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## **INFLUENCE OF CLANISM ON INSTITUTIONAL LEADERSHIP IN PUBLIC SECONDARY SCHOOLS IN KAJIADO COUNTY, KENYA**

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## INFLUENCE OF CLANISM ON INSTITUTIONAL LEADERSHIP IN PUBLIC SECONDARY SCHOOLS IN KAJIADO COUNTY, KENYA

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### Abstract

**Purpose:** This study focused on investigating the influence of clanism on institutional leadership in public secondary schools in Kajiado County. The study was guided by the Social Identity Theory, the Theory of Institutional Leadership, and the Equity Theory.

**Methodology:** The study adopted the mixed research methodology and the concurrent triangulation design. The target group involved 783 respondents comprising of 60 principals, 60 deputy principals, 655 public secondary schools teachers and 8 education officers. The sample size comprised 25 principals, 25 deputy principals, 5 education officers and 185 secondary school teachers. The study employed the simple random sampling techniques to select the education officers, deputy principals and teachers, purposive sampling for selection of principals and stratified sampling techniques for selection of public secondary schools. Questionnaires, interview guides and document analysis checklists were used to collect quantitative and qualitative data. Quantitative data yielded descriptive statistics which was analyzed using frequencies, percentages, means and standard deviation and presented using tables and charts. Inferential statistics was analyzed using multiple regressions and presented in tables. Qualitative data was analyzed thematically and presented in narrative form and quotations.

**Findings:** The study confirmed that clanism influences institutional leadership as “people” place their clansmen/women in favourable positions for them to compete favourably for the scarce resources and available leadership and teaching positions. The study concluded that the influence of clanism was more pronounced in the rural areas than in cosmopolitan regions due to the in-migration of non-Maasai ethnic groups and the near-kin relationship over distant-kin relationship resulting from clanism is not an easy one to get rid of.

**Unique contributions to Theory, Practice and Policy:** It is vital for TSC to identify, appoint and train the right people to be institutional leaders. The study recommended transparency, fair treatment and meritocracy to be upheld at all times by the Teachers Service Commission (TSC) and the Board of Management (BOMs) during the appointment, recruitment, selection and promotions of principals, deputy principals and teachers in the public secondary schools. In addition, the study recommended the full implementation of the TSC 2007 policy on identification, selection, appointment, deployment and training of heads of post primary institutions.

**Keywords:** *Clanism, Clan, Institutional Leadership, Traditional Cultural Dynamic.*

## 1.0 INTRODUCTION

The present-day school leadership under the microscope of the global dynamic educational trends has inevitably been forced to undergo a paradigm shift to fit the modern societal needs (Kiongo & Thinguri, 2014). Culture and education cannot be divorced from each other. They are interdependent, (Kumar, 2019). In the words of Arshad (2003), culture is the underground stream of norms, values and beliefs, traditions and rituals that have been built overtime as people work together to solve and confront challenges. A school is an entity which is open to interaction. Traditionally, African societies and even states were known to function through complicated systems based on family, clans' lineage, the tribe and ultimately an amalgamation of groups with ethnic, cultural and linguistic characteristics in common. It is this traditional system of leadership and organisation that provided an important structure for social and political relations amongst the many ethnic societies. Traditions and culture are not static but dynamic and are maintained by those who define themselves as a member of a particular group and those who do not (Kotowicz, 2013). Clanism as a traditional cultural dynamic has been and still is a major determinant of leadership in many institutions and communities in Africa and in Kenya today.

In Kenya, communities co-existed and continue to do so in educational institutions, workplaces, churches, trade, sports and games, through intermarriages among many other instances. The cultural diversity of human beings has been one that involved the interaction of various communities since time immemorial. People in the society fit in to an assortment of diverse formal and informal organizations whose interests may infringe on school policies and procedures. Institutional leadership has therefore been subjected to numerous challenges emanating from the dynamic nature of the society (Ugochukwu, Kalagbor & Harrion, 2016). According to Kiongo and Thinguri (2014), the 21<sup>st</sup> century school leadership cannot afford evading being soft and accommodating if a leadership situation dictates it, but also being strong and rigid when a different situation arises.

In Kajiado County, the presence of clanism has become all pervasive that almost at every level; principals and teachers continue to encounter it and get affected by it. Traditionally, among the Maasai, clanism stood for positive cohesion, togetherness and was a status symbol deeply respected by all Maasai tribal sections. The Maasai clan system is complex and incompletely understood by outsiders (Ernestia, 2000). Every single Maasai individual is affiliated to a particular clan which he or she will gladly be identified with. Clans play an important role within the wider Maasai community. In today's world, the Maasai are faced with changes and challenges from processes such as globalization and modernity (Kotowicz, 2013). Though the Maasai has been facing a lot of pressure to conform to the modern society and leave their "backward" traditional lifestyle, practices, norms and values that helped them to establish their social structures and system, the Maasai are still not in any hurry to forsake their allegiance to their traditional lifestyle and system such as clanism. According to Lindsay (2013), the Maasai values, norms and traditions are constantly being challenged, many questioning the quality of the Maasai to produce individuals who can lead schools thus implicating their position as marginalized within the national and local contexts even in their own county. This presentation affects the perceptions and ideas about what it means to be Maasai (Kotowicz, 2013)

The trend of looking down upon the Maasai has resulted in their quest for recognition in their own land. This has made them to employ all tactics such as clanism to influence their own

people to compete for institutional leadership positions, promotions, recruitment and appointment in this changing world without arousing the curiosity of the “onlookers”. “Onlookers” denote individuals who condemn the traditional practices of the Maasai as “primitive” while rejoicing over their marginalization (Ernestia, 2000). The Maasai are divided according to age-sets and clans that permeate every aspect of the Maasai life (Kotowicz, 2013). By employing the influence of clanism, the Maasai people are clearly showing the need of having at least a few of their “own” teachers and principals holding leadership offices like those of principals so as to compete with other principals from the dominant groups. According to Kumar (2019), education is obviously the reflection of the social, cultural and political conditions prevailing outside and a school is a miniature of a society.

Hence, due to the multi-ethnic nature of Kajiado County, the Maasai community employs clanism as a strategy to dictate, impose and decide the selection, recruitment, appointments, promotion of teachers and allocation of resources in the public secondary schools. Allegiance to the cultural system of governance such as clanism has become a reality in institutional leadership that cannot be overlooked at any cost. Though the influence of clanism as a traditional cultural dynamic in the public secondary schools compromises good governance which is a prerequisite in the institutions, the stiff competition for positions and scarce resources has left the Maasai people with no better option but to compete favourably amongst themselves and with the other dominant non-Maasai ethnic groups.

### **1.1 Statement of the problem**

The practice of clanism may have a negative impact on the quality of institutional leadership in public secondary schools in Kajiado County. Despite this realization, the appointment, recruitment, promotion and selection of principals, the teaching as well as non-teaching staff in the public secondary schools has not been spared from the influence of clanism. The National Cohesion and Integration Act 2012 part 3, section 7 is very clear on acts, conditions and circumstances deemed discriminatory in employment. According to the Maasai residents in the County, the presences of other non-Maasai ethnic groups who have settled in the County have brought “stiff competition” for the few available leadership positions in the learning institutions and resources in general. According to the National Cohesion and Integration Commission report of 2013 on the status of social cohesion in Kenya, the Maasai share of jobs was -0.7% less than their share of population. This may justify the reason why the Maasai are dividing themselves along tribal sections and clan lines so as to enable them compete favourably for the scarce resources and elusive teaching and leadership positions. Clanism has therefore become a channel for making appointments, promotions, recruitments, electing or imposing both deserving and undeserving, qualified and unqualified principals and teachers in the public secondary schools in Kajiado County. The 21<sup>st</sup> century institutional leadership and schools does not need the services of novice school leaders.

Effective leadership personnel need to possess and operate under particular qualities in order to enhance quality performance in their duties and responsibilities (Kiongo & Thinguri, 2014). For any school to excel in academic performance and other areas, exemplary levels of quality leadership must be maintained and sustained at all times. Proper mechanisms and clear guidelines put in place like the TSC 2007 policy must be adhered to the latter. The impact and influences that family tree structures and clan dynamics has on institutional leadership in Kajiado County has not been given much attention due to the misunderstood and complex nature of the Maasai clan system and which plays a vital role in leadership. A lot of stereotypes

still exist about the Maasai people. This study strived to fill that knowledge gap. The study aimed at determining the influence of clanism as a traditional cultural dynamic on institutional leadership in the public secondary schools in Kajiado County.

## **2.0 LITERATURE REVIEW**

The Social Identity Theory by Henri Tajfel (1970) addresses occurrences such as discrimination, ethnocentrism, prejudice, intergroup conflicts, leadership and group cohesiveness among others (Hogg, 2006). The Social Identity Theory provides a good explanation for the most unjustified form of in-group favoritism-clanism. Individuals recognize their own membership to particular groups by the fact that they belong to particular tribes or clan, which plays a crucial role in defining social boundaries that an individual belongs. The Social Identity Theory explains the tendency of human beings to favour members of their own groups. The Institutional Theory of Leadership by Philip Selznick (1957) views leadership as a managerial function whose aim it to protect the integrity of the institution. Selznick described an institutional leader's task as one that revolves around promotion and protection of values. The Institutional Theory of Leadership emphasizes that organizations are open systems which are strongly influenced by their environments since they do not exist in a vacuum. Equity Theory by Stacy Adams (1963) focuses on perceived fairness where individuals' beliefs about whether they are being treated fairly or not. People want to be treated equally. Employees are more likely to feel unfairly represented if one clan, tribe or ethnic group is more highly favoured than they are. Issues such as appointments, recruitments, promotions and distribution of resources should not be pegged on clanism or which tribe one comes from. Allegiance to clanism has seen members from one clan favoring fellow clansmen. Equity Theory recognizes the different reactions such as favoritism and discrimination can bring in the work places.

A school principal is regarded and perceived to be the most senior leader, teacher and manager of an institution (Kiongo & Thinguri, 2014). The principal is the leader in a school, the pivot around which many aspects of the school rotate. According to Ondieki (2011), the increased sense of uncertainty in the community and its many social issues find their way into the school gate. Hence, schools are influenced by the communities in which they exist. Therefore, in order for educational institutions to address the pressure and outside influence and remain afloat, principals may resort to nepotism, clanism, tribalism, politics and cronyism to survive in the leadership mantle. In turn, this may breed antipathy, suspicion, unfairness, despondency and undermine the dignity, value and integrity of the teaching profession and schools. Good Leadership involves the implementation of policies and decisions that will help to direct activities of an organisation towards the achievement of its specified aims. According to Selznick (2010), educational institutions are hard pressed to respond to the changing social environments resulting from the ever changing social contexts of contemporary globalization which has made education to become a contested terrain.

The concept of institutional leadership unlock up some crucial facets of institutional leadership that could be defined as the shared capability of management to detect and cope with changes in the external environment by upholding the most important objectives of the organization. Leadership therefore includes the establishment of an accommodating environment where people can develop, flourish and live in peace with one another, the promotion of harmony for sustainability of future generations and lastly, the creation of a community where the welfare and dignity of each individual is respected and supported. According to Kiongo and Thinguri (2014), school principalship is a wonderful opportunity for school leaders to be what they

pursued to be and take an institution to the level one has been targeting and desiring. In this new millennium, school leadership must comprehend and embrace cultural, racial, economic, linguistic, and other “borders” crossed in efforts to build successful learning centres that facilitate the academic accomplishment of all students (Gorton, Alston & Snowden, 2007).

Hence, the countless problems affecting school leaderships toppled up by the dramatic changes in syllabuses, policies and shifts in priorities of the mission of education in the country have presented significant challenges and headaches to many public secondary school principals. As a result, the dynamic societal demands and changing educational trends have culminated into unique and strange challenges to the modern day institutional leadership. For the common educational interest, and for individual leadership purpose, it is prudent that prompt creation of appropriate structures and frameworks be addressed in order to solve, decongest and demolish institutional leadership challenges (Kiongo & Thinguri, 2014). It is the institutional leaders’ role to maintain the legitimacy of their institutions to ensure their survival (Washington, Boal & Davis, 2007).

The existence of this interconnected network of relationships can best be described as the traditional cultural dynamics under the current times as they touch on the peoples’ most innate relationship with each other. Africans are known world-wide for their sense of kinship or family. Kinship has been one of the strongest forces in the traditional African life as it has helped to create a network that gives its members a sense of belonging (Kanu, 2014). As a result of these traditional cultural dynamics, countries in Africa are today seen or compared to extended families.

In Kenya, loyalty to tribe has been given more relevance than loyalty to the country. Tribalism has therefore trickled down to institutions like public secondary schools and many other systems in the government solely to cater for the welfare of the diverse tribesmen and women. Hence, according to Kiongo and Thinguri (2014), brilliant school leadership demands essential virtues for institutional improvement and quality achievement. Thus, effective principal leadership involves the application of three basic skills namely the technical, human and conceptual. Societies have a collective organic consciousness and are different in their uniqueness and are larger than the collective consciousness of an individual leader. Leadership should not create or define situations contrary to the individual characteristics and will. The traditional cultural dynamics have led to the formations of coalitions and networks of individuals and groups that operate with one aim, that of furthering their interests and objectives. The way out of these traditional cultural dynamics is to tackle discrimination, clanism and other injustices so as to build a common national identity through calling for a cultural reorientation on the beauty of diversity.

The most apparent thing in many of our African communal arrangements is the clan system. In Africa, the most widespread group of descent is the clan. Almost every African society has some form of clan as the basis of its social organisation. Apart from age, most African societies have some form of general stratification in the form of clanism that places some certain ethnic groups or factions within ethnic groups into superior and inferior positions. The clan system as a communal arrangement is part of wider socio-territorial magnitude that determines the extent of the inter- and intra-social movements and relations. Kinship has been one of the strongest forces in the traditional African life (Kanu, 2014). The close kinship relationship that binds people together in the African indigenous culture makes some people to maintain that whatever happens to the individual happens to the whole group, and whatever happens to the whole

group happens to the individual (Idang, 2014). According to Kotowicz (2013), the Maasai people of East Africa have managed to retain much of their culture and traditions despite increased internal and external pressures. According to Roisin (2013), the clan structure in Somalia affords protection and privileges to majority groups, while minorities suffer marginalization and exclusion from the mainstream economic, social and political life. Roisin (2013) further adds that the social system is characterized by hierarchical clan units. Somalia is the only nation in Africa that is culturally homogenous yet it has been torn apart by clanism. In addition, among the Buganda in Uganda, the clan has remained the most important kinship entity (Ssereo, 2003).

In Kenya, the Maasai people are among the most well-known to outsiders of all the ethnic groups in Kenya due to their unique and distinct culture (Tarayia, 2004). The Maasai community is considered as Africa's most visible group (Otenyo, 2017). The Maasai consists of various sub-clans that originated from the original seven clans (Purdul, Kaliakamur & Thinguri, 2016). Clanism has become a key opinionated and supremacy cornerstone through which unscrupulous leaders have won over the unorganized masses. Clanism has been used as a source of nepotism, corruption and ethnic division (Abdalahadi, 2013). The traditionally and progressively escalated matrimony between clanism and the aspirations of the society has dragged the unorganized clan constituencies into diverse and contrasting leadership podiums and divergences. According to the National Cohesion Integrated Commission (NCIC, 2013), competition over resources and political power aggravated by clan supremacy composite was one of the main grounds of inter-clan conflicts in North Eastern province in Kenya.

Kajiado County is home to the Maasai, a community which is deeply entrenched in its culture and traditional lifestyle. Clanism has been an essential traditional and cultural factor in the social structures of the Maasai community. According to Ernestia (2000), a clan (*Olgilata*) is a group of people who recognize descent from the same ancestor. The dominance of the Maasai as an indigenous society has been based on the presence of a strong kinship relationship-the clan. Clanism surpasses the ethnic image test. It creates a network and gives members a sense of belonging (Kanu, 2014). Clanism distinguishes the equal and those who are more equal than others. Its negative effects are felt when it breeds hatred and inter-clan feuds among people of the same ethnic groups or tribal sections. It is common to see members of one ethnic clan favouring those group members who belong to their ethnic clan over members who are not part of their ethnic enclaves because they are more connected to their group members than to outsiders.

Though the Maasai are faced with external forces that pressurize them to adapt to the Westernized world perspective, to the detriment of their indigenous ways of life, most still uphold their traditional lifestyles and ways of doing things (Lindsay, 2013). This nature to favour kin over non-kin has become important in social, politics and institutional leadership as the Maasai people compete for the scarce positions and resources available. This can be attributed to the low representation of the Maasai community because they are few in numbers compared to the majority of the non-ethnic Maasai groups who are increasing proportionately more rapidly than the Maasai in Kajiado County (Ernestia, 2000). The Maasai have been able to slowly integrate themselves into the modern world of competition by inculcating clanism and with it adapt their traditional practices to place them competitively over their competitors-the "onlookers". Hence, clanism is used positively to influence promotions, appointments, recruitment and allocation of resources; disentangling the Maasai from their purported "backwardness" (traditional lifestyles) and presenting them with opportunities to survive. The

Maasai people have been able to maintain a strong sense of traditional identity in the face of overwhelming adversity (Lanoi, 2019).

Many non-Maasai principals in public secondary schools in Kajiado County fail in their leadership because they do not know or do not see the importance of incorporating the indigenous Maasai knowledge and culture to their advantage. The Maasai indigenous knowledge is being undermined and seen as trivial. To the Maasai people, this is a big advantage. They use the system of clanism to influence and infiltrate the choice of principals, deputy principals and teachers in the public secondary schools in Kajiado County (Purdul, Kaliakamur & Thinguri, 2016). This can be attributed to the low representation of the Maasai community because they are few in numbers compared to the majority of the population. Institutional leaders have been forced to favour their near kins (clansmen) over distant kin (tribesmen) and distant kin over non-relatives (other ethnic groups) at the expense of the institutions missions, goals and values. The community around schools demands their “own” clansmen to be principals, teachers, cooks, watchmen and so on. The reality is that, following the in-migration of other non-Maasai ethnic groups, the Maasai individuals still remain a minority and marginalized lot in the cosmopolitan regions in their own county. Hence, in Kajiado County, clanism continues to play a vital role in influencing institutional leadership and the just/unjust distribution of jobs and resources and has brought and continues to fan a lot of discontent in many parts of the county. The cultural patterns of a given society guide its educational patterns (Kumar, 2019).

In conclusion, the impact and influence of the family tree structures and clan dynamics on institutional leadership in public secondary schools in Kajiado County has not been given much attention although its effects are felt in the public schools. The near kin relationship over distant kin relation is not one that is easy to get rid of. Though clanism can be said to undermine the national goals of our education that focuses on fostering nationalism, patriotism and national unity, Tarayia (2004) suggests that misrepresenting traditional cultures should not be used to denounce positive cultural norms like clanism because cultural and customary practices cannot be wished away like a bad omen. According to Lanoi (2019), the social structure of the Maasai culture is deeply rooted and education and culture according to Kumar (2019) are interdependent and complimentary to each other. The author is for the opinion that, embracing diversity in any institutions attracts the best job candidates, makes everyone feel valued in addition to providing a broader and deeper base for creative problem solving and decision making among other advantages.

### **3.0 RESEARCH METHODOLOGY**

The study adopted the mixed approach of research and the concurrent-triangulation design (Tashakkori & Teddlie, 2003). The target population involved 783 participants comprising of 8 District Education Officers (DEOs), 60 principals, 60 deputy principals and 655 teachers. A total of 5 teachers, one deputy principal and the principal were sampled in each of the 25 public secondary schools sampled. One education officer was sampled in each constituency. The first author used the probability sampling method. In addition, the first author used the simple random sampling technique to select the District Education Officers, deputy principals and secondary teachers from the target population. The first author also adopted the purposive sampling technique to select the principals on the basis of the MOE policy of male principals to head boys’ only schools and female principals to head girls’ only schools. Stratified random sampling technique was used to select the participating 25 schools from the total of 60 public



secondary in Kajiado County according to their various levels. Both quantitative and qualitative approaches were used in data collection by use of questionnaires, interview guides and document analysis checklists. Quantitative data was analyzed descriptively and inferentially. Descriptive statistics was analyzed using frequencies and percentages and presented using tables. Inferential statistics was analyzed using multiple regressions and presented in tables. Qualitative data was analyzed thematically and presented in narrative form and direct quotations.

#### 4.0 RESEARCH FINDINGS AND DISCUSSIONS

The researcher sub-divided the objective into sub-topics such as discrimination based on clanism, influence of clanism on institutional leadership, inferential and thematic statistical analysis of research findings as presented in the following tables. Clanism has made the cohesion in the society an organized but fragile one. Clanism has remained the most important kinship entity in the Maasai society traditionally and even today.

**Table 1: Views of teachers on discrimination based on clanism**

<b>Response</b>	<b><i>f</i></b>	<b>%</b>
Yes	65	49.2
No	67	50.8
<b>Total</b>	<b>132</b>	<b>100</b>

According to Table 1, 50.8% of the teachers indicated that they have not encountered any case of discrimination along clanism line. However, 49.2% of teachers answered in affirmative that they have encountered cases of discrimination on the basis of clanism. In Africa, the most widespread group of descent is the clan. Literature review demonstrates that, among the Buganda in Uganda, the clan has remained the most important kinship entity. In Kenya, the Maasai consists of various sub-clans that originated from the original seven clans. In Kajiado County, clanism has further been used as a beam balance for rewarding each clan at least to make everybody happy (Purdul, Kaliakamur & Thinguri, 2016). According to Abdalhadi (2013), clanism has been a source of nepotism and corruption; affecting the discourse of governance and public administration. In a study by Makori and Onderi (2011), it was found out that the Board of Management (BOMs) members paid less attention to qualification than clanism during recruitment of staff. These findings imply that, clanism has greatly infiltrated and influenced the choice of principals, deputy principals and teachers in the public schools in Kajiado County.

**Table 2: Views of principals on influence of clanism in public secondary schools**

<b>Influence of clanism in schools</b>	<b>F</b>	<b>%</b>
No influence since school was in a cosmopolitan area	7	36.8
Appointment of BOMs	3	15.8

Politicians use it to distribute resources	3	15.8
Divides the community along clan lines	2	10.5
Fighting for control of school	2	10.5
Hampers development in the schools	2	10.5
<b>Total</b>	<b>19</b>	<b>100</b>

Results from Table 2 indicate that 36.8% of the principals did not experience the influence of clanism on institutional leadership in their schools since they were located in cosmopolitan areas. However, effects of clanism was felt in the rural schools where it played roles in appointment of BOMs (15.8%), politicians employed it as a strategy on resource distribution (15.8%) where clans allied to the politicians were favoured, 10.5% said clanism divided the community, 10.5% revealed that clanism effect was felt when some members of the community fought to control the school and a further 10.5% mentioned clanism as factor in hampering development in the school. The above findings complements a study conducted by Purdul, Kaliakamur and Thinguri (2016) in Loitokitok sub-county of Kajiado County, which revealed that clanism influenced unequal distribution of resources and retention of unpopular and unwanted leaders. This has brought hatred and inter-clan feuds among clan members in the various sections of the Maasai community in the County.

In addition, the in-migration of other ethnic groups into Kajiado County has brought stiff competition for leadership positions and resources prompting the Maasai community to use the clan system to place them competitively over their competitors (the non-Maasai ethnic groups). These sentiments implies that clanism can influence institutional leadership in public secondary schools to a large extent those in rural settings however its impact was least felt in schools found in cosmopolitan regions due to the large number of in-migration by other ethnic groups. To verify the possibility of the influence of clanism on institutional leadership in public secondary schools, data was collected from public secondary school teachers. The statements used were meant to determine whether the teachers have ever been discriminated on the grounds of being from a different clan, whether clanism affected them individually and whether clanism influenced institutional leadership in public secondary schools. The results are tabulated in table 3.

**Table 3: Statistical measurement on the influence of clanism on institutional leadership**

<b>Dependent variable: Institutional leadership</b>		
	<b>Regression statistics</b>	<b>Model 1: Clanism</b>
Predictor: Clanism	R	.707
	R-squared( $R^2$ )	.500
	Adjusted R squared( $R^2$ )	.496
	Beta $\beta$	.707
	p-value	.000
	Standard error of estimate (E)	.32290
	Constant	16.772

Model 1 in Table 3 portrays results of a simple linear regression analysis on the perception of clanism (predictor) on institutional leadership in public secondary schools in Kajiado County. The Pearson's  $R=.707$  indicates that there was a strong positive relationship between clanism and institutional leadership in public secondary schools in the study locale. The R-squared ( $R^2$ ) computed yielded a value of .500 suggesting that clanism explained 50% of the variations in institutional leadership in public secondary schools in Kajiado County, with 50% being

explained by other factors not included in the model. The adjusted R-squared ( $R^2$ ) = .496 also indicates that clanism explained 49.6% of the variations in institutional leadership which is lower than  $R^2$  predicted. The  $p$ -value computed by SPSS yielded a value of .000 which is less than the significance level of  $p < .001$ . This led to the conclusion that there was a statistically significant relationship between clanism and institutional leadership in public secondary schools in Kajiado County.

The study further analysed data from principals and education officers to determine the influence of clanism on institutional leadership in the public secondary schools. Most of the principals and education officers agreed that clanism has been used by some political leaders to sideline some of their schools because the principal does not come from the clan of the politician. Further, the researcher observed that many principals cited that clanism has brought favoritism in their schools resulting to unequal distribution of jobs and resources. Some schools had better facilities than others because they received a lot of support and good will from the political leaders where they had majority of their clan members so as to make their presence felt and maintain their stronghold. A study by Purdul, Kaliakamur and Thinguri (2016) revealed unequal distribution of resources with some clans being left out while other clans take huge portions at the expense of the others. One of the male principal interviewed had this to say:

*“My school was sidelined because I do not belong to the clan of the incumbent Member of Parliament. And as an individual, I feel bad because many students and parents who could have benefitted are suffering unknowingly because of me.”* (26<sup>th</sup> May 2017)

From the preceding quotations, it is clear that, clanism has continued to dictate, impose and decide the leadership trends in many public secondary schools in Kajiado County. According to Ngara (2019), the Maasai clan system plays a significant role in leadership. As one of the education officers explained:

*“Due to egocentrism, some clans feel they are too superior to others on certain issues. This has brought dominance of particular clans in certain leadership positions for example in BOMs and school administration.”* (18<sup>th</sup> May 2017)

From the foregoing quotation, it is evident that clanism affects distribution of leadership positions in many public secondary schools. Politicians and prominent members of the Maasai community use clanism as a tool to further their political and personal interests and control of schools because according to Ernestia (2000), the Maasai clan system is complex and incompletely understood by outsiders. One of the District Education Officer interviewed admitted that clanism has brought about the dominance of some clans in the composition of BOMs and Parent and Teachers Associations (PTAs) in the public secondary schools especially those in the rural setting. In a study by Kengere and Thinguri (2017), it was established that clanism was one of the influencers when it came to the selection of most BOMs. Some school boards (BOMs) have been hijacked by politics and clanism. This has made some clans to feel superior to others. This has made some principals to feel insecure and unwanted. Many non-Maasai principals in public secondary schools in Kajiado County are not aware of how important the clan system is to the Maasai people. According to Ngara (2019), to the indigenous people like the Maasai, culture gives them identity and a lasting connection between their cultural practices, patterns and traditional cognitive systems.

In addition, some prominent clan members of the community treat school functions like any other community affair and believe that they have a say in all school matters. In one sub-county, one of the education officers explained that:

*“Some clans feel that they are superior to others. Some principals and head teachers are defiant. They do not want to accept to do what they are told because they belong to the clan of Mheshimiwa (Member of Parliament).” (23<sup>rd</sup> May 2017)*

This comment suggests that, some clans purport to be superior to others and this makes the clan system to continue being an essential structure of social relationship in the schools and communities at large. To meet the cultural expectations of the community, politicians and respected members of the clans lobby for the appointment, employment and recruitment of principals, deputy principals, teachers and BOMs from their respective clans. Purdul, Kaliakamur and Thinguri (2016) affirmed this as the main reason why the system of clanism has greatly influenced and infiltrated the choice of principals, deputy principals and teachers in public secondary schools in Kajiado County. This makes the demographic location of institutions and the dominant cultural underpinnings to influence the leadership style and performance of the principals. According to Otunga, Serem and Kindiki (2008), cultural diversities influence school leadership. Education and culture are interdependent and complimentary to each other (Kumar, 2019).

## **5.0 CONCLUSIONS AND RECOMMENDATIONS**

### **Conclusions**

The study concludes that, the near-kin relationship over distant-kin relationship resulting from clanism is not an easy one to get rid of as a result of the importance attached to it by the Maasai community. Clanism was also found to be an important influence in institutional leadership as “people” place their clansmen and women to compete favourably for the scarce resources and available positions due the stiff competition from other dominant non-Maasai ethnic groups. The TSC and BOMs should ensure that screenings of prospective candidates are strictly adhered to at all times in the schools so that the most appropriate and suitable person is chosen or identified. In addition, the uniqueness of the Maasai clan system should not be undermined and seen as trivial in the institutions; however much as it continues to dominate the social standing of the Maasai people, it should not also be exploited for selfish gains.

### **Recommendations**

The study recommended transparency, fair treatment and meritocracy to be upheld at all times during the selection, recruitment, appointment and promotions of principals, deputy principals, teachers and support staff either by the TSC or the BOMs in the public secondary schools. The TSC and BOMs should ensure that screenings of prospective candidates are strictly adhered to at all times in the schools so that the most appropriate and suitable person is chosen or identified. Principals as head of institutions should uphold and protect the dignity and integrity of their schools. The MOE should ensure the compulsory training of all newly appointed principals, BOMs and PTAs in the public secondary schools so as to acquaint them with the necessary skills and knowledge that will assist them in carrying out their roles within the schools as required by law without compromising the integrity and dignity of their schools. The trainings can be done once a year at county level and also through occasional seminars and

workshops to be conducted in the sub –counties by education officers. The MOE through the County Directors of Education to facilitate the training of the BOMs and PTAs in all the public secondary schools. In addition, the National Cohesion and Integration Commission should ensure that the National Cohesion and Integration Act are adhered to during employment by the BOMs on behalf of TSC in the public secondary schools. Lastly, the Maasai clan system should not be undermined and seen as trivial in the institutions; however it should not also be exploited for selfish gains.

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