

Influence of Religiosity on Principals' Leadership of Public Secondary Schools in Nandi County, Kenya

By

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Abstract

This paper presents the findings of a study that investigated the effects of principals' religiosity on their styles of leadership of public secondary schools in Nandi county Kenya. The specific research questions are: What is the level of religiosity of principals of secondary schools in Nandi County? What is the relationship between the principals' level of religiosity and their leadership style? The study was anchored on leadership theory by Tony Bush. Ex- post facto research design guided the research. The target participants were principals, teachers and student governors of secondary schools in Nandi County. Stratified and simple random techniques were used to sample schools, teachers and prefects. The study used three data collection techniques: questionnaires, structured interviews, and content analysis. The study revealed that religiosity had a positive effect on leadership styles. Good leadership goes with high level of religiosity. The findings of the study will assist in drafting a better policy on principals' appointment.

Key Words: *Principal, Religiosity, Leadership, Secondary education.*

Introduction

In many countries of the world especially in Japan, 'USA, china, Denmark, Sweden and France, the principals are vetted from teachers of immense experience, commitment and high degree of loyalty and integrity (Ken 2005 p. 68). However, in many countries of Africa, the guidelines on the appointment of secondary school principals leave room for manipulation. Education practices are indeed affected by policy guidelines. Perhaps the biggest challenge has been the lack of connection between desired practices as espoused in policy and the actual education practices on the ground.

In Kenya, the Teachers Service Commission (TSC) appoints principals from amongst experienced teachers who have shown interest in administrative duties. They should have been effective in class, actively involved in co-curricular activities and must have served as Deputy Heads for at least three years, provincial and county education offices are interested in the appointments because of their supervisory role in the management of education. Religious and other sponsors are usually interested in who becomes the principal in order to inculcate and preserve their religions and moral values. On their part, politicians are interested in order to protect their political influence or to advance their political career. Vacancies are normally advertised and requirement clearly indicated.

Unfortunately the procedures for the selection of principals are not followed on the ground. The Catholic Church for example stipulates that TSC will appoint principal after appropriate consultations (Kenya Episcopal conference 2014, P23). Under the Education Act (2013), the government decentralized teacher's recruitment to the counties. But since its inception in 2003, the exercise has been marred by constant complaints of irregularities. Recruitment of teachers and head teachers were biased, corrupt, tribal and not based on merit. Many principals are appointed on either political, religious or nepotism grounds (Sang and Otunga, 2006). Barbules (2009) showed that many schools keep their interview dates secret so as to achieve regional motives such as short

listing candidates from the region. Corruption manifests itself as bribery, embezzlement, fraud, extortion, abuse of power, nepotism, conflict of interest, insider trading or abuse of privilege information and favoritism, (Lewis, 2011).

One overriding responsibility of the principal is to ensure that all resources, financial, physical and human are utilized well, but many of them are said to be the main cause of loss and waste. Principalship is living above reproach and public scorn. Teachers, students, parents, the ministry of Education in the county and national governments and the community, all rely on him. On him falls the entire responsibility of planning the entire operation of the school throughout the year. He is the facilitator of social change and globalization. He is the pilot of societal transformation and the government must reflect on this and develop criteria of appointment for such post.

Religiosity

The definition of religiosity may not be very clear to many mainly for two reasons; first the ordinary definition in English language is found to be synonymous with such terms as religiousness, orthodoxy, faith, belief, piousness, devotion and holiness. Some studies consider these to be dimensions of religiosity. Secondly, religiosity crosses several academic disciplines, each looking at it from a different vantage point (Bergan, 2000). A theologian may see it from faith, a religious educator focuses on orthodoxy and belief and psychologists sees it as devotion and holiness. Religiosity refers to the importance of religion in a person's life. Identifying with a given religion is only one measure of religiosity.

According to Glock (Hardy, 2005), religiosity has five distinct dimensions; ideological religiosity describes an individual's degree of belief in religious doctrine, experiential religiosity refers to the strength of a person's emotional ties to a religion, ritualistic religiosity refers to the frequency of a ritual activity such as prayer and church attendance, intellectual religiosity refers to a person's knowledge of the history and doctrines of a particular religion and finally, consequential religiosity (of concern to this study) has to do with how strongly religious beliefs feature in a person's daily behavior. A person displays his degree of religiousness in the way he handles people, issues, the way he behaves before others, his utterances, his attitude, his honesty and other operational characteristics. In this study, religiosity is viewed from philosophical point of view, where aspects of religiosity are experiential and include belief acceptance, hopeful, industrious, active, happy, approachable, diligent, inspiring, objective, lovely, pleasant, optimistic, warm, kind, cooperative, humble, obedient, Loyal, faithful, applicability of doctrinal knowledge, a God fearing conduct, honesty, trustworthy, friendly and sociable, (Kucukcan, 2010).

Religiosity may be seen extrinsically or intrinsically. Extrinsic religiosity is the self- serving and utilitarian outlook in religion that provides the believers with comfort in salvation (Hardy, 2005). These people usually use religion for their own personal gratification for example self-justification, sociability and status. A person with intrinsic religiosity on the other hand internalizes the creed of his faith and finds his ultimate motive in life. They harmonize their needs with their beliefs making them to be religious in one way and not necessarily in the other, (Covey, 2001).

According to Hardy (2005) a person may not allow some components of religiosity to invade routine, life and other people may know or believe, but not live accordingly. Religiosity in its broadest sense is a comprehensive sociological term used to refer to the numerous aspects of religious activity, dedication and belief (religious doctrine) - religiousness. It is piety, the state of

being religious, the exaggerated embodiment of certain aspects of religious activity, characterized by excessive involvement in religious activity. Whether one is strong or has religious convictions or not, one may have at one time given thought to the role of religion in your community, institutions influence on broad areas of public life, shaping public policy, community connection, moral standards regardless of where you stand on religion. The concept it plays is important in society.

Religiosity is the extent of one's beliefs (in sociology) commitments and level of engagement. It is related to how much a particular religious doctrine is internalized (belief systems, identity). It is important to point out that studies in religiosity are generally used not to find out whether a person is or isn't religious, rather, they are used to determine the extent of their belief and ways in which they influence their behaviors. Religiosity is not spirituality; spirituality is described by individuals based on their own beliefs and it is difficult to measure, but it includes elements of transcendence, connection of body, mind and spirit. It is part of religion and touches on relationship with God.

But as described above, religiosity describes participation in an organized tradition. Religiosity is not associated with drug use, depression and anxiety; rather it is a basic integrative mechanism for maintaining social order and improving social beliefs and conventional values among people. Human conformity is based on a bonding relationship with society which restrains individuals from mischief. Social bonding consists of the following qualities; attachment, commitment, involvement and belief. Religiosity can be viewed as a conventional institution of social bonding that deters persons from becoming involved in criminal behavior.

The overall goal is to measure a person's individual religious salience (how religious person believes himself to be). This can have tremendous influence on other areas of life e.g. political belief their willingness to accept those who are different from them or the types of careers they pursue. Among the questions used to measure a person's religiosity is frequency of prayer how often they attend / churches services how often they read scriptures, the extent to which they interpret the Bible literally (biblical literalism), financial contributions to congregation or organization, religious salience (how much religious a respondent considers himself to be).

Kakabadse (2002) stated that religious principals express themselves in school through: a) religious worship- creative, inclusive, use of resources fully for school purposes, b) community life- reflection, prayers are honored and cultivated through physical, mental and emotional health for all (c) religious formation and study and (d) social justice equity diversity, trust, faith, inclusion and integration. The level of religiosity has influenced principals' leadership styles throughout the world either positively or to the detriment of the school. There are not many prior researches that have focused on consequentialist religiosity and its influence on leadership styles of school principals. However, high level religiosity is considered by the Islam, Protestants and the Catholics in USA, many European countries, Asia and Australia (Slee, 1993) in institutional leadership. In Europe, assessment was offered under four themes; selfless service, trust, compassion and right livelihood.

In south pacific (Vanuatu), Korea and parts of Latin America such as Brazil and Argentina, apart from the normal qualifications, principals of schools are favored when they have undergone catalytic religious engagement (a religious personal experience that transforms one's outlook of life (Sedikides, 2010). The individual's belief system has changed his attitude towards ethically questionable scenarios. A study done in ten Muslim and six Catholic schools in Nigeria and Ghana (Ralph, 1999) revealed that the influence of spiritual belief on head teachers' role was high. Schools

headed by highly religious principals reported few cases of misconduct, misappropriation and corruption. Researches done in Kenya have proved that religious sponsored schools such as those of Islamic, Adventist, Protestant or Catholic report few cases of indiscipline, corruption and more cases of discipline and academic success.

Likert scales are useful ways of measuring perspectives, behaviors, opinions and peoples' perceptions and attitudes. In granular feedback, they are more reliable and help to point areas where improvement of service is needed. In order to establish the principal's level of religiosity, Likert scale helped to dig down deep into what, when and how principals behave. Topics are more focused and more revealing with the use of Likert scales.

Leadership styles

The success of any school depends largely on effective administration and planning procedures by the principal. The necessity of principal stems from the fact that effective administration depends on sound leadership. No two principals are alike in the way that they administer their schools, but generally, inspired by their philosophy and personality characteristics, they may manage using any of the categories or styles of leadership that will be explained briefly in this section. Attributes of principals as managers are more important than leadership skills, (Miller, 2012).

Every leader has his own style, but just about every leadership style falls under one or more of the categories briefly described. For the purpose of this study, only a few categories were selected. Indeed there are many leadership styles that are used by managers the world over. Sometimes leadership style does not fit the situation or the leader is unable to adopt their style to the school's needs. In other cases, the leader and their styles are just what the school needed. A school is only strong as its leadership team. The right mixture of a competent leader and leadership style can assist a school to achieve all of its objectives. Dessler (2004) supported an order of leadership models from the most popular.

Democratic Style

This style, also called participative, involves people in decision- making process, while the execution of the decision is from the principal after facilitating consensus in the group (Mulwa 2010). It has the objective of building commitment and consensus among the employees. The leader is the 'everyone has input' leader. He encourages employee input in decision making. He motivates by rewarding team effort. Policies and tasks are implemented collectively after exhaustive group discussions. There is a willingness to listen to everyone. People's ideas are important, they are asked what they'd like to do, it opens floor for voting, and everybody has experience and credibility. In this style, it is possible to build trust consult, and it takes a big burden off the shoulders of the principal. This is the best style when the environment requires brainstorming or input of ideas, if environment is steady, no uncertainties, and if subordinates are experienced and qualified and have the credibility to carry out their tasks, (Anastasia, 2016).

This method is recommended for schools in order to avoid confrontation with students as they are part and parcel of decision making. The disadvantage of this method is that decisions are made at slow pace due to wide consultations and it demands a lot of supervision from the principal. It is not good when there is crisis. A closely related style is the distributive style. This is where the principal calls for shared approach to his leadership, collegial and participative. It is more of a method than a style. It goes for the contribution of many stakeholders, interaction between everyone at school,

irrespective of positions. It increases initiative, creativity and spontaneity, therefore individuals have the power to influence events, (McGath, 2000). Other staff is shielded both from the risks and rewards as accountability stays with principal. It needs a clear vision. Principal pools expertise, redistributes his responsibilities through delegation. He uses a pragmatists philosophy where people are given areas where they are good at., so that they can solve problems there on behalf of the school using what they think is the best means, (Woods, 2007).

This style leads to stronger sense of ownership, it increases financial transparency, more entrepreneurial, causes enthusiasm and motivation, convenient to manage, engage better teamwork, improve communication and promote shared knowledge. The disadvantage of this style is that it can fragment work especially if there are no core values it causes internal competition, lacks clarity devalues leadership and slow decision making.

Autocratic Style

In this approach, also called Directive is a 'top-down' decision making style, not recommended but at times, it is necessary. It is meant to obtain immediate compliance. It is 'do as I say' approach, keeping a close eye on employees and their every move (micromanagement). The principal places high value on discipline, motivating by delivering threats, ultimatums and orders. The principal dictates work methods, make unilateral decisions and ensures limited participation for all other (Harvis and Spillane, 2008). It hands down policies, directives, rules, instructions and orders to be followed without question. They dictate how decisions are to be carried out in very specific terms, others will give employees latitude on how they will execute their instructions.

Leaders who make good decisions can make the school look unified and competent. Teachers, students and support staff are directed by the principal and compliance is accepted. This model often cause strikes (TSC, 2009), promotes little learning, employees' morale is low, sinking enthusiasm and is also associated with discontentment and demotivation among the subordinates. This style is not effective where employees are highly skilled, they become frustrated and resentful. The principal usually get exhausted. However it is quick in decision- making and task accomplishment, (Anastasia, 2016).

There is full control of direction by principal, there is more focus and the principal is always kept in the loop (aware). Schools that are faced with unfavorable situations may call for this model to retain normalcy. This model is also called coercive or dictatorial, very effective when faced with crisis or in case of emergency.

Structured Style

This Style, also called authoritative, is visionary, generally very effective and has a long term vision. The principal sets the vision, takes on a firm but fair stance and motivates support staff by using persuasion. Usually, the principal has a high level of credibility. This is where the principal elevates himself to senior or chief principal and then allows several principals to run sections of the school such as junior section, senior section, the deaf section, the physically challenged section, marginalized groups and other. Each principal is responsible for his section in instructional, behavioral and boarding facilitation. This style gives staff a sense of freedom and lifts their pride and self-esteem. It also ensures focus and clear direction and feedback is provided. However, in this style, the principal appear not to care about how the support staff is working, and they may become complacent.

Laissez- Faire Style

The term is a French phrase meaning that people should be left to do what they want. Also called delegative, the leaders are ‘hands off’ and allow members to make their own decisions leading to lowest productivity. It calls for very little guidance from the principals although they provide tools and resources needed. Members solve problems on their own. Power is handed over to followers and yet the leaders still take the responsibility for decisions and actions, (Bass, 2008).

There are very few rules, the principal is tolerant allowing subordinates to report to work at their own time and do whatever they want. The principal has no authority, just symbolic. Everyone can volunteer to do something for the school whenever he feels inspired to do so (Stronge 1993). This style is good for highly skilled staff, they are satisfied, good for intrinsic motivation for work. It is not advisable where staff lack knowledge or expertise.

Transformational Style

Transformational leadership is composed of four components: intellectual stimulation, individual consideration, inspirational motivation and idealized influence. Principals challenge status quo, encourage creativity and ask staff to explore new ways of doing things and new opportunities to teach (Kendra, 2016). It involves offering support and encouragement to individual staff. It keeps lines of communication open so that staff feels free to share ideas.

Transformational leadership can inspire positive change in those who follow. Principals are energetic, enthusiastic, and passionate, involving themselves in the process and help members to succeed. Principals garner trust, respect and admiration from the staff. They recognize unique contributions of each member, and help them to develop passion and motivation by serving as role models for them (Kendra, 2016). Staff emulates and internalizes principal’s ideals. Research evidence has shown that transformational principals have higher levels of performance, trust and integrity than the others, (Bass, 2008).

Statement of the Problem

The Board of Management of schools often relies on the principals of the schools for professional advice but many of them do not provide such information in order to benefit from leadership loopholes, (Nasongo, 2009). Many of these principals are not appointed on merit, but as a result of other considerations including political patronage, tribalism, bribery, crisis appointments and religion (MoE, 2016). This is not compatible with the quality of a good principal. As a result the principal’s loyalty will not be to the school but to those who influenced his appointment. The paramount duty of the principal of any school is to control the internal organization, leadership and discipline of school, exercising supervision of activities in tandem with justice and moral standards (TSC, 2009). As a leader of the school, the principal should carefully consider the development of positive effects of religion and moral characteristics by learners. Students are susceptible to peer and public pressure and coercion.

Whereas other studies argue that schools sponsored by religious organizations perform well and produce well-disciplined students, the role of principal’s religious attributes in this success has not been explored. The success may be attributed to other factors such as student discipline, environment, hardworking teachers and supportive parents. Of particular concern, are the leadership of public secondary schools in Nandi County where a report of 2015 (KNBS, 2015) by Nandi Secondary School Heads Association, observed that although 78% of the principals claim to

be religious, there is rampant mismanagement of both school's human and physical resources especially in county and sub county secondary schools. This informs us that in a society where you can easily be sidelined if you are not religious, people will try to claim that they are religious even if they are not. There has to be a long term way of establishing the religiosity of a principal. Enhancing quality education calls for the need to engage leaders of high integrity and commitment, (Mwanje, 2009).

KNBS report presented principals who pose as religious but what they do as leaders of schools show otherwise. Poor school leadership implies that many students with good scholarly potential will be wasted and the country at large will lose human resource. While it is evident that the school administrators have a vital role in cultivating a positive school culture, little is known about how the principal's religiosity correlates with leadership of schools. Furthermore, none of the studies have been conducted in Nandi County and none has examined principal's religiosity. Therefore this study investigated the effects of principals' religiosity on their styles of leadership of public secondary schools in Nandi County, Kenya.

Research Questions

This study was guided by the following questions:

- What is the religiosity of principals of public secondary schools in Nandi County?
- What is the relationship between the principals' religiosity and their style of Leadership?

Research Hypothesis

- H₁ There is no relationship between principals' religiosity and their style of Leadership?

Theoretical Framework.

The leadership theory that anchors on the religiosity of the leader is the Path- goal theory of leadership where leader behavior has its most direct effect on the psychological states of junior members. Leader must have high integrity and degree of honesty. It is one of the most recent leadership theory developed by Tony Bush (2010). First, the function of a leader is to help clarify goals and smoothen the path to achievement. A leader should first recognize moral engagement, increase sincerity, coach and direct, reduce barriers and increase opportunities for personal satisfaction through sincere means. Second, the formulation of policies for schools is often informed by leadership styles, ideologies and institutional beliefs. The ideologies emerge from two major themes; decentralization of powers to schools and the requirement that school principal must hold specialist qualification in integrity, leadership and administration. Decentralization of powers is linked to aspects of democracy and perceived efficacy of the market place, (Caldwell, 2011).

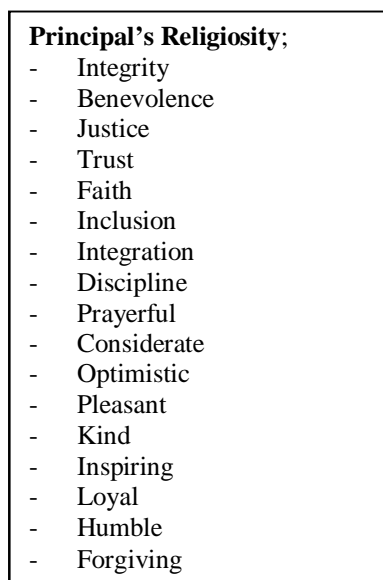
Conceptual Framework

This study was based on St. Thomas Aquinas concept of transformational education.

Thomas the youngest son of the count of Aquinas was born in the outskirts of Rome. He was entrusted to the Benedictine monks of Monte Casino at a tender age. After studies at the University of Naples, he got introduced to Aristotle's philosophy and by 1244; he had joined the Dominican Order. He wrote several books dealing with virtues, truth, good, evil and other virtues. He adopted Aristotle's philosophy in his writings. According to him, the only just person is God but human can strive towards him in deed.

St. Thomas calls for proper preparation and training of institution's managers to enable them to command, direct, and relate well with other staff. That, every person is instrumental to the institution's success, transformational education calls for initiative and innovative planning, organizing, commanding, and evaluating. These are the same functions that leadership theory advocates for, in leadership. If leadership is as fundamental to our understanding of social world as energy is to our understanding of physical world, integrity is the gravitational force around which human respect revolves (Kerr 2002). This framework conforms to consequentialist religiosity where there is translation of religious beliefs into practice. The framework applied in this study calls for appropriate training and adoption of leadership styles that embrace honesty, integrity, justice and transparency. Such styles include transformational democratic distributed or a combination as illustrated in Figure 2 below.

Independent Variable



Dependent Variable

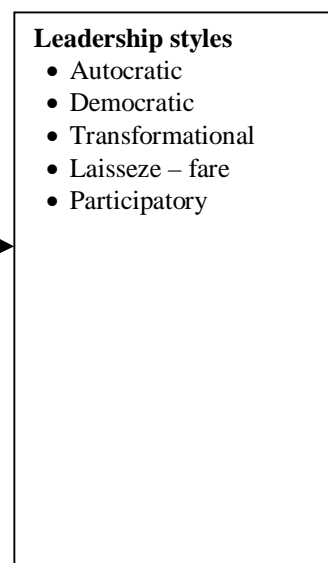
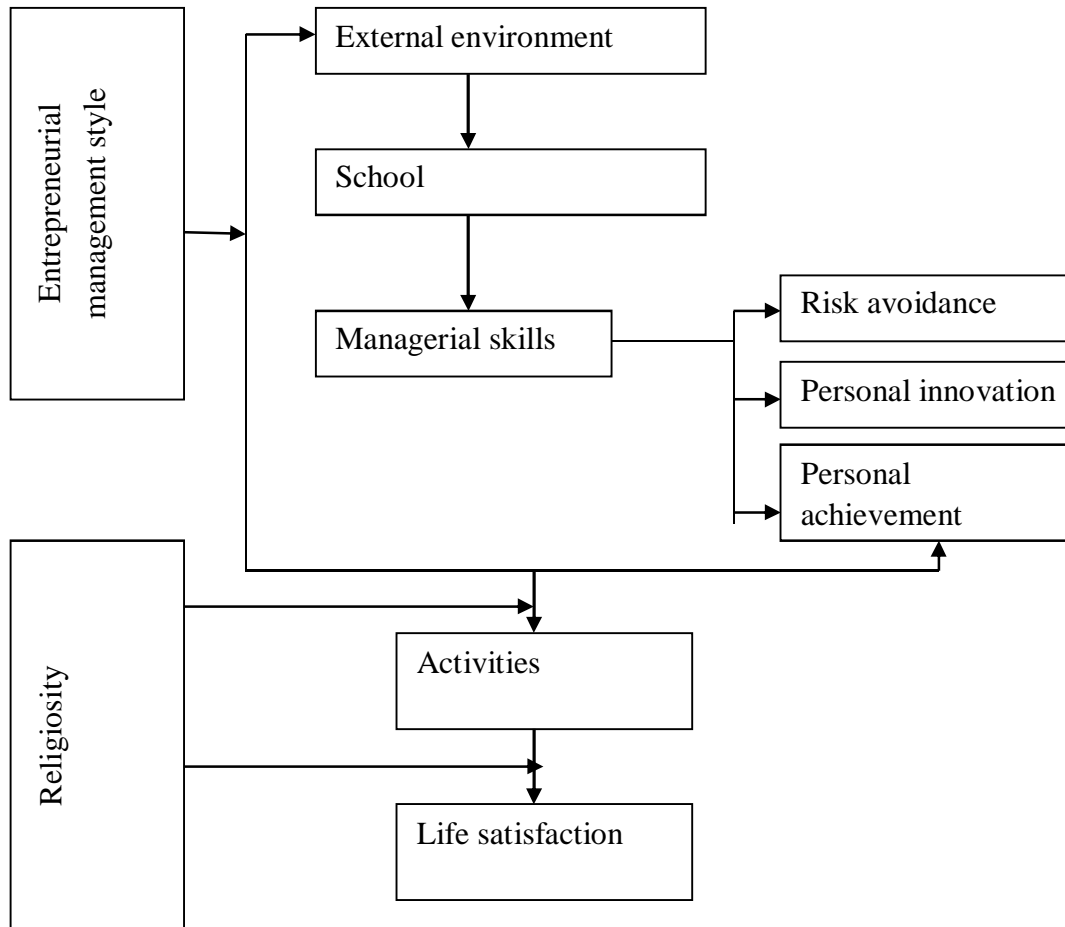


Figure 2: Conceptual Framework

Review of related previous research

It is often believed that religion produces hope and allows troubled people to better face trials and hope that there's better to life than meets the eye. Weber (1958) blamed the rampant materialism of contemporary society for the emptiness and hopelessness of many people's lives. A possible relationship can be sought between entrepreneurial management, religiosity and life satisfaction as illustrated in the model below.



The model shows a mediating effect of religiosity on entrepreneurial activities yielding one's satisfaction in life. Life satisfaction is a person's positive perception of the fullness of his life as being, interesting, enjoyable, worthwhile, hopeful, rewarding, free of loneliness and emptiness and capable of bringing out one's best (Renato, 2001).

Environmental, organizational and individual variables are integrated and one religiosity is positive to mediate the effect of specific motive patterns on successful outcome of managerial actions resulting in rewards and satisfaction. Religiosity here is seen from a functional point of view (which focuses on why a person is religious). This addresses the motivational processes of religiosity. A sample of 44 managers from New York were chosen and the questionnaire completed included three measures (a) a scale comprising three subscales- personal achievement, risk avoidance and personal innovation, (b) Religious motivation scale and (c) the life satisfaction scale. A decision was made to rely on a simple statistical procedure that could yield both the

direction and strength of any possible association among the variables. The Person product moment coefficients were calculated to obtain measures of the correlation among religiosity, motivation and life satisfaction. Partial correlation coefficients were also calculated to remove the effect of the control variable from the relationships.

The results of the study show that there is a positive, statistically significant correlation between religiosity and personal achievement, personal innovation and risk avoidance. There is also a robust positive association between religiosity and life satisfaction. Whether religiosity causes life satisfaction or vice versa is again an empirical question. Overall, religiosity relates to entrepreneurial management significantly each by itself contributing to life satisfaction. The results of this study may suggest that successful entrepreneurial leaders, who possess a sense of personal religiosity, are significantly satisfied with their lives. This study only examined the entrepreneurial leadership style with respect to religiosities for the respondents but the present study explored various types of leadership styles used by principals in schools.

An experimental study was carried out by Nayak (1999) in India to examine the impact of leadership styles on organizational effectiveness by using Pearson correlation matrix and Multiple Regression Model. Data was collected from 10 departments of Rourkela Steel Plant. Participants included 68 Supervisors and 241 managers. Managerial behavior Questionnaire (MBQ) and Organizational Effectiveness scale (OES) questionnaires were used for the study. In this study, management style is defined as pattern of behavior designed to integrate organizational and personal interest in pursuit of some objective. The commonly cited framework consists of a simple continuum from total autocracy to almost total democracy.

The continuum may have coercive autocracy, benevolent autocracy, manipulative autocracy, consultative leadership and a laissez faire approach. According to Barbara (2003) management style 1 is "telling", style 2 is "selling", style 3 is "participating" and style 4 is "delegating". Organizational effectiveness is the degree to which an organization realizes its goals through the use of such styles. It is the criteria of profitability, job satisfaction and growth achievement. An organization is effective when it can accomplish its goals as required and be able to cope with unanticipated challenges arising in the environment.

A qualitative case study by Gibson (2011) inquiring into the lived experiences of spirituality in principal leadership, revealed that one's religiosity was intentionally and appropriately interwoven into one's way of doing things, contributing to their sense of resilience in the job. The research design included a singular, multiple-site case study involving three principals and three teachers from each of the principal's schools. To recruit them, letters of invitation were sent to 30 schools (with student rolls in excess of 100) within three regions of North Island.

The research method was triangulated using semi-structured interviews, supported by overt non-participant observations and principal reflective journaling. These methods were applied three times across one year period. Journaling is a way of gathering rich descriptive data (Connrad, 2006) by helping the principals to record and process their understanding of spirituality of the end of their school days while experiences were fresh in their minds. This also helps the researcher to enter into the life world of the principal and understand how they integrated their personal meanings of religiosity into professional practice. The respondents described their spirituality as deeply embedded into their whole being (Gibson 2011) physically, emotionally, cognitively and socially

even in their hearts, out of which sprang their values and passion. One principal said, “I find it a little hard to separate them (religiosity and management skills) because they are sort of intertwined with what I do”. Another principal gave religiosity as the reason why he is engaged in educational leadership.

The principals believed that their spirituality assisted them with a range of practical tasks such modeling of their leadership style, maintenance of resilience in their busy and maintenance of stressful schedules, development and implementation of educational policies, evaluation of teaching and learning, sustenance of school climate and culture and the leadership of staff and students. The findings showed that spirituality was seen to play a role in each principals understanding and outworking of their sense of moral behaviors.

In many parts of the world, the success of school leadership is based on the religiosity of the principal himself. A survey of head teachers in England found that 52% were inspired or supported in their headship by some kind of spiritual power (Woods, 2007). Keiyo Marakwet County in 2014 showed that secondary schools ran by religious principals and those headed by brothers or sisters showed better performance under the same hardship conditions as the other schools. Very few vices were also reported from these schools (Ministry of Education, 2016). These principals argued that they were driven by some moral confidence- a capacity to act in a way that is consistent with spiritual ethical system that they consistently believe. Moral leadership is a metaphor for professionally effective, ethically sound and consciously reflective principal (Begley 2007). Many county and sub county principals lack the religious and moral character to run the school. Many of them disobey or ignore the Basic Education Act of 2013. A boy died in Nyeri after being caned by a teacher in full knowledge of the principal (*Ministry of Education, 2016*).

Caning has been abolished in Kenyan schools. It was later discovered that the student was epileptic. Through departments in school such as guidance and counseling, the principal should have known the state of his learners. During the admission for form one students in February 2016, the District Church Council (DCC) of Uasin Gishu reported that many parents were visiting schools other than that which their child had been admitted into many parents inquired into the leadership of the principal and examination outcomes. The main reason is to take the child to a school with better moral standards. One parent declined a school nearby and took the daughter to Kapsowar Girls, almost eighty kilometers away. Today the character development of the child is very important and it is the concern of many parents and this study. The importance of principal’s religiosity came out clearly when a research was done on 727 principals in Lebanon (ema.sagepub.com at Moi university. library on jan26, 2016).

Most of them conceded that their spirituality was integrated into their practice. Those who had strong faith said that their religiosity was deeply embedded into their whole being, physically, emotionally and socially, even in their hearts, out of which sprang their values and principles. They practice all these attributes in their administrative duties in school. The findings showed that religiosity appeared to contribute to the principal’s understanding of resource management. One principal observed that truthfulness and honesty in the place of work, was linked to performing “big” and “higher” in the lives of students and the school.

Religious principals tend to infect staff and students with same degree of commitment to religion. Studies have shown that religious students do better on vital indicators of examination performance

(Mooney, 2005). Religious ethics help the principal in school administration in many ways: ethics help to establish and reinforce school values, it puts on table positive beliefs, proposals, ideas and issues that can help the school, it provides a “holding environment” in which there is trust, nurturance and empathy, so that members of the school feel safe to confront hard problems and it moves members to higher standards of moral responsibility and it helps members of the school in their struggles regarding conflicting values. As a religious principal, you constantly assist members to assess their own values, empathize with them and enrich all by your presence.

Research Methodology

This study used *ex-post facto* research design. This is a research enacted or conducted after variation in the variable of interest has already been determined in the natural course of events. It is appropriate where the question deals with relationships. It can be referred to as ‘investigation after the fact’, or ‘after the fact’ research. Direct control is not possible (Salkind, 2012). The researcher is unable to experimentally control or randomly assign subjects. It lends itself to a self-selection form of sampling procedure for the study sample.

This design was preferred as it enabled researcher to investigate causal relationships between religiosity and leadership style. There were two groups; religious group of principals and those that are not religious. It also looked at the extent to which Sub County and County Secondary School have been affected by poor leadership. In addition, the study explored the relationship between the religiosity and extraneous variables such as age, gender, experience and areas of specialization. The hypotheses were tested after the relationship between the variables had already happened. Some research can only be investigated because experimental alternative is not possible, for example incidences of deaths associated with liver cancer in some neighborhood, other areas in medical psychology, health education and medical anthropology.

Target Population

The target population for this study included all principals, teachers, student governors, and chaplains of public secondary schools in Nandi County. The teachers, chaplains and student governors were provided information as to whether their principal’s religiousness helped to run the school better and whether the objectives of education are achieved. They were also provided information on the extent to which curriculum implementation and resource management has been attained. A chaplain or school pastor plays an important role in the school of ensuring that all members of the school operate within the expected norms of Christian faith. He is in a position to tell the true status of teaching staff and students in their Christian endeavors. The chaplain’s questionnaire sought to establish if any corrupt practices have taken place in secondary schools under their jurisdiction. He has also to show if there have been failures or success in the school.

Sample and Sampling Procedures

Nandi County has a total of 715 primary schools, 235 secondary schools, three TIVET institutions, seven special schools and one primary teacher training college. The secondary schools are distributed as follows : 57 In Nandi Central, 66 in Nandi North, 30 in East, 50 in south and 32 in Tindiret sub county. They serve an estimated 35,000 students of almost equal ratio of male and female learners.

Sampling of Schools

Stratified sampling was done first, which involved dividing the student population into each stratum. Then this is followed by random sampling within the strata. To select the particular school from each of the sub county therefore, simple random sampling as a technique of unrestricted sampling was used. Therefore a sample size of 30 secondary schools was formed.

Sampling of Principals

Following the stratified and random sampling techniques used to obtain the schools, the researcher used criterion sampling on the principals of the sampled schools to participate in the study. The principals will fairly represent all the types of schools in the county. Although the choice of sampling units depend on the judgment of the researcher, it was important that the sample was representative of population.

Sampling of Teachers

A total of 1697 teachers on duty are in the 235 schools in the county as per February 2018. To provide equal representation for both male and female teachers, stratified sampling techniques were employed to apportion for both sexes. The schools did not have the same number of teachers. This was followed by simple random sampling to obtain 7 teachers from each school. A sample size of (7x37) that is 259 teachers participated in the study. However, some of the teachers did not return the questionnaires.

Sampling of Student Leaders and Chaplain

To select student governors and chaplains, quota sampling technique was used. Five student leaders from form 2 and five from form 3 were sampled. Form two and three are chosen because these groups are well adjusted to the school culture (School culture refers to assumptions, beliefs and value that constitute the norms for school. A total of 370 student leaders participated. Using criterion sampling, the chaplains of the sampled schools also participated in the study.

Research Instruments

In order to obtain the required information for the study, four types of research instruments were used namely; questionnaires, content analysis, interview schedule and checklists. A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents. Each person was to respond to the same set of questions in a predetermined order (Salkind, 2010). Its use is a good way of collecting primary data. Secondary data is obtained from other sources for example internet or books. The questionnaire has three variables; a) attribute variable which contains data about the respondent's characteristics, b) opinion variables which record how respondents feel about an issue of concern or what they think or believe is true or false, and c) behavioral variable which contain data on what they or the school did in the past, do now or will do in the future.

For the most part, questions were printed, but the principals and chaplains responded to a few verbal questions from the researcher. The list of written questions, were both open and closed questions. Open questions ask the respondent to use their own words in answering while closed questions are limited to certain answers such as to tick or circle. Questionnaires are easy and practical, anonymous, reliable, quick results and target specific group. Through questionnaires, new theories and new ideas can be generated (Ary, 2002). However, questionnaires tend to vary the truth,

confusing, does not show emotions, provide a small amount of information, need legality and data collection take long. Content analysis is a process of counting what can be seen, using counting and categories for analysis and insights on a given concept, text or even speech. It is used to determine the presence, meaning and relationship of certain information. This analysis is needed in researches such as; unobtrusive research (one that does not collect data directly from people), conceptual analysis (analyzing the presence and frequency of concepts in human communication and relation analysis (analyzing the relationship between concepts in human communication).

Checklist is a tool to help the researcher stay on track. Clearly state your research question, identify the requirements, define and explore your topic, determine the type of information you need and where to find it and ultimately, evaluate what you have against the research question(s). The checklist assisted the researcher to confirm many of the perceptions by the chaplain and teachers.

Interview Schedule for the principals entailed an opening session mainly for the purpose of establishing a rapport, explaining the purpose, motivation and time line. After pretesting of these instruments in selected pilot schools and obtaining permission to carry out research in Nandi County, the sampled schools were informed through a letter (see appendix). Different instruments are designed for different targeted groups. The instrument is designed to seek information on the effects of principal's religiosity on the school management and sustenance of quality education. Other information in this regard was obtained from document (content) analysis.

Content analysis can evaluate bias, prejudice or propaganda in print materials so that researcher will break down various related texts into units of analysis, analyzing the units and presenting the analysis in as economical a form as possible. This assisted the researcher to consolidate results from the field, from comparative fields of research and other documents such as head teachers' reports, county minutes and teachers' data.

Data Analysis

Data analysis involves manipulation of data collected from the field.

The data obtained from the instruments were meant to address each of the research questions. Frequencies, percentages, means and standard deviations were used to consolidate the principals, ages, gender and experiences. For hypothesis 1-6, t- test and analysis of variance (ANOVA) were used. Hypothesis number seven on the relationship between religiosity and the style of leadership, analysis of variance (ANOVA) was also used. For qualitative data analysis, there was need to carry out coding, creation of themes and retrieving or coming up with theories that explain the results.

Ethical Considerations

Before the exercise began, researcher obtained clearance from the university, county, permit for research and showed openness of intent by explaining the importance and use of the research findings, showing documents of consent for research and letting participants to know that it was voluntary participation. During the research, assurance of confidentiality and anonymity was given to all the persons who were to respond to instruments of research. The information would only be used for the study. There would be no deception, harm or unfairness to respondents and in the event of any ethical problem arising, mutual problem- solving by researcher and participants would be done. All the participants were at liberty to withdraw at any stage of the research. Participant recordings were coded and no names appeared anywhere except in the researcher's field notebooks. This rested on the belief that both activities of the participants and the inquiry are worth doing.

Research Findings

There are 235 secondary schools in Nandi County, 7 of which are private schools. Of the 228 remaining public secondary schools, 22 are new schools, some of which have not attained fourth form in their establishment and so, were not included in the sampling. Ultimately therefore, the sample was obtained from 206 schools composed of 150 mixed, 37 girls and 19 boys' schools. Using random sampling, 4 boys' schools, 9 girls' schools and 17 mixed schools took part in the study. Earlier, 1 boys, 1 girl and 2 mixed schools had featured in the pilot study.

Religiosity of Principals

School principals were asked to rate themselves on their level of religiosity. There were four levels and were scored as follows; Not religious (0), somewhat religious (1) fairly religious (2), quite religious (3) and very religious (4). Results were as illustrated in the Table below.

Table showing Principal's Responses on their Level of religiosity

| Level of Religiosity | Responses | |
|----------------------|-----------|---------|
| | Frequency | Percent |
| somewhat religious | 1 | 3.3 |
| fairly religious | 6 | 20.0 |
| quite religious | 19 | 63.3 |
| very religious | 4 | 13.3 |
| Total | 30 | 100.0 |

Findings on principals religiosity level revealed that 1(3.3%) rated themselves somewhat religious, 6(20.0%) fairly religious, 19 (63.3%) quite religious and 4 (13.3) very religious. According to the findings, most principals believe that they are religious. These results are similar to those obtained by Kerr (2002) where the principal's character was of great concern to all. As a result of this societal expectation and fear of isolation all heads would want to brand themselves as religious even those that are out rightly not. A highly religious principal serves as an example to all other. He assists learners by administering to their minds all human experiences so that they embrace love, fairness, honesty justice and integrity, (Chenu 2002).

Teachers' Ratings of Principals' Religiosity

Based on the ratings given to the principals in the last analysis the teachers were asked to rate principals' level of religiosity on a scale of not religious, somewhat religious, religious and highly religious. The results were as presented in table 11 below.

Teachers' Ratings of Principals' Religiosity

| Religiosity | Frequency | Percent |
|--------------------|------------|--------------|
| not religious | 15 | 1.5 |
| Somewhat religious | 108 | 65.3 |
| Religious | 55 | 28.1 |
| Highly religious | 18 | 5.1 |
| Total | 196 | 100.0 |

The bulk of the principals are somewhat religious 108 (65.3%) while many others 55 (28.1%) are religious. 18 (5.1%) are seen as highly religious while 15 (1.5%) are not religious at all. In all 123 (66.8%) of the principals in Nandi county have low rating in religiosity scale. How were such people appointed to the positions of the principal? The choice of a principal by TSC should be that of developing expert relationship between the best attributes of the principal and best school environment for the best student results. Results on principals' religiosity revealed that 3(1.5%) of teachers rated principals as not religious, 128 (65.3%) moderately religious, 55 (28.1%) highly religious and 10 (5.1%) rated principals are extremely religious. These findings implied that 98.5% of teachers believed that their principals are religious although the level of religiosity varies.

Chaplains' Responses on Support Activities by Principals

Chaplains of the various schools were asked whether principals support them in religious activities in their schools by giving a "yes or no" response. These are religious activities carried out in schools. The activities and responses are tabulated in table 13 below.

Frequency distribution of Chaplains' responses on support activities by principals

| Activity | Yes | No |
|--------------------------|----------|----------|
| Mass attendance | 23(88.5) | 3(11.5) |
| Bible study | 18(69.2) | 8(30.8) |
| Religious work ethics | 23(88.5) | 3(11.5) |
| Community service | 23(88.5) | 3(11.5) |
| Sabbath of servants | 17(65.4) | 9(34.6) |
| Camping and camp outs | 15(57.7) | 11(42.3) |
| Youth rallies/ societies | 24(92.3) | 2(7.7) |
| Choir practices | 20(76.9) | 6(23.1) |
| Outreach | 14(53.8) | 12(46.2) |
| Talents afternoon | 15(57.7) | 11(42.3) |
| Pathfinder club | 13(50) | 13(50) |
| Mid week prayers | 20(76.9) | 6(23.1) |
| Annual camp meetings | 13(50) | 13(50) |
| Master guide drills | 11(42.3) | 15(57.7) |

| | | |
|-----------------------------|----------|----------|
| Physical activities / games | 21(80.9) | 5(19.2) |
| Nature work | 15(57.7) | 11(42.3) |
| Home economics | 11(42.3) | 15(57.3) |
| Cookery | 10(38.5) | 16(61.5) |

The greatest attribute to instill to all, is companionate love. Companionate love is defined in terms of qualities such as trust, respect, caring and commitment. It is a stable, low key emotion (as opposed to passionate love which is powerful feeling of attraction). Companionate love is associated with greater religiosity, greater satisfaction in work place and goal achievement.

Results also show that over 40% of the principals do not support camping and camp outs, camp meetings, pathfinder clubs, master guide drills, nature works, home economics and cookery. According to St Thomas Aquinas, well guided learners learn a great deal when they are allowed to attend camps and share with others ideas, skills and talents. Pathfinders clubs help students to debate on characteristic of scientists, artists, athletes or other sportsmen, priesthood and musicians. Students then identify themselves with own area.

Student governor's responses about principal's character

Table 14 shows student governors responses about the best description of their principal's character. Majority of the student leaders said their principals are transparent, honest and pleasant. Very few (less than 3%) said their principals are thieves, hostile and embezzlers. This could be the result of their own observation and information about their principal over time.

Student governor's frequencies of distribution about Principal's character

| Character | Frequencies of distribution | Percent |
|------------------|------------------------------------|----------------|
| Honest | 41 | 15.3 |
| Transparent | 57 | 21.3 |
| Good | 23 | 8.6 |
| Thief | 5 | 1.9 |
| Hostile | 6 | 2.2 |
| Embezzler | 7 | 2.6 |
| Keen | 23 | 8.6 |
| Pleasant | 41 | 15.3 |
| Trust worthy | 17 | 6.3 |
| Considerate | 7 | 2.6 |
| Don't care | 25 | 9.3 |
| Inspiring | 16 | 6.0 |
| Total | 268 | 100.0 |

Based on these findings, generally principals are people of good character and scoring well on religiosity. A few cases however 25 (9.3%) consider their principals as don't cares, 6 (2.2%) hostile and 5 (1.9%) thieves. This implies that small fractions of heads are not religious and an equally small number is highly religious. In all, the principals, chaplains, teachers, student governors were asked to rate principals' level of religiosity. From the findings, it was evident that most principals are not religious. Although principals rated themselves highly religious, other respondents seemed to disagree with their report.

For instance, only 73 (33.2%) of teachers rated principals as religious while the rest disagreed this therefore implied that most principals are not religious. This finding raises some concern, in that, a major part of professional training for teachers is in morality and virtues, which are the very core of education. Those troubled schools where corruption and injustices are present and where the duty of care seems to be ignored, are lead by heads of low religiosity.

The current study made expansive use of the variety of principals' characteristics which were consolidated in order to evolve a composite picture representative of the overall professional opinion of the principal. The target population rating criteria consisted of principals whose questionnaire enabled them to rate themselves (and in some cases oral interview), a teacher rating in which in which teachers in the principal's school were allowed to evaluate their principal based on his characteristics, managerial and instructional performance, a chaplain (bishop or pastor) rating of the principal and student governors' rating from the learners' point of view.

The variables chosen are generally observable by all raters and that it was the researcher's contention that the position of the rater would have an influence on the variables, thus intelligently evaluating the principal. The mean scores of principals' attributes of religiosity by the categories of respondents using a scale ranging from 1(very high) to 5(low) is presented where inter-correlations using cumulative response technique were combined and the results were as shown in the table below.

Consolidating from Principals, Teachers, Chaplain and Student Results.

This is the rating that was used to establish the relationship between religiosity and style of leadership. The roles and behavior requirements for principals renders simple rating criteria inadequate, and so a bold, behavior oriented approach encompassing human relations skills, effectiveness in dealing with administrative challenges, group interaction using role playing and other techniques from the fields of sociology and psychology (Blumberg, 1980). There is evidence from education and other fields that grades and training alone is not adequate for predicting success in school headship field.

Final Religiosity Rating.

| Religiosity | Frequency |
|--------------------|------------------|
| Highly religious | 2 |
| Religious | 11 |
| Somewhat religious | 13 |
| Not religious | 4 |
| Total | 30 |

The reasons for studying ethics in college lie in the nature of education, of schools and of leadership. Education is an inherently moral matter (Tucker, 2002). It is moral because individuals develop or fail to develop morally as well as physically, emotionally and intellectually, if they do not go through the process. It is moral because, teaching, which is helping to shape other people's

minds, sensibilities and capabilities, raises deep questions of purpose, values and responsibility. It involves the relationship between one generation and another which helps determine the direction and quality of life to be lead thereafter. For students, school is life, not just a preparation for it. They learn from the lives they lead, not just from lessons. Their school and the adults in them should model ethical behavior, (Tucker, 2002).

Leadership styles of Principals of Public Secondary Schools in Nandi County

Respondents were asked to provide data regarding principals' leadership styles. Study findings revealed that principals exercise a mixed approach of leadership that is democratic/transformational, while 20.0% feel they are dictator / structured. Most of the pastors believed that leadership techniques improved student performance in academic and other fields. The smallest number is perceived to play greater role in income generating projects in school. Indeed, the stakeholders of the school may not know the styles used by the principal, or how he has combined them, but successful operations in the school will explain it all.

The principal is to ensure that each of the elements that contribute to improved student learning outcomes is present, working effectively and in line with all other elements. He should be able to articulate the significance of all key elements, to justify their design and configuration and to be in a position to make judgments regarding the operational effectiveness of each element. In their movements, principals need to be felt by members of all sections through interactions, trust, empathy, cooperation and creation of conducive environment within and outside the school.

Frequency distribution of Principals' Responses on School Leadership

| No | Statements | Responses | | | |
|----|--|-----------|---------------|------------------|----------|
| | | Agree | Tend to agree | Tend to disagree | Disagree |
| 1 | I trust the work done by my deputy and other subordinate | 23(76.7) | 5(16.7) | 1(3.3) | 1(3.3) |
| 2 | I create conducive climate in school | 26(86.7) | 3(10.0) | 0(0.0) | 1(3.3) |
| 3 | I manage school facilities effectively | 24(80.0) | 4(13.3) | 1(3.3) | 1(3.3) |
| 4 | I consult staff and parents in decision making | 21(70.0) | 8(26.7) | 1(3.3) | 0(0.0) |
| 5 | All teaching staff cooperate with me | 13(43.3) | 14(46.7) | 2(6.7) | 1(3.3) |
| 6 | There's good repair and maintenance of school facilities | 12(40.0) | 17(56.7) | 0(0.0) | 1(3.3) |
| 7 | School rules and regulations are observed | 20(66.7) | 9(30.0) | 1(3.3) | 0(0.0) |
| 8 | I supervise and evaluate teachers efficiently | 21(70.0) | 8(26.7) | 1(3.3) | 0(0.0) |
| 9 | I delegate duties | 24(80.0) | 4(13.3) | 2(6.7) | 0(0.0) |
| 10 | I promote staff and students performance | 24(80.0) | 5(16.7) | 1(3.3) | 0(0.0) |
| 11 | I take charge of all plans and activities in school | 22(73.3) | 7(23.3) | 1(3.3) | 0(0.0) |

| | | | | | |
|-----------|---|----------|----------|---------|---------|
| 12 | Work must be done as required | 25(83.3) | 4(13.3) | 1(3.3) | 0(0.0) |
| 13 | I solve problems and provide a stimulating and motivating environment | 20(66.7) | 8(26.7) | 2(6.7) | 0(0.0) |
| 14 | I mediate and facilitate conflict resolutions as soon as they arise | 20(66.7) | 8(26.7) | 2(6.7) | 0(0.0) |
| 15 | I direct and supervise students | 18(60.0) | 9(30.0) | 3(10.0) | 0(0.0) |
| 16 | I hire and fire staff | 5(16.7) | 14(46.7) | 6(20.0) | 5(16.7) |
| 17 | I can handle stress | 14(46.7) | 14(46.7) | 2(6.7) | 0(0.0) |
| 18 | I make changes and define expectations to staff | 14(46.7) | 14(46.7) | 2(6.7) | 0(0.0) |

The statements provided were meant to shade some light on the administrative and leadership styles used by the principals of secondary schools in Nandi County. On the overall the extent of agreement is high for such of the statements indicating that many principals are positive regarding school leadership techniques. As pointed out earlier (Stronge, 1993) a school can only perform highly in all spheres such as examinations, sports environment and health, if there is credible administration and management of resources such as funds human equipment and other school structures. A competent principal with integrity is needed with intelligence, character and pedagogy. In respect to the illustration on figure 1.1 intelligence encompasses education, skills acquired and professional training, the character entails human development virtues, moral training and religious commitment.

Pedagogy on the other hand, includes styles of leadership, public relations and approaches to problem solving. It was on the basis of this that these statements were presented to the principals to respond to. Those who trust the work of their deputies and other staff 23(76.7%) belong to distributive/ structured / coaching style while those who create conducive climate in school 26 (86.7%) are mainly transformational. Those who make changes, direct activities and hire/ fire staff have autocratic tendencies. Most of the responses indicate democratic leadership. Some principals who insist on school rules delegation of duties taking charge of all plans may be entrepreneurial/ autocratic. These findings on their own may not place principals in those true sets as many overrate themselves. To balance their categories of leadership, reports from teachers and chaplains will be used. But on the basis of the findings above, majority are democratic/ transformative followed by those who are participatory/ structured.

A small fraction implies laissez faire and dictatorship. In this study, the researcher also managed to interact orally with 17 of the 30 principals and although they did not want to be put on tape, many of them have tried to change their style following certain frustrations. Those who began with pace setting style may have assumed that teachers are highly motivated and need little direction. A principal may be transformative, calling for new ways of doing things, encouraging creativity but the staffs are not passionate, pulling him back, sticking to old ways. All in all, success for principals is to lead in constant adaptation to new ideas and integration of younger staff that support innovation.

The principals have also faced challenges, following proposals by the ministry on the application of leadership theories such as School Based Management (SBM). Those who use such approach will have to modify their styles as SBM, sometimes called School Site Management, re-establish the

principal as the leader in innovation in the school. Earlier, the role of the principal had been diminished by other officers such as DEO, PDE or QUASO. The principal had become a 'middle manager', a mediator between a hostile management board and militant teachers.

But the coming of SBM re-emphasized the principal as the chief administrator of the school, giving him greater authority and power. It puts him or her in direct control of all resources that are needed to operate the school (Shaw, 2014). SBM shifts decision making process to the principal, giving him authority and responsibility over professional and student problems. This implies that the central and county governments have faith in the ability of the principal to conduct appropriate school affairs and the community to help the principal. SBM provides a means through which a principal may execute the tasks bestowed on him such as; a) Seeking to achieve the goals of the school, b) Utilizing other people in fulfilling the goals (not as if they were machines but in such a way as to release their initiative and creativity), c) face the humanitarian aspects of the job, that is, wanting the people who work to be happy. This is morale, the idea that under enjoyable conditions, people are more productive, and d) build into his school's provisions for innovations, needed change and development (Shaw, 2014).

In a developing world, people must adapt to new and changing conditions. As the chief planner and also implementer, the principal has to take into consideration time, training and trust of staff; he or she has to employ a combination of styles in order to be successful. The young staff in the school would require a different way of handling in terms of the language and other techniques as opposed to the old folk.

Frequency distribution of Teachers' Responses on Principals' Leadership Styles

| Leadership | Frequency | Percent |
|-----------------|------------|--------------|
| Autocratic | 12 | 6.1 |
| Democratic | 60 | 30.6 |
| transformative | 38 | 19.4 |
| lei-ssez-fare | 17 | 8.7 |
| Distributed | 6 | 3.1 |
| Participatory | 45 | 23.0 |
| Structured | 12 | 6.1 |
| entrepreneurial | 1 | .5 |
| pace setter | 5 | 2.6 |
| Total | 196 | 100.0 |

According to the teachers, the greatest number of principals practice democratic , transformative and participatory styles while a sizable number 17 (8.7%) think that principals exercise laissez fare style. This implies that a proportion of schools operate without direction, control or supervision. Both autocratic and structured approach is seen by the same number 12 (6.1%) of teachers as styles used by principals. Since the teachers are far better placed in the understanding of the styles of leadership and what leadership is all about these results are much more representative and suggests that majority of the schools in Nandi county are ran well. However some principals are not good leaders (about 15.0%). These results show a similar trend to those made by chaplains.

Chaplains Mean Responses on Work Experiences in Schools

Chaplains were asked about how frequently they encounter experiences listed in the table 23 in school. Their responses range from “never” with a score of 1 to “always” with a score of 7. The mean responses were tabulated in table 23.

Chaplains Mean Responses on Work Experiences in Schools

| Experience | Mean responses |
|---|----------------|
| The school principal supports me? | 5.88 |
| Teachers complain about principal? | 3.19 |
| Students present me with many problems? | 4.19 |
| Teachers complain about principal leadership | 3.52 |
| Parents complain about principal leadership | 3.26 |
| Principal is implicated in corrupt practices | 2.85 |
| Principals integrity is beyond reproach | 4.27 |
| School physical; resources are mismanaged | 2.77 |
| I feel happy when working in the school | 5.42 |
| Principal leadership styles worries me | 3.81 |
| Principal is a clean man (on integrity issues) | 4.85 |
| Learners are having role model from principal. | 5.01 |

From the table, chaplains very often get support from principals in their work, and believe principals are clean on matters integrity and that learners view principals as their role models. Chaplains experience few principals in corrupt practices, they rarely mismanage school resources and their leadership styles don't worry them. This therefore implies that most principals are people of integrity who do not engage in corruption or other malpractices in school but the fact that the man of God in the school has not awarded the principal 7 in these few experiences, means there is a lot for principals to question about. An example is principal's integrity being unquestionable. The mean is 4.27 out of 7. This implies that a portion of principals should not be leading schools. Teachers complaining about principal have a mean of 3.19, yet in a new ideal situation, it should have been 1. About chaplain the mean score for Nandi County is 3.81 instead of 1.

The researcher managed to interview 4 chaplains and 3 pastors who were friendly. They all except one, scored well for their principals. Principals are doubted most when they make many trips out of school thus drawing travel and other allowances for themselves from school accounts. Some schools have vans and school drivers. Per Diem for driver and principal tend to wear down vote heads (Fahy, 1992). In a research, Fahy found Roman Catholic Secondary School principals to be far less exploitative to their schools compared to their counterparts. In all, the mean scores against these statements are a pointer for religiosity and leadership for Nandi secondary principals. Majority of them are religious and lead their schools fairly well.

Student Governor's Perceptions about their Principals

Student governors were asked of what they perceive of their principals on various aspects listed in table 26 below.

Student Governor's Perceptions about their Principals

| Perception | Yes | No |
|---------------------------------------|-----------|-----------|
| I like my principal | 190(70.9) | 78(29.1) |
| Principal believes in God | 220(82.1) | 48(17.9) |
| Principal leads school well | 200(74.6) | 68(25.4) |
| I consult principal freely | 168(62.7) | 100(37.3) |
| Principal mismanages school resources | 65(24.3) | 200(75.7) |

Their response touches on leadership. It is seen that majority of students think that the principal is running the school well, they consult freely and that he is likable. 65 (24.3%) felt that their principals misused resources. Over 80% think that principals believed in God. These results imply that student leaders believe in their head teacher and trust them to a great extent. But there is about 25% that casts doubt on their principals. This may suggest that about a quarter of the principals do not deserve the position.

By studying the responses to various questionnaires by principals on leadership, hiring personnel and curriculum evaluation, it also emerged that principals' self-assessments suffer unrealistic elevation compared to those from teachers, students and church representatives. Based on instructional leadership, internal relations, organizational leadership, administration and external relations, the ratings from teachers, students and chaplains present a more credible criterion as indicated in table 27 below. A rating scale of 1(very true) to 5 (not true) was used. It is true that the context of a school may affect principal's practice (Blumberg, 1980), but the basic moral standing and behavioral presentation must be fairly constant for the position.

Mean scores of Principals Leadership styles by respondents.

| S/N | Variables | Principal self rating | Teacher rating | Chaplain rating | Student Governor's rating |
|-----|--------------------------|-----------------------|----------------|-----------------|---------------------------|
| 1 | Democratic | 1 | 3 | 2 | 4 |
| 2 | Autocratic | 4 | 2 | 3 | 1 |
| 3 | Laissez-Faire | 5 | 2 | 4 | 3 |
| 4 | Distributed | 2 | 4 | 2 | 2 |
| 5 | Entrepreneurial | 1 | 5 | 3 | 3 |
| 6 | Participatory | 1 | 3 | 2 | 3 |
| 7 | Structured | 2 | 3 | 2 | |
| 8 | Transformational | 1 | 4 | 4 | 5 |
| 9 | Pace setting | 1 | 3 | 3 | |
| 10 | Coaching | 2 | 4 | 3 | 5 |
| 11 | Professional | 1 | 3 | 2 | - |
| 12 | Conservative-traditional | 2 | 1 | - | - |

As can be seen, principals tend to present themselves as very good leaders whereas other respondents feel otherwise. Many students thought that their principal is autocratic while the principal view otherwise. Some principals were labeled laissez-faire but majority of the respondents observed democratic, participatory as well as transformational head teachers in their schools. A few teachers felt that their principals did not represent any style but relied on other people, changing their minds every so often.

Some styles such as participatory and transformational appear not only understood by all but also applied by the principals. A policy implication of this research finding is that counties seeking to identify strong teachers for open principal positions may not only consider candidates' religiosity, but also organizational management competencies such as those in budgeting, hiring and instructional evaluation. A strategy for increasing the performance of the county's lowest achieving schools for example, could be to shift the principals with high level religiosity and the greatest leadership skills to those schools.

Some styles such as pace setting, coaching and professional are rarely applied and may not be in practice in many schools. Also, as shown in the table, a style such as conservative traditional is hardly known and therefore not in practice. Principals do not want to be associated with autocracy and laissez-faire and yet they are seen as so. It is possible however that some persons use them but are not aware. Some teachers observed principals who use 'middle of the road' technique, a style that is mainly affected by 'hallo effect' bias. Main (2008) in his research on 'best practice or most practiced?' found that the most effective behavior leadership style for heads of institutions is that which touches the emotions of all in sincerity, trust and truthfulness.

Tests of Hypothesis

The hypothesis were tested at 0.05 level of significance and was presented with respect to the research question; what are the effects of principal's religiosity on their styles of management?. A hypothesis is a premise or claim that we want to test. It may be seen as a tentative solution to a problem. The hypothesis stated for this study was: *There is no Significant Relationship between Level of Religiosity and Leadership Style*

The hypothesis was tested using ANOVA to establish relationship between principals' religiosity and leadership style. The F-ratio was statistically significant because the F-value (0.892) was far much greater than the critical value (0.422) needed to reject the null hypothesis. The results are as shown below.

**Table 34 Relationship between Level of Religiosity and Leadership Style.
ANOVA**

| Principals' level of leadership | | | | | |
|--|-----------------------|-----------|--------------------|----------|-------------|
| | Sum of Squares | df | Mean Square | F | Sig. |
| Between Groups | 3.091 | 2 | 1.545 | .892 | .422 |
| Within Groups | 46.776 | 27 | 1.732 | | |
| Total | 49.867 | 29 | | | |

Significant at 0.05 level, critical value .892>0.422

This indicated that there was a significant relationship between principals' level of religiosity and leadership style. The religiosity rating established in table 4.24 pg 150) was used against a set of popular leadership styles by the 30 principals of schools. Other than democratic transformational, distributed and participatory styles there were combinations such as democratic/Transformational/pace setting, transformational/ distributed, structured / participatory. Others still were less popular such as laissez faire/ distributed and entrepreneurship/ coaching. The principals who were associated with popular combined styles such as democratic/ transformational and democratic/ participatory / structured were rated as religious or highly religious. One interesting isolated observation was that of a principal said to be dictatorial/ structured in his leadership but was rated highly in religiosity. The research findings supported the hypotheses as was the case in earlier studies.

Many earlier studies such as those of Miles (2007), Bagley and Mallic (1995) and Chikedu (2014), explored on the impact of religiosity and other culture constructs on leadership styles. The findings indicated that religiosity has a significant moderating relationship with transformational and other leadership styles, consistent with previous studies (Pearce, 2002).

Previous studies such as those of Kakabadse (2002) and Corey (1999) observed ease of leadership in institutions where the staff and students were religious. Although they were observed to use a combination of democratic and transformational leadership techniques, no one had bothered to inquire about their own religiosity and its effect on leadership techniques. It is now evident that religiosity (which is a function of gender) and leadership styles (which is a function of age and gender) have a significant relationship. Person's Godly characteristics (religiosity) have an effect on the choice of leadership technique. Religious and highly religious principals tended to use styles that are associated with integrity and success such as democratic/ transformational.

As revealed by the study of Blasé (2001), such leadership styles elevated goal achievement and student performance. According to Coleman (2012) religious principals tended to assist all members of a school to assess their own values and application. The principals rated low on religiosity scale conformed to those techniques of frequent absence from work stations (or showing less concern (Laissez faire) or scoring low and chaplains, teachers and students integrity

assessment. Principals are human beings and therefore, like other workers, need constant in-service courses to update them on their supervising responsibilities. Frequent updates on the most effective leadership styles for the modern times, information communication technology and public relations with the young generations, is essential for successful leadership.

A reminder of the duties in their entirety is always necessary both for small and large schools. Principals on their part need to frequently benchmark with high performers to keep abreast with successful styles of leadership. Quality assurance officers are sometimes confronted with principals who are inclined to overemphasize certain aspects of their duties and neglect others. The important field of education and university instruction has suffered a narrow and one-sided interpretation of principal's responsibilities, (Leithwood, 2015). The school boards in their regulations to guide the principals leave unclear rules that neglect other areas of leadership.

On professional responsibilities, principals should spend large portions of their time in examining the character of academic instruction in their schools, analysis of results and coordination of teachers. They have to apportion time to classrooms (random visits). One attribute of religiosity is presence, working in accordance with the programs of teachers and coordinating the sequential steps in teaching different classes. Both qualitative and quantitative data from school examinations should enable the principal to place or rate his students accurately, promote classes wisely, substitute teachers effectively and promote them justly.

The principal should interpret education policies for the staff and direct them to produce the best results in the school. He is an intermediary between the ministry officials and county educational staff on the one hand and the teachers, students and school non-teaching staff on the other. His success will be determined by the degree of thoroughness and character of knowledge he executes under his school conditions. Along with professional and leadership duties, there are other responsibilities not prescribed in the rules and regulations of ministry and county boards. These are duties that are social in character (enhance religiosity), and in many quarters, just as imperative to the welfare of the school as the others. They are importantly related to the development of 'esprit de corps'- school spirit and community spirit.

Principals need to seek the cooperation of parents association, making the school a community center, encouraging the wider use of school plant, promoting play activities on the school grounds, developing neighborhood cooperation in county school functions and movements. This enhances principal's public relations and is intimately related to the success of the school. Once a principal is fully aware of the range and character of duties before him, the rest is crucial test of fitness-building his religiosity based on the school as a whole.

Conclusions

In view of the summary of findings listed, the study concluded that majority of the principals in Nandi County have low level of religiosity, suggesting that they do not meet the character expected of a school principal. Four of the thirty principals did not deserve to be heads. In addition, most of the principals used a combination of leadership styles as dictated by prevailing circumstances at different times in schools. This way, they lead to run the schools fairly well.

Whereas age, gender, educational qualification and experience are important considerations in the selection and appointment of principals of schools, the level of religiosity of the candidate is of greater importance in the ultimate success of the school. A principal characteristic must stand out of all requirements as he is the controller of school's internal environment, leadership and discipline of school. Religious life skills such as honest discipline, humble, forgiving, kind and pleasant should be enhanced among students by being a good example. There was a significant relationship between principal's level of religiosity and his style of leadership. Principals rated highly used much better and transparent styles in their leadership. The findings indicate that principals running schools in Nandi County were not well vetted in terms of character as indicated by chaplains and teachers.

Leadership of schools is an important matter because it is through such engagement that quality education is realized. As results show good leadership goes with high level religiosity. There is need to strengthen this requirement in the procedures of appointment. Schools where principals have questionable characteristics, have high wastage, declining completion rate and poor performance.

Recommendations

On the basis of the findings and the conclusions arrived at, the Teachers Service Commission, through proper interviews, should examine prospective heads of institutions at regular intervals in order to develop a principal bank for dispatch in case of need. A principal's character, that is, human development, virtues, moral training and religious commitment must take centre stage in short listing exercise. The position should also be associated with good remuneration and allowances.

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