which Ellard (2016) established in her engagement with people across 50 countries on the subject that it is a simple desire to create easy joy, meaningful engagement between interconnected roles, relationships, and responsibilities that make up their lives. And this is what they mean when they talk about life balance.

The impact of work on the individual's well-being, health, relationships, and personal growth was observed as significant issues. The respondents largely acknowledged that work impacts on their health, especially in circumstances when priorities of work override their personal roles. In their struggle to fulfill work obligations, the respondents' other life domains suffer. As explained by the resource theory of integration, the transfer or shift of a limited amount of available resources (e.g., time, energy, and attention) from one domain (i.e., family) to another (i.e., work) and the availability of the same resources for utilization in the domain originally owning the resource become insufficient, are depleted, or both. Consequently, the potential for increased levels of stress, fatigue, and burnout ensues (Edwards & Rothbard, 2000; Frone 2003 cited by Moris & Madsen, 2007).

The expectation of work–life integration contrasts resource theory of integration as explained in the enrichment theory. This theory proposes that having an experience in a work role helps to improve the quality of other life roles and vice versa (Bello & Tanko, 2020). Enrichment is defined as the degree that experiences, resulting from either instrumental pathways (i.e., skills, abilities, and values) or affective pathways (i.e., moods), in one domain (e.g., work), which positively enhance the quality of life in the other domain (e.g., family) (Greenhaus & Powell, 2006; Thompson & Bunderson, 2001 cited in Moris & Madsen, 2007). The women in this study experience opportunities of friendship, mentorship, counseling, and spiritual growth from work, which in essence promotes fulfillment and wellness. Further observation is made that there are many enrichment opportunities as expressed by one respondent: "life grows from my work. I have learned a lot as a lecturer, interacted and grown. Workshops and seminars added a lot to my well-being as a person. We have counseling, chapel and individual work." However, one of the respondents felt that current work structures are completely unfair to women and do not consider the season or their responsibilities in the family/society, leading to some of their roles suffering as a result of delegation, exhaustion, and health-related issues. For instance, traditional roles for women conflict with professional expectations like promotions during childbearing age.

Regarding working virtually, participants' experiences were both positive and enabling, while others experienced challenges. Of significance is the ability to engage without necessarily having to travel, which was deemed a waste of time and stressful due to traffic snarl-ups. The experience was also flexible allowing more time for domestic chores at home.

Technological challenges saw that the majority of the respondents indicate that they struggled with mastering the knowledge and skills required for virtual learning, meetings, and operations. Others faced challenges with Internet access and connectivity due to low bandwidth impact on the quality of their delivery during lessons. This is in agreement with the corporate staffing report (2020), which observed that during the COVID-19 lockdown, most employees reported that the biggest challenge they experienced was Internet instability.

Additionally, as observed by some of the respondents, working remotely enhanced the tendency to work after the designated hours, leading to burnout. A study of three million people, as cited in (Kost, 2020), confirms what many work-from-home employees already know: "We're swamped." This was explained by the increased emails, zoom meetings, and work, which blur the boundaries. Some respondents, however, were able to deliberately take charge of their time and ensure they create more time for other things. Deliberate effort and choice are mentioned by participants as a necessity to work–life integration. In addition to this, the study also found out that working remotely under COVID-19 had negative psychological effects for career women, especially for those whose families were directly affected by the pandemic in one way or another.

1.10 Conclusion and Recommendations

This chapter has explored the differences between work–life balance and work integration. A case study conducted through interviews explored the experiences of career women working in TUC in their endeavor to achieve work–life integration. The key findings were that most women perceived work–life integration as being the same as work–life balance. Further, most of them indicated that work–life integration is possible with relevant support and personal commitment through implementation of workplace strategies, best practices at work, self-care, and philosophies that drive them. Though COVID-19 had its disruptive impact on work–life relationships, there was general resilience and adaptation amid too much work and changed work arrangement. Following the outcome of this research, the following are some of the recommendations that the researchers draw from the research findings.

- Work design to include time allocation for the various work and personal development expectations such as semester off for research, recreation, caring responsibilities, training, and education.
- Promoting coaching among career women that increases self-awareness and awareness of one's own abilities and core competencies, effective communication, and ability to navigate professional transition and generally improve work–life integration.

- Develop policies and guidelines for remote working.
- Training staff on work–life integration for productivity and fulfillment.
- Family–work facilitation where organization policies and structures support both the employees and organization to thrive, which is key to work–life integration such as day care for mothers with young children.
- Further research to be conducted in institutions of higher learning that includes a wider population of respondents inform policies, which promote healthy work–life integration for productivity and fulfillment and also an in-depth research on women religious in relation to work–life integration.

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Female Scholars' Access to Research Grants in Higher Education as a Promotional Facet to Social Transformation in Kenya

2

Beatrice Ndiga and Catherine Mumiukha

2.1 Introduction

The academic communities have a key function that entails research, generation of knowledge, and innovation, more so in the twenty-first century as Kenya strives to transform into a middle-income country in line with its vision 2030. This makes gender equity with regard to participation and access to resources in higher education even more crucial for social transformation. Women in all sectors of life are essential players and social agents with capacity to foster change and transformation in the society. This chapter presents the debate on participation of women in research and publication. It comprises the theoretical framework and review of empirical literature on female scholars' access to research grants.

2.2 Model of Social Transformation Theory

Social transformation denotes change in the society or gradual modification of society over a period of time (Habibul & Ulrike, 2014). According to Pierli and Selvam (2017), social transformation leads to large-scale change in the society and is brought about by people within their environment with an aim of enhancing quality of life. The theory underpins the importance of higher education as a vehicle for advancement of the quality of life for both gender as far as participation and access to research grants is concerned.

B. Ndiga (✉)
School of Education, Tangaza University College, Nairobi, Kenya
e-mail: bndiga@tangaza.ac.ke

C. Mumiukha
Psychology, Counseling and Education Foundations, Egerton University, Njoro, Kenya

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_2

The authors of this chapter adopt the model of systemic transformations through symbiotic metamorphosis that involves four interlinked components, a theory of the contradictions, and gaps that point toward prospects of real change in the society; the second is the theory of societal reproduction that gives an account of the bottlenecks to transformation; unintended social change points toward future prospects of both bottlenecks and the outlined prospects, and finally, transformative strategies addresses the question of "what is to be done," in relation to the identified bottlenecks, prospects, and future trajectories.

2.3 Sources of Funding Available for Research in Kenya

Reviewed literature indicates that major sources of research funding globally include research councils and research institutions including universities, development agencies that offer national aid to institutions involved in research, and development agencies that offer international aid, including United States Agency for International Development (USAID), UK Department for International Development (DFID), and Charitable foundations and philanthropic organizations (UNESCO Institute for Statistics, 2019). Research funding in Kenya is mainly through capitation by the government and the National Research Fund (NRF). These funds are competitively bided before any university can be funded and some receive little or no funds. A study by Civil Peace Service (CPS) (2018) showed that most of the funding for universities in Kenya is from both county and national government and other related sources compared to the percentage from donors, industries, and NGOs that is slightly lower at 35% funding. The survey demonstrated that funding of research in the universities that compete for them has an effect on the visibility and performance of the institutions in terms of citations, publications, and referrals in refereed journals for each university.

The same study (ibid, 2018) showed that in 2014/2015, the Government of Kenya allocated Kenya shillings, fifty-three billion toward research, publication, and development focusing on science and innovation in technology. A good number of public universities and colleges received huge funding in the same financial year, while National Commission for Science, Technology & Innovation (NACOSTI) and Research Endowment Fund received a good amount of funding too. According to the Commission for University Education (CUE) report, some local universities had partnered with corporate bodies and global universities to boost their research projects. Muinde (2009) asserts that collaborating with faith-based institutions, social organizations, financial institutions, and other private firms that promote sustainable growth is now important for universities.

2.4 Female Scholars' Access to Research Grants and Productivity in Publication Trends

Although gender parity is yet to be fully achieved globally, gains have been made in women's participation and access to research grants and publication in higher education. The European Union (EU) report indicates that female researcher pool is growing and makes up 33% overall in the EU. This finding was later supported by the American Council of Education (2016) who found out that women are advancing in their professional qualifications and being prepared for leadership positions at a faster rate than men. In addition, women's applications for research grants have increased due to measures put in place by some governments to encourage female application, including affirmative action measures.

The UNESCO report indicates that several Southeast European countries have achieved gender parity in research, and at the same time, other countries in other continents have made gains with regard to gender parity in research funding. It is indicated that Malaysia, Asia, Thailand, and the Philippines have all achieved gender parity and in Africa, South Africa, and Namibia and are on the verge of achieving it. Countries with the highest proportion of female researchers are Venezuela (56%) and Bolivia (63%). Lesotho that originally had high numbers of female researchers dropped from 76% to 31% between 2002 and 2011.

Ranga, Gupta, Etzkowitz, Reinhardt, and Reichwein (2012) , citing the European Commission (2009), observed that though in some disciplines men had higher chances of accessing research funding than women, a closer comparison on the success rate of male and female researchers in the research grant/funding programs found no definite patterns and no clear correlation between the proportion of men or women in a field and their chances of success in obtaining research funding.

Gender equity and equality have been reported to be increasing in academia (Goastellec & Pekari, 2013). Research has shown that women are catching up in accessing and participating in academic activity. However, women are still fewer in academia because they continue to encounter challenges in leadership, salary, and funding (van der Lee & Ellemers, 2015). The authors (van der Lee & Ellemers, 2015) emphasize that it is important to close the funding gap as this may retain women in academia and lead to the closing of other gaps.

However, despite the gains made so far, the literature indicates that marginalization still prevails with regard to women's participation, publication, and access to research grants in higher education (Ranga et al., 2012; Weale & Barr, 2018). Some high-income countries such as France, Germany, and the Netherlands have a low proportion of female researchers. In these countries, just one in four researchers is a woman. Lower representation of female researchers is also found in the Republic of Korea (18%) and Japan (15%) with Japan recording the lowest proportion than any other member of the Organization for Economic Co-operation and Development (OECD).

A research by the United States of America National Research Council established that research grant success rate for women was at 41% while for men was at 45%. In addition, Weale and Barr (2018) found out in a survey that 90% of engineering and physical sciences' funding in the United Kingdom (UK) was allocated to male-led researches, and in 2016/17, fewer than 7% of all grants went to women. "*Even when women do apply successfully, they are awarded less money than their male colleges*" (ibid, 2018). This is further supported by a study conducted by Somers (2019) and Plantenga et al. (2009) that even after accounting for quantity and quality of male and female applicants, there was still disparity in outcomes that favor men over women with regard to research funding and publication. However, fewer cases where women had significantly higher success rates than men were observed in Finland and Belgium.

In Africa, a lack of equal access to funding and interaction with regional and international collaborators has been portrayed as leading to a decreased likelihood of female researchers being published in prestigious journals (Champion & Shrum, 2004). UNESCO found out that the publication rate for women was much lower than men and that 25% of all the published articles were attributed to women's researchers in South Africa. The reasons given for these disparities were that females were less represented in senior faculty, a level at which researchers publish most (Ceci & Williams, 2011). These disparities are more visible at the upper levels of the academic career, further supporting the conclusion from various studies that there is a strong correlation between academic positions and funding success (Waisbren et al., 2008; Ranga et al., 2012).

A study by Downing et al. (2019) on the gender of researchers whose publications featured in the database on African Education Research established that out of a total of 1711 researchers, just 29% were female. Botswana had the highest proportion of female researchers at 48% followed by Zimbabwe at 40%. Ethiopia and Ghana have a low percentage of female representation in researcher at 24% and 16%, respectively (UNESCO Institute for Statistics, 2019). At the same time, only less than one third of researchers in Tanzania Nigeria, Uganda, and Kenya were female.

2.5 Methodology

Qualitative research approach was used to explore the perspectives of university female scholars' experiences with regard to access to research grants and its impact on personal and societal transformation. Using in-depth interviews technique, the authors explored personal narratives of 25 female scholars from public and private universities with regard to accessing research grants. The research was guided by the following questions:

(i) How does access to research grants impact the female scholars' participation in higher education?
(ii) What structures hinder female scholars' representation in research?
(iii) How does female scholar access to research grants promote social transformation?

2.6 Discussion

2.6.1 Female Scholar's Participation in Research

Data drawn from the interviews indicated that universities have embraced structural changes geared toward supporting research activities. The strategies therefore have increased female scholars' participation in research. One respondent reported that:

> My university has some intricate strategies that have encouraged us to conduct research. The strategies range from policies that guide research activities to training. It used to be very difficult to get access to internal research funding but it is much easier today. The structures put in place have really helped and encouraged us to conduct research.

The female scholars expressed that their universities had put in place policies that made it easier for them to participate in research. The policies covered issues of research ethics, administration and procurement of research resources, collaborations and partnerships, and intellectual property rights. The scholars agreed that they had received research-related training. The skills that they gained included proposal writing, budgeting, and networking. The participants indicated that communication in their universities was efficient and information on "call for papers" was readily shared. The monitoring, evaluation, and learning systems assisted them with accountability. The universities had established awarding systems to award researchers with trophies, letters of recognition, and promotions for their participation in research, this being an incentive to research.

From the interviews, the participants indicated that there were more opportunities for research grants and that there were a number of research organizations that targeted and funded female researchers only. With accessibility to these grants, the participants felt that they were able to compete and attract more research funding.

Although women are much more represented in the academic world than they used to be (Goastellec & Pekari, 2013), research activities are still gendered. This is true in Africa and more so in Kenya. Even with these efforts by universities and funding organizations, female scholars still struggle to access and attract funding compared to their male counterparts. Ranga et al. (2012) argue that key gender differences have continuously been reported in application for research grants. They further report that fewer women tend to apply for grants or request for smaller amounts.

Moreover, the academic community working in research organizations and higher education institutions tend to take up distinct roles that include conducting research, teaching, and managing staff and resources (European Institute for Gender Equality, 2016). There is clearly an imbalance in the representation of women in these roles. Statistics indicate that more men participate in academia by taking up roles than their female counterparts. While progress is being made in reducing gender disparities in higher education and more so in research, this change may be experienced at a much lower rate in South and West Asia and in sub-Saharan Africa.

2.6.2 Structures that Promote Female Scholar Representation in Research

In as much as gender differences have slightly declined over time, female scientists' research potency continues to be lower than that of men (Ranga et al., 2012). Van der Lee and Ellemers (2015) report compelling evidence of gender bias in personal grant applications. Few women tend to apply for grants and even fewer are able to attract funding. According to Ranga et al. (2012), a variety of reasons have been suggested as explanatory factors.

The participants indicated that they had challenging experiences with regard to research funding. Many articulated that they were disheartened from the many attempts that they made toward accessing funding and were unsuccessful. One participant reminisced:

> I remember submitting more than fifteen proposals without success. It was disheartening. I was ecstatic the first time I was successful. It was a small grant but it meant so much to me. It became easier after the first successful grant.

The female researchers agreed that the journey toward a career in research is not an easy one as it has challenges and frustrations. From the interviews, the factors that promote female access to research funding can be summarized as stigma of caregiving, challenging application process, lack of mentors and networks, challenges in accessing grant information, and stringent grant requirements.

2.6.3 Stigma of Caregiving

Inequality between men and women is very evident in academia. Günçavdı et al. (2017) point out that even in the current times, there are disparities between men and women in educational organizations, especially in higher education institutions. They attribute this inequality to gender roles dictated by the society. For women, one of the important roles is caregiving. Women have historically been tasked with caring for children and keeping homes (Boateng, 2018). Women are also expected to care for aging parents and other members of the extended family such as younger siblings. These roles, at times, affect academic progression of women. This section records accounts of female researchers on their experiences with motherhood and career development.

For scholars, teaching and conducting research play a big role in career growth. A good part that has suffered is the female scholars' access to research funding. They indicated that responding to calls and managing projects demand a lot of time and attention. Having young children also demands a lot of attention, and therefore, it is challenging to juggle the two, but some of them said it is much easier for them to juggle motherhood and teaching, not research. One of the participants retorted that:

> It is very challenging to be a mother and a researcher. The long hours put in both activities will not allow one to do both comfortably. One will have to suffer. There are some of us who

> have sacrificed career and others families. One will have to have very good support from the spouse, extended family and employer to succeed in both areas. This is the reality of being a woman in academia.

According to Boateng (2018), female scholars face great challenges in combining their domestic and professional responsibilities. This has often discouraged many women from actively pursuing careers that compete with their domestic responsibilities. Similarly, Gewin (2020), in a study on women's access to funding during COVID-19 pandemic, established that women had majorly been affected with regard to access to research funding and subsequently their participation in the same. This was because they had been forced to take up roles of tutoring their children and running their households. Data on the effects of the coronavirus pandemic on scientific publishing output suggested that female researchers, particularly those at early-career levels, are the most affected. Submissions to preprint servers, such as arXiv, rose for male authors than for female authors as nations adopted social isolation protocols. Female authors have accounted for only one-third of all authors on published COVID-19 papers since January 2020 (Gewin, 2020). For Deryugina et al. (2021), both men and women have reported substantial increases in childcare and housework burdens, but women have experienced significantly larger increases than men. These household burdens are playing a role in increasing the gender gap in access to research funding.

However, in the contemporary research discourse, women have been continuously empowered by policies and laws that tend to address their rights and well-being (Muberekwa & Nkomo, 2016). Indeed, most of the Institutions of Higher Education in Kenya have policies that support women in their career progression. These policies are meant to foster gender equity in areas that have historically been considered as culturally, biologically, and professionally disadvantaging to female scholars. But interestingly, Samble (2008) contends that most women are reluctant to take advantage of policies such as affirmative action for female scholars who are professional mothers or spouses. This is, arguably, because women feel that they are already marginalized by gender stereotypes that make their advancement more difficult than that of men.

2.6.4 Mentor and Networking Challenges

Misra et al. (2017) define collaboration as people working together to solve problems and argue that collaboration is essential to the twenty-first-century academic careers. On the one hand, the need for collaboration in academia through mentoring cannot be overemphasized (Chitsamatanga et al., 2018). Young academicians require mentoring to grow in their careers. Misra et al. (2017) agree that mentors tend to provide an indispensable and nurturing relationship necessary for every young scholar. This relationship enables the scholar to learn the craft, the unwritten rules, and give entrée into social networks crucial to professional growth. Mentoring relationships are vital for female scholars too.

The participants reported that they yearned for a mentoring relationship during their early years in research. They felt that with guidance from an experienced researcher, their journey would have been easier. In this case, the mentor would have guided the mentee on writing a winning proposal for funding. Unfortunately, the participants reported that they did not get a chance of engaging in any meaningful mentoring relationships. They indicated that it is difficult to find seasoned researchers who were willing to guide a young scholar.

Networking, on the other hand, involves working with other experts in the same area of specialization. It allows one to connect with others and build a body of contacts (Huggins, 2019). Camedda et al. (2017) indicate that networking has been quickly recognized as an essential component of a successful career in higher education. In the era of internationalization, universities now recognize the value of networking as a way of fostering research collaboration, mobility exchange, and curriculum improvement from a global perspective. In the twenty-first century, networking is becoming an increasingly important skill for conducting research. Most funding agencies encourage researchers to collaborate at different levels. This requires that any scholar interested in funding should have a sound network of like-minded research team. Forming such a research team can be a challenge to most female researchers. The participants reported that it was challenging to reach other researchers and maintain a database of contacts.

Networking is hailed as a means of improving research output. Shanahan (2017) defines academic networking as the practice of managing multiple collaborative contacts and connections for social and professional benefits. These networks are commonly constructed slowly over time and are critical in establishing and sustaining a successful academic career in an ever-changing, increasingly more collaborative and competitive research environment. It might be viewed as an exercise where one builds a network by accruing a list of contacts. As voiced by the participants, it was challenging for them to identify an individual who fits within their interests and scope and to also manage the networks. One participant stated:

> It is a challenge to identify a network of individuals who fit within my interests. In fact, many may be reluctant to support new scholars owing to their inexperience in research and writing of winning proposals.

2.6.5 Research Grant Application Process and Requirements

The challenge the participants faced in attracting research funding was the application process itself. They agreed that some funders put in place very stringent requirements that usually discourage female researchers from making an attempt. They argued that some of the requirements locked them out and therefore contributed to the stigma they encounter because of taking time to care for their families. The responses from participants that illustrate such sentiments included the following:

> It is unfair that a number of funding organizations target early career scholars. These are scholars who their earned doctorate is less than ten years old. What of those female

> researchers who took time to take up household responsibilities? They put their career development on hold and when they are ready to pick up and conduct research they are considered to be senior or experienced researchers. It is extremely difficult for such to compete with others who have had an undisrupted research path.

The female researchers indicated that funders tended to investigate the lead applicants' research background. It was clear that one attracts more points if they have attracted huge funding and have participated in research projects before. This also locks out researchers who are trying to develop and make a name in the discipline. The participants expressed that they were continuously forced to "*ride on the wings of established researchers*." Their sentiments were that even with an innovative idea, it is very difficult to access research funds unless you are in a "*winning team*." The winning team has a scholar who is well known for his or her research prowess. This established researcher will most often take up the lead role, and this makes it difficult for a young researcher to make through.

Participants also felt that some grant application procedures were too long and too demanding. They argued that some funders demand so much paperwork and it takes long to complete the grant application forms. Some participants also indicated that funders limit recipient flexibility in terms of applying for and managing research funds. With the stringent requirements, institutions researchers are affiliated to end up with a lot of authority over project activities. According to Conlan (2005), recipient flexibility is closely tied to issues of accountability and performance. Furthermore, recipients are usually expected to possess detailed and uniquely textured local knowledge and administrative experience; these qualities are critical to the effective accomplishment of the task being supported by the funding. Overly restrictive rules and funding conditions can therefore be counterproductive to successful implementation of research activities. Stringent processes can also obstruct innovation and experimentation. One participant stated:

> Grant applications are usually long and tiring. One can make so many applications without success due to the strict rules and funding conditions.

2.6.6 Availability of Research Grant Information

Over time, most researchers have faced the difficulty of accessing grant information. Accessing appropriate research grant information at the right time gives a researcher a chance of applying for a competitive grant. Female researchers interviewed felt that availability of grant information was challenging in their institutions. They felt that there was inadequate publicity or advertisement, especially for local grants. Some stated that there was lack of knowledge about funding agencies. Funding information is usually advertised online. However, Internet access and connectivity are still a challenge for most persons in Africa. Science News (2020) reports that, in developing nations, technological limitations are stumbling blocks to efficient communication. Fast and reliable Internet access is key for research and development activity. Without reliable Internet, female researchers are unable to access research grant information and in the long run are incapable of responding to funding in time.

In response to accessibility of information on research grants, one participant said:

> We sometimes get to know of a call for a proposal when it is too late. Sometimes days or weeks to the closing date. There is nothing much one can do in terms of preparing a good proposal. It will be too late to accomplish all the requirements.

Another one said,

> Most funding information is online. If we are not informed of a certain call for proposals, then there is high likelihood that we will not get to see it and respond to it. Sometimes it is a challenge knowing where to hunt for this information. It would mean being online for long periods of time, blindly going through all funding sites you know. This can be very costly.

For the female scholars interviewed, the concern was how the research grant information trickles down to them. They were convinced that they would apply for funding if they had access to the necessary information in good time. They felt that other female scholars did not engage in research activities because they were ignorant of research and funding information.

In regard to this, a participant said:

> We have colleagues who are lucky enough to have access to funding notices but for some reasons they do not share this information. We sometimes get funding information through various institution offices for instance the research section or even the vice chancellor's office. The problem is that the information reaches us too late. I think it is because of the top-down communication challenge.

2.6.7 Female Scholars Access to Research Grants and Social Transformation

There has been growing recognition that research acts as a powerful engine for a country's economic progress and innovative dynamism and that universities in particular fulfill a crucial role in building or maintaining a country's research base. It is asserted that the researchers trained and employed by these universities are a vital asset to modern societies (LERU, 2012).

World Bank Report (2012) identifies women's voice, agency, and participation as key dimensions of gender equity and social transformation. Interest on women's empowerment and their contribution toward social transformation has been on the increase. This is reported by the numerous researches on women and social transformation and justified on the basis that social transformation requires a change in collective the consciousness of society (Murugan & Manimekalai, 2016).

Social transformation presupposes a change with a positive value, always implying a forward-thrusting movement toward the enhancement and development of quality of life (Pierli & Selvam, 2017). Gass (2016) argues that transformation is a profound, fundamental change, altering the very nature of something. Women's empowerment is crucial for improved quality of life, which is a crucial outcome of social transformation. The unique perspectives and contributions of women to scientific research have been recognized globally. Transformative researchers tend to contribute both to personal and societal transformation (Mertens, 2017).

Female academic researchers have made significant contributions in positively transforming the different facets of society. Their being able to access substantial funding has enabled them to play an essential role in institutional, community, and their personal transformation. The participants shared how they have contributed to the growth of these facets.

At institutional level, one respondent stated that:

> I have been mentoring girls in high school, encouraging them to rise and work to compete for opportunities available in higher education.

At community level, another participant responded:

> Having access to funding has enabled me to conduct research in my community that has enabled/influenced policy changes. This makes me happy that I am making a change in my community.

At personal level, another participant stated:

> I am a changed person, more confident in my success in access to research funds. I am happy that my university provides equal opportunity to all of us.

2.6.8 Access to Research Grants and Personal Transformation

Mertens (2017) argues that personal transformation is a necessary component of research and emphasizes that transformation at an individual level is appropriate and necessary. Most scholars engage in research with the sole interest of driving personal transformation. This first leads to personal transformation and then to the wider institutional and societal transformation. Research is considered an integral part of individual development, especially career or academic development. It is a widely accepted analogy that without actively engaging in research, then there is the danger of perishing in academia.

The participants acknowledged that they have attracted a number of research grants and this has led to their personal growth. They agreed that their academic or career trajectory has been positive with every funding won. For them, being able to attract funds and manage research projects has led to consistent career development. In most universities in Kenya, attracting research funds is a requirement for promotion within academia. By engaging in research, the female scholars are also able to publish widely and consistently. This also earns points that are considered during promotion interviews.

Access to funding and the ability to publish are a promotional facet for the researchers to enjoy visibility online. They enjoy an active presence within author identifier services and academic social networks such as ORCID, Research Gate, Researcher ID, Scopus, Academia.edu, Publons, and Google Scholar. They are also consistently cited by other researchers/writers. This enables them to acquire networks and linkages with other organizations. The participants boasted of having very strong contact lists, interacting with researchers and organizations from all over the world. The precise identification of researchers and their scientific production are critical for all parties involved in research that is publishers, funders, universities, research evaluators, and libraries. This is because many actions depend on the precision of this step, and they include promotions, funding, publishing, or reviewing articles (Boudry & Durand-Barthez, 2020).

According to the participants, engaging in research has enabled them to gain skills and perfect those that they already had. They said that they have gained skills in sourcing for funds, sourcing for research partners, and writing quality proposals. They have also acquired skills in budgeting and management of research funds.

2.6.9 Access to Research Grants and Institutional Transformation

Institutional transformation is the intense change within an institution, which consequently also positively affects the institution's surrounding environment (European Institute for Gender Equality, 2016). Female scholars have contributed to the development of their affiliate universities in a number of ways. Research is a key mandate of universities and is a promotional facet for institutional social transformation. The participants felt that by attracting research funds, they are able to increase the visibility of the universities. They are able to improve the ranking of their university. According to Aguillo et al. (2008), universities play a very important role as they communicate scientific and cultural achievements. Academic institutions are today devoting more resources with the goal of improving their presence on the Web-based sites. One of the ways of doing this is communicating on research output. In this regard, a participant said that "*I am very proud when I see the university's webometric ranking since I have played a role in the ranking.*"

In addition, the research fund attracted acts as a promotional facet for the development and social transformation of the university. Universities gain a percentage of the funds as administrative fees. The funds are usually used in purchasing resources and equipment and also setting up infrastructure. These resources enable the universities to conduct other research activities and enhance teaching and learning. This attracts students to undergraduate and postgraduate programs. The funding also supports postgraduate students' tuition and research work. By supporting students, female researchers play a role in the university postgraduate enrolment.

2.6.10 Access to Research Grants and Community Transformation

Active engagement by scholars in research is in itself a promotional facet for community transformation. Research is a vital foundation for programs that focus on engaging communities in change and in the development of more sustainable societies (McLoughlin & Young, 2015). The participants indicated that they were engaged in research with the target of solving community problems. They guide the community in the identification and the finding of possible solutions to their problems and hold dissemination workshops within the community. This, according to the participants, leads to social transformation.

The participants felt that they also contribute to community transformation by encouraging stakeholder participation. Access to research grants was also viewed as an avenue for creation of income for community members. A good example is engaging research assistants from the community who, in the process, gain experience and make monetary earnings. The female scholars usually engage their students as research assistants. These students are able to gain research experience by interacting with the female researchers. Apart from imparting research skills, the participants also reported that some of the grant funds attract students who are able to complete their studies on time. With the availability of funding, the students are able to meet the cost of pursuing the degree. Strict project timelines ensure that the student completes on time. The students are thus able to participate in solving community problems.

The participants reported that they encourage community participation and problem-solving through community sensitization, skill training, advocacy, and empowerment. The female scholars conduct outreach programs where communities are sensitized and trained. The participants indicated that they tend to target women in their training and empowerment programs. They argued that by doing so, communities tended to grow and be more resilient. The participants felt that by offering tangible solutions and working, especially with women, they are able to play a role in developing sustainable communities.

2.7 Conclusion and Recommendations

Research shows that there are gains made in women's participation and access to research grants in higher education in the world, though gender parity is yet to be achieved. While it is clear that progress is being made in reducing gender inequality in research, this change may be experienced at a much slower rate in sub-Saharan Africa. Female scholars in Kenya are accessing fewer research grants compared to their male counterparts. There are a number of strategies that have been put in place by universities in Kenya with the goal of encouraging more female researchers to access funds. These include gender-sensitive policies, continuous training on proposal writing and grant management, and incentives for those attracting research funds.

From the narratives, it can be concluded that research grants are more available to female scholars now than before. Female researchers are enjoying more support; however, they are still facing challenges that curtail their efforts to access funds. The challenges include the dilemma between caring for households and choosing career growth; limited availability of grant information; challenging grant application processes; and lack of mentors to guide them in the early-career period. It can also be concluded that female researchers feel that their accessing research grants have enabled them to participate in societal transformation. Research grants have made positive impact on their personal lives and the institutions and communities in which they live and work.

Therefore, female researchers in Kenya require more strategies to be put in place to enable them to access funding. It is commendable that institutions and funding organizations have made efforts toward gender parity in research. Universities and funding organizations should be cognizant of the challenges that female researchers face when they take time to care for their families. In as much as universities have policies that guide research, more needs to be done so as to accommodate female scholars' needs. More friendly application procedures should be put in place to accommodate these scholars. Universities need gender-sensitive policy frameworks for coaching and mentoring female scholars in an effort to realize gender parity with regard to representation and access to research funding.

Universities should put in place elaborate mentorship and networking programs. These programs can help link mentors and mentees and assist in collaborations. This study recommends the need for universities to establish departments tasked with the responsibility of networking, reviewing various websites, identifying "call for papers," and notifying female scholars. These can continuously provide grant information to researchers. Female researchers who have done commendable work within their disciplines should also be awarded. Structures can be put within institutions of higher education to identify and award efforts made by female scholars. These structures can in the long run motivate female scholars.

Dedication This chapter is dedicated to all female researchers who are transforming the society.

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3 Access to and Participation of Women with Disabilities in Higher Education in Kenya

Catherine Mwarari

3.1 Introduction

Reports from the World Health Organization approximates that 15% of the world's population, which is close to one billion people, have a disability. The report further elaborates that women constitute 60% of persons with disabilities (WHO, 2014). Further, the WHO Global Disability Action Plan (2014–2021) stipulates that close to 80% of persons with disabilities are from developing countries. There exist varied conceptualizations of the term "disability" where some view disability as long-term physical, sensory, cognitive, and/mental impairments (Smith et al., 2021), while other view disability as a situation that comes into existence on the interaction of persons faced with a functional constraint within the environment they live in (Elder et al., 2021). From the foregoing, it is apt to state that the term "women with disabilities" refers to females with physical, sensory, cognitive, and/mental impairments, which if not mitigated may negatively affect an individual's functionality.

Undisputedly, women with disabilities experience significant challenges in various spheres of life (Devkota et al., 2018; Biel et al., 2020; Bassoumah & Mohammed, 2020). These adversities include access to education, adequate housing, vocational training, health, and employment, and to compound the situation, and they are highly likely to be institutionalized (Gronowski, 2019). Further, women with disabilities face disparities in pay for equal work, access to training and retraining, credit productive resources, and low participation in decision-making (Daoud et al., 2018).

However, in the recent past, there has been widespread advocacy for persons living with disabilities to access opportunities in an equitable manner. Necessary

C. Mwarari (✉)
School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya
e-mail: cmwarari@tangaza.ac.ke

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_3

strategic framework for access to higher education (Matonya, 2020a) and assuring access to labor markets after education (Bellacicco & Pavone, 2020) are some of the strategic propositions put in place. Additionally, policy formulation is another effort witnessed in mainstreaming students with disabilities in higher education as manifested in reports from the UK, USA, Canada, Australia, and India. Of essence is government-mandated funding mechanisms have been instrumental in ensuring that students living with disabilities are in a position to access and participate in higher education (Vincent & Chiwandire, 2019). In sub-Sahara Africa, governments have put in place policies to enhance access to higher education by women living with disabilities by domesticating the United Nations Convention on the Rights of Persons with Disabilities (Vlachou & Papananou, 2018).

Post-independence policies on education in Kenya have attempted to provide enabling environment for the education of learners with disabilities (Mwarari, 2020), the most recent being the Basic Education Act (Republic of Kenya, 2013) and the Sector policy for learners and trainees with disabilities (Republic of Kenya, 2018). Additionally, establishment of institutional framework such as National Council for Persons with Disabilities and National Gender Equality Commission has been instrumental in lobbying for access to various opportunities by persons living with disabilities (Republic of Kenya, 2010). Noteworthy is that according to the 2019 census, Kenya has 0.9 million people (2.2%) living with some form of disability with 1.9% of them being men, while 2.5% are women (Kenya National Bureau of Statistics, 2019).

Policy formulation notwithstanding, women with disabilities are still constrained in accessing and participating in higher education, and evidently, this does not only impact negatively on their individual development but also on societal development (Opini, 2012; Tuomi et al., 2015). A survey conducted by the Commission of University Education (CUE) in Kenya established that in the academic year 2015–2016 out of a total of 539,749 students enrolled at all program levels in both public and private universities, 317,279 (58.8%) were male, while 222, 470 (41.2%) were female (CUE, 2016). Notably, the disparity was at the highest in the PhD level at a ratio of 2:1 and the report was further noted. In reference to students with disabilities, the survey determined that only 645 (0.4%) of the 174,290 students who qualified for university entry were enrolled in both public and private universities. In terms of gender, 240 (37.2%) were female, while 405 (62.8%) were male. Consequently, it is apt to note that despite the concept of inclusion of women with disabilities in higher education being promoted through protocols and statutes, their access and participation in higher education are still low. Equity of women with a disability does not equate to participation, but success and completion do. This requires adequate allocation of financial support paradoxically, and 67% of persons living with a disability are considered to be living below the poverty line (UN DESA, 2018).

Studies indicate that there exist numerous barriers that hinder women with disabilities' access and participation in institutions of higher learning (Mwaipopo et al., 2011; Odhiambo, 2011; Tigere & Moyo, 2019). Factors limiting women with disabilities from accessing and fully participating in higher education can be examined from two perspectives institutional and personal.

3.2 Institutional Factors that Hinder Access and Participation of Women with Disabilities in Higher Education

At the institutional level, limitations to access and participation may include both intentional and non-intentional acts which directly or indirectly exclude women with disabilities from their utmost access and participation in higher education. They include practices such as strategies, policies, and laws that discriminate against women with disabilities (Lwiindi, 2020; Yusof et al., 2020). Others are difficulty in accessing classrooms and buildings within higher learning institutions (Ijadunola et al., 2018; Mandicheta et al., 2019: Peter et al., 2019; Zahid et al., 2018). Notably, this challenge is much more experienced by those with physical disabilities. However, at times, this may be non-intentional as the construction phase due to lack of awareness may have missed to capture this in their plan (Ngui, 2019). Additionally, as Gathoni (2019) rightly notes that the challenge of inaccessibility to various platforms of information can hinder participation of students with disabilities in the higher education in Kenya.

The non-existence of special need programs such as guidance and counseling has been reported as a drawback to the access and participation of women with disabilities in institutions of higher learning (Rushahu, 2017; Mbunji, 2020; Palan, 2020). Such a program channeled for these groups of persons would play a critical role, especially in shaping them to adapt to the environments of higher learning, while subsequently acquainting them with risk insured approaches to handle any arising challenges, they might come across in the higher learning institutions. Moreover, guidance and counseling programs are highly essential in providing the requisite positioning strategies to enable women with disabilities discover their potential in overcoming hurdles related to career choice, employment skills, and interpersonal and intrapersonal competencies.

The learning process has also been a hindrance to access and participation in education by women with disabilities. Traditionally, learning has embraced the use of paper-only textbooks and slideshow powerpoint projections, which are essentially a barrier to visually impaired students (Roth et al., 2018; Fichten et al., 2020). Moreover, the lack of modern technological equipment and the delayed availability of support materials for women living with disabilities continue to be an impediment to their access and participation in higher education (Eligi & Mwantimwa, 2017). This has also been an aspect highlighted in the social model of disability, which points out the disparity between students with disabilities' varied needs with their learning settings (Degener, 2017). This essentially reflects a case where an impairment is not mitigated, thus leading to disability.

Research indicates that inaccessible-built environments have also presented crucial challenges to women with disabilities in accessing and participating in learning in higher institutions of learning (Perera-Rodríguez & Moriña Díez, 2019; Úbeda-Colomer et al., 2019; Matonya, 2020a). Improperly planned and constructed lecture rooms, use of stairs to lecture halls, which hamper the use of wheelchairs, long distances from one lecture hall to another, absence of elevators, and impassable doors are among a set of serious deterrents to women with disability (Ashigbi et al., 2017; Mandicheta et al., 2019; Ndlovu, 2019). This is much so in sub-Sahara Africa, whereas Mutanga (2018) noted there are numerous higher educational institutions that are difficult to access and were not adapted to accommodate students with disabilities, ranging from elementary all through to institutions of higher education. A case is the University of KwaZulu-Natal, Howard College Campus, where there are insufficient physical amenities for students to enable their participation in higher education (Mthethwa, 2017).

Strategic factors such as the perceived high cost of putting up physical structures to accommodate women living with a disability, in enhancing their navigations within buildings, have also been a barrier (Zahid et al., 2018; Matonya, 2020a). Assistive equipment such as modern wheelchairs and inclusive local transport is essential in enhancing women with disabilities' movements, thus reducing dependence on fellow students (Tudzi et al., 2017). Considering that majority of disabled students come from needy backgrounds, the lack of this supportive equipment constrains their access to and participation in higher education (Ijadunola et al., 2018; Mboha, 2018).

Lack of adequate funding and resource allocations to institute plans and policies provides an impediment to exclude women with disabilities in higher education institutions (Akter & Rahman, 2018; Mutanga, 2018). However, the introduction of advanced funding models, for instance, disability scholarships, has served to broaden the access to and participation by students with disability in higher education. However, bureaucratic application processes have brought impediments in this initiative (Vincent & Chiwandire, 2017). Other barriers related to funding include lack of adequate support to efficiently settle day-to-day costs arising due to disability, reduced funding for disability, and minimal scholarships, which fund long-distance and part-time learning for women with disabilities (Kajee, 2010; Lourens, 2015; Prince, 2016).

The special need assessment aspect is another strategic barrier toward access and participation in education by women with disabilities. The whole process of disability inclusion in higher education demands specialist knowledge and special programs that call for budgetary considerations, which have been thus posing a significant barrier for the participation in higher education by women with disabilities (Majoko, 2016; Powell, 2015). The deficiency of specialists and inadequacy of technologies that facilitate the translation of, for example, sketches into symbols of Braille has highly impacted the educational advancement and ultimate career goals of women with visual disabilities (Hewett et al., 2017). This has led to majority of visually impaired women making career decisions that accommodate their disabilities but not their aspirations (Ebifa et al., 2018; Palan, 2020). This thus dimmed their levels of in-built proactive participation in higher education.

Further, unapproachable formulations of e-learning platforms could be a hindrance to women with disabilities. Therefore, technology being a cross-cutting aspect could result in women with disabilities being exposed to poorly premeditated e-learning platforms in higher education and this inevitably results in the widening of the digital divide (Zahid et al., 2018; Samaila et al., 2020).

3.3 Personal Factors that Hinder Access to and Participation of Women with Disabilities in Higher Education

Personal aspects that hinder access and participation of women across many spheres of life range from factors relating or attributed to psychological features that encompass attitudes, individual characteristics, and the behavioral skills of women compared to their male counterparts (Aemiro, 2018; Mawela, 2014; Yohannes, 2015). These aspects coupled with disability in women pose an adverse effect in efforts geared toward the access and participation of women in higher education. Further, other personal factors as being resourceful and creative are of great significance in harnessing the agility of women with disabilities to increase their retention in higher institutions of learning, which consequently increase their access and robust participation. Other personal factors such as educational aspirations, resourcefulness, resilience, and resistance to negative stereotyping have also been found to be integral to the participation of women with disabilities in higher institutions of education (Ahidjo et al., 2017; Peter et al., 2019).

Proactive self-advocacy has the latent possibility to influence the symbiotic relationship between satisfaction and belonging among female students in higher learning institutions (Daly-Cano, 2015; Ryan & Griffiths, 2015). Further, individual esteem, self-regulation, emotional intelligence, and a healthy self-concept have depicted a relationship with the aspect of either exclusion or belonging of female students with disabilities in higher institutions of learning (Chikanya, 2017; Fleming et al., 2017). A lack of self-advocacy increases the risk among women living with a disability whose sense of belonging requirements are not met (Johnson, 2015; Bruce, 2017). In addition, Matin et al. (2019) contend that a combination of personal factors such as shame, guilt, and a lack of mobility can be an impediment for women with disabilities in accessing and participating in higher education. Prior to transition from secondary to tertiary education, strategies that involve teaching students on self-determination self-awareness and self-advocacy skills have been found to improve students with disabilities' robust participation in higher learning institutions (Shogren et al., 2018). Conversely, when women living with disabilities have not been equipped with such critical skills, they are bound to experience difficulties in accessing and participating in learning at higher institutions of learning. Self-determination skills are particularly critical in that they provide the requisite friendly ground for attaining progress for students with disability in both secondary school and post-secondary (Grissom, 2020; Hasan, 2020). This was related to their capacity of being proactive in approaches to education, asking for assistance from management and also expressing or exuding confidence in their abilities to be successful (Gin et al., 2020).

Actual and perceived negative attitudes have been identified as a hindrance to access and participation of women with disabilities not only in higher education but also in other levels of education. In addition to the creation of disabling learning environments (Al-Zboon, 2020; Fougeyrollas et al., 2019), negative attitudes result in feelings of hopelessness and helplessness. This can lead to chronic stress, which distresses the hormonal balance of the body leading to depletion of chemicals in the brain that are critical for positive emotions such as happiness, hope pride loves, serenity, and interest. Moreover, chronic stress ultimately compromises the immune system leading to the individual being susceptible to illnesses, which interfere negatively with educational achievements. What is more, negative attitudes impede the realization of social integration and opportunities (Munthali et al., 2019; Obat, 2020). Coupled with this is the lack of coping strategies that hinder women with disabilities from accessing and participating in higher education (Bekele et al., 2020).

Stigma and discrimination are other barriers that impact negatively on the self of woman with disabilities and adversely affect their access and participation in learning at higher institutions of education. Stigma and discrimination lead to low self-esteem, depression, isolation, shame, guilt, and self-hate, which consequently reduce proactive behavior for women with disabilities that are essential for their active participation in the learning process (Shifrer, 2013). Moreover, stigma and discrimination culminate in lack of courage to express their grievances, which further propels their exclusion from the learning process, thus reducing their retention in institutions of higher learning (Zahid et al., 2018; Mandicheta et al., 2019).

Similarly, self-stigma and low expectations of self have also played a role in undermining the confidence and aspirations of women with disabilities in accessing and participating in learning in institutions of higher learning (Matonya, 2020b). Students with disabilities (women included) in institutions of higher learning fear the risk of being labeled as less smart, which they do this with the aim of avoiding the stigma, which is associated with their disability (Grimes et al., 2019; Mandicheta et al., 2019). Women with disabilities tend to believe that disability services are meant for a student with many pressing needs than them and thus prefer to seek assistance from other students rather than the institution's management, which has the capacity to institutionalize services meant to make their learning experiences much friendly, effective, and efficient (Couzens et al., 2015; Aquino & Bittinger, 2019).

Majority of women with disabilities in institutions of higher learning disclosure of their grievances to institution's management contests with their craving to advance an identity free from the disability label, especially during the stage of developing an adult distinctiveness beyond secondary school education (Harbour & Greenberg, 2017). Further, these learners frequently have unpleasant receptions from other students and find it difficult dealing with such reactions (Grimes et al., 2019; Pongračić, 2018). Additionally, lack of healthy living among women with disabilities was suggested to impact negatively their participation in higher education (Ge et al., 2019). A lack of healthy living increases the risk of acquiring secondary health issues, which compound the disability the individual has.

Related to personal factors that hinder women with disabilities from accessing and participating in higher education are cultural factors. As Opini (2012) rightly notes, gender defines who is to be accorded resources and time to access education. Women are primarily viewed as potential wives and mothers whose core responsibility is childbearing and child-rearing. The situation is worse for women with disabilities who have firstly to contend with misconceived taboos, assumptions, and beliefs that permeate most African societies, which view disabilities as related to witchcraft, curses, and punishment from the gods (Munyi, 2012; Mwarari, 2019). Secondly, they have to surmount the gender stereotype of women's main responsibility being that of childbearing and rearing. Little wonder, therefore, there is immense under representation of women with disabilities in higher education (CUE, 2016; Matonya, 2020b; Tigere & Moyo, 2019).

From the foregoing, women with disabilities undisputedly face many challenges in their endeavor to access and participate in higher education. However, they certainly have a right to access and participate in higher education to enable them to achieve their highest educational potentials. The following section therefore attempts to identify such opportunities.

3.4 Opportunities for Access and Participation of Women with Disabilities in Higher Education

Higher education accords sizeable and critical benefits to individuals and society. Research indicates that higher education benefits include career preparation, personal development, social experiences, communication, and critical thinking skills (Bloom et al., 2014; Ma et al., 2016; Trostel, 2015). Taking into cognizance the magnitude of these benefits of higher education, it makes it imperative that strategies be put in place for improved access and participation in higher education. Such strategies include implementing a learner-centered style that may necessitate higher learning institutions to improve their educational practices to improve learning for every other student, including women with disabilities (O'Shea et al., 2021).

Designing and execution of e-learning platforms and learning materials that are accessible to all students can be actualized by the provision of multiple means of representation, action, and expression, along with engagement, which satisfies the recognized design principles (Zahid et al., 2018). Effective e-learning platforms that support women with disabilities should be elastic and robust enough to advance openings to students with disabilities to enter an all-encompassing education environment, which is short of marginalization aspect (Satsangi & Miller, 2017; Zahid et al., 2018). With the evolvement in technology, students are provided with unique opportunities with the considered aspect of assisting women with disabilities to find it easy to learn in institutions of higher education (Dianito et al., 2021; Samaila et al., 2020). Principal to realizing this requires the requisite need to develop or initiate e-learning environments that makes learning methods to be more collaborative, reachable, and all-encompassing (Samaila et al., 2020; Fichten et al., 2020; Naami & Mfoafo-M'Carthy, 2020; Zahid et al., 2018).

While e-learning increases the user-friendliness of access to education materials, the complete potential of this gain could be realized if women with disabilities gain access to suitable assistive technologies (Zahid et al., 2018; Samaila et al., 2020) As Erdem (2017) explains, students coupled with aspects of disabilities acquire utmost meaningful learning practical episodes when they gain access to helpful technologies corresponding to user interfaces that observe aspects such as text-to-speech enabled platforms, recording tools, screen readers, word and writing prediction tools, mind-mapping applications, and communication tools.

In this regard, institutions of higher learning need to further develop their practices and support their utilization of the abovementioned assistive technologies. This involves investing in women with disabilities to be extra proactive consumers of technologies while assisting them in making more knowledgeable decisions concerning their paybacks of active interaction with technology platforms to boost their learning methods (Bhardwaj, 2021; Samaila et al., 2020).

Moreover, stakeholders must listen to their voices (Voola et al., 2017) since this provides decision-makers with relevant information, concerning the challenges they come across during learning in these institutions. Further, sharing good practices adopted in other spheres of the globe need to be considered as they present essential participatory approaches, which have been noted to of beneficial experiences (Gelfgren et al., 2020; Karellou, 2020). There is a need for extra policies to be explored, with efforts directed toward addressing the multifaceted issues of not only access and participation in higher education by women with disabilities but also other challenges in their spheres of their lives (Peter et al., 2018).

In Kenya, women living with disabilities (specifically those with visual impairments) are likely to benefit from the affirmative action on admission to post-secondary institution. These learners are admitted, for example, to the Diploma in Teacher education with a grade lower than their regular peers (Kenya Institute of Curriculum Development (KICD), 2017). This is occasioned by the consideration of the challenges faced by the learner with blindness in terms of access, participation, and completion of secondary school education, thus prompting strategic initiatives to advance equality (Republic of Kenya, 2008).

For women with disabilities to participate fully in higher education, facilitators need to have an understanding of their learning needs (Bulgren et al., 2013). This will prompt the facilitator to use pedagogies that will aid comprehension of content by selecting proven instructional methodologies and engaging in collaborations to provide learners with the support they require (Aemiro, 2018). Of note is that access is multifaceted with the physical environment and outdated negative attitudes being point of consideration. The Kenya government, for example, have policy provisions that state that all public building (learning institutions included) need to be accessible to people with disabilities and that learners with disabilities have a right to enroll in educational institutions without discrimination (Republic of Kenya, 2013). Indeed, the guiding principle of inclusion is that learners are admitted to the learning institutions of their choice. Possibly, the most noted statement of Salamanca (UNESCO, 1994) is Lindquist who during the conference firmly asserted:

> All children and young people of the world, with their individual strengths and weaknesses, with their hopes and expectations, have the right to education. It is not our educational systems that have a right to certain types of children. Therefore, it is the school system of a country that must be adjusted to meet the needs of all children (p. 17).

As Webber et al. (2014) aptly note learning institutions, specifically leadership has to question beliefs, biases, and assumptions, contend with the status quo, invest in professional development, and provide instructional leadership that will create a conducive learning environment for women with disabilities.

3.5 Conclusion

Access and participation in institutions of higher learning by women with disabilities play a pivotal role in their personal, social, and educational endeavors. Nevertheless, they encounter challenges in this undertaking. Research has identified institutional and personal barriers as impediment for women with disabilities to attempt to access and participate in higher education. Institutional barriers include discriminative strategies, policies and laws, inaccessible physical environments, inadequate or a lack of essential support services such as guidance and counseling, little progress in embracing appropriate and specialist technology that mitigates varied impairments, lack of assistive devices and technologies, inadequate funding and resources allocation, lack of specialized special needs assessment, and e-platforms that are difficult to navigate. Personal barriers to access and participation in institutions of higher learning by women with disabilities include psychological factors related to attitudes, individual characteristics and behavioral skills, lack of creativity and resourcefulness, lack of educational aspirations, self-stigma, low emotional intelligence, and self-esteem. Other factors include little or no resilience, inadequate self-regulation skills, lack of self-adequacy, discriminative taboo, beliefs and practices, and an inner struggle to accept one's disability. However, there exist opportunities for access and participation of women with disabilities in higher education. They include implementation of learners' centered styles of learning, development and implementation of accessible e-learning platforms, adoption of adaptive technologies, embracing affirmative action strategies aimed at advancing opportunities for women with disabilities, and having in place leadership in higher learning institutions that is proactive in establishing learning environment that are friendly to women with disabilities.

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4 Sexual Harassment and Related Policy in Higher Institutions of Learning in Kenya

Catherine Kisasa Muthonde

4.1 Introduction

Sexual harassment (SH) is a significant social offense that has affected businesses around the world (Aina-Pelemo et al., 2021). One major problem with available literature in the contemporary society is that it fails to show any agreement on the definition of the concept and also the forms vary making the consensus on the same impossible. Women found it difficult to complain about sexual harassment or regard it as a serious problem since it even lacked a name as acknowledged by early scholars like Mackinnon & Mackinnon (1979). It is further acknowledged that this term literary remained a taboo in Africa, and therefore, its social definition could not easily be accessed. Sexual harassment has both theoretical (priori) and an empirical definition that attempts to operationalize it making it better to understand. Most definitions in literature are theoretical since they are based on theoretical propositions.

In the workplace, this sexual behavior dehumanizes, degrades, abuses, represses, traumatizes, and harms both male and female employees, young, middle-aged, and elderly. Employers, staff, students, and teachers at all levels are all affected by sexual harassment (Imonikhe et al., 2011; Aina & Kulshrestha, 2018). Many of the offensive sexual advances practices may be carried out through inapt commentaries on an individual's anatomy, appearance, or sexual actions; sexual remarks; or derogatory or invasive jokes that are all examples of sexual harassment (Campbell et al., 2021). Offensive sexual advances may be practiced in varied forms, including physical, verbal, and nonverbal (Kahsay et al., 2020). When there is inappropriate and improper body contact with the victim, such as an embarrassing touch, kissing, cuddling deeds, and conduct, to sexual behavior, this can be rightly denoted as a

C. K. Muthonde (✉)
School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_4

physical sexual assault. Sexual harassment in many instances takes the form of utterances, discussions, and the cracking of sexual jokes that make the victim feel insecure and harassed. Offensive sexual advances can therefore be defined as “any physical, verbal or nonverbal conduct of a sexual nature and any other conduct based on sex affecting the dignity of a women and a man, which is unwelcome, unreasonable, and offensive to the recipient” (Rodriguez-Martinez & Cuenca-Piqueras, 2019).

The U.S. Equal Employment Opportunity Commission (n.d.) defines SH legally as follows:

> Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when this conduct explicitly or implicitly affects an individual’s employment, unreasonably interferences with an individual’s work performance, or creates an intimidating, hostile, or offensive work environment.

The Office of Civil Rights of the United States Department of Education (1997) distinguishes between two forms of SH in educational establishments: quid pro quo and unfriendly setting SH. What is in it for me? SH entails sexual favors in return for academic input or advantage (e.g., a professor approaching a student for sex in order for the learner to get a better grade). Sexual behavior of any nature that is serious enough to deter a student’s opportunity to engage in and yield from scholarly undertakings (e.g., uploading unsolicited sexual photographs to a classmate’s email address) constitutes a hostile atmosphere SH (Klein & Martin, 2021).

The sexual harassment victim is regularly subjected to subordination by a boss who has a significant impact on the jobs of workers or the career of learners or tutors, depending on the situation (Ejembi et al., 2020). Seductive conduct, racial abuse, sexual bullying, sexual bribery, sexual imposition, and sexual assault are among the varied sexual harassment forms encountered in the university setting, according to Fitzgerald and Ormerod (1991). Because of its detrimental effect on students from all walks of life, the issue of sexual abuse in academia continues to be a subject of concern (Jega, 2013).

In a study of 33 prestigious research universities conducted in 2019, the Association of American Universities revealed that 13% of all learners had encountered sexual assault and 41.8 percent had experienced sexual harassment. According to one of the few meta-analyses statistical research findings on sexual assault in different work settings, academia had 58% prevalence and was second only to the military, which had 69% in terms of sexual harassment (Ilies et al., 2003, p. 622). A faculty member or teacher was responsible for 24 percent of sexual harassment cases experienced by women, while 18.2 percent of cases is experienced by men among graduate and technical students. These findings confirm the existence of SH in institutions of higher learning but do not state exactly what form of sexual harassment is most rampant for women and which one is most rampant for men.

According to a survey, 47.7% of students witnessed SH from matriculation to postgraduate, but the sad reality is that the vast majority of SH and rape cases go unreported (UN Women, 2019). More than half of sexual assault victims in higher education, according to Bondestam and Lundqvist (2020), do not report to the legal authority or management; also noted that 71% of women do not report sexual harassment. The majority of the victims do not report because they worry about how society will view them, and how the reporting will damage their family honor, self-respect, and their overall social image. Other studies found that 89 percent of SH victims did not complain to any legal authorities after sexual assault for fear of social stigma and the desire to preserve their family honor (Foster & Fullagar, 2018; Tyson, 2019; UN Women, 2019). Fear of facing doubts, criticism, and social stigmatization have all been reported in previous studies as reasons for suppressing voices, emotions, and delayed reports against SH (Foster & Fullagar, 2018; Tyson, 2019; Kalra and Bhugra, 2013). This damaging silence by victims is, however, the very reason why SH has been perpetuated in institutions of higher education irrespective of policies within the institutions.

4.2 Methodology

The reviewer implemented an exploratory revelatory methodology pivoting on an organized, theoretical, normative, and conceptual literature review. Various databases and search engines were utilized to get literature on sexual harassment. Keywords guided the search for literature that guided the study. Some of the keywords and phrases were sexual harassment, institution of higher learning, evolution of sexual harassment, and barriers to curbing sexual harassment.

4.3 Theoretical Underpinning

4.3.1 Hegemonic Masculinity Theory

Sexual harassment is linked to sex-based inequality in feminist scholarship, which attaches it to broader outlines of discrimination, power, and privilege (Mackinnon & Mackinnon, 1979). Scholars relate masculine gender associations with harassment within higher education context. Connell's (1987) hegemonic masculinity theory, which contends that the social order favors a single normative model of masculine conduct, avails a comprehensive sociological structure for analyzing pestering, gender, and power. Men may be harassed if they are viewed as womanly, while females might be harassed if they reject their gender system's submissive position. However, a reconsideration of the idea of hegemonic masculinity appears valuable if and only if it proves useful to all genders to live a life of dignity relevant to present-day context.

Through the sexual objectification of females and other feminized matters, sexual harassment serves as a tool for perpetuating heteropatriarchy. It might be viewed as a cultural "wallpaper" for patriarchy and as part of a "continuum of violence" that normalizes both male authority in general and more stern kinds of sexual abuse in particular.

4.4 Sexual Harassment in Institutions of Higher Learning

In recent years, tertiary educational institutions have progressively been identified as predominantly problematic spots for sexual harassment and other methods of gender ferocity, as well as street spaces and spaces surrounded by the nighttime economy (Boyer, 2021 citing Batty et al., 2017). Sexual harassment has recently dominated the news from the corporate world, journalism, politics, and entertainment (Cantalupo & Kidder, 2018). Academia has not been spared. Sexual harassment in academia has been called an "epidemic" by the news media (Boyer, 2021 citing Batty et al., 2017) and "the single most widespread educational hazard" by academics (Rudman et al., 1995, p. 519). Professorial sexual harassment has been reported in the media since 1980 (Libarkin, 2019), and current studies in academia show that the problem remains.

4.5 Evolution of Research on Sexual Harassment in Universities

In the mid-1970s, the terms "sexual harassment" and "sexual assault" were coined in Canada, the USA, Australia, and Europe (Bennett, 2002; Pereira, 2004). Bennett (2002) claims that the word "sexual assault" was first used to describe GBV in workplaces and educational institutions. While the word "sexual assault" is recent, the behavior it encompasses has been around for decades. Working Women United conducted a study in 1975 that was the first time this concept was used.

However, it was not until 1979 that the first draft of Catherine MacKinnon's book, "Sexual Harassment of Working Women," was circulated by women's groups and feminist organizations in the USA, and it became very prominent. Lin Farley's "Sexual Shakedown" (1978) and Catherine Mackinnon's publication on sexual harassment were brought to public attention. As a result, research on sexual assault was able to begin in Europe, the USA, Canada, and Australia. In the 1990s, the first attempt to conduct research on GBV and sexual harassment in AHE was made. The London-based Human Rights Organizations in Africa (African Rights 1994 in Hallman 1994; Pereira, 2004; Unpublished) conducted the first inquiry into sexual harassment and ferocity on female learners in 12 secondary and tertiary educational institutions. The investigation's findings were released in a groundbreaking discussion paper titled "Crimes without Punishment," which showed a high incidence of sexual assault in African educational institutions. Documentary reviews of committee and workshop reports, written books, journals, and informal interviews with key informants were used to compile the results.

Similar research in South, Central, and West Africa closely followed the investigation. In the early 1990s, the University of Cape Town (UCT) conducted a systematic study on sexual harassment in response to sensational articles in local newspapers and magazines about the scale of sexual harassment on SA campuses (Simelane, 2001). In addition, five female students were raped, prompting UCT to conduct an investigation by forming a Committee of Inquiry into Sexual Harassment in November 1989 (Sutherland, 1994; Gouws and Kritizinger, 2007). The task of the committee was to gather objective evidence on the extent and prevalence of sexual assault at UCT. According to research from the UK, more than 60% of all students suffer some type of sexual abuse while at university, with 40% depicting sexual misbehavior on the staff's part.

4.6 Sexual Harassment in African Universities

The majority of the studies were conducted in South African universities, especially after the 1994 Conference at UCT in 1997. Gouws and Kritizinger (University of Stellenbosch), Mapetia and Matlosa (National University of Lesotho), Mate (University of Zimbabwe), and Tlou and Letsie (University of Zimbabwe) conducted the research (University of Botswana). Masiela (1998) conducted her research at the University of Swaziland, while Naidoo and Rajab (1999) and Simelane (2001) did so at the University of Natal's Durban and Pietermaritzburg campuses. In Zimbabwe, Zindi (1994), Shumba & Matina (2002) studied at universities, polytechnics, and teachers' colleges.

Phiri's research (1999; 2000) was conducted at the University of Malawi's Chancellor College Campus, while Reuben (1999) and YayhaOthman (2000) published a paper based on secondary data from UDSM in Tanzania. In West Africa, Ladebo (2003), Adedokun (2005), and Britwum (2005) conducted their studies in Nigeria and Ghana, respectively, while Imasogie (2002) conducted his research at Olabisi Onabanjo University in Nigeria. In a comparative analysis, Ladebo (2003) gathered data from three Nigerian universities: a federally sponsored university, a state-owned university, and a private religious university.

The most frequent form of sexual harassment in Nigerian universities, according to Aja-Okorie (2014), is harassment from lecturers to students, though there is also harassment from students to students and students to lecturers. In the academic world, there is harassment between lecturers and harassment from third parties directed at students or lecturers. Third-party harassment is any unwelcome social conduct, whether sexual or non-sexual, perpetrated by an organization's independent contractor against students, lecturers, or administrative staff.

In Nigerian universities, sexual harassment by lecturers, non-academic employees, and even students has always been an issue (Gbulie, 2018). This position is unmistakably supported by the "sex for grades" controversy that ensued lately at Obafemi Awolowo University (OAU), where a professor was fired for requesting sexual satisfaction in a trade-off for grades from a female student (Gbulie, 2018).

The reasons that led various researchers to perform sexual assault studies differed from one institution to the next. Students' complaints, media coverage, students' academic success, the death of a female student, and the need to develop sexual assault policies and interventions are among them. Letsie and Tlou (1997) conducted their research in response to a flurry of committee studies, meetings, allegations, and rising statistics of sexual abuse of female students by male lecturers published at the Students Counselling Centre (SCC), Students Representative

Council (SRC), and Office of the Students Affairs. Press coverage and media reports revealing rampant incidents of sexual harassment, especially the debate about the mode of dress worn by female students as a possible cause of violence against women, prompted Zindi (1994) and Britwum (2005) to conduct their research.

Following the suicide of a female student (Reuben, 1999), UDSM established the Gender Task Force, GDPC, and formed a probe committee in the Faculty of Arts and Social Sciences to address sexual harassment. Former President General Olusegun Obasanjo ridiculed male lecturers at the universities for treating women students and other female workers as "sex objects." This scenario prompted Ladebo's (2003) research. Similarly, in 2004, Hon. Beth Mugo, Kenya's former Assistant Minister of Education, challenged the University of Nairobi to prove the legitimacy of charges of sexual harassment by professors, lecturers, and college tutors against female students. These agitations by various government officials in different countries served as a wake-up call to all universities to investigate the state of SH in institutions of higher learning. To respond to the institutional situation on SH, the University of Newcastle was prompted to conduct a report on sexual assault in order to give knowledge and facts not focused on theory and claims rather than on empirical evidence.

4.7 Barriers to Reporting Sexual Violence in Universities

Faculty and students can engage in an atmosphere that provides some convenience on university campuses. This, in and of itself, creates potential for moral deviance, which can lead to inappropriate conduct such as sexual harassment. Despite there being a great occurrence of sexual harassment in academic establishments according to Foster and Fullagar (2018), and the universities anti-sexual harassment measures that are accompanied by grievance handling mechanisms, the SH vice continues to be massively underreported (Cantor, Fisher, Chibnall & Townsend, 2015).

All university learners are at risk of sexual harassment due to their subject position, but female students are especially vulnerable due to their gendered inferior status (Alayan & Yair, 2010; Fisher, Cullen & Turner, 2000). As a result, sexual harassment of female students has been identified as a major alarm (Rozee & Koss, 2001).

Underreporting and non-reporting of sexual harassment reduce the effectiveness of anti-sexual provocation legislation while also giving the impression that the issue does not exist (Vijayasiri, 2008). If abuse is not documented, the chances of it happening again are higher (Foster & Fullagar, 2018). Faulty grievance handling processes enshrined in university anti-sexual harassment legislation have been blamed for non-reporting.

A fear of retribution, alleged reluctance on complaint handling, and the embarrassment felt by targets of sexual harassment were found to be the most common reasons provided in previous studies on why victims of sexual harassment do not report (Pinchevsky, Magnuson, Augustyn, Rennison, 2020). On further research, it was found that a number of women did not report sexual assault because they thought it was insignificant. However, they were more likely to disclose forms of abuse that they considered to be particularly serious.

Victims of sexual harassment are still afraid of being blamed if they reveal their encounters. Cultural factors have played a pivotal role, as well as sexual and gender stereotypes that favor men's coercive sexual conduct while punishing women for men's sexual transgressions (Hebert, 2007). Research findings have suggested that women who are subjected to sexual harassment on a regular basis are less likely to report it because the incidents decrease their self-confidence, which reduces their capacity to react to sexual harassment. Lack of proof and perceptions that the details of sexual harassment will be met with indifference deters victims from reporting complaints. Victims are usually dreadful that their ordeal could not be believed by the complaint handlers and that the suspect could refute its occurrence (Ssali et al., 2020).

The following survivor sentiments have been identified as the frequent obstacles to reporting rape and sexual assault: "it was a private matter, I took care of it informally," "afraid of reprisal from offender or others," "reported to another official," "minor incident," "not certain it was a crime," "did not want the offender to get in trouble," "police would not think it was important or would be inefficient or ineffective," "police would be biased or cause the respondent trouble," and "could not identify the offender" (Sable, Danis, Mauzy & Gallagher, 2006 citing Bachman, 1998, p. 21).

Men, even more than women, are less likely to state cases of rape or sexual harassment (Isely, 1998). A survey in the UK indicates that 79 percent of 115 men who subsequently pursued help from a distinctive rehabilitation program for male rape victims did not try to find any help after the episode and only 15 percent reported it to the authorities; the average period it took to seek help was 7.3 years for those who were raped at the age of 16 or older (King & Woollett, 1997) Because of the deficiency of responsiveness paid to male sexual harassment victims, society has dismissed the issue as something that only happens in the gay community or in prisons (Pino & Meier, 1999). Men are less likely to report than women because reporting is thought to jeopardize their masculine self-identity (Sable, Danis, Mauzy and Gallagher, 2006).

Personal embarrassment, respect for confidentiality, mistrust of criminal justice proceedings, and distress of victim retribution have all been obstacles to disclosing rape and sexual harassment offenses in the past. Despite rape reform studies and legislation, results show that the dilemmas that existed prior to the rape reform movement still exist. Shame and humiliation, as well as a need to keep the abuse or sexual harassment from friends and family members, continue to control victims' concerns.

Victims' self-blame, as well as feel anxious, remorse, and embarrassment, may lead to failure to report a rape or sexual assault. While both female and male victims experience self-blame and guilt, the reasons for these feelings are often gendered in context. Stereotypes of seductive and vindictive women exist in society, and they can continue to obstruct women's reporting. Indeed, defense lawyers have used gender stereotypes to skew juries against claimants, resulting in a lower likelihood of trial and conviction.

4.8 Recent Research on Sexual Harassment in Higher Institutions of Learning

There are various researches on sexual harassment in tertiary education that attribute the issue to unintended pregnancies, HIV prevention, and direct and indirect effects of poverty. However, there are more concrete issues, such as a request by the male teachers for sexual services or favor from the female learners in order for them to obtain effective examination certificates in their studies, which are discussed on a regular basis.

The last 10 years have witnessed a significant shift, from sexual harassment meted by educators in asking for sexual favors to new ideas, viewpoints, new ways of exposure to sexual intimidation online, minority episodes, and a resurgence of systems on crime, arrangement, and organization. In recent years, the hashtag #Metoo has given the ability to speak on sexual harassment as a global problem that affects every aspect of life. Numerous academic articles have already been published, some of which include research on sexual assault in higher education.

Systematic studies showed that in higher education, heterosexual women are exposed to sexual harassment between 11 and 73 percent of the time (median 49 percent), whereas heterosexual men are exposed to sexual harassment between 3 and 26 percent of the time (median 15 percent). According to these findings, female learners at junior stages of education are more likely to be subjected to sexual offenses. In the studies examined, vulnerability to sexual assault and intimidations of sexualized abuse have decreased over a period of time, although subjection to sexual harassment has remained quite constant (Bondestam & Lundqvist, 2020).

4.9 Sexual Harassment in Kenyan Universities

Gitobu (1999), Omale (2000), Wanjala (2000), and Kawira and Nyaga (2008) conducted a variety of empirical and non-empirical studies on sexual abuse in Kenyan universities. A Research Consortium on Sexual Harassment and Abuse of Women, a project of Kenya's Public Law Institute, conducted a comparative analysis (Wanjala, 2000). Wanjala's research in Nairobi County (urban) and Mwingi District, Kitui County, centered on the existence, prevalence, and scale of sexual harassment in public and private colleges, the former Kenya Polytechnic (then a constituent campus of University of Nairobi (UoN), secondary schools, and a variety of workplace institutions (rural).

Wanjala collected data from Mwingi District using simple open-ended questionnaires, while he interviewed respondents in Nairobi County using a sample of 100 randomly selected respondents, all of whom were women. Wanjala was met with open hostility from possible male respondents who refused to be interviewed, dismissing the exercise as a pointless exercise since "there was nothing like sexual harassment in Kenya" (Wanjala, 2000, p. 41). According to Wanjala's results, 84 percent of the 92 percent respondents claimed they had been sexually assaulted at the public universities or community colleges. The high percentage (84%) indicates that sexual assault is a common occurrence among female students at the public universities and colleges in Kenya. However, due to fear of stigmatization, family settlement after abuse, and family honor narrative, many of the SH cases go unreported.

The Technical University of Kenya's vice chancellor, Francis Aduol, confirms the existence of sexual harassment when he says "information about sexual harassment in universities is concealed. We are having so many cases of missing marks, but it never occurred to me some of them are because of sexual harassment," and Aduol said adding that Kenya needs to find a way to escalate the issue of sexual harassment to Parliament.

4.10 Consequences of Sexual Harassment

Eight studies (Cantor et al., 2015; Jirek and Saunders, 2018; McGinley et al., 2016; Rospenda et al., 2000; Wolff et al., 2017) looked into the effects of SH on student well-being. Sexually abused students were more likely to custom or abuse alcohol, suffer psychological anguish, and develop physical ailments after the SH incident. In one study, SH had a greater impact on male graduate students' problematic drinking than on female graduate students'.

In one report, student personnel who had been sexually assaulted were found to have the highest engagement in drinking activities (Rospenda et al., 2000). Chronic SH was found to predict possible mental health and drug misuse issues by McGinley, Wolff, Rospenda, Liu, and Richman (2016). Sexual harassment, on the other hand, was found to lead to learners' post-traumatic growth (i.e., positive psychological changes encountered after surviving a traumatic event) by Jirek and Saunders (2018).

In one study (Wolff et al., 2017), SH interactions were linked to binge drinking, depression, and rage, while in another, they were linked to post-traumatic stress disorder (PTSD), despair, low-life satisfaction, low health satisfaction, and general clinical symptomology. According to Huerta and associates, psychological distress caused by SH resulted in inferior academic gratification, more physical complaints, and disordered feeding, all of which resulted in greater disconnection from the academic atmosphere and poorer educational performance.

According to research in Kenya, sexual harassment contributes to women's frustrations, causes career stagnation, and often leads to women leaving or changing jobs (Omale, 2000; Onsongo, 2005, 2007), since the majority of women are not powerful and willing to deal with sexual harassment issues (Omale, 2000; Onsongo, 2007). Sexual assault, which affects women's bodies and sexuality in higher education, is rampant on campus, but intervention to tackle it is unequal, owing to the gender and power dynamics that surround it, as well as a lack of effective coping strategies on the part of those abused. In addition to their presence and success at various levels on campus, sexual harassment becomes a major factor in women's work turnover and slower career growth (Anierobi et al. 2021; Onsongo, 2007).

In most discussions of gender and Higher Education (HE) in Africa, sexual violence is mentioned as a major source of harm to women, as well as a force that silences and disempowers women (Bennett, 2002). Furthermore, sexual assault is one of the routes into institutional culture research, according to Bennett (2002), Bennett and Reddy (2007), because it illuminates the power structures that form academic and social "careers." Given the diversity of power structures that make up the university system, addressing institutional power arrangements at various levels within the university is essential if reform is to occur.

4.11 Laws and Policies

Today, nine out of ten countries have legislation prohibiting unwanted sexual advances in the workplace, but almost six out of the ten lack adequate by-law barring sexual harassment in tertiary institutions of education and schools (Tavares & Wodon, 2018). One of the countries in Africa that has existing legal frameworks is Kenya. The following are the legal frameworks governing sexual harassment in Kenya:

- The Kenyan Constitution of 2010 relates GBV in its Bill of Rights
- The Sexual Offences Act (2006)
- Sexual Offences Act: Witness Protection Act
- The Children's Act (2001)
- The Penal Code
- The Marriage Act
- Female Genital Mutilation Act (which criminalizes the practice).

Despite the fact that sexual harassment is rampant in educational settings (Foster & Fullagar, 2018) and that universities have implemented anti-sexual provocation measures with grievance handling structures to tackle it, the iniquity continues to be grossly underreported (Cantor, Fisher, Chibnall and Townsend, 2015). All university learners are at risk of offensive sexual advances and exploitation due to their subject position, but female students are especially vulnerable due to their gendered subordinate position (Fisher et al., 2000).

Policymakers tend to have strong opinions about how victims of sexual abuse should respond: by reporting it (Hebert, 2007). Guarantees made in sexual harassment laws, however, have not been adequate to inspire fatalities to come frontward (Hertzog et al., 2008). Just a small percentage of casualties use the grievance mechanisms protected in the university anti-sexual assault legislation (Clancy et al., 2020), despite the fact that sexual harassment in education cannot be addressed without the victims' cooperation (Gillander Gådin & Stein, 2019).

4.12 Sexual Harassment Intervention Strategies

There are several journal articles advocating the application of strategies as a primary prevention mechanism, but there is absolutely no proof on the research of the actual impact of policies on reducing the incidence of sexual harassment; for example, there is no confirmation that increasing the effect of policies on sexual harassment through facts, communication, and policy revision would affect underreporting, policy awareness, or giving an account of behavior (Lindenberg & Reese, 1995; Reese and Lindenberg, 2002). As a result, the role of policy is inconsistent in the research sector.

Approaches on sexual harassment in higher education appear to emphasize on individual women, permitted institutions, and frameworks for addressing the allegations (case management), while the offenders' viewpoints and the implications for the wider workplace are often absent.

The lack of important understanding (Tinkler, 2012) combined with a weak or non-existent abstract contextualization of sexual harassment, an incompetence to term the problematic sexual harassment in all its complexity (in particular, feminist perspectives on intersectionality and links to interconnected forms of gender-based violence in higher education institutions), further deteriorates both investigation on policy and research on sexual harassment.

According to systematic review, there is no proof of evidence on official frameworks or case management systems dealing with sexual harassment familiarities in tertiary education systems, i.e., secondary deterrence that provides complete reparation to the victims. Contrary to that, study further shows that there are no effective and relevant case management techniques within the tertiary institutions of learning to mitigate effectively cases of offensive sexual advances and exploitation. Several studies did earlier place a greater emphasis on employers' obligation to implement active mechanisms that enable every worker to disclose sexual abuse, rather than justifying case management systems that reinforce individual rights or their requests for protection or redress (Kors, 1991; Meek and Lynch, 1983; Robertson, Dyer and Campbell, 1988).

Globally, one in five women and one in 16 men at university level have been victims of sexual harassment; however, strategies to curb this menace are being put in place. For example, in sub-Saharan African countries, the existence of sexual harassment is evidenced in "Sex for Grades" as documented by BBC (2019) that says "Pressuring students to exchange sexual acts for favourable grades and rewards is rife throughout the region." The documentary points a finger at the university Dons in Ghana and in Nigeria as the perpetrators of such acts in order for the students to improve or keep their grades in exchange for sex. To address the sex for grade issue, the Nigerian Senate reintroduced a law on sexual harassment in higher learning institutions to help curb the SH menace. However, it is not that simple, "without evidence, it's really difficult said one student." "Some of the lecturers are really smart: They won't text you, they'll just call you." And further still another student says, "We have laws and policies in place but the problem is in implementation. Even if you do report someone, they'll be cautioned and you'll still see them around the university. And then there's the stigma: What if people think you wanted it." These expressions by the students highlight the existence of widespread harassment at the universities in Nigeria, Ghana, and in most African countries.

In Kenya, ActionAid in partnership with UN Women launched a baseline survey in an effort to find out the reality of sexual harassment in the Kenyan universities and colleges. The survey covered 1015 students drawn from the University of Nairobi, Kenyatta, Pioneer, Multimedia, Zetech, and Daystar universities. The findings of the survey revealed that of the 1015 students 49% female and 24% male have experienced sexual harassment from a staff member at their institution. 66% of the incidences were by a lecturer. Of the sexual harassment victims, the majority do not tell anyone with 38% female and 33% male students of the opinion that it would be unlikely that the institution will take a report of sexual harassment seriously. The report further noted that 1 in 2 female students and 1 in 4 male students have been sexually harassed. The study unraveled that lecturers are the largest perpetrators at 66% followed by service staff at 24% and management at 23%. Although these statistics confirm that sexual harassment is a deeply ingrained issue targeting students and staff in higher learning institutions in Kenya, it also shows a network of partners working to unearth the reality and armed with the statistics lobby to resolve the existing gaps to help restore student's human rights and create a risk-free environment in which the students can flourish, renovate, and contribute positively to their personal and educational transformation.

In Kenya, there exists a National Campaign dubbed #CampusMeToo movement (National News, Dec 2019) supported by ActionAid in partnership with UN Women. The campaign rallied more than 10,000 students who signed a petition to the university managers and the national government to help mitigate sexual harassment in universities both online and offline. More than 10,000 students presented their petition to Gender Affairs PS, the Ministry of Education and Public Services, and Youth and Gender Ministry. The students demanded that all newly enrolled students watch an educational resource on sexual harassment, make sexual harassment a topic in every induction for first-year students, organize an annual training for all university staff on sexual harassment, and appoint a gender officer and institute a functional and independent investigation committee to look into issues of sexual harassment and any other human right violation within the universities. This campaign received a massive support from Margaret Kobia, the cabinet secretary to the Ministry of Youth and Gender (2019), when she wrote "This is a timely intervention on the vice of sexual harassment that has taken root in our institutions." She further said that "I am glad that we are raising our voices to break the silence." However, with the governments' strong support in addressing the SH practices in the universities, there is no guarantee of the student's demands and the policy implementations within the institutions.

There is now a Movement Tackling Sexual Harassment at Kenya's Universities as reported by Louise Donovan, facing up to sexual harassment in Kenyan universities. "The issue is huge and needs to be dealt with," Leah Wanjama, a senior lecturer at KU, explains over the phone. "And it's not only KU, it's happening at many other universities in Kenya." "There is so much being done to fight the problem across

Africa," says a 21-year-old graduate of Nairobi University, who got involved after hearing one too many stories of harassment. She rejoices to note that "I've seen a #CampusMeToo movement in Uganda, as a result of the BBC documentary, which means many more students are talking about this issue."

Systems exist in some universities to help reduce sexual harassment. Many universities have gender departments and sexual harassment policies in place to deal with issues of gender-based violence (Kameri-Mbote, Kinyanjui & Gadaffi, 2018). At Kenyatta University (KU), for example, the Centre for Gender Equity and Empowerment is tasked with raising awareness of the gender problems affecting the university and provides new students with a booklet titled Stop Sexual Harassment, which includes information on how to report incidents. All these strategies are a way of drawing several institutions of higher learning to begin to pay more attention to this pertinent issue of sexual harassment leading to follow-up conversations with both government and university officials to work to end the sexual harassment injustice in the institutions of higher learning.

The campaign 16 Days of Activism Against Gender-Based Violence is another strategy employed the world over under the UN auspices to help create awareness of gender-based violence. Although this does not happen at the universities, it brings together stakeholders who map out ways of hyping the call to safe spaces for the woman and girl child irrespective of their context. The 16-day awareness awakening activities help mitigate violence against women and girls, hence creating a safer environment for all. Any strategy that reduces violence is a welcome move to a more just society for all persons to live in dignity. The 2020 women and girls 16 Days Activism Against Gender Violence themed: Orange the world is such a noble initiative to restore hope to all humanity.

If there is one theme that is clear in the literature, it is that men, who are typically in positions of power in academia, are more likely to commit sexual harassment. Increasing the number of women in higher organizational levels is one of the first steps to be taken to reduce sexual harassment; in fact, this strategy has been advocated for decades (see, e.g., Bell et al., 2002).

4.13 Research Gap

Inadequate concepts, samples, survey techniques, and underreporting all pose obstacles to research on sexual assault in higher education. In general, quantitative cross-sectional prevalence studies dominate international study, but they frequently lack coherent theoretical perspectives. Instead, research is primarily done using legal concepts of sexual assault from around the country. The vast majority of peer-reviewed publications are written in English and depend on empirical evidence from the USA and, to a lesser degree, other English-speaking countries.

4.14 Conclusion

Sexual harassment is a significant social problem that has affected businesses around the world. In the workplace, this sexual behavior dehumanizes, humiliates, molests, oppresses, traumatizes, and incapacitates both male and female employees, young, middle-aged, and elderly. Employers, staff, students, and teachers at all levels are all affected. Interventions are in place to address SH; for example, legislations and policies have been formulated to arrest the situation, awareness creation, and sensitization forums, and the empowerment of victims and the would-be victims through life skills have been great strides toward addressing SH. Researches that have been carried out have shown that some deficiencies in terms of small sample sizes, deficient methodologies, and contextualizations have been imbalanced, hence living some gaps and contexts not well covered by the empirical studies.

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Part II

Leadership in Higher Education

5 The Advancement of Women in Higher Education Leadership in Kenya: Redefining the Foundation Pillars of Gender Equity Efforts

Lucy A. Wakiaga

5.1 Introduction

Higher education in Africa is expanding. Student enrollment has ballooned from as low as 200,000 in 1970 to around 10 million today, with countries such as Kenya, Morocco, Nigeria, South Africa, and Uganda leading the charge, according to the 2016 Times Higher Education rankings (Cooper-Knock, 2015). Kenya, in particular, had one university in 1970 and in 1972 added a constituent college (CODESRIA, n.d.). Currently, Kenya has 31 public chartered universities, 6 public constituent colleges, 18 private chartered universities, 5 private constituent colleges, and 14 institutions with letters of interim authority: totaling 74 (Commission for University Education, 2017). This has necessitated increased recruitment of teaching and administrative staff. However, women continue to be underrepresented in leadership and management positions in Kenya and East African Universities (Khaitsa et al., 2017). It is noted that in Africa, only 40 universities out of 1500 are headed by women (UNESCO Office in Nairobi, 2018). This is only 2.7% of women representation in higher education leadership in Africa. In her review of studies done on women in higher education leadership, Reilly (2021) noted the lack of gender parity of women academics compared to men consequently shrinking the pool of women eligible for promotion into executive leadership roles.

Similarly, representation in higher education management at the global level is dismal, with only 34 out of the top 200 universities being headed by women (Corporate Communications Office, 2018). This is only 17% of women representation in higher education leadership among the top 200 universities around the globe. In the larger corporate world, the picture is similar. In 2020, Mercer, a professional

L. A. Wakiaga (✉)
School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya
e-mail: lwakiaga@tangaza.ac.ke

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_5

consulting service, did an analysis of over 1100 organizations around the globe and found a dearth of women in leadership: executives at 23%, senior managers at 29%, managers at 37%, professionals at 42%, and support staff at 47% (Catalyst, 2020). Mercer expressed this as a leaky pipeline given the fewer representation of women in senior-level management.

Therefore, the concept of “shattering the glass ceiling” with regard to the advancement of women, especially in higher education leadership, continues to be an illusion. The low representation of women in higher education leadership is an indication that barriers to their upward mobility continue to persist. This chapter argues that foundation pillars of gender equity efforts in higher education institutions (HEIs) should be strong, subsequently leading to an effective shattering of the presently elusive glass ceiling. To ensure strong foundation pillars, deliberate measures have to be put in place within and outside HEIs’ administrative and academic frameworks in order to nurture a conducive environment that will lead to the increase in women representation in higher education management. Onsongo’s (2004) findings identify three levels that require attention to enhance participation of women in university management: personal level, institutional level, and societal level. At the personal level, women are urged to push themselves to acquire academic credentials to compete more effectively with their male counterparts. Women are also encouraged to increase their networks among themselves. At the institutional level, this means increasing gender awareness among staff through seminars and workshops; conducting promotions on merit; providing funding for women to pursue further education; implementing affirmative action; and developing equal opportunity policies. At the societal level, it means abandoning repressive cultural practices that hinder progress of women, encouraging positive attitude toward education of girls, and increasing political will to promote women’s issues. Some institutions of higher learning have set up gender and women’s centers and created women’s leadership programs to sharpen their leadership skills, while some international groups have focused on gender equity and providing resources related to gender policies and practices (American Council on Education, 2021). Others propose the creation of diversity committees that would oversee diversity issues, including gender; having diverse hiring practices that are coordinated institution-wide and focus on outreach to and recruitment and retention of female faculty; and diversifying educational pathways for women right from basic education, especially in the field of STEM (AFT Higher Education, 2011). The author argues that these practices and proposals are some of the strategies that can strengthen the foundation pillars of gender efforts in HEIs if they are implemented with fidelity.

In Kenya, some bottlenecks hindering women’s advancement in higher education leadership include gender biases, political appointments, overwhelming administrative duties, lack of psychosocial support from senior management, lack of financial resources to pursue further studies, family commitments, women’s lack of aspiration for higher positions, and lack of motivation (Onsongo, 2004). Other critics add such factors as limited affirmative action geared toward empowering women, inadequate funding of programs for women, lack of role models, and mentorship for aspiring young women (Imbuga et al., 2018). Similarly, Onyambu (2019) attributes this low representation to inadequate number of qualified women and existing patriarchal tendencies.

This chapter, therefore, seeks to examine select laws and policies in Kenya that speak to the area of gender and determine the extent to which they enhance or hinder effective implementation of gender mainstreaming in higher education. The chapter also wishes to explore a possible conceptual approach that can serve as foundation for creation of sustainable gender mainstreaming institutional frameworks in higher education. This chapter is guided by the following two questions:

1. What is the status of current legal efforts in Kenya aimed at gender mainstreaming in higher education institutions?
2. Can a new conceptual approach be explored to effectively reduce bottlenecks that prevent women from advancing to higher levels of leadership in higher education institutions?

5.2 Gender and Leadership Advancement Opportunities in Kenya's HEIs

It is important to begin the gender discourse by examining, in closer detail, the Kenya Constitution, since it forms the bases upon which laws, policies, and directives are developed. The promulgation of the 2010 Constitution in Kenya was supposed to be a watershed that would usher in a more inclusive era economically, socially, and politically. The spirit of the constitution has been lauded as progressive with regard to women's rights. The values and principles therein address discrimination, promote affirmative action, which is aimed at bridging the gap of historical inequality and discrimination, and lay the foundation for a system of checks and balances (Domingo et al., 2016). Parts of the Kenya Constitution that are of interest in this chapter are clauses 6 and 8 found in *Article 27: Equality and freedom from Discrimination* in *Part 2: Rights and fundamental freedoms* under *Chapter 4: The Bill of Rights* that state:

"(6) To give full effect to the realisation of the rights guaranteed under this Article, the State shall take legislative and other measures, including affirmative action programmes and policies designed to redress any disadvantage suffered by individuals or groups because of past discrimination…

(8) In addition to the measures contemplated in clause (6), the State shall 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" (Kenya Law Reform Commission, 2021).

Since 2000, the government of Kenya has put in place several measures aimed at gender balancing (University of Nairobi, 2015):

(a) The development of the National Gender and Development Policy, November 2000, whose main objective is "to facilitate the mainstreaming of the needs and concerns of women and men in all areas of the development process in the country."
(b) The development of Sessional Paper No. 5 of 2005 on Gender Equality and Development.
(c) The development of the Gender Policy in Education, July 2007.
(d) The promulgation of the Constitution of Kenya, 2010, which provides for affirmativeaction and gender equality.
(e) The establishment of the National Gender and Equality Commission in 2011, whose precursor was the National Commission on Gender and Development established in 2003.
(f) The National Gender Policy, 2011.
(g) The creation of the Ministry of Devolution and Planning in 2013 and the establishment of the Directorate of Gender in the ministry; the previous Ministry of Gender, Sports, Culture and Social Services was subsumed under the ministry.

With regard to employment, the 2010 Constitution expects institutions to adhere to the provisions under Article 232: Values and principles of public service. Sections herein that can be deemed to be relevant to matters of gender balance are paragraph (g), paragraph (h), Article 2, and Article 3, which state:

1. "The values and principles of public service include…
   (g) Subject to paragraphs (h) and (i), fair competition and merit as the basis of appointments and promotions;
   (h) representation of Kenya's diverse communities; and
   (i) affording adequate and equal opportunities for appointment, training and advancement, at all levels of the public service, of–
      (i) men and women;
      (ii) the members of all ethnic groups; and
      (iii) persons with disabilities.
2. The values and principles of public service apply to public service in–
   (a) all State organs in both levels of government; and
   (b) all State corporations.
3. Parliament shall enact legislation to give full effect to this Article." (Kenya Law Reform Commission, 2021)

From the above, it is evident that the constitution has put in place provisions aimed at leveling the playing field by disallowing discrimination in employment. The constitution has made attempts to tackle inequality by requiring employers to be inclusive in terms of gender, ethnicity, and ability. Thus, employees in any public organization should be reflective of the face of Kenya in terms of gender, ethnicity, and ability. The constitution goes further to direct parliament, as the lawmaking organ, to pass laws that give life to the entire Article 232. Of importance in this chapter is part (h) of Article 232 that states that the values and principles of the public service shall include "representation of Kenya's diverse communities; and (i) affording adequate and equal opportunities for appointment, training, and advancement, at all levels of the public service, of- (i) men and women; (ii) the members of all ethnic groups; and (iii) persons with disabilities" (Republic of Kenya, 2010). Provisions in Article 232 sound good in principle. However, actualizing adequate and equal employment opportunities still seems a challenge.

Despite a new constitution in Kenya, and other gender-leaning laws, policies, and institutions mentioned earlier, the number of women in Kenya's higher education leadership is still low. Between 2008 and 2010, many of Kenya's universities revamped their gender policies to enhance gender equity after the recommendations of the gender mainstreaming workshop in June 2004 (Chacha, 2021). The aim of these changes was to fulfill the Kenya Constitution 2010's requirement of one-third gender rule. According to the Commission for University Education (CUE) (2018), the number of female faculty in public and private universities stands at 6798 out of 20,408, i.e., about 33% of university staff. This statistic may seem to meet the one-third gender rule. However, it is notable that women continue to be underrepresented in decision-making levels (Chacha, 2021). Onyambu's (2019) study of Moi University, University of Eldoret, and Baraton University noted that women occupied 29% of the top management positions compared to men at 71%. CUE's report of 2016/2017 that reviewed the status of education in the country showed that 71% of all academic staff with PhDs were male, with male representation standing at over 60% across all other ranks (Onyango, 2019). In addition, both private and public universities in Kenya have lower numbers of women professors, associate professors, and senior lecturers in comparison with the lower ranks (Onyango, 2019). Even though the number of female professors in Kenya's universities has grown from 7.1% to 16.5% by 2017, the males continue to be accorded promotions (Chacha, 2021). Table 5.1 shows the distribution of academic staff in Kenya's universities, both public and private, by gender and rank. Male professors are 9% of the academic staff, while female professors are 2%. Similarly, 4215 males (26%) have PhDs compared to 1389 females (9%) (Mukhwana et al., 2016). It is notable that

Table 5.1 Distribution of academic staff by gender and rank

			Rank					
			Professors	Senior lecturers	Lecturers	Assistant lecturers	Graduate assistants	Total
Gender	Male	Count	1403	1511	4153	3248	595	10,910
		% of total	9%	9%	26%	20%	4%	68%
	Female	Count	265	499	2057	1832	438	5091
		% of total	2%	3%	13%	11%	3%	32%
Total		Count	1668	2010	6210	5080	1033	16,001
		% of total	10%	13%	39%	32%	6%	100%

Source: Mukhwana et al. (2016), 67

appointment to higher levels of management or to decision-making levels in Kenya's HEIs is pegged on a PhD or professorship. This places women at a disadvantage to compete effectively for these appointments because of their low numbers as PhD holders or as professors.

In the Universities Act of 2012, Kenya's public university councils had been tasked with conducting the recruitment process for hiring of vice chancellors, after which appointment would be done by the Cabinet Secretary in Charge Education, as recommended by the University Council (Republic of Kenya, 2012). In private universities, the respective councils would hire the vice chancellor without needing approval of the Cabinet Secretary. However, over time, it has been realized that this process has been mired by lack of transparency and public participation (Wasamba, 2019). Cases have been reported of compromised councils due to political interference by local leaders who push to have "one of their own" rather than "outsiders" head universities in their locales (Transparency International Kenya, 2017). This is a direct contravention of provisions of public universities' statutes that give their councils authority to competitively identify and recommend to the Cabinet Secretary in charge of higher education qualified candidates to be appointed as vice chancellors as stipulated in the Universities Act 2012. In addition, it violates Article 10 of the Kenya Constitution 2010, which provides for rule of law, equity, inclusiveness, good governance, and non-discrimination.

Section 35 of the Universities Act of 2012 was amended through the Statute Law (Miscellaneous Amendments) Act of 2018. The amendment shifted the task of recruiting top managers in public universities to the Public Service Commission (PSC), represented by the Cabinet Secretary of Education. This has been heralded as a positive move in terms of transparency in appointments in public universities and is supposed to prevent university councils from creating unnecessary positions (Wasamba, 2019). This amendment was aimed at leveling the playing field, reinstating the provision of gender balance in the appointment of top-level managers. However, there have also been instances of university councils ignoring recommendations of the Cabinet Secretary; e.g., some councils have gone ahead to hire from one gender for advertised positions and therefore disregarding the requirement of having gender balance (Wanzala, 2019). In addition, some universities have rejected some appointments, especially in cases where the university councils felt they had not approved them, going a step further to seek legal redress in the courts. For example, in January of 2019, disagreements arose between the University of Nairobi's (UoN's) Council and the then Education Cabinet Secretary over her unilateral appointment of three deputy vice chancellors (Mosuku, 2019). Her justification for the appointments was to ensure gender in conformity with the 1/3 gender rule as stated in the Constitution 2010 and ethnic balance. However, she received pushback from the UoN's Council, with the latter taking the matter to court citing lack of consultation and lack of merit in the appointments (Nganga, 2019). The appointments were later nullified (Wanzala, 2019). While the appointments may have been mired by challenges, it is notable that this nullification quashed a chance for a female appointment, consequently perpetuating the gender imbalance noted in higher education leadership. Appointment of senior managers in Kenya's universities is political, characterized by behind-the-scene intrigues (Onyango & Ochunge, 2020). Vice chancellors are appointed by the Cabinet Secretary for Education, with recommendation from the university council. However, cases have been noted of a lack of transparency in the selection of top leadership, especially vice chancellors, calling into question issues of inclusion, justice, and the actual role of university councils in the governance of universities (Omanga, 2018).

5.3 The Status of Gender Equality at the Lower Levels of Higher Education Administration and Among the Teaching Staff in Kenya

An examination of gender composition in universities in Kenya shows that 68% of the academic staff are male, while 32% are female (Mukwana et al., 2016). The authors add that the gap is wider at the rank of senior lecturers and professors (see Table 5.1). While females are underrepresented at the management and academic levels, they seem to be more represented in the administration and casual/temporary staff level, seemingly meeting the two-thirds gender rule as stipulated in the Kenya Constitution 2010 (Mukhwana, Koskei, & Oure, 2019). However, they tend to remain in the lower levels for many years, with few of them moving up the ranks either as administrative staff or teaching staff (Odhiambo, 2011). The implication of this is that they continue to be underrepresented in senior levels of leadership.

At the lower levels, their entry into higher education and promotion up the ranks is plagued by a myriad of social and professional factors, respectively. To mitigate these challenges, the Kenya Government has increased its efforts to improve enrollment of the girl child in school. From the onset, Section 27 of the Kenya Constitution 2010 provides equality and freedom from discrimination against any gender (Republic of Kenya, 2010). In addition, Section 28 of the Basic Education Act 2013 stipulates that every child has a right to free and compulsory education (Republic of Kenya, 2013). The government has also introduced Free Primary Education in 2005, launched the Gender Policy in Education in 2007 and Free Day Secondary Education in 2008, and enacted the Children's Act and Sexual Offenses (Wango, Musomi, and Akinyi, 2012). In 2020, the government introduced 100 percent transition in which all learners who sat for their Kenya Certificate of Primary Education (KCPE) would automatically go into secondary school (Kihuria, 2020). The introduction of the 100 percent policy is laudable because it evens the playing field for the girls with regard to gender equity. It allows gender to access education equally. According to the Ministry of Education (MoE) (2020) reporting, Kenya has made significant strides in gender parity in basic education between 2017 and 2019, both in retention and in completion rates in basic education, i.e., primary and secondary education levels. MoE noted that the Gender Parity Index (GPI) at the secondary education level is 1.00. According to UNESCO (2015), an entity with a GPI between 0.97 and 1.03 has achieved gender parity. Thus, Kenya's education system, with its GPI of 1.00, is considered to have attained gender parity at the secondary school level. However, it is notable that some gender disparities continue to persist across the country

(Ministry of Education, 2020). Despite these disparities, some critics argue that the government's efforts have helped increase opportunities for girls in and outside education to the extent that concerns are now emerging of the boys being left behind (see Odote, 2019; Ologi, 2021). The latter concerns notwithstanding, girls continue to face challenges accessing higher education (Akala, 2019). In the 2020–2021 academic year, about 550,000 were enrolled in universities in Kenya; of these, male students were higher in number, i.e., 326,000 (60%) compared to 221,000 (40%) females (Faria, 2021). The implication of this is that women continue to be underrepresented as students and eventually as senior managers in higher education. It is also notable that even though a lot of effort has been made to improve enrollment of the girl child in school, Kenyan families still tend to educate the boy rather than the girl.

In higher education, graduation trends across programs indicate male dominance, especially in the sciences. For example, in the clusters of engineering, manufacturing, veterinary, and architecture, male graduates represent 82%, 79%, 72%, and 72%, respectively, while only being 40% in teacher training and 42% in journalism and information (Mukhwana et al., 2016). The implication of this is the creation of a leaking pipeline of women leadership in the management of science programs, resulting in lack of women's academic and professional contributions. An oversupply in the arts results in shrinking of career prospects for women since there are too few opportunities and too many potential candidates.

At the workplace, women have to juggle family care and work. Thus, they barely have enough time to spare to pursue advanced degrees. For those who attempt to go back to school, they either take too long to complete their studies or drop out completely. Matters are further compounded by the stringent promotion requirements. As noted earlier, senior-level positions often require an individual to possess a PhD. This requirement tends to disqualify many women at the lower levels given the roadblocks they already face in pursuing advanced degrees. The Kenyan Society is paternalistic, and so without overt efforts at gender balance, the tendency is to have more males than females in leadership positions.

There is argument for affirmative action. This is a deliberate effort taken to increase the representation of women and minorities in varied areas of society, e.g., education, employment, and culture, from which they have been historically excluded (Stanford Encyclopedia of Philosophy, 2018). Article 56 of Kenya's Constitution 2010 has provision for affirmative action programs to ensure increased representation of minorities and marginalized groups, including women, in varied educational, economic, and social sectors, but there is no framework for implementation (Ismail, 2019). This should be blended with institutionalized gender analysis frameworks that help with the auditing of HEIs' gender policy frameworks to ensure effective gender mainstreaming across all levels of management. As noted earlier, Kenya's public universities have gender policy documents, but female representation, especially in higher levels of management, is still low. It is argued that there could be institutional bottlenecks that stifle the advancement of women. This section below examines the management approach in Kenya's higher education to explore its adaptability to change and how this would impact gender mainstreaming efforts. An alternative conceptual framework is the suggested as a possible mitigation approach to easing potential bottlenecks to gender mainstreaming in Kenya's higher education institutions.

5.4 Conceptual Framework: Traditional Public Administration Versus New Public Management

5.4.1 Traditional Public Administration

According to Guy Peters, the traditional public administration approach that has been successfully used by industrialized economies is characterized by (1) an apolitical civil service; (2) hierarchy and rules; (3) permanence and stability; (4) an institutional civil service; (5) internal regulation; and (6) equality (internally and externally to the organization) (Pfiffner, 2004). It has been touted as an efficient model, especially for managing large-scale enterprises (Pfiffner, 2004). However, the model has its critics. It has been viewed as rigid and bureaucratic and focused more on process rather than outcomes (Hughes, 1998). With the rapidly changing society, there is now a push for results and accountability rather than procedures, structures, and safeguards (Hughes, 1998). Bureaucratic structures tend to stifle and delay decision-making. This could impact the speed at which innovation can be adopted and effected.

In the Kenyan context, the management of higher education seems to exhibit characteristics of the traditional public administration approach. The university council runs the university: It hires the staff, approves policies and budget, and performs other functions as provided for in the Universities Act and its charter (Republic of Kenya, 2012). It does all this in consultation with the Cabinet Secretary for Education. Thus, the university council has a hierarchy and rules. According to the Universities Act, years of service in the committee are staggered so as to ensure continuity in the activities of the council. This is the element of permanence and stability. With regard to an institutional civil service, the council in a Kenya university can be considered as one. However, challenges set in with the remaining two elements: internal regulation and equality. Kenya's university councils are not apolitical. There have been reports of conflicts of interest and nepotism, including employment and promotion of family members in both the public and private universities (Business Daily, 2018; Ministry of Education, 2017). A study showed that 50% of the council members and their chairpersons in Kenya's public universities came from top of the four largest ethnic communities (Taaliu, 2017). These unethical tendencies consequently permeate into the element of equality. Kenya's National Cohesion and Integration Commission noted that only five out of 33 national public universities are compliant with laws that are unethical laws that skew employment across ethnic lines (Nakweya, 2018). Equality, including gender, cannot be realized in an atmosphere of marginalization.

Former World Bank President James D. Wolfensohn suggested for economic development to be realized in developing countries, and the traditional public administration should serve as a critical anchor for the following prerequisites: good governance with a system of laws, a justice system that enforces the laws, a financial system that is accountable, and a just social system (Pfiffner, 2004). In the Kenyan context, it was realized that the Universities Act of 2012 did not provide enough clarity regarding the roles of the Cabinet Secretary and the university councils, especially with regard to recruitment. This saw that university councils ignore directives given by the Cabinet Secretary, for instance, on requirements of gender balance. Consequently, Section 35 of the Universities Act of 2012 was amended through the Statute Law (Miscellaneous Amendments) Act of 2018 giving the Cabinet Secretary for Education, as the representative of the Public Service Commission, power to hire the top-level managers in the public universities.

In this author's view, the current approach to management of higher education does not seem to be ameliorating the challenges of gender balancing. Hierarchy and rules exist, but this does not seem to have enhanced equality and equity in the leadership structure. Kenyan universities—whether public or private—still continue to grapple with cases where university management has been accused of abuse of office, including misappropriation of funds, nepotism, and favoritism (Kanyadudi, 2019; Seronei, 2015). These are manifestations of poor accountability structures, which in turn impact equality and equity. For the system to be more efficient, there would need to be enforcement of laws, accountable financial systems, and a just social system that holds individuals accountable for expected results. Stronger accountability structures have to be put in place to ensure university management carries out its role professionally: being ethical in managing its human resource while prudently using its financial and material resources. Similarly, strong accountability structures will also promote gender equality and equity, consequently enhancing social cohesion. The Education and Training Sector Gender Policy, revised in 2015, outlines the framework for gender mainstreaming in education, including higher education: capacity development, advocacy, accountability, gender analysis, partnership, accountability, sustainability, monitoring and evaluation and policy review (Ministry of Education Science and Technology, 2015). Adoption of these elements by Kenya's universities can enhance their gender equity efforts.

5.4.2 New Public Management

New public management is a concept that emerged from the criticisms leveled against the traditional public administration approach. With the financial crises facing most countries in Europe in the 1970s, there was increased discontentment with the inflexibility of administrative procedures coupled with decreasing public trust (Pollit, van Thiel, & Homburg, 2007). Thus, a new approach had to be found that could address concerns for efficient, and results and offer customers value for their money (Pollit, van Thiel, & Homburg, 2007). The idea was to run the public sector as the private sector, hence the emergence of the concept of new public management. Over the years, public sector organizations around the globe have adopted the new public management approach in an attempt to increase their efficiency and effectiveness, and to be more result-oriented, especially with the citizens or customers in mind (Broucker & de Wit, 2015). The new public management advocates for less rigidity and control. Its elements include decentralized administration, delegation of discretion, contracting for goods and services, free market and competition, and inclusion of customer service as a motivation to improve performance (Pfiffner, 2004). Emphasis is on performance and the measurement of outcomes rather than tight control through implementation of rules (Pfiffner, 2004).

However, criticisms have been leveled against the new public management. Mongkol (2011) identifies several of these criticism in his article. First, decentralization and giving managers more autonomy are not necessarily advantageous. Managers can consolidate power around themselves, eventually leading to centralization. Secondly, private sector rules may not fit perfectly in a public sector management. Public institutions have unique political, social, ethical, and constitutional characteristics compared to the private sector. Politics is especially intertwined with management. In addition, the private sector has the freedom to hire and fire depending on the prevailing economic times. This is a luxury not accorded to public institutions, which have stringent procedures to follow in hiring and firing employees. These contextual differences make it challenging to use private sector business models in the public sector. Thirdly, although the new public management advocates for transparency, ethical challenges can arise with its implementation in the public sector. Giving managers more autonomy can lead them to behave unethically. Thus, overall, the new public management approach may not be the perfectly fitting solution to making an organization more efficient and effective.

Can the elements of the new public management mentioned above be applicable in the management of Kenya's higher education? Would this framework serve as a foundation for increasing gender equality in higher education and consequently resolving the challenge of underrepresentation of women in all levels of leadership?

As indicated earlier, Kenya's higher education management structure is highly centralized. First, attempts at decentralization and greater autonomy to university councils seemed to have resulted in chaos, consequently leading to the amendment of Section 35 of the Universities Act of 2012 through the Statute Law (Miscellaneous Amendments) Act of 2018. This shifted recruiting powers back to the Public Service Commission. Secondly, the management of Kenya's higher education, including policies and directives, is anchored on the Constitution. Politics, overtly or covertly, is woven into the fabric of Kenya's higher education management, from the higher to the lower levels of management, especially the appointment of the chancellors and vice chancellors of universities. Thirdly, ethical challenges abound in Kenya's higher education management, from misappropriation of resources, to favoritism and ethnicity. Thus, adoption of the new public management may not be the ultimate solution to challenges of running higher education institutions in Kenya. It is notable that there is implementation of the new public management carries with its associated challenges. Thus, its application would need to be contextualized to fit into the sociopolitical and cultural framework of the public sector. This may call for a reversion to the traditional public administration: hierarchy and rules and internal regulation. A stable structure where the rules are clear provides an enabling environment for effective decentralization, delegation of control, and transparency.

5.5 Amalgamating Traditional Public Administration and New Public Management

It has been argued that implementing the new public management in developing countries is a complex endeavor. Mongkol (2011) enumerates that some of these arguments that he notes are not based on empirical evidence but are based on speculations from results of implementation of the new public management mostly in developed countries. Mongkol points out that governments of developing countries do not have the necessary human and material resources and systems needed to implement the new public management. Decentralization, it is argued, cannot work in developing countries because their systems are highly centralized. Basic infrastructure of management is still not well-developed in developing countries; meanwhile, the rule of law is not observed and there are cases of nepotism and corruption. Laws of contract are not well-developed and so enforcing them is challenging, especially when individuals use their connections and patronage to subvert the law. There are those who argue that when it comes to service provision, customers/citizens in developing countries have set a very low threshold of service quality from the government and there is a lack of motivation to push for better services. There are those who argue that developing countries do not have the administrative capacity to manage privatization.

How do These Criticisms Enumerated by Mongkol Play Out in the Kenya Context?

Kenya can be categorized as a developing country, and so does face similar challenges as countries classified the same. Thus, its higher education does face human resource and financial and resource challenges. Kenya's universities are highly centralized, as was noted earlier. The rule of law has been violated in some cases, with reports of nepotism, favoritism, and corruption (Omanga, 2018; Wanzala, 2019; Wasamba, 2019). Connections and patronage still plague the higher education system, making it difficult to enforce the rule of law. In addition, taxpayers do not seem to hold university management accountable for prudent use of taxpayers' monies (Munene, 2020).

However, Kenya is governed by a constitution and thus observes the rule of law to a large extent. Thus, it is the view of this author that a middle ground can be found to pick and adopt elements of the new public management relevant to Kenya's higher education context. The new public management approach has not been uniformly adopted in the developed countries; rather, it has been adopted to suit the context of individual country.

Given the challenges that continue to plague higher education management in Kenya, the element of managerial improvement (Mongkol, 2011) is crucial. Thus, the new public management's emphasis on results, which include efficiency, effectiveness, and service quality, should form the basis for laws, policies, and directives that govern higher education management. To make the system more efficient, the new public management advocates for decentralization. However, as noted earlier, this is an element that has not worked in the Kenyan context. Kenya's higher education is currently undergoing restructuring, with universities being required by the Commission for University Education to consolidate their many satellite campuses by either downsizing or closing them down. Thus, the elements hierarchy and set of rules of the traditional public administration approach would provide a much-needed stability during this transition period. On the other hand, Kenyan universities are operating within a constantly changing national and international information system. Without adjusting appropriately to these rapid changes, Kenyan universities face the threat of being irrelevant. New public management therefore then does provide opportunity for sustainable growth and relevance.

Ethics and transparency are some of the other elements of the new public management. In order to have managerial improvement, there is need to be ethical and transparent in the management of the organization. This does not seem to have been the case with matters gender in many Kenyan universities. How can this challenge be resolved? Currently, there are some public universities in Kenya that have developed gender policies and set up centers for gender studies, for example, University of Nairobi, Maseno University, Kenyatta University, and South Eastern Kenya University. Some of these institutions' gender policy documents indicate the setting up of a gender mainstreaming division. The big question is the extent to which these policies have been implemented. Studies done on gender mainstreaming in Kenyan universities indicate that though universities may have gender centers, with some being more active than others (Onsongo, 2011), gender policies and institutional culture continue to be wanting and require strengthening (Ochieng, 2014).

5.6 Way Forward? Sealing the Leaky Gender Pipeline

Having a foundation anchored on the strengths of both the traditional public administration and the new public management is a starting point to sealing the leaky gender pipeline in Kenya's higher education management. It should consist of a framework that is centralized and governed by a set of rules. This is already the case. The area the universities need to improve on is adherence to the rule of law and holding management accountable for results. Thus, if gender mainstreaming policies exist, individuals responsible for implementing these policies should be held accountable for their full realization. Implementation of equality in employment should be further augmented with sensitization workshops. These are aimed at creating awareness of the status of gender balance in the institution and encouraging deeper conversations on how best to remedy the situation. The constitution is very explicit on the one-third gender rule. University councils are required by the Public Service Commission to adhere to this rule in the appointment of senior-level managers. Similarly, the councils should institute the same at the institutional level and require the human resource office to adhere to the same, unless there are prevailing special circumstances. Promotion criteria should not be gender blind. Otherwise, the gender bar gets to be set too low, consequently preventing any meaningful initiatives to remedy historical wrongs with regard to women's opportunity to rise up the career ladder. Overall, policies developed to ensure equal opportunity in employment should be reflective of national and international agreements and policies, including the provisions of the 2010 Constitution, the Universities Act 2012, the African Union's Agenda 2063, and the SDGs.

Measures to support institutionally developed gender policies should also be implemented. Mentorship of young women academics, forming of networks, and adequate funding of programs for women were identified as possible solutions in enhancing the number of women in higher education (Imbuga et al., 2018).

Besides institutionalized gender mainstreaming frameworks, the universities should also collaborate with the school system to ensure that gender balance is being implemented with fidelity. This will ensure that the numbers, especially of women, are boosted up at the university level.

5.7 Conclusion

The conversation regarding the advancement of women should not begin with shattering the glass ceiling. The glass ceiling can only be shattered if the playing field is level to begin with. A level playing field requires a solid foundation. This begins with the laws, policies, and directives put in place to ensure there is equality and equity for both women and men. Measuring progress in gender equality and equity is more than just numbers. It requires organizational renewal and a paradigm shift in how the issue of gender mainstreaming is viewed. Sader, Odendaal, and Searle (2005) argue that there is need to change ethos of the organization, especially the patriarchal nature of globalization that focuses more on numbers rather than addressing the underlying problems that inhibit the rising of women up the career ladder of leadership.

While it is important to effect institutional changes that promote gender equality, the conversation also needs to move beyond the institutional boundaries and into the society. The education system and the society will also require to have a paradigm shift. Schools will need to have policies that promote gender equality and these policies should be effected with fidelity right from early childhood education, across primary and high school education, till the higher education level. The society's paternalistic underpinnings will also need to change toward viewing women as equal partners rather than second-class citizens in societal development and well-being.

When the foundation has been laid and laws, policies, and directives effected within and outside the institution, we can then say that the playing field has been leveled for women to competitively ascend into senior levels of leadership in higher education. Only then, we will have effectively sealed the leaky pipeline of women across the varied levels of leadership in higher education.

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6 Aspiration, Innovation, Resilience and Promise: Lessons from Women in Higher Education Leadership in Kenya

Beatrice W. E. Churu and Nema C. M. Aluku

6.1 Introduction

Although the World Economic Forum (2018) stated that many countries have made great strides towards gender parity in education, health, economic and political fields, much still remains to be done. More than three decades ago, Ruijs (1993) noted that women were underrepresented in higher education management and decision-making processes. They had low levels of participation and therefore lacked experience in key university committees. Today, unfortunately, despite the World Economic Forum report, gender inequality in top management at institutions of higher learning is still a major concern. Jamorabo et al. (2021) and Carr et al. (2018) vouch for the persistence of the challenge in the higher education sector even in the United States, arguing that even rising in academic ranks is a more challenging task for women than for men academics.

The challenge of women underrepresentation in leadership in higher education is well-documented in many parts of the world (Airini et al., 2011; Cañas et al., 2019; Odhiambo, 2011; Longman & Anderson, 2016). Kloot (2004) noted that in Australia, gender inequity at senior ranks in public universities is a persistent major concern. Researchers (Boakye, 2011; Kiamba, 2008; Maürtin-Cairncross, 2014) have showed that globally, there are fewer women occupying top management positions in different sectors including universities. Olaogun et al. (2015) found that statistics from Commonwealth Universities showed that women comprise a mere 24% of full-time academic staff in universities. While the researchers attributed this phenomenon to the fact that careers in academia in recent history have been mainly a male affair, it is noteworthy that even in a profession dominated by women, such as pharmacy in

B. W. E. Churu (✉) · N. C. M. Aluku
School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya
e-mail: bchuru@tangaza.ac.ke; naluku@tangaza.ac.ke

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_6

Australia, women are still underrepresented in leadership (Martin et al., 2021). For Onyambu (2019), Maheshwari and Nayak (2020), and Gandhi and Sen (2020), despite the global trend towards improvement, women are still underrepresented.

The U.S. Department of Education (2014) observed that women enrolment in post-baccalaureate programmes increased by 42% between 2002 and 2012, which indicates that women have for some time earned more degrees than men. Even with the increase in women postgraduate degree holders, the senior leadership positions they tend to attain in university and academia leadership is in less highly regarded dockets of the university (Nidiffer, 2010; Yakaboski & Donahoo, 2011). The common assumption which makes women be granted this position in student affairs in many US settings is that this area encompasses more emotional characteristics—the 'softer' side of higher education—which correspond to the traditional view of femininity (Yakaboski & Donahoo, 2011; Thomas, 2014).

In some cultural perspectives, it is believed that women should be confined to the domestic arena, taking care of the home and children, and this in itself is a barrier to their entry into leadership, politics and public life. One explanation for the women-in-leadership gap, as proposed by Hoyt and Chemers (2008) and Hoyt (2010), originates from the stereotype expectations that women should take care and men should take charge. More interesting on this count is the research-identified unconscious gender bias, where people claim that they are against gender discrimination yet unconsciously critique leadership among the very stereotypes they reject (Madsen & Andrade, 2018). Unconscious gender bias has also been named 'second-generation gender bias' underscoring it as hidden and in a deeper level of the unconscious mind of the subject.

In her research based in one university in Vietnam, Nguyen (2013) found that women are seen to have challenges of family commitments and expectations, which render them ill-disposed to make good high-level leaders in the university. Her study confirms this perception half a decade later in the Vietnam setting (Trinh, 2018). Some workspaces consider women to have more need of time away from the office because of their family concerns, portraying them to be not being as available for the demands of leadership as their male counterparts. Both Nguyen and Trinh also observed what Trinh calls the 'slippery ladder phenomenon' where women themselves opt out of the progression trail; some may feel ashamed and inhibited from taking on leadership positions which portray them to be not as caring of their families as they ought to be. Some Vietnamese settings seem to view women as narrow thinkers and not able to take the risks needed in leadership (Nguyen, 2013).

In an interesting meta-analysis of data from 95 studies done on leadership effectiveness in the USA and Canada from 2011, Paustian-Underdahl et al. (2014) observe that in all of them, the women leader effectiveness ranked higher than that of men. Of interest was also the observation that in self-assessment, women tend to rank themselves much lower than their male counterparts. It may be an interesting dynamic whereby, in line with the role congruity theory that the authors use, women may internalise higher demands made on their performance to deserve the same level of appreciation and recognition as men in similar positions.

Catalyst (2015), like June (2007), observed that women are more likely to be appointed to leadership of two-year institutions of higher education than to those offering four-year courses, with the lowest percentages of women leadership being in doctoral institutions. Mid-level administrators' positions within organisations of higher education are the ones at which a substantial presence of women is manifested most (Yakaboski & Donahoo, 2011).

Even when institutional policies are gender non-discriminatory, organisational culture can strongly militate against women if they choose to enter into leadership (Dunn et al., 2014). Such cultural factors can include long working hours and frequent meetings off-campus and other such practices and attitudes that can be more discriminatory against women holding positions of leadership than men. This study is corroborated by Surawicz (2016) who identified that the glass ceiling—gender discriminatory barriers against women reaching high levels, and the leaky pipeline—difficulties presented for women along the growth path to leadership positions that make them fall out, are structural issues that militate against women rising in the ranks in American medical schools.

In Africa, the Forum for African Women Educationalists (FAWE) (2009) observed that small percentages of women academic staff were found in Kenya 14.6%, Nigeria 13.6%, Tanzania 11.0%, Zambia 10.9%, Zimbabwe 9.8% and Ghana 9.5% compared with global averages. Boakye (2011) confirmed this under-representation of women in African universities, constituting only 29% of academic staff, compared with a global figure of 41%. A study conducted by Odhiambo (2011) concluded that policies and strategies are needed, both at national and at local levels, to support the process of deliberately ameliorating the levels of women's participation in decision-making and leadership in higher education in Kenya. From his study in three universities in Western Kenya (Moi University, University of Eldoret and the University of Eastern Africa-Baraton), Onyambu (2019) found that there was low representation of women (29%) compared with men (71%) in top management positions, which was attributed to inadequate numbers of qualified women (42.6%) and existing patriarchal tendencies (14.9%).

Given the foregoing statistics, it seems to us that the model proposed by Dahlvig and Longman (2014) is a fitting one for visualising and actualising the future prospects of growth for women leadership in Higher education in Kenya. The model presumes that women will continue to experience both affirmation and support on the one hand as well as resistance and challenge on the other, as they make out to grow in leadership. Individually and together, women must learn to identify their gifts/calling and seek as well as give mentorship in this field. In this way, they can climb through the stages from motivation to self-efficacy to experience and finally to competence and we might add, expertise.

The paper is organised along four facets namely aspiration, innovation and achievement, resilience and promise. Women experience the desire to engage in leadership in higher education, drawn or driven by experience-mediated aspirations. Innovativeness, be it in big or perceptively small ventures, often demands both courage and focus. Resilience is critical for surmounting the challenges that inevitably arise, or are placed along the path of their work. Yet their experiences leave important landmarks for future travellers along this still lonely path of women leadership in higher education in Kenya. It is because of these lessons that offer hope and promise, that this research has been undertaken.

6.2 Women's Aspiration to Higher Education Leadership

This section considers the individual desire of women academics to participate in leadership in high positions within the university, along with various factors that facilitate career trajectories and those that dissuade them are highlighted. For anyone, woman or man, entering senior higher education leadership, motivation and support are critical components of the trajectory. What has helped and what has discouraged women from entering into higher education leadership levels? Dunn et al., 2014 and Glazer-Raymo (2008) observed that administration in higher education remains a male-dominated milieu. In addition, there seems to exist a misconception in the society that only males make good leaders (Thomas, 2014). Given the challenges and the skiddy nature of the path that most have to walk, it is not surprising that Brands and Fernandez-Mateo (2017) found that women who have been rejected in such efforts tend to keep off trying again.

The desire to make a difference and the conviction of the ability to do so were also seen to be critical contributions to the tenacity required to persist. Chin et al. (2007) found that women often seek leadership opportunities with the purposes of achieving social justice, to bring about transformation and to empower others; they are also are very committed to upholding ethical principles. In addition, Chin et al. observed that women's leadership styles are distinctive by their collaborative skills, compared with that of men (Chin, 2011; Hoyt, 2010).

While Nguyen (2013) found three factors that support women participation in higher education leadership—personal zeal, familial and mentor support, Mohrfeld (2020) studying women business school deans found that they relied on personal initiative to collect experiences that helped them to prepare for and improve at their roles as deans. Among personal factors were hard work and excellence in results, tenacity and political astuteness. In a variety of cultural settings, familial support for academic women embracing high leadership positions came in the form of spousal and extended family collaboration in domestic charges that would normally fall to the woman. While clarity on a career trajectory has been found to support women desiring to enter educational leadership, lack of mentorship for a sense of career direction has been bemoaned as a major cause of confusion and unpreparedness (Dunn et al., 2014). Mentorship has been found to be critical due to access of information that may not otherwise be available to facilitate a person's preparedness for specific positions. Mentorship can be a form of redistribution and sharing of professional knowledge, which can greatly boost career development and aspirations of women in higher education leadership. In addition, mentorship can help to improve performance and address gender inequity.

The role of institutional and more generalised cultural situation is also critical. Nguyen (2020) in a study of Asian American women and their advancement in academia shows that while gender is a strong determining factor, other elements such as religion, class and race alongside role-models and even institutional size and culture are significant players.

6.3 Innovation and Achievements of Women in Higher Education Leadership

In recent years, there have been considerable developments made in appreciation of women's presence in managerial positions. Studies conducted by Shahtalebi et al. (2011) in Yemen indicated that women in higher education could stabilise their position as successful managers due to the soft skills they possess in human resources management. In addition, the scholars found that the presence of women in organisations results in the development of a more healthy and moral organisational culture.

Reflecting on women leadership in view of the hopes of women in high-level political positions in the USA, Denmark and Paludi (2018) observed that women are appreciated for bringing compassion and empathy to the political and business space. They are also seen to be better at negotiating compromises and for standing for what they believe in. These are critically important strengths for authentic and transformative leadership needed in public space. Enabling other people's advancement counts as success for women in leadership (Dunn et al., 2014).

6.4 Women's Resilience during Leadership Trials

Using critical reflection on their own experiences as leaders in higher education, Dunn et al. (2014) confirmed that the social expectations and measures of success in leadership are different between men and women. This makes the role of women leaders difficult since the traditional expectations and measures favour the male model. Alcalde and Subramaniam (2020) observed that even in top positions, women face serious challenges emanating from institutional structures, systems and mindsets that require transformative change. Easterly (2008) postulated that women must work twice as hard as men in order to achieve success in higher education leadership positions. This is partly due to the historical male-dominated orientation and structure of higher education. However, among the qualities that have enabled women to be successful in leadership within academia are self-confidence and especially passion and commitment (Silver et al., 2018).

Self-awareness which promotes the ability to reflect on experience alongside personal desires is critical to the success and growth of women in leadership. It enables women—to identify what personal traits serve in their leadership and to use these well. It also makes it possible to become aware of what, in their leadership style, needed adaptation in view of leadership functions being interactive. Researching women in leadership in Academic in Pakistan, Bhatti and Ali (2021) underscored the value of not only individual self-awareness, but also the recognition of the desire to be feminine in their leadership self-presentation. Such awareness makes women less likely to have their leadership identity swallowed up in the dominant male images of leadership which often do not match their uniqueness and potential contribution.

Among challenges experienced by women in high-level leadership in universities, as elaborated by Dunn et al. (2014), is having to work with other senior staff, some of whom, being old school, had never expected to have women in high-level leadership as their supervisors or colleagues. Other times it was the jealousy of colleagues, both men and women, as these women made their way up the ladder. As a result, Dunn et al. (2014) expose some of the strengths that women in higher level leadership have to galvanise in order to endure and even thrive in leadership. Sometimes they have to learn to be more aware of the challenges presented to their continued occupation of such positions. They learn to negotiate with the expectations of supervisors, a situation that can be much unexpected for these usually self-made women who expect to have a big ambit of independence in exercise of their leadership roles. They become more adept at interpreting the intrigues of various networks and interests in the organisations. This is a social intelligence that is critical for survival in hostile circumstances.

6.5 The Promise: Indications of Hope for the Future

There is no doubt that, like other social sectors, the education environment is rapidly changing and needs institutions of higher learning to have leaders who are inspirational, capable, strong, empowering, smart, strategic, competent, reflective and collaborative (Madsen, 2008; Silver et al., 2018). As many of these traits are found in women, there is still concern raised and an obligation for more women to be positioned to take on critical leadership roles in higher education (Madsen, 2011). Yet even more recent scholarship recognises that the institutional structures and cultures that deter commensurate participation of women in higher levels of educational leadership have not changed a great deal; some have only mutated in presentation without shifting the essentials (White & Burkinshaw, 2019). As Peterson (2016) opined, gender inequality in university leadership brings a moral obligation for women who are successful transformational leaders in the sector to share how their stories have shaped them. These can inspire other potential women leaders to identify and reflect on their narratives to sharpen the motivation, resilience and resourcefulness to become leaders. Nguyen (2013) also holds that there is something special that women bring to the well-being and achievement capability of an organisation when they share in the leadership, thus making a case for efforts to reduce the challenges to women's entry to and thriving in higher leadership positions in academia. In her estimation, these challenges may be different from place to place, for instance, where the Vietnamese social expectation of the domestic roles of the women could stand in the way of their ascendancy to leadership responsibility positions, in another culture, the barrier might take another form. In any case, there is an obligation to address these challenges because of the benefits that can accrue from gender inclusive leadership.

Transformative leadership inspires followers committed to excellence, influences those who seek moral solutions and models the resolve that permits leaders to make a considerable difference in their organisations (Caldwell et al., 2011). When individuals are part of something that elevates their motivation and morality, they develop a sense of belonging to something special which becomes highly significant in difficult times (Kouzes & Posner, 2007). The overall quest of transformative leadership, noted by Caldwell et al. (2011), is to help others to evaluate their own lives and experiences, to actualise their potential and contribute to creating a better world; this trait of becoming part of something greater to oneself comes naturally to women. An increasing body of research exposes the particular contribution that women bring to high-level leadership, including expertise in coalition-building and advancement of individuals and communities Tedrow (1999). Asked to share their wisdom as leaders with emerging women leaders, experienced neuropsychology leader-women offered increase of visibility, being a person of connections, integrity and confidence, among others (Silver et al., 2018). In addition, women are also better at conflict management and resolution, have better listening skills and show more tolerance and empathy. This makes the experience of women an integral dimension in the promise for an equitable tomorrow, where men and women can share the table at the helm of institutions of higher education.

Very few studies in Kenya and around the globe give us the direct voice of the women who have had first-hand experience of the issues discussed in these areas aspiration, innovation and achievement, resilience and promise. In this, the work of Dunn et al. (2014) is particularly special since it is a scientific reflection on own experience by three experienced researchers. Their experience is set in the United States, a cultural setting far removed from the Kenyan one. However, the work forms a basis for studying women leaders who have retired from higher education leadership in Kenya and other parts of the global south whose voices need to be heard because the lessons they have accrued can be valuable for the development of women's participation in this most impactful field of higher education. The research carried out for this chapter seeks to fill part of this gap. The chapter therefore focuses on the personal experiences of these retired women leaders in these four areas: aspiration, innovation and achievement, resilience and promise. In this way, it hopes to contribute to the developing understanding of the genius of women leadership and how to cultivate and make the most of it in higher education settings in Kenya, Africa and the world.

6.6 Method

The field research employed a case study approach, using self-reports of three women who have been in positions of Deans of university faculties and are still in the university education system since retirement from Deanship. Each of the three was requested to respond to a series of questions which were used as triggers for conversations on their engagement and experience in the context of the position. The main research questions were (i) the reasons and pathways by which they embraced Deanship—catering to the questions of their aspiration to the position; (ii) the leadership contribution or initiatives they sort to bring into the organisation while in office—catering to their innovation and creativity; (iii) the challenges they experienced and the resources they used to overcome or endure them; and (iv) the promising paths they see and prescribe for ameliorating the experience of women in high-level leadership in universities. Thematic analysis of the transcripts was carried out along the four focal points of this chapter, namely aspirations, innovation and achievement, resilience and promise for women leadership in higher education.

6.7 Results/Findings

This section is a report of the findings of the conversations with the three women about their experience in the four focal points of this chapter. For purposes of tracking the data from each respondent, they are labelled as Nasimiyu, Mueni and Nalutuesha.

6.8 Women Aspiration to Deanship in the Kenyan Universities

The former deans ascribed to their positions in different ways. Nasimiyu was going about her daily business as a Head of a Department in the School, totally disinterested in the ongoing campaigns for the position of Dean. Coming out of a meeting, she was 'way-laid' by a group of faculty members who had been looking out for an opportunity to meet her and persuade her to stand for the Dean's position. It was a 'friendly abduction'; the faculty members escorted her amidst laughter and hope, to the office of the declaration of candidature. She did not feel trapped at all. She was confident that there was ample time to pull out of her candidature, should she think better of it or should her spouse advise her against it. The researcher inquired into her spouse's involvement in her career. She indicated that he has always been a very supportive person, never begrudging her growth. She is therefore always ready to take a word of wisdom, always given in kindness and hemmed in with humour, from him.

Mueni was rather thrown into the position of being the only qualified person to start the school, located in a small private university. She was determined to grow her own self and prove herself in a very heavily male-dominated setting. Though she was not facing competition, she was confident that she deserved the position, having earned it through undisputed qualification. She had more than earned the position by sheer hard work. Nalutuesha had applied for the position of Dean with a sense of optimism. She believed she could get it and amazingly she did in spite of being in a pro-male institutional setting.

6.9 Innovations and Achievements of the Respondents

All the three respondents (Nasimiyu, Mueni and Nalutuesha) initiated some changes in their workspaces. Nasimiyu introduced leadership from below while Nalutuesha cascaded decision-making downward to engage with more members of the faculty. Mueni encouraged growth of programmes as well as international collaborations. Both Nasimiyu and Nalutuesha proudly indicated growing others while in their position of influence. In addition, Nasimiyu recognised that her special leadership gift was to be able to speak with candidness and kindness clothed in humility. Nalutuesha helped build structures in her school, cascading decision-making processes downward to increase synergy. She is proud of the forums she helped set in place that have since grown. Mueni is proud of growing her discipline in the university. Not only was she a founder of the unit, she almost single-handedly developed it with little assistance: She developed most of the flagship programmes of the school and brought them to accreditation level. In addition, she attracted funding by winning international competitions.

6.10 Resilience for Women Deans in Kenyan Universities

Deanship brought with it difficulties that the respondents had to surmount. Nalutuesha reported two outstanding experiences. In a situation when she was endeavouring to resolve a dispute involving students, a group of male students put in a lot of effort to display her as being ‘too emotional’. They constantly detoured from the issue at hand to comment on her ‘demeanour’. The second experience was where on many occasions during intricate conversations in male-dominated boardrooms, she felt that her voice was not heard; even though she spoke, her ideas and concerns were constantly overlooked by her male counterparts. The situation was different when other women were present, the communication of such difficulties was smoother. Being with both men and women in high-level leadership was an antidote to some of the stress of the position. When she was with only men, as happens sometimes, or with very few other women, she suffered loneliness, a sense of futility and even depression.

Nasimiyu seems to have had hardly any challenges that required great resilience, at least in her estimation. Working in a large university and heading a large school with departments chaired almost solely by men, she enjoyed her work in an atmosphere of freedom and respect. She revelled in the ability to be a voice of reason and of kindness in the bodies in which she operated. Her wisdom and gentleness were highly appreciated. With hindsight, she admits that this may have been a product of her upbringing. Her mother underscored for her and her siblings the centrality of kindness and humility in the midst of hard work and achievement. The wisdom passed on by her mother played out for her in times of difficulty. She could be candid while demonstrating respect and humility.

When a nasty affront to her position and role was put before her, Nasimiyu, having studied its dynamic, promptly recognised that it was outside of her scope of interest to engage. After four or so instances of being slighted by her lady supervisor, resigning her position was the response in line with the internal freedom with which she had embraced the position. Ten years on, she suffers no regrets. On the contrary, she wishes that everyone holding positions would also recognise when it is time to let go, 'after all, we continue to lead way after leaving positions'.

The family situation of Mueni was challenged, resulting in lack of adequate support for her work. Yet this gap only propelled her to act with greater strength for her own professional advancement, in order to secure her own welfare and that of her children; they, in turn, were very appreciative of her daring. A positive side of the family challenge, she observed, was that she did not have to negotiate anyone's consent when she ventured into professional growth. She moved with alacrity and precision, securing herself positions and superseding her own performance in them. She is widely and creatively published. She knew that would be needed to prove her academic worth again and again, against ongoing stiff challenges from junior male colleagues who paid her respect 'as if in waiting'. She felt strongly that their respect for her was based more on her age than her professional seniority. That irritated her greatly and made her all the more determined to keep growing as they seemed poised to soon overtake her. Her junior women faculty were in awe of her and gave her more professional deference. What kept B going was her determination to conquer.

Among the challenges faced by Nalutuesha was the inability to grow professionally beyond the level at which she clinched the position. Family concerns overtook her, stifling her academic growth. Though she had no real regrets about this, she nevertheless found herself losing grip as more and more colleagues achieved her level of academic qualification and even went surpassed her. Her resilience came in acceptance of her temporary reality of being unable to keep up the speed of her colleagues.

6.11 A Future for Women Leadership in Higher Education in Kenya—The Promise

The prospects and recommendations for the future of women in leadership that come from the three respondents were interesting in that they concurred so much with each other, even though they were interviewed separately. All said that women have to prepare to strive for positions. They also recommended compliance to regulatory systems. 'To be able to improve a system, you have first to be compliant with it and then supersede it', said Nasimiyu. She was disappointed by a woman leader in academia who is purported to have availed many shortcuts to attain the high-level position she holds: 'It does not serve women leadership at large; gives the impression that a woman has to be bolstered by undue advantages'.

All the three impress upon universities the importance of recognising that there are heights they will never attain without adequate inclusion of female alongside male leadership. According to Nasimiyu, women lead differently. They are more inclusive; they understand differently from men. Therefore, universities need the strength of cross-gender collaboration.

Nalutuesha was more concerned about increasing the constituency of women in higher leadership as a measure of protection for those that are already in these positions. Lone women leaders, she observed, are much more exposed to stress and its incumbent challenges. Racheal was strong on the need for women to know that it remains a difficult and lonely path, but one that must be walked by some stronger warriors among them. She underscored the need for women to realise that it will always be harder for them than it is for men since the parameters of recognition of achievement are still predominantly framed in male-style terms. Asked if she thinks that the increase in standardisation and evidence-based assessment will alter this bias, she is of the view that the perception of most assessors, both men and women, is still skewed in favour of 'maleness'. The future for women in high-level leadership in academia, in her view, is to 'develop a tough skin'.

In this, she seems different from Nasimiyu who was in favour of people 'being themselves'. Nasimiyu believes that the gifts and strengths of women leaders will emerge so long as the women are not afraid to be themselves, dipping into their core, rather than setting themselves in competition with men or indeed with other women. 'Unfortunately', she underscored, 'we have not started to teach our girls to be themselves that they are not only enough, but they are, in fact, marvellous. This is what education needs to steer towards'.

6.12 Discussion

Our study used case study approach to explore women's aspiration, innovation and achievement, resilience and promise. The foregoing findings show that while the prompt for embracing the possibility of leadership may come to women from different ways, the desire to contribute to the growth of academia and society through leadership is strong in women academics. They recognise this as a space in which to grow. The growth mindset, as elaborated by Dweck (2019), is a characteristic that has helped women to be distinctive. Like many others, women see challenges, especially in entering the male-dominated field of education leadership, but focus on overcoming such challenges. A clear sense of purpose accompanies their choice and stimulate their ongoing engagement. It is not surprising that their recommendations for the future of women leadership in higher education are embedded primarily in purposefulness for the individual.

As observed in other countries, as well as by the respondents in this study, nurturing of the growth of others was a very central pillar, disputing the divide of the misconception that women cannot lead because they are meant to take care rather than take charge (Hoyt & Chemers, 2008; Hoyt, 2010). The women have proved that 'caring for' is a composite of 'taking charge' or better still, caring for is a core value in leadership. It is precisely their overt caring that makes their leadership transformative. A natural instinct to grow others accompanied the work of these women who nevertheless were able to keep stretching themselves for their own development and the concerns of their private circles. The women were keenly aware of the accompanying responsibilities especially for family and this both anchored them and enabled them to decide when the time was right to embrace or to disengage in the leadership forum. Creating workplace communities that are family-friendly is one of the ways to have transformative leadership in every workplace (Thörnqvist, 2006). While this may be a consideration of concern for men in the workplace, for the women it is frontal and seems to play a moderating role in their leadership engagement.

Innovation and achievement are vital for the improvement of higher learning institutions. The study found that there were effective and well-coordinated changes that were instituted by the three respondents. A shared area of passionate pride for the three women was galvanising collaboration. In some cases, it was cascading leadership to accounting units and participants while in others it was seeking out external collaboration with other institutions. As observed by Chin et al. (2007), women often seek leadership opportunities in order to achieve social justice, be transformational, empower others and are very committed to upholding ethical principles.

Culturally horned negotiation skills and attitudes seem to have come in useful here. Skills learned from mothers, some of whom did not have the benefit of as much formal education, became models of the African woman genius of leading without necessarily holding position. As Sandon (2006) observed, leadership skills of women are formed under the influence of various factors including individual characteristics, internal and external environment. Some traditional African women are able to resort to leading from below. Many of these cultural skills learned from mothers cultivate the strength of the woman while sustaining the negotiation of the terrain to preserve the dignity of fellow leaders. These women call on resources that are invested in them in their initial human formation, way ahead of professional engagement.

Unfortunately, a commonly held cliché about women being at the centre of the downfall of other women was brought to bear in one case. But it is rather the support by other women, through direct presence and guidance or through inspiration, that played most strongly in the cases of the women enduring difficulties. Women collaboration was experienced as a strong factor in the success of women and a variable to be further studied and leveraged. We concur with Caldwell et al. (2011) that transformational leadership can inspire followers committed to excellence, influence those who seek moral solutions and model the resolve that permits leaders to make a considerable difference in their organisations. There is room to learn how to create many win-win situations, where a leader can accommodate others' expectations without losing grip of their own aspirations. The study did not directly explore how these women deans specifically grew other women, or increased the opportunity for other women leaders at all levels. Some criticism addressed to women in leadership in general is the observation that they do not create institutional change or impact positively other women in lower levels. According to this set of observations, women in higher levels of leadership are usually just like men in the same position, becoming merely 'a cog in the machine'.

In order to combat the cliché, good leadership across the gender divide needs to be that which builds others up. The exclusion of women from leadership has had many consequences, including causing pain. Keeping in mind another popular saying—'hurt people hurt people' can help good leaders make choices for healing those that through exclusion have been wounded. To lead in ways that allow the growth of others is every leader's obligation. In particular within academia, we recommend leveraging mentorship. It is disappointing to find that even in countries where gender parity in education opportunity is almost achieved, women in academia can still be found lagging behind, as in the cases highlighted by Ha et al. (2021) where a review of medical literature from 2005 to 2018 showed women lagging behind, not only on leadership in academia, but also on research and publications. We underscore the critical importance of proactive leveraging of mentorship programmes so that women can be able to achieve according to their capabilities.

The retired women deans encourage women to garner the courage to go forward with aspirations. However, this can only occur when institutions have favourable policies in place. Towards this, the respondents agreed with the proposal of Odhiambo (2011) and Surawicz (2016) that there is need to develop policies and strategies that will deliberately shift the balance to enable a bigger share of women's participation in decision-making in the higher education sector.

In addition, the retired deans recommended walking together, paths of support from family and other women and wherever possible, men. One cannot underestimate the value of collaborative work environments and positive work environments in general. Positive work environments are a great inspiration for people to stay and grow in an organisation. They promote engagement (Day & Randell, 2014) which in turn generates increased sense of meaning and purpose. Given that the leadership of higher education institutions across the country has not been without its challenges, perhaps women's leadership that does not attempt to fit the already faltering (mainly male) models is indeed one of the magic bullets to the challenges of the higher education leadership scene in general.

Empowerment of female leadership is essential to achievement of gender equity. But it also pays in terms of organisational productivity and human capital development (Bell, 2009; Cheung & Halpern, 2010). On the other hand, Nguyen (2013) recommends that women must themselves be interested in career growth and put themselves into it. There can be situations where women shy away from the limelight and the visibility that can enable them to be accorded such positions. They too need to take up the challenge and overcome the inhibitions that come in their way.

Agreeing with Nguyen (2013), the respondents argued that, in addition to profiting from mentor support, women have to be prepared to do most of the work to turn around the culture of exclusion. Though some felt they still have to do twice as well to get half the credit, they do not believe it is a lost case. Things are improving and their contribution is being recognised for what it is worth, rather than seeming tokenism.

6.13 Conclusions and Recommendations for Future Studies

In summary, when women in higher education in Kenya brace the harsh terrain of high-level leadership, they have had to have themselves subjected to extra scrutiny, critique and in some cases, condescending regard from both men and women alike. The experience of the women interviewed for this paper shows, however, that positive work environments have a great potential for nurturing leadership across the gender divide and endow higher education institutions with a quality of women leaders that are creative, eccentric, innovative and courageous. It is a contribution to the transformation of higher education that is direly needed and that must therefore be cultivated. Towards this, we recommend further studies into the qualities of men who are able to support women leadership, irrespective of the vantage point from which they encounter them, as spouses, family members, supervisors or supervisees. Their input is critical to mainstreaming the positive boost needed in redressing current imbalance.

In this venture, the heritage of family and cultural wisdom contributed to create work environments in which leadership across the gender divide can be transformative. The women's maturity and wisdom, crafted first in family settings and couched in family wisdom, is foundational for both self-care, for the ability to weather difficulties and the judgment to know when to move on. This is an area of possible further research, especially action research into what the heritage can offer to the growing body of knowledge on gender-balanced leadership and its transformative possibilities.

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7 A Comparative Study of Leadership Opportunities for Women in Faith-Based Institutions of Higher Learning in Kenya

Carolyne S. Mudeje Buya, Terry Mwaniki,
and Susan Wanjiru Mwangi

7.1 Introduction

Gender imbalance at the top leadership and managerial levels is a common phenomenon in the world. In contemporary society, women continue to aspire for top leadership positions not only in the business and political arena but also in academia. Onsongo (2011) observed that many women seek administrative positions in colleges and universities nationwide. Even though most women have become highly qualified and gotten adequate training to compete for coveted leadership positions, the ground seems not level yet since patriarchal attitudes and toxic masculinity in leadership, especially in Africa, are still a big hurdle. The scenario is largely replicated in institutions of higher learning, where women are largely underrepresented in influential decision-making and leadership roles. Consequently, the availability of adequate literature on the status of representation of women in senior capacity leadership, especially in faith-based higher education institutions, is a bit patchy. That scenario raises questions as to why so few women hold senior-level leadership and management roles. This study was motivated by the need to establish the cause for the dismal representation of women in senior-role positions in faith-based higher learning institutions and determine what could be done to remedy the situation. Thus, the following questions guided the research:

1. What are the leadership and management opportunities available to women in faith-based higher learning institutions in Kenya?

C. S. M. Buya (✉)
School of Humanities and Social Sciences, Pwani University, Kilifi, Kenya
e-mail: c.buya@pu.ac.ke

T. Mwaniki · S. W. Mwangi
School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_7

2. What are the causes for the underrepresentation of women in either senior leadership or management ranks in faith-based higher learning institutions in Kenya?
3. What are the challenges that bar women from taking up or aspiring for senior leadership ranks in faith-based higher learning institutions in Kenya?
4. What coping mechanisms and remedies enable women to maintain their leadership status in faith-based higher learning institutions in Kenya?

7.2 Literature Review

This section has singled out available literature on the issues that have a direct or indirect bearing on the objectives and questions of this study.

7.2.1 An Overview of the Involvement of Women in Leadership

Leadership from a historical point of view is a role that is perceived to be a preserve for males, especially in many patriarchal societies. This is because it has a masculinity connotation and ideas such as men being the most suited for leadership are still prevalent in most societies (Kiamba, 2008). As evidenced in the political arena, although many countries have embraced democratic ideals of equity and equality, there still remains a huge disparity in women representation in top leadership positions, especially in elective representation, where men dominate the arena since women rarely run for the positions. In acknowledging the scenario, the IPU's (2020) report indicated that in both the United States of America and the United Kingdom there is a great difference in women's and men's political engagement. Further, even though these two countries have long democratic histories and greater score indicators on women status, their representation is relatively low. The Inter-parliamentary Union Report (2020) gave a preview on the status of women's representation with only 25.5% of the world MPs to be women; America was ranked 78th in the world in the representation of women in the parliament with 16.8% of women in the lower house while 17% were in the upper house. Similarly, the United Kingdom was ranked 55th with 22% women representation in both the lower and upper houses (IPU, 2020). The situation is similar in other parts of the world but in Nordic countries, the report pointed out that the gender gap was slowly closing since the women parliamentarians were close to half at 42%. There are only a few countries that had achieved gender balance in parliament. For example, Andorra in Europe at 50% and Rwanda in Africa at 56.3% (IPU, 2020). Even though there is further progress in the representation of women, minimal representation in the leadership roles that they take in the parliament is observed. For instance, few women are serving as parliamentary speakers. In Kenya, the place of women in major organs of decision-making is still very low. Onsongo's (2005) study observed that women were indeed underrepresented in management positions in Kenyan universities and executive positions in the public service. Her study also revealed a dismal representation of women in the executive position in the public service. For example, she noted that in the public service, there were only 4.9% of women in job groups P and above in contrast to 95.1% of men.

In academic fields, underrepresentation of women in educational leadership has been discussed widely. From a global perspective, there is great evidence that is documented. For example, Eagly and Carli (2007) have described the situation of entry into an administrative position in tertiary education as an “impenetrable concrete wall.” Shepherd points out “a serious gender imbalance” (2017, p.82) in executive management of business and leadership roles in the university education sector in the UK in disregard of attempted efforts to remedy the situation. These are other solid examples of how difficult it is for women to sail through leadership ranks in the world (Mclendon, 2018). In most cultures, the reality of women being promoted to upper ranks of leadership is difficult regardless of their adequate education levels and requisite leadership skills. Further analysis by Lund (1998) on commonwealth universities indicates underrepresentation of women amongst full-time staff in both administrative and academic hierarchies.

Table 7.1 from Lund’s study in Onsongo (2005) gives a summary of the status of women ranks in higher education institutions. This is a confirmation that senior leadership positions in those institutions are predominantly occupied by men. It also highlights the progress made by women in leadership.

In Africa, the top universities leadership representation is even worse because women only constitute 29% in comparison with 41% globally of academic staff. This gender equity gap can be attributed to the fact that academia and its professional work have for a long time been influenced by patriarchal tendencies and therefore a preserve for men. Kanake (1997) observed that in the past, top leadership and management positions in African countries have always been anchored on masculinity and on overall traditional societal conventions that men in those positions outshine women in performance. Consequently, exclusion of women from occupying institutional leadership and managerial positions is still persistent (Avegeri 2015, Blackmore, 2014). There are glaring figures of underrepresentation in the university leadership where out of the 1500 universities in the continent only 40 are headed by female vice chancellors. This situation is replicated in other cadres of leadership in higher learning institutions, confirming that disparities still exist in contemporary society.

Table 7.1. Women and higher education management in the commonwealth: an overview

Status	1997			2000		
	Women	%	Total	Women	%	Total
VCs	50	8.3	600	54	9.0	602
DVCs	N/A	N/A	N/A	329	19.8	1664
Head of admin	96	18.8	511	79	14.9	531
Finance officers	34	10.1	337	45	12.0	374
Deans	238	13.0	1827	308	14.3	2160
Head/directors	1234	15.2	1823	2686	17.9	15,017
Librarian	108	36.5	296	126	37.2	339

Source: Singh (2002)

In Kenya, women have rarely been found in senior leadership positions. For example, it was not until March 2006 when Kenyatta University appointed the first female vice chancellor in a public university. In 2008, the Jomo Kenyatta University of Agriculture and Technology followed suit. Top leadership in private universities has also been male-dominated with Prof. Leah Marangu being the first female leader of the African Nazarene University in Kenya in 1996. She beat the record not only in Kenya but in East Africa as well (Mukusya, 2011). Whereas the numbers of women in top leadership and management positions have increasingly been witnessed in other universities in Kenya such as Maasai Mara, Machakos, Meru, and Eldoret, the situation in faith-based higher learning institutions in Kenya (which are largely private) has not seen much progress in the relegation of top leadership to women.

7.2.2 Barriers to Women Leadership

As earlier pointed out, there are notable factors leading to the dismal representation of women in top leadership as well as in major decision-making organs in higher education worldwide. Sandberg (2013) likens the barriers to some maze which require women to persistently negotiate their path to the higher ranks of leadership no matter how difficult they find that path to be. Barriers to hinder women from accelerating the leadership ladder in both academic and administrative roles in higher learning institutions in Kenya have been categorized and discussed under personal, structural, and organizational contexts.

7.2.2.1 Personal Barriers

Concerning personal barriers, available literature supports the reality that one's internal factors such as personal motivation, belief in oneself, and capabilities or self-efficacy contribute to choices one makes either to take leadership roles or not. Similarly, other internal factors like family roles contribute greatly to women's involvement in leadership. Bandura identifies self-efficacy as core to one's agency and vital in leadership development (Bandura, Locke, 2003). Leadership self-efficacy is defined as the ability of one's success in their leadership capacity based on their self-belief (McCormick et al., 2002). Self-efficacy greatly affects how an individual thinks either in ways that are either self-enhancing or debilitating. It also contributes greatly to one's motivation and resilience in times of difficulty. Similarly, self-efficacy can contribute to the choices and decisions that an individual makes during crucial moments of his/her life (Bandura, Locke, 2003).

Historically, as earlier observed, leadership has been associated with masculinity which is in turn linked to power, authority, and hierarchy. Such are the expectations of leadership that still exist within society to date as confirmed by Eagly and Carli (2007). The traditional, masculine, privileged assumptions, and messages about what leaders should look like and how they should behave have particularly worked against women (Morley, 2013). That has in turn influenced their leadership self-efficacy especially where there are prescribed societal standards that the women seem not to portray (Dugan et al., 2013, Morley, 2010).

Studies by Cheung and Halpern (2010) and Sandberg (2013) established that women in early academic stages hold low self-efficacy beliefs for leadership than their male counterparts. This was further confirmed by Onsongo's (2011) study on "promoting gender equity in selected universities in Kenya" from which she found out that societal obstacles affect women's characteristics making them to keep off from either aspiring or willing to hold any public leadership office.

7.2.2.2 Family and Cultural Barriers

In cultures that continue to insist that women are the ones to undertake the very involving caring responsibilities, they often become subjects of condemnation when they delegate such roles to caregivers to pursue top leadership in different areas. That reality is captured in Onsongos's assertion that

> Women pay too heavy a price for success in career, a pitch for African feminism, a journey that may never end but is worth taking nonetheless...what has happened to us?...the girl as a species in serious crisis...In the quest for education and career progress, the female graduates who seemed to have postponed important things like marriage and childbearing...today I listen to the women of my generation mourning omissions for motherhood, the biological clock is ticking. Between education, career, and motherhood, which is superior? Which of these can be sacrificed or postponed over the other? Which of these is of uttermost importance in life? This is the question that every woman should ask herself. (Onsongo, 2004, 1).

Family obligations play a key role in an individual's choice of life aspiration for many career women especially in the African context where socialization has family and care at its core. Thus, the label of a good woman is mirrored from the priority she gives to her family (Onsongo, 2011, Ridgeway, 2011, Maathai 2006).

Kamau (2004) also confirmed the above reality in his study by observing that many career women would rather put on hold their career progression and aspiration until their children are of age while some find it difficult to ever go back and others struggle through the process because they have to juggle between career and family care. Thus, women's upward mobility is challenged by inability to balance between work and family. The idea of balancing work and family has dominated studies since early 1960s and the focus has primarily been on work and family conflict for women (Blackmore, 2014). That has made it difficult for most of them to take up top leadership roles which are generally perceived as demanding (Ward, Eddy, 2013, White, 2017).

Balancing career and family has been cited by many women as a challenge in their progress up the career ladder (ASHEWA, 2010). Most working mothers, for instance, struggle to navigate between their dual roles of nurturing family alongside their challenging careers (Correl & Paik, 2007). As such, the demanding childcare responsibilities that tame the mobility of mothers, and the fast-moving biological clock are some of the challenges that hinder and slow down women's career progression including taking up leadership roles. Indeed, cross-cultural research indicates that the burden of domestic responsibilities lies on women and they are more often than men faced with the greatest dilemmas in balancing the demands of family and work (Acker, 2014; Blackmore, 2014; Luke, 2000). An economic study that was done in Ghana and Liberia revealed that family responsibilities were the sole greatest barrier for the professional development of women (Oduro et al., 2011). The study further illustrated that female economists working outside academia were sidelined and denied opportunities based on the assumption held by their male colleagues that they would not have time for newer professional roles and challenges. Another study by Adusah-Karikari (2008) on female university faculty and administrators in Ghana indicated that many women turned down fellowship and opportunities to study abroad citing difficulty in juggling career and family. Sadie (2005) found that female academics in Mauritius often admitted the feeling of guilt whenever they could not successfully undertake family and child-rearing roles as required of them by other people, particularly their parents.

The preceding situation is similar to the Kenyan context. Research by Kanake (1997), Kamau (2004) and Onsongo (2011) indicated that conflicts arose between family and career and had adverse effects on the career development of women in academics yet senior leadership positions are anchored on such. Onsongo summarized the above concerns as follows:

> Women face contradictions of mother, wife, and career which are exacerbated by the socio-cultural expectations of women in Kenya… if they spent time in the office doing research, the husbands at home and the family felt neglected… the cultural construction of motherhood and the gendered domestics roles- multiple roles as academics, mother, daughter in law, wife makes it difficult to balance. This constraint has a huge impact since most of the leadership positions are pegged on research publication and even attainment of a certain level of education. (Onsongo, 2005, 183).

The primary role of women as home builders and "caretakers" where they have greater roles in the care for the home and children more than their spouses had made it difficult for them to dedicate longer periods required for furthering their education and training. Supporting this argument, Prozesky (2018), who examined the situations of dual couples in Nigeria, inferred that most women inevitably subsumed their careers in favor of their spouses'. The study also determined that successful female academics in South Africa either delayed or changed focus in their early research careers in order to give way for the advancement of their husbands' careers. In some cases, women lacked support from their spouses making it difficult for them to pursue their career to the highest level.

7.2.2.3 Structural and Organization Barrier

Many structural and organizational barriers dissuade women in their career progression. Some of these are congruent with personal and internal factors. Hence while the barriers may be addressed as structural they are intertwined with some attitudes and personal beliefs. Several studies have cited the glass ceilings as a major structural barrier for women's leadership and general career progression (Bello, 1991; Kamau, 2004; Onsongo, 2005). According to Berheide (1992), the glass ceiling is an unexplainable and artificial impediment that halt the progression of women in senior leadership ranks even though they qualify. Glass ceilings seem to be embedded in the social-culture realm, it is a gender-based barrier inhibiting women in their career progression. Bello (1991) regards social-cultural beliefs as a major barrier since they emphasized the superiority of men and inferiority of women and depicted the role of women as mothers and wives, which challenges them in balancing the dual role of family care and their careers that may be too demanding.

Women representation in key decision-making positions in higher learning institutions is still minimal and has many barriers (Longman & Anderson, 2011). A recent version of glass ceilings is "sticky floor" which implies the aspect of being stuck in one place unnecessarily due to barriers around and within an organization such as low pay and promotion that is based on appointments leaving women systematically disadvantaged. Women do not share the same mobility like men are as noted by Dahlvig and Longman (2010). Even if women advanced to positions that opened up pathways for administrative roles, many of them would not manage to pursue them due to the tricky balance of work and demands family demands aforementioned. Similarly, pursuing senior leadership ranks may require movement to a different institution, a reality that most women are unable to embrace due to their partner's employment location.

The glass ceiling phenomenon is common challenge for women progression into top leadership ranks in various sectors of society (Mudis & Yambo, 2015). For example, in higher learning institutions there are instances where women have advanced to middle-level administrative ranks like associate deans or associate deans, but the scenario diminishes toward the very top. Structural and socio-cultural barriers are partly to blame for the situation (Onsongo, 2005). A contrary position is that "it's not the glass ceiling that's holding women back; it's the whole structure of the organizations in which we work." (Meyerson & Fletcher, 2003 136). Thus, in addressing this challenge there is need not only to evaluate piecemeal factors but to do an overhaul on the organization structure with a more gender-sensitive eye that sees all aspects that dissuade women's progression in their leadership. In order for higher learning institutions to become more robust and influential organizations, there is need for women to advance into crucial leadership roles (de Wet, 2010). Further, the factors that hinder women from either aspiring for or advancing leadership ambition or should be a priority in higher leaning institutions since such institutions are considered an important portal for enhancing the status of women in other sectors of the society (Adusah-Karikari, 2008).

Policies determining academic career growth are important because many of the managerial and leadership positions are vetted against the degree, productivity, duration of employment, type of institution, and amount of time spent in administrative activities. Other criteria are membership of a professional organization and regular subscription to a journal (Kamau, 2004). As noted earlier such requirements may disadvantage many women whose profile may turn out to be rated low.

Organizational culture has also been cited as a great deterrent for women in ascending to leadership. The culture in some institutions reflects a patriarchal attitude that is embedded in the beliefs, norms rules and regulations, language, and communication. As Kamau (2004) pointed out sometimes there is a chilly and hostile climate at the university that only accommodates a few "old boys' networks." That is further supported by White's (2001) and Avegeri (2015) studies which affirmed that women who got to senior positions have encountered the challenge of male hegemony which only accommodates some few women but does not challenge male dominance. Gachukia (2002) also noted that lack of women leadership-friendly institutions, interviewing panels that are largely male-dominated, job selection criteria that are non-transparent, and lack of clear gender balance policies at the university are the drawbacks to women's aspiration journey of top leadership in those institutions.

7.2.3 Bridging the Leadership Gap

In an attempt to curb the minimal representation of women in the top leadership of higher learning institutions, support systems play an important role. This consists of both personal, intrapersonal, and institutional support systems. Literature indicates that the availability of support networks, both in the family and in work domain, can easily influence upward mobility (Prozesky & Beaudry, 2019). Professional support can be derived from sharing information, advice, and career strategies with colleagues and members of one's network.

Personal support can come from family, friends, and spouses which may include emotional support, childcare assistance, or assistance with household responsibilities. That is supported by literature on strategies employed by female academics in administrative leadership in their work-family balance. A study by Hewlett and Luce (2006) showed that the women leaders that attempted to balance between their family lives and their careers advancements employed various means to create more time, and multitask in order to integrate work and family without compromising their two distinct responsibilities. Similarly, Prozesky (2018) indicated that finding support from the family and work domain had a positive effect on individuals and brought satisfaction. The study also revealed that women in top leadership positions had clear goals and priorities and would also seek help in the household through outsourcing whenever it was necessary.

Other strategies employed have been mentorship by other women who have overcome obstacles to ascend to leadership and performed exceptionally well in those roles. Through mentorship women who may feel stuck in their position can be helped to move on by recognizing their contributions and also through feedback as noted by Silver (2003) who found mentoring to be useful for both junior and senior faculty in learning, understanding, and navigating general institutional culture. Mentorship also provided a safe space where women could openly share, discuss and encourage each other in their ambitions. A mentor is viewed as a bridge that links one to other professional networks. The mentors act as connectors to promotions and new opportunities. In spite of the foregoing, women in academic careers continue to face barriers in benefitting from mentorship because of the disproportionality of potential mentors who have higher ranks of leadership to the majority of mentees in lower ranks. In the Kenyan context, the slow production rate in women academics is linked to the lack of career mentorship as observed by Kamau (2004) who found out a great correlation between academic success and mentorship. He argued that "a good relationship between a junior academic and a senior" is a "catalyst" or "passport" to "success in academia" (Kamau, 2004 17).

Besides mentorship, other strategies that can enhance women participation are improving career mobility options for them by providing a friendly and collaborative work environment (Kezar, 2014) that enable the cultivation of lasting relationships and democratic decision-making processes that accommodate both men and women on equal footing.

Formal and informal career networks have also been cited as a way that can assist women leaders to enhance their leadership skills and professional development. The career network presents an avenue where colleagues can meet one another for mutual career benefit (Mulyampiti, et al., 2018). They present an avenue for exchanging information, collaborative career planning, support and professional encouragement, attainment of visibility, and progression to upward ranks of leadership. Mavin and Bryans (2002) noted that it is through the informal networks that academic profession recruitment and promotion happens and even sustained. Additionally, having a mentor can also enhance the building of network and exposure to opportunities. However, research shows that women tend to have few connections at work hence miss out on many opportunities (Prozesky & Beaudry, 2019).

7.3 Methodology

The study applied a qualitative research design to find out the leadership opportunities available for women in faith-based institutions of higher learning in Kenya as well as the challenges they encountered in their quest for senior-level positions. In-depth interviews were used to collect the primary data from 15 participants who were purposefully sampled from three Christian faith-based universities in Karen, Nairobi-Kenya. The institutions were selected due to their proximity to the researcher's work station and the lean number of participants in the study was necessitated by the COVID-19 restrictions that could not allow us to get in touch with a much larger sample. The target population constituted women who were either faculty or holding positions of leadership in the selected institutions. Given the qualitative nature of this study, a comparative analysis of the data from the interviews has been done in the context themes that emerged.

7.4 Results

The analysis of data from interviews data generated five themes which are discussed in this section. These themes are opportunities available for women leadership, professional/career advancement, dismal representation of women in leadership, women experiences as leaders, encountered challenges by women leaders, and coping strategies. Pseudonyms have been used to refer to the informants of the study in order to eliminate any possibility of identification, and their details are anonymously kept to be accessed by the researcher only.

7.4.1 Demographic Characteristics

The ages of the participants interviewed from the three institutions ranged from 38-50 years, 5 married, 7 in religious life, and 3 single. The current academic degree reported by 4 participants is a doctorate, while 7 were holders of a master's degree with an ongoing Ph.D., and 4 of them had a master's degree. The 5 married participants reported having children ranging from 2 to 4 in number.

7.4.2 Available Opportunities for Women in Top Leadership

The study found that across all the three higher learning institutions appointment and promotion opportunities have standard procedures for all. Sixty-six percent of the participants observed that equal opportunity is generally available for women to take up leadership roles in higher learning institutions. The examples they cited were mainly drawn from the internal advertisement for positions such as of deans of schools and institute directors that are always open to both female and male applicants. However, they were quick to point out that the actual picture in the institutions did not reflect a balance, especially in major decision-making organs. Thirty-four percent of the participants held that the opportunities such as of vice chancellor and chancellor seemed to be a reserve for their male counterparts. Wendy, for example, noted that "*I do not foresee a woman becoming a vice-chancellor in this university ever because it would involve a lot of review of appointment policies and criteria. There are deep-rooted religious dynamics whose break may take very many years.*" Enid on the other hand said that *"the challenge women have in accessing top leadership opportunities is that patriarchal culture is still rooted in faith-based institutions and even when the ground appears level, it is not in reality. So some women may simply shy away from applying on that ground."*

7.4.3 Professional/Career Advancement

The interviewees were asked to describe the motivation behind the advancement of their careers. Ninety percent of women leaders interviewed indicated that after many years of teaching experience the forces behind their aspirations were personal satisfaction and the possibility of climbing up the career ladder. For example, Nelly and Phoebe noted that this was their main goal when they ventured into leadership and if they failed in achieving it, they would feel professionally dissatisfied. Milka, on her part, regarded managerial prestige and the high social status that goes with the position as fulfilling and worth attaining. Betty and Ruth described it as a long progression of taking part in more and more demanding jobs. They identified appropriate timing, availability, good reputation, hard work, and good networking as major contributors to their career advancements. Lastly, Cate revealed her unwillingness and reluctance to become a coordinator of her department since it was not part of her plans but she was eventually appointed to the leadership position:

> I have never had as a goal to become a leader. I started my career at the college as a part-time job when I was unemployed, then my department started assigning me duties, and with time I got employed as a full-time faculty. Then, as time moved on, I realized the need for development and quickly became one of the leaders in the department. When my predecessor finally left for greener pastures, I naturally took over the position.

7.4.4 Dismal Representation of Women in Leadership

Despite the realization of higher education access, degree completion, and staff positions, women are still minimally represented in positions of leadership in academic institutions (Stromquist, 2015). 90% of participants across the three institutions acknowledged that fact, pointed to have experienced it and attributed the situation to several factors. For instance, Nelly and Enid expressed that women's underrepresentation in leadership is partly due to the family obligations and the high demands for professional development; while according to Milka, underrepresentation of women in leadership was as a result of the normative views held by society: *"The society itself produces the stereotypical norm that women are inferior to men and consequently not acceptable to hold senior positions as leaders."*

In addition, Betty pointed to the psychological reasons as being behind the dismal representation of women in leadership: *"I feel that a lot of women do not feel secure to undertake a decision-making role and therefore fear the challenge to become leaders. This is because of family roles since they feel more confident in their sphere and safer to only undertake their house chore."*

Ten percent of the participants held a contrary position. For example, Cate observed that women were not underrepresented in leadership and management ranks in her institution as such. She stated: *"I don't think women are underrepresented. Today, I believe, that women leaders constitute the majority, or at least this is the case in my department. Underrepresentation of women leaders could be the case some years ago, but now I think the trend has changed; it's moving towards the right direction of distributing equivalent opportunities to both genders."*

7.4.5 Experiences of Women in Leadership

One hundred percent of participants shared the position that their educational background was the main contributing factor in their career progression, leading to their leadership aspirations. They also shared that postgraduate education had opened doors for them in leadership ranks. The participants shared that their lives and ambition to later progress later for educational degrees and vie for leadership positions were significantly affected by their early school years. Sixty percent of them stated that their postgraduate education enhanced their knowledge and experiences, and it was only upon earning their doctorate degrees that they qualified to serve in active leadership roles. For example, in highlighting the impact of one's academic background and its impact on his/her professional progression, Cate asserted that *"Having the right educational background qualified me to get a leadership position as compared to my colleagues."* Nancy made similar comments regarding the benefits of having the right academic qualifications: She stated that "*I got a leadership position one year after earning my MA. I, therefore, believe that the right educational qualifications open doors and opportunities for those striving to achieve the positions."* All the respondents shared that it was during their study time that they experienced significant personal growth in form of interests and knowledge that was critical in their academic career development.

The other experience highlighted by the participants was the issue of job transition. Ninety percent believed that their promotion to administrative positions was due to specific skills and abilities that were noticed by the management in their respective institutes or departments. For example, Nelly stated that she was appointed to an administrative post based on her skills and abilities: *"This wasn't something I sought out for; I was offered the leadership post by the previous officer because we had a good working relationship and he knew I was capable, reliable, and had the required knowledge and skills. He, therefore, recommended me for the post and I accepted it because I was confident of my ability."* 90% of respondents further observed that majority of women leaders got direct promotion from faculty to key leadership roles upon completion of their Ph.D. degrees although the number of their male counterparts was still higher.

As was reported by 10% of participants, any time a position became vacant, they went through formal interviews and ended up getting the job since they had the qualifications and skills that were required. In this regard, Cate noted*: "I did not need to fight to get the post I am holding at the moment. I was offered the post since I had what it takes, and I accepted it*." On a similar experience on how she reached the current leadership position in her institution, Betty stated that *"There is no much competition here for posts. This helped me gain my current position in my school/department. Our male colleagues here don't fight or go after posts. Whenever there is a vacant position it is advertised, and people are selected according to the need, required skills, and qualification. We were six of us selected for an interview- 3 men and 3 women. I got the job because I had what it takes."*

Further discussion on the point about having the right skills revealed that good communication skills were paramount for effective leadership. On this note, Milka pointed out that *"For the time I have been a leader, I have learned the need for effective communication at the management level. My strength has always been having good communication skills when interacting with the people around me. I always get this comment from my colleagues, that is, I am usually the problem solver when it comes to dealing with people while organizing my department's events and official gatherings."*

7.4.6 Challenges Encountered in the Quest for Leadership

One hundred percent of participants underlined *lack of mentorship* as a challenge at the beginning of their leadership career. More concisely, Nelly remarked that *"When I started working as a course coordinator in my department, I didn't receive any guidance from the previous coordinator. Even the administration of my department was not helpful and supportive to me. I had to learn the hard way and cope with my situation."*

Seventy percent of participants in religious life and serving in positions of leadership in one of the higher learning institutions pointed out that women religious find challenges in vying for a top leadership position because of the roles and structure of their religious organizations. For instance, Milka shared that "*women in religious life are mainly reserved in vying or taking up certain roles in the public domain because they come from a set up in which male dominance in top leadership is a historical issue. Additionally, due to the unique nature of their formation ambition for top leadership is a little reserved because one's service term may end up being cut short when other responsibilities tied to their charism arise.*" Wendy observed that women in religious life have in recent times taken up leadership roles in higher learning institutions. She, however, noted that there are "*congregational dynamics like strict schedules and up-bottom directives that must be obeyed hence may hinder many faculty in religious life from taking up or aspiring for non-congregational leadership*."

The other challenge that 90% of the married participants highlighted was their *tough schedules and the limited time they had for their families*. For example, Nelly explained that her working hours were not well regulated and that she ended up working on average 50–60 hours per week, a fact that affected her family and health. Enid stressed that the work demands were intense yet she could not do away with while at home in the evening. This compromised her family's social life. Betty also experienced difficulty in managing multiple responsibilities she had and that affected her family and social life suffered the most.

Cate stated with a lot of concern that *"I have not been able to adapt my working hours with the demands of my two children. Apart from the normal working hours, I also work at night when it's quiet and calm. As for the household duties, I organize with the house help to whom I have to part with some coins."*

Another major challenge that women experienced in either their advancement to top ranks in leadership or retaining them was pressing demands of their families. On the one hand, the family's support for women pursuing higher education shaped the participants' abilities to become effective leaders; while on the other hand, it became a challenge to their professional and career development. Nevertheless, 90% of participants stated that they developed coping mechanisms such as adjusting their personal routines which seemed to conflict with their leadership and family roles. The participants identified some difficulties that they often faced in an attempt to manage their personal schedules, family lives, and demands of their leadership positions. For example, Nelly narrated that *"In my situation, family responsibility was one of the main challenges that I had to deal with. Both my family and my marriage* *played an important role in my decisions regarding my career progression and the position that I was serving."*

While none of the participants regarded their family as an obstacle per se, there was a general feeling that taking care of family and children affected their professional lives, adding pressure and difficulties to the pursuit of their professional goals. Specifically, Betty explained how complicated her life became when she was appointed the program coordinator in her department after earning her Ph.D.: *"it is not just being a working woman and a leader; it is also fulfilling your wifely duties, being a mother and then the entire family's caretaker."* Similarly, Enid described how she had to find a way to juggle the multiple roles of being a wife, a mother, and a leader in her department: *"My family is not an obstacle to my leadership career, but it is a situation that I have to deal with as I go through the process and the demanding hours of my leadership role, as well as being a wife and a mother. I am working continuously, but I feel that I am not doing either of them very well."*

7.4.7 Coping Strategies

In reflecting on their leadership journey and professional development, 100% participants admitted that *personal sacrifices* were necessary for the process of balancing work and family. They were at 100% in agreement that women holding leadership positions are forced into continuously working their way around societal standards and expectations of leadership because of enshrined patriarchal attitudes that always expects them to adjust their lives in order to cope with their family responsibilities.

Mentoring and Networking. One hundred percent participants agreed that networking within one's professional associations that is related to higher education and one's discipline of expertise were as important as having a mentor. They stressed the importance of having professional connections both internally and externally of one's employment station.

In regard to strategies for overcoming the barriers in their leadership journey, 80% of participants pointed out the importance of seeking advice from others. For instance, Nelly stated *"It is important to seek counsel from other professional leaders, both male, and females inside and outside your University or college."* Additionally, Betty recalled: *"There were many mentors, role models, and friends who believed in me and often encouraged me to take the next step at different stages of my leadership career."*

Hard work and good communication skills. In discussing leadership traits, 40% of participants indicated that hard work and good communication skills were important to those in top leadership positions since they need to constantly relay key work-related information to those under them. Milka noted "*You have to understand and know when to use your effective communication skills, especially when you are faced with difficult situations at work.*" 50% of participants also expressed the view that knowing how to negotiate and communicate effectively were crucial skills for overcoming the negative issues hindering one's worth as a leader. Also, knowing how to listen effectively was described as being of importance in cultivating relationships with other faculty and non-faculty members in the institutions.

Cultivating Healthy Relationships Thirty percent of participants strongly believed they had maintained their leadership positions through the ability to cultivate healthy relationships with other people in the workplace. Cate, for example, asserted that *"Even though a person may not like you, you have to understand that they have skills, and you have to look beyond your personal feelings to work towards achieving your goals when it comes to leadership. You may need their counsel"*.

7.5 Discussion

This study sought to compare and contrast leadership opportunities for women in three faith-based institutions of higher learning in the Kenyan context. The comparison was decided on because of the unique nature of the selected universities; that is, they are largely influenced by the Christian tradition in their operations even though some of their faculty are not necessarily of the Christian faith. At the onset of the research, it was assumed that there would be a bid variation of the informant's experiences regarding opportunities and challenges for top leadership positions. However, the findings of the study have not revealed any notable variants from the responses except for the correlation, given by 40% of participants, between Christian tradition and patriarchal tendencies in the appointment of vice chancellor in two of the sampled universities.

7.5.1 Leadership and Management Opportunities Available to Women

It is important to mention at this point that due to proactive initiatives of various women's movements, affirmative action policy, and women's strong work ethics and abilities, most women have made great strides to become more visible within the workforce, increased their numbers in universities, and have made steps toward higher education enrolment and leadership (Stromquist, 2015). But this is not without persistent challenges in the course of women striving for top leadership and management positions especially in some faith-based institutions where standards for recruitment into certain positions have unique historical criteria that implicitly exclude female aspirants as was pointed out above by 30% of participants. This varied between the evangelical and catholic institutions with participants in the former having a positive outlook toward change of the current picture in the near future while those in the later foreseeing an almost impossible scenario of change in the top leadership occupancy.

On the question of the leadership and management opportunities available to women in faith-based higher learning institutions in Kenya, there were very few variations in the criteria for the appointment of individuals in leadership positions in the sampled institutions. However, one of the defining marks for most academic positions was the postgraduate study with teaching and/or administrative experience. Fifty percent of participants in this study, however, shied away from applying for the positions because either they lagged in the requisite requirements or opted to take a low profile due to fear of demands of the office and family responsibilities. This included those in religious life and those in marriages with children. These findings agree with researches done worldwide especially in cultures that are predominantly conservative about the role of women in society (Eagly & Carli, 2007; Kiamba, 2008).

7.5.2 Reasons for Underrepresentation of Women in Top Leadership and Management Positions

The situation of underrepresentation of women in top leadership and management positions was observed by 90% of the participants. That agreed with the findings of most research that have considered gendered leadership disparities in higher learning institutions as well as other sectors (Davidoff, 2013; Gumbi, 2006). Regarding causes for the dismal representation, and the challenges that barred women from aspiring for top leadership and management ranks in faith-based higher learning institutions, the results of the study varied on the basis of individual participant's experiences, backgrounds, and institutional structures regarding appointments. The majority of the respondents pointed out the level of career advancement, personal drive, family obligations, and institutional dynamics as determining factors for women who aspire for leadership positions. The foregoing revealed that women continue to face barriers and have to work within generally male-dominated leadership structures as they pursue top leadership ranks in faith-based higher learning institutions (Longman & Anderson, 2011).

7.5.3 Coping Mechanisms and Retention of Women in Top Leadership Positions

Women leaders in faith-based institutions of higher learning in Kenya encountered most of the barriers highlighted in the literature above. On the coping mechanisms and remedies to enable women maintain their leadership positions in those institutions, the research established that across all the three sampled institutions longer experience in leadership and focus on the goal of the office one held helped build resilience in 80% of the women leaders we interviewed. Whereas only 40% of participants in this study had an experience of having ranks of the dean of a school and directorship of institutes, their responses indicated that the two factors could cut across all ranks. 50 % of the participants held influential but a little bit lower ranks of leadership and management positions and expressed a desire for top ranks in the future when they attained the requisite qualifications while 10% had no ambition for top leadership ranks. The coping strategies they shared include the ability to make sacrifices, tenacity, family support, and network with other people, building good relationships and communicating effectively. Across the three higher learning institutions, the participants recognized that having experienced women leaders to consult with and look up to was necessary for the upcoming leaders. That view agrees with the general findings of other research across the world regarding the importance of mentorship and networking for success in one's leadership roles (Peters, 2011). One hundred percent participants in our study shared the importance of networking and mentorship not only in their career progression but for all other women in different sectors of society.

7.6 Conclusion and Recommendations

The findings of this study show that most women in faith-based institutions of higher learning aspire to progress to top leadership positions. There was a little consensus on the availability of opportunities because the job adverts for vacant positions to be filled are usually in the public domain. However, concern for transparency on criteria used to pick candidates was put into question since the under-representation of women in top ranks of leadership was still persistent. Given the unique composition of the institutions of the women under study, cultural and Christian-patriarchal attitudes were perceived to influence who takes which leadership position. Thus, initiating liberal institutional reforms, revising recruitment criteria and appointment policies, and building strong support systems for women leaders were deemed necessary in the quest to bridge the leadership gap in faith-based higher learning institutions.

Based on the findings and limitations experienced in the study, a larger comparative sample drawn from both faith-based and public higher learning institutions is recommended.

7.7 Implications

On the basis of this study, literature analysis, findings, and conclusions, we offer the following implications for practice.

(a) Faith-based institutions of higher learning in Kenya could allocate more time and resources to develop programs for leadership mentorship that provide platforms for consistent exchange of insights and best practices as well as roadmaps for younger career women who qualify and have ambition for top leadership ranks.
(b) Faith-based higher learning institutions in Kenya could strengthen deliberate inclusivity drives which provide a platform for awareness creating on the need to model a balanced leadership pattern as a means for preparing learners to serve the larger society with the same attitude and mindset.

(c) Faith-based higher learning institutions in Kenya could entrench the affirmative action policy into appointment and promotion criteria and procedures in order to deliberately give room for qualified women to also take up top leadership roles that have traditionally been a preserve for their male counterparts.

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Part III

Women Impacting Societal Transformation

8 Social Transformation Through Lifelong Learning in the Community: A Kenyan Context

Nancy Njiraini

8.1 Introduction

Learning throughout life has been considered as one of the driving forces for transforming our world to achieve goals such as the 2030 Agenda for Sustainable Development. Many communities consider lifelong learning as essential to education goals and agree with the development frameworks that are captured within the Agenda for Sustainable Development. There is new attention towards the transformative potential of lifelong learning considering its contribution to producing a skilled and adaptive workforce in a more equitable and cohesive society. United Nations Educational, Scientific and Cultural Organization (UNESCO) has vision for lifelong learning that focuses on social and personal benefits, respect for life and human dignity, equal rights, social justice, cultural diversity, international solidarity and shared responsibility for a sustainable future (UNESCO, 2016). This means that education systems which promote these issues have the potential to change life where it is able to adopt a holistic and sector-wide approach that include sub-sectors and various levels to ensure the provision of learning opportunities for individuals and communities (UNESCO, 2016). Lifelong learning is an organising principle of education covering all phases of life and all forms of learning—formal, non-formal as well as informal learning. This chapter focuses on the transformative role played by lifelong learning, specifically looking at the role of educators in the community, who teach learners the value of critical thinking and self-reliance. The chapter examines the learners' perspectives of the learning process, paying attention to the engagement between the learner and educator in the process of impacting meaningful change and social transformation in the community.

N. Njiraini (✉)
Strathmore University Business School, Nairobi, Kenya
e-mail: nnjiraini@strathmore.edu

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_8

8.2 Learning and Social Transformation

Rogers (2002) acknowledges that adult learners return to a learning environment by choice. They are aware that they have the freedom to choose to participate in the learning experience and therefore expect that the process they submit themselves to will meet the goals they intend to reach. Some learners may lack motivation to participate because of a negative experience which may cause them to resent being involved in a learning experience and therefore miss the opportunity for a transformative experience (Longworth, 2003). For transformative learning to take place, theorists such as Mezirow (1991) indicated that it should be a process of affecting change in a frame of reference. A connection should exist between learners' classrooms, the learners' experience and the educator, as Taylor (2008) emphasises, transformative learning perspectives are replacing andragogy as a way of engaging in lifelong learning. The awareness of the economic and industrial needs of society have placed demands of learning such as in vocational training, to have visible transformative impact. This has created a shift in learning, particularly within learning that takes place beyond compulsory education, which is referred to as lifelong learning. There is an emphasis on producing well-equipped learners, with a focus on outcomes that pay attention to problem-solving and are reflective as well as those that build transformation characteristics such as critical thinking and self-reliance (Kerka, 2002; Vella, 2002). Lifelong learning is often associated with learning in later life, and these types of learners bring with them experiences they have acquired throughout their lives and are able to make connections from different personal traits that they have developed throughout life. Learners expect to draw on and reflect on basic life concepts and values, which are responses that make up life experiences and means that they require an opportunity to reflect. This reflection may be based on a person's ability to critically think, self-direct and be inquisitive in order to shift and evolve towards growth and development, in other words, to transform (Cranton, 2006). To have meaningful shifts in the evolution of life experiences, an educator has a key role of directing and supporting this complex process for the shift and transformation to take place.

Learning is socially transformative, and according to Cranton (2006), this is a process of revising old assumptions and ways of interpreting experiences through critical thinking and self-reflection. Cranton (2006) continues to say that this is a process that can empower individuals and communities to change their perspectives and habit of minds. Taylor (2008) agrees with this opinion and adds that more attention should be paid to the practical aspects of transformative learning. The role of the educator is to ensure they facilitate an environment of trust and care in order to develop relationships between learners as well as with themselves as educators, where there exist support and opportunity for self-reflection in order to learn, develop and transform (Taylor, 2008).

8.2.1 Learning, Development and Transformation

Human development occurs as a result of the interaction of the environment that we live in which includes our communities as well as the family and home. (Bronfenbrenner, 2005). He believes that in early life as well as throughout life, human development takes place through processes of progressively more complex interaction between an active, evolving human and the objects and symbols in its immediate external environment. Bronfenbrenner (2005) observes that 'human beings create the environments that, in turn, shape their own development, and demonstrates that human beings can also develop those environments to optimise their most practical abilities'. He continues to observe that 'what makes human beings human, therefore, is both the potential to transform their world in physical, social, technological and cultural ways and the possibility that these actions will nurture meaningful transformative development' (Bronfenbrenner, 2005). We examine the way in which communities and individual develop and transform through empowerment and ability to make choices. Developing human beings, thus, is concerned with making choices wider and it means that opportunities are available to enable people to choose one direction over another in a way that can enrich their life. Sen (1985, 1999 as cited in Njiraini, 2016) observes that when individuals are able to access resources such as education, health and a good standard of living, then development has or is occurring. For individuals to make these choices, they need to be aware of them. The educator brings this awareness to the individual or community, and they have a role to ensure that this awareness in the form of learning has meaning and potential to transform, through the nature of engagement and the capabilities that are taught or demonstrated.

Humans develop through various experiences that enlarge their awareness of choices available to them. Human development is identified as a process that enlarges people's choices and improves their lives towards transformation (Haq, 1995). Njiraini (2016, citing Sen, 1999; Nussbaum, 2011) highlights that 'people are central to all development under this concept and the basic goal of human development therefore is to create conditions where people can live meaningful lives. A meaningful life means that people need to be healthy, to be able to develop their talents, participate in society and be free to achieve their goals'. Sen (1999) and Nussbaum (2011) say that human development is an approach that deals with the basic idea of increasing the richness of human life. Human beings therefore become the real wealth of an economy and developing and expanding their opportunities and capabilities enable them to transform their lives towards creativity and productivity. These capacities manifest in the skills, talents, competences, proficiencies and potential of humans to produce income and improve their welfare (Njiraini, 2016).

8.2.2 Educators' Role in Imparting Capabilities for Transformation

When people are empowered through investing in them, they are able to develop and transform as humans. The idea of human development is supported by the concepts of equity, sustainability and the ability to have continuously available opportunities and have capacities that empower the ability to make choices (United Nations Development Program (UNDP) Human Development Report (HDR), 2011). Njiraini (2016) observes how capabilities approach to teaching and learning are focused on creating awareness of the freedom to achieve well-being, reflecting on real opportunities to be and do what is of value to individuals. The capability approach emerges as a framework about well-being, development and justice. There are traces of this approach to thinkers such as Aristotle, Adam Smith and in more recent times associated with Amartya Sen and Martha Nussbaum among others. This approach suggests that freedom to achieve well-being depends on what people are able to do or be and therefore making a choice on their lifestyle (Nussbaum, 2011; Sen, 1999). People need to know what these choices are and how to claim them as rights. It is necessary to create an awareness of such rights through education and equip individuals and communities to enable them to ensure that their rights are respected and the nature of education, the contents and how it is processed are important considerations (Njiraini, 2015). The contribution of education and learning in creating capabilities needs to be seen from a social transformative perspective, to be beyond that of creating skills for a livelihood and income generation. Nussbaum (2011) suggests that creating capabilities should be transformative and involve empowering the individuals and communities and enabling skills such as critical thinking and self-directing.

According to Nussbaum (2011), capabilities are about the availability of genuine opportunities centred on what people are able to do and she emphasises the shifts of the capability question from resources to transformative abilities and skills which create freedom and opportunity. Nussbaum (2011) reflects on aspects of capabilities from social justice using the basic entitlements which include practical reasoning among others and how that reasoning can transform the environment in which one lives in. Human development and the capability approach need to consider that freedom for individuals and communities to transformed should be based on the ability to make choices. These choices need to be respected when framing education concepts, where Nussbaum (2011) looks at the importance of education in creating opportunities and therefore capabilities. Transformative skills including critical thinking provide an ability to reflect and to understand other people and to grasp the world as well as current global issues in a transformative way, so as to meet challenges of a changing environment. This looks at a person's ability to evolve while developing the ability to use their skills and knowledge effectively and to strengthen their life skills (Njiraini, 2015). These life skills are supported by key areas such as learning to know, to be, to do and to live together in a lifelong learning setting.

8.2.3 Lifelong Learning and the Transformation Disconnect

The idea of lifelong learning is not entirely new and has evolved through various dimensions of social adjustments through many generations. Lifelong learning incorporates life-wide learning that include breadth of learning such as family, cultural settings, communities, work and leisure, and also incorporates life-deep learning that relates to processes of contemplating or spiritual practices (Schuller & Watson, 2009). The authors highlight that lifelong learning incorporation of life-wide and life-deep perspectives includes learning behaviours, obtaining knowledge, understanding, attitudes, values and competences for personal growth, social and economic well-being, democratic citizenship, cultural identity and employability. The reflection focuses on a continuous process that is based on, learning to do, to know, to be and to live together and in more recent times, this includes learning to change and to take risks. There is continuing focus on lifelong 'learning' away from focus on lifelong 'education' as learning occurs through formal interventions as well as informally, in the ways people make sense of experiences and knowledge and captures aspects of formal education, non-formal education and informal learning (Cooper & Walters, 2009).

Lifelong learning educators are limited in their awareness of the needs of their learners. Lifelong learning occurs in later life meaning that this will often be among adult learners and adult learners required a different approach to the process of learning as they often bring with them experiences of previous learning encounters (Rogers, 2002). The author observes how learners at this stage approach a learning situation with a ready agenda based on their intention of engaging in the process and that they have a set way of viewing the world based on their background and culture. The author continues to show how specific challenges face the learners such as previous experiences in learning, their culture, values, family background, socioeconomic issues and life in general affect their individual approach, talents and interests. Thus, the context in which lifelong learning develops, and particular in later life among adults has an important impact on any future learning. The self-concept notion where the adult learning in later life moves from dependency towards self-direction and readiness to learn and enable development of their social roles can help to shift focus towards solving problems and being self-directed. Although these claims are open to debate, such as the issue of self-direction which may be culturally bound, they broadly offer a lifelong educator a starting point in acknowledging that these learners need a different approach. With this level of appreciating the differences in lifelong learning, the educator can facilitate greater integration and show empathy within a learning environment. Most educators have been trained to deliver learning from a young learners' perspective and rarely have the skills to work with adults. The task of being able to support adult learners can be difficult and where the learners and educators are not aware of or sensitive to such differences makes the learning experience extremely difficult for all involved.

As communities continue to be diverse, learning environments will equally be diverse meaning that a learning set-up will include learners of various backgrounds. Learning in such an environment can have its challenges. Bennett (2009) notes that exposure to differences in backgrounds has the potential to broaden the learners' experience and has a positive contribution to transformation competences. Sensitivity (or lack of it) to learners' needs may pose as a problem since the diversity of learners will require the educator to have a broad appreciation of the different learning concepts and theories that are likely to be applied by the varied learning needs among the participants (Finger & Asún, 2001). The authors observe that learning in later life would need to be considered purely on an individual basis as learning goal is seen as contributing to personal transformation and growth and as a process of development. This leads to intellectual competence and awareness and as a method of problem-solving, both individually and collectively and several concepts and theories contribute to our understanding of the transformative potential of lifelong learning.

8.3 Social Transformative Lifelong Learning Approach to Educating

In the attempt to understand lifelong learning, scholars such as Merriam and Caffarella (1999) focus on the issues of behavioural change and point to experiences that learners bring with them as an important consideration in contributing to transformative lifelong learning. Cognitive learning models also contribute to this learning as they are concerned with the way in which knowledge is acquired and what information we need to know, rather than what we need to do. Sternberg (2003) describes learning as the development of insight, which can be seen as the ability to integrate and organise perceptions into a pattern. In order to be an insightful and transformed learner, it is necessary for learners to consume the required information and then combine it with what they know to make a meaningful whole. Lifelong learners are not passive as it is up to them to make the appropriate connections to their world, which then results in learning. What the educator provides is the best conditions and access to the possibility of learning. The best conditions are also aided by having learners do the work in an environment in which they feel comfortable (Sternberg, 2003). On the other hand, social learning concepts involve learning by observation and imitation. This way of learning is concerned with watching the actions of someone else and then observing the consequences. If positive reinforcement occurs, then the watcher is more likely to try those actions themselves. However, if they are negatively reinforced, then the watcher is more likely to avoid that course of action (Bandura, 1997). He states 'Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do' and continues to say, 'fortunately, most human behaviour is learned by observing others, and one forms an idea of how new behaviours are performed, and on later occasions this information serves as a guide for action' (p. 22). This is useful among adult learners as they can observe good practice as well as social norms from one another.

Learning concepts that focus on teaching that is controlled by the educator are common in many developing countries. The educator carries out the task of promoting learning through the provision of instruction and a belief in that standards of performance are clear, and all stages of that performance are testable (Welsh & Swann, 2002). O'Sullivan (2003) observed the practice of this concepts in his case study of Namibia where he says that a developing country such as this one focuses on this concept and will consider other learning concepts such as learner–centred as a Western approach to learning which could be detested as too liberal. He notes that educators in such situations may also find it difficult to use other methods due to limited resources and suggests that the educators may find it easier to use learning cultures that they are already familiar with. Adult and lifelong learning, since it is an action of choice, is seen as a route towards liberty and as Mezirow (1991) says, adult learning has the potential to be transformative, which means that the individual can move towards being more inclusive and differentiated as well as being open to different points of view.

8.3.1 Impact of Learners' and Educators' Culture

Culture and learning are connected from early life experiences and are part of forming a person's values and behaviours. These affect expectations in future learning and the process of that learning. The way culture affects learning is a useful consideration for a framework for curriculum and instructional decisions and needs continuous consideration in order to support the success of lifelong learners. Re-examination of educators' assumptions, expectations and biases would also be required says Rong and Preissle (2009). Adult and lifelong learners will have gained further experience elsewhere that differentiates them from what would be a cultural, national or racial learning style. There can be positive and negative recognition and identification of education effects where the positive effect can be the awareness of different types of learning that exist and how they may be supported to enable effective transformation in the learning process.

Educators too have their own cultures, and they draw their teaching and educating inspiration from their own cultures. It is necessary for them to identify ways in which they can within their own cultures and teaching styles to successfully reach the diverse populations of their learners and not just those whose culture they identify with. Bennett (1990) believes that 'to the extent that teachers teach as they have been taught to learn, and to the extent that culture shapes learning style, students who share a teacher's ethnic background will be favoured in class' (p. 96). Bennett (1990) says that ignoring the effects of culture and learning style can affect all students as a learner's expectations may be limited by their culture and where educators teach according to their preferred methods, will affect the success of the learner even those from a shared culture but differ in learning style. Some such as Daniels (2003), Jarvis (2003), Tan (2009) argue that educators have a special role in representing their own culture, but that can be a positive factor as we all have learned successfully from educators who were different from us in learning style or culture. The importance of integration learning setting is useful for an educator and an awareness of the role and the culture they represent as well as the culture represented by their learners has an influence on the way they approach the process (Joy & Kolb, 2009). Taking a holistic approach to lifelong learning emphasises self-reflection and as well as mindfulness that will promote the development of learners.

8.4 Approach to the Study

Ellis (2003) shows how social cultural theory assumes that learning arises in activities of interaction where learners succeed in performing a new task with the help of another person and then internalises this task so that they can perform it on their own. Donato (2000) advocates the use of social cultural frameworks as it gives the educator and learners an opportunity to mediate and assist each other in creating the zones of proximal development which enable learning and development. These thoughts by Ellis (2003) and Donato (2000) form the basis on which this study explored the role of educators in supporting meaningful transformation. The approach was based on understanding the impact of transformation from the experiences and perspective of the lifelong learners above the age of 18 as they would be able to demonstrate what difference may (or may not) have occurred as a result of the engagement with an educator. The approach in this study was to listen to the participants tell their stories from their own perspective. As it was important to have an in-depth understanding of the experiences of the learners, a qualitative approach was found suitable as it aims to provide an in-depth understanding of the world as seen through the eyes of the people being studied (Taylor & Bogdan, 1998; Creswell, 2013). In-depth interviews were conducted where the participants were given space to articulate what their learning experience were as well as what they may have perceived as the difficulties in their experiences as learners. This way, it is possible to see the situation through the eyes of the participant and provide a unique example of real people in real situations (Cohen et al., 2003). The complex dynamics, human relations and interactions of events in unique instances portray 'what it is like' to be in a particular situation, to catch the individual reality and thick description of participants' lived experiences and to hear the thoughts and feelings about their situation.

The participants were selected on the basis of their background, level of education, the type of learning they were engaged in at the time. The selection was done in this way purposely to provide a variety in the data collected. The characteristics of individuals were taken into consideration such as their age, education levels, type of learning they were engaged in so that the selected participants could reflect diversity and breadth. Cohen et al. (2003) acknowledge that this method of selection does not pretend to represent the wider population and that it can be biased, and this was taken into consideration. Specific themes and patterns were identified from the information received. Some sections were highlighted if they were evaluated as providing evidence and were identified for use to demonstrate the theme they represented. The sample constituted 13 learners from the community of Kibera in Nairobi, Kenya. As this is a small sample, the findings presented can in no way be claimed to represent the experiences of all learners of Africa. This does not, however, undermine the validity of the information gathered from the participants.

While considering ethics in qualitative research that examine and explore others operated in their environments, it is important to be aware of the importance of confidentiality which would be useful in building trust which was required for interacting effectively. This study ensured that participants were well informed about the goals of the research study and were offered the chance to raise any concerns regarding risks to their work and to their relations with stakeholders. Any concerns raised were addressed by reassuring them that all information would be made anonymous. Details of the research were given in a detailed 'Plain Language Statement' (PLS) document and they were offered an opportunity to ask any further question they had. The consent form was given and signing it indicate their agreement to be part of the research study. Participants were offered anonymity and where there was objection to audio recording or photographs, this was handled in a way that respected those wishes by blurring the faces of those who did not wish to be photographed and not including the audio of those who objected to audio recording. There was no disclosure of sensitive material or confidential information gathered from documents.

8.5 Supporting Self-Reliance in Transformation—The Lessons

As earlier highlighted, the objective of transformative learning is to revise old assumptions and ways of interpreting experience through critical thinking and self-reflection (Cranton, 2006). These skills are useful in making meaning from experiences and require a process of altering basic assumptions and values and the role of transformative approach to learning is to support this. Transformative approach to learning helps individuals to critically reflect and question assumptions and beliefs in order to determine their value for themselves and avoid over dependence on opinions of others. For this level of change to be achieved, educators need to prepare learners who demonstrate critical thinking as well as other different ways of reviewing and interpreting past experiences. This level of conscious engagement is what Longworth (2003) sees as core to social transformation through learning. Educators can support learners in the journey to form habits of the mind that evaluate and examine issues, so that they can become self-aware, empowered and transformed. The participants in this study indicated that there was a high dependence on educators to provide guidance in learning, as highlighted by one participant.

> *I had always learnt in the same way…,I waited for the teacher to give instructions which we were expected to follow closely then wait for further instructions. I went to the lecture halls, sat at my desk and waited to be told what to do. When I started my studies, I expected the same to happen. It took me some time to realise that the teacher was not going to do all the work for us, and I had to learn how to study on my own. A3*

Where transformative change was recognised by the participants, it was linked to the type of engagement that took place between educator and learner. An engagement approach to learning and educating that recognised a learner's past experiences and integrated it in the learning encounter was considered positive and transformative.

I was learning how to weave basket and other artwork so that I could start a business. The teacher was not very helpful because she was interested in teaching us only what they knew, and she was young and did not know a lot of different weaving styles. I had done some weaving when I was young and I wanted to see what else I could learn, but the teacher was not even taking note of what I or my other friends knew about weaving. This was not useful for us, and we thought it was a waste of time. If only she had discussed with us about what we knew, we could have learnt from each other. M2

Participants discussed the focus of their conversations with the educators highlighting specific areas of engagement where self-dependence and discovery were enabled, and past experiences were considered part of the learning process. An educator's approach as well as their background was also considered a contributor to transformation, where it was seen to either contribute of hinder transformative conversation especially where it was in conflict with the learner approach to learning as was the experience of the participant below who expected to learn in a particular way based on their experience.

I was learning a course and on the first day, the teacher introduced the course and showed us all the computers that we would use, then he left us to work on our own. I thought since it was the first day, he wanted us to try and play with it just to see how comfortable we were. The rest of the week was the same, the other students would raise their hands and ask questions, but I had no idea what was going on. After the second week, the teacher came to class and said it was the assessment day. I was in shock … what assessment? According to me, we had not learnt anything! I left that class very angry and felt cheated. I spoke to someone later who explained that it was a self-study class and that is how the class was run. I thought it was very strange! A1

The engagement process as well as the impact of the educators' background contributed to building capabilities that had an impact on realities and expectations.

8.5.1 Transformation Through Meaningful Engagement

Educators' and learners' engagements are often not a process of collaboration, and participants in this study stated that they always felt that educators had little regard for who they were or how their life and professional experiences affected their perspectives. This was clearly stated by participants who felt that there was usually little consideration for effective engagement or consultations. This meant that learners were not able to adequately interact with the educator or any material that the educators used for the teaching experience. For many of the learners, the process was just a transmission of general information that did not address issues that were relevant to their situations. This rendered that type of learning meaningless or ineffective to the learners, as indicated by one participant.

We are used to leaning in a way that helps us understand information better when the teacher is easy to talk to and we are able to ask questions. It also helps when we have a change to discuss with other learners, but mostly, it the teacher can ask us our opinion instead of telling us all the time, it may be helpful of us to understand them, and they can also understand us. A5

An understanding of the learners as well as their background and values was essential for the educator in order for the learning process to have the intended transformative impact. This is demonstrated by what King (2004) says that the manner in which educators deliver learning can determine if there is potential for growth through self-reflection. It can either help or hinder transformation, leading to the recognition of the need to have the necessary skills in developing their community in the way that benefitted them.

8.5.2 Role of Educator in the Transformative Process

Methods of educating where the teacher controls all the learning in the way Freire describes as 'banking' (Freire, 1970) was the experience of most of the participants in this study. The learners were expected to take in all that was being taught to them and no contribution was expected from them. This was expressed in several of the conversations with participants such as one participant who shared her learning experience where she was familiar with an approach of the educator giving instructions on every aspect of learning. When she went to a different learning setting and was required to work by herself, she was lost and unable to follow the class lesson. She blamed this on the educators on both settings where the first one did not give her the opportunity to think, and the second one did not help her to learn how to adapt to a class that required thinking.

Participants described most of their learning environment where the emphasis was on knowledge of the text and theory as expressed by a participant.

We studied our text day and night and knew the text so well that we could almost be able to repeat a whole textbook back to you. That is what the teachers required. When I came to the new college, I followed the same way of learning as that is what I knew and when it was time to do the examination, I knew I was prepared as I had read the text. When I got the results back, I could not believe I had failed, and I had to ask the teacher how that happened. The teacher explained that it was important for me to show that I knew the text, but it was more important to show that I knew how to apply the knowledge I had. M2

The requirement was to read all the text indicated and regurgitate it in an assessment process, and this was how the educators would know that the learner had understood the lesson. This regurgitation exercise does not give room for critical thinking and self-reflection. However, if this is the way in which a learner is familiar with the approach to learning, then the educator has a role to enlighten the learner on the value of making meaning for themselves. This is determined by the way in which the educator approaches the teaching process in order to support the learner, to adapt their perspective and expectation and move it from a process of transmitting information to a state of transforming. This process of transforming can bring the learner to a place of observing learning as a growth and change process that includes their participation and contribution. This does not happen automatically and a transformation thinking educator needs to pay attention to their own approach or style and that of the learner to determine the point of divergence of opinions in approach and how to ensure there is understanding of the requirements of the process.

In order to be able to engage effectively, educators need to ensure that their ideas about life are not imposed on the learner in the teaching process. This can take place when there is a possibility of an image of a fixed and standard idea about people. This may in part lead to unjust generalising about members of a particular group and make assumptions about them (Loden & Rosener, 1991). Effective engagement serves the purpose of social cohesion and supports the process of working towards change of attitudes and building cultural bonds that will create a sense of belonging and encourage participation among learners, especially in a community setting (Bleszynska, 2008). Many people feel the need to maintain their identity by remaining faithful to their culture and way of understanding life. The extent to which a person wants to maintain their culture and way of life may limit their freedom and openness to learning new ways of approaching life (Banks, 2008). He suggests that education should help a learner to appreciate life and it can also help free them from boundaries in a way that enables them to acquire knowledge, attitudes and skills needed to participate in the society.

8.5.3 Capabilities for Transformation

The learner-centred nature of a learning approach focuses on engagement in line with participatory approaches where it generally provides opportunities to build capabilities where people can learn from each other and also from outsiders including educators (Butler & Mazur, 2007). Participants expressed the lack of information and material that was relevant to them and their circumstances and demonstrated how educators used examples from other settings such as other cultures and countries.

Examples are really useful, but when they are about other countries like America, England, Egypt, it is hard for me to follow because these places have different ways of doing things. Why not find examples that we know about? M8

The relevance or application of such examples was not made clear and rendered the lessons uninteresting as the learners were not able to make sense of the lessons. The process of reflecting and obtaining evidence in a broad vision and identifying ideas on what should be achieved is a useful place to begin to support capabilities for transformation. It is useful to learning in this way as it encourages people to reflect on what they know and to then begin to think critically. A process such as this one can be useful in supporting meaningful social transformation where the approach to educating and learning focuses on selecting suitable interventions, those that engage in ensuring learners experiences are intertwined with learning new information and aiming at making new meaning that enable capabilities for development. As shown by Nussbaum (2011), a level of individual well-being which includes education has a role in contributing to community and individual well-being which can also lead to social transformation and development. This has the potential to build capabilities that transform communities and enable them to take control of their own lives, to create and manage their social transformation and to develop their lives in a way that encourages less dependency and works towards becoming self-reliant.

8.5.4 Realities and Expectations

Realities and expectations can play a role in the learning process where there are a separation and distance in learning relationships between those with perceived power and those without. The lifelong learner may feel as if they are tied to a relationship of patronage and feel the need to act in an unnatural manner that does not reflect their life realities or life goals (Njiraini, 2015). When lifelong learners are engaged in reflecting, exploring and questioning issues, it serves to support efforts of making meaning in the learning process. Conversations are stimulated when questions of meaning, emancipation, freedoms and authority are presented, and these conversations can shape self-awareness that can lead to transformation (Njiraini, 2015). Freire (1970) refers to this self-awareness as critical consciousness which is about being present, being aware of your surroundings, of your own identity and basis of beliefs and attitudes. Being in such a state and then analysing the situation in a critical thinking manner should allow one to become aware of what matters and of what one's reality is (Freire, 1970).

> *It was an important moment for me when I realised how useful it is to be aware of my environment and what was surrounding me, because I started to think harder about the things I believed and practiced and why I did those things. M7*

When educators collaborate and partner with lifelong learners who are critically aware, it becomes meaningful and solutions that integrate knowledge contributed by everyone are taken into consideration and have the potential to transform. This way, according to Nussbaum (2011) and Longworth (2003), solutions for identified problems can be those that enable individuals and communities to truly influence the learning process and get the social transformation that is desired.

8.6 Conclusion

The main evidence of transformation includes perception of meaningful change from understanding of values and critical reflection of opinion, showing what differs occur between known values and new learning. The contributing factor to that reflection lies in the way the educator approaches the learning and teaching process, to engage in meaningful ways that takes into consideration the learners' experience and integrates those into realities and expectations. Reflection of lifelong learning in this study revealed the importance of recognising that lifelong learners make a choice to participate in a learning encounter and therefore expect it to fulfil a set goal. The fulfilment of the aims and goals of those lifelong learners can be impacted by the educators' approach where the educator can help or hinder the transformative process. The study showed that transformation is impacted by meaningful engagement where cognitive development is affected by possible conflict between current values and new learnings. These dilemmas can be addressed by efforts of self-reflection and fact integration which are at the heart of the transformative learning and the educator has the role to engage with the learner in a way that they can be transformed by the encounter. The role of the educator is therefore key in ensuring this transformation takes place. This does not happen automatically, and a transformation thinking educator needs to pay attention to their own approach and that of the learner to determine the point of divergence of opinions in approach and how to ensure there is understanding of the requirements of this process. As the educator and learner engage, they can support the learners in building capabilities for social transformation. The support should include encouraging reflection on what is known as a way to begin to think critically. The reflective, exploring and questioning process serves to support ways of making meaning where questions of meaning, emancipation, freedoms and authority stimulate conversation that can shape self-awareness and lead to transformation.

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9 Contribution of Women Missionaries in Education in Kenya

Jacinta M. Adhiambo, Mary N. Getui, and Nancy Wachira

9.1 Introduction

In an attempt to highlight the contribution of women missionaries in education in Kenya, the following issues are addressed: a working definition of a missionary, education in pre-colonial Africa, selected women missionaries of various mainstream Christian denominations, and their contribution to education, and a conclusion. The chapter is anchored on Emile Durkheim's functionalist theory. It captures some useful insights garnered from the contribution of women missionaries in education in Kenya that are valuable for the education sector and the wider Kenyan society today.

9.2 Who Is a Missionary?

The Vatican II the Conciliar and Post Conciliar documents present missionaries as "Those people who are endowed with the proper natural temperament, have necessary qualities and outlook, are ready to undertake missionary work, and have a special vocation, whether they are natives of the place or foreigners, priests, religious, or lay people" (Flannery, 1975, p.755). This definition is adopted in this article to refer to all the women who have been given special grace and vocation to

J. M. Adhiambo (✉)
The Catholic University of Eastern Africa, Nairobi, Kenya
e-mail: jacinta@cuea.edu

M. N. Getui
Department of Religious Studies, Catholic University of Eastern Africa, Nairobi, Kenya

N. Wachira
Tangaza University College, Nairobi, Kenya

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_9

take upon themselves the missionary task of molding the people they encounter. Thus, the women missionaries include pastors, religious sisters, teachers, single laywomen, or spouses of missionaries regardless of their religious affiliation.

9.3 Education in Pre-Colonial Africa

Before colonization, Africans went through informal education which was passed from one generation to another. This type of education was technical and practical whereby children accompanied their parents in daily work as preparation for the young ones to take up responsibilities and help their parents feed the family and protect their society. The young ones were also taught social norms, culture, and sexual matters by their grandparents, uncles, and aunts through the word of mouth. Boys accompanied their fathers in hunting, building houses, and workshops where they learned to make tools and furniture. Girls accompanied their mothers to fetch firewood and water, attend to gardening, grazing, and house chores. In essence, this education system was complete as it helped the younger generation to live a relatively decent life (Goodale, 1989) with their well-defined duties. Every child grew up knowing what was expected of them and the transition to adulthood was easy.

What were the goals of indigenous education? Sifuna (1990) advances that indigenous education was to prepare people for life, more attention was paid to values and skills needed for social life. He opined that such education emphasized "Social responsibility, job orientation, political participation, and spiritual and moral values" (p. 5). The content of indigenous education included learning from the physical environment such as weather, landscape, plants, and animals. The children were taught how to farm, hunt, fish, prepare food, build houses, and generally run a home. They were also exposed to how to express their feelings and ideas appropriately. The children were to live in the community following the accepted manners, customs, laws, avoidance of taboos, and a rigorous code of morality.

The educators (often the adults) during this period ensured that respective children (boys and girls) learned how to live in harmony with others in society. The outcome of such sessions was reflected in the type of activities that they respectively engaged in (Sifuna, 1990). The emphasis of some of the cultural practices that provided a forum for informal education was the initiation ceremonies that marked the transition from childhood to adulthood. These ceremonies were the epicenter of education on family life issues, relationships, and responsible citizenship. During initiation, the initiates were taken into seclusion for a period where they were taught the social values and norms of their society as they healed from the initiation. It was believed that by the time they came out of seclusion, they were brave and confident to face the hardships of adulthood that awaited them.

As will be noted later in the chapter, women missionaries, while engaging in evangelization through formal education, also taught non-formal skills which enabled women to earn some income for themselves. This was a great way to evangelize to them, thus most converts to Christianity were women.

9.4 Missionaries and Indigenous Education

Schools had a primary position in all missionary endeavors in Africa. The missionaries hoped that they would be able to convert the children to Christianity while instilling Western education in the classroom. They desired that the non-European people would be able to read the Bible for themselves and to others, and education was the only means. Almost all schools that were established by missionaries first taught reading and writing, and a few handiwork skills. The Europeans believed that the indigenous people especially in Africa were not civilized, and this inspired them to bring transformation from non-civilized to civilized citizens through education. The ultimate aim was to assimilate the indigenous communities into European society. However, this journey was not without challenges. In Kenya specifically, these endeavors were greatly affected by patriarchy and male chauvinism. Little research has been done on gender and missionary education but the few scholars who have endeavored in the subject have shown that gender was such an issue in missionary work in Kenya.

9.5 Theoretical Underpinning

The chapter is anchored on functionalist theory on education advanced by Emile Durkheim (1858–1917) and Talcott C. Parsons (1902–1979). The theory stems from functionalism which is described as a "system of interconnected parts that work together to maintain a state of balance and social equilibrium for the universe" (Majumdar, 2021, p. 1). These interrelated parts work together for the good of the whole (Applerouth & Edles, 2016, p. 26). In the analysis of the theory, it is clear that the emphasis is on the "systems within the system" for example, a family is considered as system, a unit but it is also part of the society. A religious system is a unit that provides individual with the core values and sense of meaning, while it is also within the larger society. Strawn (2009) and Applerouth and Edles (2016) explain that functionalists believe that just as the body is a system with specific parts for proper functioning, so is the society as system with specific parts necessary for survival.

Functionalists look at education as one of the most important social institutions. In this perspective, education has two main functions: manifest and latent. The manifest function of education relates to transmission of knowledge and skills to society's youth (Majumdar, 2021). Emile Durkheim (1898) posited that schools are "socialization agencies that teach children to get along with others and prepare them for economic roles," thus the socialization function of education. Manifest functions are open and have well-defined goals. The latent functions are usually not intended, not commonly recognized, and hidden but they too matter in the life of an individual (Mujumdar). For example, through interactions between children in school, they are able to work with others in small groups, expand their social networks that are very instrumental for their social well-being.

Functionalists appreciate that the schools educate and enculturate students with respective academic knowledge and societal rules, norms, and values such as team work, honoring the group, patriotism, commitment to society, hard work, and social solidarity (Dipholo & Biao, 2013). For Strawn (2009), the school in society has a role to pass on to children skills, knowledge, and values so they may take their place in society as adults who continue a healthy functioning of society.

The two functions of education from the functionalist theory certainly influenced women missionaries to provide education in Kenya as presented in the next section of the chapter. We argue that the women missionaries in Kenya, having realized that they are part and parcel of a society, identified the need to partner in the provision of education and so their involvement at various levels and mission stations/schools. Some of the questions that the chapter raises are as follows: Who set the norms and values instilled in the learners in the education provided by women missionaries? Are the values that the women missionaries envision to instill in the young enshrined in the national education curriculum implemented in the formal schools? Are the aforementioned values found in all the said schools? Do we not find some graduates of the said schools wanting in terms of fitting in the society?

The next section covers the role of women missionaries in Education in Kenya which cuts across the pre-colonial, colonial, and post-colonial eras. These women are categorized according to their religious (missionary groups) affiliations throughout the indicated period. It is worth noting that different missionary churches came to Kenya at different times and to different places which makes it difficult to follow a chronological order for when the women missionaries were featured in ministry.

9.6 Missionary Churches in Kenya

In Kenya, missionary churches occupied specific regions of the country. This was an agreement reached in a 1918 roundtable meeting to arrest competition for souls. The geographical distribution of some of these denominations is as follows. The Roman Catholic Church occupies the Coastal region, Central Kenya (Kiambu, Limuru, Nyeri, and Meru), and Nyanza region (St. Mary's Yala) (Sifuna & Otiende, 2009). The Church Mission Society (Anglican) occupied Central Kenya and Nairobi, the African Inland Mission Church went to Kijabe and Kamba Land, while Friends Church occupied Western Kenya. The Seventh-Day Adventist Church settled in Luo land and Kisii (Getui, 1985), while the Church of Scotland Missions (Presbyterian Church of East Africa) occupied Nyeri, Thogoto, and Maasai land. Today, there are more missionary churches throughout the country. Each of these mission groups planted schools, churches, hospitals, and rescue homes in their respective regions of initial occupation to attract converts. However, with time, their presence has spread to other parts of the country.

9.7 Women Missionaries and Their Role in Education

In this section, we highlight the efforts of selected women missionaries of various denominations in the education sector in Kenya, covering various historical spaces: the Roman Catholic Missionaries, Church Mission Society (Anglican), African Inland Church, Presbyterian Church of East Africa, Methodist and Seventh-Day Adventist Church.

9.7.1 The Roman Catholic Missionaries

Black and white women missionaries in Kenya have provided both formal and non-formal education intending to bring up boys and girls who are responsible in society apart from achieving academic excellence. This is reflected by the numerous early childhood centers, primary and secondary schools, teachers' training colleges, and technical and secretarial colleges in different parts of the country that are led serviced by women. Njoroge and Wamuyu (2016) underscore the presence of over 150 Women's Religious Congregations whose contribution to education in both formal and non-formal institutions is immense. Some among the many include Precious Blood Sisters, Institute of the Blessed Virgin Mary (Loreto Sisters), Assumption Sisters of Nairobi and Eldoret, Mary Immaculate Sisters of Nyeri, Franciscan Sisters of St. Joseph, Franciscan Sisters of St. Ann, Little Sisters of St. Francis, and Evangelizing Sisters of Mary. Most of these sisters work in institutions of learning as teachers, secretaries, and administrators. Kinyanjui (2015) observes that in Precious Blood Sisters' school in Riruta, the sisters ensure that students are taught religious education to enable them to determine and develop their personality so that they become good citizens for the church and society.

The founder of Loreto Sisters—Mary Ward believed that women would do much if only they went through education (Loreto Sisters Eastern Africa, 2016). She is highly recognized for her contribution to education in Kenya and worldwide. Though she did not visit Kenya in person, Mary Ward founded the Sisters of Loreto group which has penetrated deep across the world offering assistance to the poor, establishing hospitals, homes, and schools. Six of the Loreto sisters came to Kenya and established Loreto Sisters East African Province. The six, Dolores Stafford, Raphael Gordon, Borgia O'Shaughnessy, Catherine Beauvais, Francis Teresa Murphy, and Sixtus Naughton, planted girls' schools in Kiambu, Mombasa, and Nairobi, which have impacted greatly female education in Kenya (Loreto Sisters Eastern Africa, 2016).

On 23 January 2021, during the 100th commemoration of Loreto East African Province, the President of Kenya, Hon. Uhuru Kenyatta commended the organization for its selflessness and generosity and asked Kenyans to emulate it. He noted that its ministerial services had changed the lives of many and inspired Kenya to become a better place. He also authorized the opening of another school at Kilifi to accommodate a total of 500 girls. A total of six schools were started by the Loreto

Sisters East African Province—five of them in Kenya, and one in Tanzania (PSCU, 2021).

The schools, among them Loreto Convent Msongari, Loreto High school Limuru, Loreto Convent Mombasa, Loreto Convent Valley Road, and Loreto Kiambu High School, are among the most disciplined Catholic-sponsored schools which have mentored great leaders in Kenya Loreto Sisters Eastern Africa (2016). Wangari Maathai, the Nobel Peace Prize Laureate and environmentalist, Educationist Eddah Gachukia, Lady Justice Njoki Ndungu, Lady Justice Joyce Aluoch, consultant Tina Njonjo, and Journalist Julie Gichuru are some of those who passed through the hands of the Loreto Sisters (PSCU, 2021). The schools are also praised for their exemplary performance and exceptional leadership. Inspired by the spirit of their founder, Loreto institutions have welcomed girls from poor backgrounds irrespective of their race or tribe offering them a standard education, Christian principles, and shelter. Their charity also extends to the homeless and the disabled. Had it not been for the efforts made by the female missionaries who believed the "women for women effort," many talented girls that have contributed greatly to family life, the private and public sector in Kenya and beyond would not have scaled the heights Loreto Sisters Eastern Africa (2016).

Remarkably, Sr. Ephigenia Gachiri a Loreto sister will forever be remembered for her fight against FGM. Sr. Ephigenia is the founder of Termination of Female Genital Mutilation, an organization that fights against the cruelty of female genital mutilation. She acknowledged that there is nothing wrong with wanting to belong to a community and that it was everyone's obligation to adhere to the cultures and norms of their community. However, she detested the brutal practice that was done to young girls in the name of culture. Sr. Ephigenia had the privileged to visit initiators in their villages and watched how the ceremony was done. She believed that she could not fight against the practice if she did not know exactly what those young girls went through. The scene was not only disgusting, but it was also breathtaking. In an interview with Jo Piazza in 2015, Sr. Ephigenia expressed her agony and dilemma of wanting to change the situation and the rebellion she faced from the local leaders.

After a long 20 years of deliberation, Sr. Ephigenia considered some good practices from the community and came up with a better, practice that did not involve pain or mutilation of the genitals. She explained to Jo that the new rite included education to girls on how they were expected to behave as grown-up women, mothers, and wives. The rite made use of proverbs and songs, singing and dancing to make the young girls feel they belong to a group. She then compiled the procedures in the new rite into a book-*Christian Initiation for Girls*. The book was published by Paulines Publications Africa in 2006 in Nairobi (Gachiri 2006). The book has since been embraced by religious leaders and pastors and Sr. Ephigenia continues to spread the gospel of Christian initiation to more than 900 children a year. The book is very instrumental in the fight against the FGM. Ephigenia believes that FGM disables women sexually which inspired her campaign to stop it by creating awareness to children, the traditional circumcisers, high ranking members of the community, and parents (Berkley Centre for Religion, Peace and World affairs, 2015).

The legacy of legendary St. Mother Theresa of Calcutta, the founder of the Congregation of Sisters of Charity is manifest in Kenya. This legacy will last through ages and across the globe. Several homes have been set up in her honor to assist the poor, orphans, and disabled to enjoy their basic needs, receive education, and feel loved. Even after her death, through the members of her congregation, her impact has continued to spread with more people volunteering to help the vulnerable in the community from her inspiration. Two of the known homes started by the Sisters of Charity of Mother Theresa of Calcutta are in Huruma and Otiende, in Nairobi, Kenya. The homes were established by Missionaries of Charity which was founded by Mother Teresa in 1950 to take care of the vulnerable, the sick, the abandoned, and mentally challenged children and adults. The residents of the homes need special and some critical care which is offered by the trained and passionate sisters. The homes also host schools that offer education for street and abandoned children, and soup kitchens for the needy in the community. The schools are taught by volunteers, some of whom are sisters in the order.

There are very many other individual religious missionaries who belong to the various Catholic congregations who play special roles in the education sector. However, this chapter mentioned only a few to represent the many unheard but gallant religious women who have contributed exponentially to the success witnessed in the Kenyan education sector in many of the Catholic-sponsored schools. The critical analysis done on these few women missionaries shows that they mainly concentrated on girls' education especially at secondary schools. Perhaps this was to empower women who from the pre-colonial period were left out in the basic education agenda. These women are challenged to venture more on the provision of education in coeducational secondary schools to form both boys and girls for the twenty-first century.

9.7.2 Church Mission Society (Anglican)

Women missionaries who participated in the establishment of Anglican churches in Kenya also played a great role in women's and girls' education. Ludwig Krapf and his wife Rosine Krapf were the first Anglican missionaries to arrive in Kenya. They arrived in Mombasa in 1844 (Pirouet, 1981). Rosina is recognized for the influence she had on her husband's missionary commitment. Though she died shortly after birth to her daughter who also died a few days later, her death inspired her husband to dedicate his whole life to ministry. As Ludwig narrates, his wife's life had always been one full of sacrifice for God's glory. He believed that his wife's grave could be a sermon to the passersby, so she was buried in the mainland as her wish had been. Ludwig wrote to CMS informing them of a lonely grave connected to them that would act as a sign of the beginning of the great mission of uniting Kenyans to Christ (Onyango, 2016). This humble beginning can be likened to the mustard seed, for without the vision, sacrifice, and commitment of the likes of Rosine, evangelization and the accompanying education, more so for the girls would have been in vain.

Empowering women and girls was Henry Venn's (CMS secretary) main focus in Kenya. To reach out to more women in the community, CMS decided to use African agents to evangelize to their people. This was mainly because they would be more acceptable to them than the missionaries. Besides, the local agents would communicate in the same language. The people of Mumbai, India, who had been freed from slavery were sent to Rabai to work with Johannes Rebmann after being trained in Saharanpur. Among them were four female pioneers whose husbands worked with the missionaries. Jemima Jones, Priscilla David, Grace Semler, and Polly Nyondo taught women and girls at Frere-town. Frere-town was established in 1874 to train church and society leaders (Lilechi et al., 2020). The girls were taught literacy in the morning and home science-sewing and crafting in the afternoon. The team was later joined by the first single woman Missionary, Miss Harvey in 1886, and Miss Downess who was made in charge of the girls. Later, a divinity school was established there in 1903 (Onyango, 2016). Again, the efforts of these pioneer missionary women deserve accolades.

By 1909, education for women had not gained roots in Western Kenya. A joint missionary conference was held in Kenya that resolved that girls' education should be given more emphasis. Again, the best agents who could propel this agenda were the women missionaries. Edith Hill is remembered for her great efforts toward girls' education in Maseno. She, with the help of Bishop Willis of Uganda, started the first Bible and sewing class in Maseno which became a boarding school. Miss Hill walked from one village to another recruiting girls into the school to train them into middle-class women who would eventually be married by church leaders. The ten girls she started with became the pioneers of the now-famous Maseno School (Onyango, 2016). Later on, in 1921, Miss Fanny Moller of Australia came to Maseno where she could work with the Luo women. She was requested by the then Archdeacon of Kavirondo to start a class at her home in Maseno. Miss Moller extended her passion for girls' education to the Ng'iya Mission Station where she led to the founding of Ng'iya Girls School. Mrs. Pleydell was also very instrumental in Moller's work at Ng'iya. She was the wife of the first missionary in Ng'iya, Canon Pleydell who later became Hon Canon before retiring in 1934 (Omachar, 2015, 371). At Ng'iya, the missionaries were joined by other women missionaries including Miss L. A Dodge who served from 1952, and Miss Humphrey who served from 1955. Ms. Cole who accompanied Canon to Ng'iya worked as a teacher and missionary at Ng'iya girls which was started by Miss Moller. Esta Lala was also very instrumental in Miss Moller's mission as she assisted in administrative work and stood in for her when she was away. Esta also worked in the mission as a teacher in a variety of lessons including handwork, sewing, and bible lessons (Walaba, 2009, 61).

Miss Moller is recognized for her great interest in girls' education which she fulfilled by establishing the Ng'iya girls' school, which has grown to become one of the best Girls' National schools in the region. She was more successful because at Maseno she had learned the Luo language and had mingled with the blacks. Besides, she was sociable which made her more acceptable among the people (Omachar, 2015, 372). She became the first principal of Ng'iya Girls' and served between 1923 and 1952. Miss Moller was commended by the education secretary in 1951, the C.M.S. Archdeacon, and Sir Philip Mitchell for her dedication and selfless service for God at Ng'iya. Besides the Girls' school, Miss Moller initiated the establishment of a boys' school and a teachers' training college (Barasa, 2013).

Mrs. Olive Owen also joined the team at Ng'iya where she taught and counseled senior girls in the boarding school. She continued the work of *Buch Mikayi* because the founders, Moller and Pleydell, were occupied with other responsibilities. *Buch Mikayi* was a senior wives' forum that offered young girls empowerment and mentorship for leadership. *The forum* played a great role in empowering women and liberating them from cultural oppressions like early marriages and widow inheritance. The young girls were taught sex education which gave them the power to resist sexual abuse, guarded them against unwanted pregnancy, and protected them from polygamous and early marriages. It was a platform in which women expressed their grievances, their experiences, and complaints, and the right action was taken. The women leaders in this platform presented the issues affecting them to the church and suggested appropriate action, thus they became part of the decision-making in the church. The platform also encouraged women to respect their marriages and contributed funds for charity (Onyango, 2016, 20). From *Buch Mikayi*, the beneficiaries would be commissioned to go and educate other girls and also induct their younger sisters into the organization and pay for their education.

Another missionary, Jane Elizabeth Chadwick started a class in Butere where she taught writing, reading, bible lessons, sewing, and catechism. The first students and catechumens became agents of mission and through them, many girls joined the school. These girls were later employed as teaching assistants and peer evangelists. The school has grown from a mere day school to a boarding school, to secondary school, and ultimately to a national school from 2012. The school is now famously known as Butere Girls' High school, one of the best performing schools and the mother of great women in Kenya including Amina Mohamed, Grace Ogot, and Joyce Aluoch (Omulokoli, 2011).

Other Anglican women missionaries also trained teachers and leaders who also worked as evangelists, for example, Mary Leakey and Alice Higginbotham who established girls' education in Kabete. The mission also acted as a rescue center for women who were oppressed in their society. Phyllis Wambui was the first convert in the mission and she became Mary's assistant. Also, Nora Norman worked with McGregor in Weithaga along with other local women leaders—Esther Njeri, Grace Njoki, Elizabeth Mbatia, Edith Nyambura, Kezia Nyambura, and Esther Wangari (Onyango, 2016).

Gladys Beecher, Harry Leakey's daughter married Dr. Leonard Beecher-the Anglican Bishop of Mombasa and became the first female National Vice President of the Young Women Christian Association (YWCA). She and her husband wrote an English-Kikuyu dictionary. She greatly influenced the work of the Mother's union whose main focus was vocational training for those who did not complete school and adults who had not been to school (Onyango, 2016). The mothers' Union is a household name in contemporary Kenya. Their influence goes beyond the confines of the Anglican Church.

Celebrate author, Marjorie Oludhe Macgoye another of the Anglican missionaries is remembered for her great contribution to Kenyan education and literature. She was known as the "mother of literature" for her prowess in poetry and literary works (Ilieva & Odiemo-Munara, 2015). She was a missionary, a novelist, and a poet. She came to Kenya as a bookseller after independence and shortly started pursuing her career as an author. She was married to a Doctor from Nyanza known as Daniel Oludhe Macgoye. Marjorie won many awards for the majority of her works with the most notable being "Coming to Birth." In her novels, Marjorie depicts the life of Kenyan women living in her time (Ilieva & Odiemo-Munara, 2015). Macgoye has made a great contribution to the literary scene. Some of her books have been recommended for set books in secondary schools; hence, her influence has been immense for both girls and boys in education.

Some of her works include Coming to Birth, Growing Up at Lina School, The Present Moment, Murder in Majengo, Homing in, Street Life, Victoria and Murder in Majengo, Chira, Song of Nyarloka and Other Poems, and A Farm called Kishinev. Her literary works aimed to inspire the Kenyan woman to go out and shine in education, family, and leadership. She has insisted that women have a great role to play in society and that they ought to be involved in the decision-making and development of society. To her, women are very intelligent and if this intelligence would be used in problem-solving in society, a great impact could be realized in the economy.

The few Church Mission Society women missionaries highlighted above took different approaches to contribute to education in Kenya. These ranged from starting formal schools, coming up with a mothers' union that aimed at vocational training, to the writing of books to educate the community against oppressive culture. These women took advantage of their positions or gifts to contribute to education in the country and that is why their efforts need to be made known to motivate the present missionaries not to tire in the noble task of providing quality education. Their contribution in essence helps Kenya work toward the achievement of the Sustainable Development Goals especially goal number four (4) of quality of education. Consequently, the visible and hidden functions of education as advanced by functionalist theorists are still propagated. The only question that remains unanswered is: Are the young adequately prepared on how to use media social networks that is increasingly challenging them?

9.7.3 African Inland Church (AIC)

Female Circumcision was a rampant practice among the Kikuyu community. Notably, all girls were required to be circumcised between the age of 12 and 15 to be accepted into adulthood. This practice was highly treasured by both men and women in society. However, the white people perceived it as a threat to the advancement of their mission work and despised it greatly. The fight against the ritual was not taken lightly by the Kikuyu community who saw it as a scheme to overturn their culture. In 1930, a missionary woman of AIC, Huldah Jane Stumpf was murdered at her home near the African Inland Mission station in Kijabe. Stumpf, an American

Christian Missionary, had been working in Kijabe Girls' Home and Training School as a secretary and administrator from 1908 to 1930. Some historians say that she was killed due to her firm stand against Female Circumcision in the missionary school (Karanja, 2009).

Kijabe Girls' Home and Training School acted as a rescue Centre for girls who refused to be circumcised and Stumpf taught them literacy skills, sewing, agriculture, and Bible lessons. The African Inland Church had prohibited Female Circumcision and threatened to excommunicate African converts who continued to adhere to the practice. Stumpf also took a stand against Female Circumcision at the school, expelling girls whose parents still held to the culture. To the missionaries, it was sinful to support female circumcision which resulted in thorough punishment or expulsion. At around 1924, Muchai, a teacher at Kijabe Girls', was permanently excommunicated from teaching and was required to confess the sin and sign the oath of loyalty against the practice. Five years later, four teachers were arrested for joining the community in protests against the abolition of female circumcision through *Muthirigu*. *Muthirigu* was a dancing song lead by Kikuyu leaders to ridicule the missionaries and uncircumcised girls. The Kikuyu leaders (Kirore revolt) mobilized the locals to dance outside the Kijabe mission station in 1929 to protest against a loyalty oath that was being administered by AIM. Even teachers and church members who had rejected the female circumcision did not support this oath and they joined the Muthirigu. This led to the arrest of the four teachers, while 90 percent of the teachers refused to sign the oath (Young, 2017).

As if withdrawing was not enough, on January 3, 1930, Stumpf was found dead in her house by Kakoi her servant. It was alleged that Stumpf had been raped and mutilated, but Helen Virginia Blakeslee a fellow missionary disputed it stating that she had visited and examined her as the second witness and found out that she had been brutalized strangled on the neck, but there were no signs of rape or mutilation of her private parts. Besides, no evidence was presented to guarantee that the murder was over her stand against Female Circumcision. Helen Virginia Blakeslee was an Osteopath and is remembered for her books—"Beyond the Kikuyu Curtain (1956)" and "Conflict with Darkness: A story of God's love among the MAU (1957)." The books present the history of Kenya in and before the colonial period, with an emphasis on the Kikuyu community (Karanja, 2009).

The AIM loyalty oath led to great resistance by the Kikuyu community. Most girls resumed their homes while others joined other missionary homes. When the government realized that it would be difficult if not impossible to ban Female Circumcision, they decided to regularize it by exerting a new policy to reduce its severity (Young, 2017). The new policy required that the practice be carried out in missionary hospitals, and only part of the clitoris be cut under anesthesia. British Women Members of Parliament, Duchess of Atholl, and Eleanor Rathbone campaigned against Female Circumcision, stating that the torture against female sexuality was a sign of gender inequality and that it was discriminatory. By controlling Female Circumcision, they believed, more women would attain education and be empowered to participate in the development of the country (Anderson, 2018). Other women missionaries decided to impact the lives of girls by introducing schools where more and more girls who were willing to be saved from Female Circumcision and early marriage could receive formal education and become self-reliant. Perhaps these women missionaries without knowing were confirming the functionalist theory that schools ought to play a role of tooling the young with academic knowledge and values to prepare them for economic roles in the society.

Could it ought to be appreciated that Female Circumcision was not just the cut? The ritual included deep wide socialization which was well-meaning and with good intention, which was overlooked and lost with the abolition of the practice. It ought to be appreciated that Female Circumcision, though controversial, is one actual practice that propelled to lift the status of African women, and through it, some critical remedial measures through formal and non-formal education were taken for the good of the women.

9.7.4 Church of Scotland Mission (Presbyterian Church of East Africa)

Marion Scott Stevenson, a Scottish Missionary with the Church of Scotland Mission, now known as the Presbyterian Church of East Africa, is the founder of Tumutumu Girls' High School in Karatina. She worked with Kikuyu Mission at Thogoto and later for the Tumutumu mission in Karatina. The school is today among the best performing national schools in Central Kenya. At the school, she taught knitting, sewing, and hygiene. She also trained teachers and worked in the missionary hospital. She also helped to translate the Bible to Kikuyu. Stevenson worked in Kenya from 1907 to 1929 and died in 1930 in Glasgow, United Kingdom (Scott, 1932). Before her death, she taught Raheli Warigia (the mother of Gakaara wa Wanjau a Kikuyu writer) who came together with other women from the Tumutumu area to form the "Shield of Young Girls," an organization that protected girls from Female Circumcision and ensured that they got an education. The group advocated that one should be allowed to choose her way whether to go through circumcision or not without dictation on her own body.

The first institution for higher secondary education for African girls was Alliance Girls' High School. The school was founded in 1948 by the Alliance of Protestant Missions, of which the Presbyterian Church was a key member. The school is known for its academic excellence and remains to be one of the most eyed national schools in Kenya. It was first headed by women missionaries as principals before Joan Waithaka took over as the first African principal. Jean Wilkinson and Mary Bruce laid a strong foundation for academic excellence between 1948 and 1968 which has been maintained by succeeding principals. The school mothered great women leaders in Kenya including Lucy Kibaki, Sally Kosgei, and Charity Ngilu among others (Alliance Girls High School Prospectus, 2011).

Missionary work has continued to this day in Kenya with many women missionaries coming either as independent missionaries or accompanying their missionary husbands. An example of the latter is Linda Ross, the wife of Stu Ross. Stu and Linda Ross joined the Outreach Foundation's East African in 2001 where they worked tirelessly with the Presbyterian Church to promote education and fight against female circumcision. The two assisted in setting up big and medium Presbyterian churches, orphanages, and water projects with the help of other visiting missionaries. The Presbyterian Church believes in educating children to make a better tomorrow. As a result, the structures they put up acted as schools during the week and churches on Sundays (The Outreach Foundation, 2012). The Ross family encouraged the churches to start establishing schools by building two classes for each completed church. The churches were required to get some land where the classrooms could be built, then the couple, with the help of other missionaries would help build the two classrooms, and the church would progressively build the rest. An example is Karai orphanage and primary school, and Kimuka Girls' School. Kimuka Girls' school was started in 2008 and the first class graduated in 2012 (The Outreach Foundation, 2012).

The Ross realized that circumcision of girls continued long after the colonial times in some parts of the country. Girls were still married off at tender ages and to polygamous men. Many girls had to leave school as soon as a suitor was identified for them. Linda Ross was in the front line to fight against Female Circumcision. With her husband, they started rescue centers, schools, and water projects to enable the girls to go through school. Currently, Stu Ross is the Outreach Foundation's East Africa Mission Consultant. He partners with the Mission Projects Committee of the Presbyterian Church of East Africa (PCEA) to strengthen the church's mission. He has managed to save hundreds of girls, planted more than 300 churches, and 250 schools. Recently, libraries were added to some of these schools in the memory of his wife Linda Ross (The Outreach Foundation, 2016).

Like other missionaries, education has been the key target of many missionary groups because through education, the missionaries have been able to instill their values to the young ones and convert them to Christianity. Throughout history, women have been in the front line and specially to ensure that girls acquire education and are protected from the oppressing practices of their society. The above-mentioned examples show vividly that women missionaries in the history of the Presbyterian Church of East Africa (PCEA) have played a great role in education and will continue to partner with the Ministry of Education to provide quality education in their sponsored or owned schools.

9.7.5 Kenya Methodists

The first Women Methodist Missionaries also played a great role in the development of women and girls' education in Meru. They led to the establishment of Kaaga Girls' High schools through the supervision of Bertha Jones. The women missionaries went door to door seeking to recruit girls in the school and liberating them from the oppressive cultures of early marriage, circumcision, and male domination (Mugo, 2012). It was quite necessary to have a door-to-door campaign to ensure that girls at the time were offered education. Perhaps, the missionaries were guided by the saying: If you educate a woman, you educate a nation.

Notably, Miss Violet Taylor played a great role in the establishment of bush schools and model schools in Igembe. Taylor, a missionary and educationist, was appointed by the Foreign Missionary Committee to come to Kaaga where she could help in establishing and organizing girls' education. She established a strong foundation for the Methodist Mission in Meru. Miss Taylor worked closely with W. H. Laughton who was appointed to coordinate education in Meru. Their work spread so first and most villages had a bush school. Kaaga Boys' and Kaaga Girls' were started under their coordination as model schools, of which the bush schools were to emulate. In the model schools, students were taught to disregard their traditional beliefs and embrace the Western religion, dress code, eating habits, and conduct. The missionaries visited the bush schools so often to ensure that they were adhering to the requirements of the curriculum that dictated that students should be taught the four pillars adopted by Methodist missionaries, academics, health, artisan, and evangelical training.

To be remembered also is Mrs. John Houghton a missionary who was murdered with her husband during a raid of the Methodist Mission Station at Golbanti. Despite the challenges, they faced with the Maasai warriors and Muslims, and the death of the two missionaries, the Methodist mission went ahead to establish a successful mission school at Ngao. Many girls' schools have been established by Methodist Church in Kenya but, unfortunately, the role of women in education has not been adequately recognized. Very little is recorded of the contribution of women in education.

9.7.6 Seventh-Day Adventist Church

The Seventh-Day Adventist Missionaries in Kenya first settled in Gendia Hill, Rusinga Island, Kisii, and Kamagambo. Most of the missionaries were men, but like with other missionary groups, women accompanied their missionary husbands and acted as a helping hand in the missionary work. An example is Helen Bruce Thomson who accompanied her husband in the establishment of the first missionary station-Gendia Mission station in 1907. Later, they opened other colleges and institutions including Kamagambo Teachers' College and Nyanchwa Technical College (Getui, 1985). Fredrick. E. Schlehuber was the principal of Kamagambo Teacher's College after Rex Pearson and was also assisted by his wife in teaching typing, shorthand, and bookkeeping courses in the college (Amayo, 1973).

Mildred Oakes was the wife of Warren W. Oakes who succeeded Fredrick E. Schlehuber. She was a nurse by profession and assisted in the college dispensary, which was a great contribution to student learning. Mrs. Grace Robinson was the wife of the late Virgil Robinson who served as a principal from 1948 to 1958 at Kamagambo and she taught at the school until 1969. She was appointed the head of the teachers' training section after the mission established primary and secondary school sections. Kisii land was well-favored in missionary education and that catalyzed the spread of Adventism (Owino et al., 2017). There were also single women missionaries who worked in the institutions. An example is Miss Vera M. Lauderdale who succeeded Miss Schuil as the director of Kamagambo Teachers' College and served from 1951 to 1961 (Amayo, 1973).

Lois Folkenberg and Beverly Pottle (n.d) are credited for compiling Missionary Manna, a cookbook adapted to East Africa. The book contains recipes provided by a host of missionary women with the hope that it would bring enjoyable, balanced, and nutritious meals to their tables. This undated book is popular among Seventh-Day Adventists and non-Seventh-Day Adventists recipe enthusiasts. The publisher, Africa Herald Publishing House has indicated under Acknowledgment that"... There has been a growing demand since it (Missionary Manna) was first produced and this publishing house has agreed to reprint and stock it as long as it is required."

This effort of the Seventh-Day Adventist missionaries has a bearing on nutrition, diet, and health which are closely related to and linked to education, in the sense that education opens the individual to new ideas. The table of content has appetizers and beverages; bread; breakfast cereal and fruit; desserts; entrees; jellies, pickles and relish; preserving; salads and dressings; savory sauces soups and sandwiches; vegetables; miscellaneous; abbreviations; glossary of terms used in East Africa; weights and measures; approximate oven temperature guide; useful hints; cooking substations; hints for preserving cut flowers; herbs and spices; glossary of cooking methods and terms; and index.

The book also contains Recipe for a Happy Missionary:

1 cup consideration
1 cup courtesy
2 cups flattery, carefully concealed
2 cups of milk of human kindness
1-gallon faith in God and others
2 cups praise
1 pinch visitors
1 reasonable helpmate (optional)
A generous dash of cooperation
3 teaspoons pure extract of "I am sorry"
1 cup contentment
1 cup each: confidence, encouragement, helpfulness, and interest in others
1 large or several small hobbies
1 cup blindness to others' faults
1 trustworthy servant (optional)

Looking keenly at the recipe, we observe qualities and values that educate us on how to live lives of harmony. Happiness is brought about by forgiveness, accepting one's mistakes, showing interest in others, being kind to others based on faith in God. Such education makes one fit in a society where they become trustworthy servants.

Another aspect of the recipe of happiness is "Flavor with frequent portions of recreation and a dash of happy memories. Stir well and remove any specks of jealousy, temper, or criticism. Sweeten well with generous portions of love and keep warm with a steady flame of devotion. Never serve with a cold shoulder or hot tongue."

This recipe for a happy missionary applies to all human relationship situations; hence, the beneficiaries are myriad. It is noteworthy that the recipe takes cognition of the single because many of the women missionaries were single by choice or circumstance. Indeed, the recipe is educative, not just for the missionary but for all people, the principles therein are timeless. The recipe may also be used in hospitality classes to train people on healthy cooking.

Again, the recipe book, the nursing, and women being there for their husbands as they carried out their missionary work in schools, churches, hospitals, and other facilities show that the work of a missionary woman was not limited. Whether directly or indirectly, the impact of missionary women's work cannot be understated because through their support, the missionary efforts have yielded great success as is evidenced by the great transformations wrought by educated women.

From the previous sections of the chapter, it is clear that education is a system within a system as advanced by functionalist theory. Women missionaries too, being part of the society, have played their part in the provision of education to propagate the manifest and hidden functions of education. The socialization carried out in the formal schools and the inculcating of societal values and norms such as team work, social solidarity, hospitality, hard work, and patriotism are manifested in the graduates of the schools. Although the formal schools followed common curriculum, the schools linked to women missionaries endeavored to set norms that were expected of the young to subscribe to and were specific to their respective schools or non-formal centers.

9.8 Conclusion

From the discussion above, it is apparent that women missionaries have been and are major contributors to the informal, non-formal, and formal sectors of education, which in essence means that generally, they have broadly contributed to all the key sectors of society, directly and indirectly. Each of these three arms of education is important and each should be accorded due significance. Indeed, the three can be likened to the African hearth of three cooking stones. They support each other, and no meal will be forthcoming if the three stones are not in sync.

For various reasons such as cultural patriarchy, the contribution of women in education and other sectors of society has not been highly publicized. This article is an effort to indicate that many behind-the-scenes silent movers ought to be acknowledged, recognized, and celebrated. Publicity of positive contribution is an eye-opener, a motivator, an encourager, and setting the record straight as it were.

The behind-the-scenes and silent mover role goes with sacrifice, vision, commitment, and compassion. These are invaluable human virtues that need to be cultivated and nurtured for the good of the individual and the wider community.

The women missionaries have not only focused on the education of the girl child but generally the education of the community, including that of the boy child. An example is the establishment of Ng'iya Boys' and Kaaga Boys' Schools which women contributed greatly. Education should thus be all-inclusive, catering to every individual's needs regardless of gender.

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10 Where Is Her Voice? The Biblical Aspect of Women in Leadership Positions

Margaret Aringo and Grace Waithira Njenga

10.1 Introduction

In areas where society is nurtured, like in education, a woman's leadership is paramount in shaping minds. Still, it is recorded that there are very few women leaders in higher education institutions in Kenya. According to Nkomo and Ngambi (2018), only four women have served as vice chancellors in public universities out of the thirty-two nationally. This brings to light that woman are underrepresented in university leadership in Kenya. With this assertion made, women can therefore be left out of the process of education of societies' members, which may give a male-biased perspective regarding the general *zeitgeist* of culture. Women in higher education careers in Kenya are discriminated against, work in unfriendly environments and face sexual harassment and resistance, among other challenges (Onsongo, 2011). Women are therefore forced to work extra hard to prove their capabilities (Bunyi, 2018).

Despite the fact that a woman's voice is taken for granted due to social habits, their voices still inspire progress in society when they get the chance to speak up (Onsumbah, 2011). Although women have natural attributes of empathy, compassion, compromise, and intuition, they still shy off from leadership positions (Nkomo & Ngambi, 2018). Women are said to be more attuned to spiritual awareness, leading them to seek spiritual guidance in times of difficulty (Wambura, 2017). There are several women leaders within the Bible whose voices impacted the prophetic path to the salvation brought to being by Jesus. Against all odds, they stood firm in a male-dominated community. Modern-day women leaders can learn and be inspired by such biblical accounts. This chapter seeks to utilize three Biblical women;

M. Aringo (✉) · G. W. Njenga
School of Education, Tangaza University College, Nairobi, Kenya
e-mail: maringom@tangaza.ac.ke

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_10

Miriam, Deborah, and Mary (the mother of Jesus), who stand as symbols of female strength in actualizing holistic societal development. Considering this, we also seek to draw parallels to their ability and potential to transform the education sector and overall society. Our chapter analyses critical events associated with each of the women of the Bible and the songs they sang to represent their various messages as society representatives. Each woman lived at a different time, and each had varied capacities in their society, but still was regarded as a significant figure in leadership within the Christian faith.

We actualize our intent in this chapter by using literary criticism and hermeneutical and poetic analysis of the songs of the proponents in our discussion. By doing so, we intend to contextualize the songs of Miriam, Deborah, and Mary and shed light on how they represent critical aspects of women's leadership in society. Our methodology (1) indicates and unearths the content of the songs by observing the literary texts and (2) brings a deeper understanding of the texts' nature and the characters in the discussion by utilizing literary criticism of the songs.

10.1.1 Literary Criticism

Literary criticism analyses the text as it stands, which includes structural analyses, which deal with the "purest" form of textual analysis as it deals with the external factors to the text itself (Schneiders, 1999, p. 125). Literary criticism engages the reader in its production of the meaning from the text and how it performs this function efficiently or inefficiently (Schneiders, 1999). Finally, literary criticism discerns the importance of the text, which leads to hermeneutic interpretation (Schneiders, 1999).

10.2 Hermeneutics

Hermeneutics implies speaking translation and explanation. Hermeneutics focuses on the moment of understanding the complete sense of the text, which involves the questions asked and integration of the answers to the questions with the methodological consideration (Ackerman, 2002).

10.3 Poetic Analysis

The poetic analysis deals with the text in its final form as a literary entity either in its original language or translation. Such as the songs (poems) delivered by our chosen proponents within this chapter.

10.4 Are There Any Lessons That a Woman Leader Can Learn From Miriam?

Miriam was the first woman in the Bible to be called a prophetess (Anati, 2005). She was Moses and Aaron's elder sister and the offspring of the Jewish slaves' leader Amram and mother Jochebed. At the time of her birth in the land of Goshen, Pharaoh Pepi exercised his unjustly rule against the Hebrew people in Egypt. According to Anati (2016), Pharaoh Pepi, who is said to have reigned between the twenty-fourth and twenty-first century BC, oppressed the Israelites. During his reign, Pharaoh ordered that every newborn male Hebrew male be tossed into the River Nile (Anati, 2016). Miriam prophesied that her mother would bear a child who would lead Israel to salvation. (Anati, 2016). This prophecy came to pass when Moses was born.

Miriam portrayed leadership precociously when she challenged her father's decision to divorce her mother. As a Hebrew slaves' leader, Amram had asked all the Hebrew slaves to divorce their wives and throw their firstborn sons into the Nile to end Israel's lineage. According to Miriam, her father's decision to divorce his wife was worse than following the order to kill the Hebrew firstborns. She said: "Pharaoh decreed that only firstborn sons would die, you decreed both girls and boys would never be conceived: you decreed death for this world and the world to come" (Zinkuratire & Colacrai, 1999).

The initiative and conviction of Miriam persuaded her father to consider remarrying Jochebed, Miriam's mother. Moses was born shortly after this reunion, and thus, the vision of salvation was realized through this. Miriam's revolutionary awareness led her to spearhead the Hebrew slaves' revolt and led the opposition against Pharaoh. She is considered the first opposition against a Pharaoh by refusing to kill Hebrew's firstborn sons when she was a young midwife.

10.5 The Significance of the Song of Miriam (Exodus 15:1-21)

The book of Exodus gives an account of the Israelites deliverance from slavery. The reports contain many historical events, and Miriam is the only woman protagonist who promotes the road to salvation in the Promised Land. However, Miriam, who held a prominent position in Israel, joined the men in a victory song after bearing witness to the drowning of their Egyptian captors in the Red Sea. This song is titled the "Song of the Sea" as recorded in twenty-eight verses of Exodus Chap. 15. Miriam led the women in singing the song in two stanzas:

> Miriam, the prophetess, the sister of Aaron, took a drum in her hand, and all women went out after her with drums and dances. Miriam spoke up to them: Sing to God for He overcame the arrogant, the horse with its rider, He hurled them into the sea. (Exodus 15: 20-21).

10.6 Literary Analysis of the Song of Miriam

Miriam's song, Exodus 15:20-21, contextualizes the Hebrew crossing the Red Sea (Exodus 14:1-15:21), includes Miriam's song (Exodus 15:20-21). It is depicted within part of one of the Book of Exodus, Exodus 1:1-15:21, while immediately after the song of Miriam, in part two of Exodus, Moses leads the Israelites from the Red Sea to Mara (Exodus 15:22-18:12). Part three deals with the Israelites and covenant with God at Mount Sinai and the Law (Exodus 19:1-40:38).

Many scholars have attested that the Song of Miriam is the most ancient poetic piece in the Old Testament because of the evidence available in several ancient manuscripts like Dead Sea Scroll fragments 4Q365, the Masoretic Text (M.T.), the Septuagint (LXX) (JANZEN, 1992), and Philo of Alexandria in his translation of Exodus 15 in *De Vita Conmplativa 87-88* (Tervanotko, 1993) in which he describes Miriam's song.

Miriam's song is a poem with an ancient poetic structure of ab, ac nature. Its characteristics include repetitive parallelism, mixed meter, unity of the pattern (Exodus 15:1b and 21), and the symmetry of strophic structure (Cross & Freedman, 1955). In antiquity, the opening verse served as the title: *"And Miriam sang to them," "Sing to the Lord, for he has triumphed gloriously. The horse and his rider he has thrown into the sea." (Exodus 15:21).* The song moves from the first person to second person and third person. The first singer in the body of the song, "I will sing"; the second person is "You"; and the third person is "Miriam sang to them." The second person is plural imperative in the women's responsive exhortation "You," "Sing to the Lord." The second person is addressed to God. The third person describes the Egyptians' chase after the Israelites and their watery deaths. The Canaanites' trembling responses and an embedded monolog in the first-person plural conjures the arrogant Egyptians, imagined anticipatory of victory (Tzoref, 2020).

10.7 Prophetess Miriam

Prophets are visionary people who see the world differently through inspiration. As a prophetess, Miriam was considered God's prophetess. The name "Miriam" is derived from the Egyptian *Mara,* which means "satisfied," "beautiful," or *Meri* "loved" or with the Canaanite root *own* that means exalted one (Zinkuratire & Colacrai, 1999). The Bible states that "Miriam, Aaron's sister, took a tambourine in her hand, led the women dancing after her with tambourines" (Exodus 15: 21a).

Miriam's song reflects ancient customs where women went out in a group to meet the warriors on their victorious return from the battle. They sang songs of victory and triumphed. The Old Testament records several accounts where women went out to celebrate in music and dance the battle victories (Zinkuratire & Colacrai, 1999). The songs were accompanied by hand drums and tambourines (Goitein, 1988). Such examples include Jephthah's daughter who came from the house with dance at her father's victory over the Ammonites (Judges 11:34); Israel's women celebrated David and Saul for their victories over the Philistines (1 Sam 18:5-7);

Deborah sang Jael's victory over Sisera, the Canaanite general army commander in her song with Barak (Judges 5:1, 8); Jeremiah's symbol of salvation to the survivors of the destroyed province of Judah and the city of Jerusalem was personified through imagery of the Song of Miriam and the beating drums. Judith celebrates the defeat of Holofernes, the Assyrian General War commander whose head she beheaded (Judith 15:12-13).

Septuagint uses the verb *choros* to describe how Miriam led the choruses. The verb *choros* literary means "to begin," to act as a leader," "to imitate" (Newsom et al., 2012). "*And led them in the refrain" (Exodus 15:21a)* implies that there were two choruses by the Red Sea; Moses led one and Miriam the other. Tervanotko (1993) observes that several manuscripts maintained the song of Miriam, and the manuscript sources probably came from the exact text, which implies that Miriam did not only sing a chorus but participated fully in the song as sang in Exodus 15.

As a chorus leader, Miriam invited the women to join her sing the hymn and thanksgiving to God for victory over the Egyptians. They joined in songs of triumph and praise for the instant salvation the Israelites experienced and hoped for the ultimate redemption. Stobe singles Miriam out for her musical and spiritual leadership. She observes that Miriam participated in the triad leadership of Moses, Aaron, and herself as national leaders and patriotic (Cohen, 2020). Prophet Micah recognizes Miriam in the triad leadership. *"I rescued you from Egypt, where you were slaves. I sent Moses, Aaron and Miriam to be your leaders" (Micah 6:4).* Miriam, therefore, receives the same respect as Moses and Aaron as a leader.

Where is her voice? Perhaps because of patriarchy, Miriam's voice is not heard in the song and chorus.

10.8 Contemporary Lessons From Miriam's Song

For women in Kenya who hold positions in the institutions of higher learning, adding the beauty that sometimes lacks in male-dominated leadership is required. Prof Olive Mugenda, the former Kenyatta University Vice Chancellor, knows this too well. While sharing her experience at a Forum for Africa Women Vice Chancellors (FAWoVC) workshop, she said:

> I began my 10-year term as Kenyatta University (K.U.) vice-chancellor by doing small things like planting flowers. The surrounding community was angry and wanted to know why they had been given a vice-chancellor who was only interested in planting flowers.

Professor Mugenda knew the importance of students studying in a clean environment. The small beautiful beginning made her oversee mega projects like a business center, amphitheater, hospital, and funeral home for the community. The enrollment of the students also rose tremendously, from 15,000 to more than 70,000 (Nakayiwa et al., 2020). Women leaders should look out for what they need to do differently to change their institutions.

10.8.1 What Is the Meaning of Deborah's Song?

There are three Deborah's mentioned in the Bible. The first one was a nurse who accompanied Rebeka from Banthel to her matrimonial home around B.C. 2023. This Deborah died at a great age and was buried under the oak tree called Allon Bacuth (oak of weeping) (Usher, 2012). The second Deborah is found in the Book of Tobit. She was the grandmother of Tobit (NEB translation, and according to the translation of Sinaiticus); this Deborah was the great grandmother of Tobit (Tobit 1:8) (Perrin, 2015). The third Deborah was the fourth judge and a prophetess of Israel (Judges 4-5).

Our study focuses on Deborah, the judge, wife, mother, poet, and prophetess. Deborah was a prophetess of the Lord, the fourth judge of Israel, and the only female judge to be mentioned in the book of Judges (Osborne, 2013). As a wife of Lappidoth, Deborah was chosen by God to serve as the mother of Israel during difficult times of upheaval. She served during twenty-year oppression imposed on Israel by Jabin, the king of Canaan. Under the "Palm of Deborah," Deborah reclaimed freedom for the Israelites and that Israel subsequently enjoyed peace for forty years.

Deborah was a symbol of authority, and her public presence was regarded as a representation of God's divine nature. In many ways, Deborah serves as the prime exemplar of women aspiring to claim a vital public voice. Deborah's impactful story inspired Schroeder to surmount that hers was a story that possessed disruptive potential (Schroeder, 2014). From our studies inquisition, we seek to utilize this disruptive potential to open us to discussing women's voice in leadership and its advantages. In Judges 4-5, the song of Deborah represents a piece of the narrative of Israel's history through music. Within our discussion, we will embark on an understanding of the literary meaning apparent from the reading of Deborah's song.

Prophetess Deborah sent a prophetic message to Barak directing him to organize an army to fight against the Canaanite oppressors (Schroeder, 2014). Barak refused to do so without Deborah. Deborah interpreted Barak's refusal as placing the glory of the victory in the hands of a woman, which was against the status quo. Deborah finally accompanied Barak to battle, and God granted the Israelite's victory as expressed in the "Palm of Deborah," a song she composed and sang together with Barak. There are numerous character traits that Deborah possessed that could inspire women leaders. Deborah was courageous, a feature that made her lead the Israelites at a difficult time. She obeyed God's calling and did not let the prevailing patriarchal circumstances deter her from performing her role as a leader.

Deborah's name is identified by the bee and the word *da*tabase, which means word, speaking, speech, or thing (Ubong, 2021). The bee symbolically represents and is associated with "a speaker," concerning the audible buzzing sound synonymous with it when in flight. Although bees are not the only insects that buzz, their symbolic relation to their productivity of honey distinguishes them. This is significant in the sense that bees make sweet honey that humans relish. Bee's buzz, speak, have a colony, care for offspring, and are armed to sting enemies. We link Deborah's image with the queen bee who brought strength to her colony (Israel) by utilizing the available resources present in the individual members who she refers to in her.

In this account of Deborah, honey, milk, and curds are used symbolically. In Exodus 3:8, God promised the Israelites abundance, commonly represented in the symbolic imagery of milk and honey. Both give nutritional value, milk to infants and honey to adults. Furthermore, honey is associated with sweetness related to the bee, and therefore, Deborah's words and judgment are linked with the sweetness of honey. We are told that: "…honey and curds and sheep and cheese from the herd, for David and the people with him to eat," for they said "The people are hungry and weary and thirsty in the wilderness." *(2 Samuel 17:29).* Prophet Isaiah prophesized concerning the Messiah in relation to honey, milk, and curds and stated that, "he will eat cheese and honey until he knows how to reject evil and choose good" *(Isaiah 7:15).*

Within similar symbolism, the curd takes milk and may represent a form of cheese Cowell in the older times in the Mediterranean regions. Honey means delight and joy, according to the Bible. It also symbolizes good health and prosperity. Both are also symbolic of refusing evil and selecting the sacred and suitable for life. Later in the Bible, these symbols change from delight to scarcity to judgment (in Deborah's case). The song of Deborah in itself bears tremendous significance.

10.9 Symbolism in the Palm of Deborah

Triumph is a central theme of Christian religiosity, and therefore, symbols of victory serve to relay its corresponding message. When Jesus rode upon a donkey, which symbolizes peace, the crowd also met him with waving palm leaves, symbolizing triumph. The symbolic meaning of the palm stands in reverence as it represents peace and triumph to the people of the Middle East. As we focus on the symbolism of the "palm" and apply it to gender dynamics and power, the palm of Deborah, a renowned prophetess and judge, is seen to be different from other more masculine symbols of authority and influence because only she has a name adorned with the "palm." We are told that: "She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites went up to her to have their disputes decided." (Judges 4:5).

This tag of the palm of Deborah not only recognizes where she conducted her official duty but also represented her historical function in preparing the way for Christianity. We can declare that her name gives her much reverence as the palm is also attributed to Miriam, Mary, and Fatima, the daughter of Mohammed. We introduced Deborah as a Judge!

10.10 Deborah the Judge

Deborah, a revered prophetess, is seen as a representative of the divine God rather than just an official in a legal tribunal. God's works through Deborah liberated the Israelites from the oppressive force of the Canaanites. Deborah's leadership ability was seen to emanate from her position as God's mouthpiece, thus providing her with the fortitude needed to overcome their adversaries. While Israel enjoyed the shade of Deborah's Palm, her inspiring leadership attracted support from members of neighboring communities. For instance, Heber the Kenite had left the main body of his tribe south (lilb) at the "terebinth" (for oak) of *Zaanannim* (of Judges 19:30). The leadership is also reiterated in the potent verse about the fall of Sisera at the hands of Jael, who was a member of the tribe. But Deborah's leadership was particularly significant.

10.11 Deborah's Team Leadership

The collaboration between Deborah and Barak exemplifies a complementary effort made by a capable woman and her capable male counterpart in service. In 1833, an African American female political writer on slavery, racism, and women's rights used biblical women to justify her call to public oratory: She asked "What if I am a woman, isn't the God of ancient times the same God of these modern days? Did he not raise Deborah to be a mother and a judge in Israel?" Ann Howard Shaw observed that a female leader who has a mother's heart could root out injustice, ensuring protection and well-being for all people under her charge.

Judge Deborah is proof that a nation afflicted with injustice and corruption can benefit from a bit of mothering. When leadership is distilled and refined practicality, the resulting attributes are similar to that of a mother and raising her offspring. Deborah's maternal inclinations and corresponding instincts added to her already outstanding repertoire of ability to become a revered Judge of Israel. As a prophetess and a judge, Deborah was and still is a potent symbol of female authority.

Deborah's story shows the high level of achievements attained by a woman in the Old Testament context. In her time, gender interactions of Israel and the areas of the Middle East were mainly patriarchal. The overcoming of her circumstances displayed the strength one must have to be a good leader. Deborah held high office, and therefore, she set the stage for other women to establish themselves into positions of influence where their voices can be felt in society, politics, church, and other institutions.

10.12 Social-Cultural Analysis of the Song of Deborah (Judges 5:1-31)

After God granted victory to Israelites, Deborah and Barak composed a song giving an account of the happenings. The song has thirty-one verses where most of the verses are dedicated to the God of Israel. Deborah gave God credit after the victory. She did not go thumping her chest and boasting about her excellent leadership skills. She appeals:

> Listen, you kings! Pay attention, you rulers! I will sing and play music to Israel's God, the LORD. LORD, when you left the mountains of Seir, when you came out of the region of Edom, the earth shook, and rain fell from the sky. Yes, water poured down from the clouds. Before the LORD of Sinai, the mountains quaked before the LORD, the God of Israel. (Judges 5:3-5)

In the song, Deborah appreciates the men who volunteered to go to fight with her. They ritually prepared themselves for the war. She was aware that it was not possible to win the battle without teamwork. Any woman leader who desires to excel in their leadership endeavors must consider working with a willing team and always remember to acknowledge their contribution. Deborah sings:

> My heart is with the commanders of Israel, with the people who gladly volunteered. Praise the LORD! Tell of[1] it, you that ride on white donkeys, sitting on saddles, and you that must walk wherever you go. (Judges 5:9-10)

Deborah also acknowledged the role of Jael, the wife of Heber the Kenite. Who courageously managed to kill Sisera alone by crushing his skull with a tent peg. She sang:

> The most fortunate of women is Jael, the wife of Heber the Kenite— the most profitable women who live in tents. Sisera asked for water, but she gave him milk; she brought him cream in a beautiful bowl. She took a tent peg in one hand, a worker's hammer in the other; she struck Sisera and crushed his skull; she pierced him through the head. He sank to his knees, fell, and lay still at her feet. At her feet, he dropped to his knees and fell; he fell to the ground, dead. (Judges 5: 24-27)

Despite the violent expression depicted in the text regarding Jael, the triumph is still represented by the acceptance of the violent and aggressive perspective of the times. Therefore, this account can describe women's solidarity and the significant levels women can soar to when they work in harmony. Women are each other's strength and will collectively bring forth great success in their capacities, even in situations that may be of difficult compromise.

Deborah also sings about Sisera's mother's lament when her son is delayed in returning from the battle. Since Sisera was a mighty commander, his mother hoped to win the war and return safely. Despite the consolation from her wisest friends, this was not the case since Sisera perished in the hands of a woman. We are told:

> Sisera's mother looked out of the window; she gazed from behind the lattice. "Why is his chariot so late in coming?" she asked. Why are his horses so slow to return? Her wisest friends answered her, and she told herself over and over "They are only finding things to capture and divide, a woman or two for every soldier, rich cloth for Sisera, and embroidered pieces for the neck of the queen." So may all your enemies die like that, O LORD, but may your friends shine like the rising sun! (Judges 5: 28-31).

Any time people go to the battlefield, women are greatly affected. They are raped and kidnapped; Sisera's mother consoles that her son has delayed because he is looking for things to capture. *"They are only finding things to capture and divide, a* *woman or two for every soldier…*" This utterance shows that women are treated as objects. Women leaders understand the pain that their counterparts go through. They know the pain of losing a battle because it directly affects them. The women also enjoy victories in equal measures. The concluding verse sums it all; *"And there was peace in the land for forty years."* There are modern insights for us in Deborah's Psalm.

10.13 Contemporary Lessons from Deborah' Song

Deborah realized that she could not win the battle alone. Sisera's army was powerful, and therefore, Deborah needed strong men to go to the battlefield. Although she did not fight, she accompanied the men to the battlefield. Since she was the vision carrier, Barak requested her to be present. The men fought, but the victory was credited to Jael, an interdependent interaction that depicts the need for complementary interaction between male and female associations. If considered in terms of tertiary education, Women leaders, especially those in the higher institutions of learning, may be forced to go the extra mile to be accepted as university executives.

Prof. Walingo, the first female Vice Chancellor of Maasai Mara University, attested to this. Soon after taking office, Walingo was confronted by older men from the Maasai community who could not believe that a woman could be a Vice Chancellor (V.C.). They wanted to see a male V.C. They were only convinced when Walingo explained how she managed to sail through the tedious recruitment process. According to Prof. Walingo, a woman leader has to work hard to win the leading people to make her voice heard. She says: "I knew I had to win their (Maasai elders) confidence that a woman could lead a university. And the only way I was to do that was to let my hard work do the talking." Another woman of interest to us is Mary, Jesus' mother.

10.14 Mary's Magnificat

Mary is the most acknowledged and respected woman in the Biblical and Quranic Holy Scriptures. She is celebrated because of giving birth to Jesus the Messiah. Mary gave birth to Jesus in a miraculous way. She can be described as a woman of immense faith, strength, and courage. When the angel revealed to her that she would give birth to a child, she was afraid. However, she trusted God's word and was sure that God would guide her through her life. She Proclaimed:

> *I am the Lord's servant, … "May your word to me be fulfilled. (Luke 1:38).*

Being the mother of Jesus accorded Mary the most incredible honor. With humility, Mary accepted God's will and willingly accepted her role as the savior's mother. Mary's office is the highest office that a woman can hold. She was entrusted with saving the whole world, and any mess could result in a disaster. Sometimes, the role of women leaders is under-rated. They have to work hard for their voice to be heard.

Another lesson that women can learn from Mary is that she trusted God with all her heart. Instead of complaining about the difficult task bestowed on her, Mary chooses to give praises to God. In her song of praise, Mary glorifies God for being mindful of the humble. She also acknowledges the mighty hand of God.

Mary had immense knowledge of the Bible, and she quoted several verses in her talk. She also pondered on the messages she received before acting on them. Mary took time to contemplate the great things that were happening in her life. Those quiet moments of self-reflection helped her to have a deeper relationship with God. The closing line of Mary's story is that

> *Mary treasured all these words and pondered them in her heart. (Luke 2:19).*

Mary finds deep meaning in her life, as is expressed very delicately in a well-structured song. Mary uses her voice as being blessed to mother, the Messiah. In this account, Mary publicly declares about her experience. She, like the psalmists, exercises her expression of her witness of God. She rejoices because God has done great things for her. Mary makes an attempt to unify all those of faith to rejoice with her because the salvation that she was a witness to is the salvation of the universal church. Mary stands with her people in their experience of the past, present, and future.

Mary acknowledges that her song and consequently her life was for the use of the God whom she says is His handmaiden.

> *All generations will call me blessed.* (Luke 1:48b).

It is the birth of Jesus that brought honor to Mary. In the connection of all generations, the Magnificat foreshadows Hanna's praise of the Lord in the Book of first Samuel with numerous structural and thematic similarities with Mary's Magnificat (cf. 1 Samuel 2:1-10).

The Magnificat: Mary's Song of Praise

> *My soul magnifies the Lord, [47] [b]and my spirit rejoices in God my Savior, [48] for he as looked on the humble estate of his servant. For behold, from now on all generations will call me blessed; [49] for he who is mighty has done great things for me, and [h]oly is his name. [50] And his mercy is for those who fear him from generation to generation. [51] he has shown strength with his arm; the has scattered the proud in the thoughts of their hearts;[52] he has brought down the mighty from their thrones [l]and exalted those of humble estate; [53] he has filled the hungry with good things, and the rich he has sent away empty. [54] He has helped [p]his servant Israel, [q]in remembrance of his mercy, [55] [r]as he spoke to our fathers, to Abraham and his offspring forever.*

The Magnificat is a poem, canticle, and is also referred to as the song of Mary. Its title is derived from the incipit of the Latin version. Magnificat is found within Luke's account of the birth of Jesus, which covers from Luke 1:5 -2:52. The infancy narrative is divided into several sections beginning with the visit to Mary by the

Angel Gabriel, followed by Mary's visit to Elizabeth, the birth of John the Baptist, and connected to the rest of the infancy narrative. The Magnificat is Mary's song in response to Elizabeth, who acknowledged Mary's greeting. Elizabeth observed

> *For the moment the sound of your greeting reached my ears the infant inside of me leaped for joy. (Luke 1: 44).*

It is after this that Mary bursts into her song.

This song is connected to the nativity narrative, John the Baptist's birth, and the canticle of Zechariah. Jesus' and the visitation by the shepherds upon hearing the angel's praise of God. The birth narrative ends with Jesus Mary and Joseph's visit to the temple in Jerusalem. Jesus remains at the temple, and his parents find him after three days. The account closes with Jesus' return to Nazareth, where he was obedient to his parents, and he grew up in "wisdom, age, and favor before God and people" (Luke 2:52). Mary's song is rich in meaning.

10.15 Literary Analysis of Mary's Song

Mary's proclamation of the greatness of the Lord is found in the words of redemption of the world, liberation of the oppressed. God is a savior, for there will be a reversal of positions, new universality, and joy. Mary (here) is the prototype of Jesus' Disciple. In her humble and low state, she rejoices in God, her savior. She says:

> *My soul proclaims the greatness of the lord.* (Luke 1:46)

10.16 God My Savior

The word Jesus can be translated as God is my salvation. In this sense, salvation is a person. Jesus' mission inverted the status quo. Those in positions of power have been reduced, while the powerless are raised up. The hungry are filled with good things, the rich he has sent away empty.

According to Bailey, the language used in the Magnificat is similar to the Song of the Red Sea (Exodus15), adding that it provides the potential of a New Exodus. We utilize this assertion of a "new exodus" to guide our discussion on Mary's Magnificat and its functionality and profound ability to usher in the Gospel. This good news was to be delivered by the Messiah, Jesus Christ. This is elucidated and aided by this literary analysis unearths the revolutionary ideas that identify and describe Jesus' mission on earth. This assertion further suggests that Mary was the first witness of the Messiah, which is noted as early as Angel Gabriel's announcement of her bearing child.

Lastly, this literary interpretation can tie Mary's song with a certain renewal of faith as a mature society of Israel. This is because it would be significant to note that the coming of Jesus marked universal paradigmatic shifts that revolutionized spiritual, social, religious, political aspects of people on a universal level. The message of Love of humankind and Love of all things became a manifest attribute of social structures as described in the stanzas of the Magnificat.

10.17 Mary, the Witness of the New Exodus

Mary represents the initial representation of how the symbolic salvation is represented by the coming of Jesus, her son. She further depicts that the change that will be affected by the Messiah will bring about change that would liberate all of humanity. In verse 48, Mary acknowledges that God took her humble status to exalt the generation to come. She further acknowledges the anticipated reality by saying that she will be called blessed because the Mighty One has done great things for her. Mary had an identity, a culture, a history, a background, a family, and she was proud of who she was. She then embraced the responsibility bestowed on her without giving excuses. She was also confident that through her, the lives of generations to come would be changed.

> *He has helped his servant Israel remembering to be merciful to Abraham and his descendants forever and ever as he said to our fathers. (Luke 1:54-55).*

Mary also conveyed revolutionary ideas in her song when she describes a general moral course, which she refers to as the death of pride. In verse 51, Mary says:

> *He has done a mighty deed with his arm: he has scattered the proud….*

Furthermore, Mary also talks about a social revolution. *"He has brought down rulers from their thrones but has lifted the humble." (Luke 1:52).* This message shows that society exalts social status and economic status. However, authentic leadership comes from a person with a willing heart and is obedient to God. In her song, Mary also speaks of economic revolution in verse 53.

> *He has filled the hungry with good things but has sent the rich away empty.* (*Luke1:54).*

This stanza depicts the economic position should not be a gauge of authentic leadership. As previously discussed, the connection between the Magnificat and the song of the sea can be looked at as a landmark in ushering in the new world order. Jesus, in this regard, is the symbol that renews the faith of humankind. Through this, we can interpret the words of Mary as descriptions of the work of Jesus Christ and his mission. This new Exodus is interwoven in a three-strand chord of ideas derived from Bailey's research on Magnificat. These three ideas on a fundamental level sufficiently coherently organize Mary's words and provide a sound reason to associate Jesus' mission with the message of the Magnificat.

We also acknowledge Mary's social environment may have influenced the lyrics; when she addresses injustice, inequality, and disregard for the fundamental worship of God. The following themes are used in our literary analysis as sections: (1) Praise of God, (2) Lowliness-exaltation, and (3) salvation (Bailey 1998). We, therefore, look at the individual themes and how their lyrics represent the change anticipated by the New Exodus.

10.18 Praise of God

Mary reiterates the significance of praising God as the redeemer and savior of those who believe and honor him. It is important to note that this interdependent aspect of the Magnificat relates to the other corresponding themes to be looked at later. Therefore, it suggests that Mary acknowledges praise as a prerequisite before one can share in the salvation of God. Mary praises God, who has done great things for her and the community of Israel. She praises:

My soul magnifies you;
And holy is his name;
And his mercy is from generation to generation to those who fear him;
To remember mercy as he spoke to our fathers to Abraham and his seed forever. (Luke 1:46-49).

10.19 Salvation

The word Jesus can be translated as God is my salvation; here, salvation is a person. Jesus' mission to save inverted the status quo, those in positions of power have been reduced, while the powerless are raised. "The hungry he has filled with good things, the rich he has sent away empty." The salvation anticipated by this canticle captures the mission of Jesus and that is why her spirit rejoices in *"God my Saviour*,"

Because he made for me great things the Almighty
He aided Israel his servant. (Luke 1: 50).

10.20 Lowliness Exalted

Mary's voice acknowledges her social status. She suggests that if wealth is not subordinate to a higher value, it leads one away from God and their neighbors:

Because he looked upon the low estate of his handmaiden;
For behold from now on all generations will bless me;
He did mighty deeds with his arm;
He scattered the arrogant in the thoughts of their hearts;
He put down the mighty from thrones;
and exalted those of low estate. (Luke 1: 48-52).

10.21 Lessons from Mary's Song

One of the lessons that we can learn from this song is humility. Although Mary was bestowed with the highest office of carrying the Messiah in her womb, she remained humble. With humility, Mary accepted the role given to her and magnified God for choosing her.

> *My soul Glorifies the Lord... (Luke1: 46).*

Mary was also simple and carried the task with honesty and obedience. Getting pregnant out of wedlock was taboo during Mary's time. It warranted stoning to death. However, Mary obediently took over the mantle of bringing salvation to the world. She knew that she was pure and honest. She did not have to prove herself to other people.

Few women who take up leadership positions make a lot of sacrifices. Some are forced to sacrifice their emotions, family, and social life to make it. These women require a lot of support from people who are close to them. Family members and close friends become their tower of strength. Mary had Elizabeth by her side, which made it easy for her. They also need God to pull through.

Prof. Akenga Teresa, the former University of Eldoret Vice Chancellor, said:

> *My greatest source of strength is God. Whatever hardship I go through; I rely on the word of God. I read various inspirational verses every little time I get. I plan my days to accommodate my roles as a VC, a mother of four children and five grandchildren, and reading the Bible*. (Nakayiwa et al., 2020).

10.22 Conclusion

In this piece, we have had an engagement with Miriam, Deborah, and Mary, whose voices are heard in their leadership positions, for example, the praise of God of Miriam; Mary's Magnificat is sung in liturgy of the hour in chapels, religious houses, and churches. It is also sung in worship and ceremonies. These women's stories have revealed that women are powerful agents of change. The far-reaching benefits of diversity and gender parity in leadership and decision-making are increasingly recognized in all spheres.

There are numerous women in diverse leadership positions in economic, political, social, religious, and educational areas. Like Miriam, Deborah, and Mary, as women in leadership positions are noted for promoting justice and equality. They toil for pervasive progress for all. However, women suffer under-representation in decision-making processes in education, politics, and economics.

Our experience in Africa reveals that systems in all spheres of life hardly favor women. They face high competition for leadership positions in the market. They must prove beyond measure through their voice that they qualify for those positions and must be vetted for the same. There are still gender issues rooted in the patriarchal societies in which women leaders find themselves. Again, their voices must be heard in this regard to create awareness in community and call for gender equality. Despite these difficulties, the few women leaders in education and, in particular, at the higher institutes of learning have shown their competence and capability to lead as V.C.s of the universities.

Miriam, Deborah, and Mary have shown the impact of team leadership, revolutionary and transformative leadership in their time, and the same applies today. Women leaders in education have revealed their hard work, commitment, and selfless service to society and the country.

10.22.1 Recommendations

We observe that women's representation in leadership roles in legislature, courts, executive boards, and community councils leads to deeper consideration of diverse views that impart fairness and equality. Women's leadership in education, in particular, increases access to education. Therefore, this study hopes that there will be more women in leadership positions in universities.

Leadership comes with suffering, and every leader must be ready to bear the suffering. Mary suffered so much physically and psychologically. She witnessed her son's tribulations and had to take the pain. Every mother wishes the best for their children. Mothers carry a heavy burden and responsibility of seeing the best in their children. When children suffer, women are greatly affected.

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11 The Role of Women Towards a Gender-Responsive Transport Industry in Kenya

Gladys Nyachieo and Janet Mang'era

11.1 Introduction

Scholars acknowledge that transport network is paramount to a country's economic development (Crespo-Sancho, 2015; Republic of Kenya, 2020a). As we delve into this topic, it is imperative to distinguish some of these terms that may be recurrent in this discussion, namely, transport systems, transport sector, transport industry and transport mode. Transport system is defined as "the combination of elements and their interactions, which produce the demand for travel within a given area and the supply of transportation services to satisfy this demand" (Cascetta, 2001, p.1). This study adopts the definition of Boyce (2001) that a transportation system is a scheme for moving persons and/or goods. This system includes: the equipment which is the vehicle – this moves people or goods or objects; the guideway – it enables the movement of equipment or vehicle and contains links, terminals, routes that together form a system or network; a set of procedures called the operations plan through which vehicles are moved over the guideway. For purposes of this study, transport modes will be means of achieving mobility for passengers as well as freight. However, a system entails more than just a mode. The transport sector comprises numerous industries that include airlines, air freight, road and rail, marine, and transportation infrastructure. Hence, transport infrastructure consists of the immobile installations, such as canals, roads waterways, pipelines, railways as well as terminals such as airports, bus stations, railway stations, trucking terminals, refuelling depots (Rodrigue, 2020).

G. Nyachieo (✉) · J. Mang'era
Faculty of Social Sciences and Technology, Multimedia University of Kenya, Nairobi, Kenya
e-mail: gnyachieo@mmu.ac.ke

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_11

According to Rodrigue (2020), mobile transport, resources are land, water and air and that road transport has extended more than all the other modes in the last five decades. It is important to note that with increasing inequality and climate change, in recent years, emphasis on improving public transport has increased. An evaluation of World Bank transportation loaning in Africa between 1999 and 2009 has noted "steady focus on roads and traffic management, though with some road improvements meant to favor public transport" with BRT getting more focus recently (Mitric, 2013 p. 24; Klopp & Cavoli, 2019).

Whilst appreciating that a country's transport infrastructure generally centres on mobility and accessibility with the objective of bringing economic prosperity to a nation (Crespo-Sancho, 2015), there has been a realization that most transport systems are largely male-dominated (Queirós & Costa, 2012). Yet it has also been established that "women are responsible for a disproportionate share of the household's transport burden while at the same time having limited access to available means of transport" (Deike, 2001, p. 5; Republic of Kenya, 2020). Hence, women's underprivileged position in transport systems is seemingly global. Therefore, what does this imply given that other writers and researchers such as (Reeves, 2005, 2004) who assert that transport is a tool for men and women to live equally? We postulate that in the race to meet constitutional requirements, and the international gender equality obligations such as the SDG goal 5 on achieving gender equality and empowering all girls and women (ensure women participate fully and effectively with equal opportunities for leadership at all levels of decision-making in political, economic and public life), the management of transport systems will need to make progress in a gender-responsive direction. This would require an intentional inclusion of women and interdisciplinary approach to the planning and management of transport systems. This will include social, cultural, economic and technical aspects as opposed to emphasis on the technical dimensions as exemplified by the type of courses available in public universities in this line in Kenya.

In Africa and generally in the global south, women are mostly involved in the household activities as well as the labour of loading at household and community levels (Reeves, 2005). There is, therefore, an necessity to "balance the load," by reducing the time women spend on transport activities in the community (e.g. collecting, fetching water, trips to market centres, firewood health clinics, grinding mills among others) by ensuring a gendered transport investment. However, it is not easy to achieve this change without the women getting involved in the systems and influencing from within.

This chapter focuses on understanding the role of women in the transport sector in Kenya. Specifically, it explores the following questions: Why the focus on gender-responsive transport? Are women participating or not participating in planning and design of transport systems? What are the barriers to women's active participation in transport, planning and management? To what extent are women involved in the governance of transport systems? What are the opportunities to giving women a voice in the transport sector? How are women creating space for women and revolutionizing the sector? What are the experiences of women in the transport sector, and does the failure to ensure women participation in all aspects of transport systems operations affect the progress of women in Kenya? We also delve into various dimensions of the transport sector including, design, planning and implementation, governance (policy), use and management bearing in mind the gender dimension.

11.2 Materials and Methods

Studies in the area of women and transport have been mostly quantitative focusing on how women and men travel. In this way, the experiences of women in the transport sector does not get its way into transport policy formulation. The current study utilized a qualitative approach to understand the experiences of women as users, owners and professionals in the transport sector in Kenya.

The main data collection tool was a key informant guide. It contained non-structured questions for a deeper appreciation of the experiences and challenges of women as owners, users and professionals/workers in the transport sector in Kenya. Using purposive sampling, the study identified and interviewed 12 key informants. The key informants were purposely selected based on the selected thematic areas: women users, women owners and women leaders/professionals. These participants provided in-depth information about the role of women in the transport industry.

In addition, the study utilized a synthesis of existing literature in the study area to enrich the discussions. Therefore, literature from other countries were searched using major electronic Social Science databases like JSTOR, ProQuest, EBSCOhost and Google Scholar.

Qualitative meta-analysis was used in conducting secondary qualitative analysis of primary qualitative data. This was in order to present a more inclusive description of the phenomenon. A qualitative meta-analysis allows a systematic review of qualitative studies in a more interpretive than aggregative manner (Hammersley, 2020). Consequently, primary data from the key informant interviews was transcribed and organized in themes and categories.

11.3 Results and Discussions

11.3.1 Women as User's Mobility and Accessibility

While women form a bigger percentage of public transport users, their needs are rarely factored in the transport policy or planning (ITF, 2019; Cresswell & Uteng, 2008). Literature indicates that transport is not gender neutral (Carvajal & Alam, 2018). There is evidence from empirical research that women walk more, rely more on public transport, and often travel at off-peak hours (Rosenbloom, 2006; McGuckin & Nakamoto, 2004; Shearmur, 2006). Because of their caretaker role, women travel accompanied by children; the sick; the elderly; baby, personal and shopping bags (OECD/ITF, 2018; McGuckin & Murakami, 1999). In addition, the updated Kenya Integrated National transport policy (KINTP) points out that the transport burden is often taken up by women and girls who engage in walking and head or back loading (GOK, 2020).

It is often presumed that transport projects benefit both men and women in the same way. However, there is a substantial difference in the interaction of men and women with transport systems based on (1) their travel patterns, (2) modes of transport access and (3) how transport infrastructure and services are utilized (Asian Development Bank, 2013). It is therefore evident that transport sector is and has been gender-blind. This blindness has been recognized as being part of a systematic methodological fault, rising mainly from not taking a note of the inherent differences between the mobility patterns of men and women (Uteng & Priya, 2012; Levy, 2013; Deike, 2001). This study, therefore, postulates that the current expanded participation of women in the job market and the need for women to balance reproductive, productive and community roles imply a reliable transport system.

Majority of the women interviewed used *matatus* because of their availability. *Matatus* are privately owned minibuses, vans or other smaller vehicles used for public transport in both urban and rural zones (Salon & Gulyani. 2019). Transport literature in sub-Saharan Africa refer to these "group" of transport providers as paratransit. "Paratransit is a term conventionally used to describe a flexible mode of public passenger transportation that does not follow fixed schedules, typically in the form of small to medium sized buses" (Behrens et al., 2016 pg. 1). Some of the respondents commuted by walking while some used *boda bodas*, which refers to commercial motorcycles used for transporting passengers and goods at a fee. A few of the cases used trains, while some used private vehicles and airplanes occasionally.

Participants pointed out that women use different modes depending on the day's program. For example, in urban areas like Nairobi, even individuals with private vehicles may consider using a *matatu* or *boda boda* if they need to go to the market fast because of the difficulties associated with accessing parking spaces. If attending a conference, one might use e-hailing services like Uber so that they do not struggle looking and paying for parking services. A participant stated that although she often uses *matatus,* she prefers trains as they "are convenient, faster, cool and not crazy like the *matatus* not much pollution, well organized" (JK).

The means of transport one choses is also dictated by other factors. According to one participant,

> What mode I use on any given day depend on several factors such as convenience, urgency and cost. When I need to do something urgently and conveniently, I would use personal car otherwise I use *matatu* because it is cheaper. (EO)

Most participants agreed that the day's program and cost of transport dictated their mode of transport for that day. Some indicated that when they had luggage they preferred *boda boda* which took them straight to their door steps as opposed to a *matatu* which leaves them at the bus stop far from home. This accessibility factor encouraged the use of *boda boda* for most women.

These responses show that mobility and access determine what women use as means of transport on different days. Levine and Garb (2002) distinguish "mobility as ease of movement" from accessibility as "ease of reaching ones destination." Due to their gender roles, women face challenges in mobility and accessibility in both rural and urban areas (Sum4All, 2017). Sum4All further explains that compared to men, women make more trips and use transport services and infrastructure differently; they have more to carry and they make several errand stops before getting home. This means that transport planning and policies should be informed by women's travel patterns.

11.4 Challenges Women Experience as Users in the Transport Sector

11.4.1 Sexual Harassment

Sexual harassment in public transport is a global phenomenon (ITF, 2019; Uteng & Creswell, 2012). A study conducted by Flone (2018) found that sexual harassment was one of the main reasons why women in Kenya shy away from using public transport. Similarly, a study conducted by GeoPoll showed that 55% of Kenyans have experienced harassment by *matatu* crew. For one participant, "often, women are harassed by the touts especially when they are deemed to have dressed 'inappropriately'. There have also been instances where touts have made reports of women being raped in the *matatus*" (EO).

Notably, even women public service transport operators also face sexual harassment. A participant who is a conductor said: "One time I went to report sexual harassment incident to the police and was told 'hiyo kesi mmalizie huko, ongea mmalize huko' (That issue discuss it and finish it out there)" (EN). What saddened the participant was that she received that kind of a response from a female police officer. This shows that there is very little support on the issue of sexual harassment in the transport sector even by women who are in a position to act. The participant's (EN) experience concurs with the GeoPoll survey which found that 71% of individuals do not report sexual harassment cases to the police because they believe the police will not take any action.

The use of *boda bodas* also present challenges where passengers are sometimes raped. A study conducted in Kenya by National Crime Research Centre (2018) found rapes associated with *boda boda* was 17.2%. Flone Initiative (2018) pointed out that women users of public transport who experience sexual harassment have limited avenues for redress. A participant observed that "even the gender desk (a special reporting reception for Gender based violence in all police stations in Kenya) may not be of much help" (EO). However, there is hope that this situation will change. The updated Kenya National Integrated Transport (NTSA) Policy 2020–2025 indicates that passengers and crews who experience sexual violence can report to directly to the NTSA (Republic of Kenya, 2020b). There are also plans to have a gender desk dedicated to sexual harassment/assault complaints (GOK, 2020). We will wait to see whether this will help because currently all police stations have a gender desk for gender-based violence that seem not to be functional.

To avoid sexual harassment in public transport, those able financially would use the platform hailing services to get taxis like *Uber* or *Taxify* because they find such platforms relatively safe especially at night. Actually, the potential of calling a taxi could be a vital element to the women's safety net, particularly if they had to travel at night or in unfamiliar and potentially unsafe locations or places (Porter et al., 2018). Other respondents indicated that women travellers sometimes, if possible, buy their own personal cars to avoid the inconveniences and dangers inherent in the public transport sector (Jeekel & Martens, 2017).

Issues of safety and sexual harassment ultimately lead to inequitable mobility and variances in access to transport opportunities between women and men. When women are constrained in their ability to travel easily, this affects them significantly – because they are often the primary caregivers. Transport planners, however, rarely address these impacts, predominately because there is little data about how women travel or move and what they experience in the process (ITF, 2019).

Apart from sexual harassment, other issues mentioned by the participants were pollution and lack of enough *matatus* especially with the inception of lockdowns and curfew hours. In addition, there is hiking of fares during rainy seasons and peak hours as well as routing and sanitation facilities.

11.4.2 Route

According to one participant, routing is a challenge for women as users. A route is a path for traffic in a network or between or across multiple networks (Boyce, 2001). Routing as a challenge for women users is rarely understood. Public transport is linear and research conducted has shown that women do not do linear routes because they have a lot of errands to run.

> Women for instance, will want to stop at the supermarket, take the child to the clinic, and attend a meeting or bible study. Basically women have so many things they want to do within a day and the fact that the transport system is linear, this becomes a challenge. (SO)

More often than not, the services that tend to be prioritized are those on peak commuter corridors, those on off-peak and peripheral transport routes that many women use and depend on are not prioritized. This may lead to women spending more time on travel than men and resulting to "time poverty" for most women.

11.4.3 Cost of Transport

Due to the inefficiency of rural and urban transport networks, transport costs are higher. Generally low-income urban workers find public transport costly and therefore resort to walking as well as head loading (mostly women). Some people, however, take the risk by using non-motorized means of transport like bicycles for which there is no proper infrastructure (Republic of Kenya, 2009). These non-motorized facilities share the road with fast-moving vehicles, which becomes a challenge in road safety (Nyachieo, 2018).

11.4.4 Nature of Buses and Stage Provisions

The way buses are designed is a challenge for women with luggage or small children. Even the location of the stages and how they operate pose a challenge to women using public transport as one participant pointed out: "Some matatus do not stop for people to board, they continue on transit and this also poses a great challenge to women who cannot run after the bus to board" (JK).

Such issues are never put into consideration in planning. There is the risk of being hurt in the highway as well as taking much time for boarding because one may have to wait until there is some semblance of order to board with luggage and or children. For one participant,

> Female travellers carry a lot of luggage and sometimes their children are also with them. When the woman gets to the stage and she is being hurried, she cannot manage to board with all her luggage and children quickly and the conductor has no time to wait, then it becomes a challenge. The conductor does not care for the woman's special needs. (EO)

Literature indicates that women often withstand the worst of inadequate planning and transport services provision (Sietchiping et al., 2012). This is reflected in the experience of one of the participants below:

> When it comes to accessing public transport, it is a challenge for women sometimes because in the event that the vehicles become limited and there is no order in boarding, people push and shove around. Since a woman has no muscle and her decency will not allow her to push, she is left behind until when the vehicles are enough. This becomes an even bigger challenge when the woman is pregnant or has luggage. The designs of the seats in the vehicles is also a challenge, the seats are not designed in such a way that they can accommodate, for instance, a 9-month pregnant woman. (EO)

11.4.5 Sanitation

Sanitation is also a challenge for women working as drivers or conductors as well as female travellers. The inadequacy of sanitation facilities that are women-friendly is an obstacle to the women's enjoyment of their travel or work experiences. Most bus stations/terminus do not have toilets, and if they do, they are in poor conditions due to lack of water or facilities to dispose used sanitary towels. The researchers were informed that an organization called *The WOW MOMs* was pushing for women spaces in public transport and working towards having baby changing rooms in all public places so that women who are travelling with babies do not have to struggle. As one of the participants reported,

> I found this lady inside this toilet. She had panties and make-up for sale…… so I wondered a trader inside a toilet! So I asked her why this place? She told me she targets women and then I saw she had sanitary towels, a lot of them. She told me 'you know women can be caught up anywhere'. So for instance half through your journey, you need to use the toilet you don't have pads, you've messed your pants… women travelling have a lot of needs which nobody thinks about. (AK)

The above excerpt not only portrays the gaps in the transport sector in meeting the unique needs of women, but also shows that women are trying to bridge this gap, however little. The little known hawker's initiative is a timely innovation. The *WOW MUM's* initiative in advocacy is a call for action. The hope is that soon these efforts will be rewarded, accelerated and cascaded to translate to the much needed change.

11.5 Women Transport Operators and Owners of Transport Vehicles

The main reason that hinders women from engaging in public transport as owners or operators is the nature of the business and cost. Women find it very expensive to buy vehicles for public transport. Literature indicates that women, as compared to men, own fewer cars (Jeekel & Martens, 2017; Uteng & Creswell, 2012). Despite this drawback, women are still motivated to enter into this sector. In trying to establish the motivation of getting into the public transport sector, which is male-dominated, two women shared the following experiences.

11.5.1 Dr Selina: UBABI Vanpooling the Story

Dr Selina has a doctorate in human nutrition. Her specialization is in human nutrition, public health and community nutrition. Professionally, she is a lecturer in human nutrition at a university. Dr Selina's motivation of getting into transport was from being stuck in traffic snarl-ups. Her story is documented below.

> "As a young mother, I had many roles to play – had to waste a lot of time in commuting. I would spend up to 5 hours of my day caught up in traffic. I was also studying at that time and had so many deadlines to meet. It was so tiring for me and at the same time frustrating as a commuter. Having lived and travelled abroad and experienced the efficient transport systems there, coming back home I felt disappointed and wondered what the problem was. I thought that the time wasted could be used to do something more useful. I saw this challenge or frustration as an opportunity to bring some change – hence the birth of UBABI vanpooling in 2016. The Ubabi vanpooling is a car sharing concept. It is an initiative aimed at providing comfortable, convenient, safe and scheduled transport. One is picked and dropped off at work or any desirable destination. While on transit, one can up on work or just relax as the professionals do their work."(SO)

11.5.2 Elizabeth Njoki: Embassava 33-Seater Owner and Operator

Elizabeth Njoki is owner-operator with Embassava Sacco. Elizabeth co-owns a 33-seater minibus with her husband. She works as a conductor while the husband works as the driver. This is her story.

> I was employed by a bus owner as a conductor. The owner had just acquired a new bus on loan. And in a span of 2 years, the loan was paid off using the income from the bus. He also bought another bus. This motivated me a lot. When a got a friend who was selling his minibus, I decided to buy it so I went for a loan but due to collateral I was not able to secure the loan (because I was working in the informal sector). So I withdrew my money and deposited it in a church Sacco. Later my brother in law approached us with the information of a bus being sold. It was going for 2milion so I took a SACCO loan and paid the initial deposit of Ksh 300,000. For the vehicle to start operating on a certain route, the owner has to pay a fee of Ksh 120,000 to join a route Sacco…so we had to use our brother in-laws name to operate to avoid paying the Ksh 120,000. (EN)

From the above two cases, it is clear that their motivations of getting into the transport sector were different. One wanted to solve a problem that she and others experienced as young mothers, the other saw it as a job opportunity that would translate to a livelihood.

11.5.3 Why Very Few Women Owners?

It is a well-known fact that car ownership is lower among women compared to men in Kenya. For instance, a study conducted in Uganda by Creswell and Uteng (2008) showed that more men own cars, *boda* and bicycles. According to the study, 5.9% of women respondents had cars as opposed to 15% of men; 0.8% of women respondents owned *boda* as opposed to 5.6% of men; 5.1% of women respondents had bicycles as opposed to 10.3% of men. According to this study, this situation can be attributed to a number of factors as reported by the participants. First, the venture is capital-intensive.

> Money of course is a scarce resource, spending family money will need consultation and sometimes you may not get money because of other competing needs. In addition, you will be required to pay a minimum of Ksh 120,000(1200USD) as collateral to a SACCO to operate on a certain route…. how many women are able to afford all that? (SO)

For another participant,

> It is also difficult to get partners who have the same passion to invest with you in the transport sector. Women particularly shy away from this business. They find it aggressive and dangerous. There are many cartels, high targets and a lot of competition that is not healthy for most women. (SO)

It is generally believed that it is difficult to penetrate the transport sector. This discourages any prospective partners, especially women. Cartels in the *matatu* industry are powerful illegal groups who extort money from matatu owners and operators. They control and dominate certain stages (*shimo* in street language) and routes. This drives away many women who then perceive the transport sector as risky and dangerous.

> The cartels are like part of the establishment, so when you register your vehicle with a SACCO they know that you are coming in to work with them. There is no way that you can work around them and that is why they fight technology because with technology they do not see any money being transacted. (SO)

This is a clear indication that the cartel issue is a stumbling block for women entrepreneurs in the transport sector. This would need concerted efforts to address in order to advance gender responsiveness in the sector. Additionally, attitude is another factor that discourages women from this sector.

> People do not understand how you can be well educated and still want to be in this chaotic sector. There is a negative attitude towards this business and this means less support. In addition, seeing a woman who wants to invest in the sector raises many questions like what would an educated woman be doing in transport sector? The belief is that the sector is a place for men. (SO)

Public transport in Kenya is known for its chaotic nature. Its culture includes a coded language that those who venture into such business have to get male relatives or colleagues to help them communicate with other fleet operators and to help run the business or manage their fleet. As explained by the respondents, majority of these challenges facing entrepreneurs and users can be attributed to policy. The government has not regulated the transport sector, and as a result, the cartels have captured the sector. Nevertheless, the sector needs women more than ever before to articulate the needs of women. Women mobility needs are unique and as one participant puts it,

> If the government plans for women's needs, needs like picking kids from schools, taking the elderly to health care facilities, *mama mboga* needs etc, then they will be planning for the society at large. The government needs to come up with policies that take care of all people. (SO)

Another participant added that,

> I am proud of every woman who work in the transport industry especially since the industry is not for the faint-hearted. When I started I could not understand why a woman would

> decide to work in the sector, but after interacting with most of them I have come to learn that this sector is their life. Some are in the sector because they love their job and not just because they lack other options. However, there are those who are in the sector because they have no alternative, and who would quit as soon as another opportunity comes along. All in all, women participation in the transport sector is minimal due to challenges like harassment, lack of contractual agreement, odd working hours, lack of maternity leaves, lack of basic sanitary services and most of all stereotypes and discrimination. (MM)

Because participation in this sector has presented numerous challenges to women, there is need for more women involvement in this sector so that they can present their challenges and try coming up with solutions that take care of their transport and mobility needs.

11.6 Women in Transport Governance

"Women's place in the society often means that they are less involved in decision-making processes than men. This is particularly true in the mobility and transport sector, traditionally seen as a male sector, whether it be in terms of the design of infrastructure, equipment or services" (ITF, 2011 p12).

In the current study, not all women participants, as key informants, had transport as their primary course in the transport career. They got into transport by chance or developed an interest because of the challenges they encountered as users of transport services. For some, it was harassment and for some it was lack of provision for women's needs. One respondent, who is in academia, got interested in the transport sector while supervising students who were pursuing topics in the same field. This experience was shared by one of the participants:

> I am a user of public transport and I once got harassed on public transport and thus the desire to understand the behavior of public transport crew. It has been an interesting journey and a learning and unlearning experience. There is also a gap in training on transport. Many tertiary institutions do not offer courses directly related to transport. This means that having professionals in this sector, especially women is a tall order. (MM)

This study also found out that women participation in transport governance is a concern with the glaring gender gap being advanced as the main cause behind the gender-irresponsive transport systems (Hamilton et al., 2000). Globally, the transport sector has continued to maintain a reputation as a Non-Traditional Occupation (NTO) for women, with women comprising a meagre 15% of the total workforce (ITF, 2019). Moreover, in the transport design and governance levels, the underrepresentation of women is persistent. For instance, the trade unions where issues affecting transport workers are discussed have a small proportion of women in the decision-making levels as explained by one of the respondents:

> We have a number of ladies in transport workers' unions. A few women are employed and some are members of the union. At work, women occupy positions like office secretaries or treasurers. But, the contradiction is when there are union meetings, women mobilize very well. They are the mobilizers and not the leaders. There are actually more women who

> attend the meetings than the men and they are not the leaders. So why are women the ones attending the meetings yet they are not the ones in leadership? We have a big issue, look at the banks, the *boda* association of Kenya, the digital *matatu* platforms and the *matatu* sector. Most of them are just men. Does it mean that women cannot be leaders? (AK)

Essentially, the decision-making levels in the transport sector, including the trade unions, are dominated by men. Women are either secretaries or treasurers because of the organizational architecture and hence women will mostly work in the front office of the Sacco, supporting clerks and accountants, but less often as Sacco managers. Apart from the fact that they are still underrepresented, women also suffer because they do not have the skills and the training to be represented. One respondent reiterated that "it is just the way the society is structured and because it is a 'mafia' sector then [sic] many women just shy away… so few women will want to struggle" (SO).

The researchers also learnt that the quest and aspiration to build careers within the sector by women is a taunting struggle: "As a woman in the field, even if in governance, you are also a woman. You have to work twice as hard to be listened to" (PN). Most often, because transport is considered a NTO for women, women entering the field find that they have to prove their worth as compared to their male counterparts. This was emphasized by one of the professionals in the industry:

> One time when sitting in for my boss, I reported to the meeting but I was not called to the panel because for one, I was very young and probably being a woman I didn't look like I was qualified but later when I engaged in the discussion I was able to elicit great interest and I was later nominated to a task force on transport. (PN)

The participants indicated that in the society women carry a heavier burden of roles. The triple work load for women calls for extra effort on the part of women in order to excel in particularly governance levels. But also the work arrangement does not favour women on their roles because they have to work for six days sometimes seven days. This basically means that women are disadvantaged. This is also compounded by a general perception that women are timid, sceptical and silent. In fact, Hamilton et al., (2000) assert that there are three primary defects affecting the transport system: scarcity of women in decision-making positions in policy and transport planning; systematic failure to integrate the voices of women users in the discussion and planning of transport systems; and the growth of automobile-dependent societies indicating an intentional disregard of the mobility needs of women.

Therefore, it was the opinion of the respondents that in a bid to ensure that transport plans and designs take on board gender concerns so as to promote gender equality in the transport sector women participation in policy formulation is central. In fact, countries that have integrated measures in national transport policies to reduce gender inequality and improve the socio-economic and political status of women have often included women and other vulnerable groups as part of the governments' taskforce to oversee gender and transport policy coordination (World Bank, 2010).

Scholars have correctly pointed out that transport is a traditionally male-dominated sector, both from the employment point of view and for the values that are embedded in it (ECE, 2009). This view is supported by the European Parliament (2006) that "normal" transport research and transport policies emerge to be androcentric. Men's travel patterns are the ones which are represented in transport policy reports and decision-making as "common" and seem to be its focus, in spite of significant gender differences, that are relevant to transport operations, management and decision-making.

Appreciating gender differences would make transport policy more responsive to the needs of women and lead to developing structured approaches in line with women's needs, identify instruments to address those needs and establish an appropriate policy framework for the realization of women's needs. It also requires that women are represented at each step of the planning and design process of transport investments (Queirós & Costa, 2012).

Towards this direction, some scholars have proposed strategies for mainstreaming gender in transport policies (Reeves & Greed, 2003; World back, 2013). In this regard, gender mainstreaming has been defined as a systematic integration of gender into all systems and structures of government policies, programs, processes and projects, into ways of seeing and doing, into cultures and organizations (Greene & Kirton, 2003). According to Reeves (2005), since planning policy and practice has empirically been shown not to prioritize women's needs, it is likely that a result of applying impartial gender mainstreaming technique would be that the needs of women would be better recognized and acted upon in policy and practice.

The lack of policy in reference to gender and transport issues has been noted as a major barrier in addressing gender inequalities in the transport sector. In Kenya, for instance, this is aggravated by a lack of clear data that can support policy formulation (Flone Initiative, 2018). This anomaly, according to Flone Initiative (2018), is felt where women users of public transport who experience harassment are limited on avenues for seeking redress. In fact, a better understanding of women's travel patterns should guide transport planning and related policies. This would emanate from improved and differentiated knowledge of travel behaviour of women and accompanying needs assessment. New data sources could help to develop that knowledge base and help avert biases that have become ingrained in past and current transport policies. Looking at the Kenya transport policy, the vision is stated clearly and inclusively: "A world-class integrated transport system responsive to the needs of people and industry" (RoK, 2010). However, in practice there is no indication of how to actualize this as far as gender is concerned.

At the operational level, it has been proposed that the transport sector needs more women in transport-based jobs in order to design transport systems that fully consider women's needs when travelling (ITF, 2019). The number of women with skills and interest to engage in the sector at the core levels or senior levels is still low. Yet organizations with ideas on incentives to upscale women representation through capacity building have ran into challenges such as lack of resources as testified by one of the respondents:

> FLONE initiative is one that should be heavily funded, I would even imagine that funders will be running to FLONE giving them money and asking them what they want to do because they have the ideas. They may not be good in writing the proposals but they have very good ideas. They know what they want with women and they have demonstrated but you still want to subject them to write proposals and compete internationally. (AK)

According to the participants, women venturing into the transport sector will play a key role in the campaign for the position of women in the sector. They understand very well the struggle that women experience daily while using public transport. Therefore, they stand a better chance of coming up with interventions and solutions targeted at addressing the challenges their fellow women go through. Despite the aforementioned obstacles, the respondents also insinuated emphasized that the situation is improving.

11.6.1 Trends and Progress in Women Participation in the Transport Sector

The research showed that there is a positive trend emerging characterized by increasing entry into the field by women:

> So we are seeing more and more women entering the sector, whether the *matatu* sector or the digital platforms, we also have a few in the motorcycles. Generally, what you will find is still, as much as we have women in the sector, maybe only one in about ten work as managers. Most women are working as conductors, maybe two will be drivers or what we call stage mangers and Sacco workers. They are still not in the core. (AK)

As more women develop interest in the sector, they are also participating in exploring innovative ways of designing need-based responsive systems.

> We are pushing for an agenda of a socially just transport. In 2019, we came up with what we consider socially just transport pillars. So, in our case for example, we think that a socially just transport should be first and foremost available, accessible and affordable. It is inclusive for persons with disability, and should cater for the vulnerable. It should also embrace human rights elements because it is a basic right. (AK)

Participants also felt that women have a role in research within the transport sector, to find out ways that the sector can be made more accommodative for both female entrepreneurs and users. Women who are already in the sector, whether as leaders or entrepreneurs, also need to push for policies that make the sector favourable for women to invest in. The policies should not only encourage female entrepreneurs but also protect female users from harassment when using public transport as well as putting into consideration their special needs.

> I think the major and the biggest achievement has been just coming out and saying that women are there. Even go to the city center, you will find a woman touting and to me it is a big step. That there are some of them as drivers, whether as Uber drivers or whatever it is they are doing. I think the coming out of women and getting into the public space, for me,

> is a real success. Of course this is more of an urban thing, because in the rural areas you will not find women in those village towns doing this. (AK)

In summary, transport systems are important in providing access to opportunities and resources such as employment, health care, education and child care (Turner & Fouracre, 1995). Being socially and geographically mobile is generally seen as one of the central aspects of women's well-being. Alongside health, education and political participation, mobility is indispensable in order for women to reach their goals (Uteng & Creswell, 2012). Therefore, disregard to gender concerns in transport infrastructure and services would facilitate gender-based inequalities which would slow down economic growth and poverty reduction (World Bank, 2010).

11.7 Conclusions

The findings, in this chapter, have showed that transport is fundamental for the proper running of the economy. It is also important in ensuring social well-being of the people. Therefore, sufficient infrastructure is vital for any society because it makes mobility possible and is a major enabler to development. Transport infrastructure and services are most of the time considered "gender neutral" because it is assumed that transport projects equally benefit men and women. However, evidence has showed a significant difference in the interaction of men and women with transport systems based on (1) their travel patterns, (2) modes of transport access and (3) how transport infrastructure and services are utilized. This notwithstanding, most often infrastructure has been modelled without due consideration to women's needs. This poses a challenge to their mobility.

A good understanding of women's travel patterns should inform transport planners and transport policies. This would stem from improved and differentiated knowledge of travel behaviour of women and needs assessment. It was a general finding, of this chapter, that public transport system is not good enough to ensure that it takes care of the needs of everybody.

Women representation in decision-making, transport design and planning was found to be minimal. Based on the respondents' views, it can be deduced that that there is need for a systematic effort to capacitate women with skills, exposure and awareness to enable them penetrate the sector. In addition, innovative technologies to improve gender responsiveness in the sector should be encouraged and adequately financed.

Finally, based on the general opinion of the respondents and literature review, the researchers conclude that gender equality in the transport sector is changing positively and one of the major and the biggest achievements has been that women are making an entry into the sector. This is considered a big step. The fact that there are some women taxi drivers, road engineers, entrepreneurs, mechanics, researchers, policy influencers, activists, innovators or trade unionists is commendable and is a real success towards gender equality. This positive change, even though noticeable in urban than rural settings, is a sign of growing women empowerment and progress towards achieving a more gender-responsive transport sector.

11.8 Recommendations

11.8.1 Implications for Further Research

Lack of data is one of the reasons why transport planning and development does not address the needs of different social groups (Hasson & Polevoy, 2011). There is need for gender disaggregated data that clearly indicates the needs of men and women to inform policy, planning and design of transport (World Bank, 2010).

Apart from women roles as primary caregivers, women's travel patterns are also influenced by other barriers that can be technological, physical or environmental which impede access to public transportation (Chadha & Ramprasad, 2017). It is therefore important that investigations are done on how technological and environmental changes affect the needs of both men and women and appropriate policies formulated.

In addition, even among women there are other more vulnerable groups like women living with disabilities. As it emerged from the study, some of the disabled women are never able to commute at a time of their choice because of the peak hour crises. So they have to wait until the rush for public transport eases so that they can access transport. Most often these are late hours which also pose a security risk to them. It would therefore be useful to have researchers delving into these areas so that designers, policy makers, and planners can be informed of the various dynamics in public transport and how the various needs could be accommodated in transport infrastructure. It was also noted that documentation of success cases, especially in the developing world, has not been very good and thus it did emerge from this study that this an area that needs improvement. The number of innovations coming up to zeal the gender gaps should be documented, upscaled and applied for benchmarking.

11.8.2 Implications for Practice and Policy

Traditionally, transport planning and design has been built to suit the males with the assumption of gender neutrality. The work arrangement in the sector is also blind to the female gender and does not favour women in their roles. For instance, the 24/7 schedule is extremely hard for women workers who also bear reproductive social roles. Transport industry will need to adopt gender integration into its policies to ensure that all its functions and systems are sensitive to the needs of women and men alike. There is need to inculcate flexible working hours to enable women cope with employment as well their reproductive roles.

Moreover, the government and actors in the industry need to encourage women to seek skills in various core areas of the transport industry. It was noted that in many instances women do not even have the basic skills to work as drivers. There are few agencies such as FLONE initiative trying to build capacity of women so that they can fit into various levels of the sector but the level of effort is still low because of resource constraints. It is important that such initiatives are financed by the government.

Deliberate measures to promote women participation in the sector through capacity building is here encouraged. This ought to start from basic education to tertiary level whereby incentives to girls to consider STEM subjects should be enhanced. This will lead to availability of a resource pool women skilled in areas such as engineering are ready to take up jobs in the industry.

Moreover, actors and policy makers in the industry need to embrace a sensitization strategy to demystify some of the traditional perceptions that create stigma responsible for curtailing women participation in the transport sector. Many unemployed women would benefit from jobs in the sector if it were not for stereotype and stigma. Women shy away from possible ridicule as some of the jobs are considered male jobs.

In terms of infrastructure design, an inclusive design ought to be implemented. It has been stated in this study that women make more trips than men; they travel with children, luggage and physiologically have unique needs compared to men. For example, a woman can be caught up in such emergencies as child birth but transport facilities are not designed to accommodate such scenarios. Therefore, transport facilities need to be designed to have inclusive facilities.

On security, women and children are vulnerable. It is a wonder that even as many African countries invest in modern highways, they continue to neglect the loopholes that pose security risks. A case in point is the rampant installations of flyover passes for pedestrians without paying much regard to the safety of all pedestrians, particularly criminals who prey on lone women travellers. The study recommends a revamp of road transport security system.

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12 Food Diversification: Challenges and Opportunities for Pastoralist Women in Isiolo County, Kenya

Damaris Muthusi

12.1 Introduction

Gender roles within African households and communities are complex and cannot be simply summarized. However, there are key responsibilities for women and for men, especially in nomadic lifestyle. Among the pastoralist communities, women bear increasingly heavy loads when providing for their households, which influence girls' education and constraints their contribution in community life (Birch & Shuria, 2017). According to Lin (2011), on a daily basis, pastoralist women need to work for longer hours than men in satisfying their duties in their household. The duties include and not limited to providing daily dietary meals for the entire household, a responsibility which has become unachievable due to various underlying challenges. Among the key challenges is lack of food diversification. As a consequence, in 2018, 18% of children below the age of five in Isiolo County were reported to be suffering from acute malnutrition, with the situation expected to deteriorate (Mugo, 2018).

According to Waha et al. (2018) and Amwata et al. (2016), the occurrence and severity of climate blows such as floods, drought, cold, heat, rampant high food and non-food prices, livestock diseases, conflict stress and crop failure have increased and compounded the already unwarranted food security in the Arid and Semi-Arid Lands (ASALs). In Kenya, just like other East African countries, the country is faced with hunger and poverty, and these troubles are getting worse year after year, overburdening and frustrating pastoralist women in their line of duty. In Amwata et al. (2016) findings, it is anticipated that more than 14.3 million people or 60% of

D. Muthusi (✉)
Institute for Social Transformation, School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya
e-mail: dmuthusi@tangaza.ac.ke

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_12

the population live below the poverty line whereas 52.9% and 34.8% live in rural and urban areas, respectively. This situation has worsened with the negative socio-economic impact of COVID-19 and lack of enough rains (WFP, 2020) especially in the arid areas like Isiolo County where communities are now frequently dependent on relief support (CRS, 2021).

However, despite the reoccurring challenges, farmers in East Africa have also reformed to climate change impacts by diversifying their livelihoods undertakings. This means, for example, distributing the risk between diverse crop and livestock types or maximizing the range of agricultural products for sales (Mutie et al., 2013). Food diversification has aided in increasing the farmers' capacity to cope with variation (Antwi-Agyei, et al. 2014) and even sell own products for inclusive food security results and especially for agriculturalists in sub-Saharan Africa (McCord et al., 2015). For instance, purchased food in Ethiopia accounts for a large quantity of household consumed calories, one third to more than half of all calories (Sibhatu & Qaim, 2017).

On the contrary, just across the border (less than 1000 km) in Isiolo County, there seems to be a challenge of food diversification due to high dependency on one type of livelihood – livestock. Experts like Famine Early Warning Systems Network (FEWS NET) agree that persistence of food insecurity across pastoral areas is characterized by below-normal livestock assets from time to time and the high dependency on livestock limited incomes to poor households' ability to meet their food security needs (FEWS NET, 2021). This is a real experience in Isiolo County where 69.8% of the county's population lives below the poverty line with 60% of the population in central division of the county being food insecure (Lin, 2011). This study then sought to investigate the challenges that affect food diversification among pastoralist women who are on the frontline of food provision in their households, while identifying the opportunities for a food secure and peaceful coexistence in Isiolo County, Kenya.

12.2 The Implication of Food Diversification for Food Security

Food diversification can be described as a broader presence of variety food for a long period of time. According to Rahadiandy (2014), food diversification is one of the key strategies on food security improvement. Continuous diversification of food varieties certainly enhances the household access to food security. Across the world, food diversification has already become an interesting and urgent public issue to attain food security (Manda et al., 2016). However, communities' paradigms of specific local diets, for example, "You have not eated yet until you eat 'rice' among the Indonesians, injera for Ethiopians, 'meat' among the pastoralists, 'cereals' among the Bantu communities across Africa" among others, have been a threat to the adoption of food diversification in many regions across the world (Shoffner & Tooker, 2012).

According to FAO report (2018), many people lack acceptable amounts of foods that are rich in the nutrients required for a healthy and fruitful life. Over 200 million people are affected by chronic undernutrition in sub-Saharan Africa. Such people are deficient in iron, vitamin A and iodine. Malnutrition in sub-Saharan Africa has augmented people's vulnerability to infections, causing numerous deaths (Makate et al., 2016). To overcome this challenge, communities in sub-Saharan Africa ought to adopt to climate smart agriculture as one of the sustainable agricultural practice that can make families endure the harmful effects of climate change (Faurès et al., 2013) and unpredictability in prone zones (Manda et al., 2016).

In pastoralist communities, engaging in both livestock and crop growing as well as agribusiness can be a simpler way of overcoming food insecurity threats while maintaining nomadic practice to some extent. According to Rosenstock et al. (2016), this is also an integrated approach to the execution of agricultural development strategies to improve yield, people wellness and environmental outcomes across sub-Saharan Africa. A study by Makate et al. (2016) on crop diversification and smallholder farmers' livelihoods in Zimbabwe indicated that diversification has a positive and significant impact on two food security indicators (food consumption score and household dietary diversity score), with a coefficient of 3.495; an impact which is likely to increase with an input of livestock to crop diversification. Such a positive and significant finding is also reflected in other related studies (Manda et al., 2016). According to Ojaghian et al. (2012), diversification can be effective in destroying diseases and pests, increasing soil productiveness and the efficiency of local natural structures for agriculture. This makes diversification very significant to pastoralist communities in adapting to natural calamities and unpredictability as a number of challenges in ASALs can be reduced thus helping to build long-term resilience (Lin, 2011).

Generally, men in pastoralist communities have high passion for animals, and it is part of their key roles to care and provide for such animals. This makes them influence the nomadic lifestyle which to a certain extent affects food diversification (KDHS, 2014). On the other hand, women as the key providers for household meals are better placed in adopting to dietary feeding for their households, hence promoting food diversification compared to men. However, pastoralist communities are patriarchal, meaning that even if women understand the value of food diversification, they are limited in employing the mechanism to achieve it (Chege et al., 2015). For instance, even though women could have access to resources like land, they rarely have the control or cannot make decisions in its use and the distribution of benefits (Sharaunga et al., 2016). When there are opportunities, women attend trainings and education on nutrition and feeding from various NGOs. Unfortunately, such empowerment rarely bears fruits because decisions on the community's progress are made by men. According to Njuguna-Kimwadu (2020), pastoralist women lack experience, access to information and new technology. When it comes to climate change, women and girls tolerate the greatest weight of drought, mainly because of the gendered division of labour at household level and lack of decision-making power over the possibilities of survival (Nyasimi et al., 2014). Therefore, life-threatening drought brings a bigger burden on women. They have to perform their generative and creative roles, and contribute more to household adaptation with less capacity and capability. Women suffer more the consequences of food insecurity and related risks; bearing in mind that they do not own the capital, cannot make decisions over resources and have limited opportunity to participate at community-level participation (Yiampoi, 2014). Understanding the magnitude of women's enablement that can influence food diversification among pastoralist households is then vital for strategy development and practice (Sharaunga et al., 2016).

Food diversification among pastoralist communities seems to be a collective agenda given the cultural domain. Both women and men have to equally take part in nutrition and feeding education in order to adopt food diversification for food security (Gitungwa, 2018). Additionally, rainfall variability can also be a key aspect to consider in enhancing food diversification. A study by Waha et al. (2018) found that rainfall is a strong driver to food diversification, and rainfall variability (17–22%) is a good portion for identifying areas with high diversification potential. However, rainfall is not the only influential factor to agronomists' choices of crop and livestock. Households might still be limited in their ability to diversify by unfavourable soils (Faurès et al., 2013), or labour, input and land limitations, or their remote location without access to extension services that provide support for diversification management techniques (FAO, 2018; WorldBank, 2014). This then calls for a deeper investigation to the challenges of food diversification as key to curbing food insecurity among pastoralist communities. Diversification of food has an undeviating effect on food availability and nourishment. This is mainly because it improves yields, brings crop and vegetable stability and also has an insurance effect since if one food domain fails the household can depend on the other (Njeru, 2013). Additionally, food diversification can help in building resilience among pastoralist communities as well as allowing more efficient utilization of environmental processes for human diet and income which improves the purchasing power of the household for other foods (Njeru, 2013).

12.3 Challenges and Opportunities of Food Diversification

Actors in food security are progressively focusing on food diversification as a strategy to promote agricultural progress because it offers chances to decrease production and price risks, increase elasticity, incomes, and sustain yield and development (Petit & Barghouti, 2012). This is because food system management relies on a rational set of procedures, existing technologies, skills, rules, cognitive routines and values which shape the action of the food system actors and beneficiaries from production to consumption (Morel et al., 2020). A study by Elzen et al. (2012) that explored the challenges for innovations designed either outside the dominant food systems for sustainable agriculture transition realized that there are various challenges and opportunities which can be identified as "changing from within" and "building outside." Gaitán-Cremaschi et al. (2019) points out that changing from within opportunities aim to develop inventions that can be compatible with existing infrastructures and norms of the given community and ecosystem. However, this can slow the maximum number of blocks that are related to adoption of diversification strategies, practice and also integration of new foods in historically simplified and short-term production systems (Herond et al., 2017). Conversely, the outside innovation should not be intended to change the values of the dominant culture (Yiampoi, 2014). In Morel et al. (2020) discussions, majority of the challenges in this case are more related to the development of new value chains and operationalization of food diversification.

In pastoralist communities, food diversification has been faced by various challenges. According to Chege et al. (2015), nomadic culture has been a big hindrance to food diversification. For instance, livestock among the nomadic people are considered a sign of affluence, thus mainly slaughtered on special occasions by men. Additionally, selling of animals or their products is not encouraged, therefore limiting income that would improve the food basket (Ongeri & Mathara, 2014). Consequently, some food taboos (Amwata, 2013) prohibit pastoralist women consuming animal products, while the community does not eat chicken and fish limiting the household food diversity. Consumption of vegetables is limited since they are perceived to be livestock feed (Chege et al., 2015). Additionally, the belief that land is only for grazing contributes to low crop production, thus lack of food diversification. In this case, pastoralist women are limited since they are neither involved nor do they make decisions (Sharaunga et al., 2016). Kittler et al. (2011) reported a relationship between culture and dietary habits. Cultural beliefs are an indicator of what a particular traditional community values as important diets as well as diets that should not be consumed. This highlights that culture influences diets' adoption and consequently the food security status of a region. Conversely, pastoralist women are known as the custodians of traditional ethics and principles, much more than men. Though women take this as a source of authority, they still remain vulnerable because traditions are imposed by men (Munyasi et al., 2012). Women health and social status are unfavourably affected as well as their ability to participate fully in building health communities (Mango et al., 2014). Since nomadic people still strongly hold the cultural practices, there seems to be information gaps on how their culture affects food diversification practices. It is in this view that the study examined the challenges on food diversification in Isiolo County, a home for nomadic people.

Other challenges to food diversification include and not limited to lack of need-based community empowerment, insecurity, diminishing range of lands and natural calamities. According to Michler and Josephson (2017), there has been much less research focusing on the contribution of pastoralist communities on food diversification towards achieving food security, despite indication that more diverse agro environments are likely to perform better today and under changing environmental conditions (Lin, 2011). Although livestock has remained the basis of survival among nomads in Kenya, there is increasing pressure on this very form of survival. This pressure includes, but is not limited to, insecurity, diminishing range lands, cattle raids, and low livestock prices (Omollo, 2017). This highlights the need to identify key strategies to overcome and prioritize the challenges for sustainable food security.

A common characteristic of the pastoral areas is low and erratic rainfall associated with recurrent droughts, making poor quality pastures a major constraint to livestock production (Irungu et al., 2014; Gikaba et al., 2014). In Kenyan ASALs, livestock production is the main economic activity and it supports over 14 million people and 70% of the total country's livestock population (Kidake et al., 2016). Seeking alternatives to livestock pastures could then be of great input to the community and food diversification. Pastoralist women are culturally known as the custodians of milk product; hence, given the opportunity to commercialize it, they can create income for food diversification (MacOpiyo et al., 2013). However, this opportunity has not been well trapped due to natural pasture degradation that has been pointed out as the most limiting reason to livestock production in ASALs of Kenya (GoK, 2011). According to Joosten et al. (2014), the unsustainability of animal pastures among the nomads has extensive effects of low production of milk and meat, which increases vulnerability of pastoral livelihoods (MacOpiyo et al., 2013). Another opportunity is the availability of various organizations both private and government serving in the area. Such organizations offer empowerment to these communities. According to Sharaunga et al. (2016), the advancement of enabling women as a development goal is based on a dual argument. First, the focus on social justice as an important aspect of human well-being is fundamentally worth pursuing, and second, women advancement is a means to other ends like food diversification. However, as discussed earlier, such empowerment and especially on food diversification should be inclusive and need-based. According to Mbogori (2014), pastoralist women are often left out from civic life and economic discussions. This greatly affects their contribution when it comes to implementation.

As a consequence, pastoralist women today are more vulnerable. This is attributed to their lack of participation in decision-making. Therefore, conscientization of such a challenge should be enhanced if pastoralist communities still commit to be part of food security activities. Since women play a key role in food diversification, their empowerment on the same should incorporate men who are key decision makers in the same communities (Munyasi et al., 2012). The need-based empowerment enables adoption of tailor-made practices which can be sustained locally (Ogachi, 2011). However, movement of animals to different places in search for water and pasture by men remains a hindrance to process. According to Sharaunga et al. (2016), need-based empowerment approach can support women to start simple kitchen gardens, rear few goats for milk (GoK, 2015) and tap into other alternatives which could enable them provide meals for their households.

Tapping into the new government structure and infrastructure in Kenya could also be a great opportunity to food diversification. Another challenge facing women pastoralist is balancing the time spent on domestic transport tasks so as to rearrange more time to remunerative activities (Mango et al., 2014). County governments, CSOs and NGOs interventions among pastoralist communities must recognize and address gender role imbalances, so as to reduce vulnerability, inequality and indecency. Working with pastoralist women to tackle specific limitation to their contribution to food diversification will provide them with a chance to attain greater influence, respect and ultimately representation in political leadership (Mbogori, 2014). Having more women in leadership will enhance capacity and transformation of rigid traditions which affect food diversification among pastoralist communities.

12.4 Methods

The study adopted a mixed method approach where both quantitative and qualitative research approaches were employed. The mixed method approach helped to generate information on food diversification among the pastoralist women as well as identifying challenges and opportunities for food security in Isiolo County. The choice of mixed method approach also helped to strengthen the research findings since the data was sought using survey questionnaires and focused group discussions. Though the questionnaire had both open and closed-ended questions, the qualitative aspect helped the researcher to understand the attitudes, behaviours, values, fears and concerns as well as the motivations to food diversification in a more humane way given the level of education of the target population.

Survey questionnaires and focused group discussions were used to collect data. The target population of the study was 128,483 females from 31,326 households in ten wards of Isiolo County according to 2019 census of Kenya. The study purposively targeted women who were directly responsible in bringing food to the table at their households. A key consideration was the age bracket due to pastoralist cultural norms which allow girls to be married at a young age. However, the level of education was not a key variable since the research assistants understood the local dialects.

Purposive sampling was then used to acquire the sample population of 100 women from the ten wards (ten women from each ward) of Isiolo county of whom the questionnaire was administered. Two focused group discussions consisting of ten women each were held. The participants for focused group discussions were randomly selected from the 100 sampled women from the ten wards.

The collected data from the field was systematically organized and subjected to analysis. Quantitative data was examined through descriptive statistics and inferential statistics while qualitative data was organized in themes and presented in narrative forms. Conclusions and recommendations were then drawn from qualitative and quantitative results. Research ethical considerations were made prior to data collection. The researcher obtained a clearance from the university research ethical committee and also acquired a research permit from the NACOSTTE. Participants' consent was also upheld as well as the researcher stating in the data collection instruments that the information acquired was for educative purpose and policy feedback to support the pastoralist communities in food diversification and that the participants' personal details were not to be disclosed.

12.5 Results and Discussions

12.5.1 Demographic Information

Demographic information in any study helps to understand the characteristics of the research participants. According to Muteshi (2018), the pastoralist cultural practice tends to promote early marriages among girls due to the practice of female genital mutilation, a practice that reflects girls readiness to get married. Age bracket was very important in this study since most of the women who suffer the challenge of food diversification are young girls who are already married instead of being at school.

12.5.1.1 Age Range of the Respondents

Figure 12.1 presents the age bracket of the respondents. The results show that the women involved most in feeding their households were of ages 21–30 (35%), 31–40 (30%) and 10–20 (25%). The findings show that only 10% of the women aged 40 years and above participate actively in feeding their families. The above finding concurs with Chege et al. (2015) that women are limited in employing the mechanism to achieve food diversification, a factor which is influenced by age and lack of authority. This came out very strongly during the discussions whereby women noted that pastoralist women have two voices. One for normal talk and another (softer) for responding to men and boys. As they advance in age (above 40 years), they are less involved in household shores but become custodian of the culture even though it makes them vulnerable.

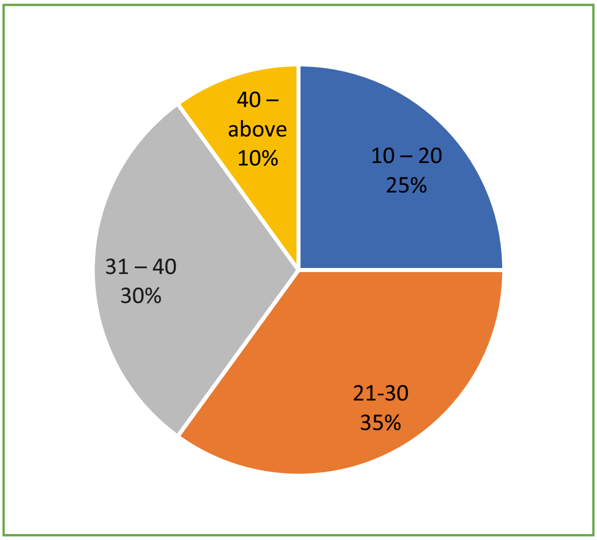


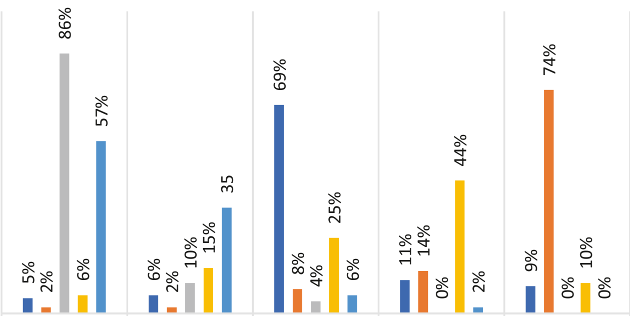
Fig. 12.1 Age range of the respondents

12.5.2 Understanding Food Diversification and Its Value Among Pastoralist Women

This study sought to understand food diversification and its value mong the pastoralist women in Isiolo County of Kenya. According to Rahadiandy (2014), food diversification can be described as a broader presence of a variety food for a long period and it is a key strategy for food security. Food diversification is then of great value to pastoralist communities who are prone to food insecurity periodically (Munyasi et al., 2012). The key variables used to help understand food diversification and its value were the most consumed food type, availability of the common meal across the year, effects of food diversification trainings on meals change and the motivation factor to food change among the pastoralist women.

12.5.2.1 Rate of Food Type Consumption

Figure 12.2 shows the rate at which different kinds of foods are taken by the pastoralist households. Though agriculture in Isiolo County takes preference of four main crops (maize, beans, sorghum and green grams) and livestock (indigenous cattle camels, sheep, and goats), vegetables seem to be poorly taken with 86% of the respondents raising an alarm. Though there is availability of beans, sorghum and green grams, meat and milk are the most highly taken meals at the pastoralist communities households. Meat alone is rarely taken (69%) as compared to when it is taken alongside milk (74%). This relates very closely to focused group findings where women noted that they rarely take meat because most of the times animals are slaughtered only during celebrations of which only men are allowed to attend. On the other hand, milk is the only animal product which women have a bigger



	poorly taken	fairly intake	rarely taken	often taken	highly taken
Meat	5	6	69	11	9
Meat & Milk	2	2	8	14	74
Ugali & vegetables	86	10	4	0	0
Ugali, meat & milk	6	15	25	44	10
Other	57	35	6	2	0

Fig. 12.2 Most consumed food type

share. The other kinds of meals are porridge and wild fruits which are consumed mostly during drought seasons. It is also important to note that the interaction of pastoralist and other communities, especially in Isiolo North sub-county, has fairly influenced consumption of ugali, vegetables and other foods. This shows that the pastoralist community can embrace food diversification and enhance food security given the right environment and surrounding (Mbogori, 2014).

12.5.2.2 Availability of the Common Meal Across the Year

In the previous finding (See Fig. 12.2), the respondents identified their common meal or type of food which their households prefer amidst other types of food. The study sought to find out the availability of identified common food types. The results show that the identified common foods are not 100% available throughout the year with percentage response of 97% (ugali, meat and milk); 95% (meat) and 81% (meat and milk). Having 81–97% availability of the meal in a year should raise concern but it is not a cause for alarm because there are other products that can be taken. This is attributed to the impact of weather change in the pastoralist areas whose indicators are recurrent droughts, making poor quality pastures a major constraint to livestock production (Irungu et al., 2014; Gikaba et al., 2014). Additionally, Amwata et al. (2016) reported an increase in frequency and severity of climate shocks such as drought, floods, hotness, coldness, widespread high food and non-food prices, livestock infections, conflict stress, and crop failure as factors that have increased and compounded the already unwarranted food insecurity in the ASALs. Consequently, the outcome of this result indicates a greater burden on women (Yiampoi, 2014), and therefore, understanding the magnitudes of women's enablement that affect food security among pastoralist households is crucial to inform strategy development and practice (Sharaunga et al., 2016). Empowering women without consideration of the role played by men in the community is a waste of resources and therefore there is need for more research on the community needs in order to offer an all need-based capacity building (Valcheva, 2014). The result is also in line with the pains expressed by women during the focused group discussions that, "during hard times we suffer a lot as we are exposed to lots of pain and stress due to long distance walk. First to look for water and alternative food stuff (properly at the centres where the relief is given) and the vulnerability of seeing our children and the elderly die; unable to help…", Mrs Oloi (not the real name) from the first focused group discussion.

Based on Fig. 12.3, the women also expressed that they may not know the nutritious value of the other types of foods distributed during the "lack" times. Their experience of preparing such foods is not good due to lack life skills. It is also difficult to introduce new types of foods to the elderly due to the underlying customs. From the group discussions we find that women do not bother to share the information about the new foods with others because each of them experiences similar pains. Manda et al. (2016) expressed similar emotions when they noted that though food diversification has already become an interesting and urgent public issue globally, the communities' paradigms of specific local diets are a great impediment. The high dependency on livestock across pastoral areas limits incomes to poor

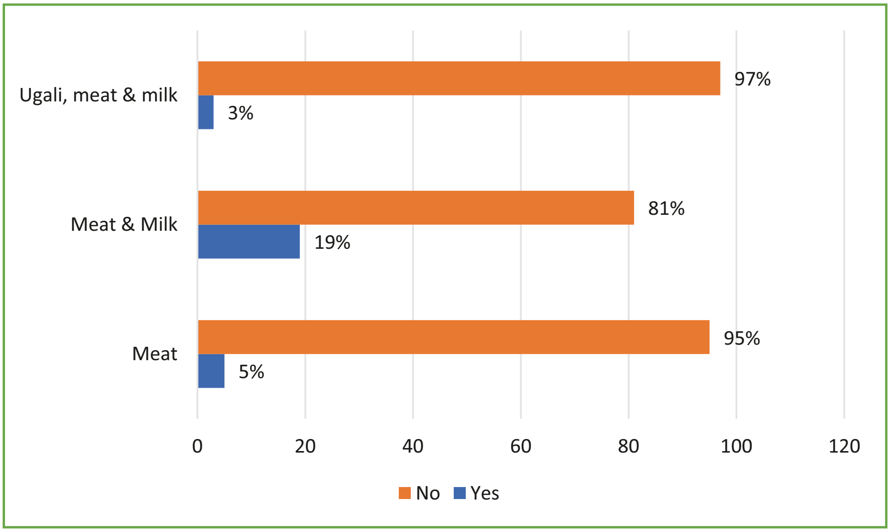


Fig. 12.3 Availability of the common meal across the year

households' ability to meet their food security needs (FEWS NET, 2021). The result is also a reality which concurs with Lin (2011) findings where 69.8% of the county's population live below the poverty line and 60% of the population in central division (areas of Merti and Garbatulla sub-counties) are food insecure. Generally, this requires great intervention from the local governments and also the development partners in enhancing sustainable food diversification programs.

12.5.2.3 Effects of Food Diversification Training on Meals' Change and the Motivating Factor(s) to Food Change

The study sought to investigate the effects of food diversification training carried out in Isiolo County. The researcher has been doing her community engagement in Isiolo County for some years now. The program on alternative livelihoods has been seen to bear fruits but in very limited rates due to many underlying factors which draw from the pastoralist customs, natural calamities and lack of enough resources to promote the agenda. Figures 12.4 and 12.5 present findings on whether the efforts of the livelihood program in the locality has had any positive results on food diversification and what could have been the motivating factor(s) to the change of meals. The result from Fig. 12.4 shows that 57% of the respondents did not have a positive effect of the food diversification trainings as opposed to 43% who said that there was a positive effect. The high finding (57%) can be attributed to some of the challenges pastoralist women go through in their communities. For instance, it was noted in the review of literature that women get opportunities and attend trainings and education on nutrition and feeding from various NGOs. Unfortunately, according to Njuguna-Kimwadu (2020), such empowerment rarely bears fruits because decisions on the community's progress are made by men and also because

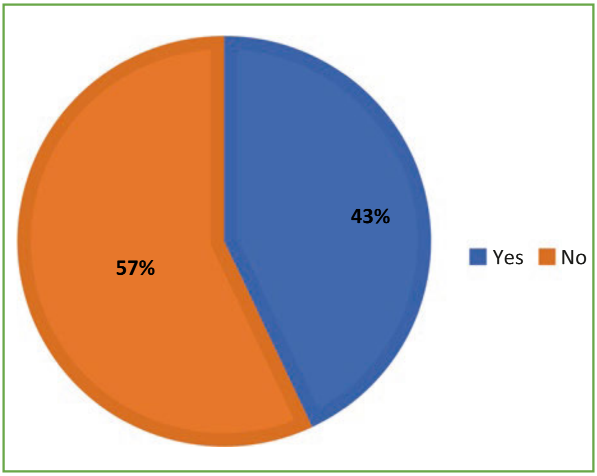


Fig. 12.4 Effects of food diversification training

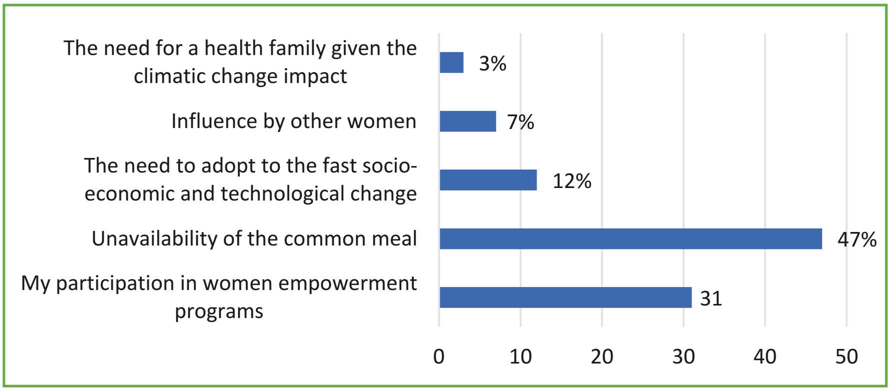


Fig. 12.5 Motivating factor(s) to meals' change

pastoralist women lack exposure, access to information and technology which are key drivers to food diversification implementation. This concurs with the result on the highest score (47%) of the motivating factor (unavailability of the common meal) to food diversification. Though women may have gone through various trainings, their need to adopt to new dietary meals is not measured by the skills and knowledge acquired during the trainings but by the unavailability of the common meal. However, there seems to be some light since 43% of the respondents also felt that the training have had a positive effect on their food diversification. That means that pastoralist continuous participation on empowerment programs (31%) and the enlightenment (12%) of the need to adopt to climate smart agriculture as one of the sustainable agricultural practice can make pastoralist communities endure the harmful effects of weather change and unpredictability in prone zones (Manda et al., 2016). However, Mbogori (2014) warns the practitioners empowerment on food diversification should be inclusive and need-based.

12.5.3 Challenges and Opportunities in Food Diversification

Petit and Barghouti (2012) notes that actors in food security are progressively focusing on food diversification as a strategy to promote agricultural progress because it offers chances to decrease production and price risks, increase elasticity, incomes, and sustain yield and development. Generally, a kind of a strategic move mostly portrays challenges and opportunities and therefore investigating on the same was ideal for this study.

12.5.3.1 Common Challenges Faced by the Respondents

This study sought to investigate the challenges faced by pastoralist women in enabling food diversification in their communities. Figure 12.6 presents the finding of the most common challenges faced by pastoralist women while implementing food diversification. Most of the challenges seem to spread across cultural practices, norms and taboos, self-determination and limited skills and knowledge on the importance of adopting new meals. The results show that 51% of the respondents identified meals rejection by male gender as the biggest obstacle to food diversification. This is followed by lack of acceptance from the wider family (23%) and threats from the family clan (8%). Lack of confidence (11%) can be attributed to fear of facing a disciplinary team as expressed during focused group discussions. Lack of skills on how to prepare new meals (7%) is also of concern. Most challenges to food diversification can be identified as “changing from within” and “building outside”

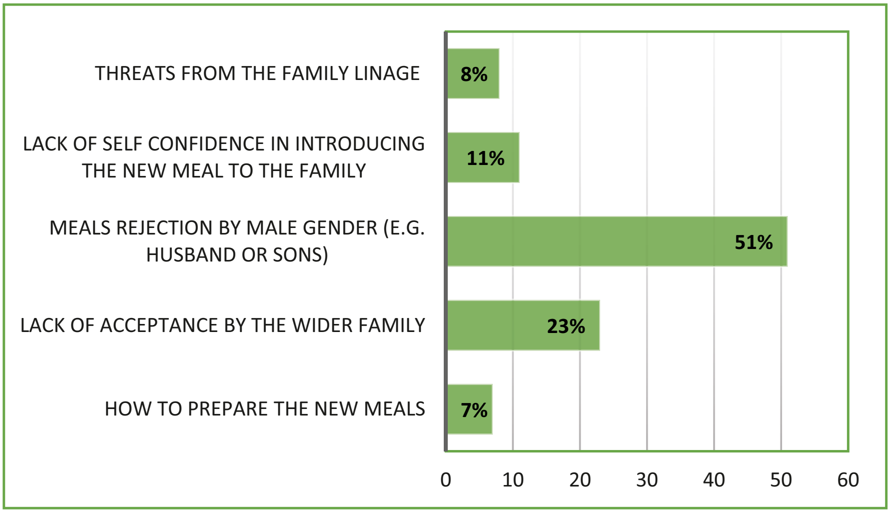


Fig. 12.6 Common challenges faced by respondents

(Elzen et al., 2012). The uppermost number of blocks are related to adoption of diversification strategies, practice and also integration of new foods in historically simplified and immediate production schemes (Herond et al., 2017). Yiampoi (2014) therefore warns that the outside innovation should not be intended to change the values of the dominant culture but to transform them for a better life.

12.5.3.2 Available Opportunities Identified by the Respondents

Figure 12.7 presents the results on the available opportunities as noted by the respondents. The results show that there are possible opportunities of which pastoralist women are quite aware and can be a driving force towards adoption of food diversification strategies. Thirty percent of the respondents noted that availability of food alternatives in the locality can influence the change while 28% saw education for their children as an opportunity for future change in the community on food diversification. The availability of food alternatives can be attributed to climate smart agriculture (Manda et al., 2016) which has been identified as a tool to enhancing food security in ASALs (Lin, 2011). Formal education also is very important because it enlightens the learners on the existing and new opportunities on food diversification. Tapping into the county governments' leadership and CSOs interventions on inclusivity will help address gender imbalances in terms of representations in leadership positions as well as combing the pastoralist tradition (5% movements). Such an empowerment will then reduce women exclusion and decrease their liability, disparity and filth practices like female genital mutilation (FGM) that increase their vulnerability to early marriages (Mango et al., 2014).

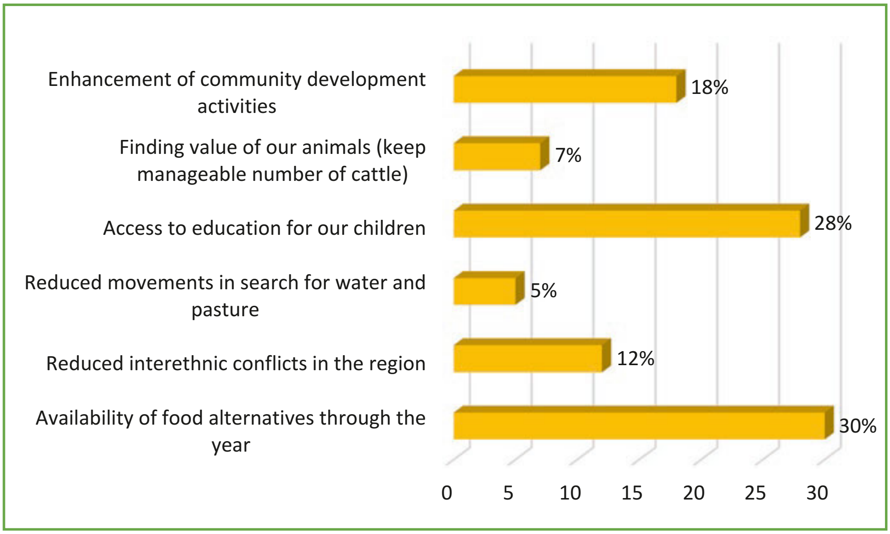


Fig. 12.7 Available opportunities identified by the respondents

Other possible opportunities are the enhancement of community development activities (18%) and reduction of interethnic conflicts (12%). Food diversification requires conducive environment to allow communities engage harmoniously in various and indence activities. According to Rahadiandy (2014), food diversification is one of the most significant strategies on food security improvement. By diversifying food varieties overtime, it certainly enhances the household access on food security proportions. To diversify on both livestock and crops growing peaceful, coexistence is important. Pastoralist communities are sometimes under threat of cattle raids and other nomadic practices, a challenge which destabilizes the environment. According to Rosenstock et al. (2016), it is important to adopt an integrated approach (livestock and crop growing) to the implementation of agricultural development strategies that seek to improve productivity, community wellness and environmental outcomes across sub-Saharan Africa. This has been seen to create value (a coefficient of 3.495 and an impact likely to increase with an input of livestock (7%) to crop diversification) in food diversification through the study on crop diversification and smallholder farmers' livelihoods in Zimbabwe. Additionally, diversification can be effective in suppressing pests and diseases, improving soil richness and the effectiveness of local agricultural environmental structures (Ojaghian et al., 2012). Consequently, food diversification is very important to pastoralist communities in adapting to vast change and unpredictability as a number of problems in ASALs can be compacted in severity, hence building long-term flexibility to weather changeability and other problems is of essence (Lin, 2011).

12.6 Summary of the Chapter

The purpose of this study was to investigate the value of food diversification while pointing out the challenges pastoralist women face in adopting to new types of foods and the opportunities they ought to tap amid deeply rooted tradition within the threat of change. The study was carried out in Isiolo County among the pastoralist women who were purposely sampled from a population of 128, 483 females in 31,326 households in 10 wards of Isiolo County, according to 2019 population census in Kenya. The study targeted women who were key providers of food in their households ranging between 10 to over 40 years of age according to the pastoralist traditions. The study employed a mixed methods approach where survey questionnaires and focused group discussions data collection tools were used. Purposive and random sampling procedures were used to select the sample respondents. All ethical considerations were observed and research assistants were of great importance to the study.

The results show that food diversification is an important strategy to food security despite the various challenges that block the implementation of food diversification process among the pastoralist communities. Some of the main challenges faced by pastoralist women in food diversification are and not limited to pastoralist cultural norms and taboos (influence decision-making, gender roles and responsibilities and type of food), nomadic practice (high dependence on livestock and movements in search of pasture and water), natural calamities like drought, floods, diseases and pests, interethnic conflicts, climate change and uninclusive empowerment (only women are trained on nutrition and feeding and yet they do not make decisions on food choices in their communities), just to mention but a few. However, despite the challenges, there are opportunities the pastoralist women and community at large can take advantage of. These include formal education for their children, availability of climate smart agriculture (Lipper et al., 2014) to combat climate change, the presence of local leadership to promote local initiatives for food security and the presence of development partners for need-based and inclusive empowerment.

The study proposes intensive community empowerment through need-based and inclusive capacity building on climate smart technologies, promotion of food diversification awareness either through organized events or celebrations to facilitate and create awareness on how to prepare and consume other foods. These can be done through the researcher's alternative livelihood projects during the community engagement in Isiolo County.

The study recommends enhancement of the collaboration between local leadership and other development partners to reinforce existing and start new initiatives to promote viable environment for food diversification among the pastoral communities. Such initiatives should be transformative in a way that they promote people's dignity and cultural values.

12.7 Conclusion

Women play a key role in ensuring a healthy and fabulous community in various traditional communities. Among the pastoralist communities of Kenya, women between the age of 10 and 40 years have a high responsibility of feeding their households while women above 40 years are known as the custodians of the pastoralist culture. The young pastoralist women must work longer and tougher than men, fulfilling their roles in the families which include and not limited to providing daily dietary meals for the entire household, a responsibility which has become unachievable today due to various underlying challenges. However, despite the rejection of new meals by male gender (51%); the availability of food alternatives throughout the year (30%) and access to education for their children (28%) as opportunities to food diversification gives them hope of living a better tomorrow. Tapping into these opportunities among others is then a means of reducing pastoralist women's pains and creating a platform for more gains through food diversification for sustainable food security.

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Words Matter: Stigmatization Narratives by the Intersex Persons in Kenya

13

Margaret Aringo and Caroline Kinuu Kimathi

13.1 Introduction

The intersex community of Kenya is regarded as one of the most marginalized and least understood communities in East Africa. Their unique biological attributes often clash with the accepted norms associated with our engendered common sense that emanates from the human habit of categorization based on expected binary opposition that determines the symbolic basis of our categorised human mentality (Dundes, 1997). Socialization within a community would ideally be dependent on its ability to cater for its members holistically. This therefore suggests that the individual in the society must be catered for mentally, physically and spiritually in an equitable manner (Laker, 2000). Due to the obvious low representation of all members of the society based on apparent inequalities, the declaration of human rights was ascended to, and the global awareness geared towards human liberation initiated. Therefore, this discussion was bound to be of focus, if not in this chapter, then, in another similar responsiveness.

Our current context allows the discussion to look into the manifestation of the intersex attributes and their occurrence at the different stages of development, in light of an individual's healthy growth. The health we speak of is determined by estimating the level of quality of life via Erik Erikson's psychosocial developmental stages as a measure of an individual's developmental expectation. Therefore, within the jurisdiction of our study, how well a member is integrated is a mirror of how well the society allows for their integration. To reiterate, integration of members is

M. Aringo
School of Education, Tangaza University College, Nairobi, Kenya
e-mail: maringom@tangaza.ac.ke

C. K. Kimathi (✉)
Faculty of Arts and Social Sciences, Catholic University of Eastern Africa, Nairobi, Kenya

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_13

an indicator of the sense of belonging or level of integration that they possess. Provision and access of education is a significant marker of social integration that may display how different societies ensure integration of members. Globally, education is regarded as a human right. It has been recorded that when intersex individuals, at an infantile stage, become victims of abuse because of their differences, they suffer deep wounds related to lack of acceptance by their guardians and/or the wider community. For instance, according to Erik Erikson's psychosocial stages of development, a child who suffers from neglect and abuse has a likelihood of suffering from other related difficulties in the future stages in life, if their issues are not mitigated (McLeod, 2013).

13.2 Intersex and Psychosocial Development

By utilising aids of categorisation, we can divide the development of an individual in accordance with Erik Erikson's psychosocial stages of development. When intersex individuals are developing, they negotiate through the human stages of sexual development with difficulty due to their distinct situation that lacks a general reference to follow. In this situation, the intersex person undergoes new experiences of development that lack available guiding principles towards holistic growth as a functioning member of the community. This is to say, they struggle to answer most personal questions about themselves. The knowing of who, what and why "I am" becomes even more philosophical than it is for their fellow normative members who undergo typical sex development.

13.3 Infants

According to Erik Erikson, while the infant is developing, their basic id energies are strongest in feeding matters while the child is under the care of their environment, whose quality is determined by the guardian who sets the level of trust or mistrust experienced by the child. If all conditions at this stage are ideal, the individual may have the positive outcome of hope. However, infants who possess intersex attributes suffer because in some communities members lack knowledge about intersex people and their unique realities. Such ignorance leads to social discrimination effected through physical, mental and spiritual abuse inflicted on the infant due to their condition.

13.4 Early Childhood, Preschool and Schooling

According to Erikson, the child, at this stage, is tasked mainly with developing their toilet training. During this stage, the conflict that an intersex child may encounter could result from the ambiguous genitalia resulting in a sense of shame and doubt. Finally, in this stage, the general value that is said to be developed is will (power)

(Kohlberg & Kramer, 1969). This stage, with regard to intersex plays a major role because the individual has now access to understanding their genitalia, not in a sexualised way, as with Freudian psychosexual perspective which seems corroborate with Erikson's perspective. At a school-going age, intersex individuals undergo hardship related to self-discovery, and it may lead to self-doubt leading to difficulties in forming an identity.

13.5 Young Adulthood

At this stage of identity development, the individuals who possess more social awareness as well as stronger economic power may take different forms of actions to acquire peace of mind to negotiate through life. Accessing this peace of mind is therefore shrouded in social expectations. In some cases, these expectations only lead to ill-informed decisions that may have irreparable consequences. Circumstances have led intersex individuals to make life-altering decisions based on an accepted or a popular definition of themselves in accordance with community members' expectations. Our engendered reality that is part of our common understanding is people may not entirely represent all members with varied unique and natural predispositions like those experienced of intersex members (Katrina, 2008). This has even led to some people paying exuberant prices to have corrective surgery done on them.

It is therefore important that as society enhances its awareness of all its individual members, it must improve the apparatus it employs to accommodate each intersex member who are members of our global community. By doing so, it is hoped that social structures will acknowledge that all members of the society, as from their respective cradles, are complete creations as they are.

Intersex refers to people who manifest male or/and female characteristics which can be genetic, hormonal or physical organs (Lang & Kuhnle, 2008). The intersex persons therefore may possess varied combinations of male and female sexual manifestations. These atypical genitalia make the identification of intersex people a source of confusion amongst members and the rest of society, resulting in exclusion of the members. Acceptance in a community is largely dependent on the role and identity one possesses in the community. At birth, a member belongs to a community, the name they receive certifies them, and even this name is largely dependent on their gender.

Intersex is a natural phenomenon where it is estimated that there is an intersex person out of every 200 or 300 people. Kenya's 2019 census reveals that the number of people of intersex conditions is higher than the records previously anticipated. This numeric misrepresentation of intersex members coupled with the nominal misrepresentation makes members of the intersex community vulnerable to social exclusion, mistreatment and neglect. These consequences radiate from lack of awareness of the reality that members of our society can only be mitigated by putting an end to ignorance.

Intersex and its nominal ambiguity is what we in this chapter seek to address. By acknowledging the difficulty associated with such an endeavour, we seek to do this by unearthing the voice of the intersex members themselves and their personal experiences of stigma.

Superstition and prejudice are the major hindrances to the adequate inclusion of intersex members in the society. Superstition is widely held; from it, irrational belief systems suggest the main causes of differences in sex development (DSD) are unrelated, and in most cases, supernatural forces. These lead to extreme reactions that include violence towards members or execution, sometimes at birth. Therefore, if superstition and prejudice, both acquire justification through ignorance, we seek to shed light on the marginalised intersex community by a deeper analysis of their experiences.

13.6 Education

Nomenclature is a natural way of understanding the people and things in the world around us. Members of the society therefore are recognised through the names they have in a specific way, or in a general way; either the roles they play, sub-community they belong to or the gender they represent. Defining an intersex person cannot be done according to the traditional categories of the society. The identification must be done anew, devoid of prejudicial or superficial tools for the task. Ryan Muiruri, an intersex member, narrates about how he grew up ridiculed and being stripped down by his friends so that they can ascertain his gender. As a victim of ignorance, Ryan says that "If my mother was aware and educated of my condition, she would have been my greatest support and would have protected me from the ignorant community." Furthermore, the law is seemingly ignorant on intersex. For example, an intersex, Richard Muasya disclosed how Justice Anaola jailed him for being an intersex person at Kamiti Maximum Prison, and the government has never paid him after the court declared he be paid for damages caused him. Therefore, reform in this sector is needed in order to convincingly protect the interests of the intersex community.

13.7 Intersex and Its Definitions

Global efforts bring to attention inclusivity and equal human representation as key means of universal development. This includes the right to access education (Ko et al., 2008). Though intersex persons, and how they are defined, are largely under medical control, majority of the material referred to, while conducting our study, comprised qualitatively collected information about intersex within and beyond medical context.

The medical fraternity provides definitions from detailed studies conducted on chromosomal configuration, hormonal make-up, internal or external genitalia and other resulting factors, such as muscle mass and hair distribution (Oakley, 2015). The medical field is where we derive the umbrella term of "intersex" and DSD, which deal with over 40 different variations which include: ambiguous genitalia, aphallia, clitoromegaly, Congenital Adrenal Hyperplasia (CAH), cryptorchidism, endocrine-disrupting chemicals, gonadal dysgenesis (partial or complete), and it is further noted that 17 out of 100 people have a type of variation (Lundberg et al., 2018). These considerations made by the medical field has led to ambiguity due to the need for prior esoteric knowledge in order to define and understand intersex under the conditions set in place in the medical field.

Alternatives to the deterministic medical perspective, within the same field, exists in another approach employed by somatechnics; where an individual is more sensitively observed by viewing each individual's body as an already fully technologized entity where the technologies are already enfleshed (Nikki, 2012). In this perspective, the question of correction of the individual becomes a platform for deeper discourse about who intersex persons are. Within the sights of our study, such a perspective can provide an anchor point to centre our intent around.

13.8 Sociolinguistics, Intersex and Society

By utilising sociolinguistics epistemologies to the study of intersex and DSD terms, it serves as a timely intervention in the hegemony, authority and vested interests of medical authority in the lives of and bodily autonomy of intersex-embodied people (Monro et al., 2021). While we have described the realities of intersex people as being under the deterministic eye of the medical field, intersex exists beyond such intellectual jurisdiction, and survives within various social contexts that interact more directly and intimately with intersex persons than the clinically categorical standpoint. Our study therefore looks into deeper understanding of intersex through language use in society.

Our assumptions of sociolinguistics allow us to delve into the psychosocial realities that are experienced in relation to word use in communities. Sociolinguistics suggests that the choices of vocabulary are most often manifestations of hegemony, authority and vested interests (Ulrich et al., 1987). This reality further provides a platform for fruitful inclusivity by establishing the best means of defining a misunderstood and marginalised member of society. This may lead to a shift from accepted orthodoxies towards an expansion of knowledge to aid change of attitudes and increased inclusivity within education.

Terminology and especially its use in society and agency of intersex bodied experience, for naming and classification systems, has its tangible consequences. Intersex and DSD have been defined in some cases as neonatal psychosocial emergency. In his work, Holmes cites two categories of medical procedures under two general medical terms: enhancement and treatment. The term enhancement deals with the improving of certain attributes of a person to fit the expected forms already normative to human beings. The other term treatment deals with the management and combat against disorders and disease. Therefore, according to Holmes (2009), intersex does not fall in either of these categories, thus giving reason for alternative angles or approaches of inquisition, of which is sociolinguistics.

This sociolinguistic rationale provides a platform for the discourse of intersex closer to the common sense discussions within human society. By doing so, other forms of scholarly discourse on the topic find their place in the realm of the more speculative and qualitative human sciences approach. For instance, the input by major scholar Michael Foucault on the topic of DSD and intersex may provide deeper information if inspected sociolinguistically. Despite his input on the topic of intersex, the mode of interpretation of his input was described as follows: although Foucault provided motivated accounts of how intersex realities affect society, his works have been characterised by intellectual elitism and a level of abstraction from experience which make it far removed from English-speaking feminist work. According to the American Academy of Pediatrics there is urgent need to achieve what people call a true gender. This brings to focus the needs and difficulties experienced by intersex persons in a society that has inherent expectations placed upon individual members to fit in to preconceived gender roles and interactions. This makes it important to observe DSD and intersex under the qualitative eye of sociolinguistics.

13.9 Psychosocial Factors of Sexual Development

Development of a person is influenced by biological, psychological and environmental factors. These three factors team up to provide a basis for interpreting DSD and intersex within psychosocially attuned framework of interpretation. In this area, we utilise Erik Erikson's psychosocial stages of development, for it provides access to markers that provide us with a more conclusive idea of how easy or difficult individuals of DSD or intersex interact with the society.

Developmental psychology theories have attempted to account for the process of gender development emphasising the influences of cognitive and affective learning in interaction with parents, peers and other aspects of a social environment (Leslie, 1985). While an individual is developing, they are in a process of collecting vital information to aid their future selves as members of the society. Within the area of sex development, the use of individual genital information can serve as a criterion for sex classification. They have instead processed knowledge based on stereotypes and display gender role behaviour characterised as either masculine or feminine (Sandberg et al., 2012).

Major psychological and social-environmental aspects of DSD and its management identified in earlier developmental stages can re-emerge in future stages as early as childhood. Giving importance to gender issues as being based on gender development as somatic sex, gender identity and gender role typically develop in accordance with each other. To illustrate this further, it is said that a newborn does not have self-awareness of his or her sex and gender. This is because such self-awareness develops gradually during infancy and childhood. Only when discord in relation to aspects of sex and gender occurs, does such self-awareness become important. This is why before one can make adequate use of genital information, the social surroundings may provide the individual with the temporary self-awareness based on other members of the society. This means that adults and peers influence gender development by reinforcing or discouraging gender-role behaviours and indirectly by serving as role models.

Informing society about psychological, biological and socio-environmental issues that affect sex development would lead to a better management of the situation. Conversely, if the child is not adequately and timely informed about their sexuality and the realties that they experience, they may exhibit atypical gender role behaviour or sexual feelings.

13.10 Medical Perspective on Intersex

It is difficult to reverse the condition, because to redesign a person to become 100% male or female is impossible because the condition is caused by a deformity which could be in either way in different levels of extremity (Melissa, 2005). Intersex person may not be fully fertile; therefore, before the treatment or surgery is done, doctors may establish the appropriate gender, and it may not be fully productive (Suzanne, 1990).

An intersex trait is usually identified at age 3 (Lee et al., 2006); an age when children begin to interact with other children on a more independent level as compared to the previous stages where the child's social system is within the trust of guardians and close family members. This stage is also where the child begins to see their different traits within their extended social access.

A new challenge existing in medical practice related to intersex is the reversal of gender attributes because the level of male and that of female are not set and the condition may oscillate between male and female in either extreme or less extreme ways. Dr Paul Lainong suggests that before you are assigned a gender, you do not know whether you are a girl or a boy; male or female. It is preferred to let the children grow till puberty; at puberty the doctor will see the area of maturity that is more dominant. Then the doctor can perform surgery on them, or they choose where to belong.

Prenatal identification is possible, and one of the most common ways of identifying the sex, while in uterus, is by the use of ultrasound analysis. It is to be noted that this testing may also involve measuring of anogenital distance to determine the gender or non-normative genital development. But, it is regarded as a highly inaccurate method. This is because in this form of testing, the differences are subjective and the area in concern has an overlap zone which makes such testing only 50% accurate.

13.11 Treatment and Medical Protocols for Intersex

The primary investigation of an intersex condition is done through x-rays and other chromosomal tests. Kenya has added intersex as the third gender, according to the 2019 census. Malta, Italy, Australia and Germany have also accepted intersex as their third gender. Kenya National Human Rights Commission has come up with the constitutional and administrative reforms with regard to incorporating and accommodating intersex in our national community. The commission displayed that the intersex community is discriminated and marginalised for being naturally different.

According to Hrovatin, “Medical protocols for treating intersex children are not common. In Sweden, their National Board of Health and Welfare (Socialstyrelsen) created specialized protocols for treating intersex children. The protocol prescribes that between the ages of 2 and 12, so-called genital surgeries should not be conducted. However, in most cases genital surgeries are performed before an intersex child’s sixth month of age” (Hrovatin & Tanja, 2018, pp. 1009–1018). This supports this section’s endeavour of bringing to light the reality of intersex persons and the need for deeper and a holistic understanding of what they need to develop as functioning members of society.

13.12 Methodology

In the description of the study’s problem, we are prompted to analyse how words (statements) are used within the intersex context of experience. To facilitate this intent, we have selected recorded interviews as our source of data for the study. These interviews include narrations of personal experiences about being intersex in Kenya. They provide us the means to unearth general patterns of speech that may represent, suggest or imply a lack of the prescribed psychosocial needs an individual experiences along their life’s development (Erik Erikson). According to Erikson, deficiencies caused at different stages lead to different crisis against expected outcomes. His stages represent an individual’s psychosocial development. This reveals that an individual interacts with a social context that shapes their anticipated ease or disease during human development and growth (See Table 13.1).

Table 13.1 A summary chart of psychosocial stages (Erikson, 1963)

Stage	Age	Conflict	Important events	Outcome
1	Infancy (birth to 18 months)	Trust vs. mistrust	Feeding	Hope
2	Early childhood (2–3 years)	Autonomy vs. shame and doubt	Toilet training	Will
3	Preschool (3–5 years)	Initiative vs. guilt	Exploration	Purpose
4	School age (6–11 years)	Industry vs. inferiority	School	Confidence
5	Adolescence (12–18 years)	Identity vs. role confusion	Social relationships	Fidelity
6	Young adulthood (19–40 years)	Intimacy vs. isolation	Relationships	Love
7	Middle adulthood (40–65 years)	Generativity vs. stagnation	Work and parenthood	Care
8	Maturity (65 to death)	Ego integrity vs. despair	Reflection on life	Wisdom

With heightened ignorance attached to those who are referred to as intersex, Erik Erikson's table above guides our qualitative research by providing the sociolinguistic analysis of the selected interviews with specific outcomes; which are *conflict* versus positive *outcome*. By studying the statements made by interviewees about intersex, it is made possible to establish which words/phrases elicit either a positive outcome or a negative crisis. To reiterate, this mixed method makes it further possible to analyse statements said about their intersex condition. It is anticipated that such statements affect the individual within Erik Erikson's theory of stages of development.

Further justification for employing a methodology that combines sociolinguistic analysis of words/phrases with Erik Erikson's psychosocial theory of development is as follows.

First, in the sampling, the interviews provide a representative voice for those people living as intersex in Kenya. According to the Census of 2019, the recorded number of intersex persons is 1500.

Second, this chapter addresses education and how experiences of intersex persons affect their education within an environment that has not fully integrated their realities into the education sector. Erik Erikson's theory provides the research with necessary markers that will guide our chapter to conclusive definition. This is to say that it provides us with (1) specific stages of development demarcated by clusters of years and (2) it provides specific representations of positive against negative outcomes that pervade human reality, including intersex persons. Also, by using the psychosocial stages of development, the conversation allows for a more inclusive representation of intersex people as social members of the society with the primary goal of integrating with society as opposed to alternative theories that would only look at them as a gender, which often lead to exclusion.

The following are the stages we have used because they give a general representation of ages when people access education: infancy (birth to 18 months), early childhood (2–3 years), preschool (3–5 years), school age (6–11 years), adolescence (12–18 years), and young adulthood (19–40 years).

Third, sociolinguistics is said to be the study of language in a social context. Furthermore, it has been employed from its pioneering efforts made by Labov (1996) to illustrate how language is governed by factors such as class, gender, and race. This gives us a good basis to establish our study's intent on how language may be used to discriminate, marginalize or stigmatise members of intersex community within Kenya.

13.13 Analysis of Interviews

13.13.1 PAUL, Intersex Member: Psychosocial Development and Education

When his father went to the hospital and was told by the doctor that his child was intersex, he took off never to appear again leaving his child and wife. Even if Paul was to receive the recommended treatment, his condition would not change.

As for the mother, “I had given birth to a child with strange organ.” Paul, who at the time was 17 years old, is an intersex and his condition was identified around his time of birth, when the medics realized his non-normative genitalia. They were not able to perform surgery immediately but asked for him to be returned to hospital for further analysis.

Paul had a hole and the doctors were to close it. Through grafting, they took flesh from his thigh to close the hole. At 2 years of age, now in his toddler stage, his condition became problematic, because urine leaked from his genitalia despite having the corrective surgery being conducted on him as an infant. His mother took him back to the hospital where the hole was sealed again. It is to be noted that within this point in his psychosocial stage of toddlerhood, a key event, according to Erikson, involved toilet training. Therefore, the resulting problems related to leaking urine caused by an “incomplete” surgery created the crisis that led to lack of autonomy and increased shame and doubt. This negative self-awareness and feeling of doubt inadvertently leads to difficulty in the anticipated enrolment to school, therefore inhibiting the potential towards successful schooling due to lack of assertiveness brought about by self-doubt.

From that point, Paul was raised as a boy. His mother allowed for him to grow as a normal boy without much further inspections of his genitalia because of the respect of privacy that she believed was necessary for him. She was convinced that the condition of intersex was a thing of the past and would not re-emerge.

At school, from kindergarten, primary all the way to the first term of form three, Paul had changed distinctly. He began missing class; he would tell his mother that he was dealing with issues that his mother could not understand. According to Erik Erikson, this stage of Paul’s life transverses preschool, school-age and adolescence, and it was obviously a difficult negotiation for Paul due to his intersex condition. Furthermore, psychosocial development, when upset, may lead to an apparent deficiency of will and purpose as well as a sense of inferiority in comparison to other members of society. These conditions ultimately led Paul to escape from people and begin missing classes, further affecting the overall education process.

Paul, due to increasing difficulties contemplated suicide. His mother said: “He told me I don’t understand him, neither does the school nor the society, so he’d rather be dead.” These descriptions depict and represent the school-age period of an intersex and associated difficulties while manoeuvring through the social environment. This is a key indicator of a deficient psychosocial experience.

Paul then confided in his uncle that he was menstruating. His mother upon learning about this was shocked and could not understand how. The idea of using sanitary pads and other menstrual aids was too much for him to handle, therefore making him skip classes. He was a very intelligent child and a bright student in school. When his periods would surface, he skipped school because it affected him deeply and he had no one to share it with.

These psychosocial difficulties experienced affected Paul’s education because, according to him, (he narrates): “In school I was a very bright student, in my class records I have never attained less than a B+. I dropped out of school because of my situation. Your friends have known you, even the teachers have known your condition, they don’t even want to see you, and you don’t have anybody to share with”.

He was then tested at the hospital and the tests revealed that he has both male and female characteristics. The female hormones within him are stronger than his physical male organs. Despite this, he was raised as a boy and has a deep voice. Paul has received counselling and has since accepted his reality, and appreciates that he still has a life to live.

13.13.2 Medical Response Described by Dr. Fred Kambuni, Consultant, Paediatric Surgeon

The fact that Paul menstruates means that he is healthy person. He has a uterus and he has ovaries. So Paul is a female who requires surgery to change the physical organ (Penis). Paul is going to have breasts and because he has grown as a boy, it is going to be difficult for Paul to change and dress as a girl. However, after a long period of counselling he has accepted himself and says: "Self-realization is the most important thing to be able to handle your problem."

13.13.3 Mary, Parenting an Intersex: Psychosocial Development and Education

Mary gave birth to a baby (named Jacky) whom she did not know whether he will be a boy or a girl. According to her, "I gave birth to a child who had both female and male organs." She then began to raise her child as a girl but when doctors later conducted tests, they found that he had both male and female hormones but there was no presence of ovaries. Mary then made the decision to raise the child as a girl. But, even though the child was hidden from the public eye, "the curious villagers would throng the house to welcome the new-born, but their intent was to see how she looks".

The child then underwent surgery in her earlier childhood and a second surgery when she was in class 6 in primary school, where the internal testes were removed. Mary said: "I thought that after the surgery, the child will develop as a girl". By the time Jacky was 19, she was not developing any sign of a female gender. Jacky, who was used to identifying herself as a girl says, "I knew I was different … at the age of 13, 14, and 15 is when a girl begins maturing…I expected to grow breasts like the other girls but that did not happen… I lost hope. I looked like a boy and people told me that it was as a result of witchcraft or genetics".

Jacky went to an all-girls' school, and at the age of 15 she got noticed by her peers because she was more masculine for a girl. Jacky says, "My best friend and desk-mate had planned to undress me. I went and hid in the toilet and wrote a letter to my mother saying that I would commit suicide. People knew about my condition, and two teachers counselled me. I resumed my studies, but bitter. I used to score at least a C plain, but in KCSE I failed terribly. I rarely mingled with people and I had no friends." Mary, Jacky's mother says "I am distressed; she is my first born and is not growing like a girl. Villagers question about her condition and yet I used to take her to hospital. I am always in tears, even after completing high school she refuses to join college because of her condition. She tried taking her life by swallowing chemicals but she was rescued by her grandmother and siblings". For Jacky, "my mother is very supportive, she says it is not my wish or hers to be the way I am… but it is God who created me that way."

13.13.4 Joseph Ngari/Josephine Wangari: Psychosocial Development and Education

Born as an intersex, Joseph Ngari grew up as a girl with the name Josephine Wangari. "After birth, my mother was released from the hospital knowing that I am a boy, Joseph. However when we reached home my aunt realised that I have a problem with breathing. They took me back to the hospital and after medical examinations; they decided that I am a girl" ("Joseph Ngari" is the male interpretation of "Josephine Wangari").

The first operation was done when I was 8 months old, the second operation I was 7 years old. At puberty stage, I realised that I was different. I used to dress like a girl and sometimes I would wear my brother's trousers. In 2003, my voice started breaking, I developed breasts. I was shocked when my beard began to grow. I applied oil and started to develop pimples. I stopped but the beard became thicker. I used to shave on a daily basis. I also grew hair on my chest. I would isolate myself to avoid uncomfortable questions. Most of the people thought I was a man. At the shops, they would address me like a man because of my physical appearance. But it was very contradicting because of my dress-code. So, I avoided going to church and crowded places.

I refused to join boarding school and told my mother I prefer a mechanic course instead. She however refused and took me to a day school. I thought I was the only one with this condition. I had low self-esteem because I was neither developing as a girl or a boy. I preferred to die; I told my mother that I had no reason to continue living.

13.13.5 Ryan Muiruri/Ruth Muhoki Wangari: Psychosocial Development and Education

As an intersex and activist, she was 28 years at the time of the interview and described how at birth her mother and the midwife were unable to identify whether she was a boy or a girl. When her father arrived at the hospital, he said that there was no point taking an abnormal child home. The unique child led to the marriage breaking apart. The father of the baby said that he cannot take a curse to his family. In their culture, to be born an intersex means a person is a curse or a sign of a bad omen. At the stage of puberty, the expected female development did not occur instead her voice began to break. S/he did not know who s/he was because she did not know what was happening.

Ruth/Ryan was kidnapped by a group of young men who undressed her, leading to her condition being publicly known and people beginning to question her/his gender. They taunted him, and mocked him for his condition. This led him to close himself off in his house, protecting him/her from the outside world. The community around him began claiming that he is a curse to the society and the family. The villagers planned to kill him/her as cleansing. He/she cried all night because of catching wind of the plot against his/her life. This caused him/her to flee and thereafter attempted suicide more than seven times but survived.

13.14 Psychosocial Development and Education

Things began to change in class eight when Ryan Muiruri's appearance began to look masculine. She became the topic of focus for her class and the school. She dropped out of school, leading her mother to instil discipline through punishment. She had no accommodating environment at school nor at home. She decided to drop out of school and stayed away from home also. After living on the streets for one and a half years, her mother located her and after dialogue she/he agreed to go back to school.

Being in a girls boarding school was challenging as an intersex person because, "you wish no one to know your sex." Her/his condition forced her/him "to wake up early at 3 am to avoid the other girls noticing the different body." "When I started receiving love letters from them (the other girls), my teachers were accusing me of being a lesbian". She dropped out of school "because everyone knew that I was an intersex by that time". But, her central question remained: "Am I a boy, am I girl". S/he felt that s/he is boy/man.

As per the above interviews, intersex people are widely misunderstood. They suffer social stigma leading to low self-esteem and a feeling of rejection. Families with intersex members find it difficult to deal with them and therefore opt to hide them from the rest of the community.

13.15 Erik Erikson's Stages and Their Significance to Education

According to Erik Erikson, education occurs at preschool, school-age, adolescence and young adulthood. From our respondents' narrations about their life and the challenges involved, the successful education process is hindered due to the underlying difficulties associated with the intersex persons and how they interact with their social environment that is largely unaware of intersex conditions. This clearly alienates integral members of society and reduces the overall potential derived from a healthy social environment that accommodates and elevates all members despite individual unique attributes.

All the above respondents discuss how intersex and the lack of proper awareness within the society hindered them from pursuing education in its entirety. They experience negative outcomes manifested at various psychosocial stages. Self-doubt, inferiority and roll confusion are common to all respondents, and the negative long-term effects reflect in reduced capacity to generate prescribed positive self-image of intersex persons. According to Erikson, the prescribed positive self-image consists of attributes of will, purpose, confidence and fidelity. Therefore, to safeguard education for all, intersex people must have relevant accommodations made to support their condition during education.

13.16 Recommendations

The national efforts designed for inclusion of the intersex as a significant member of our society has increased awareness that calls for unlearning of old misconceptions and readjusting them to renewed ideas of truth. Our discussion has so far been motivated by such efforts and it has informed us that the marginalisation of the intersex person has been systemically effected over generations. Furthermore, we acknowledge the social structures that keep out functional members of society, and it will take certain intelligible strides to influence change in the wider community. We therefore make the following recommendations with an aim to stem inequality when accessing education and other vital human services.

1. The government must take affirmative action towards ensuring special accommodations are made in light of the various difficulties that intersex people have to contend with on a daily basis. Intersex persons require special mental, social and medical support to navigate through life and gain self-efficacy. The government must therefore allocate special funding for mental, social and medical support needed for intersex learners at all levels of education.
2. Pedagogical adjustments must be implemented with regard to gender issues that are becoming a major social point of focus. Along with such pressures placed on society in sight of these contemporary gender landscapes of understanding, it is important that the education must include deeper discussions about intersex and how its reality can bring more members of the human family toward progress. Therefore, we see that inclusion of courses on gender and its various forms be developed.
3. Seminars and workshops should be organised to enlighten educators on intersex persons and the context from which their reality emanates. The educators are agents of socialisation that interact mainly with students of all genders and they should always navigate their process of teaching through empathy of interaction learned and taught at seminars and workshops.
4. Parents and guardians must be taught and updated with important information about how intersex and DSD manifest themselves. This can be done prenatally or postnatal and throughout the upbringing of the child. This will ensure that parents and guardians can monitor their children's development with keen sensitivity.

13.17 Conclusion

We appreciate the strength felt in the voices of our intersex informants, and acknowledge that there must no longer be battle to be fought, but a celebration of beautiful lives to be enjoyed. By doing so, we further acknowledge that the weight of their struggle must be shifted to be shouldered by all members of the society in the spirit of awareness and unity of existence as one human family.

When education accommodates intersex and DSD in an enlightening tone, we should be able to mention holistic development of all members of the human family as a common reality. Further consultation is what the discussion on intersex requires if it is to be an enriching process of inclusivity. We suggest that these efforts must be kept in an open and multidisciplinary forum so as to accommodate all aspects of intersex person's lives.

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14 Perceptions of Youth on the Role of Basic Education in Breaking Generational Poverty

Caroline Wanyoike and Judith Pete

14.1 Introduction

"To many observers, the African child is a composite of misfortunes: a symbol of hunger, ill health, illiteracy and other manifestations of poverty" (UNICEF and Organization of African Unity, 1992, p. 175). This is the profile of the African child that this chapter seeks to shed more light on. The chapter plugs into the book theme on youth and intergenerational poverty in Kenya. It is based on the practice of women in higher education who seek to deal with society's problems caused by poverty as part of their work in social entrepreneurship.

The idea of this chapter came about as a follow-up study that explores the views of youth from Kibera slums, on their perceptions of generational poverty and role of education as a solution. The unpublished initial study in 2001 focused on the children's approach in breaking the cycle of poverty from a sample of children living in the sprawling Kibera Slum in Nairobi. Although this study does not dwell on that initial study, it gleans some information on the plight of children living and growing up in Kibera.

In Kenya, children have been the hardest hit by poverty, which has caused lifelong damage to their minds and bodies, turning them into adults who perpetuate the poverty cycle by transmitting it to their children. Impoverished children become transmitters of poverty as parents on to their children, who form the next generation, perpetuating the poverty cycle. As Johnson (2002, para 20) aptly puts it, "in this vicious cycle, malnourished girls grow up to become malnourished mothers who give birth to underweight babies… Poor children become parents of poor children."

C. Wanyoike (✉) · J. Pete
School of Arts and Social Sciences, Tangaza University College, Nairobi, Kenya
e-mail: cwanyoike@tangaza.ac.ke; jpete@tangaza.ac.ke

L. A. Wakiaga (ed.), *Women's Contribution to Higher Education and Social Transformation*, Diversity and Inclusion Research,
https://doi.org/10.1007/978-3-030-95622-6_14

They become parents lacking access to crucial information, unable to optimally feed and care for their children.

At the same time, illiterate parents cannot support children in their learning processes. The result is that their children become the next generation of the poor and the vicious cycle continues. This has proved to be a major problem in Kenya given that the KIHBS 2015/16 (KNBS, 2018) indicated that children in the age bracket of 0–17 years had the highest rate of poverty at both rural 43.9% and national level at 41.5%. In the core-urban area, child poverty stood at 37.9% and at 22.4% for youth aged between 18 and 35 years. Children and youth are poor and run the risk as adults of transmitting poverty to their own children. This same survey indicates that women-headed households are far worse in poverty at 30.2% as compared to men at 26%.

A lot of research has been done, looking at economic solutions and not much in getting the perception of the children and youth on how to break the cycle of generational poverty. This current study focused on youth who grew up in the same Kibera slum and would be the same age as those in the study 20 years later. However, they must have benefited from a secondary or college education. The purpose of this study was to explore the views of the older youths from Kibera slums on their perceptions of generational poverty and role of education as a solution to date.

This study is significant in bringing out views at a time when Kenya Vision 2030 that touches on development and basic education curriculum is being implemented. This has importance in the new school curriculum 2-6-6-3 that significantly overhauls curriculum in education in Kenya. In seeking to understand the perception of youth on the role of education as a solution to generational poverty, the study was guided by the following research questions:

RQ1. Is generational poverty apparent in the lives of the youth?
RQ2. What are the perceptions of youth on generational poverty?
RQ3. What are the suggested solutions on how generational poverty can be broken?
RQ4. What role does education play as a solution to generational poverty?

14.2 Defining Generational Poverty

Despite the amount of literature on poverty, there is no consensus on one unified definition or concept of poverty given the different contexts, measurements and types of poverty that relate to food or the state of unemployment (Khan & Siddiqui, 2007). Definitions can be quantitative as an absolute figure or qualitative as a relative concept (Nejati et al., 2013). On the global front, The United Nations qualitatively defines poverty as:

> Fundamentally, poverty is a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to, not having the land on which to grow one's food or a job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities.

> It means susceptibility to violence, and it often implies living on marginal or fragile environments, without access to clean water or sanitation. (United Nations Statement, 1998)

On the local front, the 2001–2003 Poverty Reduction Strategy Paper (PRSP) employs a qualitative description of poverty in Kenya reflecting the multitude of faces and numerous dimensions that poverty wears. This can be described as follows:

> One man in Kajiado District, Eroret village, was quoted saying that "poverty is when children cry and you cannot stop them because they are hungry." … When a slum resident of Soweto Ward in Nairobi's Kibera slum was asked to define poverty, he said that, "Poverty is me, look at me! Look at my clothes. I did not have anything this morning and I am not sure if I will eat anything today. My children are not in school and should they fall ill, I cannot afford to take them to the hospital." (PRSP, 2001–2003, p. 13)

These qualitative descriptions of poverty aptly describe the environment that the poor in the Kenyan Kibera slum find themselves in. Quantitatively, poverty as defined by the World Bank (2015) is applied to those living below US$ 1.90 per day, which roughly amounts to Kenya shillings 206.34 today. This is also noted as the condition of extreme poverty where most of the money goes to food which does not meet required nutritional levels; housing is of low quality with very little money left for education.

Generational poverty is then defined as a family having lived in poverty for at least two generations (Payne, 2005; Marger, 2008), resulting in the cycle of poverty where poor families become impoverished for at least three generations. This cycle affects children the most as they are dependent on parents or guardians (Corak, 2006). Thus, if the guardian is living in poverty, then the children will find themselves in the same circumstance. Due to their young age, lack of skills and experience that would pull them out of this cycle, it becomes almost impossible for these children in these circumstances to pull themselves out of poverty and the cycle of poverty continues (Ashwortch et al., 1994). Wagmiller and Adelman (2009) found out that the chances of being poor in early adulthood increase sharply as the time spent living in poverty during childhood increases. Recent projections indicate that childhood poverty is set to increase in the future (Rahman, 2019), which further confounds the problem of generational poverty.

14.3 The Situational Analysis on Poverty in Kenya

The situational analysis on poverty in Kenya from the Kenya Economic Report 2020 (KIPPRA, 2020) shows an improvement from 46% to 36.1% of those living below the poverty line. Kenya's Vision 2030 targets 10.0% GDP growth and a reduction of the number of people living in absolute poverty to the smallest proportion of the total population by 2030. During the first 2007–2012 Medium Term Plan (MTP), the target was to reduce the number of those living below the poverty line from 46% to 28%. The Kenya Integrated Household Budget (KIHB) Survey 2015/16

(KNBS, 2018) indicated that progress had been made with poverty levels at 36.1% in 2016. The fact that the target level of 28% has not been achieved, implies that a rapid pace of poverty reduction efforts needs to be employed.

In the case of urban and rural poverty, the KIHB 2015/16 showed that rural poverty stood at 40%, with poverty in peri-urban areas at 27.5% and core urban areas at 29.4% in comparison to the national average of 36.1%. At county levels, the overall poverty incidence varies widely among counties, from 16.7% in Nairobi County to 79.0% in Turkana County (KNBS, 2018; KIPPRA, 2020).

Research findings in the Kenya Economic Report, 2020 indicates that access to education and health by individuals relates to the income and education levels of the parents. Thus, those with more educated parents and those in the highest income group enjoy greater access to all levels of education (KIPPRA, 2020).

14.4 Education as a Vehicle for Poverty Reduction

There is little debate on the efficacy of education to change the human condition, yet poverty influences student development (Howard et al., 2013; Williams and Crockett, 2013) and negatively influences student academic achievement (Chege and Arnot, 2012; Cho et al., 2015). A sufficiently wide database now exists which shows that education does make workers more productive (Gakuru, 1998; Guerin, 2014), that female education is inversely related to fertility, child morbidity and mortality and that education is a major catalyst for development (Bahemuka et al., 1998; Chege and Arnot, 2012). What is less clearly understood is how this change actually takes place – what is in education that brings about this change? The fact that poverty influences student achievement, which influences productivity cries out for teachers understanding the effect of poverty on students' lives and learning process, and how their own teaching can respond to this (Bennett, 2008). There is therefore a need for a poverty curricula that could respond to this through an instructional design and implementation process. This curricula would include goals relating to awareness of poverty, ability to recognize students in poverty, skills to help students and relationships with parents (Cho et al., 2015, p. 306).

A key aim of the Europe 2020 strategy in relation to poverty and education is to raise 20 million people out of poverty and social exclusion. The vehicle to do this is education by improving educational outcomes for the long term. Early Childhood Education and Care (ECEC) has been identified as a pathway to the reduction of inequalities linked to a child's background (Heckman, 2008; Guerin, 2014) as it has been identified as an intervention that works in dealing with inequality (Allen, 2011; Walker et al., 2011).

In Kenya, the 8-4-4 curriculum was aimed at increasing self-employment and thus self-reliance. However, self-employment largely went to the informal sector known as *Jua Kali*, which was not adequate to pull people out of poverty and break its vicious cycle, due to the low income generated from this sector, thus resulting in the "working poor." A study by Chege and Arnot (2012, p. 200) to establish the nexus between the gender–education–poverty among the youth in Kibera found that youth expressed faith in the ability of education to improve their lives and more so if it included skill development. An interesting finding to their study brought out the gender differences in thought concerning staying in or exiting Kibera. The male respondents were not prepared to leave the Kibera slum to escape poverty, but were ready to use their education to find work and raise their families in the slum despite the struggle to survive. The young women, on the other hand, were prepared to leave the slum and move to more affluent areas and raise children there to get better lives based on upward mobility that came with marriage, rather than educational credentials. However, they appreciated the role of education as a way of reducing stereotypes on the types of jobs that men and women can do.

14.5 Perspectives of Children and Youth on Poverty

The need to recognize a child-centred perspective in breaking the cycle of poverty has grown over time (Gordon et al., 2003a; Minujin et al., 2005; Roelen et al., 2010). This is because poor children tend to be trapped in the vicious cycle of poverty from birth to adulthood and less likely to extricate themselves from it. This allows the formulation of strategies and policies that would address poverty reduction in relevant and effective ways (Corak, 2006). Policy that responds to child poverty has been to get low-income families above the income threshold (Smith, 2010) where the poverty line is used.

Youth have been considered catalysts of change and contribute to decision-making and development though hardly consulted on matters of poverty reduction by their governments (Nejati et al., 2013). The Economic and Social Council (ECOSOC) Youth Forum held on 30–31 January 2017 in New York aimed to address the role of youth in poverty eradication and promoting prosperity in a changing world by 2030. The breakout session for Africa addressed recommendations to address poverty in all its forms, especially among the vulnerable population of the youth and women in Africa. One of the key messages that came out of the event was the need to ensure youth inclusion and engagement at all levels and in all processes that affect them, including the design of national plans (UN News, 2017).

The study by Nejati et al. (2013) made up of youth from 66 countries taking part in a Youth Assembly in Glasgow, Scotland, found out that youth who were poor became used to the condition and participated less actively in formal community activities in comparison to those from affluent backgrounds. This was thought to weaken their efforts to change their situation and break away from poverty. However, the more they had forums that made them think about poverty and ways to resolve it, the more responsible they felt towards trying to resolve it. If the youth were also empowered with the capabilities and skills to take action, then they could initiate positive changes in their respective communities to help reduce poverty. Education with special attention to children and youth is the vehicle as it enables the acquisition of knowledge, values, competencies and skills that every individual needs (Singh, 2016).

14.6 The 8-4-4 System of Education

The initial 8-4-4 curriculum began in 1985, and it was considered ideal as the philosophy behind it was achieving self-reliance through education that emphasized acquisition of technical, vocational and life skills (Chepyegon, 2021). Implementation required appropriate physical facilities, equipment, teaching and learning materials and qualified teachers (Republic of Kenya, 1988). However, this did not remain as changes took place due to inadequate teaching facilities and equipment. This was as a result of high costs that came with the construction of laboratories and workshops. The Kamunge Report of 1988, which supported this broad-based vocationalised curriculum, proposed cost sharing between governments, parents and beneficiaries of education to accelerate the expansion of education so that many could benefit (Republic of Kenya, 1988, p. 9).

Parents and communities could not afford this as most of the costs were cascaded to them and many learners left school (Chepyegon, 2021). The report also recommended reorganisation of the curriculum by reducing examinable subjects at secondary level where some subjects were dropped and others combined. The Koech Commission of 1999 did not solve the problem of the heavy workload despite the recommendation of a manageable curriculum and lifelong learning (Republic of Kenya, 1999). Even though the Koech Report recommended music and drama to enhance social and cultural foundations (Republic of Kenya, 1999, p. 66), over time subjects such as art, music and crafts lost centrality from the lower levels of education. The system became exceedingly exam-oriented with teachers and learners concentrating on this, a condition aggravated by school ranking based on performance.

14.7 Multidimensional Approach for Child Poverty

This study bases itself on the multidimensional approach of Roelen et al. (2010). Their study came up with a framework to measure child poverty in Vietnam, arguing that the money-metric measures used for poverty such as the poverty line did not adequately measure child poverty, since children did not work and were affected by many factors. Their multidimensional approach advocates for poverty indicators that should be observable, measurable (Moore et al., 2004), easily interpretable with facts that retain the same meaning over time (Gordon et al., 2003b), adhere to the cultural and social context of the community under study (Thorbecke, 2008) and should be child-specific (Gordon et al., 2003a, 2003b). Dimensions that make up the multidimensional approach include Educational Poverty, Health Poverty, Shelter Poverty, Water and Sanitation Poverty, Child Work, Leisure Poverty and Social Inclusion and Protection Poverty (Roelen et al., 2010, p. 133).

The dimensions can be interpreted using the intersection approach (Atkinson, 2003), where all the domains are included to determine poverty or the union approach (Alkire and Foster, 2008), where one domain is enough to signify poverty. Criticisms of these are that the intersection approach is too inclusive thus excluding many from poverty, while the union approach is too broad and thus including too many into the category of poverty. The proposed approach used the dual cut-off identification strategy approach where a child is considered poor if they are vulnerable in two dimensions (Alkire and Foster, 2008; Roelen et al., 2010).

14.7.1 Research Methodology

The research was an exploratory study carried out in the informal settlement of the Kibera slum in Nairobi with a sample of 60 youths, half who had a college education and half who did not. Reliability was ensured through using the multidimensional approach (see Sect. 14.8) developed by Roelen et al. (2010) and validated by other researchers who advocate that an instrument's indicators should be observable, measurable (Moore et al., 2004), in line with the context of a community (Thorbecke, 2008) and keep the same meaning over time (Gordon et al., 2003b). In this case, validity was ensured through indicators related to child poverty (Gordon et al., 2003a, 2003b) adapted from the definitions to guide measurement (Roelen et al., 2010) to ascertain that the validity of the instrument tested for child poverty as indicated in the study. Water and sanitation poverty was defined as "children living in a dwelling without a hygienic sanitation facility in the age 0–15" and "children not drinking safe drinking water in the age 0–15." Child work was defined as "that where children aged 5–14 worked for an employer or household production or were self-employed in the last 12 months" (Roelen et al., 2010, p. 142). The study used a questionnaire survey to address the multidimensional approach in determining poverty to address Research Question 1. This study employed the dual cut-off identification approach (Alkire and Foster, 2008; Roelen et al., 2010) where a child is poor if they are vulnerable in two of the domains. The Statistical Package for Social Sciences (SPSS) was used to analyse the quantitative data through descriptive statistics to arrive at the percentages given in the findings. The leisure domain and social and inclusion protection poverty dimensions were excluded from this study as they are based on measurements of children between 0 and 4 years of age not included in this study. In-depth interviews through six focus groups were used to generate information covering Research Question 2–4. Thematic analysis was used to generate themes. These were arrived at after familiarization with the audio data, transcribing it and developing codes that were used to generate general themes. The general themes were then reviewed, defined and named as seen in the findings.

14.7.2 Ethical Considerations

The survey was properly planned with ethical consideration. A consent note was provided to the respondents who were at liberty to undertake the survey and interviews or not, and hence all the ethical issues were taken into consideration. With respect to ethical clearance, the university's ethical regulations and policies were adhered to and clearance letter provided.

14.7.3 Kibera Slum

The Kibera slum, the biggest in Africa, is estimated to account for a population of about 1 million dwellers (Mutisya and Yarime, 2011) ranked among the poorest and largest human settlements in sub-Saharan Africa (Chege and Arnot, 2012). Most of the land is owned by the government, though most of the dwellings there are rented out by landlords. The dwellings measure about 12 × 12 ft, are constructed with mud walls and dirt or concrete floors with corrugated tin roofs. On average, these dwellings, described as shacks, house about eight or more family members (Onyango and Tostensen, 2015). The original inhabitants came from Nubian Sudanese from South Sudan.

The area lacks basic social amenities such as sanitation, clean water, sewage disposal and road infrastructure (Chege and Arnot, 2012) as shown in Fig. 14.1. Under water and sanitation, toilets are not found inside houses and are usually latrines which are unhygienic due to the large number of users, with a ratio of 500:1 toilet (UN Habitat, 2013). The lack of piped water pushes the price up of the available water such that the price is four to eight times that of affluent neighbourhoods (African Population and Health Research Centre (APHRC), 2010). Many of the schools are informal and others private with crowded classrooms affecting the teaching standards (Institute of Economic Affairs, 2011). When it comes to employment, the youth in Kibera face unemployment challenges aggravated by these challenging conditions in the slum (APHRC, 2014).

Fig. 14.1 Kibera slum, Nairobi, Kenya. (Reproduced from Ninaras (2015))

14.8 Findings

14.8.1 Demographics of the Youth

The study area comprised of eight villages in Kibera, namely, Makina, Katwikira, Kisumu Ndogo, Kianda, Lindi, Laini Saba, Soweto, and Silanga in the informal settlement of the Kibera slum. The general demographics of the 60 respondents in the study, displayed in Table 14.1 below, indicated that 58.3% of them were male and 48.7% female. All respondents were aged between 20 and 32 years with a majority 38.3% falling in the category 20–21 years and 63.3% of the respondents falling in the age category of 20–23 years.

As shown in Table 14.2, majority of the respondents came from Gatwikira 33.3% and Makina villages 30% in Kibera. All respondents grew up in Kibera with 46.7% (28) studying there up to primary level and 41.7% (25) up to secondary level. The

Table 14.1 Gender of respondents and age of respondents cross-tabulation

Gender of respondents		Age of respondents 18–19	20–21	22–23	24–25	26–27	30 and over	Total
Male	Count	2	12	9	5	6	1	35
	% of total	3.3	20.0	15.0	8.3	10.0	1.7	58.3
Female	Count	3	11	6	2	1	2	25
	% of total	5.0	18.3	10.0	3.3	1.7	3.3	41.7
Total	Count	5	23	15	7	7	3	60
	% of total	8.3	38.3	25.0	11.7	11.7	5.0	100.0

Table 14.2 Education level by residence of the respondents cross-tabulation

Education level		Residence of the respondents Makina	Gatwikira	Kisumu Ndogo	Kianda	Lindi	Laini Saba	Soweto	Silanga	Total
Diploma	Count	0	5	0	0	1	1	3	0	10
	% of total	0.0	8.3	0.0	0.0	1.7	1.7	5.0	0.0	16.7
Bachelors	Count	4	3	1	2	2	0	0	2	14
	% of total	6.7	5.0	1.7	3.3	3.3	0.0	0.0	3.3	23.3
Finished college	Count	3	1	0	0	1	0	1	0	6
	% of total	5.0	1.7	0.0	0.0	1.7	0.0	1.7	0.0	10.0
Never went to college	Count	11	11	4	1	0	2	1	0	30
	% of total	18.3	18.3	6.7	1.7	0.0	3.3	1.7	0.0	50.0
Total	Count	18	20	5	3	4	3	5	2	60
	% of total	30.0	33.3	8.3	5.0	6.7	5.0	8.3	3.3	100.0

study respondents had 50% not in college and 23.3% studying for a bachelor's degree, 16.7% at diploma level and 10% completed college.

At the time of the study, all the respondents still lived in Kibera, and their parents or guardians still lived in Kibera indicating the second generation. Most of them went to school unaccompanied 68.3% and on foot 91.7%.

14.8.2 Poverty in the Lives of the Youth

Research question one on whether poverty was apparent in the lives of the youth was based on the multidimensional approach (Alkire and Foster, 2008; Roelen et al., 2010) to gauge poverty. The findings indicated that the respondents suffered Shelter poverty, Water and Sanitation poverty and Child Work meeting the threshold of at least two domains using the dual cut of approach.

In relation to Water and Sanitation poverty, out of all the respondents 98.3% grew up in dwellings without hygienic sanitation, a prevalent trait of the Kibera slums. There was no piped water to the houses and 45% of the respondents had to go and fetch water from water vendors in the slum, before going to school and from school.

Under shelter poverty as seen in summary Table 14.3 above, 43.3% of the respondents lived in housing without electricity and used kerosene lamps (33.3%) or candles (5%) with 5% having no form of lighting. Houses were made of mud, 78.3% without proper flooring, iron sheets 5%, timber 3.3% and stone 13.3%. Even though some of the dwellings had electricity, the most prevalent means of cooking was

Table 14.3 Summary table on shelter poverty

Respondents electricity at home	Frequency	Percent
Electricity	34	56.7
Paraffin/kerosene lamp	20	33.3
Candles	3	5.0
Other	3	5.0
Total	60	100
Respondents form of cooking		
Gas	6	10.0
Kerosene stove	21	35.0
Charcoal Jiko	29	48.3
Firewood	4	6.7
Total	60	100
Material houses were made with		
Mud	47	78.3
Iron sheets	3	5.0
Wood/timber	2	3.3
Stone/bricks	8	13.3
Total	60	100.0

charcoal 48.3%, kerosene stove 35% with 10% using gas and 6.7% firewood. Other traits of poverty were indicated by the number of rooms the dwelling had, where most families 66.7% lived in one room, and 28.3% in two rooms. Of the 66.7% of the respondents living in one room, 55% of them shared it with four to eight children and over.

Under Child Work, majority of the respondents, 93.3%, had chores before going to school and after school. The most prevalent was fetching water and other work like cooking, washing clothes in the house. Those engaged in work that could be termed as Child Work 30.3% did work that was unpaid or paid for such as washing clothes for others and selling things to make ends meet.

Other poverty traits were seen by the types of food eaten on a frequent basis to that which was rarely eaten. *Ugali* and *sukuma* (posho meal and kales), at 85%, was eaten on a daily basis or frequently followed by rice at 21% and *chapati* at 16.7%. The intake of various types of meat stood at: beef 15%, fish 11.7%, and chicken 3.3%, indicating that they were eaten rarely. Some meals were skipped and only dinner eaten at home 30%, due to them not being available at home 25%, or there was no money to buy the ingredients to make the meal 16.7%. Some of the respondents 21.7% were in schools in Kibera that had feeding programmes which encouraged children to go to school. A good number of the respondents 30% had all meals at home.

14.8.3 Perceptions of the Youth on Generational Poverty

In relation to the second research question on the perceptions of youth on generational poverty, various definitions came about from the in-depth interviews. When asked to define poverty, two female informants plainly put it as: "Inability to fend for oneself" and "being unable to provide the most basic needs." Three themes from the in-depth interviews saw generational poverty as that which runs from generation to generation or runs within two or more generations or is constant from one season to another. The themes aligned around one being born in poverty and then things did not change in life and then the children born also joined the poverty line. The simplest view described it as "grandfather, myself, my children."

One informant succinctly put it as: "the type of poverty that has been in there in your family since the era of your grandparents and has been passed on to their kids." Others described it as "one that runs in your family line" and "being in poverty for seasons" and "poverty is constant in the different generations." An interesting view described it as "the kind of poverty that takes after every birth cycle." Generational poverty from one view occurred when "the previous generation is unable to alleviate the current generation from poverty, then it passes on and on." Generational poverty was an ongoing process, building from one generation after the other, year in, year out. Generational poverty was aptly captured by an informant and can be summarized as:

> This is poverty that runs in the family. It runs from one generation to another. Most of us do not know where the poverty comes from, we find people are like that. For example, in a certain family in the rural area, you find the parents are at home and have nothing to do. When the father gets some money, he goes to drink alcohol and does not bother to provide for the family. Sometimes, the mother can get casual jobs of cultivating people's farms. The kids are then not able to think outside the box and see that there is another life out there. For the boys when they get money they know they can just drink alcohol and for the girls they just think all they can do is wash other people's laundry and get casual farm jobs. Therefore, poverty continues (Youth group 2 informant).

From the demographics, the youth saw some of the characteristics of generational poverty as having parents who had no work (mothers 40%, fathers 25%). Another trait was that of parents with low-paying jobs due to the type of occupation where 26.7% of the fathers were engaged mostly in skilled jobs such as mechanics, tailors or security guards while 30% of the mothers were in small-scale informal businesses. They saw this translated to them where 55% of them missed school frequently due to lack of fees (68.3%). This state of affairs meant that 36.7% had no hope of finishing school. Other perceptions of generational poverty were remaining in Kibera slum and being unable to move themselves from the location. During this study, majority of the respondents were still living in Kibera like their parents.

Situational poverty was described as poverty that occurred due to a specific prevailing situation such as the 2007 post-election violence or the current COVID-19 pandemic with various restrictions that have pushed people into poverty. However, the informants felt that one could come out of this type of poverty when the situation improved. Situational poverty was described as:

> Poverty that is brought about by situations. This is like when you were employed and all of a sudden the job ends and then you have no income for the time being. You can then get another job and bounce back. You are therefore in that state because of the current situation (University group 1 informant).

14.8.4 Suggested Solutions from the Youth on Breaking Generational Poverty

Research question three dwelt on the suggested solutions on how generational poverty can be broken. The seven identified themes circled around empowerment, mentorship to develop business and life skills, talent identification and realization, sharing of ideas, scholarships, projects, and innovative thinking put into action. A strongly supported theme in breaking the cycle of poverty was innovative thinking through changing one's mindset. The informants felt that the cycle could be broken at some point by changing one's mindset and not giving up in life. Some views included:

> The first thing is people should change their mind-set that they are poor since they are living in Kibera (University group 3 informant).

> One can motivate yourself and do something creative because when we wait for help and it does not come we will become demoralized. Therefore, the motivation starts with us to make a change. Take advantage of upcoming local projects, for example the Kibera town center project. Get out of your comfort zone and stop being ignorant and do something meaningful with our lives. Have a positive mind-set and believe you can (Youth group 1 informant).

Changing one's mindset included taking small jobs and seeing them as a bridge to bigger jobs and income and therefore youth should not be discouraged when they got low-paying jobs. Changing mindsets also involved innovative thinking. One informant phrased it as:

> The current situation where someone is at can be an eye opener for you to invent something and can create employment or attract investors. So when you do something innovative, you get yourself out of poverty (Youth group 3 informant).

The theme of empowerment of youth involved creating awareness on social issues that could help the growing youth, mainly done by NGOs. This was framed as:

> The NGOS are reaching out especially to the young ones to be able to create awareness on different social issues as well as providing information on the services they offer and if may be it can help you in one way or the other, you can reach out to them (University group 3 informant).

Empowerment entailed aiding the youth to think about starting businesses in basic education and not waiting until university for this to start. NGOs were seen to play a role in this as they could be involved in projects that helped the youth start businesses even while in school, thus teaching both life and entrepreneurial skills. An informant felt that "when you empower ten women to start a business, ten households will be fed."

Nurturing talents and promoting these talents to higher levels were seen as a way out of poverty credited to projects run by NGOs. Projects were important sources of breaking poverty cycles as they were seen to offer mentorship programs to the youth and even gave short courses which offered certificates that could act as credentials. Practical skills were gained through short-term training which provided jobs and an income. An informant reflected:

> Most of the organizations carry out needs assessment before starting a project. Some of the recommendations for the projects are; educate people instead of giving them handouts so that they can be independent in future (University group 1 informant).

Government projects were also important in addressing poverty. An example that came up was the National Youth Service (NYS) which had improved the lifestyles of the youth as they could get some income and the crime rate had reduced. Projects were critical in preventing situational poverty in Kibera especially during the corona pandemic through food distribution and meeting health needs. They acted as a stopgap preventing some people starting the cycle of generational poverty.

The theme on sharing of ideas was seen through youth giving each other ideas to start businesses like artwork as a group from an early age and earn an income. Sharing of ideas with peers was a way of reducing poverty and captured in:

> People should also be selfless and have the thought that if I am gaining by doing something I can also help out a brother or sister to do the same. Share ideas with others and come together and work as one. In case opportunities arise, share with others. An example here in Kenya, many Somalis are doing well, reason being they help one another especially in businesses and as a community (Youth group 3 informant).

The informants felt that scholarships were an opportunity to go to school. Going to school was a good thing where the majority of their siblings went to school with the free primary education and subsidized secondary education in Kenya. Despite this, most of the respondents who had made it to college had done so due to scholarships and bursaries they had received. As such being given scholarships was an opportunity to go to school and a way out of poverty.

14.8.5 The Role of Education as a Solution to Generational Poverty

Research question four addressed the role education plays as a solution to generational poverty. Five themes emerged from this discussion. These were education credentials for employment, mentorship with talent identification and promotion, altruism, application of financial literacy education, and the application of critical thinking and communication skills as a result of being educated. These themes revolved around internal players in the schools such as teachers and school heads who had an important role in providing solutions to generational poverty and the students themselves.

In mentorship with talent realization and promotion, teachers played a role as stated:

> Through social media, as a teacher you can open a page and you post students work there. You can also engage them in community service early which may open their minds and spot a role model and may want to become like that person. The teachers can monitor students and spot a talent that a child has and encourage them to work on that skill especially with the new curriculum. The teachers can also find more openings for the bright students who are not able to pay school fees and connect them to sponsors who can help them with their education. Teachers can also help the students through mentorship. (Youth group 1 informant)

Altruism through helping others was upheld by various informants. This was through tutoring services to others needier than oneself as a result of having an education. Some views were:

> Gaining education can also help others even if it is not yourself. In case you have a neighbor who is not able to take the child to school, you can have an opportunity to teach that child

> in the early stages of school, the child or parent may help you in future in case you have a situation. (Youth group 3 informant)

> Because of the skills you acquire from the 8-4-4, you can teach or educate children who do not have the opportunity of going to school. (Youth group 2 informant)

External players involved motivational speakers engaged by the school to come and mentor pupils and students and in so doing encourage them to do better. Sports, scouts and coaches played the role of identifying talent gained through extracurricular activities such as sports. Help from these external sources enabled one to improve and finally make a living from sports. Education could improve this as one view reflected:

> Introduce strong co-curricular activities and make them serious to help those who are not into class work but are good in for instance football and focus on that to start earning even while young (University group 2 informant).

The ability to think critically and well-articulated communication skills was a solution to breaking generational poverty. As explained:

> Education has enlightened me a lot through ideas. First with culture. The more you advance with education, the more you meet with other people from different tribes and regions so you tend to see how they run their life and therefore you expand your mind-set. Education has helped me in the way I express myself and someone can know I am educated. You can also reason well and have a right way of choosing. (University group 1 informant).

Education gave confidence to form partnerships with organizations. As an informant said:

> By having education, you are able to have courage to approach an NGO and share the idea you have and they can be able to give you, for example, tanks to start a car wash and grants to buy the machines (Youth group 3 informant).

Financial literacy was seen as an important tool if part of the school curriculum. This is because the youth would have learnt from an early age to save for a rainy day when one has made some money especially through small jobs done during the school holidays. Other roles that education played as a solution to generational poverty was provision of credentials from the school such as certificates that could facilitate either further studies or employment. Despite the role that education played in poverty alleviation, many of the informants felt that the 8-4-4 curriculum was wanting especially in lifelong learning and business skill development.

14.9 Discussion

Generational poverty was apparent in the lives of the youth in this study. Although not from the original sample, they had similar characteristics of the original sample and went through the 8-4-4 curriculum described earlier on in this chapter and would be the same age currently as the initial sample. Majority lived in the same villages in one-roomed mud houses with no electricity for lighting, using kerosene or charcoal to cook. They had no access to water and sanitation in the dwellings they lived in, and had a staple diet of *Ugali* and *Sukuma* and on rare occasions ate meat. In both studies, poverty was widespread in Kibera and took various forms of income and food poverty. There was a similarity with the study by Roelen et al. (2010) in Vietnam with the multidimensional approach where the children in Vietnam and in this study qualified as poor on the basis of vulnerability in two poverty domains with water and sanitation as the common area of deprivation.

It is expected that as youth now, maturity in the way of thinking has developed after a secondary or college education. Generational poverty was defined using the quantitative poverty line as a measure but also qualitatively with examples that brought out the cycle of generational poverty. This was in line with definitions given in other studies as well examples that painted the picture of generational poverty (Ashwortch et al. 1994; Payne 2005; Corak 2006; Marger 2008).

In reference to solutions on breaking generational poverty, changes were apparent in the thinking of the youth living in Kibera as compared to the study of the younger children 20 years ago. A recurrent and strong theme in all the focus groups was change of one's own mindset as a way to break out of generational poverty. A change of mindset through innovative thinking was a key solution on how generational poverty could be broken. Embracing the skills from education and applying them to self, taking advantage of the NGOs and projects in Kibera were ways to get oneself out of poverty. The youth believed that though education had a role to play, an individual had to make the decision to change, think out of the box and not believe that just because they lived in Kibera they had to be poor.

A second theme was altruism through using one's own skills gained in education to uplift another member of the community worse off than yourself. This could be a neighbour's child or other youth through sharing of ideas and working together so that improvement of one's circumstances was a collective rather than individual effort. This was a far cry from the *serikali sadia* (Government help us) mentality apparent in many communities struggling with poverty or other challenges where people look to the government first for help even when it is not forthcoming. This way of thinking coupled with the youth's views on generational poverty indicated that they have faith in their ability to break the poverty cycle if they think innovatively and out of the box.

The role of education in breaking generational poverty was perceived differently in this study. The younger aged sample in 2001 valued education and saw it as their way out of poverty. However, most of the children aspired for lowly paid jobs such as a driver, clerk, carpenter, watchman and a teacher being the highest of the aspirations. The youth in the current study had much higher expectations on the types of jobs they had aspired to which covered the fields of medicine, architecture, engineering, law, accountancy, journalism and entrepreneurship. Entrepreneurship entailed them coming up with ideas for businesses or using their talents and skills to earn them a living. Although they may not end up having these exact professions, they still believed that they could make a way for themselves if they are facilitated through mentorship and life skills which do not fit into subjects per se.

The children had indicated that education would improve their lives in the future even though it did not address their needs as poor children. The question was whether education had contributed to achieving or helping the youth achieve their aspirations now that they were older and had the benefit of at least a secondary education. A majority of 61.7% of the youth felt that education contributed to them achieving this. However, just as the study in 2001, the youth concurred that the education curriculum at basic level did not address the needs of poor children (53.3%). The basic education curriculum needed to be revamped to emphasize life skills and mentorship from those who had come out of poverty, include poverty reduction strategies, emphasize subjects that promoted talents (art, crafts and sports) and introduce entrepreneurship skills.

On the other hand, education though a vehicle out of poverty had to have both the internal facilitators partnering with external facilitators such as NGOs in projects that actively supported poor children realize their talents and embrace the opportunities that came with talent. However, one had to put in the effort to improve in their talents. The education curriculum was inadequate where much emphasis was on passing examinations. Youth saw the value of education added to by other co-curricular activities such as sports, drama and music, a point raised by the Koech Report of 1999 (Republic of Kenya, 1999, p. 69).

The local studies by Chege and Arnot (2012) and Onyango and Tostensen (2015) brought out the poor physical conditions in the Kibera slum which are still the current situation. Chege and Arnot (2012) brought out the finding of young women wanting to get out of Kibera not through education but through marriage as a means of upward mobility. This was different in this study as the female informants did not talk about marriage as a vehicle out of poverty, rather their ability to think for themselves and grasp opportunities. Although the men in this study did not talk about having to stay in Kibera and raise up families there, there was a similarity in the belief that they could use their educational credentials to improve their lives.

Employment as a result of education is an expected outcome; this did not come out as the major reason for one to be educated. There were more intangible benefits of education that were evident. From this study, a key finding is the conceptual skills that education builds in a person, such as critical thinking, decision-making, networking, taking initiative and problem-solving. In building these skills, education offered a solution to generational poverty.

14.10 Conclusion

This study set out to explore the perceptions of the youth on the role of basic education in breaking generational poverty. In Kenya, many individuals from poor communities depend on the government to pull them out of poverty as the phrase *serikali itusaidie* (Government help us) reflects. The youth are more positive about creating their own ways to get out of poverty through their own innovations, talents and abilities, not depending on the government to do everything for them. They are not poor just because they live in Kibera. With the benefit of education that enhances their communication and critical thinking skills, what they need is not handouts from NGOs, but facilitation of the development of their skills to be independent. The independence seen at a young age seems to have translated to wanting to be independent and self-reliant at an older age.

Benefits that can be drawn out from this study lie in recommendations that can be given towards policy implementation and review as the competence-based curriculum is being rolled out. As this is an exploratory study, other broader and more in-depth studies building on this study can be carried out to dig deeper into strategies that can be used to incorporate the youth as catalysts of change in slums like Kibera. The youth have the capacity and mindset for change. They understand what is needed to get out of generational poverty which they have lived in, but yet have had a college education, thus understanding not only intellectually, but experientially the role that education can play in breaking the cycle of generational poverty. This is vital in avoiding the pitfalls that affected the 8-4-4 curriculum despite its good intentions, and thus beneficial to the implementers of the competence-based education in communities steeped in poverty. Limitations of this study would be in the small sample size, as well as selection of only one slum. However, other studies can build on this with a larger sample size and multiple slum locations for a more robust study. Education as a vehicle out of poverty is still valid but needs to address generational poverty which is harder to address due to the generations affected. However, all is not lost. This study gives evidence that the youth given the right skills have the capacity to transform their lives and make the desired change.

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Index

A
Acceptance, 223
African Inland Church (AIC), 154–156
ASALs, 206
Assertiveness, 230

B
Basic education curriculum, 253

C
Child poverty
  multidimensional approach, 242
    dual cut-off identification strategy approach, 243
    ethical considerations, 243
    intersection approach, 242
    Kibera slum, 244
    research methodology, 243
  Vietnam, 242, 252
Church Mission Society, 151–154
Church of Scotland Mission, 156, 157
Commission for University Education (CUE), 38, 75
Competence-based curriculum, 254
COVID-19
  psychological impact of, 14
COVID-19 lockdown, 18
COVID-19 pandemic, 248

D
Deanship
  innovations and achievements, 97
  in Kenyan Universities, 97
  women aspiration, 96
Deborah
  Judge, 169, 170
  social-cultural analysis, 170–172
  songs, contemporary lessons, 172
  team leadership, 170
Deborah's song, meaning of, 168, 169
Decentralization, 82
Deficient psychosocial experience, 230
Developmental psychology theories, 226
Differences in sex development (DSD), 224
Dual cut-off identification approach, 243
Durkheim, Emile, 147

E
Early childhood education and care (ECEC), 240
Education, 233, 241
  children, 253
  8-4-4 system, 242
  employment, 253
  generational poverty, 250–252
  poverty, 253
  as vehicle out of poverty, 240, 241, 254
  youth, 253
Employment, 253
Enhancement, 225
Erik Erikson's psychosocial developmental stages, 221, 222, 228
Erik Erikson's psychosocial theory of development, 229

F
Fair Labour Standard Act, 4
Faith-based institutions
  challenges, 119
  Christian faith-based universities, 115

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Faith-based institutions (*cont.*)
coping mechanisms and retention, 122
coping strategies, 120
demographic characteristics, 116
dismal representation, 117
family and cultural barriers, 111, 112
personal barriers, 110
professional/career advancement, 116
structural and organizational barriers, 112
women leadership, 110
women's and men's political engagement, 108
Famine Early Warning Systems Network (FEWS NET), 202
Female circumcision, 154
Female researchers
application process and requirements, 28, 29
community transformation, 33
institutional transformation, 32
mentor and networking challenges, 27, 28
personal transformation, 31
qualitative research approach, 24
research grant information, 29
research grants and productivity in publication trends, 23
research participation, 25
social transformation, 21, 30
sources of funding available, for research, 22
stigma of caregiving, 26, 27
Financial literacy, 251
Food diversification, 201, 202
challenges
by respondents, 213
challenges and opportunities, 204–207, 213
by respondents, 213, 214
demographic information, 208
age range of respondents, 208
implication of, 202–204
intensive community empowerment, 216
methods, 207
opportunities
by respondents, 214, 215
strategy, 215
study, 215
value among pastoralist women, 209
availability of meal, 210, 211
meals' change and motivating factors, effects, 211, 212
rate of food type consumption, 209, 210
Food security
food diversification, implication of, 202–204
Forum for African Women Educationalists (FAWE), 91

G
Gender–education–poverty, 240
Gender equality, 84
Gender equity gap, 109
Gender imbalance, 107
Gender inequity, 89
Gender non-discriminatory, 91
Gender Parity Index (GPI), 77
Gender policies, 75
Gender-responsive transport industry in Kenya, 181–183
cost of transport, 186
decision-making, transport design and planning, 195
implications, for research, 196
materials and methods, 183
nature of buses and stage provisions, 187
practice and policy, implications for, 196, 197
route, 186
sanitation, 187, 188
sexual harassment, 185, 186
transport governance, women in, 191–194
transport sector, trends and progress, women participation in, 194, 195
UBABI vanpooling the story, 188
user's mobility and accessibility, women as, 183–185
women owners, 189–191
women transport operators and owners of transport vehicles, 188
Gender-role behaviours, 227
Generational poverty
definitions, 238, 239, 252
education role, 250–252
Kibera slum, Kenya (*see* Kibera slum, Kenya)
lives of the youth, 252
suggested solutions, youth, 248–250
youth, 254
youth perceptions, 247, 248

H
Hermeneutics, 164
Heterosexual women, 58
Higher education leadership
administrative and academic frameworks, 72
gender and leadership advancement opportunities, 73, 74, 76
gender equality, 77

innovation and achievements of, 93
new public management, 80, 82, 83
traditional public administration approach, 79, 80
women's aspiration, 92
women's resilience, 93
Human development, 132

I

Ignorant community, 224
Indigenous education, 146, 147
Inferiority, 233
Infrastructure, 195
Innovativeness, 91
Institutional policies, 91
Intellectual jurisdiction, 225
Inter-parliamentary Union Report, 108
Intersex
attributes manifestation, 221
community of Kenya, 221
definitions, 224
and DSD, 225
early childhood, 222
education, 224
infants, 222
medical perspective, 227
natural phenomenon, 223
numeric misrepresentation, 223
psychosocial development, 222
sexual development factors, 226, 227
society and agency, 225
sociolinguistics epistemologies, 225, 226
superstition and prejudice, 224
treatment and medical protocols, 227, 228
variations, 224
young adulthood, 223
Intersex persons stigmatization study
education, 229
experiences, 229
interviews, 228
psychosocial development and education, 231–233
sociolinguistic analysis, 229
words/phrases, 229
Isiolo County, 202, 205, 207, 209, 211, 215, 216

K

Kenya
gender-responsive transport industry in, 181–183
cost of transport, 186
decision-making, transport design and planning, 195
implications, for research, 196
materials and methods, 183
nature of buses and stage provisions, 187
practice and policy, implications for, 196, 197
route, 186
sanitation, 187, 188
sexual harassment, 185, 186
transport governance, women in, 191–194
transport sector, trends and progress, women participation in, 194, 195
UBABI vanpooling the story, 188
user's mobility and accessibility, women as, 183–185
women owners, 189–191
women transport operators and owners of transport vehicles, 188
illiterate parents, 238
poverty, 237
situational analysis, poverty, 239, 240
women missionaries, 145
African Inland Church, 154–156
Church Mission Society, 151–154
Church of Scotland Mission, 156, 157
Kenya Methodists, 157, 158
Missionary Churches, 148
pre-colonial Africa, 146
Roman Catholic Missionaries, 149–151
Seventh-Day Adventist Church, 158–160
theoretical underpinning, 147, 148
Kenya Certificate of Primary Education (KCPE), 77
Kenya Methodists, 157, 158
Kenya National Human Rights Commission, 228
Kibera slum, Kenya
Africa, 244
child poverty (*see* Child poverty)
education as solution to generational poverty, 250–252
education level, 245
Kenya Vision 2030, 238
lacks basic social amenities, 244
poverty, 252
poverty, lives of the youth, 246, 247
shelter poverty, 246
suggested solutions, youth on breaking generational poverty, 248–250
unemployment, 244

Kibera slum, Kenya (*cont.*)
youth, 238
youth demographics, 245, 246
youth perceptions, generational poverty, 247, 248

L
Leadership effectiveness, 90
Learning
and social transformation, 130
development and, 131
imparting capabilities, educators' role in, 132
lifelong learning and transformation disconnect, 133, 134
Lifelong learning, 133, 134
Literary criticism, 164
London-based Human Rights Organizations in Africa, 54

M
Marginalised intersex community, 224
Mary
lessons from, 177
literary analysis of, 174
Lowliness Exalted, 176
Praise of God, 176
Witness of the New Exodus, 175, 176
Medical protocols, 228
Mentorship, 114
Miriam, 165
contemporary lessons from, 167
literary analysis, 166
significance of the song, 165
Missionary Churches
in Kenya, 148
Mobile transport, 182

N
National Youth Service (NYS), 249
Negative self-awareness, 230
Neonatal psychosocial emergency, 225
Nigerian universities, 55
Nomenclature, 224
Non-Traditional Occupation (NTO), 191

O
Offensive sexual advances, 51
Office of the Students Affairs, 56
Organisational culture, 91
Orthodoxies, 225

P
Parsons, Talcott C., 147
Pastoralist women, 201, 203, 205–207, 209
Personal support, 114
Poetic analysis, 164
Post-baccalaureate programmes, 90
Post-traumatic stress disorder (PTSD), 59
Poverty
children and youth perspectives, 241
definition, 239, 247
government projects, 249
Kenya, 237
qualitative descriptions, 239
situational analysis, Kenya, 239, 240
situations, 248
youth, 254
Poverty Reduction Strategy Paper (PRSP), 239
Presbyterian Church of East Africa (PCEA), 157
Proactive self-advocacy, 41
Professional support, 114
Pseudonyms, 115
Psychological and social-environmental aspects, 226
Psychosocial difficulties, 230
Public Service Commission, 83

R
Roll confusion, 233
Roman Catholic Missionaries, 149–151

S
Sanitation, 187, 188
Self-advocacy skills, 41
Self-awareness, 41, 226
Self-determination skills, 41
Self-doubt, 233
Self-employment, 240
Self-image, 233
Self-realization, 231
Self-regulation skills, 45
Self-reliance
in social transformation, 137, 138
capabilities for, 140, 141
realities and expectations, 141
through meaningful engagement, 138, 139
transformative process, educator role, 139, 140
Sense of inferiority, 230
Sex development, 226
Sexual behavior, 52
Sexual harassment, 185, 186
in African Universities, 55
consequences of, 59

in higher institutions of learning, 58
in institutions of higher learning, 54
intervention strategies, 61, 63
laws and policies, 60
offensive sexual advances, 52
research in Universities, 54
sexual violence in Universities, 56, 57
statistical research findings on sexual assault, 52
Sexual violence, 59
Shelter poverty, 246
Situational poverty, 248
Social-cultural analysis
of song of Deborah, 170–172
Social cultural theory, 136
Social discrimination, 222
Social environment, 233
Social integration, 222
Social media, 250
Social status, 205
Social stigma, 233
Social transformation, 21
learning and, 130
development and, 131
imparting capabilities, educators' role in, 132
lifelong learning and transformation disconnect, 133, 134
self-reliance in, 137, 138
capabilities for, 140, 141
realities and expectations, 141
through meaningful engagement, 138, 139
transformative process, educator role, 139, 140
study approach, 136, 137
Social transformative lifelong learning approach, 134, 135
learners' and educators' culture, impact of, 135
Socialization, 221
Sociolinguistic analysis, 229
Sociolinguistics, 225, 226
Statistical Package for Social Sciences (SPSS), 243
Statute Law (Miscellaneous Amendments) Act, 81
Stevenson, Marion Scott, 156
Stigma and discrimination, 42
Students Counselling Centre (SCC), 55
Students Representative Council (SRC), 55–56
Superstition, 224
Symbolism
in the Palm of Deborah, 169

T
Teachers, 250
Transformative leadership, 95
Transport governance
women in, 191–194
Transport sector
trends and progress, women participation in, 194, 195
Transport vehicles
owners of, 188
Treatment, 225

U
Unconscious gender bias, 90
Universities Act, 76
University of Cape Town (UCT), 54

V
Victims' self-blame, 57

W
Water and sanitation poverty, 243, 246
Woman's leadership
Biblical aspect of, 163
Deborah song, contemporary lessons, 172
Deborah the Judge, 169, 170
Deborah, social-cultural analysis, 170–172
hermeneutics, 164
literary criticism, 164
meaning of Deborah's Song, 168, 169
poetic analysis, 164
symbolism in Palm of Deborah, 169
team leadership, 170
Women health, 205
Women leadership, 91
Women missionaries
Kenya, in education, 145
African Inland Church, 154–156
Church Mission Society, 151–154
Church of Scotland Mission, 156, 157
Kenya Methodists, 157, 158
Missionary Churches, 148
pre-colonial Africa, 146
Roman Catholic Missionaries, 149–151
Seventh-Day Adventist Church, 158–160
theoretical underpinning, 147, 148
Women's Liberation Movement, 4
Women, with disabilities
defined, 37
e-learning platforms and learning materials, 43

Women, with disabilities (*cont.*)
financial support, 38
government-mandated funding mechanisms, 38
institutional and personal barriers, 45
institutional factors, 39, 40
learning needs, 44
personal factor, 41, 42
post-independence policies on education, 38
Work–life integration
career interruptions, 3
for career women, 8, 10, 16
challenges and opportunities, 4, 15
conceptualization and diction, 4
COVID-19 impact on women's employment, 3
COVID-19 pandemic, 5, 13
demographic characteristics, 8
family engagement, 14
household and family responsibilities, 3
impact on health, 9
intentional, 11
long working hours, 13
personal development and growth, 9
personal responsibilities, 10
resource theory of integration, 17
strategies for, 12–13
support system, 11
technological challenges, 13
technological changes, 6
World Economic Forum report, 89

Y
Youth empowerment, 249