2022

Mothers Leading by Example: Maternal Influence on Female Leadership in Kenya

Catherine Chege
Antioch University - PhD Program in Leadership and Change

MOTHERS LEADING BY EXAMPLE: MATERNAL INFLUENCE ON FEMALE LEADERS IN KENYA

A Dissertation

Presented to the Faculty of

Graduate School of Leadership & Change

Antioch University

In partial fulfillment for the degree of

DOCTOR OF PHILOSOPHY

by

Catherine Chege

ORCID Scholar Number: 0000-0002-5991-7089

July 2022

MOTHERS LEADING BY EXAMPLE: MATERNAL INFLUENCE ON FEMALE LEADERS IN KENYA

This dissertation, by Catherine Chege, has
been approved by the committee members signed below
who recommend that it be accepted by the faculty of
Graduate School in Leadership & Change
Antioch University
in partial fulfillment of requirements for the degree of

DOCTOR OF PHILOSOPHY

Dissertation Committee:

Lize Booysen, DBL, Chairperson

Elizabeth Holloway, PhD, ABPP

Faith Wambura Ngunjiri, PhD

ABSTRACT

MOTHERS LEADING BY EXAMPLE: MATERNAL INFLUENCE ON FEMALE LEADERS IN KENYA

Catherine Chege

Graduate School of Leadership and Change

Yellow Springs, OH

This qualitative research aimed to study the experiences of Kenyan female leaders and explore Kenyan maternal influence in their lived experiences. It examined how maternal influence shapes female leadership in Kenya by embodying relational and transformational leadership qualities and proves that maternal influence makes women congruent with leadership roles. Despite global advances recognizing the principle of women's political, economic, and social equality, Kenyan women continue to be marginalized in many areas of society, especially in leadership and decision making. Kenyan women also continue to rank very low in their communities' social hierarchy, yet they play a critical role in their homes and societies and deserve attention as leaders beyond the nurture and childbearing topics. One-on-one interviews were used in a narrative inquiry approach and a constructivist worldview; this research developed an understanding of Kenyan maternal influence and constructed the meaning of its role within female leadership in Kenya. The analysis of the interview transcriptions revealed 12 significant traits in the participants' perceptions of their early leadership development, as observed from their mothers. Mothers are indirect leadership scholars in a patriarchal institution that is oppressive to women. Central to this research is recognizing that mothers and daughters benefit when the mother lives her life and practices mothering from a position of authority, authenticity, and autonomy. This dissertation is available in open access at AURA (https://aura.antioch.edu) and OhioLINK ETD Center (https://etd.ohiolink.edu).

Keywords: leadership, emergent leadership, maternal, maternal influence, maternalism, narrative inquiry

Dedication

This work is dedicated to my father and beloved mother, whose influence has been instrumental in this research. For my caring sisters, without whose constant support, this dissertation was not possible. To my Vegas family and friends who have kept me accountable, and to the Kenyan mothers, female leaders, and women paving the way and breaking paternal societal norms. You inspire me, especially those willing to share their stories for this dissertation. *Mubarikiwe.*

Acknowledgments

First of all, I would like to thank God for His grace and mercy as I completed this dissertation, for the strength to keep going during a pandemic, and for His provision to complete this study.

This research would not have been possible without the Kenyan women leaders who participated in this study. Their resilience and kindness made every story come to life. I am grateful for the time and effort put into answering my questions. Without these female leaders, the objective of this study would not have been reached.

Steve, my partner, and Antonio, my biggest fan, thank you for your patience, support, and unwavering devotion. Steve, at times, you have been both mum and dad so that I can focus on writing and for putting our life on hold as I completed this research. Antonio, I pray that I inspire you to keep pushing to get what you want in life and encourage you to keep learning.

C16 … thank you for being the best cohort a girl could ask for. Dr. Love Benton, you have kept me accountable; Dr. Lori Hofmann, you have allowed me to draw on your experience when needed; and Dr. Lucy Cecka, when my methodology flustered me, you helped give me clarity. Finally, Dr. Maria Dezenberg and Dr. Carla Sanderson, you encouraged me to pursue a Ph.D. and led by example.

My dissertation committee, Dr. Lize Booysen, Dr. Elizabeth Holloway, and Dr. Faith Ngunjiri, thank you for your guidance and patience as this dissertation took longer than expected. Your quick feedback and willingness to talk me through perceived hurdles did not go unnoticed. I am forever thankful and indebted to you for sharing your knowledge, expertise, guidance, and consistent encouragement from the beginning up until the completion of my dissertation.

Table of Contents

List of Tables

List of Figures

CHAPTER I: INTRODUCTION TO THE STUDY

This research aimed to look at how maternal influence shapes female leadership in Kenya. It is significant because it contributes to the limited literature currently available on African female leadership. It also adds to the knowledge of African maternal identity and provides Indigenous opinions of Kenyan female leaders, thereby advancing female leadership in the developing world. The following research questions guided my research:

1. How do maternal influences shape female leader's leadership in Kenya?
2. What images of leadership do participants see from their mothers and mother figures in their upbringing?
3. What qualities do Kenyan women leaders identify as leadership learned from their mothers and mother figures?
4. What are the themes that characterize the narratives of adult daughters and their mothers and mother figures?

I postulate my research will show how maternal influence shapes female leadership in Kenya through embodying the qualities of relational and transformational leadership and prove that the maternal influence does deem women congruent with leadership roles.

Despite global advances recognizing the principle of women's political, economic, and social equality, Kenyan women continue to be marginalized in many areas of society, especially in leadership and decision making (Kamau, 2010). Kenyan women are now assuming leadership roles in most sectors after decades of activism and lobbying; however, the country is still trailing behind other African countries when it comes to women in leadership roles. Like in most other African nations, Kenya's traditional society is highly patriarchal. Men are considered the head of the family, with women as their dependents. Choge (2015) emphasized that in some Kenyan

cultures, women and children are “grouped as children, or as part of the male property or household” (Choge, 2015, p. 35).

In contrast to Kenyan urban areas where people adopt modern values, people live according to traditional norms and values in rural areas. There is a clear division of labor, with the male expected to provide for the family. This structure makes it difficult for women to assume a leadership role. They tend to play the role of a leader in the household and may be “timid to seek leadership” outside the home (Choge, 2015, p. 35). While husbands and fathers have been given the primary responsibility for the leadership of their children, wives and mothers are urged to be workers at home, meaning that they are called managers of the household. Their homes and children are their priority, in contrast to the world’s present-day emphasis on careers and full-time jobs for women outside the home. Eagly and Karau (2002) suggested that there is perceived incompatibility between female gender roles and leadership roles, leading to damaging considerations of women leaders. Based on these assumptions, women are rarely considered leaders in patriarchal societies, even if they assume those roles at home.

The Purpose of the Study

Female leadership is Indigenous to African societies and takes many forms. Research shows female leadership is identified with the “interrelated with themes of motherhood” (Steady, 2011, p. 37)—such as midwifery, which underscores feminine leadership—or the Queen Mothers who led and protected their Chiefdoms against colonial rule (Msila & Gumbo, 2016). Booysen (1999) argued that organizations need to include more feminine leadership values, which are relationship-oriented and transformational. Transformational leaders are argued to be the most active and effective because of behavior captured by four underlying dimensions:

idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Antonakis et al., 2003; Bass & Avolio, 1994). I believe leaders practicing the feminine attributes of leadership act on maternal values and transform society into relational leadership practices learned from their mothers. African mothers need to realize that their job is not just to ensure that they are raising well-educated children able to fend for themselves and take care of them in their old age. They are also a catalyst for the development of emergent leaders. The latter can garner the leader's respect while encouraging a level of motivation and morality from their followers' teams, shaping the nation. Motherhood does not necessarily lead to leadership, but as research showed, it helps lay a foundation for future emergent leaders (Eagly & Chin, 2010; Eagly, 2007; Kouzes & Posner, 2010). Furthermore, identity plays a vital role in the leadership process, and the hope is that identity is created through parenting and upbringing.

Since leadership is often described as an influence process, parents can influence future leaders by a better understanding of what specific actions parents can take to develop and inspire their children to emerge as future leaders. In Africa, the maternal role is considered sacred in some cultures (Akujobi, 2011) and is said to occupy a special place in African societies and cultures (Oyewumi, 1999). Therefore, perhaps African mothers can be acknowledged for their influence on their daughters, who later become leaders in their communities. Motherhood is a key theme in contemporary women's literature, so much so that it features prominently in most texts written by women. Akujobi (2011) argued that Motherhood in Africa is seen as a God-giving role, and for this reason, it is sacred and prominent. Grzelakowski (2005) argued that motherhood provides women with a developmental process that prepares them for top positions (p. I). Since leaders tend to have more prominence in their roles (Burns, 1978), it is ironic that

women are excluded from top leadership roles, thus denied the power to make a difference and bring change into the world. Furthermore, maternal influence is not prevalent in leadership studies.

The representation of women in leadership roles in Kenya is not a new concept; hence, their mothers' role and their lived experience with their mothers should not be ignored as a possible catalyst in making them the leaders they became. Acting as leaders in the role of mother, women are strong and courageous, and they acquired those traits through their lived experience. Though many Kenyan mothers are the most underprivileged people in society, they exert themselves to face their challenges (UNESCO, 2019). Maathai (2009) offered solutions and hope for the future of the country by focusing on cultural identity, national identity, and the need to restore the African family. This solution can begin with understanding the African mother's role and her influence, rather than relying upon western conceptualizations of leadership that tend to be patriarchal. Kenyan women's lives and their leadership experiences in their own culture should be a starting point for knowledge building and leadership development within the country.

This dissertation investigates the influence Kenyan mothers had on their daughters' leadership. Using one-on-one interviews in a narrative inquiry approach, I will investigate Kenyan female leaders' subjective experience of their leadership roles in various sectors and their lived experience with their Kenyan mothers. This dissertation's research topic has academic merit, given the literature gap on African mothers and maternal influence in their communities. African women continue to rank very low in their communities' social hierarchy, yet they play a critical role in their homes and societies. The literature reviewed indicates this topic deserves researchers' attention; Kenyan women and mothers deserve attention as leaders beyond the

nurture and childbearing topics. As research shows, leadership is compatible with motherhood (Grezlakowki, 2005; Maathai, 2006; Ndlovu, 2016; Ngunjiri, 2006; Sanford, 1998; Sirleaf, 2009; Steady, 2006). The literature also suggests this dissertation is likely to produce rich and fascinating data as a further look at the symbol of motherhood in the African context. Existing research also sensitizes a researcher to the fact that there are numerous ways of looking at mothering, motherhood, and mothers.

Mothering is not the sole mission and role of women. A mother's role is significant even though it is equated to no more than a biological function of childbirth. Though many cultures perceive motherhood as a primary and central function of women, research argues women are subjected to patriarchal control when women are reduced to mothers' functions (Bernard & Correll, 2010; Chandler, 2011).

Why Focus on Female Leaders?

Due to years of systemic inequality, women leaders' experiences may differ from their male counterparts. These differences may serve to expand the worldviews reflected in existing leadership theories. One of the most significant differences in gender equality is because men have been leaders for so long (Bass et al., 1996; Eagly & Karau; 2002). The traits associated with leadership are often considered masculine and not viewed as favorably when exhibited by women (Eagly & Karau, 2002). The knowledge generated from this inquiry provides new insight of Kenyan mothering and its influence on female leadership roles. Research also suggests there is a gap that can be explored that might show how women are more effective leaders because women tend to be more transformational in their leadership styles (Eagly, 2007; Eagly & Karau, 2002; Madsen, 2008; Offermann & Foley, 2020).

Additionally, there is a large body of research on gender roles in management and how women manage differently than men (Booysen, 1999; Booysen & Nkomo, 2010; Gentry et al., 2010; Offermann & Foley, 2020; Sanford, 1998). The notion of a "female advantage" explains that the modern characterizations of effective leadership have become more consonant with the female gender role, giving women more of an advantage in assuming leadership positions (Eagly & Carli, 2003). Hence, as research asserts, more organizations are looking at women for leadership positions because women are powerful agents in this growing social change (Eagly & Carli, 2003). The far-reaching benefits of diversity and gender parity in leadership and decision-making are increasingly recognized in all spheres. Offermann and Foley (2020) and Uhl-Bien (2011) argued that leadership is more about processes and relationships than about individualistic behavior and transactional leadership.

Apart from women leading differently, they are also not given the opportunities men are afforded for leadership roles. Few women have held positions in other sectors, such as leaders within the church, government, corporate, and non-profit sectors worldwide (Madimbo, 2016; Ngunjiri et al., 2012). Research indicates there are numerous barriers women leaders face, from gender-based discrimination, to implicit bias, (Ayman & Korabik, 2010; Offermann & Foley, 2020) and gender stereotype prejudices. These barriers are everywhere and shape the perception of women in leadership roles (Ayman & Korabik, 2010). Eagly and Carli (2003) explored how gender prejudice aligns with masculine and feminine social constructions based on cultural perceptions and influences, leading to partiality toward males over female leaders.

Why Focus on Kenyan Women?

"While the empirical literature on leadership in Africa is sparse, the literature on African women in leadership is even sparser" (Nkomo & Ngambi, 2009, p. 49). The situation of women

in third world countries is worse off than that of women in western or developed countries because of development-related problems (Nyangwesa, 2016). In Kenya, the Affirmative Action Bill of 2007 centers on the promotion of education and representation of women in public life, in which women are supposed to occupy at least 30% of political posts and public sector jobs; however, this has yet to be fulfilled (Ogutu, 2010). The low representation of women can be attributed to historical, political, and social structures during colonial and post-colonial periods (Ngunjiri, 2010; Nkomo & Ngambi, 2009).

Kenya Vision 2030, the country's development blueprint, aims to make Kenya a newly industrialized middle-income country by 2030 (The Republic of Kenya, 2020). The Republic of Kenya (2020) adds that the government has put a minimum of 30% representation of women in all sectors and particularly in decision making positions. It is envisaged that full equality will be eventually achieved as stipulated in international goals, protocols, conventions, and the gender policy in education. Additionally, the United Nations actively supports efforts to achieve gender equality and empower women and girls as one of the Sustainable Development Goals (SDG; United Nations General Assembly, 2015).

Hence, my focus is on an underrepresented population in leadership research, Kenyan female leaders. More specifically, this study will explore the maternal influence on female leaders in Kenya. Research confirms maternal influence has value in many African social structures. However, being mothers cannot be the only way African women are defined. Though their contributions to the household are indispensable, their traditional rights should be higher. In fact, in most African societies, women lost their traditional rights when European colonialism imposed cultural gender constraints (Ngunjiri, 2010).

> The twin factors of colonialism and Christianity helped to interrupt traditional communities and their ways of life, including their gender roles and social arrangements, with effects that are still felt today. (Ngunjiri, 2010, p. 756)

In precolonial Kenya, women had important roles that granted them significant entitlements and privileges. Nyangwesa (2016) discussed how women from various tribal communities formed councils and police forces, which enhanced justice and other judicial functions. Yet, this contribution is ignored in the history of Kenya. Other studies revealed how women used motherhood to struggle for equality and justice (Maathai, 2006; Mbugua, 2017; Nickerson, 2012; Tibetts, 1994). Tibetts (1994) described how a group of Kenyan mothers of political prisoners "acted on principles of care and justice and strategically employed motherhood" to demand the release of their sons (p. 27). Kenyan women continue to fight for their rights as women and for political freedoms. They pursue complaints of human rights violations in the courts, lobby politicians, organize meetings and participate in demonstrations. In her memoir, Maathai (2006) described how she got mothers in a community to join her efforts in the Green Belt Movement to eliminate soil erosion in their villages. Research showed that African maternal ideals are entrenched and valorized in many African cultures, and patriarchal societies present a woman's central purpose to be her reproductive function (Akujobi, 2011; Ligaga, 2020; Makinde, 2004; Ngunjiri, 2009). Furthermore, in the global context, maternal ideals have an impact on women's empowerment and play a role in galvanizing women's agendas socially, politically, and economically, providing a model for women's leadership (Glenn et al., 1994; Grzelakowski, 2005; Mbugua, 2017; Steady, 2006). Like most other African societies, the high level of patriarchy in Kenyan society also plays a role in Kenyan women's oppression. (Ochwada, 1997; Maseno & Kilonzo, 2010). Men are considered the head of the family, with women as dependents (Maseno & Kilonzo, 2010; Ochwada, 1997).

Cultural gender stereotypes can be traced back to precolonial and colonial times in Kenya. During colonial times, Kenyan women and girls were educated in taking care of their families, while men were educated for jobs away from home and seen as the family's primary breadwinners (Kamau, 2010; Maathai, 2006). There is a shortage of research about Kenyan women in leadership. Even less is found regarding leadership identity and what influences these women to assume leadership roles. Women's identities and roles have customarily been associated with parenting and caring. In contrast, "men's have been associated with paid employment and becoming public and industrial managers" (Amondi, 2011, p. 61). According to the Kenya National Bureau of Statistics, the Women's Empowerment Index in 2020 found that only 29% of women in Kenya felt empowered (New Women's Empowerment Index for Kenyan women and girls, n.d.).

In the African tradition, a "proper" woman did not talk back to men. This is an example of Kenyan women's cultural gender stereotypes that are still accepted as true in many communities today. Silence is interpreted to mean respect. It is important to critically analyze what makes women silent and the implications of women's silence within Kenya. It is common to find women living and fending for themselves and their children without the support of a husband who lives in town, earning a wage that cannot support her or their children (Maathai, 2006). In these situations, Kenyan women form groups that pool resources to support their families and provide aid in the absence of their spouses (Njue, 2007).

Unfortunately, many women with an absentee husband find themselves stuck with nowhere to go because the Kenyan inheritance law does not always ensure a fair marital property division (Njue, 2007). Although numerically a majority, women are a marginalized group in Africa and throughout most of the world—politically, legally, economically, and through formal

religious institutions (see United Nations 2019 report The World's Women 2019: Trends and Statistics). Furthermore, according to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), African women remain at the bottom of the social hierarchy with poor access to land, credit, health, and education.

Additionally, if African communities survive the economic crisis when men might not be present, it is primarily due to the ingenuity of women who are still fulfilling their roles. The question is who ultimately retains the legitimacy of power in African societies to make development possible. We have seen from the African setting that women, in their roles as mothers, spouses, and educators, are accountable for transmitting the values that keep and promote the life of their children and the community. Also, the traditional role of women seems to be mostly submissive in many African societies.

From a current observation of African society, women are generally not included in public spheres of power (Madimbo, 2016). When they are urged to participate in the political, economic, civil, religious, and all other authority areas, they are often deemed second-class citizens or are expected to be quiet or submissive (Nyangweso & Amutabi, 2020). If they can get into a place of authority, they become indebted to the men to whom they owe their "promotion." Even today, women in some rural areas seeking roles outside the home might need to seek permission from their husbands or chiefs. African women are generally socialized to believe that being born female means being born naturally inferior (Nyangweso & Amutabi, 2020). Women are told that they are needed as mothers, caretakers, and cheap labor in the community. Due to this ideology being ingrained in women from an early age, many women do not understand that they can undertake other community roles (Choge, 2015). They have low selfesteem, underrate themselves, and leave the leadership role to men. The idea that a woman's role is only in the

home is, unfortunately, the directive taught to women—by women—because that has been the mentality (Nkomo & Ngambi, 2009). The existing research shows that cultural gender stereotypes and other prejudices against women make it almost impossible for women to actualize their potential (Heilman, 2001; Nkomo & Ngambi, 2009). Most African tradition is that women do most of the work in the home, and men hold most of the community's leadership roles (Ihenetu-Geoffrey, 2012).

Consequently, the development of Kenyan women in their communities should be woman centered and centered on their children and their daughters, who assume the same role later in life. When looking at developing women in the community, the issue should not focus on only the economic nor political. It must be viewed holistically, starting from what is being taught to the women from home.

Why Focus on Maternal Influence on Leadership?

There is no doubt that there is a need for further research on maternal influence on leadership in Africa that steps outside dominant methodological and empirical paradigms and challenges the maternal status quo. Other studies showed that African mothers often receive very little assistance from the fathers in parenting. Mothers do most of the nurturing and child-rearing and rely on family and friends to help them take care of their children (Arendell, 2000; Maisela & Ross, 2018). In many Black societies, it is often the norm for fathers to be absent from their children's lives (Maisela & Ross, 2018). Hence, the stereotypical gender roles lock women into biological reproduction and deny them identities outside the household. Yet, women hold great potential for generating insights relevant to leadership in Africa and leadership research in general. A critical review of research helped me understand that leadership and leaders' roles have evolved, forging a path through competing influences to help children or future leaders find

authentic and meaningful leadership voices. Additionally, there is a gap in research that focuses on maternal influence on leadership. On the contrary, abundant research focuses on the nurturing maternal role that is considered necessary in many cultures because the preservation of humanity depends on mothers' roles in society.

Research on African mothers shows them as influential persons in a society; they are respected, feared, honored, and admired (Akujobi, 2011; Cockerton, 2000; Steady, 2011; Tibbetts, 1994). In traditional Africa, Steady (2011) noticed the role of queen mothers in the foundation of the empire and civil peace. Steady (2011) stated that "motherhood as a symbol of leadership has the potential for transformational leadership for countries facing economic, social challenges, and conflict in Africa and the African diaspora" (p. 25). Glenn et al. (1994) described the African mother as a "spiritual anchor" and much respected in African society (p. 97).

I want to extend this research by focusing on how mothers influence the leadership of their daughters. I established mothering as an actual influence on leadership and a real influence of leading with care. Even though all the articles reviewed showed the role of mothering as a gender-specific trait, they did not study women in leadership roles outside the home. Maternal leadership was not found because it represents a radical departure from the early traditional intelligence for women seeking leadership to "become more like men." While looking for research that aligned with Kenyan mothering or Kenyan female leadership, limited articles and studies mentioned the necessity for more research that looks at Kenyan female leadership (Ligaga, 2020; Ngunjiri, 2009; Wakahiu, 2013). These articles were few and far between, which led me to search for additional research and studies in other areas about mothers and mothering.

Placement of the Researcher

This topic also resonates with me because I am a Kenyan female leader whose way of leading was influenced by a strong Kenyan matriarch. By watching my mother manage her role as mother and wife in the home and maintaining a career as a registered nurse, I acquired a left, counter-hegemonic worldview and a social justice consciousness. I was fortunate to see other parts of the world, as my father's role in the Kenyan Air Force allowed us to live on different continents. My mother was a leader in our home, led by example no matter where we lived, and somehow informed my life subconsciously. Finally, I am a Kenyan diaspora living in the United States, and while I am a diaspora, I am not returning "home" to do research. Therefore, I am entirely aware that this will simultaneously allow me to speak as an insider and an outsider (Bourke, 2014).

I frequently revisit lessons that my mother taught us as I make personal and career decisions. I realize that I come to the research with bias and a distinct point of view that Kenyan mothers are not only mothering at home but also mothering the community. I am also conscious that I did not grow up in the typical Kenyan home because, in our home, every member had a voice. Even though my father was also a patriarchal figure, he was not the typical African husband and father who deemed his wife and daughters silent. In most African homesteads, the girl child and the women in the homestead tend to be disadvantaged based on social constructs forced upon them by gender biases brought on by tradition.

> Traditional Kenyan men rarely are directly involved in the toddler's life through interactions like play or their education. Until children can speak, count, and walk, the mother is typically the sole active person in the child's life. Kenyan fathers have traditionally encouraged sons to learn about successful manhood from other male elders in the community. Consequently, fathers have a more direct influence on the lives of their sons than daughters. This form of socialization of children is still present in many families in Kenya. (Lasser et al., 2011, p. 51)

This form of socialization means many Kenyan girls might grow up in a home where their father is not involved in their upbringing because their mothers provided strong support for their men by taking care of all on the home front (Lasser et al., 2011).

This study will help me understand what maternal influence might look like through the lens of women leaders raised by their mothers and other mother figures in the Kenyan home.

> Kenyan women leaders should be encouraged to be proud of their culture, leadership and communities. This, however, should be done with care as observed that even though Kenyans have about 50 years in democracy, they are still struggling with who they are. Thus, women will have to define who they are in their communities and professions. (Choge, 2015, p. 32)

For me, this statement easily acknowledges some historical facts about my upbringing, perhaps because these are more commonly discussed in casual conversations between my family and Kenyan acquaintances. These societal values are important to understand as sources of potential insights and potential blind spots. As a mother myself, I realize that subconsciously I tend to revert to how my mother managed the household. I have approached this study with reflexivity, fully aware that I cannot ignore my experiences (Bourke, 2014). My mother shaped how I see social and political relationships between mothers and their daughters, especially when I visit with my Kenya friends. I often see how many Kenyan mothers downplay their role in their children's upbringing and give credit to schools for their children's success. Hence, I am fully aware that my biases will "shape the research process" (Bourke, 2014, p. 1). I am also fully aware that being a mother does not automatically make a person a leader, but in my experience, mothers do influence their daughters who later become leaders. Through my experience, I learned that even though organizations are increasingly receptive to women leaders, there are still pockets of resistance. This study is timely as we are bound to see an increasing number of mothers occupying top positions in major corporations.

As a Kenyan living in the West, I have to be conscious of the bias that might influence this research. I anticipated challenges in remaining objective throughout the experience, but by stating my subjectivities and being aware of my own biases, I must decide on the lens that will not dilute my findings. My ontology, and epistemological standing focused on my insider and an outsider standing which was vital to compile a valid study (Bishop et al., 2018). Though I might be an outsider, I can relate to their experience and how this experience has contributed to their life story. The influence of insider epistemology has also been considered because I will be part of the culture under study. Participants might be more willing to share their experiences because there is an assumption of understanding and shared distinctiveness as an insider-outsider. The participants might not understand the unstated nuances of my insider stance, so I will have to be conscious of probable assumption of a Kenyan researcher speaking to Kenyan participants and ensure that I am not putting opinion before the fact. The impact of being an insider-outsider might influence the way participants perceive this research and the research process.

Bishop et al. (2018) argued that holding membership as an insider and an outsider does not denote the complete difference of an outsider. It makes me a different type of researcher. There are both positive and negative aspects of insider and outsider status. As a researcher who is a member of both groups, I must be aware of each particular group's aspects while conducting this research.

Scope, Delimitations, Contribution, and Ethical Considerations

This research's scope is limited to Kenyan women leaders and the perceived influence mothers, or mother figures, have on their leadership; not all African women are leaders. The latter would introduce too many divergent cultural and historical influences and make analysis unmanageable. I hope to achieve a greater understanding of Kenyan maternal influence and how

Kenyan daughters become the leaders they presently are by focusing on their mothers' role in that journey. As a Kenyan mother, daughter, and leader in my organization, I will use this context to ensure a nuanced understanding and interpretation of the data even though there will be different participant experiences within that Kenyan context.

One limitation is that I am studying African women leaders from just one country. I am also only focused on the influence Kenyan women leaders' mothers or mother figures had and still have on them. I will not focus on fathers' influences, or the experiences of women raised by their fathers or paternalistic figures whose experiences may or may not be different. This research's rationale is both personally and politically motivated because Kenyan mothers' influence in raising daughters to be leaders tends to be overlooked and underappreciated.

Ethically, this dissertation should not be satisfied with just contributing to the accumulation of knowledge about Africa, a kind of knowledge that is capitalized and managed by the West. This study will advocate for Kenyan women and mothers in a system that stifles their abilities to transform women's ways of thinking and conduct. This study's expectation is for the findings to benefit Kenyan women, whether living in the country on in the diaspora. This will be done by taking into consideration Kenyan based traditions and cultural norms that are of importance to the community.

As an African scholar in both Africa and the USA, I will be expected to answer my research questions and eventually implement these research agendas in the community that participates in this study. A global study on gender disparities on the African continent suggested that knowledge learned about a community—in this case, the African community, culture, etc.—should be shared with that particular community. Houtondji (2009) emphasized that Africa, and its peoples studied, demand that adequate measures be taken to facilitate a coherent, responsible

appropriation by Africa and the knowledge available. When research is done on the continent with an outsider lens, the discussions and interviews developed elsewhere may have some "alleged unawareness of the natives" (p. 123) in their outsider philosophy.

Research Approach, Method, and Design

My research approach is grounded in narrative inquiry, a type of qualitative research focused on human stories. I chose this research method because narrative inquiry helps elicit the critical tales of female leaders and helps characterize the participants' perceptions while framing such perceptions against the backdrop of leadership and social change. Narrative inquiry also falls within the interpretivism paradigm and is constructionist in nature.

> The interpretivist/constructivist researcher tends to rely upon the 'participants' views of the situation being studied and recognises the impact on the research of their own background and experiences. Constructivists do not generally begin with a theory… rather, they 'generate or inductively develop a theory or pattern of meanings. (Creswell 2014, p. 8)

Therefore, I would refer to myself as a constructionist because when I talk to people, I listen to what they are saying, and I use their words to build meaning behind their words. Narrative inquiry will help understand the unique and individual experiences, the depth and nuances of Kenyan female leaders raised by a Kenyan mother or mother figure (Polkinghorne, 1995). Reismann (2002) explained that "the meanings of life events are not fixed or constant; rather, they evolve, influenced by subsequent life events" (p. 705). Therefore, it is essential to get an in-depth understanding of the individual events in the participants' lives to understand their lives as a whole and not just their recent experiences as leaders.

Narrative inquiry is also discussed as a clinical tool that allows individuals to align with or reject cultural ideas and values. Despite the values associated with narrative inquiry as a clinical tool, its limitations in transforming the lived experience of trauma and suffering are also

acknowledged. Finally, narrative inquiry is a particularly relevant tool in the African context, given its cultural relevance to storytelling and previous application in relevant extant research.

Data were collected via interviews to look for patterns, narrative threads, and themes embedded within the stories of 12 Kenyan female leaders (Clandinin & Connelly, 2000). Thematic analysis was used to develop an in-depth perspective of participants' experiences concerning a particular phenomenon (Reismann, 2002) and to connect "together diverse events, happenings, and actions of human lives into thematically unified goal-directed process" (Polkinghorne, 1995, p. 5). Narratives were extracted from triangulating interviews, written documentation, and conversations. Dedoose was used to organize the data for the thematic analysis, and the analysis of narratives that demonstrate stories and paths that help understand the participants' lived experiences. Further details on data collection methods are provided in Chapter III.

The research design section will describe the methods and procedures I used to guide narrative inquiry. This includes a framework for participant selection, data collection, data management and analysis, data representation, ethical considerations, trustworthiness, and rigor.

Definitions of Key Terms

Leadership

Northouse (2017) defined leadership as "a process whereby an individual influences a group of individuals to achieve a common goal" (p. 3). Literature showed that there are clear parallels between many definitions of leadership. For example, "influence" was a common theme, but there are vital differences in concept. Some authors describe leadership as a "process," and others highlight behaviors. Influence is what makes leadership what it is (Northouse, 2017; Yulk, 2010).

> Leadership is the reciprocal process of mobilizing, by persons with certain motives and values, various economic, political and other resources, in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers. (Burns, 1978, p. 425)

Since modern research has taken a more holistic view of leadership (Avolio et al., 2009), I will look at leadership holistically for this study.

Emergent Leader

For this study, a leader is considered as an informal role and not positional bound. The leaders in this study will be Kenyan women who can influence their followers because of the high regard to which their followers hold them.

Maternal

According to Merriam-Webster (2020, p. 441), "Maternal" relates to, belongs to, or is characteristic of a mother: motherly maternal love maternal instincts. Maternal practices, feelings, and attitudes are continuously re-created and left behind as new ways of perceiving and executing tasks are developed by daughters. Maternal practices happen for different reasons as the generational, social, and historical contexts in which daughters live differ from how their mothers lived (Ruddick, 1980). For this study, I use Ruddick's (1980) description of maternal as a "social category" (p. 346) versus a biological category.

Maternal Influence

A mother or mother figure is often an unconscious influence on a child and, for this study, specifically her daughter. In other words, as Boyd (1998) argued, "a daughter's unconscious internalization of maternal values and behaviors, as well as the meaning of these values and behaviors" (p. 291). Therefore, maternal influence is based on how the mother or mother figure's beliefs and behaviors set the tone and pass this information either consciously or unconsciously on to their children (Boyd, 1998).

Maternalism

Maternalism refers to the cultural understandings attributed to the mother role by society (Sanford, 1998).

Outline of Chapters

Chapter I presented an overview of the path of this study. It also provided a foundation and conceptual framework that guided my study.

Chapter II aims to provide an overview of the research on African women in leadership, Kenyan women in leadership, the view of motherhood in Africa, and motherhood in Kenya. The in-depth study critically reflects on the theoretical and empirical themes that are important to understanding maternal influence and its effect on daughters who are now assuming leadership roles. Reviewed literature shows that researchers have defined leadership, relational leadership, African women in leadership, and Kenyan mothers' influence on female leaders in Kenya. This section addresses the current state of women in leadership in general, and more specifically, in Kenya. Those findings warrant a fresh look at the mother/daughter relationship and call into question how Kenyan mothers influence their daughters. There is a gap in literature on the Kenya mothers' role in their daughters' lives and their daughters' future leadership style or identity as female leaders.

Chapter III will describe the methodology, including the rationale for the method chosen and its unity to the topic. I begin by describing what I set out to explore, my choice of narrative methodology within qualitative research, and its suitability. The data collection process and summary of participants is presented. The study's context is introduced to give the reader a feel of the participants' lived experience and is followed by the ethical considerations.

Chapter IV will present findings and report the results. The intent will be to draw and demand attention to an issue that needs further discussion: to address gender gaps within all Kenyan society levels, including national, local, and individual. It will focus on conceiving what it means to be a woman in Kenya, a woman leader in the community, and whether my specified assumptions either directly or indirectly affected the independent indicators of maternal influence.

Chapter V will be a discussion on implications leading to change in leadership practice in Kenya. This section aims to validate agencies working with African women regarding development and gender issues. There is a need to look at mothers as influential leaders and not only in the nurturing sense of childcare and taking care of the home. These findings should help design appropriate resources in supporting Kenyan women and mothers who are the most instrumental in empowering their daughters in assuming leadership roles. Furthermore, this research will enable the ongoing initiatives for leading and mobilizing change by collecting stories that might harness the power of Kenyan maternal influence.

CHAPTER II: WOMEN IN LEADERSHIP AND MATERNAL INFLUENCE ON FEMALE LEADERSHIP

This chapter responds to the dearth of research into female leadership with a narrower focus on Kenyan female leaders. The aim of this literature review is to focus on women in leadership and the maternal values that influence their feminine attributes of leadership. This chapter will provide the background for this study and describe the study's theoretical framework. I begin with a discussion of women in leadership and a narrower focus on Kenyan women in leadership. I specifically consider literature that highlights barriers and challenges that affect women in leadership. Next, I review female leadership and the feminine attributes they may have learned from their mothers. I deliberate over connections between their leadership attributes and maternal values. Specifically, this chapter takes steps towards understanding Kenyan mothers' influence on Kenyan female leaders and filling this void in research and literature. The literature review begins with an exploration of women in leadership globally and in Africa before narrowing the focus to the specific context of women leaders in Kenya while looking for parallels between women in leadership and maternal influence on their leadership styles.

Though there is literature about women's roles within organizations such as churches, corporations, hospitals, etc., on a global scale, such research is limited compared to what is published regarding their male counterparts. On a global scale, approximately 5% of current Web of Science articles address women in leadership and gender-related issues (Gipson et al., 2017, p. 33). Research on African mothers and mothering is abundant, but it is inadequate concerning the role of maternal influence on African women in leadership roles and female leadership as a whole. While patriarchal authority plays a role in African society, the focus of my research will be on matriarchal authority, with the understanding that there are myriad harsh

realities regarding female leadership in Africa. Some of these realities, such as the deficient representation of women in politics and leadership at all levels, are harmful and cruel cultural and traditional gender practices. Women's subordinate status, lack of education, and poverty levels are all challenges to be overcome in leadership (Anunobi, 2002; Eagly & Carli, 2003; Fine, 2009; Steady, 2011; Whipper, 1971).

Leadership has a variety of published definitions, but for this literature review, leadership is defined as "a process whereby an individual influences a group of individuals to achieve a common goal" (Hothouse, 2017, p. 3). Women are not readily accepted in leadership roles globally due to issues mainly rooted in gender discrimination. Gender stereotypes are culturally shared beliefs that dictate how women and men have different behaviors and how women ought to behave, making the stereotypes both descriptive and prescriptive (Eagly & Karau, 2002). These stereotypes are also present in feminine or masculine characteristics in leadership styles (Larson & Freeman, 1997). Gender-related stereotypes affect perception and attribution, and result in prejudice and discrimination (Ayman & Korabik, 2015, p. 60). The result is that men are overrepresented in public life in all countries, and in some cases, women are entirely excluded from decision-making positions (O'Neill & Domingo, 2016).

Given that there is insufficient information regarding women in leadership in Africa and even less about women in leadership in Kenya, this literature review contributes a theoretical framework for the need to study how the qualities of maternal influence positively shape female leadership styles. Motherhood as leadership is not the focus of my research. Instead, the focus is on how mothers influenced their daughters' leadership in Kenya, or to put it differently, how maternal influences impact female leadership.

Women in Leadership Globally

Global research in the early 1980s confirmed that women with outstanding credentials could find it challenging to rise to top leadership positions without being vouched for by influential individuals in leadership roles (Moore, 1982). In 2020, 87% of global mid-market companies had at least one woman in a senior management role, according to Grant Thornton (Global Gender Gap Report, 2020). They hold only 14% of senior executive positions at Fortune 500 companies and 40% of managerial positions overall (Dworkin et al., 2013). Recent statistics show women globally are still falling behind early in their careers (Grant Thornton, 2020).

> Women account for more than 50 percent of Africa's combined population, but in 2018 generated only 33 percent of the continent's collective GDP. Overall, progress towards gender equality has stalled. At the current rate of progress, it would take Africa 142 years to reach gender parity. (McKinsey, 2019, p. 11)

Women encounter many career advancement barriers in climbing organizational ladders (Draulans, 2003; Harlan & Berheide, 1994; Heilman, 2001). Proper mentorship for women is lacking, which is one reason upward mobility might be a challenge for women (Dworkin et al., 2013; Heilman, 2001). One example is seen in religious leadership, wherein in an attempt to avoid the appearance of impropriety, male religious leaders adopt a policy of not socializing or meeting alone with the opposite sex (Longman et al., 2018). Such a system restricts women's access to mentoring and informal networking, thus disadvantaging women by limiting professional development opportunities (Longman et al., 2018). Regardless of race, men are advantaged with respect to employment opportunities and promotions, which has allowed them to occupy most leadership positions (Lumby & Azaola, 2014).

The future shows an opportunity for more women in high-level leadership roles, and women's voices and influence have also become a more potent force within the global corporate environment (Adler, 2015). Furthermore, women lead differently than men because they tend to

have a nurturing spirit that gives them better listening skills and makes them better at conflict management. They tend to possess more tolerance and empathy (Chin et al., 2007; Eagly & Karau, 2002). However, even though the numbers of women in leadership are increasing globally (Adler, 2015), traditional gender functions and distinct gender roles can vary considerably from one society to another (Madsen & Scribner, 2017). Research shows that male respondents continue to gender type the managerial role in favor of men (Berkley et al., 2013). Men outpace women in leadership roles globally in the corporate, nonprofit, government, education, medicine, military, and religious sectors. Women are often encouraged to pursue more domestic roles, while men are encouraged to move into leadership positions (Eagly & Carli, 2003). Additionally, women who do hold jobs are typically underpaid, underappreciated, and placed in positions that do not fully utilize their potential (Eagly & Carli, 2003).

In politics, women have been marginalized because men monopolize decision-making structures and comprise the majority of this sector (Chin et al., 2007; Maathai, 2006). Women do not get the same opportunities in politics as men because they often find themselves in female dominated, low paying occupations, preventing them from achieving the higher socio-economic standing associated with the elective office's eligibility pool (Krook, 2010). Celis et al. (2013) refer to the political arena as a "gendered world" (p. 1). They discuss how gender inequality is embedded in the practice of politics because decision-making positions in the vast majority of the world's legislatures are held by males. The "old boys' network" approach in party politics hinders women's access to voice and leadership (Domingo et al., 2015, p. 25). Hence, women are more likely to assume that hard work will result in promotion or access to political parties, whereas men tend to believe that political contacts within the organization are essential to their advancement (Domingo et al., 2015).

While gendered politics hold true in many countries globally, this tends to be more pronounced in developing countries. In Africa, women are still marginalized from political and public life (United Nations Development Report [UNDP], 2019). Researchers have pointed out that social, economic, political, and cultural factors significantly influence African women's participation in leadership roles. The UNDP of 2019 reported sub-Saharan Africa's female educational enrollment rates to be the lowest globally. A significant factor to consider is culture. Geographically, Africa has 55 countries, nine territories, and varied ethnicities, languages, and cultures. Patriarchy limits women's opportunities, especially in the political sphere where patriarchy deems women subordinate and unsuitable for leadership positions. Most democratic African cultures foster women's involvement in electoral politics, but hierarchical culture hinders it. Even though more African women have held elected seats in government in their country in the last few years, African women still find it challenging to create a leadership identity. This challenge keeps them from filling male spaces to assert their capacity as leaders in organizations due to gender boundaries (Anunobi, 2002; Lumby & Azaola, 2014).

Traditionally, African women's identity has remained mainly in the informal sector, comprised of home and family-based responsibilities. According to McKinsey & Company (2016), in Africa, only 5% of women were CEOs, 22% of women were cabinet members, 25% of women were parliamentarians, 29% of women were senior managers, and 36% of promotions went to women. In 2019, however, more African women were assuming leadership roles previously held by men. There are 30% more women ministers of defense, 52.9% more women ministers of finance, and 13.6% more women of foreign affairs in 2019 compared to prior years (United Nations Africa Renewal, 2020). Likewise, the number of women seated in Parliament in sub-Saharan Africa grew in 2018, with an average regional share at 23.7%, according to the 2019

edition of the biennial Inter-Parliamentary Union (IPU) Map of Women in Politics (United Nations Africa Renewal, 2020). The first African female president, Ellen Johnson Sirleaf, was elected to Liberian office merely in 2006.

Before colonial rule, African women held multiple roles that equaled the most prominent male roles, especially as queen mothers (Ogbomo, 2005; Steady, 2006). Queen mothers were held in high regard while holding leadership roles in many communities (Ndlovu, 2016; Steady, 2006). Pre-colonial Africa depicted tales of women governing kingdoms, establishing cities, leading armies, launching military conquests, and founding new states (Tripp, 2017). History describes queen mothers on the African Continent as players in enhancing their sons' roles, who would later be kings and rulers, which demonstrates the influence and power of the maternal role in shaping high-level leaders. One example is Idia of Benin. Idia was a queen mother who received much credit for her sons' victories in Benin for serving as counsel to the kingdom (Bortolot, 2003). Before colonial rule, African women operated in the public sphere as rulers and political officials (Steady, 2006). Steady (2006) described Igbo women as "power bases" (p. 7) before colonial rule because they had critical economic roles that granted them entitlement in their communities. For example:

> Mbuya Nehanda, a female Shona spirit medium who resisted the invasion of Zimbabwe by white settlers in 1896 … declared war against the white settlers who confiscated land and cattle from the indigenous black people. She displayed remarkable leadership and organizational skills at a young age. (Ndlovu, 2016, p. 30)

Literature portrays women all over the African continent playing a significant role in the fight for independence from colonial rule (Tripp, 2017). In other pre-colonial African societies, female chiefs shared executive power in society and were decision-makers parallel to men (Steady, 2006).

African women were active participants in the making of their histories. Additionally, land ownership in most African communities was communal in pre-colonial times (Muiu & Martin, 2009). Strobel (1982) described West African commodity production in pre-colonial Maraka as communal as well. Women shared control of growing indigo and the wealth from their labor.

> Pre-colonial African women's access to power and authority depended on many factors. These factors included the political system, class, kinship relations, marriage links, economic structures and economic opportunities for women, women's ritual powers, and the capacity and effectiveness of women's organizations. (Ogbomo, 2005, p. 51)

However, these roles and rights were not protected under colonial rule, nor under Christianity, which were both patriarchal. When colonialists moved into the African continent from Europe, they claimed the land that had been cared for and cultivated by women. The women were suddenly alienated from the land that had defined them and their role in society for so long (Msila & Gumbo, 2016).

Colonialism marked the beginning of the end of any equality between sexes in villages and politics. Not only did colonial rule exacerbate gender inequality, but the patrilineal culture also subjugated and subordinated women to men (Achebe et al., 2018). Women and children were confined to the private domestic sphere and economically dependent on male breadwinners (Maathai, 2006). Colonialism hindered women and girls' development, perpetuating certain biases against women and girls (Eagly & Karau, 2002). South African apartheid deprived African women and women of color of economic opportunities and forced them into low-status jobs (Nkomo & Ngambi, 2009). Formal education was primarily available to men, which meant that most women remained illiterate and could not participate in modern economic transactions (Maathai, 2006; Odinga, 1967). Women suffered the most significant loss of power under

colonialism and were relegated to the background, no longer allowed to participate in decision making.

In the present day, Africa allows more opportunities for female leadership due to increased educational opportunities for women (Kiamba, 2008; Nzomo, 1993, 1997). Education has enabled women to understand the correlation between their studies and career opportunities as a factor that ensures women have a more significant influence on issues, particularly in the areas that affect them most (Anunobi, 2002). These educational gains have allowed girls and boys to be on par in primary, secondary, and post-secondary enrollment. However, social systems pertaining to women's educational achievement levels, participation rates in the workforce, percentage of women in poverty, and the division of childcare and household responsibilities are still lacking (Thomas & Adams, 2010).

Despite the above opportunities, women do not receive as much or the same type of education as men (UNICEF, 2019). Girls are consistently taken out of school to help with housework, farming, or to augment household income during economic crises. Childhood marriages still occur even where it is illegal to withdraw girls from school for marriage (Mensch et al., 1998). According to the United Nations Children's Fund (UNICEF) Gender Action Plan 2018–2021, there are five priority issues for adolescent girls:

> gender-responsive adolescent health, girls' secondary education, child marriage and early unions, gender-based violence in emergencies, menstrual health, and hygiene. Also, nearly one in four girls aged 15–19 years is not employed in education or training; in comparison, the proportion of boys of the same age is one in 10. And though four out of five girls globally complete primary school, only two out of five complete upper secondary schools. (UNICEF, 2019, p. 42)

These issues illustrate that access to education in many African communities is still disproportionate, resulting in female children not being enabled to attend and stay in school. This

contributes to keeping women from assuming leadership roles when they grow up (Akyeampong & Fofack, 2012).

Over the past 30 years, policies intended to address the barriers towards women's progress have been put in place across the continent (Eniola & Akinola, 2018). However, religion and cultural tradition are identified as determining factors in the persistence of gender differences in African laws (Amondi, 2011; House-Midamba, 1990; Ligaga, 2020; Manyonganise, 2015; Mbugua, 2017; Nzimakwe, 2014; Riria, 1983). Many African states have moved to enhance constitutional protections for African women, particularly in women's rights and equality (Ligaga, 2020; Mbugua, 2017; Nzomo, 1993, 1997). The last two decades have seen legislation emerge to address violence against women, including sexual abuse (Nzomo, 1997; Riria, 1983). Yet, in South Africa, the 1998 Recognition of Customary Marriage Act did not extend property rights to women who had married under customary law before 1998. While in Algeria, the 1984 Family Code defined women as minors accountable to brothers. Other African countries that view women as minors include Botswana, Sudan, and Morocco (United Nations Human Rights, 2019).

Even with these hurdles, African women are taking on leadership roles. Not only are they assuming roles in legislation and policies, but they are also combatting gender discrimination and sexual violence and mobilizing against anti-capitalist and anti-globalization rhetoric that affects their communities (Bouilly et al., 2016).

> Whilst significant progress has been made in strengthening women's legal and human rights at continental, regional and national levels, a lot still needs to be done. Dual legal systems create contradictions on the rights of women by according twomen some rights through general law and withholding others on the basis of traditional, customary and some religious beliefs and practices, denying women their fundamental rights. (African Union Gender Policy, 2009, p. 14)

This denial of women's rights and dual legal systems in some communities has led to the growth of African women's movements that give a voice and authority to African women's issues and gender inequality.

Women's movements shaped and continued to shape African women's leadership roles (Steady, 2006). African women take on leadership roles in government, non-governmental agencies (NGOs), and international organizations. Gouws and Coetzee (2019) found that women's movements and activism are linked to women attaining leadership roles and that the women's movements equip women with leadership skills that they can apply in their duties. For example, women in Tanzania participated actively in the nationalist movement through the Tanzania African National Union Tanganyika (TANU) and acknowledged the party's backbone (Mbugua, 2017). Other examples like the Mano River Women's Peace Network (MARWOPNET) played a critical role in the Liberian peace process and established peace as a women's issue (Bekoe & Parajon, 2007; Steady, 2006).

Not only have women's movements helped empower African women, female NGOs in Africa foster women's emancipation, autonomy, and encourage an environment that builds women's self-esteem (Ndlovu, 2016). These organizations' work linking African women with leadership opportunities helps them to attain leadership roles in the community. Women are participating in leadership roles in organizations that promote gender equality in Africa, including the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), known as the women's international bill of rights; the International Covenant on Political and civil rights (ICCPR); the Protocol to the African Charter on Human and People's Rights (ACHPR) on the Rights of Women in Africa; the Program of Action of the International Conference on Population and Development (ICPD); the Beijing Platform for Action (BPFA),

and the Sustainable Development Goals (SDGs). The development of women's organizations in Africa and their impact on women's political empowerment create open spaces for women to demand women's rights.

Even if women in Africa are not able to break some of the barriers that keep them from getting the same education, management opportunities, and legal protections men do, women's movements and NGOs give them footing for rebuilding the damaged African society and serve as a grassroots space for women as agents of change (Muiru et al., 2012; Amati & Mbotela, 2012).

Kenyan Women in Leadership

On August 27, 2010, Kenya celebrated its new constitution, which gave all 43 ethnic communities, religious groups, civil society organizations, youth, and women a fresh claim in civil liberties as Kenyans (Kabira & Kimani, 2012). For Kenyan women, this was an excellent opportunity to negotiate for their position in leadership, and the development blueprint Kenya Vision 2030 has reinforced the same. Women form a majority of the population at 52%, but men still dominate leadership and decision-making positions in every sector (Kenya National Bureau of Statistics, 2020). Furthermore, the percentage of women in high-level leadership roles among the top Kenyan companies and the government is still dramatically lower than men (Amondi, 2011). Kenyan women continue to be marginalized in many areas of society, especially in leadership and decision making (Amondi, 2011; Kamau, 2010). Like most other African societies, Kenyan traditional society is highly patriarchal (Kamau, 2010; Ngunjiri, 2006). Men are considered the head of the family, with women as dependents. Though Kenyan women are now assuming leadership roles in most sectors after decades of activism and lobbying, Kenya is still trailing behind other African countries when it comes to women in

leadership. It is apparent that there is an imposed discrepancy between genders and that Kenyan women have been denied privilege and responsibility for economic independence, intellectual development, full public life, and leadership roles just because they are women. Like the rest of the continent, Kenyan women lost certain powers and their status was significantly affected by the coming of colonialists, who disrupted and displaced women's gender roles (Kamau, 2010).

Kenyan women have potential as successful leaders, as demonstrated by the women leaders who have thus far made history in the face of so much adversity. The Kenyan parliament has about 10% female representation (Kamau, 2010). According to the Inter-Parliamentary Union (IPU, 2018), women constitute 18.8% of representatives in parliaments across the world. When Charity Ngilu made political history in Kenya by becoming the first woman to run for the presidency in 1997, she inspired many women candidates who had previously shied away from running for political office (Kamau, 2010). Dr. Wangari Maathai was awarded the Nobel Peace Prize in 2004 for sustainable development and peace. As the first African woman to win the Nobel Peace Prize and the first Kenyan woman to earn a doctoral degree, Maathai was repeatedly undermined because she was a woman (Maathai, 2006; Tripp, 2017). Kenyan women do bring value as leaders.

Kenyan Women in Pre-Colonial Rule

Like the rest of the continent, Kenyan women lived in a patriarchal community before, during, and after colonial rule (Ligaga, 2020), but they held respected places in society before colonial rule in a way they never have since. Before the British colonized Kenya in 1890, Kenyan communities were governed by councils of elders, consisting mainly of older men and women. Wangu wa Makeri, for instance, stands as a powerful icon of female leadership during colonial rule. "Wa Makeri was a Kikuyu tribal chief, a position she held from 1902 to 1909"

(Ligaga, 2020, p. 23). Even though Kenyan women had certain powers in pre-colonial times, Kenyan traditional culture was predominantly patriarchal; thus, men were the predominant force (Kamau, 2010). The Kikuyu Central Association (KCA) and the Kenyan African Union (KAU) were formed in the 1940s and showed how women were active in the community (Urovtz, 2017). Furthermore, with women being responsible for food production, caring for children, managing their homes, and not forgetting their known trade (e.g., potters, basket weaving, beading, etc.), they often worked in co-operatives to ease their work burden.

African women's roles were complementary to men in most tribes in pre-colonial times, which meant African women contested, negotiated, and transformed their societies alongside men through diverse roles politically, socially, religiously, and economically (Amoah-Boampong & Agyeiwaa, 2019; Strobel, 1982). This was illustrated in the Kenyan Borana tribe, where "leaders did not make their decisions alone but worked with several groups. One such group was women who brought into perspective their ritual specialization and control of their domestic sphere" (Guyo, 2009, p. 25).

> In the pre-colonial period, the women's traditional institutions, Siqqe and Vara, played a significant role in the evolution of the culture of peace. The women's stories revealed the roles grandmothers and mothers played in socializing girls into acquiring family peace values and in encouraging social solidarity among women. This was the biggest and most positive single factor of continuity, women's solidarity with one another. (Guyo, 2009, p. 50)

Kenyan traditional society placed fewer limitations on women with less compulsory gender roles. Women were active members of the public and held rights in the public domain, be it the right to property and inheritance, the right to representation, or the right to discuss political policies (Guyo, 2009, 2017; Tibbetts, 1994). Thus, women occupied a large sector of different aspects of society, from labor to the home, and to the market. Therefore, any colonial policy affected them and interfered with their lifestyle.

Kenyan Women in Colonial Rule

The British ruled in Kenya from 1890 to 1963. As a colonial state, tribal leadership was replaced with local colonial rulers who devalued women and made female substance only matter domestically. When Kenya became a protectorate in 1895 and a colony in 1920, women were overlooked because the colonialists emphasized male dominance by transferring men's supervisory rights over land to individual legal ownership (Elkins, 2005; Lovett, 1989). Furthermore, due to pressures introduced by colonial regimes, Kenyan women found their workload increased due to the colonial need for subsistence farming (Strobel, 1982). It was also during this time that female traders also lost ground. In some Kenyan communities, the colonialists gave men new rights and responsibilities as "representatives of their communities, including the authority to collect taxes, enforce livestock decisions and categorize customary laws" (Guyo, 2017, p. 8).

The individual land ownership laws that denied women access to land negatively impacted the status of women in property ownership, leading some to join the Mau Maus. Bruce-Lockhart (2014) described "Mau" as a phrase evoked in hushed tones or virulent anger, the words themselves harboring a certain evil quality among the white settler population (p. 590). Described as one of the most violent uprisings in colonial Africa's history, women played a central—though an often underestimated—role in the rebellion. For example, Kikuyu women in Kenya provided critical support not only as scouts, intelligence providers, and caregivers but also as combatants in the Mau movement. Women of the Kikuyu tribe joined the Mau freedom fighters due to their land being taken away from them, and as labor strikes to the working conditions forced upon them by the British (Presley, 1988).

> Small groups of women became nationalists in the 1930s … they recruited thousands of other women to the nationalists' associations, the Kikuyu Central Association (KCA), and the Kenya African Union (KAU), before these organizations were proscribed by the government. Their roles in the Mau rebellion were as multifaceted as the revolt itself. Women had primary responsibility for the organization and maintenance of the supply lines, which directed food, supplies, medicine, guns, and information to the forest. (Presley, 1988, p. 507).

The Kikuyu women fought to get back their rightful place in society by showing leadership in the liberation struggle (Mbugua, 2017). Even before the Mau rebellion, women had a voice that authorities removed because colonialism demolished women's traditional systems and replaced them with hierarchical systems that challenged women's authority (Guyo, 2017; Tibbetts, 1994). It was during this time that women were gendered to domestic roles.

> The British government attempted to gender metropolitan and colonial women by emphasizing a women's role or duty to the empire should be as a mother above anything else. Suggesting motherhood and childbearing as the priority of Kikuyu women would thus deter them from processing political positions. (Urovitz, 2017, p. 90)

The British colonial system abolished female roles in traditional authoritarian positions and took away women's voices in conflict resolution and peace-making (Guyo, 2017). To solidify control over the country, the British encouraged large numbers of their ethnic citizens to make a new home on the African continent. As a result, thousands of native Africans were displaced. When colonialists moved into the country, women were suddenly estranged from what had defined them and their role in society.

Kenyan Women in Post-Colonial Rule

Kenya's postcolonial rule lacked the gender support that woman needed to elevate them in public and private spaces (Mbugua, 2017). Colonialism instilled in Kenyan men a feeling of superiority over women. A patriarchal order emerged where the male dominated the female. This order suppresses women, restricts the full development of their potential, prevents them from exercising their rights, makes them live for others, forces them to reproduce, and usurps their

rights to self-determination. Additionally, once a woman weds in most Kenyan communities, she is expected to move to her husband's geographic hailing. This leads to women being deemed strangers in their marital home; thus, leadership as a "stranger" becomes a challenge (Kamau 2010). However, Kenyan women are the first educators in the sense that they are the first to lead their children. This attribute explains why Kenyan women are capable of doing anything they can with the transmission of the values that keep and promote their children's lives.

> Women provide a larger share of labor, especially domestic, in most Kenyan communities. In the patrilineal family system, women are regarded as outsiders and, as such, have to prove their worth to the family by procreation upon marriage. (Njue et al., 2007, p. 54)

Many Kenyan women live in dire need and poverty with no access to education, land, and employment. Those living in countryside areas spend long hours collecting water and firewood. Most of them rely on the girl child in the family to assist with their tasks. This interferes with the child's school attendance and leaves them with little time to earn money or engage in other productive activities (USAID, 2019).

Kenya's education system has not favored women because it was developed to eliminate women from courses that would give them a level playing field in the community (Mulongo 2013; Mutongu, 2012). One factor that leads to men being favored by the education system is that men dominate the governance and management levels of higher education institutions. Data from the Education Development Trust's Department for International Development (DFID)-funded Girls' Education Challenge (GEC) program in Kenya indicated that schoolgirls spend an average of almost two hours daily on domestic duties at home, while schoolboys spend less than one hour daily on such tasks (UNESCO, 2012). Consequently, men have the decision-making power and authority regarding strategic direction and allocation of resources. This creates an alarming likelihood that women's interests in the institutions may not be

adequately cared for (Kiamba, 2008; Mulongo, 2013). Seventy percent of illiterate people in Kenya are female, and women's wages are also two-thirds of males (Mulongo, 2013). These statistics point to gross gender inequalities in the country (Mulongo, 2013).

While Kenyan women lag behind men in education overall, those who do receive an education are more aggressive in pursuit of undergraduate and postgraduate educations, a prerequisite for top educational management and leadership positions (Amondi, 2011). Therefore, Kenyan women have exercised leadership roles in multiple spheres of influence (Ngunjiri, 2010).

Since the Constitution passed in 2010, politicians provide powerful opportunities for women from minority and Indigenous communities to capitalize on the country's new legal and political framework. In the 2017 elections, 21.78% of the parliament members were women (Ipu.org), but Kenya still has a long way to go. For instance, a 30% target of women in public service positions was set in 2017 through a presidential decree but has never been legalized (Ipu.org). While this decree has resulted in many more women being nominated to parliament, minority and Indigenous women leaders, especially those running for political office or working to change harmful practices that target women, still report gender-based discrimination hindering their attempts to lead within their communities (UNHCR, 2018). Maathai (2006) stated that "a woman politician needs the skin of an elephant" (p. 254).

> In the traditional African imaginary according to President Moi, women are expected to be quiet when men speak, respectable by being respectful to men (especially to male leadership), good mothers of the nation and not to challenge authority in general. African women politicians are expected to be quiet and not challenge authority. To Moi, Maathai was not behaving like a proper woman in the African tradition by commenting on his government's development plans. (Ebila, 2015, p. 146)

Thus, women were not spared the cruelties that accompanied criticism of an authoritarian movement that ruled Kenya's post-independence. Charity Ngilu ran for the presidency in 1997

even though she came from a very conservative ethnic group that did not believe women should lead anywhere but at home (Tripp, 2001). Nzomo (1993) discussed the belief that women are only effective in the home and not in leadership roles outside the home. Orianga (2002) defined this belief as the "mama mentality," which argued that women's roles are to serve men. This mentality is also the cause of the continuing tension between customary and formal law in women's rights under the Constitution. The daily lives of predominantly minority and Indigenous women in Kenya are governed by customary rules and community-based justice systems (Young, 2012). The idea that women should not speak up was the creation of colonialism and tradition. Unfortunately, this belief that women should stay silent has been institutionalized within a masculinist state under their inheritance of patriarchal traditions (Amondi, 2011).

Kenyan Women Movements

Since Kenyan women have been denied their development tools, they have not had a chance to participate wholly in national development. Amongst themselves, however, they have found that they can have a voice if they create structures around shared interests. Organizations help their struggle for growth and leadership. These organizations include Maendaleo Ya Wanawake (Progress for Women), the East African Women's League, Media Women of Kenya, National Council of Women of Kenya, Young Women Christian Association (YMCA), Kenya Women's Trust, Ltd., the Development Land Committee, Kenya Association of University Women, and Business and Professional Women's Association, Mothers in Action, the creation of Women's Political Caucus, Women's Political Alliance, Coalition on Violence Against Women (COVAW), the constituting of the Committee on Affirmative Action, constituting of the National Women Negotiating Team, the Women Lobby Team, Women's Organizations

Coordinating Committee for protecting women's gains, G10 group, Caucus for Women's Leadership Regional Assemblies, Women Mobilization Networks by the Collaborative Centre for Gender and Development, National Council of Women of Kenya, and Africa Women's Development and Communication Network (FEMNET). Through these groups, women receive training in informal networking, citizenship ethics, and character-building that help them move their agenda forward through their participation. Women in Kenya acknowledge these organizations and build on them and see how they can continue to have a voice.

The women's movement in Kenya has faced many challenges to gain equality in political, social, and economic aspects of the society due to the patriarchal nature of the Kenyan society. As colonialism gained ground, some of the earlier women's organizations and groups were redirected by missionary groups and colonial governments.

> The fact stands that Kenya is still rooted in tradition, with only a fraction of the population living in large cosmopolitan cities. Kenyan women are standing up to take leadership in their communities and work for political and cultural change, despite challenges they face from society at large and from within their own communities. These challenges include discrimination, patriarchy, violence, and insecurity, economic disempowerment, as well as harmful cultural practices. (Young, 2012, p. 21)

However, many women have defied tradition in Kenya and have come out strongly to champion for equality within their communities. House-Midamba (1990) identified women's organizations as modes of empowerment for Kenyan women. It has also been said that Kenyan women do not participate in politics because of a lack of education and training (Kiamba, 2008). In politics as well, women have developed organizations to serve as a voice in government. Maendeleo Ya Wanawake, a large women's organization in Kenya, was one such organization concentrating on domestic activities that confined women to their prescribed role of mothers and homemaker.

Specific case studies show the far-reaching effects of women's empowerment due to the participatory championing of accountable governance amongst grassroots women themselves:

"The rise of women is a necessary, but not necessarily sufficient condition for the realization of human development" (Muiru et al., 2012, p. 1). One such organization empowering Kenyan women is the Grassroots Organizational Operating Together in Sisterhood (GROOTS). Groots is a women's organization formed after the United National Women's Conference held in Beijing in 1995. Their mission is to aid poor, marginalized women living in rural and urban communities (Muiru et al., 2012).

Ubuntu

Women's movements in Kenya enact the Ubuntu worldview and live and lead by its values. The spirit of Ubuntu can be described as "humanness, a pervasive spirit of caring and community, harmony, hospitality, respect, and responsiveness that individuals and groups display for one another" (Ndlovu, 2016, p. 23). Ubuntu is a Bantu word that means "I am because of others" and, in many cases, is used as a metaphor describing the significance of group solidarity that is centered on the survival of many African communities. In leadership research, Ubuntu can be described as a "Philosophical thought system that influences work practices as well as community life" (Booysen, 2016, p. 135). Even though there is a diversity of African cultures, there are similarities in their value systems, beliefs, and practices, linked with the principles of Ubuntu.

Ubuntu is a crucial frame to understand female leadership in Kenyan and, holistically, African cultures because it is a way of life in many African communities (Ndlovu, 2016). Khoza (2005, 2012) perceived Ubuntu as crucial for leadership and management. Mangaliso and Damane (2001) believed that management results in contention when organizations overlook Ubuntu from their values. Ubuntu is instilled and socialized at an early age to understand that challenging goals and tasks can only be accomplished collectively. Hence, Ubuntu can be seen as

systemic leadership because communities see Ubuntu and leadership holistically. After all, Ubuntu encourages the idea of synergy by the creation of a whole that is larger than the sum of the individual parts, which is an integral part of systemic leadership (Mangaliso & Damane, 2001). After all, African leaders legitimize their leadership by showing commitment to African values, which are the same values put forth by Ubuntu.

In some cultures, Ubuntu has been used to keep women silent and discriminatory practices alive (Booysen, 2016). The reason Ubuntu can be used with bias is that most discourses on Ubuntu have been done by men who conveniently ignore the implications of Ubuntu on gender. Many Kenyan women find themselves with no home once they leave their home of birth and move to their husbands' homes, where they are not included in decisions because they are perceived as outsiders (Manyonganise, 2015). These exclusionary tendencies of Ubuntu are also witnessed in a current political environment where women are told to cease from being ambitious.

Conversely, when Kenyan women in leadership use Ubuntu, they use it in a more inclusive way to ensure culture entails: equal participation in decision making, support of risk taking, confronting change, developing a sense of community amongst team members, solidarity, and followership (Ngunjiri, 2010). This value-based leadership distinguishes Kenyan women in leadership from the rigid, structural traditional forms of leadership. Ubuntu brings values that are recognized from the village to the boardroom. It emphasizes participation, inclusive structures, and governance, which lead to a collective bond (Nzeimakwe, 2014). Thus, Ubuntu is a decent value system for African women in leadership, and its values can open doors for women's opportunities when it is inclusive to all in the communities. However, when practiced with

narrow-mindedness by keeping many African women from leadership positions, it becomes discriminatory and a contrivance of male oppression.

Religion and Spirituality in Women's Leadership in Kenya

In Kenya, the role of religion in female leadership manifests in its covert or overt influence (Ngunjiri, 2010; Nyangwesa, 2016). Religion helps many women leaders stay committed to their goals (Madimbo, 2016; Ngunjiri, 2010). Kenyan women have done little to help themselves due to internalized oppression grounded in spirituality (Ngunjri, 2010). Christianity and Islam are firmly rooted in and influenced by the patriarchal cultures of Kenyan communities. Women's perception of themselves as burdens, confined to this station by God's will, has made them docile and unaware of their problems. Mbiti (1969) described Africans as "notoriously religious" (p. 1), because religion is not just a set of beliefs but a way of life. In some cultures, it is difficult to describe a culture without reference to their religion. Ngunjiri (2010) contended that Kenyan women in leadership identified themselves as spiritual and that spiritual leadership directly related to their roles and argued that religion informed Kenyan women's lives and leadership experiences.

> Religion is a fundamental form of control among Kenyans because apart from describing the religious status of the Kenyan people, it is a significant influence on their social behavior. In legitimating social behavior, religion takes the responsibility of justifying social actions, as in the case of Muslim women coming together to reject a bill that they believe to go against their values. (Nyangwesa, 2020, p. 24)

Modern Christianity in Kenya dates from 1844 and in 2020 over 75% of the population claimed to be Christian (Oxford University Press, 2021). However, Christianity teaches that women's biblically assigned role is to submit to men that God placed in authority over their lives. In some cultures, women are taught by other women than men are superior and held to a higher regard than themselves. Kenyan women passively accept and justify the low dignity that religion affords

them, and they also do not fully support each other due to androcentrism that is presented by religious belief (Ruether, 2011). Ruether (2011) stated that "Androcentrism as a bias in religious studies, or any other field, means quite simply the assumption that the male (usually the elite male) is the normative human being" (p. 76). The feeling of inferiority is not only instilled in them by society and social institutions like schools and churches, and mothers tend to pass this along to their daughters. Researchers argue that there is a connection between this viewpoint and their social positions as colonized subjects and women (Guyo, 2017; Mbugua, 2017).

> For most Kenyans there is no distinction between a colonialist and a Christian, because missionary Christianity not only legitimated patriarchy but also embraced colonial governments. By advocating women's submission to men and distinct gender roles, colonialism and Christianity contributed significantly towards the perception of women in politics and leadership roles. (Nyangweso & Amutabi, 2020, p. 22)

Research on Kenyan secular ideology showed women depicted as witches or evil if they stepped away from religious teachings (Strobel, 1982). Thus, the internalized oppression of Kenyan women comes in the form of religion.

On the other hand, Ngunjiri (2016) found that Kenyan women leaders described their spirituality as derived from culturally mandated virtue and connected to the goal of preserving and perpetuating community. Ngunjiri (2016) indicated that spirituality enabled women leaders to be more assertive and bolder when facing difficult circumstances. It provides them with a sense of purpose and strengthens their calling for their work, which further enables them to be more effective leaders.

Additional Barriers and Challenges that Affect Women in Leadership Globally

Gender Discrimination, Harassment, and Implicit Bias in Leadership

Substantial empirical evidence supports the existence of bias against female leaders. According to the General Assembly of the United Nations (2019), no country has

achieved full gender equality. Women continue to face discrimination through stereotypes, discriminatory laws, harmful practices, and violence in every region of the world. Research shows gender-related biases are one of the reasons that women are overlooked for leadership roles (Ibarra et al., 2013; Kossek et al., 2016; Offermann & Foley, 2020). Bias impacts women's day-to-day work experiences and ability to advance. Women are far more likely to experience everyday discrimination (Equal Employment Opportunity Commission, 2016).

Gender bias is an institutional mindset of stereotyping that believes gender differences impact leadership roles' effectiveness (Booysen & Nkomo, 2010; Schein & Davidson, 1993). Research shows women's underrepresentation in leadership roles is because of the bias that leadership roles are defined along masculine norms for career progression (Crosby et al., 2004). These norms perpetuate the "think-manager-think male" perspective that tends to hold women back through company practices and structures that are biased toward women. The "think manager think male" perspective reflects the robust belief that men are more prototypical as leaders and enjoy higher status in society than women (Eagly, 2007).

Chandler (2011) argued that there are two biases, "the alpha bias that exaggerates gender differences and the beta bias that minimizes or ignores them" (p. 9). An example of the alpha bias is described by Koch et al. (2015), who found evidence that men's preference to hire other men in male-dominated jobs was relatively more robust than women's preference. The second bias, or the "beta bias," is the unconscious bias that ignores women entirely and is defended as unconscious bias (International Labor Organization, 2017). McKinsey and Company (2016) argued that a structured recruitment process is crucial to minimize the impact of unconscious gender bias on hiring decisions. Structured interviews ensure all candidates are evaluated according to relevant and predetermined criteria related to work performance.

In addition to gender bias and discrimination, harassment is a challenge for women in leadership roles. Harold and Holtz (2015) showed that female leadership is frequently tainted by increased interpersonal conflicts, workplace incivility, and bullying. The #MeToo movement recently brought about the reveal of horrifying stories of male predatory behavior. Offerrmann and Foley (2020) argued that sexual harassment is one reason for the lack of women leaders and a challenge for female leadership. According to a Human Resources Professional Association report (Society of Human Resources Management, 2019), women in leadership roles were more likely to encounter sexual harassment than women not in leadership roles. Thirty-eight percent of women who reported that they were harassed said the harassment contributed to their decision to leave their position or job earlier than planned, and 37% said sexual-harassment patterns disrupted their career advancement (Society of Human Resources Management, 2019).

Not only is female leadership a challenge due to gender discrimination and harassment, but it is also affected by implicit bias. Implicit bias is the term first developed by psychologists Banaji and Greenwald (2016), which describes how the subconscious mind categorizes people. Implicit biases that favor men over women may influence the hiring, promotion, and retention of women. For example, research on women's academic leadership engagement shows implicit biases are evident and may play a role in decision-making processes (Girod et al., 2016).

According to the American Association of University Women (2016), women are underrepresented among the ranks of tenured faculty and full professors who wield much of the power to hire, tenure colleagues, and prioritize areas of research. The Global Gender Gap Report (2020) showed that 10% of girls aged 15–24 in the world are illiterate, with a high concentration in developing countries. A national 2008 Pew Research Center Social and Demographic Trends survey showed that survey responders rated "women superior to men" in honesty and

intelligence, among other leadership qualities they value in political leaders (Chandler, 2011, p. 5). Male candidates are more likely to be viewed as healthy, assertive, and confident, while women are more likely to be viewed as compassionate, sensitive, and empathetic (Thomas & Adams, 2010). Deep-seated stereotypical beliefs that women are caretakers and men take charge give rise to biases against female leaders (Eagly & Carli, 2009).

Due to the intersection of colonialism, patriarchy, patrilineal family systems, and religious beliefs, African women are among those who face severe gender discrimination. Discussions came to a head at the 1995 Beijing World Conference on Women: Action for Equality, Development, and Peace, when the Platform for Action emphasized that without women's active participation and the incorporation of women's perspectives in all decision making levels, the continent will not move ahead. Unfortunately, little has changed for African women decades later. It is believed men lead, and women follow in many African societies, explaining the deeply held notion of leadership as masculine (Kiamba, 2008). African women still struggle with gender stereotypes and gender biases, such as the belief from their male counterparts that only men lead (Bell & Nkomo, 2001; Booysen & Nkomo, 2010). Despite women's education and entry into the job market, women are typically homemakers, and men are the breadwinners and heads of household with rights to public life (Kiamba, 2008). Much has been written about the challenges female leaders face because of these biased perceptions (Eagly & Carli, 2003). This is because the traits stereotypically associated with men are also associated more with natural leaders (Eagly, 2007). Researchers argue that sometimes people view women as lacking the stereotypical directive and assertive qualities of good leaders (Eagly, 2007; Eagly & Carli, 2009). Gender-role expectations may operate against female leaders when their behavior is not congruent because they are defined by gender rules.

> Role congruity theory argues this leads to a general (and implicit) bias that a female leader is less suitable for the job. Consequently, female leaders are perceived as less legitimate, and therefore evoke less admiration and respect from their followers. As a result of such poor assessment, followers may (often implicitly) conclude that a female leader is less worthy to commit to and thus be less willing to contribute to the organization in terms of performance. (Gils et al., 2018, p. 1594)

Emphasizing that the follower's gender is vital to understanding the effects of role incongruity helps differentiate how it affects female leadership. Eagly and Karua (2002) argued that "male leaders experience role congruity because their descriptive and prescriptive gender norms state they are and ought to be suited for leadership. For women, there is role incongruity, and they experience prejudice" (p. 410). However, research also shows that role congruent female leadership is more transformational, relational, and leads to a female advantage. Coined by Eagly and Karau (2002), role congruity theory proposes that a group will be positively evaluated when its characteristics are recognized as aligning with that group's typical social roles. Hence, female leaders are often subject to polarized perceptions based on the incongruity between traits stereotypically associated with women and traits positively associated with leadership.

In Africa, role congruity theory also plays a role in discrimination of women due to their socially accepted roles being perceived also as lower status positions than those of their male counterparts. African women are still falling behind when it comes to top functions because of feminine leadership styles (Msila & Gumbo, 2016). Feminine leadership styles are associated with compassionate leadership, which has been linked with transformational leadership and relational leadership (Msila & Gumbo, 2016; Ospina et al., 2012).

Today, African communities still believe that a woman's primary duties are exclusively childbearing and rearing, (Eniola & Akinola, 2018) and they frown on women's participation in economic activities. This belief is why women often do not claim their labor proceeds or have them formally accounted for (Akyeampong & Fofack, 2012). Because they tend to show

compassion, African women who hold managerial jobs are typically underpaid, underappreciated, and placed in positions that do not fully utilize their skills (Eniola & Akinola, 2018). These feminine styles are inconsistent with leaders' role expectations and therefore lead to potential prejudice and discrimination against women in leadership (Eagly & Carli, 2009). The stereotypes that feminine leadership roles are only suited for motherhood are deep-rooted in Africa's culture (Msila & Gumbo, 2016). Gendered cultural beliefs associate women with personal qualities such as caring, selflessness, and communalism (Eagly & Karau, 2002), which are consistent with the family. However, the idea that these same attributes can aid the public sector and play a critical role in women's leadership development is not deemed useful (Steady, 2011).

However, due to the increased political, social, and economic empowerment of African women, they have become increasingly involved in new roles and relations outside the home (Maathai, 2006; Makinde, 2004). Their roles have gradually been expanded. More African women are choosing a career versus settling for the traditionally expected role of mother. Women who stand up to the challenge and perform their roles as wives and mothers in the face of personal career developments still struggle to get equal footing in a male-driven society (Makinda, 2004). Kenyan women inevitably multi-task as family caretakers, income-earners, and community workers. These roles consume women's time and make it challenging to take on leadership responsibilities.

Unfair Performance Evaluation and The Glass Ceiling

While women's ascent to more leadership roles is a sign of progress, the challenge remains that women also suffer the macroaggressions of unfair performance evaluations and the premature "glass ceiling" (Offermann & Foley, 2020; Thomas & Adams, 2010). According to

Eagly and Carli (2009), women in leadership face a glass ceiling that may result from many factors, including a lack of mentors, sponsors, and developmental feedback. The glass ceiling (Madimbo, 2016) "is defined as consisting of invisible barriers created by attitudinal prejudices, which block women from senior executive positions" (p. 25). This prejudice can be found in every sector in various forms, whether it is "job-relevant skill[s], education or experience" (Madimbo, 2016, p. 25). The glass ceiling is so named because it is a point that women can see beyond but cannot reach. Draulans (2003) argued that women find themselves at the glass ceiling by occupying a "token" position to fill a quota. Additionally, cultural and social attitudes toward what constitutes a male job, or a female job led to "occupational segregation," although this division varies based on the country and the job (Akpinar-Sposit, 2013, p. 494). Another popular opinion about the lack of women in executive positions was that it was a woman's choice.

> Women chose to stay at home and spend more time with their families and were not willing to put in the long hours and dedication needed to advance into the executive suite. These arguments, however, did not hold true in regard to the male minority population. Those who agreed with these opinions strongly debated the existence of the glass ceiling. Within this opinion the glass ceiling was looked upon as a myth that did not truly exist, though the opposite side of the debate was that the glass ceiling was a reality. (Wilson, 2014, p. 86)

This belief that women choose to stay home is an example of generalizations and inaccuracies about women. Research shows that glass ceiling barriers are evident worldwide and compounded by cultural values, traditional gender roles, and dual career expectations, and are explained by the differences in leadership styles between men and women (Akpinar-Sposit, 2013; Frazier, 2005; Thomas & Adams, 2010). Glass ceilings not only apply to positions, but also to earnings. Regardless of the amount of education and training women receive, they do not earn as much money as comparably educated men (US Department of Education, 2020). Additionally, women receive lower economic returns than men on their training investments, which accounts for

women's flatter lifetime earnings profiles (Harlan & Berheide, 1994; Opsina & Roser, 2018). This gender pay gap still persist today globally (United Nations, n.d)

The Commission on Women in Higher Education of the American Council of Education set forth a new agenda for women because there seems to be a glass ceiling blocking senior women leader in higher education from ascending to the presidency (Clark, 2006). The aim of the agenda was to promote a dialogue on how to best increase the number of women leaders in higher education. Women underrepresented in academic leadership positions raise questions about root causes for the persistence of gender inequity at the highest ranks of educational leadership (Lumby & Azaola, 2014)

Unfair performance evaluations are another way women hit a glass ceiling. Eilman (2002) affirmed that gender bias influences evaluations in work settings and argued that competence does not ensure that a woman will advance to the same organizational level as an equivalently performing man. Researchers found women's specific performance characteristics make performance evaluations unfair to women (Offermann & Foley, 2020). It also revealed that women receive less constructive critical feedback (Heilman,2002; Offermann & Foley, 2020). The research also revealed that women received less constructive critical feedback, which hampered their development (Heilman, 2002; Offermann & Foley, 2020). Women's performance was more likely to be attributed to characteristics such as luck or their ability to spend long hours in the office, rather than their abilities and skills. The commendable behaviors that men exhibit in leadership roles are deemed harmful when exhibited by women in leadership (Gentry et al., 2010). In some cultures, authoritative women are considered disrespectful and the cause of conflicts (Gentry et al., 2010). Different measures are used to assess male and female leadership.

Women Getting Elected to Lead Failing Organizations in Crisis

While more women break through the glass ceiling by accepting roles in troubled companies or challenging times in government, they often risk being held responsible for outcomes set in motion well ahead of their appointments. Women who find themselves in this situation are on a glass cliff, and there is evidence that women are overrepresented in precarious leadership positions (Haslam & Ryan, 2008; Offermann & Foley, 2020). The glass cliff "refers to women being more likely to rise to positions of organizational leadership in times of crisis than in times of success, and men being more likely to achieve those positions in prosperous times" (Haslam & Ryan, 2008, p. 531). This also means that women are put into precarious leadership positions, where the likelihood of success is lower, and the risk of failure is higher than for men.

Biases from organizational decision-makers can occur in each stage of human resources related decision-making. These biased decisions have been shown to negatively affect women's ability to be successful. One example is that women are believed to be more effective during a crisis and are more likely to accept "precarious leadership positions" (Offermann & Foley, 2020, p. 12). This may set them up for failure by being assigned unfair "opportunities" destined to fail. Still, the judgment and penalization of leadership failures have a disproportionately higher effect on women versus men (Haslam & Ryan, 2008). Many women find themselves in risky and precarious roles that male leaders do not survive, yet women are expected to overcome (Haslam & Ryan, 2008). This double standard means that when women fail, it is reflected on their gender. Thus, women attract harsher condemnation and penalties compared to men for leadership failures (Hasslam & Ryan, 2008; Offermann & Foley, 2020).

Women Leaders and The Stigma of Motherhood

The stigma of working mothers has decreased, and more mothers return to work after maternity leave. Women in the workplace is not new phenomena (Grzelakwski, 2005; Guerrina, 2014). Much of the recent literature on working mothers showed some tension between home and career because the term "working mother," with its implications that childcare is not work, has often been used as a pejorative term to imply neglect of maternal duties (Bernard & Correll, 2010). When women return to work after giving birth, they find that motherhood provides them with behaviors that make them good candidates for leadership roles. Sanford (1998) called this behavior "maternalism," defined as a "caring leadership" (p. 5). According to Sanford (1998):

> It's a way of treating people in a manner the encourages their growth and development so that they may become their best, most successful, independent selves … a theory of leadership based on true concern for the wellbeing of the organization, the employees, the customer and the leader. (p. 10)

Sanford suggested that women—and more so mothers—have the psychological make-up for a more caring and influential management style. Maternalism might be a future leadership approach (Sanford, 1998). Grzelakowski (2005) made a case for motherhood in leadership because motherhood is an evolving process that may prepare women for top positions. Grzelakowski's (2005) argument stems from the fact that all mothers go through the same set of experiences relative to a child's development. Working mothers are unlikely to be viewed as pushovers because they have learned to put their foot down in critical times (Grzelakowaski, 2005). These experiences shape their leadership styles (Grzelakowaski, 2005, pp. 4–5). In this case, motherhood is "a specific role position that of primary caretaker of dependent children" (Correll & Ridgewell, 2004, p. 687).

> Maternal leaders' sense which approach is best in each situation; they do not lead with one, inflexible way of doing things. As a result, they are great situational leaders, an increasingly valuable commodity when confronted with so many new and unfamiliar situations. (Grezlakowki, 2005, p. 5)

Leaders need to rely on more than facts when making a decision, and motherhood provides the experiences to help women get a sense of what to do when things are uncertain.

Mothers are expected to be physically present when raising children due to gender role expectations of care, nurturance, and devotion to children. In contrast, fathers are expected to be the breadwinners and maintain their status outside the home (Maher & Saugeres, 2007). Motherhood penalty is the idea that motherhood "changes a woman's identity," and the success of her child depends on her availability and commitment to prioritizing and addressing their children's perceived needs (Kruger, 2006).

Therefore, when women incorporate motherhood into their leadership roles, they find their leadership styles in turmoil because of the bias associated with maternal ideals and behavior in the public sphere, which is still a male domain (Glenn et al., 1994). Thus, the notion that maternal roles, which are normatively within "female spheres," cannot be helpful in public roles (Glenn et al., 1994). Male domination and gender inequality work in "tandem" (Glenn et al., 1994, p. 46), making mothering and motherhood powerless in any institution other than in the home and family frame.

Socially constructed traditional roles continue to affect how women view themselves as mothers, how they are judged as mothers, and how they justify their actions (Fouquier, 2013; Kawash, 2011; Kriger, 2006; Maher & Saugeres, 2007). Mothers usually secure the family's foundational roots and protect family and cultural traditions from wavering (Correll & Ridgewell, 2004; Makinde, 2004). They provide leadership within the home and the workplace (Correll & Ridgewell, 2004; Grzelakowaski, 2005).

Additionally, Laney and colleagues (2015) stated that women's experience of identity changes when they become mothers, which could be viewed as a stigma that affects female

leadership. Motherhood triggers powerful negative competence and commitment assumptions in the workplace that can result in a “maternal wall” of unfairness that is an “order of magnitude” more potent than other biases (Crosby et al., 2004, p. 677).

Fouquier (2013) noted that motherhood serves as a form of empowerment for many communities of color. Motherhood is not about being a “good mother” but fits into most women’s actual experiences and identities. Even though the dominant view of the “good mother” focuses on the heterosexual, stay-at-home, and caring mother (Kawash, 2011), all women’s experiences of motherhood are not the same. Conceptions of motherhood are very different between white women’s experiences of motherhood and mothering and the experiences of women of color. Fouquier (2013) argued that Black women explain motherhood and mothering work as teaching their children how to survive in a racist context. Also, in general, poor mothers, lesbians, and mothers of color are depicted as irresponsible and incompetent (Arendell, 2000). It is important to note that mothers’ identities differ from society’s stereotypical perceptions and expectations. As Cervantes (2013) argued, the portrayal of the “welfare queen” or “baby-making machine” is inconsistent with mothers’ actual experiences and perceptions of themselves (p. 5). Kaplan (1992) found in her case study of mothers, that they identify themselves as “good mothers” even if their experiences do not interlock with the mainstream ideology of what a “good mother” should be.

Further arguments state that maternal instincts are to blame for the gender bias in career success. When a leader is not seen as having maternal interpersonal qualities, the female leader gets penalized for violating this obligation. On the other hand, with fatherhood, leadership opportunities seem to have the opposite effect (Crosby et al., 2004). After becoming fathers, men see an average 6% increase in earnings, even after controlling for factors such as hours worked

and marital status. In comparison, new mothers see a 4% decrease per child (England et al., 2016).

Female Leadership Advantage: Women's Role Congruent Relational and Transformational Styles

While many barriers work against women, their role congruent leadership style is working for them. Role congruity, which runs counter to the female advantage, has its benefits. Global, social, and cultural forces such as globalization and changing markets have created room for women's leadership emergence; women have capitalized on these opportunities through the unique characteristics and styles in which they lead. Hence, the increase in female leaders has been accompanied by changes in leadership theories and practices (Eagli & Carli, 2007). Eagly (2007) stated that women are lauded as having the right combination of leadership skills, yielding superior leadership styles and outstanding effectiveness, which makes female leadership an advantage. This shows that the "think manager, think male" mental model of leadership is losing ground and argues for a more "feminine" way of leading. Chandler (2016) argued that the way "women lead" is circular and inclusive, rather than hierarchical and exclusive (p. 2).

Furthermore, Booysen and Nkomo (2010) found in their study—conducted on South African middle managers—that while men still ascribe to the "think manager, think male" model, female middle managers ascribe more to a "think manager, think female" model, which links with the notion of feminine advantage in leadership, thus making women rather than men more congruent with the attributes needed for the leadership role (Offerman & Foley, 2020).

Research also suggests that when women display characteristics that are counter to prescriptive female stereotypes, they may be penalized (Heilman & Okimoto, 2007). Such prejudices arise both in the evaluation of their actual leadership behaviors and of their potential for leadership functions (Eagly & Karau, 2002). Female leadership advantage posits this because

women tend to be more relational than men (Eagly et al., 2003) because they are more likely to emphasize teamwork and collaboration over self-interest, and are more participative in their leadership (Bass & Bass, 2008; Eagly et al., 2003). Furthermore, Avolio (1994) argued that transformational leadership is participative by nature. Hence, the assumptions that relational leadership and transformational leadership styles are more in-line with women's ways of leading can be considered advantageous versus disadvantageous for women in leadership positions.

Relational Leadership and Female Leadership

Research showed that women use relational skills to influence others (Crevani, 2015; Uhl-Bien, 2006). Uhl-Bien (2006) defined relational leadership as "a social influence process through which emergent coordination and change are constructed and produced" (p. 655). The practice of good leadership defines leadership as a relationship between people, stating that "the relationship between leader and followers has always been at the heart of leadership theory and practice" (Uhl-Bien & Ospina, 2012, p. 85). Regans and Brooks (1995) defined "relational leadership as the creative integration of masculinist and feminist attributes to leadership" (p. 4). Schedlitski and Edwards (2014) termed relational leadership as the space between the leader and the follower and called this type of leadership as the "in-between" (p. 115). Relational leadership theory centers upon the types and the quality of social interactions within an organization (Cardiff, McCormack, & McCance, 2018; Smit & Scherman, 2016; Uhl-Bien, 2006). Giles (2019) further defined the theory by stressing the concept of relational connectedness as the bond of relationships.

Returning to Uhl-Bien's (2006) conceptualization of relational leadership, as I understand it, certain precursor conditions and contextual factors need to be in place to lead to specific outcomes. Uhl-Bien (2006) distinguished two ways to look at relational leadership. One

highlights leadership through interpersonal relationships and the influence of individual characteristics and perceptions of people in the relationship. Uhl-Bien calls this the entity perspective. Crevani (2015) described the entity perspective as "how we see the nature of reality, including people" (p. 32). The second perspective focuses on the collective dynamic or processes of relating through which people co-construct leadership. Individuals and their actions emerge and evolve in their unique contexts. Crevani (2015) described the perspective as to how leaders use influence and identity to create leadership in relationships. Uhl-Bien (2006) called this the relational perspective.

According to relational leader practice theorists (Ospina et al., 2012), social action is the product of a relationship between humans and their world because the individual does not act alone. When people interact, and "fellowship" exists with others, their relational nature of social interaction emphasizes relationships' inherent nature (Ospina et al., 2012, p. 279). Therefore, what makes relational leadership different from other leadership types is that the relationship is the focal point.

According to Uhl-Bien (2006), current ideas about the meaning of relational focus on "human social constructions" (p. 655) result from connections with a focus on relationships. A relational perspective considers mutual influence engendered through trust, respect, and obligation (Graen & Uhl-Bien, 1995; Uhl-Bien, 2003). This relational approach to leadership is longstanding and often results in relational purposes found in both leaders and followers, and individuals and groups (Russell, 2003). Cunliffe and Eriksen (2011) defined this notion precisely when they stated that "relational leadership means recognizing the entwined nature of our relationships with others" (p. 1434). Furthermore, Cunliffe and Eriksen (2011) argued:

> relational leadership is not a theory or model of leadership, it draws on an intersubjective view of the world to offer a way of thinking about who leaders are in relation to others (human beings, partners) and how they might work with other leaders are concerning others and how they might work with others within the complexity of experience. Relational leadership means recognizing the entwined nature of our relationships with others. (p. 1434)

Bowers et al. (2016) observed that the relational leadership model displayed exemplary leadership qualities, motivating youth to develop as leaders. They defined relational role models as "parents, friends, family, high school teachers, coaches, professors, or other mentors with whom they had a personal relationship" (Bowers et al., 2016, p. 108). Cunliffe and Eriksen (2011) demonstrated that motherhood was a relational process that helped women expand their identities, and Crevani (2015) argued that some leadership styles are developed by relating to each other. Hence, social perceptions, expectations, and interpersonal relationships influence the relational leadership styles of women.

Women's Role Congruent Relational Styles and The Female Advantage

For my research purposes, relational leadership will be understood as a social constructionism dynamic embedded in a constructionist approach to leadership.

> Social constructionism is a theoretical approach based on an ontological position that considers social realities as continuously being brought to life in meaning-making processes over time, thus not having any 'objective' existence in themselves. Meanings, institutions, and social practices are therefore never fixed and are always under re-construction. This applies also to gender, that is conceptualized as one of the most pervasive social constructions in our societies, rather than an essential category. (Crevani, 2015, p. 7)

Thus, when we explore the mother-daughter relationship, we could ask the following questions: (a) Could there be a connection between parenting and emergent relational leadership? (b) Does maternal influence shape female leadership styles? Laney et al. (2015) showed how motherhood has an influence on women's identity development. Laney et al. (2015) also argued that women felt that mothering and the close relationships with their children strengthened their children's

personalities and identities. Matriarchs help shape their daughters' perceptions, attitudes, and behavior during upbringing, impacting the daughters' approaches to leadership in who they have become.

Suppose we assume leadership is understood as a phenomenon produced through interactions between leaders and others (Fairhurst & Uhl-Bien, 2012). In that case, it could also be demonstrated by how mothers and daughters interact, engage, and relate with each other. Gichinga (2007) argued that parenting had effects on adult life in Kenyan child-raising practices. Grzelakowski (2005) showed how maternal influence transcended into society and conditioning a new generation to accept maternal influence or mothers as leaders. Alvesson and Sveningsson (2003) argued that relational leadership is founded on a hierarchical assumption that leaders are agents of change; thus, the individual relational leader must be fundamentally concerned about their effect on others (Liu, 2017), as mothers would do.

The research shows that parallels lie between leadership theories and parenting theories, which are inextricably interwoven (Vries et al., 2016). Burns (1978) reasoned that leader must operate at higher need and value levels than followers. This is also the case for effective parents, who have to operate at higher value levels than their children. This belief that parents operate at higher value changes children into leaders (Abuya et al., 2013; Ihenetu-Geoffrey, 2012; Kestler & Paulins, 2014). Research on parental leadership models revealed that women who work in leadership roles embody complex and more profound relational skills and capabilities (Chamberlain et al., 2016; Keller, 1999).

Caring Leadership and The Gendered Nature of Leadership

Vetter (2010) asserted that "care is applied in relational leadership and is often recognized by compassion, empathy, collaboration, and social justice" (p. 5). Vetter (2010)

explored the concept of relational leadership as building authentic connections through care ethics. Research conducted on female school principals argued that they used their maternal qualities to establish a positive school environment, led with care (Lumby & Azaola, 2014). Caring leadership draws from several leadership theories, especially from relational leadership theory, which emphasized the need for connectedness and the quality of social interactions (Bowers et al., 2016; Murphy & Louis, 2018). Women were viewed as being caregivers rather than people who could administrate a school. Care is some action provided on behalf of another person (Noddings, 2013); it is the behavior most women are predisposed to uphold. Smylie et al. (2016) further argued that care did not end with action on behalf of someone else, but also "to the extent to which the person cared for perceived that intention and action to be caring (p. 7). Kurland (2019) defined it as a moral responsibility to others.

Female leaders care about their teams' overall environment, ensuring every employee is treated fairly (Eagly & Carli, 2007; Klenke, 2004). Women try to create an atmosphere where every employee can apply their skills and make a contribution. Even though male leaders are not more competent than their female colleagues, gender bias regarding leadership is demonstrated by both men and women (Eagly & Carli, 2007; Klenke, 2004).

Women's Role Congruent Transformational Styles and The Female Advantage

The transformational behaviors rooted in idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration drive followers to respect and want to identify with leaders (Antonakis et al., 2003; Bass & Avolio, 1997). Research shows women, more than men, adopt a transformational style (Eagly & Karau, 2002), which is more effective in times of change. As women increasingly enter leadership roles traditionally occupied by men, and with the increasing diffusion of transformational leadership theory, there is growing interest

in the relationship between gender and transformational leadership (Kark, 2004). More specifically, transformational leaders develop followers through coaching and mentoring. Arguably, women possess these qualities; women's instinctive tendency to nurture and take care of their families makes them dependable (Grzelakowski, 2005; Fine, 2009). Some people have also argued that the ability of women to multitask makes them better leaders than men. Female leaders have an immense capacity to positively influence people's livelihoods (Chin et al., 2007; Eagly & Carli, 2003). Their abilities enable women to be transformational leaders who will achieve organizational success in a changing society.

Maternal Influence on Female Leadership

A large body of leadership literature focuses on determining what causes leaders to emerge and be useful. Relatively little effort has been devoted to systematically explaining how such leaders and leadership may be influenced by their parents or upbringing (Avolio et al., 2009). By analyzing theoretical concepts of mothering leadership and conceptual frameworks, it is clear that maternal leadership has heuristic potential as a critical element influencing children as future leaders.

Several case studies on mothers and motherhood as a leadership role paralleled maternal influence and leadership. However, these studies focused on mothers at work, where the mother is defined as "good" if she balances work and home responsibilities.

> Each of us has a personal story embedded in a cultural and family history that has shaped us as individuals and has given us our unique and highly personal combination of values, inspiration, and courage—our humanity—that we draw on in our day-to-day and larger leadership efforts. (Adler, 2018, p. 13)

Adler (2008) went on to argue that her mother had defined who she became as a professional and a leader. Baumrind (1991) argued that parenting and leadership influence leadership style because parenting is a purposive process and is inherently value-based. Avolia et al. (2010)

described how authentic leaders grow up following the most central moral values that their parents hold and may be derived directly from their faith, traditions, or community. Good manners later develop into good behaviors and discernment for one's true beliefs; hence the child's true self starts developing. This starts the process of children defending their values, pursuing their goals, and developing authenticity.

Hopkins and O'Neil (2015) conceptualized authenticity as comprising the following four elements: self-awareness, unbiased processing, relational authenticity, and authentic behaviors. They proposed that authenticity is developed through self-esteem moments where people may get in touch with their true selves. Hence, parenting with authenticity has effectiveness. It is the first step in guiding a child to be courageously true to themselves and others. Parenting, like leadership, requires tough decision-making on which course of action to take in a child's day to day life, as parents determine what will benefit their children the most. Staying true to their values exemplifies that parents can be authentic and fit best with the family values.

Keith (2012) argued that servant leadership views spirituality as interconnected with personal beliefs or one's religion. He argued that if society desired more servant leaders who are caring, socially responsible, and compassionate, those seeds are planted by parents modeling as servant leaders with children (Keith, 2012).

> We emphasized the ideas offered by behavior modeling, which suggests that children have some opportunity to observe their parents' leadership styles within the context of the family. On the basis of what is observed, the child, and later the adult, models and adopts the style demonstrated by an admired parent, but reacts against a parent who is not admired. (Hartman & Harris, 2001, p. 154)

Hartman and Harris (2001) argued that children observe their parents and adopt their behaviors. Literature compared maternal leadership with a "feminine" approach to leadership that might be a gender-stereotypic perception (Grezlakowki, 2005; Stafford, 1997). Typically, these gender

stereotypic perceptions associated with female leadership might be seen as incompatible with the behavior deemed desirable for leadership. Yet, mothering and leadership were intricately interconnected with female leadership to the extent that some women felt they were better leaders because of being mothers (Sirleaf, 2009). As an informal role, mothership may not be as visible or viable as formal leadership roles, but it contributes significantly to female leadership and can be linked to relational leadership (Grezlakowki, 2005; Stafford, 1997).

The Influence of Mother Figures on Leadership: Voices from Prominent African Female Leaders

President Sirleaf became the first woman president in Africa. During her tenure as president, she strengthened women's rights in Liberia, tackled corruption, and negotiated an increase of aid for Liberia's debt relief. Sirleaf (2009) described her mother as the anchor and a teacher who taught her to rise to higher levels if she was looking to make a change. Her mother's caring nature encouraged her to be the caring leader she later became and inspired her followership.

Bezdrob (2003) described Winnie Madisikhela-Mandela as an authentic leader and a powerful force. She described Mandela as a leader who "hailed from an imposing line of authentic and indisputable leaders" (p. 10). George (2003) argued that authentic leaders demonstrate four basic characteristics. These include using values based leadership, developing trusting relationships, understanding themselves, and seeking to make a difference in others' lives. Winnie, raised by her maternal and paternal grandmothers after her mother passed away, was inspired by her grandmothers, who were fearless and had a natural penchant to command action. In the notable period before and immediately after Nelson Mandela's release from prison in 1990 in South Africa, his then wife and celebrated consort, Madizikela-Mandela, was given the laudatory title "Mother of the Nation." Madizikela-Mandela led the nation in a fight against

apartheid rule and led by example through her activism. In turn, Madizikela-Mandela focused on empowering others and relational transparency, with bravery, resilience, and commitment to ending apartheid rule (Boehmer, 2014). Relational transparency is characterized by openness and trust (Gardner et al., 2005). Other African women resisted colonial rule and played roles in 20th Century liberations in Tanzania, Mozambique, Angola, South Africa, and Guinea Bissau (Steady, 2006).

Dr. Wangari Maathai, the first African woman to win the Nobel Peace Prize, founder of Kenya's Green Belt Movement (GBM), Member of Parliament, and activist for democracy, sustainable development, and human rights, gave credit to her Kenyan mother as a role model (Maathai, 2006). Maathai's mother, who cultivated crops all of her life, fed Maathai her first meal following Kikuyu (the largest ethnic group in Kenya) tradition. This meal tied Maathai both to her mother and her land. Her mother would continue to influence this bond with the land, instilling a love of the land, which would later become the Green Belt Movement. Like most Kikuyu women, Maathai's mother was responsible for cultivating the crops that provided much of the family's food. Maathai watched her mother tend to crop, from implantation to harvest. Maathai (2006) argued she was trained to be a servant leader by her mother, who took her to the fields every day. She described how her mother taught her to respect the soil and its bounties, which later influenced Maathai to become an environmentalist and serve her country (Maathai, 2006).

In conclusion, empirical evidence defined by these prominent African female leaders support the assertion and commonality that a mother's influence on a child has long been recognized in these highly successful individuals, whose parents played a dominant role in their lives (Avolio, 2007; Odom, 1990). Avolio (2007) recommended integrating more research on

early life experiences, including parenting, to develop leadership theories that explain how leaders and leadership develop. Research suggests that as children mature to adulthood and their mothers become older, their relationship becomes the "object of reflection and meaning-making for both mothers and daughters" (Bojczyk et al., 2011, p. 456)

Emergent Leadership and Parenting

In addition to studying adult leaders, researchers have explored leader emergence (i.e., assuming a position of leadership) within the developmental periods of childhood and adolescence (Odom, 1990; Schneider et al., 2002; Zacharatos et al., 2000). However, research has largely ignored the maternal influences on leadership during emerging adulthood. Thus, an opportunity exists to explore the relationship between specific parenting constructs and emergent leadership during the developmental period of emerging adulthood. Dominance in children was widely seen where the mothers were considerably more dominant than the father figures (Cockerton, 2000; Laney et al., 2015; Odom, 1990; Sanford, 1998).

In a study of early childhood education, Aslania (2015) portrayed maternal love as the "foundation of the child's moral, intellectual and spiritual development" (p. 156). Chaturvedi et al. (2012) found that females appeared to be as genetically prone to emergent leadership as males; however, these genetic influences varied across the lifespan. These results supported the importance of genetic and environmental influences for leader emergence in both men and women. Popper and Mayseless (2003) compared good parenting and transformational leadership literature in a framework of followers' developmental outcomes through transformational leadership.

Regarding mothering and maternal influence on leadership, there are some assumptions that the role functions in motivation in emergent leadership theory (Avolio & Luthans, 2006;

Sorrentino & Field, 1986). Hartman and Harris (2001) argued that parent-child interactions predisposed children to leadership behaviors.

> Leaders construe their attitudes, personal theories, behaviors and styles based on their interaction with significant individuals and framing and reframing of significant experiences which act as tipping points of life. (Toor & Ofori, 2008, p. 226)

Such assumptions hold great potential for generating insights relevant to leadership in Africa and emergent leadership research in general. Consideration of such information can help leadership studies and leadership development appraisal of emergent leaders, so that there is a better way to interpret a child's future events and vital experiences that maybe triggered for the benefit of their leadership development. Nonetheless, research on maternal influence on leadership is lacking. The research I was able to find helped me understand that motherhood and the roles of leaders have evolved and continue evolving, forging a path through competing influences to help children or future leaders find a voice. The emerging view of leadership is grounded in the realities of experiences, while offering a more positive, inclusive, and generative perspective no matter the leadership theory. When parents provided a "stimulating and supportive environment, adolescents reported a more positive general self-concept, which subsequently related to transformational leadership qualities in adulthood" (Reichard et al., 2011, p. 480). Sholomskas and Axelrod (1986) showed that maternal influence played a role in shaping daughters' attitudes towards roles and senses of self, but not necessarily in shaping their attitudes toward becoming mothers or motherhood.

For this reason, my claim is to highlight the power of maternal impact and influences on leadership and demonstrate the power of mothership in leadership development. Very few studies have attempted to investigate how leaders are developed and what developmental experiences have influenced leaders. Stereotypes about mothers can negatively affect women

pursuing leadership roles globally. Society assumes that women's caregiving commitments make them inappropriate candidates for demanding leadership, but what they learn from their mothers plays a role in the leaders they later become through mothering practices.

The Influence of Mothers on Female Leadership

This section aims to provide an integration of the research on how mothering practices can influence a daughter's leadership; I reflect critically on the theoretical and empirical themes that are important to find parallels between African mothering and leadership. African mothering changed from the pre-colonial, colonial, and postcolonial periods (Wane, 2000). Most African scholars argue that African matriarchal systems were the base of African social systems (Steady, 2011). Ngunjiri (2009) described African motherhood as a status symbol. Steady (2011) argues that motherhood should be "revered" (p. 20). An example of this status was the Asante queen mothers of Ghana and Benin. The queen mother roles provided leadership and as the chief for the local community (Steady, 2011; Stoeltje,1997). Wane (2000) stated:

> During the colonial and neo-colonial periods, my mothers and grandmothers still employed the mothering practices that had been passed down to them. Women like my mother played an integral role in ensuring that such community mothering practices survived. These women practiced what they preached. However, during; the colonial period schooling interfered with mothering practices. Initially, only boys were sent to school. As a result, girls had to carry out the boys' work, which included looking after the herds and running errands, in addition to their own work. It also meant the mothers and the grandmothers had to adjust their mothering practices. (p. 108)

In most of colonial Africa, mothering was not only done by mothers but by grandmothers. It was women's role in the community because motherhood is wrapped in many cultural and religious meanings (Akujobi, 2011).

> Cultural as in what the society thinks a mother should be, that is, some elements associated with a mother, and religiously, it what the practiced faith of a particular society attaches to motherhood. Motherhood assumes different names and shapes depending on the society that is practicing it. (Akujobi, 2011, p. 2)

Mothering practices in many communities were based on a "mutual agreement between mothers, aunts, uncles, or fathers" (Wane, 2000, p. 106). During the colonial period, many mothers and grandmothers still employed the mothering practices that had been passed down to them. Mothers increasingly became producers and breadwinners in many communities as the men were taken for city jobs by colonialists (Cockerton, 2000; Maathai, 2006; Steady, 2011; Wane, 2000), while grandmothers became the primary caregivers in rural areas. In this context, both mother and grandmother shared the increasingly high status given to mothering.

Glenn et al. (1994) argued post-colonial African cultures described motherhood as a women's primary undertaking and stated that, "Motherhood was one of many roles and a burden when defined as one role" (p. 2). Steady (2011) argued and confirmed that in Africa, "motherhood as a symbol of leadership has the potential for transformational leadership for countries facing enormous, social challenges, and conflict in African and in African diaspora" (p. 25). Therefore, African mothers should not take their role in leadership development lightly because, more than ever, global organizations recognize the vast potential of developing markets.

In other cases, mothering in the African context is related to nurture and not necessarily a mother's role. The term "mother" is used as a title of respect for older women (Ndlovu, 2016); it does not focus solely on the birthing and social practices of nurturing and caring for children from birth to adulthood. Mothering "is performed by anyone who commits oneself to the demands of maternal practice" (Spjeldnaes et al., 2014, p. 60). The responsibilities of mothering may be taken on by the birth mother and others in the community, including extended families and even fathers or uncles.

Lumby and Aziola (2014) described gender, mothering, and leadership as part of the mothering leadership style of women in South Africa. Steady (2011) noted that there is "some

leadership which is compatible with motherhood" (p. 23), arguing that motherhood is linked to leadership as a derivative of matriarchy.

In contrast, the literature on African mothers and leadership focused mainly on mother's role in creating a harmonious home environment, reflecting collectivistic values (Lumby & Azaola, 2014; Makinde, 2004; Msila & Gumbo, 2016). The common theme was that the family played an essential role in these women's achievements (Adler, 2008; Makinde, 2004). Undoubtedly, there is an intersection of traditional values, whereby maternal influence is respected and acknowledged for bringing forth several lessons for women in leadership (Msila & Gumbo, 2016).

Crevani et al. (2010) have emphasized that it is crucial to understand how power is produced and reproduced in "doing leadership" (p. 84). Hence, the thought that motherhood is a way of doing leadership. Thus, looking for leadership qualities in African mothers or motherhood as a general concept of leadership is a critical and reflexive approach to research, uncovering ignored powerful influences in leadership studies. Furthermore, since experiences of relational leadership can vary across different racial groups (Ospina & Foldy, 2009), I only focus on Kenyan mothers or Kenyan mother figures. Steady (2011) challenged future African leadership scholars to view the concept of leadership through a lens other than the limited view of women in reproductive and nurturing roles.

Summary

The review of the literature in this chapter described women in leadership, with a narrowed focus on Kenyan women in leadership. Since this study is focused on Kenyan women, I outlined pre-colonial, colonial, and post-colonial experiences of Kenyan women. I then outlined some of the barriers and challenges that affect feminine leadership. Next, I identified the

leadership practice of relational leadership as a female advantage and its congruency with the female advantage. Then I discussed maternal influence, its effect on leadership studies, and its specific link to female leadership. Based on the assumptions mentioned above, I presented a slight variation of theories that align mothership with emergent leadership and its effect on the gendered nature of leadership, justifying the argument for further in-depth exploration of maternal influence.

There are fewer women in leadership roles globally and even less in Africa because of perceived incongruity between women and leadership roles. Unfortunately, many prejudices are perpetuated in and through gender stereotypes, with real effects on women in leadership roles. Research suggests that female leaders are more likely than male leaders to focus on others' welfare and be defined as relational. There is much to suggest that feminist leadership styles are intentionally different, described not only as relational but also transformational compared to men. Female leadership is still considered an anomaly compared to men when in high positions of leadership. It is also increasingly clear that culture plays a role in the stereotype of gender roles or example with African female leaders and specifically Kenyan female leaders. Despite considerable research on mothers, there is limited information on the meaning of maternal influence on emergent leadership. This qualitative dissertation seeks to address the research gap by creating a rich picture of motherhood, its influence on daughters, and the meaning of motherhood among Kenyan women leaders.

CHAPTER III: METHODOLOGY AND STUDY DESIGN

Behind all your stories is always your mother's story, because hers is where yours begin.
—Mitch Albom

This chapter describes the qualitative research procedures and methods I used to explore Kenyan maternal influence on daughters, who are leaders, and their lived experiences. I first provide an overview of the thought process, which led me to choose the research approach for this study. Next, I identify and define my research method, narrative inquiry, and the qualitative research paradigm, and explain the research designs' appropriateness. I will also address data collection strategies, including how I selected my participants and conducted interviews. Finally, I will discuss the data analysis procedures and the current methodologys' strengths and limitations.

Though there are two primary research approaches—quantitative and qualitative—this study employs narrative inquiry (NI), a qualitative research method. My African background has been a catalyst in my interest in narrative inquiry and storytelling. Narratives and stories have been manifested in many ways in my childhood and were used in my community to serve many purposes. For example, I have warmhearted memories of sitting with my grandmothers listening to colonial times stories and the importance of our cultural values, which have now been passed on to my son. There were also riddles, proverbs, and folklores to help the narrator educate and keep us engaged. In addition, my paternal grandmother was fond of telling stories using songs. Data collection was completed through in-depth interviews. I used narrative and thematic data analysis to analyze the interviews in this study. Narrative inquiry is a way of understanding and inquiring into an experience through "a collaboration between researcher and participants, over time, in a place or series of places, and social interaction with milieus" (Clandinin & Connelly,

2000, p. 20). Coincidentally, in African cultures, women are recognized as the custodians of oral traditions and fictional narratives (Peek & Yankan, 2004).

The focus of this research was to discern through stories an understanding of how Kenyan women leaders' experiences with their mothers impacted the way they lead. From these accounts, I focused on how Kenyan daughters described their mothers' influence. These findings will potentially enable contemporary Kenyan societies to re-interpret the maternal role, which for the most part has been under male authority (Wipper, 1971). In addition, research shows that the process of participants sharing their stories has been empowering in the past (Clandinin & Connelly, 2000; Wang & Geale, 2015).

Purpose and Goal of this Study

The central research plan is to understand how Kenyan female leaders were influenced by their mothers and how maternal influence shapes female leadership in Kenya. The link between motherhood and leadership is evident (Steady, 2011). With most women assuming motherhood roles in the family and in the private sphere, understanding their role in shaping future female leadership in Kenya means that their maternal role may also contribute to the public sphere and gender equality, and improve Kenyan women's empowerment.

The research questions include:

1. How does maternal influence shape female leaders' leadership in Kenya?
2. What images of leadership do participants see from their mothers and mother figures in their upbringing?
3. What qualities do Kenyan women leaders identify as leadership learned from their mothers and mother figures?

4. What are the themes that characterize the narratives of adult daughters and their mothers and mother figures?

Problem in Practice

Through my doctoral research at Antioch University, I have become increasingly reflective of my personal and professional experiences, the influence of my African upbringing, and my mother's role in shaping these experiences. My leadership education and experiences, combined with my many years in higher education that included the topic of influence and women's research, led me to the question of maternal influence on leadership. While learning about both topics, it seemed that the traits currently being lauded in leadership scholarship, such as maternal (Grzelakowski, 2005), caring (Noddings, 2013; Smylie et al., 2016), relational (Alvesson & Sveningsson, 2003), participative (Bass & Bass, 2008; Eagly et al., 2003), and transformational (Avolio, 1994) were the same characteristics that have historically been attributed to women globally. Even though this study has a narrow focus on the maternal influence of female leadership in Kenya, I believe that African women and more so African mothers are key players in future leadership research because of the dominant role they play in parenting. The responsibility for raising children is not shared equally between mother and father but rather often falls on the mother alone (Kevane, 2014). Narrative inquiry and thematic analysis might be the tool to help me define and understand these experiences through the daughters' stories of leading and how they attribute their leadership to their mothers. Strauss and Corbin (1990) suggested that this qualitative research approach can help us better understand any issue about which little is known. I elected for a qualitative research method to frame my research because it is the best fit for an interpretive paradigm.

My Ontological Stance

Pringle and Booysen (2018) stated that "ontology refers to our assumptions about the nature of reality" (p. 21). Hence from an ontological perspective, the researcher with a constructivist worldview would make meaning based on what I perceive as reality. As a female leader raised by a Kenyan mother, I am drawn toward stories and invigorated by human experience. I enjoy listening to stories and gaining understanding by probing to understand the world through people, relationships, and interactions. I love stories because of their unique capability to mentally teleport me to the world depicted in the story. My African upbringing is coated in stories and talks, and my reality is constructed through people's actions, by capturing those experiences and by retelling those experiences. As I think about my positionality, I will not be able to step outside of my culture, nor its place with this research. Bourke (2014) insisted that researchers cannot get outside of the phenomena they are attempting to study. From this ontological perspective, the research focus is not the subject of female leadership or the African mother or mother figure, but the relationship between the two, which is distinctive to each participant. In other words, determining Kenyan female leaders' perceptions involves focusing on the relation between the leader and their mother or mother figures. Each participant brought a different perspective and interpretation of their lived experience, which added to the credibility of this research. Hence, my experience has taught me that stories can be tools to ask and answer questions; stories constitute knowledge and unveil the "truth." Thus, narrative inquiry is aligned with my ontology.

My Epistemological Stance

Epistemology "refers to the nature of knowledge" (Pringle & Booysen, 2018, p. 21). I am interested in how female leaders perceived or described the maternal influence in their lived

experiences through their stories. In this study, my ontological stance links to the leaders' epistemological perspective, and the epistemological perspective relating to my knowledge of that world. As noted in Chapter I, my mother was a strong influence in my upbringing, and she led by example. Research shows that leaders practicing the feminine attributes of leadership act on maternal values. My aforementioned ontology supports an epistemological stance that feminine leadership attributes grow through subjective, interpretative sense-making and meaning. This view, therefore, has an impact both upon the way I decided to obtain data and how the data was analyzed, both in terms of how Kenyan female leaders were influenced and how new knowledge from the research can be attributed to feminine leadership attributes.

Research Process

According to Saunders et al. (2012), a researcher may decide to intentionally add their personal experiences to the research values or may attempt to be unbiased about the concept of value in the research approach. Clandinin and Connelly (2000) explain the design and approach of narrative inquiry as connecting experience and story. Creswell (2014) says the research approach is also influenced by the research problem, the context, and the researcher's stance and positionality (Creswell, 2014; Pringle & Booysen, 2018). Hence, this study's focus on personal experiences, the need to connect those experiences with the story, my research questions, positionality and stance, make qualitative research the best approach for this research.

Qualitative research is based on the assumption that individuals construct reality and seek to explore meaning and understanding through in-depth and thorough investigation (Creswell, 2014). Therefore, to understand Kenyan female leaders' realities and their situations, qualitative research is the suitable approach.

Qualitative research designs use inductive and interpretive approaches that allow researchers to access data from within the participants' perspectives and experiences, as relayed by the subjects themselves (Birks & Mills, 2011; Creswell 2014). Furthermore, qualitative research is not grounded in a positivist framework and not on a mission to seek an ultimate truth; rather, it is to discover meaning as described from the participants' perspectives (Creswell, 2014). There has been a rise of qualitative research on leadership studies in relation to symbolism and sense making, which have deemed an interpretive strategy well suited for this method (Bryman, 2004; Manning & Kunkel, 2014). Manning and Kunkel (2014) also argued that qualitative research is an excellent outlet to make sense of understudied relationships and the people in them. As mentioned in Chapter II, there is a lack of studies describing Kenyan maternal influence on female leadership. This research aims not to capture a truth or attempt to predict and generalize the truth for a larger population, but rather tries to understand—through qualitative inquiry—how the participants' social reality was constructed (Creswell, 2014). Advocates of narrative inquiry note the importance of context when attempting to understand phenomena. One cannot truly separate the actual event or experience from the environment that surrounds it, which shapes the phenomenon itself (Clandinin, 2006; Lewis, 2014).

The constructivist worldview philosophy is suitable for the current study to develop an understanding of Kenyan maternal influence and to construct the meaning of its role within female leadership in Kenya. Creswell (2014) argued that constructivists "seek to understand in the world which they live and work" (p. 8). By telling their stories, the participants were free to present themselves the way they would like to be known and voice their lived experiences through their stories. The stories shared by them represent both the historical and present contexts that have impacted their lives. Hence, the research approach is inductive. I collected

data in the form of stories and developed a deep understanding of the connection among mothers, daughters, and leadership based on the narrative and thematic data analyses (Sanders et al., 2012).

Narrative Inquiry

Narrative inquiry is "a way of understanding and inquiring into an experience through collaboration between researcher and participants, over time, in a place or series of places, and social interaction with milieus" (Clandinin & Connelly, 2000, p. 20).

> The appeal of narrative … is that it expresses personal experiences. Narrative inquiry typically focuses on experience and the meaning of experience from the perspective of people living it in reality or in imagination rather than to identify objective truth. (Daiute, 2014, p. 8)

As previously mentioned, African people are rooted in oral cultures and traditions, and as a result, African people are esteemed vibrant storytellers (Ngugi wa Thiong'o, 1986). Ancient writing traditions do exist on the African continent; still, most Africans are primarily oral peoples (Achebe, 1958). Africans used storytelling as the predominant form of preserving their history and traditional culture through ritual ceremonies and storytelling (Carroll, 2008; Ngugi wa Thiong'o, 1986). Tobin and Snyman (2008) defined storytelling as "a method or way the story is told. It can be defined as the practices, tools, and role-play involved in communicating the story to the audience" (p. 133). "Storytelling is often seen as an effective tool for influencing and inspiring followers, a means for advancing organizational change, and a tool to develop leadership skills" (Auvinen et al., 2013, pp. 497–498). According to Ngugi wa Thiong'o (1986), African storytelling can be packaged in forms such as songs, music, dances, plays, dramas, and poetry. Africans used storytelling to preserve their histories, traditional cultures, and ritual ceremonies before writing and reading were developed in ancient Africa (Ngugi wa Thiong'o, 1986; Tuwe, 2016).

Research Design, Process, and Procedures

Qualitative methods focus on interpretation, trustworthiness, authenticity, and credibility instead of the conventional, positivistic criteria, generalizability, validity, and reliability that quantitative methods provide (Creswell, 2014). I assumed that qualitative research and narrative inquiry were the methodology that would enable my research to reach a deep understanding of the unique elements of the participant stories and, more specifically, Kenyan women leaders' stories about their mothers' influence on their leadership. I sought to understand and evoke lived experiences through inquiry into each participant's stories (Clandinin & Rosiek, 2007).

Therefore, narrative inquiry methodology seemed like a natural choice for this research because it affords the me an opportunity to draw out data themes that might explain my research interest. This methodology also engaged me in a reflexive process that resulted in enabling bias rather than disabling bias by bracketing my own experience.

Existing research suggest that narratives are performative by attributing qualities, dispositions, and intentions to participants. Narratives encourage participants to create their identities and, by extension, their interests (Clandinin & Connelly, 2000). Using narrative inquiry allowed me to use stories to process the current climate for women and leadership in the Kenyan communities and the interaction between mothers and their daughters.

Daiute (2014) stated that narrative inquiry and African Indigenous research create an in between place, where together participants and researchers can begin negotiating tensions between who they have been in the past, who they are now, and who they are becoming during research. Traditionally, most Indigenous African narratives have been expressed in an oral form (Muwanga-Zake, 2010). According to Ngugi wa Thiong'o (1986), storytelling is retelling a tale or narrative to one or more listeners through voice and gestures. Thus, narrative inquiry is more

than just sharing a story; narratives help define the human experience and make sense of social, cultural, and life occurrences. When shared, the narrative is constructed by each participant's memory. As a researcher, my role was to look for the themes that emerged and to co-construct meaning with the participants, as I engaged in eliciting stories and making meaning through deep reflexive engagement with each story.

> Human beings have lived out and told stories about that living for as long as we could talk and then we have talked about the stories we tell for almost as long. These lived and told stories and the talk about the stories are one of the ways that we fill our world with meaning and enlist one another's assistance in building lives and communities. (Clandinin & Rosiek, 2007, p. 35)

A narrative inquiry methodology would then take the story itself as the object of study. Thus, the focus is on how individuals or groups make sense of events and actions in their lives through examining the story (Clandinin & Connelly, 2000). From an epistemological viewpoint, my role is to create a space where women's stories emerge. Since it is "through epistemological narratives, researchers can start to articulate the temporal, spatial, social, cultural, political, and economic connections between individuals telling their experiences" (Stalker, 2009, p. 224), I explored the intergenerational, social, and cultural influence of leadership from mother to daughter by analyzing their experiences through their stories. Patton (2002) stated that "narratology or narrative inquiry attends to this cultural tradition by collecting stories to understand lived experience and perceptions of experience" (p. 115). Empirical research supports these assertions and suggests that narrative inquiry was a viable methodology for my intended research interests (Clandinin & Connelly, 2000; Daiute, 2014; Ngugi wa Thiong'o; 1986).

Criteria for Participant Selection

Criteria for participant selection was based upon six primary conditions: (a) all participants must be women in a leadership position at any level within any organization across

all sectors; (b) women must self-identify as Kenyan citizens; (c) women in the study were raised by their Kenyan biological mothers or other mother figures; (d) women must live in Kenya; (e) women must be between the ages of 40–56; and (f) they must be a member of the C-suite or hold a managing director title within their organization. To ensure a variety of backgrounds among women, participants were recruited from varying industries and backgrounds. I chose that age group because they are considered Generation X (born between 1965 and 1980). This age group is currently the largest generation in the workforce accounting for 51% of leadership roles globally. In addition, it is considered the best-educated generation in Kenya (Mulimo, 2019). Shragay and Tziner (2011) defined a generation as "a group of people who were born and raised in a similar social and historical atmosphere and share years of birth and significant life events that occurred in critical stages of their lives" (p. 143). Participants were recruited by word of mouth, email, and the snowball method, wherein some participants provided names of other eligible women leaders for the study (Woodley & Lockard, 2016).

Additionally, women gain social influence through their roles as mothers, or "transmitters of culture and parents of the next generation" (Gergen & Davis, 1997, p. 326). Leadership was defined based on occupying a formal and informal position and was the process of influencing the activities of an individual or a group in efforts toward goal achievement in a given situation (Chelmers, 2014). Hence the reason the participants in this research are women who hold formal executive leadership positions within their organizations.

Practice Interviews

To ensure that this research method and design was the right one for this study, I conducted two practice interviews, completed the transcriptions for the two interviews, and noted the emergent themes and images derived from the practice interviews. I then shared the findings

with my dissertation committee, who reassured me that my research design was adequate for this study. This exercise also helped me get comfortable with the interview guide and confirmed the interview guide's effectiveness as it pertains to answering my research questions. Additionally, I was aware of the potential problems associated with interviewing participants about emotive issues. While I was prepared for some participants to find it difficult to speak about emotional or distressing issues, all the participants spoke about their experiences with no distress. The practice interviews were an excellent way to ensure that my line of questioning was not evasive and insensitive.

Data Collection Methods and Process

For my qualitative research study, the primary method of data collection was in-depth individual interviews. I used the unstructured life story interview (Jovchelvitch & Bauer, 2000). Clandinin and Rosiek (2007) defined life story interviews as "a qualitative, ethnographic, and field research method for gathering information on the subjective essence of one person's entire life experience" (p. 225).

Crouch and McKenzie (2006) proposed that less than 20 participants in a qualitative study helps a researcher build and maintain a close relationship with participants for open and frank interviews. Therefore, there were 12 participants recruited for this study. Once Institutional Review Board (IRB) approval was received, I contacted the women via email, and the email contained both an explanation of the research project and a request to participate. Although I did not initially plan to use videoconferencing technology, believing that in-person interviews were the best option, it became clear that conditions beyond my control due to COVID-19 restrictions would not allow me to travel to Kenya. The COVID-19 related travel ban meant that I needed to consider using videoconferencing technology over in-person and telephone interviews. Research

shows that videoconferencing has proven to be an excellent medium to conduct face-to-face interviews with geographically dispersed participants and is superior to telephone interviewing (Janghorban & Roudsari, 2014; Sedgwick & Spiers, 2009).

Once I received confirmation and a signed informed consent form, I worked with the women to establish convenient times for a conference call via Zoom for the interview. Zoom interviews also allowed for convenient transcription of recorded interviews. Recording and transcription of interviews were done through the Zoom transcription service. In addition, for added credibility, a transcription service also transcribed all the interviews within a couple of days of occurrence. Thus, I was able to review, change, and verify their comments by listening to the recordings while reviewing the transcripts before the final analysis. I also cross-referenced the transcript with the field notes. Interview times varied and were scheduled at times conducive to participants and the researcher. All interviews were conducted during the months of June and July of 2021.

Criteria included choosing a place and time where the women could limit or eliminate disturbances so each could focus clearly on the interview itself. I was responsible for initiating the actual video conference. There was no charge to the participant.

Before each recording, I asked permission from each participant. They were also notified of the recording before starting the audiotape because I was using Jovchelovitch and Bauer's (2000) framework, which included:

1. "Preparation
2. Main narration: no questioning, only non-verbal encouragement.
3. Questioning phase: only immanent questions.
4. Concluding talk: stop recording and continue the conversation as it comes.

5. Construct a memory protocol of concluding talk" (p. 6).

Participants were asked to relay the story of their rise to leadership and the role their mother's played in that story. An interview guide was not created for the interviews because I did not want to lead the conversation in a specific direction. Instead, the interviews were solely based on the general questions and topics discussed. The goal was for each interview to progress based on how the participants' responses unfolded. Thus, the interviews were emergent and fluid.

Lessons from My Practice Study

Jovchelovitch and Bauer (2000) described the complexities of narrative interviewing, and with my practice interview, I realized how the process could be overwhelming if not managed effectively. I also learned that well-laid plans could quickly change when I could not conduct face-to-face interviews with participants. After a few missed meetings, we decided to complete the interviews via video conference call and found that these worked well.

Journaling while collecting stories proved to be helpful. Clandinin and Connelly (2000) described that the plot might be situated in a three-dimensional space of interaction, continuity, and situation. I learned that the interviewer's attention is critical during the interview and helps differentiate between the story's personal and social dynamics. Furthermore, since the continuity involves past, present, and future, making notes during the interviews helps understand the plot when reviewing the transcripts. My practice study also helped me realize the importance of not taking control of the interview but letting the participants have complete autonomy as they told their stories. Rather than taking control of the research process, my relationship with the participants was bilateral. This process allowed me some additional opportunities to become more familiar with the participants during the inquiry process and gain a deeper understanding of the participants' experiences and perspectives.

Questioning

For each interview, I set up a Zoom room, and I made sure that I was seated alone in my room to ensure the privacy of the conversation. In addition, at the start of each interview, I reviewed the informed consent (approved by Antioch's IRB), which I sent earlier to each participant. I ensured that it was signed before setting up the interview. I also asked each participant a series of demographic questions, including the highest degree held, the number of years of leadership experience, and the number of years in their current role.

Main Narration

Following the recommendations of Jovchelovitch and Bauer (2000), I collected stories that are "defining moments" (p. 7) in each participant's lived experience with their Kenyan mother. After making sure they were comfortable in the space, I asked them to tell me about their upbringing and being raised by a Kenyan mother and listened to each narrative. I then honed in on the focus of this research by asking, "Tell me how your mother led you to be the leader you are today," and if necessary, further posing, "What was it that your mother told you that are defining moments that can help me understand her influence in your leadership." Furthermore, since I was looking to collect stories, I encouraged each participant to tell me a story. Interviews were continued until each participant verbally stated that their story was complete.

Recordings and Transcriptions

Recordings were professionally transcribed immediately after the interviews were completed.

> Transcription involves elements beyond the mere words used varies according to what is required for the research. In order to study the rendering of stories not only by content but also by rhetorical form. (Jovchelovitch & Bauer, 2000, p. 10)

Each interview was transcribed entirely by a Kenyan transcriber referred to me by a student in another cohort in the same doctoral program. I have used the transcription service for a prior practice study and was impressed with the accuracy. It is also vital for me to get a Kenyan transcription service because they would understand some of the terms used during the interview. Kenyans tend to talk interchanging English, Swahili, and slang, so getting a Kenyan to transcribe was crucial for authenticity. Transcriptions were done as I completed the interviews, for I did not want to wait to start transcription once all the interviews were completed. It was essential to read each interview transcript after the interview to make notes of images and, in some cases, items that stood out to me during the interview. Immediate transcription also ensured accuracy because the interview was still fresh in my mind. Additionally, to ensure that I addressed my research questions appropriately before advancing, I shared my first two interview transcriptions with the dissertation committee for their approval and feedback before conducting the rest of the interview.

Journaling

Throughout the data collection process, I maintained a reflective journal. During each interview, I noted any metaphors and images that stood out in each story. This also allowed me to capture any proverbs, metaphors, repetition, and gestures that can provide more meaning to the stories in an authentic way. Additionally, after each interview or interaction with a participant, I used the journal to reflect on my overall experience. Finally, I noted any ideas, insights, feelings, and questions that arose as I read the transcripts.

Data Analysis

The data analysis was conducted on the field notes and interview transcripts of the recorded interviews (Clandinin & Connelly, 2000). I used emergent thematic analysis when

analyzing the content (Leiblick et al., 1998). Lieblich et al. (1998) suggested that the researchers (a) read the texts multiple times until a pattern emerges, (b) document the initial overall impression, (c) note down the themes of the text, (d) color code the themes, and (e) keep a record of the themes as they occur in the text. Additionally, to ensure that no themes were missed, I used Dedoose, a qualitative text analysis software, to group and organize the data. All transcripts and specific demographic information were uploaded into Dedoose to organize and support the data's coding and organizing (Sociocultural Research Consultants, LLC, 2021). The theoretical framework developed in Chapter II helped to identify categories and compare themes generated through emergent thematic coding. The next step in Braun and Clark's (2012) methodology is to "search" for themes. While reading and re-reading the transcripts, themes emerged based on content from all participant transcripts. I reviewed themes by their corresponding codes to see where any revisions may be warranted and to reduce the total to a manageable, final number of themes. As a check on the quality and quantity of the themes, I reviewed all excerpts of text from the transcript assigned under a specific code to ensure appropriate categorization and applicability. Finally, I assigned names to all themes. Theme names reflected the overarching nature of the comments made by participants.

Therefore, the emergent themes represented the maternal characteristics observed by the participants as described in their stories. I approached my study with an agenda: to explore the lived experiences of Kenyan women leaders and the influence of their mothers on their leadership styles, thus, "keeping the story intact by theorizing from the case and component themes across cases" (Riessman, 2008, p. 53).

I was also looking for images and metaphors from each transcript. Each participant was asked to describe the image of their mothers and/or mother figures. I expected to identify

relevant descriptions of each mother as described by their daughter within the contexts of their influences, which were revealed when I completed the data analysis. Metaphors are "forms of indirect description and processing of experiences that are difficult to be expressed literally" (Kupers, 2012, p. 498). They are verbal images of emotional experiences and a valid tool in narrative inquiry because they provide participants with a way to express aspects both of themselves and of situations they may not be consciously aware of, especially when it comes to describing a lived experience. Verbatim examples were extracted from the transcripts and used to describe the notion being examined, refining the overarching themes while preserving the narratives' core meanings collected from the women leaders. I first analyzed and reported each interview's story separately before combining the data and analyzing and reporting the themes across all stories in a grand narrative. Thus, the thematic analysis helped me understand my findings and the images and metaphors described in each story.

Trustworthiness

It is essential that the data and data analysis are trustworthy, and that the reader can trust the study and learn from its findings. Creswell (2014) recommended qualitative researchers employ at least two procedures to ensure trustworthiness. To ensure this study's credibility and rigor, I applied three quality control activities: reflexive journaling, regular discussion with my Committee Chair and Methodologist, and review of initial transcriptions and coding with a research partner. Credibility, according to Bowen (2015), "refers to the confidence one can have in the truth of the findings, can be established by various methods" (p. 216).

Narrative inquiry contains "two levels of validity in a study: the story told by the research participant and the validity of the analysis, or the story told by the researcher" (Riessman, 2008, p. 184). Given this, I read the transcripts without making assumptions and also asked follow-up

questions during the interview based on my understanding to ensure validity of the interview and field notes (Creswell, 2014). I also did member checking to ensure credibility of the transcripts and had an approved research partner review my transcripts and findings for validity of the analysis.

Ethical Considerations

All steps in this research were given appropriate ethical consideration. Qualitative research faces incredibly complex ethical issues because it involves personal interaction and relationships with individuals and communities (Creswell, 2014; Lapan et al., 2012). Thus, I sought approval through the IRB before conducting the study.

I sent the proposal to the Institutional Review Board through the online IRB form submission to Antioch University to protect my participants. All participants were provided with an informed consent to participate (Appendix A), participation was voluntary, and participants could withdraw from the study at any time. Confidentiality, if requested, was maintained by changing names to pseudonyms. Only I have access to the participants' actual names and contact information. All records associated with the study were recorded via a recording device and stored in the researcher's secure cloud.

From doing a practice narrative inquiry study, I learned that a researcher must fully collect extensive information about the participant to understand the individual's context. This occurs not just in the interview and detailed field notes, but also through reflexive journaling to help with the meaning making of the data. Hence, the data analysis was prolonged and meticulous. Narrative inquiry is an intimate process. Therefore, it is of the utmost importance that researchers honor relationship ethics (Clandinin & Connelly, 2000). I diligently journaled my thoughts and impressions as I listened to my participants' stories. Though confidentiality

might have become an issue as some participants may not have wanted their stories to be shared, the issue did not arise. However, to ensure anonymity with each interview, I asked each participant to what extent they wished to remain anonymous. If they chose anonymity, I refrained from providing more detailed information about their leadership roles. I only revealed that they are a leader and their current job title.

Finally, completing only a qualitative approach and not a mixed-methods or quantitative study brings personal bias in choosing one research method. I am wholly aware that my research interest is pragmatic. Hence, I favor a qualitative analysis because I was not looking for definitive answers but looking to explore and understand the 12 participants' lived experience and their stories.

Summary

Narrative inquiry was used in this study to provide insight into maternal influence on female leadership in Kenya. In this research, Kenyan female leaders were sampled and selected from various industries to discuss their lived experiences. This research makes tentative claims about Kenyan women's maternal influence in leadership as understood through their daughters' lived experiences. Narrative inquiry, coupled with a final qualitative step of thematic analysis, was used to document the different themes from stories collected. This method transformed the interpretation and contextualized the sense-making process by validating what insights were revealed to inform this dissertation's subsequent chapters.

CHAPTER IV: REPORTING OF RESULTS

Introduction

Chapter IV of this dissertation examines the stories and reports on the findings of this research. The chapter begins with a section on the context where I explain how Kenyans may use an English word but use it in a context that only another Kenyan can understand. There is often more meaning hiding under the surface of seemingly innocuous words. An abbreviated presentation of the individual participants provides glimpses into their stories of being mindful leaders. Then, the sequential analysis of the interview data will be presented, highlighting each theme discovered through the methodology. The findings will be presented phrase by phrase. This research study aimed to look at the maternal influence and how it shapes female leadership in Kenya. The proposed research questions that guided my research were:

1. How do maternal influences shape female leadership in Kenya?
2. What images of leadership do participants see from their mothers and mother figures in their upbringing?
3. What qualities do Kenyan women leaders identify as leadership learned from their mothers and mother figures?
4. What are the themes that characterize the narratives of adult daughters and their mothers and mother figures?

Context

Before discussing my research findings, it is appropriate that I mention the context of some of the themes that emerged from this research. First, it is helpful to make a general observation about Kenya's linguistic diversity and how it might influence the meaning of some of the words used by participants in this research. Though this study was completed in English, Kenyan's have acquired some colloquial linguistic habits that might alter how an English word is

used. Kenya is pervasively multilingual, both at the societal and individual levels. An average person speaks at least three languages. This stems partly from the different ethnolinguistic groups in the country and their daily need to communicate with different people in different contexts. It is estimated that between 41 and 61 languages are spoken in Kenya. Currently, English is used in primary and secondary education and is based on British English and spelling. Today, English is one of the official languages in Kenya, alongside Swahili, the native language. Since most Kenyans speak multiple languages, they tend to maintain a conversation with non-verbal features. For example, nodding along with the sound "*eehee*" or using the sound *"woiyee"* as an expression of sympathy is often used when someone tells you they have experienced something unfortunate. It is the compassionate way to respond. Kenyans also use "*ati*" in conversation, which means "what?" but can be used to start a sentence in place of "supposedly," which is usually used in storytelling or sharing gossip and casual conversations. Another example is how Kenyans use "*Me, I*" to start a declarative sentence. Also, Kenyans will use different English words to describe things that only Kenyans might understand. For example, when most Kenyans leave the city and go and visit family in rural areas or in the villages and small towns, they tend to say that they are going "upcountry."

Glimpses of the Participants

All 12 participants are college-educated and fluent in English; however, some used Kenyan slang and quirks during the interview. For example, when the word "*surely!*" is used in the Kenyan context, evoking outrage; use of the word "Smart" by one of the participants means beautiful and not intelligent. An English-based Nairobi slang is spoken in the more affluent Nairobi neighborhoods; hence it was no surprise that some participants used it in their stories. The women in this study had a broad range of academic designations, credentials, and

professional certifications. Interviewing the participants was insightful, intriguing, exhilarating, touching, and eye-opening. Participants' specific demographic information is presented in Table 4.1. As noted in Chapter III, the interviews were in-depth and lasted from 30–45 minutes. Therefore, the glimpses presented should not be considered as a summation of the interviews but as a brief sharing of a few highlights and a setting of some context.

Due to the sensitivity of some of the information provided within the study, pseudonyms were provided for each participant. Basically, by providing a pseudonym to the participants, their identities are protected, and none of the information highlighted in the findings can be traced back to them. In selecting pseudonyms for the participants, the researcher decided to go with a Swahili name for each participant after the interview, as depicted in Table 4.1.

Table 4.1

Participant Demographic Data

P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12
Amani	Tabu	Jamila	Malaika	Jasila	Tabitha	Zuri	Ayanna	Imani	Wanda	Sanaa	Nadia
CEO	CIO	Managing Director	CEO	CEO	CEO	COO	CEO	General Manager	CEO	Executive Director	CFO

While the interview guide was created around the overarching research objectives, questions were not always answered in order because of the conversational style of the interviews.

Interview Guide

1. Tell me the story of being brought up by a Kenyan mother or mother figure
2. Tell me how your mother led you to be the leader you are today
3. What was it that your mother told you that are defining moments that can help me understand her influence in your leadership?
4. What are your best experiences with your mother or mother figure? What experiences would you say have been most profound for you?
5. What else would you like to share with me about your life raised by a Kenyan mother?
6. What images of the mother or mother figure do you see when you think of your mother or mother figure?
7. Is there anything else you would want to share with me about your past, present, or future as a leader?

Emergent Themes

The results from the research are organized in terms of the themes and sub-themes derived from the 12 interviews. Figure 4.2 presents themes that I, the primary researcher, identified from their interviews by listening to and analyzing the participants' experiences. Each theme will be further described and illustrated in the subsequent discussion.

Twelve key themes emerged from the interviews: discipline, enterprising, faith, independent, stoic with a big heart/loving, leading by example, open-minded/agile, sense of community, strong-willed, pillar/supportive, visionary, and resilient/resilience. These themes

were important because they described the traits that the participants observed from their mothers and how their lived experiences grounded these traits in their (participants) character. The themes are also grounded in the Kenyan culture but are usually viewed as demonstrated by men, which is part of their given identities that influence their leadership styles in the workplace. Though usually viewed as traits grounded in patriarchy, these traits are demonstrated by the Kenyan women in these stories. Even though Kenyan women are vaulting into leadership spaces, our communities remain obstinately resistant to recognizing that women exude leadership traits because they too often perceive women as too delicate to lead. This research showed that Kenyan mothers possessed inherently strong attributes found in the themes. Dedoose. By familiarizing myself with the data I assigned preliminary codes to the data in order to describe the content. I then searched for patterns or themes across the different interviews as seen on Figure 4.1, and named the themes. One way a theme was names is if the theme had been mentioned by several participants. Another way a theme was named was assigning a code to a description of a theme. Some themes became subthemes to others.

Figure 4.1

Initial Thematic Groupings

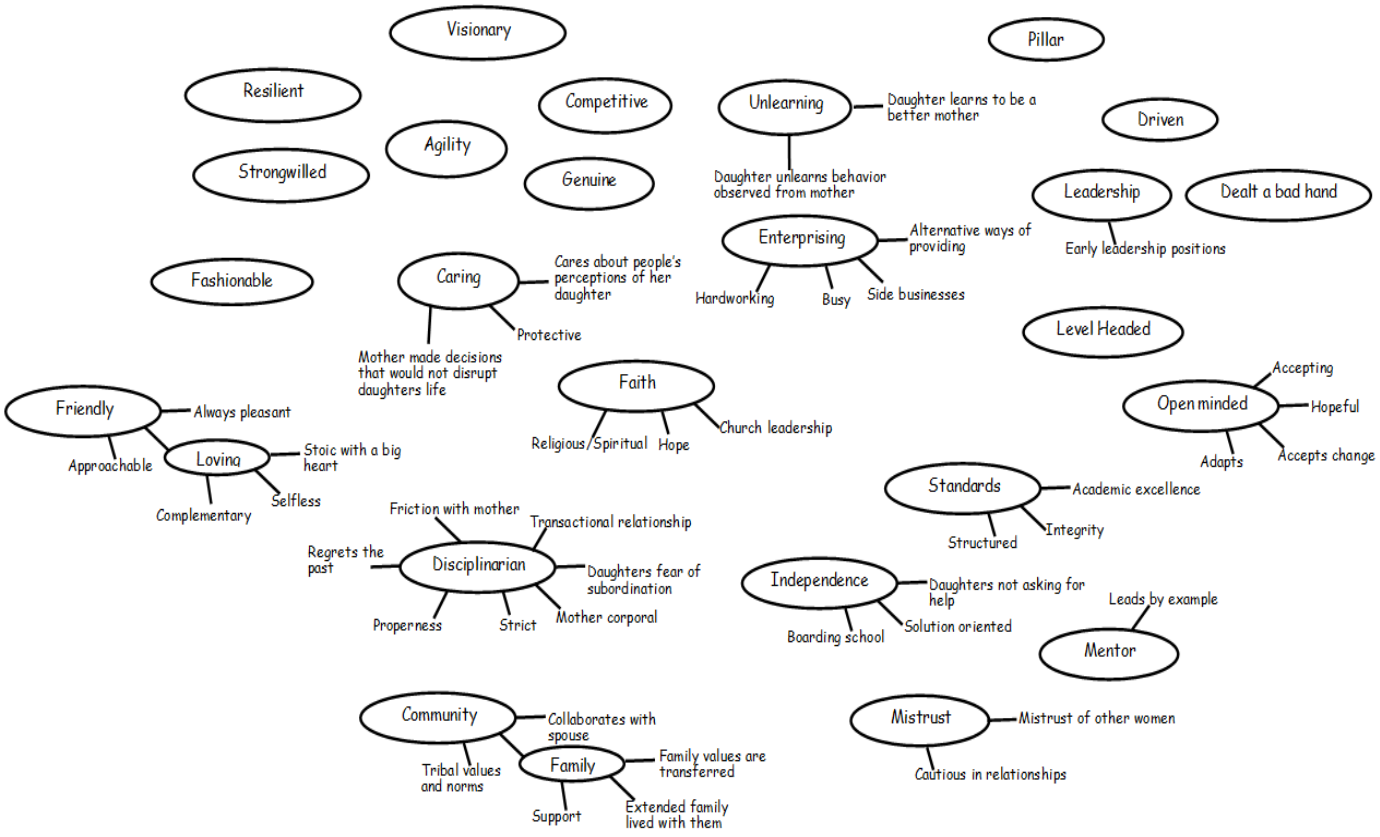
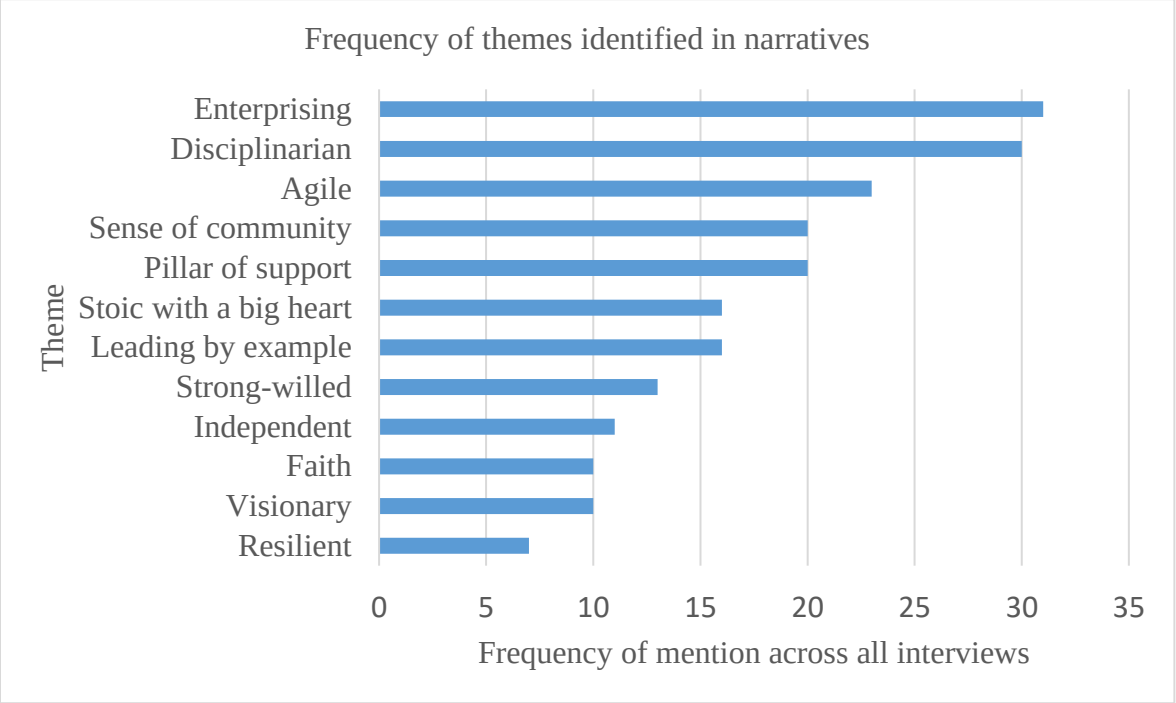


Figure 4.2

Themes as Mentioned by Participants



Theme 1: Enterprising

As understood by the participants, entrepreneurship is a relevant instrument to promote economic growth and development of the country; in this regard, each participant described their mothers as entrepreneurs, each having a small business apart from their careers for additional revenue. Some used the term resourceful in describing their mother's enterprising nature. My findings of relational enterprising practice overly involved community building, along the relational path and is inspired by Ubuntu. The mothers' enterprising nature is a result of the socialization process that takes place in the family unit and influenced by the community, different to the American/Europe concept of enterprising practices that tends to be individual. Kenyan women operate many micro-enterprises in their communities, a concept of enterprising leadership, yet they are still finding many barriers when trying to do business. Even though

Kenyan women entrepreneurs make up nearly half of all micro, small and medium sized enterprises (MSME) it is estimated that they hold less than 10 percent of the credit sum available (Government of Kenya, 2019) and women female enterprises are still concentrated at the lower end of the business spectrum. This is the very essence of the mothers which also included their managing their family units efficiently and organize their lives as best they can to meet their needs, I described as enterprise.

For example, Jasila (P5) stated:

> My mom would have a cow, so she used to sell milk then she used to have eggs and she'd go and sell those and then she would drop us at school, then go to the UN for her fulltime job. By the time she got to her paid salary job, she'd already made a few thousand shillings, yeah for groceries from her cow and eggs. And that's something we saw from the time I was four, five?

Amani (P1)'s mother also did the same. She stated:

> And I remember she would go to school, teach and then come home and go to the farm, like in the evening and weed or, you know if we were growing tomatoes, we would pick those up and you know tomatoes are perishable, so you have to sit there and you have to sort them sometimes until 2 a.m. in the morning and she's- because they have to go to the market in the morning. And she's there with everyone else, doing that and that just strong.

Participants described their mothers getting into entrepreneurship due to the necessity for more revenue to help support the family or to have some independence.

Zuri (P7) described her mother's enterprise as a necessity for survival, so she "stretched resources." She stated:

> Something else I have seen is stretching resources. I think I've learned that from my mom because my mom could stretch resources, you know. Things, anything you know food, money, our uniforms, our clothes, anything, you know everything could be stretched. And there was just a way, I don't know what formula she would use but she was good at stretching resources which is something I do pretty well.

The mother's enterprising nature was also due to their need to be busy and demonstrate a strong work ethic. Ayanna (P8) described how her mother, a registered nurse, would work all night in the hospital, get home in the morning, and start looking after her farm. She stated:

> So, I remember being young and my mom working night shifts at Pumwani to deliver babies and she would leave literally at 4 p.m. and come back in the wee hours—she'd come back at 6 a.m. in the morning having pulled an all nighter. And even after she retired her work ethic is, you know one of the things I can always say that she's just never retired Because after that she went into farming, and she was- she farmed for very, very, very many years. And at some—you know I think in the beginning it was like something that kind of kept her busy or something, you know there's always cows, there was everything. There were cows, goats, chickens, things, my mom would walk on the farm and there'd be like 15 animals following her and those are the ones that are not tied down.

She also told me a time that her father had been retrenched, and she and her siblings were all in university, and it was her mother's enterprising spirit and farming that managed to pay for all their college tuition. She stated:

> My father was an engineer so there were no more infrastructure projects taking place … all four of us were in university and very expensive universities. Do you know my mother paid our school for all four children from farming pigs, chickens and selling milk and vegetables.

Tabitha (P6) talked about how her mother had quite a career job to support her father, who had been assigned a job in another state. She described how her mother did not settle to become a housewife but started a small business when they moved, while managing a household.

Wanda (P10) stated how after school one of her chores was to go to sell collard greens that her mother had harvested before starting her homework:

> One of the memories is of her getting us, you know we'd come from school, and she would give us sukuma wiki [collard greens] to go and sell on the side of the road and you would have to finish selling your batch of vegetables before you could go and do your homework or prepare your school uniform for tomorrow.

The enterprising spirit of some of the mothers has not stopped even after retirement. Zuri (P7) also described her mother's enterprising spirit in her story. She stated how her mother, a

retired headmistress of an elementary school, still makes extra income from farming. Imani (P9) also described how her mother has never stopped being entrepreneurial even after retirement. She stated: “She’s hardworking, very hardworking, never giving up. She’s 68 or 67 now, she’s still keeping chicken and farming.” Nadia (P12) also argued the same. Her mother had a fulltime job running a kindergarten and somehow found time to farm after a long day at work. She said:

> She was raising four children, she was running a kindergarten that had 200 kids and she was farming—and she was a farmer, she was a full-time farmer. So basically, her eight to five, her 12 hours back-to-back, back-to-back.

The Kenyan mother’s enterprising spirit described in many of the stories showed that in many households, the daughters were, generally, exposed to a cultural tradition where the emphasis was on survival through resourcefulness and enterprise. Many of the participants had to do chores, which included contributing to their mother’s enterprise. It was evident that some participants had role models to imitate and learned the importance of being resourceful and enterprising from their mothers. Amani (P1), Jasila (P5), Tabitha (P6), and Wanda (P10) all contributed their success as business owners to the enterprising nature they observed from their mothers. All four participants are business owners and rely on the lessons learned from watching their mothers’ own side business as they juggled careers and motherhood.

Theme 2: Disciplinarian

There were similarities among the daughters’ discipline stories, though most had different interpretations of their mother’s strict nature. Of the 12 participants’ interviews, nine indicated that growing up with their Kenyan mother’s discipline was at the core of their lived experience. For example, Imani (P9) described this notion in her story, stating:

> My mom was very strict. And to be honest, you do what you know or how you were brought up, isn’t it? And sometimes your—it influences how you perceive things, isn’t it? And so, I tend to expect that everybody else follows the straight and narrow because you know we did things without question, isn’t it?

She continued:

> And so, it actually affects your leadership style, you tend to be, not really democratic you want to—you almost want to be authoritarian or autocratic, I say, you follow. But then unfortunately, that brings you to a collision because there's a chance, you're leading millennials or Z's, and you may have to rethink your leadership style, isn't it?

They shared how their mothers were strict and raised with minimal autonomy and firm discipline. The daughters describe minimal autonomy because the mothers did not endow their children with independence and flexibility. This view increased the degree of publicly approved control that ensured their children were proper and behaved as culturally expected. The participants described being constantly monitored and directed. The mothers used control as a disciplinary method to reduce undesirable child behavior in the future. Zuri (P7) described her mother as corporal. "My mom was very corporal, but she was strong and brave and very organized, very organized." She described her mother's strict behavior as being the way it was because that is all she knew. Her mother's mother was strict, and there was a likely chance that strictness was passed down from generation to generation.

Malaika (P4) stated:

> My mom was the disciplinarian, oh very harsh, tough, tough woman. And I think she made me who I am because, with all the freedom of, she installed so much discipline in me and she was a no-nonsense woman.

Amani (P1) described her mother's strict nature as prevalent in the expectation of her behavior as a girl. In this research, the mothers' strictness was in line with traditional attitudes that show the cultural division of gender roles and gender-differentiated parenting that reinforces gender-role consistency within the Kenyan culture. This means that mothers expect different behaviors from their daughters than their sons to exude different behaviors. In Amani's (P1) experience, her mother expected as her only daughter to be a proper lady. She stated:

> I thought she was so strict. I'm a first-born girl, and I am a tomboy, I am naughty, I am mischievous, so I got in trouble a lot. And for her having been raised as an African girl, I think there was this expectation of this daughter of hers is going to be the same way, but I'm not.

The participants described an authoritative way of parenting observed from their mothers. For example, Jamila (P3) reported a standard of behavior that her mother expected her to follow, without questions. Failure to do so came with physical discipline as a good practice in child upbringing. She said:

> Also, just the discipline aspect, I think, is something that now, especially when we see how the current youth are—how they are raised, it's more conversations, more explanations, more, this is the reason why this is wrong. There was none of that, mom was like, come I beat you then I'll explain later. And so—and that was sort of like—so that fear of being insubordinate, being rude, being disobedient, was not something that we took lightly as kids, you know. And now, in retrospect, I actually think—I don't look at it like we were physically abused, I look at it like, you we were made to toe the line.

Tabitha (P6) described her mother's disciplinary nature as being prevalent when it came to academic and academic standards. She reported:

> She was and always continues to be a disciplinarian. She offered us the nurturing care, health always ensured we had safety, security. Education was high, high priority, so you know she always made sure that, you know we're going—we're not missing out on school.

Imani (P9) also described her mother as a headmistress due to her strict nature: "Yeah, she's like the headmistress at home." Sanaa (P11) regarded discipline as normative in this situation, indicating that the mother applied it carefully rather than impulsively and unregulated, saying: "I don't know how she managed the discipline, but I know I had a good sense of fear around—and I mean fear in a positive way."

Discipline varied amongst the participants, but I noted that for these participants, discipline had occupied a central role in their lived experience with their mothers. Kenyan cultural norms equally endorse authoritarian attitudes. They are less inclined toward modernity

and progressive attitudes due to entrenched traditions that favor child obedience, adult authority, respect, and good behavior of children as a social status. A show of respect is an essential aspect of the Kenyan culture. The idea of respect for one's elders is nonnegotiable. Not only must a child respect those that are older than them, but that the child's reputation should be respectable. One way to instill respect is the use of physical discipline in Kenya. High levels of physical discipline—including the frequent use of objects—such as spanking, hitting, or slapping with a bare hand or hitting with an object. These forms of discipline normative, along with physical restraint and verbal threats of physical discipline. For Nadia (P12) and Tabu (P2), their mother's disciplinarian nature affects how they lead their organization and teams today. Nadia (P12) described a recent observation at work in her story when she found that colleagues described her as authoritative. She said:

> So, there's so much about me that I find that is similar to my mom. But of late, what has been making me think is some of the decisions that I make somehow, you know and—like what? Like I'll give you, like in the workplace. I find myself to be very anal, and I've always known that about myself. And now I'm in a workspace where I stand on my—I standout because everybody is easy, people are chilled out, so it becomes very obvious that, what's up with me? Why do I have to be like that?

In this situation, she described her perceived "harsh" demeanor as due to her mother's disciplinarian nature when raising her. Tabu (P2) also told of how she is at times perceived as authoritative at work, which she credits to her mother's disciplinarian nature. On the one hand, she can be vulnerable, and on the other hand, she can be non-emphatic because a strict mother raised her. She said:

> I've always led a team, maybe for the past 10 to 15 years I've always had a team that I have lead, some smaller some bigger. But I've never it's very difficult for me to show vulnerability to them and then because I struggled with that showing vulnerability, I can also be a little bit less empathetic than I'd like to be.

Ayanna also described how she could be very reasonable as a leader. However, when a team member continuously doesn't meet expectations, the strictness that she learned from her mother emerges in her leadership style. She stated:

> However, on the other hand I also know when I have tried everything and it's not working, and it will never work. Yeah, then I become my mom and that is not—then after that it is very surgical and very cold and let me tell you, you will go home.

Malaika (P4), when asked about her leadership style now she stated:

> So, I, and I always tell people I got the best of both sides, my mother and my father. So, I got the science brain from my dad, and I got this social part from my dad. And then I got the strict part from mom.

The mothers raised their children the way they were raised, though previous generations of parents have used harsher power-assertive strategies, including physical discipline. It was a means of socialization, specifically in a culture where women must be taught the skills, values, and motivations to become competent adults

Theme 3: Agile

Although most participants' mothers were strict, 10 mothers encouraged autonomous behavior and used a more child-oriented, democratic approach to parenting. They were openminded to new experiences for their daughters, and they encouraged them to break tradition if necessary. For example, both Amani (P1) and Sanaa (P11) mentioned that their mothers never pushed them to follow tradition or traditional roles, which is not the norm with Kenyan parenting.

Amani (P1) stated**:**

> You know I tell everyone, everything, like my mother actually has never brought up marriage or children to me until I was in my 30s. And for an African mom that is like—and even then, it's not something she pounded on, it's something she would bring up every now and then occasionally in conversation, but it is not something she ever, ever pushed ever.

She continued:

> I think the lesson I learned from my mom is life is not fair, life is not always going to be fair, yeah, but you really have to make do and get on with it, don't allow it to consume you, just get on with it.

Sanaa (P11) stated:

> One is—one was you know, don't be afraid of the opportunity yeah. So, you know even, like I know I consciously applied for the job and I got it, of course, when you get it you realize how enormous the opportunity is. And one of the things that I saw with my mom, you know she challenged all of these things, you know. first woman this, first woman that, all the traditional views, the patriarchy the blah, blah, blah, and she just went ahead.

Amani (P1) also said that her ladylike mother did not force her to be like other women or girls.

On the contrary, she embraced her as she was. She stated:

> One thing I actually remember, is my parents, especially her, she never told me I couldn't. Meaning, yes, I did get in trouble for climbing that tree, but she actually didn't tell me, I couldn't go climb a tree. So, in my mind I've always grown up with this belief, like literally anything I want to do, I can do. That whole thing of you can't do, I don't know what that means, it doesn't exist in my vocabulary. And I have come to really, really as I've grown as a woman to really appreciate that, that because I think that is still in me.

Imani (P9) also stated:

> She did things like not rush you to get—she didn't pressure you to get married, she always felt that you needed to do a first degree before you thought about it. And I thought that also played a role in you know what I am today.

Wanda (P10) also described her mother's open-mindedness in how she viewed the gender lines growing up. She said:

> For me the gender lens has always been kind of blurred because I was brought up to see the gender lens as positive, as me being ahead of the others, because as being a woman, I was smarter than the men, that's what my mother said to me.

One reason mentioned by the daughters about the autonomy their mothers encouraged was due to some of them being in unhappy marriages. Ayanna (P8) mentioned this in her story. She said:

> She [her mother] told us a few stories when we were young but kind of put some things in perspective. But—so, like, if you think about it, after she had me, which was in 1972, around 1975 she told us, she was ready to walk out of the marriage, she was done. She was done, she was not happy, she just—this was not the life plan she had planned for yourself.

Nadia (P10) also talked about her mother wanting a different life for her daughters. She said:

> She [her mother] grew up in the village, came to Nairobi, went to college, started working in Nairobi, interacted with different people and started to see different people. And for her she started to see wow opportunities or things that she may be feels she may have missed out on, and she didn't want her daughters to miss out on that.

Mothers wishing for their children to have a better life and raising girls in a patriarchal culture can lead them to dissuade their daughters from pursuing marriage.

Now that these daughters are in leadership positions, some of them described how their mother's agile nature manifested in how they lead Amani (P1) stated:

> I think a lot of it, first one of the biggest ones was to just actually listen because funnily enough she did listen, you know when I did ask her some of those things and those answers she would give me, it meant she listened to and she—and I actually tell people why. One of the biggest lessons I've actually learned in being in leadership, is don't just tell people what to do, tell them why they're doing it and it transforms. Like once somebody understands why they're doing something, it changes the way they—because before it's like, why—somebody might be sitting there and they're actually going, why are they doing this?

Tabitha (P6), on the other hand, said her mother's agility was not always beneficial to her. As a leader, she has taken lessons learned from that experience to unlearn behaviors that would not be beneficial to her as a leader. She said:

> So, I'm learning to learn that giving myself time and focusing on me, is not a bad thing. And I saw her tolerate some things that she shouldn't have but she did tolerate because of the sacrificial nature she took. So, while it worked well for us, I'm having to learn to unlearn some bits of that.

Jamila (P3) also described how her mother's agility inspires how she acts and reacts as a leader. She said:

> She is so calm, and she's like, you know what, it's you don't have control of your soul, let it stop bothering, like just take it to God in prayer. And I've learned that Catherine, I'm applying that in my life now. If I don't have control of the issue, I don't get involved because you know you end up just stressing yourself out. So, I've learned to simplify life, yeah, yeah.

Theme 4: Sense of Community

The traditional Kenyan family lives in extended, cohesive family units, so many participants established a sense of community in their upbringing. Several of the participants' mothers in this study relied on the community to help them raise their daughters, or the community relied on them. The participants emphasized solidarity and valuing the extended family rather than the needs of the individual and autonomy in their stories. The participants mention grandparents, aunties, and other extended family members in their stories. It was evidence that socialization of the Kenyan daughter is not only the function of the parents but also of the relatives living with the child's parents. According to the respondents, having a sense of community is not the only way Kenyan mothers have been influential in keeping their families together. Many participants spoke of the importance of fictive kinship in their upbringing and in their current roles and responsibilities as leaders. Specifically, fictive kinship can be described as social or familial ties not based on biological relation or marriage, whereas kinship can be considered the absorption or adoption of the extended family into one's household (Littlejohn Blake & Darling, 1993). For instance, Amani (P1) mentioned a host of cousins and aunties being in their house. She stated:

> I remember at some point my cousin—my aunty actually who lived with us, she was much younger than my mum and she had a baby when she was in form one. And this little guy used to be left with me.

Jamila's experiences of the uses of extended and fictive kinship ties are symbolic to the idea that it takes a village to raise a child. Sanaa (P11) mentioned how her mother used the extended

family to ensure that her children did not feel any form of neglect due to her very demanding career in politics. She described this extended family "system" that her mother intentionally created to help her raise her children. She stated:

> So, you know with my three older siblings, I know were very much you know, key in my growing up. An auntie who I was very close too and you know cousins who came from the village, but then you know how it is, they come, and they work, but they're also family and all of that. So, I think my mother must have set up a group of about eight people to handle me in my childhood, you know. So, I take that as wow, you know if you split her up, you needed eight different personalities to address that one person she was you know, three siblings, one auntie, two cousins, you know of course, my dad was present. But so that's one of my first things about my mom, I just know that, as she proceeded in her career, she set up this system and we just never felt like we were alone.

Many of the mothers grew up in large families too. For example, Ayanna (P8) mentioned that her mother had 15 siblings. She said, "So my mother is the first of 15 children." Tabu (P2) also said, "People who are very influential one my mother, my grandmother and then my mom's youngest sister also helped to run the family."

Sanaa (P11) also mentioned always spending Christmas with the family, which was the norm. She said:

> That as a family, I think the first time ever had Christmas alone, like nuclear family I was 37 years old because Christmas was always a community event, the house was always open to everyone, and we just learned how to live like that.

She continued to describe how her mother relied on family to be able to pursue her career goals. She stated:

> But because she entered politics when I was two, I was actually brought up by a very large community, you know the village. Did I ever feel my mother's absence as a child? I don't think so, I don't even know if she was absent or not, but I imagine she had to have been because she was actively politicking. But I'd also imagine that what she then did is set up a system to allow her to achieve her career goals without disrupting anything in the family.

Malaika (P4) stated that her grandmother taught her the value of family because her mother was very strict. She said:

> My grandma who is my mom's mom, we were very close, she was very strict and she had this love, like deep, deep love of just making sure you're successful and supporting you anyhow, how you need help. If it's like doing shopping, a little shopping for you, even if it's anything small—even I remember when she would give me coins as pocket money to support you.

The sense of community was also reflected in the wifely roles the mothers took up with their husbands.

Jasila (P5) mentioned how her mother had become an aunt to many because she is seen as a confidant by many in the community. She said:

> The other one I think is the—I'm going to call it the dichotomy between the aunty role and the mom role. Because every mom is an aunty right, and an aunty is like whether it is biological, blood related, I should say, or group of friends become the aunty right. And just observing how my mum is with other peoples' children versus how she is with us; but then her friends who are now our aunties are like that with us. So, it is a bit more of a camaraderie, there's a bit more of like they're your pal although they're family you can tell things to.

In Jamila (P3)'s situation, it is the extended family who have always been there for her, who have always supported and helped mold her into the person she is today, whether it includes friends or family members. Those she can talk to and confide in. Sanaa (P11) described how watching her mother stay with her community when she rose to senior levels as a politician showed her how to leads others in her current leadership role. She said:

> You know, even if it's at the community level, at the professional level, I've always sort of mentored and brought along people if there's an opportunity. You know bringing other women to do XYZ, to supply stuff, to—you know and without compromising on quality but create opportunities and give opportunities. And then sort of mentor, I just call it, you know giving a handout to—and I mean a hand out not handout I mean to other women to grow and to develop.

Theme 5: Pillar of Support

In this study, mothers are described by their daughters as supportive, and one participant, Jamila (P3), described her mother as a "pillar." She said:

> For me, I think I've had an amazing journey with my mom. She's my biggest supporter, she's my pillar, she's who I go to. So, from very young age, she always ensured that we—we had the best.

Another participant mentioned her mother as a strong support system; she said, "So she continues to be such a support system in my life."

Malaika (P4) described how her mother has been very supportive as a grandmother and helps her with her children. She travels for work, and she can rely on her mother to step in as needed to help with her children. She said: "But, my mother, my most defining time is my mom is always there for me. And that support that she gave me, helping me with my young children."

Nadia (P12) described:

> To the best of her ability, she'd guide me, and I believe it was more of her wisdom guiding me. Your employees are showing you this, try this. You're having a situation with your customers try this, with your suppliers try this, so to the best of her ability, she'd guide me. So, you can imagine for those years I was running the family business, she was my go to person and her guidance was to the best of her wisdom, not even so much literacy levels but more of her wisdom.

Nadia (P12) continued to describe how as a leader today, her mother's influence still plays a role in how she leads; she stated:

> And so for those 10 years, as I evolved to be the leader that I am today, as I evolved to be the manager that I am today, again her [her mother] influence came to—because that's the person I would share with, that's the person I'd go to, that's the person who would guide me, who would you know, give me advice, tell me what to do, that's what I knew, I didn't—so I guess had I been in the corporate world, had I been in employment, my peers, my bosses would probably have influenced the kind of person I would have ended up to be today. So again, more of my mother coming to play, more of my mother coming to influence.

Imani (P9) described her mother as a disciplinarian and a supporter as well. Tabitha (P6) and Ayanna (P8) made very similar statements regarding the financial sacrifice their mothers made for their families. "She sacrificed spending time with her family to make sure everyone was taken care of," For Tabitha (P6)'s mother, the sacrifice was to give-up a promising career to

support her husband's career by moving to another state. Ayanna (P8)'s mother had to step in, and help make ends meet when her father's work was insufficient to get all the children through university. Ironically, none of the participants mentioned their mother's sacrifice as a mistake because their mothers made it very clear why they had decided to make those sacrifices. Kenyan families have historically adopted the dual-income structure and sharing of financial responsibility in the home, leading to the necessity of women working to help support their households. This was the case with some mothers, which could be why the mothers did not push their daughters to marry.

The sense of community has influenced how some of the daughter's lead. For example, Ayanna (P8) stated:

> So, I lead through my people, if my people are successful, I'm successful, so I try. I coach, I mentor, I will, if you're stuck jump in, in the middle, I will unlock for you, I will—I know I'm only successful if my people are successful. So I do everything I can possibly do to ensure my people are successful.

Jamila (P3) described how her mother's supportiveness influences how she leads her team as well: She stated:

> I am a believer in people. And I don't—I'm not authoritative. My sort of leadership is the one that looks for what is this person's strength and what are they bringing to the table and then building that. So, I don't know if there's a word for that, but that's me, I'm not—and I love my new work environment. You wouldn't know who the MD is, you wouldn't know who our CFO, CEO is, because we're just—and they've deliberately made that the culture of the office. So, I'm not the kind of leader who will be authoritative, you know, come and say why wasn't this done, no. I want to believe in you, I want to assign you a task to do, and I'll leave it for you to do, yeah.

Theme 6: Stoic with a Big Heart/Loving

As described by their daughters, Kenyan mothering in this study is a socially constructed set of activities and relationships involved in nurturing and caring for people, which some participants described as love. Many participants describe their mothers as big-hearted and

loving. When I asked them to describe their mothers, that was a common trait among the participants. For example, Malaika (P4) said:

> I see a woman with a big heart and a great face. You don't know if she is happy, or she is sad. She has this straight face and a big heart, and she has this big, bigger than life heart, bigger than her own body.

Wanda (P10) stated this about her mother:

> She has given up so much just so that we could have more, and I don't think she sees that we see it. And even today, if she had to do it again, I know she would, and I don't think there's any greater love than that. So, for me my mother is the most special human in the world.

Though the mothers in most of these stories tended to give their daughters tough love, which is described as harsher and more real-world oriented, they also love their daughters fiercely. The love not necessarily deemed warm and nurturing manifests in another way that leads to a hardwired regimen for the daughter, with demanding requirements to meet. For example, Ayanna (P8) described overcompensating with her leadership style to be more emphatic with their teams. She stated:

> So, I lead through my people, if my people are successful, I'm successful, so I try. I coach, I mentor, I will, if you're stuck jump in, in the middle, I will unlock for you, I will—I know I'm only successful if my people are successful. So, I do everything I can possibly do to ensure my people are successful. However, on the other hand I also know when I have tried everything and it's not working, and it will never work. Yeah, then I become my mom and that is not- then after that it is very surgical and very cold.

Imani (P9) described the same conflict when leading her team. She said:

> And sometimes it's conflict for yourself, because then you feel like—okay, let me put it this way because I'm sure you've been a leader in places. How does it feel when people keep leaving your team? You're like, okay am I doing something? But those guys leave just you're harsh or authoritative—I mean it's not—so I don't want to be told what to do, I don't want.

The Kenyan mothers in this study demonstrate tough love because they want their daughters to grow up a certain way. This is shown in how the mothers pushed them to a higher

standard in academics, character, and respect. In addition, many of the mothers felt higher education was necessary for their daughters and essential in sustaining their families. So, the mothers made sacrifices to ensure that their daughters were well educated. They felt it was specifically critical to teach daughters to be lifelong learners and set high goals and standards for themselves. Wanda (P10) described her mother's sacrifice as love. She spoke:

> She has given up so much just so that we could have more, and I don't think she sees that as we see it. And even today, if she had to do it again, I know she would, and I don't think there's any greater love than that. So, for me, my mother is the most special human in the world.

For Jasila (P5), it was her mother's genuineness that translated to love; she said, "So she's really passionate about that, and I just love just her genuine heart." Jasila (P5) also described her mother's big heart as something she has worked because her mother grew up with a mother who was not very loving. When I asked her to describe her mother, she stated:

> I see a pink heart, that's what I see, I think a pink heart with like a fascinator or something on her head some, some glamorous thing. I think she has a wonderful heart for people and service. And I think a lot of that has to do with her upbringing, she had a really rough upbringing, she didn't have the love of a mom, so everything she does to make up for what she didn't have and to make sure we never felt or feel like that ... So, I think that heart that she has—it could have gone the other way, right?

She continued, "She's—she's a strong woman of valor, she's a strong woman of endurance. She has a heart for people." Amani (P1) described how she never doubted her mother's love because her mother pulled her aside when she was younger and told her that she loved her.

She said:

> I was maybe 11 or 12 and she held me, and she told me, no, no, they love me very much. So, whatever insecurity I had gone through, whatever it was I don't remember what it was, but I still do remember—I don't remember the incident, I don't remember the insecurity, but I do remember the warm and fuzzy feeling when she hugged me and she told me that.

Amani (P1)'s story was unique in this sense because most African parents do not say I love you often in words, but their actions speak volumes. Regardless, from their daughters' perspectives, they have raised them and loved them in the best way they knew how to. This is because Africans have their unique ways of showing affection, which are different from Western ways. This different way of love is described in the mothers' relationships with their spouses and their endearing love for the fathers in these stories. Jamila (P3P) described her mother's big heart as she described her mother as taking on a care-taking role when her father was diagnosed with stage four cancer. She stated:

> My dad was diagnosed with cancer, so he passed on some time last year. You know my mom had been strong for the longest time. So, I think one of the defining moments is—so because of the cancer. So, you know one time because of the—what he had gone through and just, you know his body had really deteriorated in terms of his health. So, he wouldn't even be able to bath himself, you know or go to the toilet. And my mom, why it was a defining moment, is she really, like was really strong for him.

Some participants talked about the loving partnership that their mothers have with their husbands.

Amani (P1) said:

> There was never this expectation that my dad was expected to go out there and do everything or bring—they were partners, and we could see that as children. You know they grew together, they worked hard together.

She continued:

> She [her mother] never had disrespected my dad in front of us. We knew they were partners; we knew—it's not like one of them was making way more than—even if my dad made a little bit more because he was headmaster and at some point he went to work for ministry of education.

Imani (P9) also described the same partnership with her mother and father. She spoke

> I find it difficult, though to separate mom and dad because they seemed to agree on who disciplined, who got disciplined, who didn't get disciplined, who—it was difficult to separate you know where the rules came from because they spoke like one.

However, for other daughters like Tabu (P2) or Malaika (P4), their mothers' strict and firm nature was tough love. Some of the daughters described how their mothers' stoic and loving nature has influenced how they lead and interact with their team members. For example, Jasila (P5) described an interaction with one of her team members on a performance improvement plan in her story. She stated:

> Even one of my staff members just resigned, she emailed me today as a good—because I was going to fire her. But before I fired her, I sat her down, and I said, listen, I'm not your boss today; I am your big sister, so we went out for coffee to have the conversation. And I told her if you can survive here, there is a chance you will not survive anywhere else you go. You're distracted; you're doing yourself a disservice because this is your first year of your legal, professional career, and if this is what you log in as your record, it's not going to work. Why are you distracted? What's happening? Is everything okay at home? Like I did the big sister talk. So, we talked, she disclosed that she was conflicted because she also wants to be an artist, then her dad is not well and, you know, she's like, oh, and I have so many responsibilities at home. I said, you're not the only one, who told you, you are the only one who has family you need take care of? I'm like, do you know what everybody else is dealing with but they just don't complain about it, I don't come and tell you my issues that I have too, right? When my dad was sick in India, and my mom was taking care of him, I was the one in the house with my *cucu* (grandmother), and I could not speak a word of Kikuyu, yet I still showed up to work, so I'm like, it's not something new that you are you experiencing, but we all have a lot going on at how. I need you to take some time, and by the end of this month, you tell me what you've decided right.

In this example, Jasila (P5) demonstrated the loving nature as a leader that she observed from her mother growing up. When a team member was not pulling her weight at work, she decided to have a candid conversation with the team member and assumed the role of a big sister versus her boss. She also gave the team member one month to decide if she genuinely wanted to quit the law profession to pursue art versus terminating her on the spot. Tabitha also described how she leads with love and care. In her story, she stated:

> Good the caring nature, you know as a leader, I find that naturally because of who my mom was and continues to be my life, I lead from the front and back. Like I won't ask of my team to do stuff that I am not doing, so I'll lead by example. I'll be the first to be in the trenches as I asked others to get in there with me.

Theme 7: Leading by Example

While most of the participants described their mothers' ways of parenting as "authoritarian parenting" because they were strict with discipline and had high expectations, it was interesting to hear the women say that their mothers led by example. Most participants mentioned this quality by how their mothers set the expectations based on tradition. However, they said how they lead their teams is based on how they were raised. Ayana, who was raised by a non-empathetic mother, said that even though she leads differently than her mother because she tends to have more empathy, she can tap into the non-empathetic trait as needed.

She stated:

> So, I lead through my people, if my people are successful, I'm successful, so I try. I coach, I mentor, I will, if you're stuck jump in, in the middle, I will unlock for you, I will—I k now I'm only successful if my people are successful. So, I do everything I can possibly do to ensure my people are successful. So, like, for example, right now, I have one of my teammates who is not doing very well from a mental health perspective, yeah. And I've been like just go, go, I have taken over all the customers, I am now an industry manager, I call them every week, whatever and I call her also, how are you doing? And I'm like just be gone, I'll do this for you. However, on the other hand I also know when I have tried everything and it's not working, and it will never work. Yeah, then I become my mom and that is not—then after that it is very surgical and very cold and let me tell you, you will go home.

Nadia (P12) who runs a family business, also commented on learning her way of leading from her mother. She said:

> And so for those 10 years as I evolved to be the leader that I am today, as I evolved to be the manager that I am today, again her influence came to—because that's the person I would share with, that's the person I'd go to, that's the person who would guide me, who would you know, give me advice, tell me what to do, that's what I knew, I didn't—so I guess had I been in the corporate world, had I been in employment, my peers, my bosses would probably have influenced the kind of person I would have ended up to be today. So again, more of my mother coming to play, more of my mother coming to influences.

She continued to say:

> And so therefore, I am who I am today because of my mom, the decisions I make in the office, the decisions I make at my workplace with my colleagues, it's because I don't

> know any other way. So, when it is questioned, when it's frowned upon, whether it's the right way or the wrong way, unfortunately for me, I don't know any other way

Amani (P1), who also runs a company, mentioned that her mother led by example because she listened. She argued:

> I think a lot of it, first one of the biggest ones was to just actually listen because funnily enough she did listen, you know when I did ask her some of those things and those answers she would give me, it meant she listened to and she—and I actually tell people why. One of the biggest lessons I've actually learned in being in leadership, is don't just tell people what to do, tell them why they're doing it and it transforms. Like once somebody understands why they're doing something, it changes the way they—because before it's like, why—somebody might be sitting there and they're actually going, why are they doing this?

The participants indicated that their mothers have impacted the life-long actions of their daughters. For example, Imani (P9) argued that she learned values, principles, and ideals from her mother, thus led the only way she knew how based on her lived experience with her mother. She said, "And so we are learning to accommodate the new generation and how they think because, unfortunately, how we lead is also being guided by how we were brought up, isn't it?"

Wanda (P10) talked about her mother always making sure she had some money set aside. Not being reliant on her father was her way of showing her daughter that she needed to be self-reliant. She leads by example. Wanda (P10) said:

> You must be self-reliant, you must be capable, you know, because you got it to do it, you know. So that's what I see my mom having impacted me on, and I think that has led to my leadership journey of wanting to always dare to be ahead, to do the most because I want money in my own pocket and you know anything a man can do, I can do better that's the ethos I grew up on.

Jasila (P5) gave the example of her mother leading by example when encouraging her children to follow her faith. She said:

> My mom being that, that religious because she found that relationship, that love, she did not force it on us. No everybody must find it right away right, she is saved, you must get saved. As a Kenyan mom that was a personal journey which can be difficult. She never told us that we have to practice, but she led by example. She practiced what she was

> preaching as well, which is, how you can lead people, not force people to have a relationship with God and part of that is leading by example.

Malaika (P4) mentioned that her mother's strict nature has made her very disciplined because she disciplined her a lot growing up. She said:

> And then I got the strict part from mom. There's so many ways, how I could have fallen into cracks. But because of the discipline I would sleep and still hear her calling my name. So, because of the discipline I had, I am very disciplined, very focused, and very self-driven; that's what I get from my mom. Self-driven, focused, disciplined, yes.

Tabitha (P6) also followed in her mother's footsteps with how she led her team. She said:

> Mom had a good the caring nature, you know as a leader, I find that naturally because of who my mom was and continues to be my life, I lead from the front and back. Like I won't ask of my team to do stuff that I am not doing, so I'll lead by example. I'll be the first to be in the trenches as I asked others to get in there with me.

What was evident in these stories was that participants molded their behaviors based on the behaviors they saw from their mothers, who they perceived to be role models. For example, Sanaa (P11) said that after watching her mother at work at the age of nine, she knew what she would do professionally when she grew up because her mother led by example. She said:

> So, I got to see her work, which for me, through the lens of a child was, you're working with communities, you talk to mamas, you go to their farms, you sort out their problems, you bring water to whatever, you know. So somewhere down the line, one thing I'm very clear with is that I know that by the time I was nine years old, I knew I was going to work in development, it was very clear.

As a leader now, Tabitha (P6) describes how she pushes further as a Chief Executive Officer because of her mother's example. She said:

> I feel that there's a lot that she was not able to achieve during her prime years, and so, to some extent I feel like I pushed the envelope because I'm sort of carrying the baton on. And so, there's some sense of responsibility to keep pushing you know, if she pushed this far, then pick up that baton and push the envelope a little bit further. So, there's that sense of responsibility that's, you know in me, that if she pushed so far, then you can only push a little bit further for the others who are coming on. So, whether my siblings, our children, just legacy in the generation, in this lineage, yeah.

The daughters often spoke of their mothers when describing how they came to pursue their profession. The journey into a high-status profession began for many of the daughters with a decision to attend college at the urging of their mothers. This is illustrated in Sanaa's story of how she came to her profession by observing her mother circumvent certain constraints to advance a career in politics.

Theme 8: Strong-willed

The findings reveal stories that substantiate the Kenyan mother as strong-willed. For example, several of the participants describe that behavior observed from their mothers played a role in their becoming the person they are today. In addition, most of the participants had a very holistic view of the strength of their mothers. For example, in reference to her mother being strong-willed, Zuri (P7) stated:

> For her, I know—as I started saying because they were the first crop of parents to have white-collar jobs and still have families and try to farm as well. So just managing all that and stretching it and seeing how it fits in their schedule and raised four children four or five children, yikes, yeah I think that stretched her, just made her a stronger woman.

Imani (P9) also described her mother as strong-willed she said:

> But she's strong; she's strong, I think she's found our support system that is working for her. I think she's a very strong person, I think she's a very strong person, she's—I don't know why she gets the strength from. I think she's a very—considering you know the illness, the loss of dad, I think she's a very strong person. And I think she is positive and very strong.

Wanda (P10) also said**:** "Thus, the duty of the mother was also a woman of strength in which her energy is channeled into managing the home and care of their families." Jamila (P3) described her mother's strong will**:**

> My mom has been, not just a pillar for me, but for my siblings. I see a strong woman who has her—she has her fears and her flaws, but she will always be strong. She'll always find a way to work through her fears, hew flaws, her challenges. And you know, can I surprise you Catherine, we never—we never in the 40/50 years of my mom and dad's marriage did we ever see them fight in public.

She continued to state: “So, she’s—she’s a strong woman of valor, she’s a strong woman of endurance. She has a heart for people.” Nadia (P12) also stated, “My mom was a very strong woman, my mom had very strong beliefs.” With this in mind, no one could deny the undoubted role of Kenyan mothers as strong-willed matriarchs. The mothers were strong, yet that strength can mean different things depending on life circumstances and the family dynamic. Participants spoke of three different types of strength: resilient strength, independent strength, and strength that is seen as “a pillar.” In all forms, the mother’s strength or strong will appeared to be a dominant trait.

Furthermore, for some participants, that strong will is evident in the strong connection and allegiance the children have to their mothers. Although these mothers live in a society with so many unwritten rules about gender norms, they don’t allow gender norms, societal expectations, and rules to stifle their daughters’ growth and potential. Even though the fathers are present for most of the women in this research, the mother is raising the children as the primary caregiver. Strength was evident across stories. By following in their mothers’ footsteps, the women recognized and adhered to the perceived mandate of strength in their lives.

Theme 9: Independent

Independence was a common theme amongst the participants, and the daughter’ discussed variations on this theme. Independence was evident in how none of the mothers rushed to have their daughters married and leave the house. Instead, they pushed their daughters to be independent because it made them less vulnerable to surviving outside the home. Most daughters spoke about having firm convictions and living one’s life in confidence, because these qualities would foster and enable independent living. It was the expectation of seven of the 12 participants’ mothers. Wanda (P10) stated:

> I think my mom has been a major influence. And maybe some of it in me not wanting to be her and some of it in me wanting so much to be her, so it's a paradox. And I would say, one of the things that I take from mom and that has shaped my life journey is that she always told us not to be dependent on anybody. And she always told us that money that's not in your own pocket is not your money, so you have to have your own money in your own pocket. And that meant that, basically, you have to be an independent woman.

The stories varied in how they were articulated; however, each daughter's story resonated with the underlying notions of the importance of possessing the confidence to persevere and achieve success in any situation. The daughters also shared their varied perspectives on having the inner fortitude and focus on attaining their goals. For example, Jamila (P3) stated:

> So, from very young age, she always ensured that we—we had the best. So, the picture in my mind, I have of my mom, is this woman who did whatever she could to give us a happy, comfortable life, that would help us to become independent and be able to juggle through

Eight participants described raising themselves at times because their mothers were so busy. For example, Tabu (P2) describes this in her story, saying:

> I just became this independent person who could like sort of start crafting our own life, so the raising myself thing just sort of continued. I think I'm the one who choose to raise myself. Raising my self was really just a combination of unlearning things. That don't fit me anymore, and like crafting my own path and like being independent.

Zuri (P7) described how her mother describes her to others. She said:

> In fact, she says—she generally tells people, this one grew up, you know, I didn't raise this one, she grew up. So, and that's pretty much been my narrative ever since I was little, I've been a very independent person. I was always finding my own path, charting my own path and doing things my own way and I'm like, okay, I guess, this big bad world people just have to find their way around.

She agrees with her mother's comments; she confirmed this stance by stating, "You see because again, this comes from the fact that I grew up very independent, very independent. So, I'm like, I'm 40 now, you can't start changing that." Zuri described some tension with her mother, calling her mother more of a mother to her younger sister than she was to her. She also described learning what not to do by observing her mother. Zuri (P7) stated:

> I think I'm the one who choose to raise myself. Raising my self was really just a combination of unlearning things. Crafting my own path and like being independent in my thinking and not relying so much on guidance. From you know.

Since Zuri (P7) had to raise herself, she tends to be less empathetic when leading a team.

Ten participants described their mothers as very independent because their mothers made them independent. All 12 participants' mothers grew up in homes with many siblings, and their mothers did not have time to cuddle them.

Ayanna (P8) said:

> So, my mom has always been very independent very, very, very, very independent. Independent to a point of actually not needing anybody my mom does not need anybody at all, so she's always lived her life like that. And so, she met my dad when he is at the university, they got married.

She continued to describe how her mother's independence made her not emphatic.

She reasoned:

> She's very independent, but she's also the least empathetic person you have ever come across, she feels absolutely nothing about nothing. So, growing up with a mom who you really are craving to kind of love you, feel you, hug you, uh uh, there was none of that, smiles at all. Her job is to feed you and provide a roof over your head, that's it.

Seven of the participants described how their mothers—though submissive in their own marriages—encouraged their daughters to be independent so as not to settle. For example, Amani (P1) described a conversation she had with her mother and aunt. "I remember them saying you cannot ever depend on a man, you need to have your own money, you need to be independent, you need to be all these things."

Nadia (P12) also argued the same. She said:

> And one of the things that she feared was she wanted us to get a good education. She wanted us to be independent. She wanted us to—you know and looking back, and I share with some of my peers, my age mates, our mothers—what our mothers were going through and more so the independence thing. You know they wanted us to be independent, because I guess, they were stuck in marriages where they were dependent

> on their husbands and they kept thinking, if only I'd gone to school, if only I'd gotten an education, I wouldn't be stuck here in this marriage with this guy, dependent on this guy.

She continued: "You know, they must be educated, they must get good jobs, they must be independent, they must never be dependent on a man, they shouldn't have sex until they're married." Other participants described how leaving the house at an early age to go to school made them independent, and their mothers deliberately did so to ensure that their daughters became independent. For example, Sanaa (P11) mentioned this in her story she said:

> When I started by saying, I feel our relationship is closer to a mother/child relationship now, is that because I went to boarding school quite early and then studied abroad, I kind of became very independent from her very quickly, because by like age 11 I went to school in the UK. So, we weren't necessarily living together, and we didn't really live together full time until I came back from grad school at 24, yeah.

She continued:

> Yeah, you know I became an independent a lot earlier sort of I just—and she always says that she's like, you do your own thing, she always tells me, I'm never worried about you, you'll do your own things. When you get in trouble, you'll find your way out of it.

Tabitha (P6) stated:

> I really do not think I'd be able to do the milestones that I've been able to achieve if it wasn't for my mom. What else comes to mind? Hugs, independence, a 'never say die' kind of an attitude, so the Eveready batteries come to mind if you remember, you know, never say die, yeah just going, keep going.

The mothers described in this study felt that independence was exceptionally important for the process of socialization, to be able to develop according to what one's society deems important. Five of the participants mentioned that their mothers grew up in large families, and one participant mentioned that her mother left home at an early age. This is mainly because they are put in a situation that forces them to grow up quickly and look after themselves and others. The mothers learned and became more creative on how to solve the problems they face, and thus became more independent with time. Hence, they raised their daughters to become independent and care for themselves and others. Wanda (P10) described this in her story, stating:

> You must be self-reliant, you must be capable, you know, because you got it to do it, you know. So that's what I see my mom having impacted me on, and I think that has led to my leadership journey of wanting to always dare to be ahead, to do the most because I want money in my own pocket and you know anything a man can do, I can do better that's the ethos I grew up on.

Ten participants mentioned that they learned endurance and persistence as they faced challenges and solved issues independently. Moreover, by cultivating confidence in their daughters, some mothers also encouraged independence, which meant not relying on a man and interdependence with family and friends. Instead, what those daughters reported hearing in that message was that they needed to rely on themselves—which meant to have a job to be self-sufficient, and give to and receive from extended family and community, which Sanaa (P11) and Tabitha (P6) described.

Theme 10: Faith

Faith was the next theme that emerged from the participant stories. As told by the participants, religious participation provided the Kenyan mothers an avenue of reinforcing values, acting as agents of social control, and promoting positive behavior among the children. Though all of the respondents defined themselves as either religious or spiritual, Jamila (P3), Imani (P9), Jasila (P5), and Sanaa (P11) were very adamant about their mothers being spiritual role models. Jamila (P3) described her mother as a Proverbs 31 woman. Shively (2020) argued that "the Proverbs 31 woman provides an example for girls to aspire to not only once they are married but also during their single years as they prepare to become wives and mothers." The Proverbs 31 woman serves as a model for single young Christian women. Hence, Jamila described her mother as a biblical example to her daughter. She said "she's a proverbs 31 woman. I don't know if that's cliché to say, but I see a lot of that in her." She continued:

> Yeah, like that's one big lesson I learned from them. So, she's—she's a strong woman of valor, she's a strong woman of endurance. She has a heart for people. One of the key passions and key drives that she has right now, she's focusing on, is a ministry to support pastors and those who are called to church leadership

Imani (P9) also described how her mother raised her using the behaviors of biblical teachings. She stated: That's the only way we knew how to do things yeah, yeah, yeah. After you went to school or church, you know. Yeah, because then school or church changes how you think about things or how you accommodate people." This was also the case with Sanaa (P11). She described how her mother was raised in the church and that her grandparents were very active in the church, so faith was always part of her life. She stated:

> She talks about her being a disciplinarian and her parents are both in the Church, so she just talks about the life around the church. So, her dad was the pastor, the mom was a lay reader, that has to be said very slowly, lay reader. And just the discipline centered around the house, centered around the Church.

Although religion was often discussed and measured as an individual-level attribute, the daughters were influenced by religion, which seemed to play a role in the daughters' ideology. For example, a mother's religious affiliation and frequency of religious service attendance when her child is young might shape that child's family ideologies into young adulthood, as described by Jasila (P5). Jasila (P5) remembered the strong Christian beliefs that her mother instilled in her. Because faith was important for her mother, she also felt it was important for her to make good choices in line with her mother's religious beliefs. Specifically, she said:

> I think the other thing is also faith, I always laugh about like what happens? Because, like my mom was saved like—when she was, I think when she was in high school, but you, we were not there, so we don't know what that was like. Some people got saved so they'd be like be in Christian Union and go for funkies. I remember my mom's faith, not even when we're very young.

She described her thought process as she makes decisions; she tends to go back to how her mother raised her and creates a mental checklist. She stated:

> So, you do you, you do you and there'll be a thing we'll be like, mum is always so calm, she's always so this, she's always so that. And then that's the thing that we aspire to have. And then we go through our checklist, of okay, so what is this, mom doesn't drink, okay maybe that's what it is. Then mum doesn't—and finally get to the point where we say, I think it's because of her faith. And then also not because mom said, you should, but you do so, because—that is how you were raised.

Here, the daughter shows a connection between herself and her mother, which remains an influence throughout all the stages of life. Other participants described how their mothers' strong faith was a means in helping them overcome the most adverse situations and they were committed to the task of raising children of faith. I asked the participants to paint me a picture of their mothers, and many of them described their mothers as being devout in faith. Zuri (P7) also argued that her mother set the bar high in her expectation of her children, and one way was always to have them attend Sunday school. She said:

> I think she has a competitive nature because I'd see her really trying to set the bar high, you know. So, she'd make sure that we're getting extra tuition, at church, making sure we're attending Sunday school and all other—you know she'd always try and add a little bit here and there just make sure we're getting the best.

Wanda (P10) also stated:

> And then the next memory, I have of mom is of her in church, you know, taking us to church, being a leading worship, having fellowship in the house, you know things like that. So, when I look at my childhood that's what I see.

She describes how she observed her mother growing up and realized that her mother does not have many vices, and it was only when she was older, she realized that it was because of her faith.

It was evident that the mothers' faith, and most of the mothers being practicing Christians, played a role instilling the values and disciplines of their faith in their daughters. The bible instructs its believers to train their children in how they should live (Proverbs, 22.8). Many of the daughters described their mothers using their faith in God as the toolkit on how to raise

them. This Christian faith informs most mothers in these stories and their interactions with their daughters, and they exhibit certain elements of Christian love with little difficulty. We see their kindness in some form in their stories: their protection of the family, their enterprising spirit in their perseverance, and endurance through many hardships.

Theme 11: Visionary

Thoughts on having a future-oriented vision included providing affirming experiences for their daughters through exposure to positive examples and encouraging them to imagine what they want for their lives. The mothers in this study started a visionary journey because they wanted better for their daughters. Three of the daughters in the story mentioned that their mothers had regrets for not following their aspirations. Ayanna (P8) mentioned this in her story, saying:

> I think my mom has many regrets; she has she has many regrets. But has led such an independent life—when I say independent, I mean, relying on no one else for anything for so many years to even today.

Another participant, Tabu (P2), mentioned that her mother was dealt a bad card. She remarked that she understood clearly why her mother had chosen to raise her the way she did because she did not know any better. Tabu (P2) described how her mother had not been present and possibly did not want to see her go down the wrong path; she wanted the best for her, and she wanted her to do things and achieve goals that she probably wished she could have done. She explained:

> I also get that picture of someone who has dealt a bad hand, and like I don't know, it's just this butterfly effect thing how one thing happening in your life can sort of like sort of ruin the trajectory of where you were supposed to go.

For these mothers who were the first professional generation, post-colonial rule is noteworthy. They were visionaries with a bright hope for the future, and they did the best they could to guide

their daughters to have the ambition, teaching them that they could be what they wanted to be. Imani (P9) mentioned this notion in her story she said:

> It's funny our parents, our mothers were either secretaries, teachers or nurses. And they didn't ask for more, but they were happy with it. Yet they still had that vision that, you know my daughter can do more.

Sanaa (P11) said her mother was determined to have a hectic career but also managed a household by engaging the extended family to assist. She said this about her mother: "She [her mother] did make some strategic decisions which I think are really important and it's funny because when people ask me, I don't think I was brought up any differently." She continued: "I'd also imagine that what she then did is set up a system to allow her to achieve her career goals without disrupting anything in the family."

Another participant, Wanda (P10), explained how her mother helped her plan for future success but gave up an early experience to do so. This is the story that she told of that experience:

> When I was in standard seven which, if you would recall that period, which is different from yours that's when we did the exam that actually helped to graduate now into high school. So, I submitted an entry into an international competition by the United Nations, where I won to represent Kenya at the United Nations Congress in India. And unfortunately, the dates in India coincided with the exact dates, I was to do my exams, and I remember mom telling me, you have a choice. You can choose to go to India and not do your exams and come back and repeat a whole year, so that you can do the same exam. Or you can choose to do your exams and pass and excel, such that going to India will be nothing to you because you'll be going all the time, whenever you want, it's up to you. And of course, I chose not to go to India, because I preferred to take myself to India anytime I wanted. And for me, I believe that she painted a picture for me of what the future could be, and so I chose the future she painted for me. So, I've traveled the world and all thanks to my mom's dream for me.

Wanda's (P10) decision to skip a once in a lifetime trip to India and complete the exam earned her a seat at one of the top Kenyan high schools. As a result, she is currently the Chief Executive Officer of her company. By attending a top-tier high school, she was able to secure entry into a

top university, and that opportunity has opened up numerous career options. She credited her mother's visionary spirit for helping her make the right decision that transformed her life's trajectory.

Amani (P1) also said that she developed a can-do spirit instilled by her mother.

> So, in my mind I've always grown up with this belief, like literally anything I want to do, I can do. That whole thing of you can't do, I don't know what that means, it doesn't exist in my vocabulary. And I have come to really, really as I've grown as a woman to really appreciate that, that because I think that is instilled in me.

She continued: "Just literally that I can do anything, I can—and I channel her a lot, especially in business when sometimes things are not going so well, and I'm like you know what, I can do this." Tabitha (P6) described how she is carrying her mother's vision forward and that she feels she needs to take the "baton," finishing what her mother was unable to due to by becoming a wife and a mother. She said:

> I feel that there's a lot that she was not able to achieve during her prime years, and so, to some extent I feel like I pushed the envelope because I'm sort of carrying the baton on. And so, there's some sense of responsibility to keep pushing you know, if she pushed this far, then pick up that baton and push the envelope a little bit further. So, there's that sense of responsibility that's, you know in me, that if she pushed so far, then you can only push a little bit further for the others who are coming on. So, whether my siblings, our children, just legacy in the generation, in this lineage.

Jamila (P3) described how her first professional role prepared her for self-sufficiency, which implied developing a career path that sustains her. She said that her mother is still a visionary and is now on a mission to pursue another goal past retirement. She said:

> One of the key passions and key drives that she has right now, she's focusing on, is a ministry to support pastors and those who are called to church leadership. Because—and my dad and her actually wrote it down, wrote the vision down, and have started speaking—now she's speaking about it and carrying on. Because she feels, you know who takes care of our pastors? Who looks after them, who makes sure that they're fine? So, she's really passionate about that and I just love her genuine heart.

The mothers, who were primarily raised in poverty, knew that they needed to break the generational cycle of illiteracy and poverty. Apart from two mothers who were born with means, 10 of the daughters mentioned their mothers being raised in poverty. Therefore, they made sure that their daughters believed that they could be anything they wanted. They used any means possible to make sure that their daughters also developed that visionary spirit.

Theme 12: Resilient

The stories that I collected from the participants all described how the mothers showed the daughters what was possible and taught them how to navigate the impossible. The mothers did not let the circumstances of their upbringing, or a failed marriage limit them from inspiring their daughters to hope for a better life. The mothers chose not to be victims of circumstances found ways to prepare their successful daughters to go further than the limitations of the expected traditional roles. Maternal resilience is described by each participant. Resilience can be defined as "positive adaptation despite negative environmental influences" (Caldwell-Colbert et al., 2009, p. 380).

One such story was told by Tabitha (P6), who lost everything at the peak of her career, but resilience helped her not give up and to rebuild. Tabitha (P6) is now the CEO of her organization. When asked to describe the image she sees when she thinks of her mother, this is what she said:

> The first image that would come to me is Mount Everest, and the reason is it's one of the most difficult mountains to climb. But when I think about my mom for me, nothing is insurmountable in this world with my mom. Like she would help me climb mount Everest and get to the top of it, that's the first thing that comes to mind when I think about her.

Tabu (P2) also described her mother's resilience during a time she was struggling financially as a single mother. She said:

> I realized that there were times, she was struggling, even though. At that time, my brain did not interpret it has her struggling, so I would say, always kept always our needs first you know always had our backs. Even if it meant that she had to sacrifice, she was resilient and strong.

In this story, resilience was forged through a challenge that compelled a mother to find effective coping strategies that emerged during difficult times. Later in life, her daughter followed suit. Tabu (P2) continued: "Okay I'm sorry I would the words I would use would be strong resilient. Um sort of been dealt a bad card at some various points in our life, our kind she always put us first." Amani (P1) described her mother's resilience while fighting off COVID-19 recently in the hospital. She described how her mother inspired her to not give up on running a business during a pandemic. She said**:**

> My mother was in ICU for 30 days on maximum liters of oxygen for everyone around her; when we took her to ICU, I remember a lot of people she found there didn't make it, the second batch of people, she found there, nobody made it, but she did, she fought every day. So that determination, that resilience for me, is who my mother is.

Sanaa (P11) described watching her mother growing in the ranks in politics when there were no high-ranking women. She described her mother's resilience in standing shoulder-to-shoulder with a very patriarchal government. She said:

> You know, for me, it's like—almost like in spite of everything, I just think, God I'm just, mean all her from afar. When it comes to those moments, I almost feel like I'm not her daughter because you're just like, gosh chick you really slayed dragons and stuff and done a lot to get to where you need to be. So, it almost seems unbelievable to be very honest.

Emulating the resilience she learned from her mother, Sanaa (P11) does not believe in limitations in her professional pursuits.

An Integrative Summary of the Findings

The interviews conducted with the 12 Kenyan female leaders reveal stories that corroborate that mothering practices can influence a daughter's leadership. The interviews also

prove that there are parallels between African mothering and leadership. Interestingly, the stories showed a generational connection between maternal influence and daughters' current leadership behaviors. The roles and responsibilities of the Kenyan mothers were quite similar to that of their mothers and grandmothers; this includes giving economic, social, cultural, and financial support to the core family, the extended family, and a network of other women and children in the African community. Furthermore, in true African tradition, fictive kinship was embraced by taking care of extended family, particularly children (nieces, nephews, etc.), the elderly (parents and grandparents), as well as other women (aunties, sisters, women in church, and adopted aunties in the community). The examples cited by the participants personified the famous African saying that "it takes a village to raise a child."

Interestingly, the mothers hoped their daughters had a better life, and though each mother had been married, none of the mothers pushed marriage on the daughters. On the contrary, they were adamant that their daughters be independent and not rely on a partner or man for survival. They emphasized the importance of education at a very early age, and some mothers encouraged their daughters to take on early leadership roles as school prefects and club presidents. The mothers also encouraged their daughters to achieve goals, personal aspirations, and dreams.

This chapter presented the qualitative data collected through responses to a demographic protocol and in-depth, semi-structured interview of 12 female leaders in Kenya. The analysis of the interview transcriptions revealed 12 significant traits in the participants' perceptions of their early leadership development, as observed from their mothers: (a) enterprising, (b) disciplinarian, (c) agile, (d) sense of community, (e) pillar of support, (f) stoic with a big heart/loving, (g) leading by example, (h) strong-willed, (i) independent, (j) faith, (k) visionary, and (l) resilient. At

the same time, the daughters described these themes as influencing how they lead today. It is possible that the formulation of their leadership styles was influenced by how their mothers raised them. These findings suggest that mothers are the primary imparters of knowledge about feminine and leadership behaviors for their daughters.

Kenyan mothers assume a variety of roles and have done so for generations. Although none of the mothers were described as head of the household, their daughters believe that their mothers are role models and exude various traits in a patriarchal society. The mothers were portrayed as self-sufficient and independent caregivers, doing what was needed to ensure the survival and well-being of their families; even if it meant neglecting themselves or becoming both a mother and father in the household. Some mothers were also the providers, who not only told daughters what was possible to achieve, but also demonstrated it through their day-to-day behavior and their personal achievements.

Chapter Summary

In summary, this study aimed to capture the messages mothers shared with their daughters while growing up in Kenya. The salient messages communicated by these mothers and daughters were messages of independence and leadership. The themes recurred across interviews and were essential elements evidenced in the lives of these mothers and daughters. Kenyan mothers, even amid hardship, are determined to socialize their daughters, impacting their overall development into leaders.

Chapter V will summarize findings and the research questions discussed related to the participants' responses during the interviews. The chapter ends with conclusions and implications for future research.

CHAPTER V: DISCUSSION OF FINDINGS

I performed narrative inquiry and analysis of in-depth interviews from 12 Kenyan female leaders of various industries. The participants shared their stories and perspectives about their lived experiences being raised by Kenyan mothers or mother figures. The significance and purpose of the research are reiterated within the summary to reveal the extent of maternal influence on their daughters' ways of leading. In this chapter, I first offer a summary of the key findings from Chapter IV. Then, I discuss how these findings related to the literature reviewed in Chapter II, with three primary focus areas: what from the literature was reinforced, what was complicated, and what emerged as new. I then reflect on how these findings relate to my experience as a female leader raised by a Kenyan mother. I close the chapter by sharing thoughts on the implications for future leadership practice, further research, and why this research was valuable for the study.

Key Findings

The results of the data analysis revealed an understanding of how maternal influence shapes future leadership. Through the stories of the female leaders who participated in this study, I identified 12 themes in the stories that were indicative of how maternal influence shapes female leadership in Kenya. Embodying the qualities of relational and transformational leadership indicates that maternal influence does deem women congruent with leadership roles. In addition, special attention was given to how the effects of growing up with a Kenyan mother could have inspired, encouraged, and supported their daughters' high career goals.

An overview of the 12 themes and high-level results connected to this study's research questions are provided in Table 5.1.

Table 5.1

Overview of Research Questions and Research Findings

	Research Questions	Research Findings
RQ1	How do maternal influences shape female leadership in Kenya?	Maternal influence is demonstrated in several ways and is a form of emergent leadership of female leadership in Kenya. Some examples described include nurture, care, setting an example, passing down traditions, high academic expectations, early independence, ubuntu, and spirituality.
RQ2	What images of leadership do participants see from their mothers and mother figures in their upbringing?	The images of the Kenyan matriarchs as described by the women included these descriptors: "pillar," "strongest woman I know," "she was strong and brave," She's hardworking, very hardworking, never giving up," "powerful image," "strong resilient."
RQ3	What qualities do Kenyan women leaders identify as leadership learned from their mothers and mother figures?	1. The mothers were portrayed as self-sufficient and independent caregivers, doing what needed to be done to ensure the survival and well-being of their families. 2. Some mothers were also the providers who told daughters what was possible for them to achieve. Still, they also demonstrated it through their day-to-day behavior and sometimes through their achievements.
RQ4	What are the themes that characterize the narratives of adult daughters and their mothers and mother figures?	Twelve key themes emerged from the interviews: (a) discipline, (b) enterprising, (c) faith, (d) independent, (e) stoic with a big heart/ loving, (f) leading by example, (g) open-minded/agile, (h) sense of community, (i) strong-willed, (j) pillar/supportive, (k) visionary, and (l) resilient/resilience.

The transcribed interview texts were each read and reread to allow the themes to emerge from the data, rather than searching for pre-defined themes. The following sections examine each research question as revealed in the data collection.

Research Question 1: How Do Maternal Influences Shape Female Leadership in Kenya?

Research shows that Kenyan Women leaders are heavily involved in Kenyan women's movements (Kiambe, 2008; Muiru et al., 2012), ubuntu (Booysen, 2016; Ndlovu, 2016), and religion and spirituality (Ngunjiri, 2011; Nyangwesa, 2016). Kenyan women have been denied the same leadership opportunities as men, so amongst themselves, they have found that they can have a voice if they create structures around shared interests. Furthermore, this research shows that maternal influence, as demonstrated by the 12 themes, in Table 4.1, aids in the struggle for growth and is a form of emergent female leadership in Kenya. Kenyan women's empowerment developed early in their homes in various ways: discipline, enterprising, faith, independence, love, leading by example, agility, a sense of community, being strong-willed, agility, support, vision, or resilience. These raise Kenyan women's interest in self-organizing and participating in community development through women's movements such as the Maendeleo ya Wanawake. Kiambe (2008) described one such movement as the Maendeleo ya Wanawake, a prominent women's organization in Kenya that concentrates on domestic activities that confine women to their prescribed role of mothers and homemakers. Women movements are community-based organizations and self-help groups, some formal and some informal that offer a haven of social, emotional, and financial support for women, and most times are activist groups championing for the rights of women in Kenya.

Guyo (2017) described how the Borana women of Northern Kenya have helped used women's movements and their social position as pastoralists to adapt to the urbanization of pastoral women and pastoral communities. Their influence has helped integrate the pastoral economies into national and international markets. Three of the participants in this study reported that their mothers in Kenya had realized that motherhood had shaped their values. Though

traditional and cultural values were important in raising their daughters, they all wanted more for their daughters. One participant described this notion in her story when she said, “I think mom's are the strongest and as much as- like you know this. I am actually literally inspired by the power of this African woman because I think she is the most powerful, most- the strongest, the most beautiful creature that exists. Like I have so much respect for who that woman is, and it comes from my grandmother and just watching around- the women around me.”

Therefore, they did not dwell on shaping their daughters to assume the traditional role at home but focused on encouraging them to focus on social change and aspire for more opportunities. The Kenyan mothers all had a blood relationship with their daughters. The research shows that the mothers, as perceived by their daughters, wished to renew their daughters' sense of purpose, passion, and power through mothering. Women’s movements aim to fundamentally reorder society’s priorities by linking African women with leadership roles in the community (Kiambe, 2008; Muiru et al., 2012). One participant mentioned considering joining the Mothers Union at her local parish, and seven participants described being part of women lead organizations. Therefore, in a society driven by radical patriarchy, maternal influence plays a role in encouraging women’s movements. Eight of those women become leaders at an early age at home.

Furthermore, though women’s movements are one way Kenyan women lead, research also shows that through Ubuntu, the Kenyan mothers described herein showed that leadership flourishes through interconnected communities. Women’s movements in Kenya enact the Ubuntu worldview and live and lead by its values (Booysen, 2016; Ndlovu, 2016). Mzamo (2011) argued that Ubuntu is instilled and socialized at an early age to understand that challenging goals and tasks can only be accomplished collectively. In this research, I observed

this in the majority of the stories collected. We saw the sense of community playing a role in nine out of the 12 participants as they grew up in a household with extended family. One participant stated in her story, “I was actually brought up by a very large community, you know, the village. Did I ever feel my mother’s absence as a child? I don’t think so.” All 12 participants talked about their extended family members being part of their upbringing. The participants also see the collectiveness in their mother’s enterprise and support. All 12 mothers engaged in small-scale entrepreneurial undertakings, such as farming, to help support the household and the community. Ubuntu was demonstrated as critical to the mothers’ contributions to their communities and, in that way, strengthening the nation. The importance of community in the Kenyan context cannot be overemphasized. Ubuntu, the African worldview regarding individual identity in community identification (Mbigi, 1996), is robust in this research. It is no wonder then that the Kenyan female leaders actively engaged in building and restoring community articulated that they observed how to be women and leaders from their mothers’ examples.

In addition to building community, the women referred to their leadership as a role inspired by a higher being, another way we see Kenyan women in leadership roles. Ngunjiri (2006, 2010) argued that Kenyan women leaders are constantly engaged in spirituality and religion as sources of their leadership practices. As seen in this research, religion, and spirituality are instilled in children earlier in the home. Ngunjiri (2011) contended that Kenyan women in leadership identified themselves as spiritual, spiritual leadership directly related to their roles, and religion informed Kenyan women’s lives and leadership experiences. One participant described her mother as the Proverbs 31 woman. Each of the women in this study talked about the importance of religion and how the religious qualities acquired through their mothers have influenced the way they lead. Greenleaf (1977) described servant leaders as those who lead to

serve. As described by their daughters in this study, the mothers lead by example and serve those they lead. In this case, their daughters. They also made connections between how their mothers influenced their religion and spirituality as related to their practice and experience in organizational leadership. This confirms Ngunjiri's (2010) research that female Kenyan leaders ascribed their learning to being servant leaders from their traditional cultures. Research also argued that Kenyan women served their families and communities by carrying out domestic roles and being warriors, chiefs, and healers (Kamau, 2010; Ligaga, 2020). The daughters talked about learning to lead by observing their mothers, grandmothers, and other mothers in their communities during their formative years.

Research Question 2: What Images of Leadership Do Participants See from Their Mothers and Mother Figures in Their Upbringing?

The images of the Kenyan matriarchs as described by the daughters included these descriptors: "pillar," "strongest woman I know," "she was strong and brave," she's hardworking, very hardworking, never giving up," "powerful image," and "strong resilient." The women leaders explained that their mothers had enabled them to become the leaders they were. In Africa, for the most part, motherhood elevates a woman's status in society because children are highly valued and mothers revered (Akujobi, 2011; Cockerton, 2000; Steady, 2011; Tibbetts, 1994), and it remains a highly regarded social status for African women in contemporary society. This study participants described Kenyan mothers as strong matriarchs. The concept of the African mother's strength as described by the participants was in relation to a gender schema that prescribes culturally specific feminine expectations for Kenyan women, including unyielding strength, assumption of multiple roles, and caring for others. The participants almost described this strength as supernatural because it was developed or attained in a society that wills for them to be a weaker "sex" or second-class citizens. They view their mothers' survival amidst the

legacies of colonialism, tribalism, and disenfranchisement as a testament to the strength of Black women. Some participants mentioned that spirituality helped their mothers develop and keep their strength to reach their goals and motivated them to overcome adversities without others' help. Additionally, my understanding of the mothers' strength was in relation to actual physical strength, tenacity and stamina. Some participants mentioned their mothers working all day in a demanding career and coming back home to work in the garden and they defined that as strength or strong willed. Their mothers supported their homes, and some participants said that their mothers also supported the community or the extended family in addition to their work. This is in contrast to the versus the western view where we see a motherhood penalty in workplace settings because of the notion that they are unable to concentrate, due to heir family obligations, and are therefore less competent than women without children (Bernard & Correll, 2010). This study also supports prior research findings that African women have dual roles at home as manager of their family units as well as breadwinners (Bosch & Booysen, 2021; Ojong et al., 2021; Uys & McLellan, 2009). The participants described their own mothers, and their grandmothers, as economic producers in the home, and five participants described their mothers as primary economic producers. The mothers were enterprising, and most of them had a side business to help support their families and their full-time careers outside the home.

The Strong Kenyan Matriarch

The role and responsibilities of the Kenyan matriarch are centered on running a household and taking care of families, which has been defined in these stories. The women described the many difficulties and challenges involved with this task, particularly for those who identified as working families headed by single mothers. All participants' mothers were born during colonial Kenya and were not afforded the opportunities they were able to provide for their

daughters. However, the fact that Kenyan women continue to accept the economic and social responsibilities for helping multiple generations of families indicates their tenacity and commitment, further supporting the idea of a strong Kenyan matriarch. The 12 themes identified in the interviews, characterize what constitutes being a strong Kenyan matriarch, such as being open-minded, brave, pillars in their communities. The images of the Kenyan matriarchs as described by the women included these descriptors: “pillar,” “strongest woman I know,” “she was strong and brave,” She’s hardworking, very hardworking, never giving up,” “powerful image,” “strong resilient.” Overall, the images described by the participants depicted the Kenyan mother as empowering for the daughter and the family. Through the imagery of their mothers, the participants also suggested that they had a social relationship with their mothers. The daughters perceived their Kenyan mothers as having provided a model of familial support within the structures of the Kenyan family, which influenced the daughters.

The interviews revealed that female leaders are socialized by their female lineage to accept the strong woman’s role as a means of self-survival and ensuring the well-being of families. A strong matriarch does not only equate to a solid female role model but also a strong female leader. Nevertheless, while much of the literature emphasized the strength of Black women (Anunobi, 2002; Booysen, 1999; Lewis, 2007), the daughters in this study spoke about what it was like to carry the weight of being raised by a strong Kenyan matriarch in families that faced several socio-economic barriers and how these matriarchs’ maternal influence does shape female leader’s leadership in Kenya.

Research Question 3: What Qualities do Kenyan Women Leaders Identify as Leadership Learned from Their Mothers and Mother Figures?

Relational Subtleties of Maternal Influence

As discussed in Chapter II, leadership is an influence process and research showed that women use relational practices to influence others (Crevani, 2015; Uhl-Bien, 2006). This is evident in this study, because the mother-daughter relationship provides insights into these interpersonal, and the relational subtleties between them are platforms that offer insights into maternal influence. Though informal leaders in the home, the mothers are role models and demonstrate the behaviors they expect from their children. Children will pay close attention to what their mothers do, as it will establish a standard for behavior and interaction. This has a lot to do with how their children will relate to them and others in the future.

In addition to building solid relationships with their children, moms often help foster healthy sibling relationships and offer advice to their children. This translates to the workplace. Relationships between leaders and followers resemble parent and child relationships (Magomaeva, 2013). In this scenario, somebody is leading the other in the family. Northouse (2017) explained this further when they described leadership style as a conceptualized approach in which an individual leads by displaying, behaviors, or relational standpoints to provide direction, implement a plan, and influence others. Children learn by what they see, and when they have a caring, loving, and nurturing mother who believes in their potential, they learn essential interpersonal competencies equivalent leadership practices. One participant described her mother's caring and loving nature in how she treated the farmworkers and house help; her mother was caring and loving to all and saw the "humanity" of all the people she encountered. Another participant described her mother's willingness to volunteer in the church due to her caring and loving nature toward church leaders. Her mother often volunteers because she feels

that the church leaders take care of their congregations, but no one takes care of the church leaders. This participant described her mother's caring nature as "passionate about others," saying that she has always had a "genuine loving heart." This observation was subtlety described by the participants in this study as they discussed the relationship observed and acquired by being raised by a Kenyan mother.

The above finding corroborates Bosch and Booysen's (2021) notion that women are relational in nature, making them good business owners because they are good at building social networks. Research on Botswana female entrepreneurs also claimed that women showed strong enterprising nature due to their relational leadership practices (Mamabolo & Lekoko, 2021). All 12 participants had a positive relationship with their mothers. The mother's collective efforts have given their daughters voice and confidence, and enabled many to succeed and acquire a higher standard of living. Several relational influences emerged inductively from the data, which demonstrated that relationships between mothers and daughters developed positively or negatively. In Chapter II, I showed that parallels lay between leadership theories and parenting theories, which are inextricably interwoven (Vries et al., 2016). Relational leadership relates to the process of people working together to achieve the greater good or accomplish a positive change. Wilson and Cunliffe (2021) claimed that relational leaders draw attention to the

> nature of relationships between leaders and their staff, and how they may develop or be disrupted over time by a specific event, action, comment, or interaction that is contrary to the other person's expectations and causes that person to question and reassess the relationship. (p. 19)

This dissertation also highlights the personal and emergent nature of Kenyan maternal relationships and the agency of both parties in assessing, influencing, and acting upon their subjective perceptions of relationship quality.

Transformational Subtleties of Maternal Influence

The 12 themes brought forth by the 12 leaders show that maternal influence and female leadership in Kenya is linked to transformational leadership qualities. In Chapter II, transformational leaders were argued to be the most active and effective because of behavior captured by the four underlying dimensions listed: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Antonakis et al., 2003; Bass & Avolio, 1997). Burns (1978) suggested that transformational leaders motivate followers to achieve the highest possible level of need satisfaction, namely self-actualization. Transformational leaders can shape their power and influence to enable followers to complete more than the usual expectations and above and beyond mentality (Northouse, 2017).

These dynamics were prevalent in the themes described by the participants. In this research the mothers found motivation from within and used that as the driving force to manage their children's direction in life effectively. One participant said,

> I think I have embraced from her just resilience and learning to adapt to a situation. Because I mean like now Covid times and you're like, oh my gosh, there's no work; there's no money, oh gosh, what do I do, what do I do, what do I do, you know. Just learn to pivot, oh well, we call it pivoting now, learn to find something, you know, just fancier names of just being resilient and learning to adapt to the situation and make it work for your good.

Hence, informal leaders, like mothers, are figures whose role includes guiding, directing, taking charge, and taking care of others or followers who grow and develop as leaders. Some researchers equate good parenting and transformational leadership (Popper & Mayseless, 2003). The impact of transformational leadership is reflected in motivation, empowerment, and morality (Burns, 1978; Eagly & Carli, 2003). Kark (2004) argued that the immense entry of women into leadership roles might have contributed to changes in the conceptualization of leadership toward

transformational leadership theory and empowerment of followers, which are deemed feminine leadership traits.

Furthermore, previous research showed how child rearing practices shaped transformational leaders' leadership practices (Magomaeva, 2013; Popper & Mayseless, 2003). All the participants in this study described maternal influence as a factor in their self esteem and self actualization. Just like feminine leadership, mothers who promote self-esteem and self actualization fostered a unique learning climate for their daughters. As participants described, the maternal leadership in this study highlights feminine leadership as the specific trait that fosters such a positive learning climate. All 12 study participants expressed their certainty that maternal influence shaped their leadership style and supported the idea transformational leadership positively impacting leadership performance. The daughters shared reflections on their choices of leadership styles, which they revealed are based on their deeply internalized value systems. Additional research on African female entrepreneurship argued that women's opportunities on the continent created conditions that influenced women to pursue entrepreneurship (Bosch & Booysen, 2021). My research argues that participants view their mothers as enterprising due to the limited female opportunities in the country.

This dissertation shows that the mothers described by the participants in this story had expectations beyond what they were able to achieve themselves. They had lofty goals for their daughters and used their powerful maternal influences to motivate their daughters to maximize their future conditions. Furthermore, earlier in this dissertation, I demonstrated that it is crucial to understand how power is produced and reproduced in "doing leadership" (Crevani et al., 2010, p. 84). Hence, the thought that motherhood is a way of doing leadership. Mothers are doing leadership at home as they are "considered managers and leaders of their homes" (Steady, 2011,

p. 24). Avolio et al. (2009) determined a strong relationship between an employee's affective commitment to an organization and that person's experience of empowerment. The same can be said for children who have a perception of empowerment from their mothers. The participants in this study expressed feeling empowered by their maternal influences.

Furthermore, transformational leaders set ambitious goals that their followers strive to reach because of the extra individual consideration that the leader inspires. For example, each of the mothers in this dissertation had lofty expectations for their daughters. The participants said that Kenyan mothers expected their daughters to achieve academic excellence as a priority from an early age. Transformational leaders also tend to do more with less and can significantly affect the outcomes, and we see this as the case with many mothers. For example, some mothers did not have more than a high school education, yet all their daughters were college graduates. These mothers also grew up during colonial times and did not have the opportunities their children had, so they encouraged them to have lofty goals and inspired them to strive to reach those goals.

Research Questions 4: What are the Themes that Characterize the Narratives of Adult Daughters and Their Mothers and Mother Figures?

The 12 themes identified in participant interviews were reported to have fostered a sense of competence, importance, and self-worth in their daughters. This led the daughters to pursue entry into high-status professions and diligently work their way up in organizations to assume executive leadership roles. In addition, mothers modeling informal leadership in the home was reported to have contributed to daughters' professional careers by exposing daughters to strategies for navigating prejudice that might have thwarted their achievement of career goals.

The daughters commonly observed enterprise as a trait in their mothers. Many of the mothers used their thrifty ways and expertise in stretching resources to ensure that their children did not go without needs. Enterprise was also prevalent in the side businesses of most mothers,

even as they juggled full-time jobs and, in some cases, demanding careers. Enterprise in these stories is also evident in the diverse income-earning activities of the mothers. All the mothers in the stories grew up during colonial times and faced formal employment uncertainties. Through the life stories of all 12 participants, they described how their mother's enterprise offered them an alternative livelihood strategy, a means for self-improvement, and in some cases, reconfigured their futures. All 12 applicants described how their mother's enterprising nature had influenced them professionally. Some participants owned their successful businesses and utilized the enterprising framework inspired by their mother to create opportunities and mold their life aspirations. This finding supports Bosch and Booysen's (2021) argument that a lack of formal work and business opportunities for females in Africa created conditions that influenced women to pursue entrepreneurship (Bosch & Booysen, 2021).

Discipline is enforced as a social status in Kenyan households from an early age (Archambault, 2009; Lansford et al., 2010). Children in the community are expected to be disciplined—respectful, and "proper." The enforcement of discipline was demonstrated in various forms in the participants' stories. In this study, it was described in behavior expectations including in appearance. Some participants also mentioned the high prevalence of excessive discipline at home. Three participants described their mother's strict discipline as behavior that they had to unlearn because they deemed it damaging in their upbringing. This was especially evident in the descriptions of various forms of corporal punishment demonstrated by their mothers. In some ways, discipline led the participants to be high achievers academically and professionally.

Maternal agility was also described as an important maternal influence by 10 participants. Though the participants described their mothers as being strict and disciplinarians in their

upbringings, they also accepted their children as they were. They provided “democratic parenting,” gave their children the ability to pursue their interests, and did not push them into traditional roles. The daughters understood their mothers’ tough love and did not feel they had to follow the typical traditional path of becoming wives and mothers. Motherhood was a state that many of the participants did not pursue, and in fact, many of them were not married despite being in the prime of their lives. This finding affirms Sholomskas and Axelrod (1986) research that showed that maternal influence played a role in shaping daughters’ attitudes towards roles and sense of self, but not necessarily an influence in becoming mothers or motherhood. The daughters described their mothers as supportive and giving them a sense of ownership and control, as opposed to feeling like they were being controlled. The mothers told daughters what was possible for them to achieve and demonstrated it through their day-to-day behavior, and sometimes through their educational achievements. Although low-income mothers with limited education could not provide their daughters with enormous wealth or specific instruction on how to pass college courses, the women in this study said that the support they did receive from their mothers substantially facilitated their careers.

In some stories, a sense of community was also described as a maternal influence. The sense of community was based on the African tradition of extended kinship, which includes embracing and taking care of extended family members.

The Kenyan mother supports the child, especially when the extended family is not around, which is why some participants described their mothers as a “pillar” for support. Some participants described support as a set of parental behaviors characterized by empathy and acceptance. For many of their mothers, being supportive began early when they were tasked with being supportive of their mothers and helping raise their younger siblings. In some cases,

mothers did not get a chance to finish school because they had to support their households from an early age. In addition, the participants described their mothers as a support in the community where the extended family relied on them.

Being stoic with a big heart was another common theme, and many participants described their mothers' love as tough love that manifested in many ways during their upbringing. Given their mother's rural background, many suggested that their mothers showed them tough love to prepare them for patriarchal life in the city. Their mothers wanted them to have a better life and more opportunities than they did. However, they lived an urban lifestyle, in which some mothers suggested there were much better job opportunities. The mothers also loved their spouses and made sacrifices for their marriages and children, as told by some participants.

The mothers also led by example and exuded the behaviors they expected from their children. The daughters described being taught certain behaviors within family and kinship networks, particularly by their elders and mothers. The values and traditions were transmitted to children by setting the example. In some way, these mothers demonstrated conscious parenting mainly to pass down tradition and cultural values. This way of parenting stems from the Kenyan cultural tradition that considers it the elders' job to continue various parenting practices.

Strong-willed is another common theme that emerged from the stories participants told about their mothers. Participants characterized their mothers as strong because of their willingness to assume additional responsibilities and parenting. Some mothers were the head of the household and equal financial providers and still could raise their children and take care of a demanding household. Some participants called their mothers the "strongest person they know." Their lived experience of the strong Black matriarch were discussed within the context of how the mothers sacrificed for their families, as well as how they coped socially and psychologically

within their significant roles as women in a patriarchal society; women who hoped to raise strong independent daughters in a society that sees them as second-class citizens.

The participants were also influenced to be independent by their mothers. Independence was instilled in them as daughters from an early age. Five participants were expected to take care of their siblings at an early age, thus raising themselves with extraordinarily little nurture from their mothers. Ten participants described going to boarding school at an early age and learning young to live without maternal supervision. This was also the case for participants who were sent abroad for their studies at an early age, where they were expected to navigate a new country and culture by themselves. One participant mentioned that she started to work at an early age and started to support her family, thus moving to live independently young. So, it seems as if it is always essential for mothers to instill in their children how critical it is to be independent. Of course, the lesson of independence also came with the lesson of strength, as many of the participants recalled. Reichard et al. (2011) argued that when "parents provided a stimulating and supportive environment, adolescents reported a more positive general self-concept, which subsequently related to transformational leadership qualities in adulthood" (p. 480). As Kenyan mothers, they often must carry the load of socializing children while working and experiencing inequity in the workplace and at home. Thus, the participants' mothers informed them of the necessity of taking the lead in their lives and eventually as leaders.

Though not all the respondents were religious or spiritual, some were adamant about being spiritual due to being raised by their mother, who was a spiritual role model. Some participants remembered the strong Christian beliefs their mothers instilled in them and how that faith influences their lives today. Some participants tap into their faith in their leadership roles, which drives their values and morals and how they lead others. Faith, as acquired from their

mothers, inspired some of the participants to revisit and re-examine their leadership styles, values, and beliefs to better the organizations they lead. They reflected on their beliefs, and as leaders, they did what is considered proper, gently owned up to faults, and held themselves accountable for their actions.

Their mothers were visionaries and have influenced participants to become visionaries. Though predominantly not afforded the opportunities they desired growing up in colonial Kenya, the mothers believed that their daughters, who grew up in the independence era, could achieve more than they did. Hence, they inspired their daughters to have a vision of a brighter future. Greenleaf (1977) believed that the fundamental leader role starts with initiating a vision to direct the organization's future activities. This vision could represent a dream or an idea of what a leader could be capable of achieving.

Finally, the mothers were resilient despite the adversities they faced in a society accepting gender inequality that positions women as dutiful to men. The stories described in this dissertation point out the crucial role Kenyan mothers play in their daughters' lives and appreciate the impact of resilience when raising children. The daughters described several ways they observed their mothers approach adversity. In addition, two of the three participants who have daughters indicated they had passed these qualities to their daughters.

Research Study Findings and Literature Comparison

A Case for the Female Advantage Due to Role Congruity

While role congruity theory explains why discrimination against women in leadership positions exists due to their socially accepted roles being perceived in lower status positions than those of their male counterparts, this research findings suggested a significant positive relationship between 'feminine' ways of leading. This finding confirms research that showed

women leaders have a stronger positive relationship between "femininity," relational leadership, and transformational leadership—leaders who engage in relational behaviors that are focused on the individual followers (Gipson et al., 2017). Relational leaders' behaviors encompass developmental, supportive, and nurturing behaviors that can enhance the connection between the leader and followers and form a basis for subordinates to identify with the leader (Gipson et al., 2017; Psychogios & Dimitriadis, 2021).

The idea that gender roles affect female leaders' behaviors is commonly rooted in the belief that their behavior is constrained to a somewhat less agentic behavior in comparison to the behaviors of male leaders. This research disconfirms this negative gender bias, and confirms that women leadership is indeed effective leadership as found by Booysen and Nkomo (2010), Haile et al. (2016), and Scott and Brown (2005). As the daughters demonstrated in this study, the domestic roles of Kenyan mothers demonstrate leadership behavior equally as effective as male leaders, even in an informal leadership role, because of the evolution of women's roles in recent years. Women's ways of leading are congruent with leadership roles traditionally associated with male leaders. This connection should increase women's opportunities to assume more leadership roles.

Contribution of This Study

This research adds to the small body of research regarding female leadership in Kenya. It aims to transform women's ways of thinking about the maternal role and its influence on future female leadership in Kenya. This research shows that Kenyan female leaders are congruent with relational and transformational leadership, and they use knowledge from their traditional values and culture to lead.

Furthermore, this dissertation shows that feminine ways of leading are congruent with leadership roles. Organizations cannot ignore female leadership anymore because organizations can generate greater positive results with more women in leadership positions within their organizations. Therefore, organizations that offer equal gender representation on their leadership teams could gain positive elements that may benefit both followers and organizations. Today, African communities still conceive a woman's primary duties as exclusively childbearing and rearing (Eniola & Akinola, 2018) and frown on women's participation in economic activities. This is consistent with the gender role bias ignoring female leaders' behavior as incongruent with leadership roles that are better suited to their male counterparts. This research showed that Kenyan women and Kenyan mothers and mother figures are leaders in the community, which is contrary to the commonly expressed opinion that females' behavior is somewhat less effective and more communal than that of male leaders is also not rational.

Though mothers are informal leaders, and the mother is an informal role, it should not be ignored when looking at a measure of emergent leadership. Those in respective leadership roles regarding the actual effectiveness of mothers and their daughters. This dissertation contributes to the accumulation of knowledge about Africa, a kind of knowledge that is capitalized on and managed by the West.

Implications for Practice

This study shows that maternal influence is a significant single force in leadership development in Kenya. Llopis (2011) argued that influence is earned only through respect, as proven by the 12 participants who established this respect from their mothers. Every female leader in this study has a mother or a mother figure who demonstrated discipline, enterprise, faith, independence, love, led by example, agility, a sense of community, strong will, support,

vision, and resilience that served as an influence. Maternal influence, as described by each participant, helped them see beyond their mother's experience and develop ambitions that led them to executive leadership roles.

Mothers described in this research came to be viewed as role models for leadership development in their homes and communities. With this recognition, Kenyan mothers play multiple roles in the lives of families, such as the balance of being a parent and nurturing, to empowering their daughters to aspire for future leadership roles, and by encouraging their daughters to help themselves at an early age via maternal influence. Like prior research on parent leadership development, I found that developing a leadership identity was a part of the relationship between mother and daughter. Maternal values play a role in leadership development during the daughter's early formative years and continue to adulthood. Maternal influence is a relationship-based leadership practice that daughter described as a powerful experience in this research. Female leaders in this study defined the informal maternal leadership that supported them in their upbringing. When the daughters described the impact of maternal leadership, they often described the level of trust, familiarity, and cultural connection they experienced in their interactions with their mothers. All participants described the mother as a peer or a role model for them as a leader. This research shows little distance between the maternal role and leadership development. Exposure to maternal influence prompted some female leaders to adopt new attitudes about their mothers as people who can play a role in their leadership development. They offer important insight into the pathway of influence of leadership development.

Kenyan mothers are likely to influence their daughters to embrace future leadership roles through modeling or indirect conditioning as they raise them in the home. Concurrent with

socialization by mothers, Kenyan female leaders also receive socialization messages from other maternal figures in the community and extended family. The notion of the Kenyan maternal role and maternal behaviors may be associated with relational and transformational leadership theory influenced upon Kenyan female leaders as expectations in growing up with a Kenyan mother. Such socialization may serve as an influence and factor by helping young girls learn leadership skills. For example, these women felt that they were expected to be independent and strongwilled in ways that helped them rise to the roles and positions in executive leadership.

The belief that Kenyan women should not participate in economic activities or not have a voice because their role is solely in the home should therefore be revisited. Women who hold managerial jobs should not be underpaid, underappreciated, and placed in positions that do not fully utilize their skills because they tend to show compassion. Feminine leadership styles are consistent with leaders' role expectations and should not lead to potential prejudice and discrimination against women in leadership roles.

Recommendations for Future Research

In Africa, the expected destiny of females is to become a mother; thus, future research should explore how the maternal influence acquired by the leaders is transmitted to their children in motherhood. Is there a cycle of leadership influence from one generation to the next? In addition, future research should inquire about the socialization and family norms and values of participants that may contribute to the emergent leadership roles. This information could also be used to understand better how Kenyan mothers and culturally relevant gender roles would contribute to research by replacing western derived measures that were not developed or validated for Kenyan females. This measure of maternal influence would offer researchers a better understanding of the Kenyan traditions, values, and beliefs, providing a more solid

foundation for research investigating how Kenyans can influence future leadership behavior and attitudes. This research showed that Kenyan mothers influence their daughters, revealing specific parenting behaviors that encouraged their daughters to pursue leadership opportunities or develop leadership skills and encourage parents to use these behaviors. Leadership development would also be analyzed to support the experiences and influences of mothers needed to develop leaders. More research is needed to understand better the implications, including the costs and benefits, of focusing on maternal influence and not the patriarchal voice behind most research and programming for leadership development.

Future research could look at the effect of motherhood on female leaders and if the maternal influence is passed on to their children. Creating mother-led or female-led mainstream development programs that might increase women's control over income and household resources, and establishing their legal and social rights, is the first strategy toward achieving great equality in the community. Yet, this mother-led or female-led approach is consistently overlooked and should be a top priority.

Conclusion

The research in this dissertation found that Kenyan mothers do provide a supportive space where their daughters observed discipline, enterprising, faith, independence, stoic with a big heart/ loving, leading by example, open-minded/agile, sense of community, strong-willed, pillar/supportive, visionary, and resilient/resilience, which are together defined in this research as maternal influence. These mothers demonstrate leadership in practice in their roles as mothers. The daughters' views of leadership begin to take shape early in childhood, starting with the values she learns, her exposure to leadership skills, and the positive leadership role modeling of their mothers. In this research, that role model was the mother. The maternal influence played a

role in the daughters' drive, self-confidence, and academic achievement, which eventually led to these female students becoming leaders when they entered the workforce. The mothers also took up entrepreneurship and managed dual responsibilities to their businesses and to their families due to the lack of opportunities. The mothers' enterprising spirit is important in fighting the stereotype that has kept the female gender at a disadvantaged position despite her heavy presence in the community. Maternal influence perceived during childhood and throughout a woman's career could help continue the self-perception of one's ability to lead. Its potential impact on maternal involvement in leadership studies and development is recommended.

Kenyan women are rising and taking roles that men dominate. The influence of Kenyan mothers can change the continent by improving the status of women. Their influence has helped integrate the pastoral economies into national and international markets. According to this study, the empowerment of mothers increased the quality of life of their daughters. Mothers are indirect leadership scholars in a patriarchal institution that is oppressive to women. Central to this research is recognizing that mothers and daughters benefit when the mother lives her life and practices mothering from a position of authority, authenticity, and autonomy.

Self-Reflection

This research has been a very fulfilling study for me, as I garnered interest in such a topic after reflecting on my personal journey. I have experienced an all-encompassing journey that has shaped who I am now as a mother and a leader. I sought to learn from the participants and how the common themes emerged from the stories; each participant's lived experiences differed from the next. I could not help but think about my own lived experience with my mother. I felt that magnifying the experiences of Kenyan mothers would be an excellent way to gain insight into

the general experiences of Kenyan female leaders and a way to pay homage to all those Kenyan mothers.

Given that some of the participants knew my mother and me personally, it was interesting to notice how it seemed as if some of the participants were trying to overcompensate for similar experiences or lessons that they knew my mother had taught me. On the other hand, I met some of the participants through snowball sampling. I appreciate my mother and the legacy of love, patience, and strength that she continues to bestow on my sisters and me. Moreover, this influence was strong enough to encourage me to conduct scientific research on the sociopsychological experiences of Kenyan mothers. I intended to frame my reflection in such a way as to be considerate and respectful of the participants' experiences that I was given the privilege of reading and analyzing. The best I could do was analyze their words, and even that requires a given amount of subjective judgment; hence field notes during the interviews ensured that I did not dilute the meaningfulness of my findings. During the interviews, several times, I had to assure the participants that what they said was important for my study. Telling their stories as no one had ever asked them before made some participants believe that their ideas and reflections could not be "good enough" for this study. However, I found that using probing questions uncovered the importance attributed by each participant shining a light on something hidden and making it explicit. In some cases, when I realized that the participants were in deep thought, prolonged silences enriched what the women said. It helped them paint a picture that was unique for each participant.

Through this experience, I see leadership as an ongoing process that occurs in human relationships through the interplay of formal and informal relationships. In addition, leadership as a process is embodied by those who choose to respond to a situation. Lastly, I am grateful for

all the participants and their willingness to be a part of my study and the love and support they all wished me after the interviews were complete.

References

Achebe, N., Samuel, A., Joe, A., Hassoum, C., Green, T., Hiribarren, V., & Kye-Ampadu, B. (2018). *History textbook: West African senior school certificate examination*. https://wasscehistorytextbook.com

Akujobi, R. (2011). Motherhood in African literature and culture. *CLCWeb: Comparative Literature and Culture, 13*(1), 1–7. https://doi.org/10.7771/1481-4374.1706

Akyeampong, E., & Fofack, H. (2012). *The contribution of African women to economic growth and development: Historical perspectives and policy implications part I: The pre-colonial and colonial periods*. The World Bank. https://doi.org/10.1596/1813-9450-6051

Alvesson, M., & Sveningsson, S. (2003). Managers doing leadership: The extra-ordinarization of the mundane. *Human Relations, 56*(12), 1435–1459. https://doi.org/10.1177/00187267035612001

Amoah-Boampong C., & Agyeiwaa C. (2019). Women in pre-colonial Africa: West Africa. In O. Yacob-Haliso & T. Falola (Eds.), *The Palgrave handbook of African women's studies*. Palgrave Macmillan. https://doi.org/10.1007/978-3-319-77030-7_126-1

Amondi, O. (2011). Representation of women in top educational management and leadership positions in Kenya. *Advancing Women in Leadership, 31*(1), 57–68. https://doi.org/10.2423/awlj-v31.a79

Antonakis, J., Avolio, B. J., & Sivasubramaniam, N. (2003). Context and leadership: An examination of the nine-factor full-range leadership theory using the Multifactor Leadership Questionnaire. *The Leadership Quarterly, 14*(3), 261–295. https://doi.org/10.1016/s1048-9843(03)00030-4

Anunobi, F. (2002). Women and development in Africa: From marginalization to gender inequality. *African Social Science Review, 2*(1), 41–63. https://doi.org/10.1093/acrefore/9780199975839.013.1075

Archambault, C. (2009). Pain with punishment and the negotiation of childhood: An ethnographic analysis of children's rights processes in maasailand. *Africa, 79*(2), 282–302. https://doi.org/10.3366/e0001972009000722

Arendell, T. (2000). Conceiving and investigating motherhood: The decade's scholarship. *Journal of Marriage and Family, 62*(4), 1192–1207. https://doi.org/10.1111/j.1741-3737.2000.01192.x

Auvinen, T., Aaltio, I., & Blomqvist, K. (2013). Constructing leadership by storytelling: The meaning of trust and narratives. *Leadership & Organization Development Journal, 34*(6), 496–514. https://doi.org/10.1108/lodj-10-2011-0102

Avolio, B. (1994). The "natural": Some antecedents to transformational leadership. *International Journal of Public Administration, 17*(9), 1559–1581. https://doi.org/10.1080/01900699408524956

Avolio, B. (2007). Promoting more integrative strategies for leadership theory-building. *American Psychologist*, *62*(1), 25–33. https://doi.org/10.1037/0003-066X.62.1.25

Avolio, B., & Luthans, F. (2006). *High impact leader: Moments matter in authentic leadership development*. McGraw-Hill.

Avolio, B., Rotundo, M., & Walumbwa, F. (2009). Early life experiences as determinants of leadership role occupancy: The importance of parental influence and rule breaking behavior. *The Leadership Quarterly*, *20*(3), 329–342. https://doi.org/10.1016/j.leaqua.2009.03.015

Bass, B., & Avolio, B. (1994). *Improving organizational effectiveness through transformational leadership*. Sage Publications.

Bass, B., Avolio, B., & Atwater, L. (1996). The transformational and transactional leadership of men and women. *Applied Psychology*, *45*(1), 5–34. https://doi.org/10.1111/j.1464-0597.1996.tb00847.x

Bass, B., & Bass, R. (2008). *The Bass handbook of leadership: Theory, research and managerial applications* (4th ed.). Free Press.

Baumrind, D. (1991). The influence of parenting style on adolescent competence and substance use. *The Journal of Early Adolescence*, *11*(1), 56–95. http://dx.doi.org/10.1177/0272431691111004

Bell, E., & Nkomo, S. (2001). *Our separate ways: Black and White women and the struggle for professional identity*. Third Woman Press.

Bishop, D. G., Eury, J. L., Giola, D. A., Trevino, L. K., & Kreiner, G. E. (2018). In the heart of a storm: Leveraging personal relevance through "inside-out" research. *Academy of Management Perspectives*, *35*(3). https://doi.org/10.5465/amp.2018.0089

Boehmer, E. (2014). *Stories of women: Gender and narrative in the postcolonial nation*. Manchester University Press.

Bojczyk, K., Lehan, T., McWey, L., Melson, G., & Kaufman, D. (2011). Mothers' and their adult daughters' perceptions of their relationships. *Journal of Family Issues*, *32*(4), 452–481. https://doi.org/10.1177/0192513x10384073

Booysen, L. (1999). A review of challenges facing Black and White women managers in South Africa. *Southern African Business Review*, *3*(2), 15–26. https://doi.org/10.10520/AJA1561896X_235

Booysen, L. A. (2016). The two faces of Ubuntu: An inclusive positive or exclusive parochial leadership perspective? In L. M. Roberts, L. P. Wooten, & M. N. Davidson (Eds.), *Positive organizing in a gloabal society: Understanding and engagin differences for capacity building & inclusion* (pp. 135–140). Taylor & Francis. https://aura.antioch.edu/facchapters/15

Booysen, L., & Nkomo, S. (2010). Gender in management. *An International Journal*, *25*(4), 285–300. https://doi.org/10.1108/17542411011048164

Bosch, A., & Booysen, L. (2021). Women in business in Africa: (Re)claiming our agency. *South African Journal of Business Management, 52*(1), a2972. https://doi.org/10.4102/sajbm.v52i1.2972

Bowers, J., Rosch, D., & Collier, D. (2016). Examining the relationship between role models and leadership growth during the transition to adulthood. *Journal of Adolescent Research*, *31*(1), 96–118. https://doi.org/10.1177/0743558415576570

Bortolot, A. I. (2003). Women leaders in African history: Idia, first queen mother of Benin. In *Heilbrunn timeline of art history*. The Metropolitan Museum of Art, 2000–. http://www.metmuseum.org/toah/hd/pwmn_3/hd_pwmn_3.html

Bourke, B. (2014). Positionality: Reflecting on the research process. *Qualitative Report*, *19*(33), 1–9. https://doi.org/10.46743/2160-3715/2014.1026

Bowen, G. (2015). Preparing a qualitative research-based dissertation: Lessons learned. *The Qualitative Report, 10*(2), 208–222. https://doi.org/10.46743/2160-3715/2005.1846

Bruce-Lockhart, K. (2014). "Unsound" minds and broken bodies: the detention of "hardcore" Mau women at Kamiti and Gitamayu detention camps in Kenya, 1954–1960. *Journal of Eastern African Studies*, *8*(4), 590–608. https://doi.org/10.1080/17531055.2014.948148

Bureau., E. A. L. (n.d.). *Journal of eastern african research and development, volumes 4-6*. Google Books. Retrieved June 22, 2022, from https://books.google.com/books/about/Journal_of_Eastern_African_Research_and.html?id=B7BAAAAAYAAJ

Buscaglia, I., & Randell, S. (2012). Legacy of colonialism in the empowerment of women in Rwanda. *Cosmopolitan Civil Societies Journal*, *4*(1), 69–85. https://doi.org/10.5130/ccs.v4i1.2395

Caldwell-Colbert, A. T., Parks, F. M., & Eshun, S. (2009). Positive psychology: African American strengths, resilience, and protective factors. In *Handbook of African American Psychology* (pp. 375–384). SAGE Publications, Inc.

Carroll, K. (2008). Africana research and research methodology: Revisiting the centrality of the African worldview. *The Journal of Pan African Research, 2*(2), 4–27. https://doi.org/10.1177%2F0896920512452022

Cervantes, A. (2013). *Social class, education, and motherhood in a globalized context: Identity construction for student transnational mothers* [Unpublished Doctoral Dissertation]. University of Kansas. http://hdl.handle.net/1808/19611

Chamberlain, C., Fergie, D., Sinclair, A., & Asmar, C. (2016). Traditional midwifery or "wise women" models of leadership: Learning from Indigenous cultures. *Leadership*, *12*(3), 346–363. https://doi.org/10.1177/1742715015608426

Chaturvedi, S., Zyphur, M. J., Arvey, R. D., Avolio, B. J., & Larsson, G. (2012). The heritability of emergent leadership: Age and gender as moderating factors. *The Leadership Quarterly*, *23*(2), 219–232. https://doi.org/10.1016/j.leaqua.2011.08.004

Chin, J., Lott, B., Rice, J., & Sanchez-Hucles, J. (2007) *Women and leadership: Transforming visions and diverse voices*. Blackwell Publishing.

Choge, J. (2015). Gender factor in decision making: Challenges facing women leadership development in primary schools' management in Kenya. *Journal of Education and Practice*, *6*(12), 30–37. https://doi.org/10.24940/theijhss/2019/v7/i8/hs1908-078

Clandinin, D. (2006). Narrative inquiry: A methodology for studying lived experience. *Research Studies in Music Education*, *27*, 44–54. https://doi.org/10.1177/1321103X060270010301

Clandinin, D., & Connelly, F. (2000). *Narrative inquiry: Experience and story in qualitative research*. Jossey-Bass.

Clandinin, D., & Rosiek, J. (2007). Mapping a landscape of narrative inquiry: Borderland spaces and tensions. In D. Clandinin (Ed.), *Handbook of narrative inquiry: Mapping a methodology*. SAGE Publications, Inc.

Clark, H. (2006). *Are women happy under the glass ceiling?* http://www.forbes.com/2006/03/07/glass-ceiling-opportunities--cx_hc_0308glass.html

Cockerton, C. (2000). Single Tswana women migrants in South Africa. In *Contested migration*. Palgrave Pivot. https://doi.org/10.1007/978-981-13-2589-2_4

Creswell, J. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications, Inc.

Crevani, L. (2015). Relational leadership. In B. Carroll, J. Ford, & S. Taylor (Eds.), *Leadership: Contemporary critical perspectives*. Sage Publications.

Crevani, L., Lindgren, M., & Packendorff, J. (2010). Leadership, not leaders: On the study of leadership as practices and interactions. *Scandinavian Journal of Management*, *26*(1), 77–86. https://doi.org/10.1016/j.scaman.2009.12.003

Crouch, M., & McKenzie, H. (2006). The logic of small samples in interview-based qualitative research. *Social Science Information*, *45*(4), 18. https://doi.org/10.1177/0539018406069584

Crosby, F., Williams, J., & Biernat, M. (2004). The maternal wall. *Journal of Social Issues*, *60*(4), 675–682. https://doi.org/10.1111/j.0022-4537.2004.00379.x

Cunliffe, A. L., & Eriksen, M. (2011). Relational leadership. *Human Relations*, *64*(11), 1425–1449. https://doi.org/10.1177/0018726711418388

Draulans, V. (2003). The glass ceiling: Reality or myth? *Peters Online Journals*, *10*(1), 66–77. https://doi.org/10.2143/ep.10.1.503871

Dworkin, T., Ramaswami, A., & Schipani, C. (2013). The role of networks, mentors, and the aw in overcoming barriers to organizational leadership for women with children. *Michigan Journal of Gender and Law*, (1), 83–128. https://doi.org/10.36641/mjgl.20.1.role

Eagly, A. (2005). Achieving relational authenticity in leadership: Does gender matter? *The Leadership Quarterly*, *16*(3), 459–474. https://doi.org/10.1016/j.leaqua.2005.03.007

Eagly, A. (2007). Female leadership advantage and disadvantage: Resolving the contradictions. *Psychology of Women Quarterly*, *31*(1), 1–12. https://doi.org/10.1111/j.1471-6402.2007.00326.x

Eagly, A., & Carli, L. (2003). The female leadership advantage: An evaluation of the evidence. *The Leadership Quarterly*, *14*(6), 807–834. https://doi.org/10.1016/j.leaqua.2003.09.004

Eagly, A., & Carli, L. (2009), Through the labyrinth: The truth about how women become leaders. *Gender Management*, *24*(1). https://doi.org/10.1108/gm.2009.05324aae.001

Eagly, A., & Chin, J. (2010). Diversity and leadership in a changing world. *American Psychologist*, *65*(3), 216–224. https://doi.org/10.1037/a0018957

Eagly, A., & Karau, S. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review*, *109*(3), 573–598. https://doi.org/10.1037/0033-295x.109.3.573

Eagly, A. E., Johannesen-Schmidt, M. C., & van Engen, M. L. (2003). Transformational, transactional, and laissez-faire leadership styles: A meta-analysis comparing women and men. *Psychological Bulletin*, *129*(4), 569–591. https://doi.org/10.1037/0033-2909.129.4.569

Elkins, C. (2005). *Imperial reckoning: The untold story of Britain's gulag in Kenya*. Henry Holt and Company.

England, P., Bearak, J., Budig, M., & Hodges, M. (2016). Do highly paid, highly skilled women experience the largest motherhood penalty? *American Sociological Review*, *81*(6), 1097–1131. https://doi.org/10.1177/0003122416673598

Eniola, B., & Akinola, A. (2018). Cultural practices and women's land rights in Africa: South Africa and Nigeria in comparison. In A. Akinola & H. Wissink (Eds.), *Trajectory of land reform in post-colonial African states. Advances in African economic, social and political development*. Springer. https://doi.org/10.1007/978-3-319-78701-5_8

Fairhurst, G., & Uhl-Bien, M. (2012). Organizational discourse analysis (ODA): Examining leadership as a relational process. *The Leadership Quarterly*, *23*(6), 1043–1062. https://doi.org/10.1016/j.leaqua.2012.10.005

Fine, M. (2009). Women leaders' discursive constructions of leadership. *Women's Research in Communication*, *32*(2), 180–202. https://doi.org/10.1080/07491409.2009.10162386

Fouquier, K. (2013). State of the science: Does the theory of maternal role attainment apply to African American motherhood? *Journal of Midwifery & Women's Health*, *58*(2), 203–210. https://doi.org/10.1111/j.1542-2011.2012.00206.x

Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R., & Walumbwa, F. O. (2005). Can you see the real me? A self-based model of authentic leader and follower development. *The Leadership Quarterly, 16*(3), 343–372. https://doi.org/10.1016/j.leaqua.2005.03.003

Gentry, W., Booysen, L., Hannum, K., & Weber, T. (2010). Leadership responses to a conflict of gender-based tension: A comparison of responses between men and women in the US and South Africa. *International Journal of Cross-Cultural Management, 10*(3), 285–301. https://doi.org/10.1177/1470595810384588

Gils, S., Quaquebeke, N., Borkowski, J., & Knippenberg, D. (2018). Respectful leadership: Reducing performance challenges posed by leader role incongruence and gender dissimilarity. *Human Relations, 71*(12), 1590–1610. https://doi.org/10.1177/0018726718754992

Gipson, A., Pfaff, D., Mendelsohn, D., Catenacci, L., & Warner, W. (2017). Women and leadership: Selection, development, leadership style, and performance. *The Journal of Applied Behavioral Science*, *53*(1), 32–65. https://doi.org/10.1177/0021886316687247

Girod, S., Fassiotto, M., Grewal, D., Ku, M., Sriram, N., Nosek, B., & Valantine, H. (2016). Reducing implicit gender leadership bias in academic medicine with an educational intervention. *Academic Medicine*, *91*(8), 1143–1150. https://doi.org/10.1097/ACM.0000000000001099

Glenn, E., Chang, G., & Forcey, L. (1994). *Mothering: Ideology, experience, and agency*. Routledge.

Gouws, A., & Coetzee, A. (2019). Women's movements and feminist activism. *Agenda*, *33*(2), 1–8. https://www.doi.org//10.1080/10130950.2019.1619263

Graen, G. B., & Uhl-Bien, M. (1995). Relationship-based approach to leadership: Development of leader-member exchange (LMX) theory of leadership over 25 years: Applying a multi-level multi-domain perspective. *The Leadership Quarterly, 6*(2), 219–247. https://doi.org/10.1016/1048-9843(95)90036-5

Greenleaf, R. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist.

Grzelakowski, M. (2005). *Mother leads best: 50 women who are changing the way organizations define leadership.* Dearborn Trade Publishing.

Guyo, F. (2009). *Historical perspective on the role of women in peacemaking and conflict resolution in Tana River District, Kenya, 1900 to present* [Unpublished Doctoral Dissertation]. University of Miami. https://etd.ohiolink.edu/!etd.send_file?accession=miami1250035255&disposition=inline

Guyo, F. B. (2017). Colonial and post-colonial changes and impact on pastoral women's roles and status. *Pastoralism, 7*(1). https://doi.org/10.1186/s13570-017-0076-2

Harlan, S., & Berheide, C. (1994). *Barriers to work place advancement experienced by women in low paying occupations.* Glass Ceiling Commission.

Harold, C., & Holtz, B. (2015). The effects of passive leadership on workplace incivility. *Journal of Organizational Behavior*, *36*(1), 16–38. https://doi.org/10.1002/job.1926

Hartman, S., & Harris, J. (2001). The role of parental influence in leadership. *The Journal of Social Psychology, 132*(2), 153–167. https://doi.org/10.1080/00224545.1992.9922968

Hopkins, M. M. & O'Neil, D. A (2015). Authentic leadership: Application to women leader. *Frontiers in Psychology*, *6*(15), 1–5. https://doi.org:10.3389/fpsyg.2015.00959

Kabira, E., & Kimani, E. (2012). The historical journey of women's leadership in Kenya. *Journal of Emerging Trends in Educational Research and Policy Research*, *3*(6), 842–849. Retrieved June 23, 2022, from http://www.ku.ac.ke/schools/humanities/images/stories/docs/Research/The-Historical-Journey-of-Women-Leadership-in-Kenya.pdf

Kamau, N. (2010). *Women and political leadership in Kenya: Ten case research*. Heinrich Böll Foundation, Regional Office for East and Horn of Africa.

Kark, R. (2004). The transformational leader: Who is (s)he? A feminist perspective. *Journal of Organizational Change Management*, *17*(2), 160–176. https://doi.org/10.1108/09534810410530593

Kawash, S. (2011). New directions in motherhood research. *Signs*, *36*(4), 969–1003. https://doi.org/10.1086/658637

Kenya National Bureau of Statistics (n.d.). https://www.knbs.or.ke/

Kevane, M. (2014). *Women and development in Africa: How gender works*. Lynne Rienner Publishers.

Khoza, R. (2005) *Let Africa lead: African transformational leadership for 21st century business*. VezuBuntu.

Khoza, R. (2012). *Attuned leadership: African humanism as compass*. South Africa.

Kiamba, J. (2008). Women and leadership positions: Social and cultural barriers to success, Women activism for gender equality in Africa. *Journal of Transnational Women and Gender Research*, *6*(Special Issue), 352–668. https://doi.org/10.1007/978-3-531-91218-9_13

Koch, A., D'Mello, S., & Sackett, P. (2015). A meta-analysis of gender stereotypes and bias in experimental simulations of employment decision making. *Journal of Applied Psychology*, *100*(1), 128–161. https://doi.org:10.1037/a0036734

Krook, M. (2010). Women's representation in parliament: A qualitative comparative analysis. *Political Research*, *58*(1), 886–908. https://doi.org/10.1111/j.1467-9248.2010.00833.x

Kruger, L. (2006). Motherhood. In T. Shefer, F. Boonzaier, & P. Kiguwa (Eds.), *The gender of psychology* (pp. 182–195). University of Cape Town Press.

Laney, E. K., Hall, M. E. L., Anderson, T. L., & Willingham, M. M. (2015). Becoming a mother: The influence of motherhood on women's identity development. *Identity*, *15*(2), 126–145. https://doi.org/10.1080/15283488.2015.1023440

Lansford, J. E., Alampay, L. P., Al-Hassan, S., Bacchini, D., Bombi, A. S., Bornstein, M. H., Chang, L., Deater-Deckard, K., Di Giunta, L., Dodge, K. A., Oburu, P., Pastorelli, C., Runyan, D. K., Skinner, A. T., Sorbring, E., Tapanya, S., Tirado, L. M., & Zelli, A. (2010). Corporal punishment of children in nine countries as a function of child gender and parent gender. *International Journal of Pediatrics*, *2010*, 1–12. https://doi.org/10.1155/2010/672780

Lapan, S., Quartaroli, M., & Riemer, F. (Eds.). (2012). *Qualitative research: An introduction to methods and designs*. Jossey-Bass.

Larson, A., & Freeman, R. E. (1997, January 1). *Women's studies and business ethics: Toward a new conversation*. PhilPapers. https://philpapers.org/rec/LARWSA

Lasser, J., Fite, K., & Wadende, A. (2011). Fatherhood in Kenyan ethnic communities: Implication for child development. *School Psychology International*, *32*(1), 49–57. https://doi.org/10.1177/0143034310396613

Ligaga, D. (2020). *Women, visibility and morality in Kenyan popular media*. NISC (Pty) Ltd. https://doi.org/10.2307/j.ctvxcrxrj

Littlejohn-Blake, S., & Darling, C. (1993). Understanding the strengths of African American families. *Journal of Black Studies*, *23*(4), 460–471. https://doi.org/10.1177/002193479302300402

Liu, H. (2017). Reimagining ethical leadership as a relational, contextual and political practice. *Leadership*, *13*(3), 343–367. https://doi.org/10.1177/1742715015593414

Longman, K., Daniels, J., Bray, D., & Liddell, W. (2018). How organizational culture shapes women's leadership experiences. *Administrative Sciences*, *8*(2), 8. https://doi.org/10.3390/admsci8020008

Lumby, J., & Azaola, M. (2014). Women principals in South Africa; Gender, mothering, and leadership. *British Educational Research Journal*, *40*(1), 30–44. https://doi.org/10.1002/berj.3028

Maathai, W. (2006). *Unbowed: A memoir*. William Heinemann.

Maathai, W. (2009). *The challenge for Africa: A new vision*. William Heinemann.

Madimbo, M. (2016). *Transformative and engaging leadership.* Palgrave Macmillan.

Madsen, S. (2008). *On becoming a woman leader: Learning from the experiences of university presidents*. Jossey-Bass.

Madsen, S., & Scribner, R. (2017). A perspective on gender in management: The need for strategic cross-cultural scholarship on women in management and leadership. *Cross-Cultural & Strategic Management, 24*(2), 231–250. https://doi.org/10.1108/ccsm-05-2016-0101

Magomaeva, A. (2013). "Who taught us how to lead?" Parental influence on leadership styles." [Master's thesis, Wayne State University]. Digital Commons@WayneState

Maher, J., & Saugeres, L. (2007). To be or not to be a mother? Women negotiating cultural representations of mothering. *Journal of Sociology, 43*(1), 5–21. https://doi.org/10.1177/1440783307073931

Makinde, T. (2004). Motherhood as a Source of empowerment of women in Yoruba culture. *Nordic Journal of African Research, 13*(2), 164–174. https://doi.org/10.53228/njas.v13i2.296

Mangaliso, M. P., & Damane, M. B. (2001). Building competitive advantage from "Ubuntu": Management lessons from South Africa (Executive Commentary). *The Academy of Management Executive (1993–2005), 15*(3), 23–34. http://www.jstor.org.antioch.idm.oclc.org/stable/4165756

Manyonganise, M. (2015). Oppressive and liberative: A Zimbabwean woman's reflections on *ubuntu*. *Verbum Et Ecclesia, 36*(2). https://doi.org/10.4102/ve.v36i2.1438

Mbugua, R. (2017). Women's organizations and collective action in Kenya: Opportunities and challenges-the case of the Maendeleo ya Wanawake organization. *Pathways to African Feminism and Development, Journal of African Women's Studies Centre*. (n.d.). Retrieved July 10, 2022, from http://journals.uonbi.ac.ke/index.php/aws/article/view/1588

Mensch, B. S., Brice, J., & Greene, M. E. (1998) *The uncharted passage: Girls' adolescence in the developing world.* Population Council.

Merriam-Webster. (n.d.). *Merriam-Webster.com* dictionary. Retrieved March 20, 2020 from https//www.merrian-webster.com

Moore, K. (1982). The role of mentors in developing leaders for academe. *Educational Report*. *63*(1), 22–28. https://files.eric.ed.gov/fulltext/ED264922.pdf

Msila, V., & Gumbo, M. (2016). *Africanizing the curriculum: Indigenous perspectives and theories*. Sun Press.

Muiu, M. W., & Martin, G. (2009). The African colonial and postcolonial states. In *A new paradigm of the African state* (pp. 49–62). Palgrave Macmillan. https://doi.org/10.1057/9780230618312_4

Mulongo, G. (2013). Inequality in accessing higher education in Kenya: Implications for economic development and well-being. *International Journal of Humanities and Social Science, 3*(16), 49–61. https://doi.org/10.18356/b3c0a12e-en

Murray, M. (1991). *Beyond the myths and magic of mentoring*. Jossey-Bass.

Mutongu, Z. B. (2012). *Women's participation in community-based organizations' development as a strategy for poverty reduction in Kenya*. CBE International. (n.d.). Retrieved June 22, 2022, from https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/womens-participation-community-based

Muwanga-Zake, J. (2010). Narrative research across cultures: Epistemological concerns in Africa, *Current Narratives, 2*(1), 68–83. Retrieved June 23, 2022, from https://www.researchgate.net/publication/48828887_Narrative_research_across_cultures_Epistemological_concerns_in_Africa

Ndlovu, P. (2016). *Discovering the spirit of Ubuntu leadership: Compassion, community, and respect*. Palgrave Macmillan.

Ngugi wa Thiong'o. (1986). *Decolonizing the mind: The politics of language in African literature*. East African Educational Publishers.

Ngunjiri, F. (2006). *Tempered radicals and servant leaders: Portraits of spirited leadership amongst African women leaders*. [Doctoral dissertation, Bowling Green State University]. OhioLINK Electronic Theses and Dissertations Center. http://rave.ohiolink.edu/etdc/view?acc_num=bgsu1143220309

Ngunjiri, F. (2010). *Women's spiritual leadership in Africa: Tempered radicals and critical servant leaders*. Albany State University of New York Press.

Ngunjiri, F. W. (2016). "I am because we are": Exploring women's leadership under ubuntu worldview. *Advances in Developing Human Resources*, *18*(2), 223–242. https://doi.org/10.1177/1523422316641416

Ngunjiri, F., Gramby-Sobukwe, S., & Gegner, K (2012). Tempered radicals: Black women's leadership in the church and community. *Journal of PanAfrican Studies*, *5*(2), 84–109.

Njue, J. R. M., Rombo, D. O., & Ngige, L. W. (2007). Family strengths and challenges in Kenya. *Marriage and Family Review*, *1*(1), 47–70. https://doi.org/10.1300/j002v41n01_04

Nkomo, S. M., & Ngambi, H. (2009). African women in leadership: Current knowledge and a framework for future research. *International Journal of African Renaissance Research - Multi-, Inter- and Transdisciplinary*, *4*(1), 49–68. https://doi.org/10.1080/18186870903102014

Northouse, P. (2017). *Leadership: Theory and practice* (7th ed.). Sage Publications.

Nyangweso, M., & Amutabi, M. (2020). Religion, gender, and politics in Kenya: Challenges of female leadership in the 21st Century. *Journal of African Interdisciplinary Studies, 4*(2), 16 – 32. https://www.academia.edu/43786960/Religion_Gender_and_Politics_in_Kenya_Challenges_of_Female_Leadership_in_the_21st_Century?from=cover_page

Nzimakwe, T. (2014). *Practising ubuntu and leadership for good governance: The South African and Continental dialogue*. UPSpace Home. Retrieved June 22, 2022, from https://repository.up.ac.za/handle/2263/58143

Nzomo, M. (1993). The gender dimension of democratization in Kenya: Some international linkages. *Alternatives: Global, Local, Political*, *18*(1), 61–74. https://doi.org/10.1177/030437549301800105

Nzomo, M. (1997). Kenyan women in politics and public decision making. In G. Mikell (Ed.), *African feminism: The politics of survival in sub-Saharan Africa*. 232–256. University of Pennsylvania Press. https://doi.org/10.9783/9780812200775

Odinga, O. (1967). *Not yet Uhuru: An autobiography*. Heinemann.

Odom, G. (1990). *Mothers, leadership, and success*. Polybius Press.

Offermann, L., & Foley, K. (2020, February 28). Is there a female leadership advantage? *Oxford Research Encyclopedia of Business and Management.* Retrieved January 24, 2021, https://oxfordre.com/business/view/10.1093/acrefore/9780190224851.001.0001/acrefore-9780190224851-e-61.

Ogbomo, O. (2005). Women, power and society in pre-colonial Africa. *Lago Historical Review, 5*(26), 49–74. https://doi.org/10.4314/lhr.v5i1.32524

O'Neil, T., & Domingo, P. (2016). *Woman and power: Overcoming barriers to leadership and influence.* Overseas Development Institute.

Peek, P., & Yankah, K. (2004). *African folklore: An encyclopedia*. Taylor & Francis.

Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International Journal of Qualitative Studies in Education, 8*(1), 5–23. https://doi.org/10.1080/0951839950080103

Popper, M., & Mayseless, O. (2003). Back to basics: Applying a parenting perspective to transformational leadership. *Leadership Quarterly*, *14*(1), 41–65. https://doi.org/10.1016/s1048-9843(02)00183-2

Presley, C. A. (1988). The Mau rebellion, Kikuyu women, and social change. *Canadian Journal of African Research*, *22*(3), 502–527. https://doi.org/10.1080/00083968.1988.10804224

Psychogios, A., & Dimitriadis, N. (2021). Brain-adjusted relational leadership: A social-constructed consciousness approach to leader-follower interaction. *Frontiers in Psychology*, *12*. https://doi.org/10.3389/fpsyg.2021.672217

Reichard, R. J., Riggio, R. E., Guerin, D. W., Oliver, P. H., Gottfried, A. W., & Gottfried, A. E. (2011). A longitudinal analysis of relationships between adolescent personality and intelligence with adult leader emergence and transformational leadership. *The Leadership Quarterly, 22*(3), 471–481. https://doi.org/10.1016/j.leaqua.2011.04.005

Ridgeway, C. L., & Correll, S. J. (2004). Motherhood as a status characteristic. *Journal of Social Issues, 60*(4), 683–700. https://doi.org/10.111/j.0022-4537.2004.00380.x.

Riessman, C. (2008). *Narrative methods for the human sciences*. Sage Publishing.

Riria, J. V. V. (1983). What Kenyan women want. *Journal of Eastern African Research & Development, 13*(1), 55–68. http://www.jstor.org/stable/24325579

Ruddick, S. (1980). Maternal thinking. *Feminist Studies, 6*(2), 342–367. https://doi.org/10.2307/3177749

Ruether, R. R. (2011). Rita Gross as pioneer in the study of women and religion. *Buddhist-Christian Studies, 31*, 75–78. https://doi.org/10.1353/bcs.2011.0014

Sanford, K. (1998). *Leading with love how women and men can transform their organizations through maternalistic management*. Vashon Publishing.

Sedgwick, M., & Spiers, J. (2009). The use of video conferencing as a medium for the qualitative interview. *International Journal of Qualitative Methods, 8*(1), 1–11. https://doi.org/10.1177/160940690900800101

Schein, V., & Davidson, M. (1993). Think manager, think male. *Management Development Review, 6*(3). https://doi.org/10.1108/eum0000000000738

Schneider, B., Ehrhart, K. H., & Ehrhart, M. G. (2002). Understanding high school student leaders II: Peer nominations of leaders and their correlates. *The Leadership Quarterly, 13*(3), 275–299. https://doi.org/10.1016/S1048-9843(02)00100-5

Shively, E. L. (2020). Proverbs 31 Women. In *Patriarchal lineages in 21st-Century Christian courtship* (pp. 75–111). Palgrave Macmillan. http://doi.org/10.1007/978-3-030-49622-7_4.,

Sholomskas, D., & Axelrod, R. (1986). The influence of mother-daughter relationships on women's sense of self and current role choices. *Psychology of Women Quarterly, 10*(2), 171–182. https://doi.org/10.1111/j.1471-6402.1986.tb00744.x

Sirleaf, E. (2009). *Madame president: The extraordinary journey of Ellen Johnson Sirleaf.* Harper Collins Publishers.

Smit, B., & Scherman, V. (2016). A case for relational leadership and an ethics of care for counteracting bullying at schools. *South African Journal of Education, 36*(4), 1–9. https://doi.org/10.15700/saje.v36n4a1312

Smylie, M. A., Murphy, J., & Louis, K. S. (2016). Caring school leadership: A multidisciplinary, cross-occupational model. *American Journal of Education, 123*(1), 1–35. https://doi.org/10.1086/688166

Society for International Development. (2015). *Kenya's vision 2030: An audit from an income and gender inequalities perspective*. ESPAS. (n.d.). Retrieved June 23, 2022, from https://espas.secure.europarl.europa.eu/orbis/document/kenya%E2%80%99s-vision-2030-audit-income-and-gender-inequalities-perspective

Sorrentino, R. M., & Field, N. (1986). Emergent leadership over time. *Journal of Personality and Social Psychology, 50*(6), 1091–1099. https://doi.org/10.1037/0022-3514.50.6.1091

Spjeldnæs, I. O. (2013). Responsible mothering in Limpopo, South Africa: Perspectives of adolescents. *Family values of young people in Limpopo, South Africa: A sociocultural psychological study on perceptions and experiences of reproduction and parenthood*. https://hdl.handle.net/1956/7758

Spjeldnæs, I. O., Moland, K. M., Harris, J., & Sam, D. L. (2014). Mothering in Limpopo, South Africa: Perspectives of adolescents. *Psychology & Society*, *6*(2), 57–77.

Stalker, L. L. H. (2009). A tale of two narratives: Ontological and epistemological narratives. *Narrative Inquiry*, *19*(2), 219–232. https://doi.org/10.1075/ni.19.2.02har

Steady, F. (2006). *Women and collective action in Africa: Development, democratization, and empowerment, with special focus on Sierra Leone*. Palgrave Macmillan.

Steady, F. (2011). *Women and Leadership in West Africa*. Palgrave MacMillan, St Martin's Press LLC.

Stoeltje, B. J. (1997). Asante queen mothers: A study in female authority. *Annals of the New York Academy of Sciences*, *810*(1), 41–71. https://doi.org/10.1111/j.1749-6632.1997.tb48124.x

Tibbetts, A. (1994). Mamas fighting for freedom in Kenya. Kenyan politics: What role for civil society. *Africa Today*. 41(4), 27-48. Retrieved June 23, 2022, from https://www.jstor.org/stable/4187015

Tobin, P. K., & Snyman, R. (2008). Once upon a time in Africa: A case study of storytelling for knowledge sharing. *Aslib Proceedings*, *60*(2), 130–142. https://doi.org/10.1108/00012530810862464

Tuwe, K. (2016). The African oral tradition paradigm of storytelling as a methodological framework. https://www.ecald.com/assets/Resources/Tuwe-African-Storytelling-Research-Method.pdf.

UN General Assembly. (2015). The 2030 agenda for sustainable development. https://www.scirp.org/reference/referencespapers.aspx?referenceid=3158201

United Nations. (n.d.). *The world's women 2020: Trends and statistics*. United Nations. Retrieved April 15, 2022, from https://www.un.org/en/desa/world%E2%80%99s-women-2020

USAID. (2019). *Gender equality and women's empowerment*. https://www.usaid.gov/kenya/gender-equality-and-womens-empowerment-Kenya

Uhl-Bien, M. (2006). Relational leadership theory: Exploring the social processes of leadership and organizing. *Leadership Quarterly*, *17*(6), 654–676. https://doi.org/10.1016/j.leaqua.2006.10.007

Uhl-Bien M. (2011). Relational leadership and gender: From hierarchy to relationality. In P. Werhane & M. Painter-Morland (Eds.), *Issues in business ethics* (27). Springer.

Uhl-Bien, M., & Ospina, S. M. (Eds.). (2012). *Advancing relational leadership research: A dialogue among perspectives.* IAP Information Age Publishing.

Urovitz, R. (2017). Malleable minds: Kikuyu women of the Mau. *The General Brock University Undergraduate Journal of History*, *2*(1), 85–96. https://doi.org/10.26522/gbuujh.v2i0.1502

Uys, J. S., & McLellan, K. L. (2009). Balancing dual roles in self-employed women: An exploratory study. *SA Journal of Industrial Psychology/ SA Tydskrif vir Bedryfsielkunde, 35*(1), 416–426. https://doi.org/10.4102/sajip.v35i1.416

Vetter, L. (2010). Overview: Feminist theories of leadership. In K. O'Connor (Ed.), *Gender and women's leadership: A reference handbook*. Sage Publications Ltd.

Vries, M., Sexton, J., & Ellen, B. (2016). Destructive and transformational leadership in Africa. *SSRN Electronic Journal*. https://doi/org/10.2139/ssrn.2803042

Wakahiu, J. (2013). Making a difference: Role of women religious in bridging democratic leadership in Africa. *Journal of Leadership, Accountability and Ethics*, *10*(5), 78–95. http://www.na-businesspress.com/JLAE/WakahiuJ_Web10_5_.pdf

Wallace, C. (2000). Storytelling: Reclaiming an age-old wisdom for the composition classroom. *Teaching English in the Two-Year College, 27*(4), 434–439. Retrieved June 22, 2022, from https://eric.ed.gov/?q=telling&pg=502&id=EJ604690

Wane, N. (2000). Reflections on the mutuality of mothering: Women, children, and other mothering. *Journal for Research on the Association of Mothering*, *2*(2), 105–116. Retrieved from https://jarm.journals.yorku.ca/index.php/jarm/article/view/2143/0

Wang, C. C., & Geale, S. K. (2015). The power of story: Narrative inquiry as a methodology in nursing research. *International Journal of Nursing Sciences, 2*(2), 195–198. https://doi.org/10.1016/j.ijnss.2015.04.014

Wilson, E. (2014). Diversity, culture and the glass ceiling. *Journal of Cultural Diversity*, *21*(3), 83–89.

Wilson, J. A., & Cunliffe, A. L. (2021). The development and disruption of relationships between leaders and organizational members and the importance of trust. *Leadership*, *18*(3), 359–382. https://doi.org/10.1177/17427150211056738

Wipper, A. (1971). Equal rights for women in Kenya? *The Journal of Modern African Studies, 9*(3), 429–442. https://doi.org/10.1017/s0022278x00025179

Young, L. (2012). *Challenges at the intersection of gender and ethnic identity in Kenya*. Minority Rights Group.

Zacharatos, A., Barling, J., Kelloway, E. K. (2000). Development and effects of transformational leadership in adolescents. *Leadership Quarterly*, *11*(2), 211–226. https://doi.org/10.1016/S1048-9843(00)00041-2

APPENDIX A: CONSENT FORM

This informed consent form is for African women leaders whom we are inviting to participate in a project titled **"**Mothers leading by example: Maternal Influence on Female Leaders in Kenya"

Name of Principal Investigator: Catherine Chege
Name of Organization: Antioch University, Ph.D. in Leadership and Change Program
Name of Dissertation: African Mothers and Their Influence on Their Daughters in Leadership

Participants will be given a copy of the full Informed Consent Form

Introduction
I am Catherine Chege; a Ph.D. candidate enrolled in the Leadership and Change program at Antioch University. As part of this degree, I am completing this research to understand how maternal influence affects their daughters in becoming the leaders they have become. I am going to participant's information about the project and invite them to participate. Participants may talk to anyone they feel comfortable talking with about the project and take time to reflect on whether they want to participate or not. They may ask questions at any time and may drop out of the project at any time.

Purpose of the research
The purpose of this project is to understand maternal influence in the home and also to collect stories for analysis. This research may help me to: (1) understand the aspects of maternal leadership on their daughters, and (2) how maternal influence may be described in a Kenyan daughter's lived experience. The goal will be to develop a deep understanding of the connection among mothers, daughters and leadership. Kenyan female leaders will be sampled in this research and selected from various industries to discuss their lived experiences.

Project Activities
This project will involve participation in a one-on-one interview, either in person or using Zoom (a web-based tool). Interviews will be audiotaped solely for research purposes.

Participant Selection
Participants are being invited to take part in this project because they are considered leaders within their organization and are at the peak of their careers. The participant ages will range between 41-56. Participants should not consider participation in this project if they are not a Kenyan daughter or not raised by a Kenyan mother or mother figure.

Voluntary Participation
Participation in this project is entirely voluntary. Participants may choose not to participate. They may withdraw from this project at any time. They will not be penalized for your decision not to participate or for anything of your contributions during the project.

Risks
I do not anticipate that participants will be harmed or distressed as a result of participating in this project. There may be some discomfort in describing difficult experiences. However, they may stop being in the project at any time if they become uncomfortable.

Benefits
Participation may help me learn more about how Kenyan mothers influence their daughters to become the leaders they are today. I postulate my research will show how maternal influence shapes female leadership in Kenya through embodying the qualities of relational and transformational leadership and proves that the maternal influence does deem women congruent with leadership roles. The participants will also have the gratification of a dedicated listener when describing significant life experiences.

Reimbursements
Participants will not be provided any monetary incentive to take part in this research project.

Confidentiality
Confidentiality may become an issue as some participants want their stories to be shared. Hence with each interview, I will ask each participant to what extent they wish to remain anonymous. If they choose anonymity, I will refrain from providing more detailed information about their leadership roles. I will only reveal that they are a leader and the sector in which they work. At that time all information will be de-identified so that it cannot be connected back to each participant. The real name will be replaced with a pseudonym in the write-up of this project. I will be the only person with access to the list connecting the participant's name to the pseudonym. This list, along with any tape recordings, will be kept in a secure, locked location. Generally speaking, I can assure each participant that I will keep everything they tell me or do for the study private.

Yet, there are times where I cannot keep things private (confidential). I cannot keep things private (confidential) when:

- The researcher finds out that a child or vulnerable adult has been abused
- The researcher finds out that a person plans to hurt him or herself, such as commit suicide,
- The researcher finds out that a person plans to hurt someone else,

There are laws that require many professionals to take action if they think a person is at risk for self-harm or are self-harming, harming another, or if a child or adult is being abused. In addition, there are guidelines that researchers must follow to make sure all people are treated with respect and kept safe. In most states, there is a government agency that must be told if someone is being abused or plans to self-harm or harm another person. Please ask any questions you may have about this issue before agreeing to be in the study. It is important that you do not feel betrayed if it turns out that the researcher cannot keep some things private.

Future Publication
This project will be published. This study's expectation is for the findings to benefit Kenyan women, whether living in the country on in the diaspora.

Right to Refuse or Withdraw
You do not have to take part in this research if you do not wish to do so, and you may withdraw from the study at any time without your job being affected.

Who to Contact
If you have any questions, you may ask them now or later. If you have questions later, you may contact Catherine Chege at [email].

If you have any ethical concerns about this study, contact Lisa Kreeger, Ph.D., Chair, Institutional Review Board, Antioch University Ph.D. in Leadership and Change.

DO YOU WISH TO PARTICIPATE IN THIS PROJECT?

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it, and any questions I have been asked have been answered to my satisfaction. I consent voluntarily to participate in this project.

Print Name of Participant_____

Signature of Participant _____

Date _____
Day/month/year

DO YOU WISH TO BE VIDEOTAPED AND/OR AUDIOTAPED AS PART OF THIS? PROJECT?

I voluntarily agree to let the researcher audiotape me for this project. I agree to allow the use of my recordings as described in this form.

Print Name of Participant_____

Signature of Participant _____

Date _____
Day/month/year

To be filled out by the researcher or the person taking consent:

I confirm that the participant was given an opportunity to ask questions about the project and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this Informed Consent Form has been provided to the participant.

Print Name of Researcher/person taking the consent_____

Signature of Researcher /person taking the consent_____

Date _____

Day/month/year_____ Date _____

APPENDIX B: PARTICIPANT LETTER

Dear:

As we discussed, I am conducting a research study in partial fulfillment of the requirements for the degree of Ph.D. in Leadership and Change at Antioch University, and am writing to formally invite you to participate in this study. My area of interest is on Maternal Influence on Female Leaders in Kenya.

The purpose of this study will be to investigate the influence Kenyan mothers had on their daughter's leadership. Using one-on-one interviews in a narrative inquiry approach, I will investigate Kenyan female leaders' subjective experience of their leadership roles in various sectors and their lived experience with their Kenyan mothers. My hope for this study is to contribute to the limited literature currently available on African female leadership. It also adds to the knowledge of African maternal identity and provides indigenous opinions of Kenyan female leaders to advance female leaders in the developing world.

I have selected accomplished women of your caliber who are leading an organization and are willing to reflect on their experience of being raised by a Kenyan mother or Kenyan mother figure. This study is qualitative in design and will involve one in-depth interview via zoom of an hour or less with 12 Kenyan women leaders. I will be conducting these interviews during the months of June and July 2021. Your total time commitment is up to two hours.

I will need to obtain written permission from you by when you sign the informed consent form (attached). If you have any questions or concerns, please feel free to contact me by telephone or e-mail. Thank you for your anticipated participation.

Sincerely,

Catherine Chege

APPENDIX C: FACEBOOK/LINKEDIN PARTICIPANT EMAIL

Dear:

A research study has come to my attention that you might be interested in. Please note that participation in this study is voluntary and entirely up to you. I have attached the consent form from the researcher that provides more information and outlines the commitment to confidentiality.

If you are interested, you should contact the researcher (Catherine Chege) directly.

Sincerely,

APPENDIX D: RECRUITMENT EMAIL

Date:

Dear:

You might be interested in this research study conducted by doctoral student Catherine Chege. The study will use individual interviews and journals to document the stories as told by the participants and provide them an opportunity to reflect on how their mothers or mother figures shape female leader's leadership in Kenya while asking for a deeper understanding on the qualities Kenyan women leaders identify as leadership learned from their mothers or mother figures.

The following are the criteria for participation in my study:

1. Self-identify as a woman.
2. Self-identity as Kenyan. This study will focus on capturing the experiences of participants who are Kenyan citizens raised by Kenyan mothers or mother figures.
3. Is a Managing Director or a member of the C-Suite in their organization for at least a year. "C-suite" refers to the executive-level managers within a company. A Managing Director is a senior-level manager who's responsible for a company's daily operations. Sometimes managers are given the title of managing director instead of chief executive officer, or CEO. The managing director is responsible for helping a company remain profitable and promoting innovation and expansion
4. Is between the age of 41-56

If you are interested, contact Ms. Chege via email or phone (also on WhatsApp). Also, I would appreciate you forwarding this email to others who you think
may be interested in participating and who meet the criteria for the study.

Sincerely,
Catherine Chege
Doctoral Candidate, Leadership and Change
Antioch University

APPENDIX E: INTERVIEW GUIDE/CONVERSATION PROBES

- Tell me the story of being brought up by a Kenyan mother or mother figure
- Tell me how your mother led you to be the leader you are today
- What was it that your mother told you that are defining moments that can help me understand her influence in your leadership
- What are your best experiences with your mother or mother figure? What experiences would you say have been most profound for you?
- What else would you like to share with me about your life raised by a Kenyan mother?
- What images of the mother or mother figure do you see when you think of your mother or mother figure?
- Is there anything else you would want to share with me about your past, present, or future as a leader?

APPENDIX F: IRB APPROVAL

Online IRB Application Approved:Maternal Influence on Female Leadership in Kenya June 10, 2021, 11:15 am Inbox ×

[redacted] Thu, Jun 10, 2021, 4:15 AM

Dear Catherine Chege ,

As Chair of the Institutional Review Board (IRB) for 'Antioch University , I am letting you know that the committee has reviewed your Ethics Application. Based on the information presented in your Ethics Application, your study has been approved.

Renewal is not required, however, any changes in the protocol(s) for this study must be formally requested by submitting a request for amendment from the IRB committee. Any adverse event, should one occur during this study, must be reported immediately to the IRB committee. Please review the IRB forms available for these exceptional circumstances.

Sincerely,

Lisa Kreeger