



**The influence of socio-cultural factors on the performance of women in
managerial/leadership positions in 'quasi-government organisations in
Zimbabwe**

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DECLARATION

This work has not been previously accepted in substance for any Doctoral Degree and is not being concurrently submitted in candidature for any other Doctoral Degree.

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This submission is the results of my own independent work/investigation, except where otherwise stated. Other sources are acknowledged giving explicit references. A bibliography is appended.

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ABSTRACT

The purpose of this study was to examine the influence of socio-cultural factors on women's performance in a management/leadership position in "quasi-government" organisations (QGOs) in Zimbabwe. The study was motivated by female under-representation in management/leadership in QGOs such as parastatals, local authorities, education and health departments, where women outnumber men in terms of employment. In order to achieve the main purpose of the study, a mixed research method was used to collect primary data. The sample size comprised 302 participants, the sample chosen by means of quota sampling and purposive sampling. Data was collected using a questionnaire and interviews and both quantitative and qualitative data analysis were employed in order to reflect on the study findings. Quantitative data were analysed using descriptive statistics and the Statistical Package for Social Sciences (SPSS version 25.0), while qualitative data were analysed through thematic analysis. The findings of the study show that women in QGOs have diverse leadership characteristics; including being visionary, caring, tolerant, and collaborative, as well as being humble, empathic and persistent. Women in leadership positions were also shown to perform well and even better than men. In addition, women leadership in QGOs in Zimbabwe has not been exempted from socially constructed leadership barriers, such as gender roles, stereotyping, family, and societal norms, along with workplace discrimination. Furthermore, the analysis of data evidenced that the performance of women in QGOs in leadership roles in Zimbabwe can be partly attributed to certain culturally constructed barriers that prevent women from ascending the organisational ladder. These include cultural beliefs, values, religion and balancing work and family life, as well as the attitude of men towards women. The study saw the establishment and redefining of socio-cultural factors that influence women leaders' performances in QGOs. It also saw to beefing up of the board of knowledge with a fresh Zimbabwean experience as most studies concentrated at developed countries. The study saw to the advancement of caregiving, multi-skilling and tolerance which gave women a competitive advantage over men counterparts in case of interviews if cited as personal attributes. Religion is cited as militant of women's progression, men abuse the bible to oppress women. They selectively use the bible to their advantage forgetting the very bible has female leaders who impacted so much on current Christianity standing. The study drummed up strategies that solved socio-cultural impediments. The study fostered an improved women's representation in top positions in QGOs.

Key Words; Socio-cultural factors, Quasi-Government Organisations, Performance and Leadership.

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DEDICATION

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LIST OF ABBREVIATIONS AND ACRONYMS

ADB	Asian Development Bank
APAC	Asia Pacific Accreditation Cooperation
ASEAN	Association of Southeast Asian Nations
BoDs	Board of Directors
BSAC	British South African Company
CEO	Chief Executive Officer
Ha	Alternative Hypothesis
Ho	Null Hypothesis
HoDs	Head of Department
ISO	International Organisation for Standardisation
KMO	Kaiser-Meyer-Olkin measure
LA	Local Authority
MNO	Mobile Network O
OWN	Oprah Winfrey Network
PD	Power Distance
POTRAZ	Postal & Telecommunications Authority of Zimbabwe
PTC	Post & Telecommunications Corporation of Zimbabwe
QGOs	Quasi-Government Organisations
SERA	State Enterprise Restructuring Agency
SPSS	Statistical Package for Social Sciences
SOEs	State Own Enterprises
UNICEF	United Nations Children's Fund
USA	United States of America
USAID	United States Agency for International Development
VoIP	Voice over Internet Protocol
VSLA	Village Savings and Loans Association
ZESA	Zimbabwe Electricity Supply Authority
ZINARA	Zimbabwe National Road Authority
NRZ	National Railways of Zimbabwe

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 INTRODUCTION

“With women making up almost half of the workforce, and over 80 percent of the consumer market, it is no wonder that they help impact their organisations’ bottom line. Having a better balance of women in top leadership positions can mean a more diverse team of leaders with different perspectives and a greater ability to contribute new ideas” (Ogweng 2016: 1).

Regrettably, the representation of women in leadership is at present unbalanced and has raised global organisational, cultural, and social concerns (Phillips 2016). Women are shown to representing 53 percent of the global working population, according to the World Bank (2019), a similar gender ratio would be expected in leadership roles. However, the World Economic Forum (WEF) states that with regard to managerial positions, only 34 percent are held by women, with an even smaller number in top positions (WEF 2018).

In addition, while a preference has been indicated for leadership potential in applicants (Tormala, Jia and Norton 2012), it is highlighted that even in this sphere, men alone may benefit from this advantage (Player *et al.* 2019). Women’s potential is thus mostly ignored, in addition to their prospects in leadership performance being impacted by socio-cultural characteristics. Whereas an individual’s potential, on the one hand, implies “the quality to perform in wider or different roles in the organization at a later stage” (Silzer and Church 2010: 32), on the other hand, performance refers to an individual’s ability to function or execute their duties.

The focus in this study is on the bearing socio-cultural factors have on the performance of women in leadership positions of quasi-government organisations (QGOs) in Zimbabwe, even as the threat of not recognising higher potential among women is identified. However, in both cases, women appear disadvantaged and confined where

more overarching roles and positions in leadership are concerned. “By not fully recognising leadership potential in female candidates, organisations are inhibiting the prospects of half of their talent” (Player *et al.* 2019: 11), making organisations’ achievement of their own full potential less likely. Moreover, the same holds true for not recognising how women’s performance in leadership positions is affected by various factors, with overall evidence indicating it less likely that women would be selected for roles in top leadership than men, hindered in their performance specifically by socio-cultural characteristics.

This introductory chapter begins by presenting the study background and stating the problem and research aim. In addition, the chapter presents the objectives of the research, its questions and its significance. Furthermore, the delimitation, limitations and the chapter summary are also outlined.

1.2 BACKGROUND TO THE STUDY

The gender balance component of leadership is becoming progressively more pronounced on national, regional and international levels (Andreeva and Bertaud 2013). The disparity in gender among various employment sectors, regarding positions of management and leadership, has gained worldwide attention, specifically within research and at various levels of policy. According to Moir (2009), leadership is one of the topics that has been highly dissected and discussed. Mostly, the part played by women in positions of leadership has been the focus of much debate in the last two decades (Pflanz, Pflanz, and Lincoln 2011). This is because women still trail men in positions of management/leadership. Hence, there is a continuance of inherent inequalities concerning gender in certain spheres, including management/leadership representation.

According to Piterman (2008), it is suggested by literature on women’s management performance and presence that discrimination based on gender is deeply ingrained in organisational life making it virtually unnoticeable, which points to “unspoken ‘rules and arrangements’ and a ‘plethora of work practices and cultural norms that govern

workplace structure and gender dynamics”. The author further describes these organisational culture elements as ‘subjective yet powerful’, and states that women’s promotional opportunities can be potentially limited by these cultural factors, while also undermining their workplace experience (Piterman 2008).

Garzell, Mitchell and Eddy (2015) highlight the proportion of women professionals that ascends to positions in senior management decreases as the ladder is climbed, with the gap in management/leadership established at posts on middle and senior levels. Though, with the percentage of men and women that occupy positions in low to middle management/leadership being almost equal, a stable rise to senior management positions by women in the past decades should have been realised (Pande and Ford 2011). However, the number of women entering higher positions has been protracted and the fraction of women that have received promotions to positions in executive management has stayed at a low level (Broughton and Miller 2009: 129). Kaiiriza *et al.* (2020) asserts that even with more women being highly qualified and regardless of their being mainstreamed into public life in the last two decades (1995–2015), they remain less visible in top management/leadership positions, even though more women are educating themselves and that worldwide, more women than ever before are gainfully employed (Andreeva and Bertaud 2013). Thus, women have less access to top management/leadership positions, irrespective of their qualifications for those positions. (Kaiiriza *et al.* 2020).

Women constitute 49.6% of world population and only 47% of women are formally employed, (World Bank 2020). According to Catalyst report in the USA (2017), women constitute 50.8%. Warner and Corley (2017) assert that 60% of under and postgraduate degrees are women earned. They make 47% of the labour workforce and 25% of women navigated to executive leadership positions. 20% are said to be board of directors and 6% are chief executive officers. In QGOs 20% of women are also said to be mayors. In comparison to Zimbabwe, there are 7.6 million women which constitute 55% and 53% of women are formally employed. Zimbabwean women employability statistics are way above world standards, (Zim Labour Force Survey 2015).

According to ILOSTAT (2020) North America has 51% of the continent's population are women and of the women 58% are employed; South America has 49% of its population are women and of the woman, 61% are employed; Europe has 52% of its population being women and of the women 53.8% are employed formally; Africa has 50% of its population being women and of the women 50% and of the women 56.25 are employed; Asia has 49% of its population being women and of women 68.1% are employed; Australia has 51% of its population being women and of the women 55% are employed, (World Bank 2020).

In Saudi Arabia, Albalkhail's (2017) research on women faces several challenges that prevents QGOs from achieving equitable representations. Evidence is awash that the number of women in workplaces has increased (Omokojie 2013; Patel 2013; Pflanz *et al.* 2011), especially in local government, education and health sectors (Gomez 2006). But their numbers at the top are disheartening (Hora 2014). Women continue to grow in numbers in the labour market, are closing the gender disparity gap. In China where it became the factory and India the office of the world women dominate the employment trends, (Chandrasiekhon and Ghosh 2007). In the African states, it ranges from 35% in Ghana and 54% in Rwanda and the employment is skewed towards off-farm segments, (Yeboah and Jayne 2018). In developing countries, women employment constitutes over 45% of the labour force, (Klasen 2019). This is echoed by statistics that reflect on data from 2010 to 2016 in a Pew Research Centre (2015) analysis, showing the same percentage of women in the labour force in more than 80 countries, drawn from 114 nations. The median female share of the workforce is 45.4 percent across all of these countries (Fetterolf 2017). Women now account for nearly half (50 percent) of all workers in developed countries, for example, the United States of America (USA) (Klaile 2013). Accordingly, whether learned or qualified, women are discriminated against in being denied top management/leadership positioning.

As Ely and Rhode (2010) state, especially in Africa, women managers and leaders traverse a landscape that is different where society and organisations are concerned,

which impacts how they perform. For instance, female leaders and managers have to handle unresolved reactions entrenched deeply in stereotypes based on gender, which are socially and culturally constructed. Such inclination usually downplays the importance of feminine values because the perception is that leadership is a man's role and viewed as contradictory to values ascribed to those of a good woman (Lunyolo, Ayodo, Tikoko, and Simatwa 2014). Thus, societal and cultural factors are illustrated as a hindrance for women in actively pursuing positions of leadership.

Historically, leadership has been linked to masculinity and the conviction that, in comparison to women, men are better leaders (Paustian-underdahl, Walker, and Woehr 2014; Stoker, van der Velde, and Lammers 2012). It has been argued that the social and cultural structures of leadership in itself initiate these differences (Le 2011). The societal and cultural levels force perpetuated assumptions and stereotypes that present challenges to women in leadership roles. These forces negatively impact women's performance and define women's roles in society, with these roles eventually transferred to the workplace. The social-cultural norms proclaim that women are weak, soft and not leadership material (Andreeva and Bertaud 2013). Culturally, it is believed that women should supposedly be led but should not lead. Consequently, traditional values situate women as second-class citizens and their impact varies from country to country.

Internationally, numerous initiatives have been introduced to deal with aspects that hinder the prominence of women in positions of management and leadership, to increase women's representation (Bullough 2008). Constitutions have been amended nationally to accommodate legislative frameworks that promote unbiased women's representation in positions within management/leadership. Included in these frameworks are the United Nations Children's Fund (UNICEF) Policy on Gender; the United States Agency for International Development (USAID) Policy on Gender Equality and Female Empowerment, Equality and the Empowerment of Women and Girls; African Union Gender Policy; and The Gender Equality Strategy (MUHAS 2013; Varanka, Närhinen and Siukola 2006; Weber Shandwick 2015).

Internationally, declarations and world conferences have been conducted to promote a system of equal representation of women at management levels. The most prominent declaration and world conferences are the United Nations and the 4th World Conference on Women, respectively, with the 1995 Declaration on Gender Equality and Development (Mazur and McBride 2011; Varanka *et al.* 2006). On the one hand, the United Nations' declaration was meant to guarantee the opportunity to women and men that were equal in accessing positions of management and leadership. On the other hand, the World Conference was supposed to urge worldwide governments to develop an education system sensitive to gender and ensure women's complete and equal involvement.

Undeniably, policy and education have been the tools used in creating gender parity in formal and informal sectors. However, regardless of these gender equality initiatives, in most organisations, women can still be found clustered in low to middle management and leadership positions (Daniel and Moudic 2010; Kadyrkulova and Program 2008; Mcelhaney and Smith 2017; Patel 2013).

Statistically, the representation of women remains low in positions of management and leadership, despite the call at all levels to improve gender balance at workplaces (Andreeva and Bertaud 2013; Lari 2016; Hora 2014; Maseko 2013). For example, only 25 percent of positions in senior management are occupied by women globally (Yliopisto 2014), notwithstanding the reality that they constitute the workforce majority in most organisations. This is an indication that gender inequality persists in management and leadership positions worldwide (Broughton and Miller 2009; Mcelhaney and Smith 2017). Thus, it is generally accepted that women occupy fewer management and leadership positions in most areas of employment, as well as in "quasi-government" organisations (QGOs), which are not excluded from this widespread perspective (Kosar 2013; Mead and Warren 2016; Park 2011).

Zimbabwe is traditionally a patriarchal society where women are largely marginalised and have limited access to diverse livelihood opportunities as compared with their male counterparts, (Saarinen & Rogerson 2021). The unemployment rate in Zimbabwe stands at 80% and most of them are informally employed or are sole traders. Women are the most hit and are the marginalised. Mashapure *et al.* (2021).

In Zimbabwe the employment field is not even. First, overt discrimination faced by females. Second, the structuring of the profession and work environment, which creates an “uneven playing field.” And third, the attitudes of male practitioners and partners as well as the spouses of women, which affect the entry and retention of women in professions as well as their career prospects. Subsequently, women practitioners are accorded a lower professional status than men and are underrepresented in important facets of employment, (Maunganidze and Bomer 2020).

Under-representation of women in management/leadership is witnessed in QGOs such as parastatals and local authorities (LAs), as well as education and health departments, where women outnumber men (Mead and Warren 2016). Examples that illustrate the complications encountered by women when accessing top management/leadership positions are found in these institutions and reflect a limited number of women in the top management/leadership of QGOs, with an average of 30 percent and 20 percent at the middle level and senior management respectively (Park 2011).

There are two lines of argument that those who campaign for greater female representation in management/leadership usually rely on: justice and the case for diversity in business (Pletzer, Nikolova, Kedzior and Voelpel 2015). With justice, the argument is that for reasons of equality due consideration must be given to women to occupy positions of leadership. As “justice is the pivoted tenet for promoting an egalitarian society where all human beings have equal opportunities” (Fairhurst and Grant 2010: 171-210). This is to say that women should have equal opportunities to men for top management/leadership positions. Failure to provide equal opportunities is practically the same as perpetuating injustice against women.

In contrast, the case for diversity in business maintains that diversity benefits success and financial growth when a board includes a mixed assortment of directors (Patel 2013; Pletzer *et al.* 2015), which may indicate a relationship between a higher proportion of employees that are women and improved performance of a firm. One assumption behind this statement is that women's skills in the workplace are complementary to those of men. Thus, where top management and leadership positions reflect a better balance of women, the business may have more diverse team of leaders, offering assorted perspectives and is more able to develop new concepts (Boatman *et al.* 2011).

Studies done in several countries propose that where women have a higher representation at the most senior levels of organisations, the managerial and financial functioning is much stronger, while improved corporate governance is also found (Bullough 2008; Government of The Gambia 2010; Le 2011; Lunyolo *et al.* 2014; Maseko 2013). In addition, mounting evidence exists that the involvement of women improves the practice of decision-making as well as leadership (Billsberry 2009; Fairhurst and Grant 2010; Neil and Domingo 2015; Qian 2016).

There is no doubt that "the under-utilisation of the skills of highly qualified and experienced women constitutes a loss of economic growth potential" (Maseko 2013: 137). In addition, not having an adequate number of women in positions of management and leadership shows that the capacity of women is under-utilised and human capital is unexploited, which may undermine the quality of top position appointments (Andreeva and Bertaud 2013).

Leadership has an all-encompassing effect in every institution or organisation, as decisions by leaders influence many qualities of the organisation or institution (Patel 2013), however, women are not adequately represented in many leadership contexts, especially at the top. Societies are negatively predisposed with regard to the leadership

abilities of women (Maseko 2013). Even the minority that pushes through to take up positions in top leadership and management are faced with difficulties in these positions that limit their performance. This is a seriously worrying concern, as stereotypes are fostered regarding the performance ability of women at the top level of public life, leading to their disempowerment (Maseko 2013). As a consequence, there is a clustered number of women in lower organisational structure levels while they make up a minority that is disproportionate in positions of management or leadership.

Due to its all-embracing effect on the community worldwide (Weber Shandwick 2015), mentioned that research by Capriotti and Ruesja (2015) has intensively studied the subject of leadership and gender. Oplatka (2006), for instance, studied women in educational leadership within developing countries, while Bullough (2008) conducted research that dealt with factors that affect the participation of women in leadership. Further to these, an investigation by Shapira, Arar and Azaiza (2010) focused on the Arab education system in Israel, investigating aspects of female school principals such as their professional, political, social and biographical data, with Yliopisto (2014) performing an exploratory study of organisational and socio-cultural factors that impact the access of women to leadership in education.

Whereas Lunyolo *et al.* (2014) examined factors of a socio-cultural nature that obstruct the access of women to positions in management in Grant Aided Secondary Schools of the Ugandan government, Gobena (2014) investigated the foremost aspects that affect school leadership participation of female teachers. Added to this, Arar (2015) studied leadership for quality and social justice in Arab schools, Smith (2016) looked at the role of leadership style in creating a great school and Finau (2017) researched leadership by women in Samoan traditional villages. Most of this research concurs that there is disproportionate representation by women in top positions of management/leadership.

Although Crosby-Hillier (2012) in her study presents valuable theoretical underpinnings for many studies of gender equality and leadership, their focus has been directed towards educational and traditional leadership (Bolden 2010). Therefore, a research

study that focuses on other domains such as parastatals, LAs and other government departments and institutions, where women are less visible in top management/leadership, should be conducted. This is also because QGOs is the biggest employer of women hence the need to explore the employability of women as the sector is inundated with gender disparities.

Besides, it has been presumed that in many organisations, the existence of women's under-representation in top positions of management and leadership can be attributed to historical precedence of the age of hunter-gatherers (Lunyolo *et al.* 2014; Oplatka 2006; Shapira *et al.* 2010). Moving away from this assumption can be seen as solid progress in achieving heterogeneous management and leadership.

Moreover, studies on gender equality and leadership have mostly centred on countries such as the USA, Great Britain, China, India, and Canada, as well as Arab countries, whose social constructionism and cultural regionalism all differ from that of Zimbabwe (Lunyolo *et al.* 2014; Oplatka 2006; Shapira *et al.* 2010). Additionally, some of the important factors generally omitted in research focused on African leadership are the impact of African social constructionism and the perception and practice of management and leadership within this cultural background (Yliopisto 2014). This is due to some elements of African socio-cultural practices that have spread throughout organisations, holding women back from accessing top management and leadership positions. As a result, there is a need to focus on socio-cultural factors and their influence and to fill the gap in research within the context of Africa that cannot be over-emphasised.

1.3 STATEMENT OF THE PROBLEM

Women are not advancing enough to top management/leadership roles and those who have made it, have touching experiences. At the same time, women are less visible in top management and leadership positions in QGOs, mainly due to social assumptions and cultural restrictions that on the one hand, offer more advantages to men than to women (Husu, Hearn, Lämsä, and Vanhala 2010). On the other hand, the system of

socio-cultural factors within society and organisations preconditions women. Lekhanya (2013) confirms that women are victims of socio-cultural factors, with these factors seen as obstacles for women in occupying top positions.

Women are specifically exceeded by men where numbers in positions of management and leadership are concerned and continue to trail men in top positions (Andreeva and Bertaud 2013). In Zimbabwe men are the commanders and women are the foot soldiers in most industries, (Mbepera 2015). The management and leadership norm in QGOs of Zimbabwe continues to be male-dominated, which has led to gender stereotypes in the performance of female managers/leaders. Furthermore, continued perceptions that traditionally perceive women as inferior to men prevail in QGOs, with the preservation of social injustice and African culture invoked by many people in justifying women's subordination. Socio-cultural factors appear to determine who should be in management and leadership positions, both literally and symbolically (Mbepera 2015); hence, blocking women from attaining high-level positions.

1.4 STUDY AIM

In this mixed-method research, the aim is to undertake an examination of socio-cultural factors and their influence on the performance of women in management/leadership positions in QGOs in Zimbabwe and establish why women lag behind men in these positions. This has enabled the researcher to formulate strategies that can be used by women to break through the management/leadership barriers. As a result, this should lead to increased numbers of women occupying positions in leadership and management of Zimbabwean QGOs.

1.5 RESEARCH OBJECTIVES

An examination of the influence of socio-cultural factors on women's performance in a leadership position in QGOs in Zimbabwe is this study's overall research objective, which specifically includes:

Objective 1

To ascertain the influence characteristics of women have on their managerial and leadership performance in QGOs,

Objective 2

To determine the effect socio-cultural factors have on performance in management/leadership positions held by women in QGOs,

Objective 3

To proffer solutions to socio-culturally related challenges to women in management/leadership positions.

1.6 RESEARCH QUESTIONS

The study's main research question is: in what manner do socio-cultural factors shape women's performance with regard to their positions in management/leadership of QGOs in Zimbabwe? In answer to this, the ensuing sub research questions were prepared:

Research question 1

What influence do women's characteristics have on their performance in positions of management /leadership in QGOs?

Research question 2

What is the impact of social and cultural factors on women's performance in positions of management/leadership in QGOs?

Research question 3

What are the proffered solutions to socio-culturally related challenges to women in management/leadership in QGOs?

1.7 HYPOTHESES

To determine this study's significance using hypotheses testing, the following variables were individually tested to establish the association of the pertinent constructs with the performance of women in business leadership. In this section the null hypothesis (Ho) and the alternative hypothesis (Ha) are present

Ho 1.1: There is no relationship between women characteristics and their performance in leadership positions;

Ha 1.1: There is a relationship between women characteristics and their performance in leadership positions;

Ho 1.2: There is no relationship between family life factors and women's performance in leadership positions;

Ha 1.2: There is a relationship between family life factors and women's performance in leadership positions;

Ho 1.3: There is no relationship between educational elements and the performance of women in leadership positions;

Ha 1.3: There is a relationship between educational elements and the performance of women in leadership positions;

Ho 1.4: There is no relationship between religious factors and women's performance in leadership positions;

Ha 1.4: There is a relationship between religious factors and women's performance in leadership positions;

Ho 1.5 There is no relationship between societal values and women's performance in positions of management/leadership;

Ha 1.5 There is a relationship between societal values and women's performance in positions of management/leadership;

1.8 SIGNIFICANCE OF THE STUDY

The significance of this study mortars benefits that accrue to QGOs practitioners and academics for future discussion;

1.8.1 Significance to practitioners

As shown by the literature, every so often, bias toward men is found in early theories and management models of leadership (Billsberry 2009). Reviewing women's experiences in roles of management and leadership provides information that is vital with regard to the effectiveness of suggested strategies and supports in addressing socio-cultural factors that impede women in occupying top positions. This is also

important in discovering unmentioned barriers within the realm of society and culture in the literature that prevent women from occupying positions at senior-level in management and leadership in moving from leadership at mid-level. The study is an early contributor, amongst others, to the management/leadership of QGOs in Zimbabwe. Thus, the study intends to contribute to the prevailing core teachings and skills available on the leadership of women in QGOs.

The study findings provides a base and guidance to the government of Zimbabwe and QGOs to formulate and modify policies that are socio-culturally sensitive to women so as to propel them to top positions, in turn balancing off the inequalities and levelling the playfield if not impartiality. Furthermore, the study offers policymakers a better understanding as to the challenges faced by women leaders and managers, so that valuable solutions to address these challenges may be provided. This will be done by providing recommendations for policymakers on how to support women in management/leadership roles.

More so, QGOs are state-run and controlled, employment policies favour women and they are the biggest employers of women, (Warner and Corley 2017). They have become the fulcrum and the swivel of every developing economy and as such the study's empirical findings provide guidance and remedies on how to deal with socio-cultural problems women leaders may encounter as they journey through the leadership paces.

In addition, women reside in a world dominated by men where relations of gender power frequently favour men (Mazur and McBride 2011). Since this study is positioned in gender equality and leadership confluence; it thus contributes to the promotion of gender equality in management and leadership positions. Furthermore, the study provides an accent for improving women's representation in top management/leadership positions in Zimbabwe. Moreover, with such a limited number of women in positions of leadership means insufficient role models existence for younger women to follow. A downward spiral of female leadership can result, in which

women will not be inspired to occupy top management and leadership positions. It is an indication, in and of itself, that more work is needed for reparation of the prevailing imbalance in gender where top management/leadership in organisations is concerned.

1.8.2 Significance to Academics

Early writers focused on educational and traditional leadership; and they associated their studies with developed countries than developing, hence the existence of a gap to explore leadership in QGOs in developing countries. So much has been said and written about gender mainstreaming and women empowerment, yet Women numbers are not growing in parliament, senate or leadership positions in QGOs.

The novelty of this study is in the focus of the under-researched topic of the influence of socio-cultural factors on Zimbabwean woman managers and leaders. The research further created opportunities and suggestions for new projects aimed at addressing the socio-cultural aspects that impact the performance of women in positions of management/leadership in the communities within which they operate. Ultimately, the study established a podium from which inequalities in gender, within Zimbabwean QGO management/leadership, and other countries with similar problems, can be identified, discussed, and addressed.

1.9 DELIMITATIONS

To better manage the research and ensure its feasibility, the focus of the study was on social and cultural factors that affect women's performance in managerial and leadership roles in QGOs in Zimbabwe. The researcher was restricted to study women executives, senior managers, and members of boards of directors (BoDs) in LAs, government institutions and parastatals in Harare, Mashonaland Central and the Midlands province. This was made possible because QGOs encompass many institutions. In addition, the researcher did not collect data from all the women in management/leadership positions, instead, a sample size of 302 women was drawn using quota and purposive sampling techniques.

The research was carried out from 2015 to 2018. The purpose of these delimitations includes defining study variables and a researchable population. The use of semi-structured interviews, in addition to a questionnaire as the main data collection tool, meant that other research instruments such as document analysis and observations were also used.

1.10 LIMITATIONS

Wherever research is being conducted, it is prone to numerous restrictions (Kadyrkulova and Program 2008). The study boundaries emanated from the reluctance of participants to give the correct information pertaining to the study. The political situation in Zimbabwe made it difficult for the researcher to access security-related QGOs, thereby limiting this study's findings' generalisability to Zimbabwe as each country has a unique political landscape. Furthermore, Zimbabwean experience was not all culture inclusive to measure to global standards and there was no agreed definition of culture to which Zimbabwean culture can be measured. Finally, it was difficult to cover the entire country, this study was limited to three out of ten Zimbabwean provinces.

1.11 RESEARCH UNIT

The thesis is structured as follows:

Chapter one introduced the topic of the study and set out information to its background, statement of the problem, study purpose, objectives of the research and the research questions, in addition to the significance of the study, and its limitations and delimitations.

Chapter two presented the literature related to the study topic, QGOs and previous research studies with regard to the influence of social and cultural factors on women's performance.

Chapter three focused on theories and the theoretical framework that sets the basis on which to anchor the study of women empowerment and performance in management and leadership positions was also presented

Chapter four set out and discussed the study's use of research methodology and design type, along with data collection methods, the target population, sampling and ethical considerations.

Chapter five dealt with presenting the data obtained in the field and its interpretation.

Chapter six discussed the findings about related literature.

Chapter seven did put forward the conclusions of the study, contributions and make any necessary recommendations.

1.12 CONCLUSION

The foundations for the study were set out in this chapter, the background entailed a gender imbalance in leadership. Women trail behind men in positions of leadership and discrimination was ingrained in the life of most organisations. There were said to be more women than men and in the labour market, they were slightly less than men. It was disheartening to note that less than 20% of women made it to leadership/management positions. Earlier writers focused on educational and traditional leadership; and also on developed countries leaving developing countries' experience uncaptured, thereby motivating this study. The aim and objective of the study is to examine the influence of socio-cultural factors on performance of women in management/leadership. The study also aimed at ascertaining the influence of characteristics of management/leadership performance in QGOs.

The significance of the study was to extend leadership study to QGOs in developing countries and to provide solutions to women's leadership disparities in parliament and organisations. Furthermore was to provide policymakers and employers with guidance on leadership disparity dilemmas. The study was delimited to women executives and BODs in QGOs. The Zimbabwean political situation made it difficult for the researcher to collect data from state-owned security organisations. Also, the study was limited to Zimbabwean experience. The chapter that follows will critically evaluate and review the empirical studies which were done. The chapter entails theories that pivot the study and the order will be guided by the research questions of the study.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

The previous chapter explored what this study's key terms entailed and explained issues surrounding women's performances in QGOs. The leadership of women is the main concern in the development of organisations that impede women's leadership and is well researched and documented (Howard 2018). The review determined what is known with regard to how societal and cultural factors affect the performance of women in management/leadership positions in QGOs. The literature is based on the themes derived from the secondary research questions of the study. The focus of the chapter is on conceptualising key terms, leadership characteristics, women in leadership positions, and characteristics of women leaders, as well as women's performance in QGOs, the socio-cultural factors affecting the performance of women in leadership and the chapter conclusion.

CRITICAL TERMS AND VARIABLES

2.1 KEY TERMS

The previous section offered the chapter introduction with this section concentrating on definitions and operationalising of key terms employed in the study.

2.1.1 Quasi-government Organisations

According to Balbuena (2014), Quasi-government organisations are viewed as state-owned enterprises (SOEs) they are legal entities that were created by the government in order to partake in commercial activities on behalf of the government. They can be either partially or wholly owned by a government and are typically earmarked to participate in specific commercial activities. QGOs are organisations with characteristics that are both private and public and do not neatly fit into one or the other grouping (Kosar 2013). The accommodation of an organisation as a private, non-profit organisation is one type of QGO that is, however, run by a board of directors where government officials or directors are assigned by a conventional government unit. Quasi-government organisations are also viewed as an organisation that has some, but

not all, of the defining characteristics of a government (Mead and Warren 2016). Some QGOs are relying on the government financially. Such, organisations are hospitals, electricity supply companies, government departments and schools. Financing of other quasi-governmental entities' activities is done either by means of charitable donations or through participating in that are commercial (Park 2011); these entities include LAs (municipalities).

2.1.1.1 Quasi-government Organisation's African Perspective

Balbuena (2015) asserts that most Southern African countries have business operations that depend on resource-based activities like farming and fishing. SOEs contribute more to many economies. Although the weight of SOEs in economic activity varies from country to country, data collected by the World Bank just over a decade ago suggest that SOEs accounted for close to 20% of the total non-agricultural economic activities in an average low-income developing country. In other economies, the contribution is way over a third. SOEs play a vital role, first, in terms of the direct services they provide, (OECD 2005). Most critical services in developing countries are sorely attained through SOEs vehicles, (Balbuena 2015). SOEs have become one of the greatest employers in developing countries, (Hamuyun and Adelopo 2012). While the State's enterprises should not play a role as "employer-of-last instance", they can play an important role in upgrading labour skills and raising social standards through appropriate policies of corporate responsibility, (AFDB *et al.* 2012). Their importance is further engraved by the fact that they tend to be focused on "strategic" sectors, including infrastructure and utilities (e.g. air and rail transport, electricity, gas, and water supply, broadcasting, natural resource extraction, telecommunications), in addition to finance (e.g. banking and insurance) which are crucially important to the competitive position of most of the private sector economy, (Balbuena 2015).

OCED (2005), many Southern African economies have prioritized SOEs as the major driver of national development. This was a result of disappointment with the outcomes of privatisations and structural reform programs in the 1990s. SOEs became the panacea and remedy to failing market and eliminate direct obstacles to development. In

parallel, governments are also pursuing important reforms aimed at promoting competition, boosting private sector development and improving international and regional trade and investment. According to Balbuena (2015), some distinct challenges (to a varying degree according to national context) remain for improving SOE performance.

In Hamuyun and Adelepo (2012), QGOs are viewed as SOEs and are organisations that deliver policies on behalf of the government, other than either central Government Departments (including the judiciary) or local authorities). The centre is responsible for the appointment of it and financing the same. The main focus is on bodies where the central government has had such a role, though mention is made of equivalent bodies associated with local authorities, (Balbuena 2015). Many writers attempt to define these bodies in terms of their characteristics and fail to notice and draw out the significance of variations between some of them. The focus on the delivery of public policy means that bodies are purely advisory or consultative functions (Hogwood 1982 in Balbuena 2015).

As noted that QGOs are very critical in a developing African country and have posed as the highest employer of any such country. In their endeavors to revive economies, women's employment is mandatory. Abated with pressures from women groups, feminism and Un-women movements' most African countries are signatories to treaties that fight for gender mainstreaming and equality. The study of QGOs creates a base to understand factors surrounding their performances.

2.1.1.2 Women Leadership in “Quasi-Government” Organisations

With women having historically represented a large majority of nursing and teaching positions, in addition to those held in politics and other institutions in the public and private sector, it has become an issue that there is such a low percentage of women in leadership in “quasi-government”.

Internationally, countries rated as closest to the 50 percent equality mark for global board seats that are occupied by women in QGOs include: Norway at 40.1 percent,

Sweden with 46.9 percent, Finland at 47 percent, and the USA with 33.6 percent, while South Africa is at 29.9 percent. Quite some way below these countries, Canada has women holding 29.5 percent of the global board seats, surpassed by countries such as Turkey with 40.9 percent representation, Poland at 42.8 percent, Germany with 40.8 percent, and the United Kingdom at 40.9 percent, as well as France with 45.9 percent. Women's board representation in Denmark is at 49 percent, with the Netherlands at 39.8 percent, and Israel with 28.6 percent. The three countries featured at the bottom of this list are the United Arab Emirates, with the representation of women at 30.6 percent, Qatar features a 41.8 percent representation, while Saudi Arabia is at 33.7 percent (Catalyst 2012). What is demonstrated a half-century later by these statistics is that the global struggle continues for women in ascending to elite leadership positions?

With regard to public sector appointive positions in 2013, in comparison to men, the percentage of women in the federal cabinet is 18 to 82 percent, the Ambassadorial figure is 11.2 to 88.8 percent, with Electoral Reform at 13.6 to 86.4 percent. Women in the civil service sector occupy 14 percent of management/leadership positions, whereas in local government women represented 21 percent of senior managers and nine percent of CEOs worldwide (Grant Thornton IBR 2012). In educational leadership, 36 percent of secondary school head teachers are female. Women's under-representation in leadership may partly be attributed to certain cultural and socially constructed obstacles that ensnare women and preclude them from ascending the organisational ladder (Maseko 2013).

As stated by UN Women, as of February 2019, women constitute less than 10 percent of parliamentarians in lower or single houses in 27 States, globally, which includes three chambers without any women. Of all national parliamentarians, only 24.3 percent were women as of February 2019, which is a slow increment on the 11.3 percent of 1995. Serving as Head of State, as of June 2019, there were 11 women, with 12 serving as Head of Government. Only 20.7 percent of government ministers, as of January 2019, were women.

Women ministers hold positions in five most common portfolios in 103 countries, with the representation of women in elected local deliberative bodies varying from less than one percent to almost parity, at 50 percent, and a 26 percent median. The ratio of ministers and parliamentarians who are women is highest in America, with up to 22.4 and 26.4 percent, while a second and third-ranking is awarded to Europe and Africa, with the Asian ratio lowest at 18.5 percent (IPU 2019).

2.1.1.3 UN Women

Fuentes and Cookson (2020) view UN Women as a non-profit organization solely created to raise both funds and promote awareness of women's rights and secure worldwide visibility for women and girls threatened by poverty, disasters, armed conflict, abuse and exploitation. It fosters the elimination of discrimination against women and men as partners of development, human rights, humanitarian action, peace and security, (Bradshaw *et al.* 2019). Fuentes and Cookson (2020) point out that over many decades, the UN has made significant progress in advancing gender equality, including through landmark agreements such as the Beijing Declaration and Platform for Action and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Bradshaw *et al.* (2019) point out that UN Women supports inter-governmental bodies, such as the Commission on the Status of Women, in their formulation of policies, global standards and norms. It champions equality between women and men (gender equality): refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Gender equality is not a women's issue but should concern and fully engage men as well as women.

2.1.1.4 Performance Challenges in SOEs (Balbuena, 2015)

Balbuena (2015) cited many challenges that inhibit the performance of SOEs: capital is inadequate, thereby making SOEs rely on debt and finance to fund basic operations. This is usually not enough to fund capital-intensive projects especially rehabilitation and upgrading of infrastructure in the utilities and network industries. There is always below-cost pricing, thereby making tariff structures operate artificially low and prevent full cost-

recovery. Most SOEs operate on a loss to control prices of service by private partners, there are leftovers of initial investment decisions in industrial and commercial SOEs and a lack of ability to adjust to changing market conditions. The reason for such creation is political than economic reasons. There are collection deficiencies, where SOEs due to underfunding lacks capacity to collect; there are poor reporting systems thereby compromising transparency and accountability surrounding, this ultimately jeopardizes SOEs from misuse of public budgets, corruption, and from revealing where inefficiencies may exist; and there are deficient boards of directors, where SOEs' boards may require further professionalization and shielding from the political apparatus. (Nellis 2005)

2.1.1.5 Some African Country profile

2.1.1.5.1 ANGOLA

According to Aguilar (2003), in Angola, the State remains active in several key economic sectors that are important in terms of size and development goals. The Angolan economy is dominated by transport, telecommunications, energy and water, and, industry, geology and mining sectors. The government of Angola (2008) notes that the state is also active in other sectors through both wholly and partially-owned enterprises in fishing and agriculture; food logistics and distribution; social work; education and basic sanitation; hotels and tourism; financial services; ICT services; and construction.

Anguilar (2003) again signals that the involvement of the state in the economy is reflected in the inheritance of a planned economy that preceded its privatisation programme launched in the early 1990s under the auspices of a government task force, ***Gabinete de Redimensionamiento Empresarial*** (GARE), set up to prepare the privatization of large enterprises. In 2000 the government privatised over 400 small and medium-sized companies, effectively liquidating around 29.5% of the Angolan state's participation at that time. Among some of the larger enterprises, the privatisation

process was less effective as state assets were either reorganised or sold on favourable terms to insiders with political connections to the government.

The government of Angola launched the second phase of its privatization programme (2001-2005) under the government's broader Economic Reform Programme, which aimed to further restructure SOEs. The second stage of this process was based on the Privatisation Act where 17 companies were privatised, and the remainder were put under management contracts. The second phase of the privatisation programme was targeted at generating revenue for the State (amounting to 22.8 million U.S. dollars and 150-200 million U.S. dollars as an additional investment). (Government of Angola 2008).

Following 2005 reforms, the State continued divested the SOEs where possible, but also with a view to better the legal and regulatory environment in which SOEs operate. It also has set forth the "Pledge Contract" to rehabilitate SOEs and improve their performance according to an investment programme agreed together with the ownership entity.

Women employment in Angola

According to the ADB report (2007), Angola has a population of 17 million which is divided as 8.16 million are women and 7.83 million are males. Of the population, 6.1 million Angolans are active economic labour force. 287 000 women are also said to be formally employed. 70 000 women are said to be employed in the public administration, (ADF 2007). According to African Barometer (2021), women hold 65 seats constituting 30% of parliament seats (220), 19.5% of managerial positions are occupied by women, (UN women Count 2020). Options for paid work in Angola are limited. Formal skilled employment can only be obtained in government and public organisations. That required skill and connections, which many of them don't have. 81.4% of women are employed in farming entities and this leaves few women to navigate to corporates leadership, (Stronen and Nangacovie 2018). Very few formally employed women navigate to leadership positions.

2.1.1.5.2 BOTSWANA

According to OECD (2013) report, Botswana has undergone rapid economic development over the last decades and still, the state remained an important economic actor in several key sectors that are important to the economic fabric of the country. The same report also signals that Botswana has 49 operational SOEs, of which 19 commercial entities are said to be operating in a wide sphere of activities ranging from utilities including telecommunications to meat processing. The remainder of enterprises operate as non-commercial entities

The state-owned sector is a reminder of a nationalisation policy embarked upon in the 1980s which put the state at the centre of industrial development policy. At the time, several parastatal entities were created to drive industrial development and orient resources previously devoted to agriculture and manufacturing then the services sector. It was further aimed at diversifying economic activity away from the mining sector. (OECD 2013)

The Government of Botswana's divestiture has gained prominence over the past two decades. The overall Government stance relies on divesting where possible and on the other pursuing a strategy to improve SOE performance and efficiency. Mothusi and Dipholo (2008) hint that the private sector was being empowered to phase out the state's involvement in the determination of markets. In 2000, a privatisation policy was launched establishing the Public Enterprise Evaluation and Privatization Agency (PEEPA), an autonomous authority under the Ministry of Finance and Development Planning, aimed at carrying out the policy. However, the first attempt failed and in 2005, the government launched a five-year plan for the implementation of the 2000 Privatisation Policy ("The Privatisation Masterplan"), which focused on improving corporate governance of SOE than privatisation and it improved government shareholding oversight. In 2011, PEEPA commenced a review of the Masterplan intending to develop a new plan (Privatisation Masterplan II, 2013-2018). The revised Masterplan was undergoing consultation, before being presented to the government for approval. The Draft Privatisation Master Plan II identified services and public

enterprises that were suitable for outsourcing and divestiture, including the Botswana Telecommunications Corporation.

Women employment in Botswana

According to the UN women's count (2020), there is still work to be done to achieve gender equality. According to African Barometer (2021), 11% of parliament seats are held by women; 111 wards were won by women denoting an 18% representation; 38.6% of managerial positions are held by women compared to 29.6% who are proportionate in senior and middle management positions.

2.1.1.5.3 MALAWI

According to the World Bank (2007), there are 50 SOEs. The SOEs operate in several sectors including utilities and infrastructure provision. Since 2006 the National Growth and Development Strategy placed corporate governance as a policy priority for the government. As such the Malawi Code for the best practice in corporate governance was developed by the National Corporate Governance Review Committee in 2010, and this was followed by enacting a specific set of guidelines developed for SOEs and parastatal organisations in 2011.

Women's employment in Malawi still has a lot to be done for the country to attain good gender equality. According to Africa Barometer (2021), 44 parliament seats are held by women and registered a 23% representation; 67 local authority wards are held by women. 15.6% of managerial positions are held by women, (UN Women Count 2020).

2.1.1.5.4 SOUTH AFRICA

In South Africa, there are over 300 publicly owned SOEs across all levels of government (500 if subsidiaries are included). The eight major public companies are under the oversight of the Department of Public Enterprises, and one (Telkom) is listed on the Johannesburg Stock Exchange (JSE) which is under the oversight of the

Department of Communications. At the sub-national level, many SOEs and parastatals are active in a broad range of activities, of both a commercial and non-commercial nature. The government of South Africa, (2011) points out that the economic importance of SOEs was concentrated in the top 30 companies, with four accounting for 91% of the assets, 86% turnover, and 77% of SOE employment.

APRM (2007) points out that the South African government's SOE agenda shifted away from privatisation policies towards corporate restructuring. Thus, improving efficiency and effectiveness, and reorienting of SOEs to achieve social objectives and other wider economic development goals became a top priority. "Accelerated Agenda towards the Restructuring of SOEs," policy assisted in the restructuring of the same. In parallel, it also went through with an initial public offering of the state-owned telecommunications monopoly, Telkom, on the JSE. (APRM 2007) The 2003 listing of Telkom was reportedly not a popular move, for several reasons, including with trade unions due to job losses incurred following listing. (APRM 2007) Thus the government refocused its efforts more on reinforcing the sustainability of SOEs and delivering on specific strategic mandates.

President Zuma established in 2010, "The Presidential SOE Review Committee," (PRC) which was responsible for strengthening the role of SOEs to ensure that they respond to a clearly defined public mandate and support the "developmental State" aspirations of the government. The PRC's mandate emanated out of a broader government strategy that was stated in the long-term National Development Plan and the Medium-Term Strategic Framework for 2009-2014 of the ANC party to place SOEs and state-owned development finance institutions at the heart of the economic development agenda. The recommendations evolving from the Committee were made public in 2013 after being approved by the Cabinet. The Review articulated that the State should:

- Define clearly and communicate a consistent strategy for SOEs.
- Ensure that government policies and practices are in place and that effective contact between regulators, agencies, Government and SOEs are maintained,

- Define the purpose of SOEs,
- Standardised monitoring and evaluation criteria modeled on best practice should be adopted to make it more effective,
- Enable high operational performance of SOEs so that they can meet economic and developmental objectives in a cost-effective manner.
- The Government should develop a consolidated funding model for commercial SOEs and Developmental Finance institutions (DFIs).

Women's employment in South Africa, like many African countries, has its share of outstanding issues that need attention to get a good gender equality rating. Africa Barometer (2021) confirms that 182 parliament seats are held by women registering 46%; 4219 local government wards are led by women and they registered a 41% representation. 31.1% of Managerial positions in South Africa are occupied by women and 35.5% of managerial positions in both middle and senior management are again held by women, (UN Women Count 2020).

2.1.1.5.5. TANZANIA

In Tanzania, there are 238 SOEs, a large proportion of which are majority-owned by the government. SOEs were categorised as commercial and non-commercial entities operating in a range of activities and sectors. They can be broadly categorized as large corporations, financial institutions, pension funds, state institutions, parastatals, and regulatory authorities. The total government equity in SOEs accounts for 10.3 trillion shillings, which is 30 percent of GDP. Most of the large parastatals are in key sectors – such were finance, water, agriculture, electricity, rail, and air transport. (Kabwe 2011).

Tanzania started its privatisation programme in 1992 and established the Presidential Parastatal Sector Reform Commission (PSRC), which oversees the “Privatisation Master Plan” programme. The initial programme (1993-99) focused on divesting small manufacturing and service-oriented parastatals, while the second phase (2000-2004)

focused on larger enterprises in telecommunication, transport, energy and mineral, water and notably in the banking and finance sectors. (AfDB 2003) The Master Plan saw to the divestiture of 336 public enterprises by 2010. However, some privatisations have, reportedly, not been successful. In several cases, privatised SOEs (notably in water and electricity) have been subsequently repossessed by the government because they were better placed in the public sector to provide strategic services. (OECD 2013)

Privatisation efforts were complemented with other major structural reforms which were aimed at transforming the economy's main driver from the state-owned sector and central planning to the private sector-led. (OECD 2013).

Women employment in Tanzania however, has work to be done to achieve gender equality. According to Africa Barometer (2021), 141 parliament seats were won by women and registering a 37% representation; 1190 wards constituting 34% were won by women in local government wards election. 23.3% of managerial positions are occupied by women and proportionally middle to senior managers are at 17.3%, (UN Women Count 2020).

2.1.1.5.6 ZIMBABWE

Zimbabwe's 78 parastatals and SOEs operated in virtually all aspects of economic activities including oil, infrastructure, agriculture, transport, public utilities, telecommunications and more. SOEs' economic weight was significant and accounted for approximately 40 percent of GDP. The categorisation of SOEs was very encompassing. SOEs are commercial entities that are used as a conduit for the attainment of social objectives and regulatory entities responsible for sector regulation.

Zimbabwe assumed public enterprise reforms as a component of structural adjustment programmes in the 1990s. As such, public enterprise reforms were included as a part of the Framework for Economic Reforms (1991-95) and later in the Programme for Economic and Social Transformation (1996-2000). The aim was to reign in government

expenditure, particularly subsidies to the parastatal sector which were constraining the fiscal capacity of the Treasury.

The Zimbabwe Privatisation Agency was established via the Privatisation Act in 1992, to manage the privatisation of SOEs. According to Zhou (2000) agency, together with a Cabinet-level Committee, the National Economic Planning Commission and the Department of State Enterprises were the institutions guiding the privatisation process. The privatisation process was not completed due to economic pressures, and the government shifted its strategy in the 2000s towards SOE restructuring. Several parastatals have been structurally separated into smaller business-oriented units and organised under a wholly state-owned holding company. The Privatization Agency of Zimbabwe was reconstituted into State Enterprise Restructuring Agency (SERA), (Zhou 2012).

In 2009, during the inclusive government, the public enterprise reforms regained attention, especially in the development process. The former Department of State Enterprises was transformed into a Ministry with a broader coordination role. The Mid-Term Plan of 2011-2015 underscored the restructuring of SOEs as a policy priority. Following the 2013 elections, the Ministry was disbanded and responsible for SOE coordination shifted back to line ministries.

In Zimbabwe the decentralised ownership model saw to the implementation of public enterprise reforms which were heavily institutionalised as there was a multitude of state institutions that were directly involved in policy formulation and implementation, starting from the line ministries. The previous government had established the Ministry of State Enterprises and Parastatals as the main entity responsible for coordinating the management of parastatals and state companies. Since the formation of the new government in mid-2013 this Ministry and its coordinating responsibilities have moved back to line ministries. SERA served as a semi-autonomous body responsible for the implementation of the SOE restructuring programme, it served as the technical arm to

the Ministry of Finance as well as the secretariat of an Inter-Ministerial Committee on Commercialisation and Privatisation of Parastatals.

Sector ministries exercise direct control over public enterprises under their purview. In some cases sector ministries also regulated the sectors in which their SOEs are operated. Most SOEs and parastatals were statutory corporations, but some were incorporated under the Company Act. Even public enterprises commercialised or registered under the Company Act may still come under Acts of Parliament. These provisions allowed for responsible ministries to continue exercising direct control over public enterprises, at both the micro and macro policy levels. (Zhou 2000 and 2012)

Before being disbanded, the Ministry of State Enterprises and Parastatals worked towards developing a Draft Regulative Framework for State Enterprises. The proposal would have considered the separation of regulatory from commercial functions of SOEs. Several regulatory bodies were established in priority sectors to ensure a level field. In 2010, the former Ministry of State Enterprises and Parastatals issued the Corporate Governance Framework for State Enterprises and Parastatals, which is a guidance document aimed at improving the accountability and transparency of SOEs. It outlined the objectives, principles, guidelines and ethical standards that bind SOEs. It also complemented the existing legislation (i.e. Companies Act and Acts of Parliament) that govern the operation of SOEs.

The 2009 Public Finance Management Act bears on the financial responsibilities and management of public finances; it also included provisions bearing on the activities of SOEs. There are many challenges and such were;

- There was a lack of clearly defined lines of responsibility and coordination among the multitude of state institutions involved in SOE policy formation, implementation and oversight (i.e. for procurement, board practices; budget approvals);
- Political interference from the executive office and line ministries allowed intervention directly in the commercial operation of enterprises; Performance

management inadequacies (absence of formal performance agreements; or performance contracts); and,

- Governance challenges (including lack of separation from the regulatory and commercial functions.)

Women employment in Zimbabwe

However, there is work still to be done in Zimbabwe to achieve gender equality. The proportion of women aged 20-24 years old who were married or in union before age 18 is 32.4%. 31.9% of parliament seats are held by women and 12% of wards are under women's leadership. 28.9% of managerial positions in the country are occupied by women managers, (UN Women Count 2020).

Tel-one (Zimbabwe)

The History of what is now called Tel-One traces back to the early days of British settlement in the country. In 1892 the British South Africa Company (BSAC) organised the first postal service and ran the service as a self-governing control under the Ministry of Post and Telecommunications. When Zimbabwe gained its independence in 1980, the Zimbabwe Postal Services Amendment Act which was promulgated through Statutory Instrument 175 was formulated and this gave birth to the Postal and Telecommunications Act to create the Posts and Telecommunications Corporation of Zimbabwe (PTC). PTC's core business was the provision of postal and telecommunications services. In 1987 legislation promulgated the unbundling of PTC into three different companies whose activities were commercialised. The commercialisation took place in 2000 with the splitting of PTC into Tel-One as a fixed telecommunications provider, Net-One was a mobile network providing a cellular network and Zim-post was a postal services company. All the entities were regulated by the Postal and Telecommunications Regulatory Authority of Zimbabwe (Rutsito 2015; Maphosa 2019)

Tel-One was the sole fixed-line telecommunications operator in Zimbabwe and was wholly owned by the government of Zimbabwe. The company's role was to provide

telecommunications services for both government and the general public. Tel-One was a parastatal in the telecommunications industry. The company was established mainly to provide fixed voice services to provide means of communication and improve them as technology advances being guided by the postal and telecommunications authority of Zimbabwe (POTRAZ). Tel-One currently offers data, internet, prepaid and post-paid services. The emergence of private companies offered the same services mhas created more competition making the offer of post-paid services unavoidable. The offer of post-paid internet and voice services led to the accumulation of accounts receivables.

As the incumbent operator, Tel-One has seen the rise of fierce competitors in the form of Mobile Network Operators (MNOs) that have witnessed phenomenal growth since the year 2009. With competition stiff, Tel-One has failed to adapt to the changing four needs of the new business environment, this includes a diversified product portfolio, advanced communications technologies and flexibility in pricing and packaging. This has seen it languish in a vicious legacy debt cycle, waning market share, low network expansion, and failure to acquire and adopt competitive technologies. These problems are preventing the company from becoming fulfilling its role in service delivery as intended when it was set up and hence a business transformation is needed to make Tel-One's operations viable again and to enhance service delivery (Choto 2014)

ZESA Holdings

ZESA Holdings (including its subsidiary companies) and NOCZIM are the major players in the energy sector in Zimbabwe. ZESA Holdings was created through Electricity Amendment Bill 2812 of 13 March 2003, which amended Section 68 and 69 of the Electricity Act (Chapter 13:19), and provided an order to provide for the setting up of a holding company that will hold shares on behalf of the Government in-state companies resulting from unbundling. Because of this bill, five successor companies are; Zimbabwe Power Company (ZPC), Zimbabwe Electricity Transmission Company (ZETCO), Zimbabwe Electricity Distribution Company (ZEDC), ZESA Enterprises and Powertel Communications were formed, (<http://www.zesa.co.zw>, accessed 12 December 2012). All these subsidiaries report to ZESA Holdings (Private) Limited.

Further restructuring in 2006 saw the merger of Zimbabwe Electricity Transmission Company (ZETCO) and Zimbabwe Electricity Distribution Company (ZEDC) into one entity, Zimbabwe Electricity Transmission and Distribution Company (ZETDC). Among the four companies created by the bill are two non-regulated businesses namely ZESA Enterprises (ZENT) (comprising of Transport, Projects, Technology Centre and Production and Services) and Power Telecommunications (Powertel). The CSR practices of subsidiary companies are largely influenced by the CSR policy and charter of the principal holdings company- 2 ZESA. However, not much is known about ZESA holdings CSR practices, and company policies. ZESA Holdings and its subsidiaries are important companies in Zimbabwe because the availability of electricity is a prerequisite for the growth and output of industry and other productive sectors including mining, manufacturing and agriculture (STERP II 2009). (Mubaiwa 2013)

ZINARA

The Zimbabwe National Road Administration (ZINARA) is a body corporate established in terms of the Zimbabwe road act (chapter 13:18). One of its major mandates is to collect revenue from road user charges for the enhancement of a good road network system throughout the country. To date ZINARA has a total of seventeen (17) toll gates wherein cash is collected from various motorists travelling on the main Roads in Zimbabwe. According to the ZINARA Annual Report (2015), it was reported that the Government of Zimbabwe introduced thirty (30) new tollgates by end of the year 2015. (Matengabadza 2018).

Railways

The National Railways of Zimbabwe (NRZ) was established as a railway company under the Railway Act, (chapter 13:09) to provide freight and passenger services within and outside the borders of Zimbabwe. It is wholly owned by the government of Zimbabwe and as such operates under public sector rules and regulations, as amended from time to time. Its head office is in Bulawayo. According to Honourable Gordon Moyo, Former Minister of Parastals, in Zimbabwe, most of State-owned Enterprises (SOEs) are often referred to as Parastatals. The Board of Directors that run the

enterprises are appointed and managed by the line Ministries under which they fall. NRZ falls under the Ministry of Transport, Communication and Infrastructural Development. SOEs provide diverse services to both the public and other corporate institutions and are key enablers that facilitate economic growth and sustainable development. Despite the strategic importance, SOEs have not been performing to expectations due to several constraints ranging from limited foreign direct investments and a very difficult operating environment characterised by liquidity constraints. The situation has been compounded by the general weak corporate governance enforcement mechanisms.

According to www.nrz.co.zw (2021), there is one female board of trustees and two female top executives and all other positions are held by males. This prompted the desire to investigate the factors surrounding such disparities.

Local authorities

According to Nazeem, Bayat and Meyer (1997) in Chigwata, *et al.* (2017), local authorities are organisations comprised of elected and appointed officials, which operate within a specific geographical area to provide services for its local communities. The local authorities have relatively defined areas of jurisdiction and the local populace. They have a right to govern from their own initiatives but all are accountable to the centre. Local authorities by their nature provide lower-level structures with the platform to debate local economic and developmental issues (Chigwata *et al.* 2017).

There are two types of local authorities in Zimbabwe, urban and rural local authorities; Urban Councils looked after the interests of those living in cities and towns. They were established in terms of the Urban Councils Act [Chapter 29:15] and cover urban areas. There are four different statuses of urban councils; cities, municipalities, towns and local boards. The status of an urban council is dependent on several factors including size and population, infrastructure, services offered and social developments. Some areas are declared urban councils because they have special needs like Lupane. After all, it is

the new provincial capital of Matabeleland North or Chirundu. After all, it is an important border post. They have a voluntary association (UCAZ), which sees to matters that concern all urban settlement. There are thirty-two urban councils in Zimbabwe.

Rural District Councils covered the commercial and rural farming areas. They were established in terms of the Rural District Councils Act [Chapter 29:13] and cover rural areas and small service centres. There are sixty Rural District Councils in Zimbabwe. The ARDCZ is a body corporate recognised by the Rural District Councils Act 29:13 which forms the legal basis of rural self-governance in the country.

Local Government Associations

Local government associations are a grouping of local authorities serving and representing the interests of their members. They also play an important role in strengthening national and local policies, institutional and legal frameworks that support democratic local governance. The Zimbabwe Local Government Association (Zilga) is a national association that comprises the Urban Councils Association of Zimbabwe (UCAZ) and the Association of Rural District Councils of Zimbabwe (ARDCZ). In 2010, the Association drafted a Gender Policy to assist local authorities to mainstream gender in their programmes and activities by (a) Crystallising all past efforts on gender mainstreaming in local government; and (b) Ensuring a more structured, systematic and lasting way of engendering local government structures. Functionally, Zilga was set up to bring together councils to approach local government issues from a common point: Their main functions are to (a) Lobby government, legislators and relevant organisations on local governance issues; (b) Research in challenging and key policy areas; (c) Promote good management and organisational practices; (d) Initiate programmes in such areas as capacity building, gender mainstreaming, civic education and community participation; (e) Facilitate the development of partnership, networking and international cooperation (twinning arrangements); and (f) Represent members in national, regional and international local government platforms. The Zilga Gender Policy aimed to promote gender equality and equity by increasing the participation of women in leadership positions and access to resources. According to the policy, this was

achieved by ‘developing gender sensitivity amongst all councils, councilors and local government staff.’ Women’s equal participation in decision-making was not only a demand for justice and democracy but was a necessary condition for women’s needs and priorities to be reflected in planning and service delivery by local government. The Gender Policy assisted Zilga and all councils to reorient some traditions and the stereotyping of women which contrive to reinforce inequality, exclusion, and gender-neutral policies which fail to address practical gender needs (Morna and Tolmay 2010). The UCAZ and ARDCZ are the most relevant in the debate on local governance. These two associations are provided for in the Urban Councils Act and the Rural District Councils Act. UCAZ was formed in 1923, while ARDCZ was established in 1993. The two initiated a process of creating one local government association in 2005, which culminated in the formation of Zilga in 2010. ARDCZ and UCAZ facilitate consolidation of policy issues among their members and engage stakeholders according to the promotion of sound local governance. They have been very actively involved in research, training and advocacy to strengthen the local governance system in Zimbabwe (Chatiza 2010). The work of these two associations has been directly supported by several local and international development organisations. Local government associations are key institutions responsible for serving and representing the interests of their members and advocating on their behalf with higher orders of government, in some cases building their administrative and management capacity, and acting as a hub of knowledge on local governance. They also have an important role in strengthening national and sub-national policies, institutional and legal frameworks that support democratic local governance.

Women leadership in Local Authorities

In the 2018 Zimbabwe Local Government general elections, 274 women won ward leadership out of 1959 wards and that registered a 14% mark towards the desired 50/50 mark. According to Morna, Zvaraya and Maposa (2017), there were 23% senior women managers in Zimbabwean local authorities. Africa Barometer (2021) attests to a 3% increase due to new appointments marking 26% which is far off the campaigned 50/50

mark. The gap is still big and this has also prompted this study to look into the influence of socio-cultural factors as a cause to militate against women performance.

2.1.2 Social factors

Individual and organisational conduct is impacted by societal factors that are indirect (Lahti 2013: 77). Customs, standards and expectations of organisations and individuals are set by society with female leadership thus affected. Furthermore, who we are as people is shaped through social factors, affecting what we buy and how we behave, in addition to influencing who we are as people. These elements are the most time-consuming and difficult to change because they affect a variety of life dimensions and cannot be controlled easily. Further to this, within the social environment, social factors influence lifestyle, including wealth, family, or religion (Lucas 2015: 14; Pletzer *et al.* 2015: 1-20). As time progresses and lapses these factors change and Shin and Bang (2013) allege social factors impede women from advancing into leadership positions.

The ecological model advances the notion that social factors fall into certain levels, for example societal, organisational and individual levels (Shin and Bang 2013). According to Metz (2009: 193-213), societal level factors include legislation and policy, as well as societal norms driven by media. On the organisational level, these factors include improved standards of performance and tasks that are risky, bad practices of human resources, discord between family and work; and insights into the discord brought about by work-family conflict (Carlson, Kacmar and Williams 2002). Factors on an individual level are made up of communication style, the sense of self, and self-efficacy that is diminished along with facts and experiences that influence an individual's personality and attitudes (Wayne, Grzywacz, Carlson and Kacmar 2007).

There is an important social feature to be found in women's two- if not three-fold duties (Moir 2009). These responsibilities are work, marriage, and family care. The primary role of women in most countries is marriage and becoming a mother. However, the community of the 21st century also recognises that women need to seek employment.

2.1.3 Culture

There is no definition for a culture that is in all contexts applicable and acceptable, as scholars from different disciplines are responsible for formulating existing definitions (Galy-badenas and Galy-badenas 2015; Le 2011; Moalosi 2007). For example, culture is defined by Hofstede (2011: 1-26) as “the collective programming of the mind that distinguishes members of one human group from those of another,” while further stating that a system of collectively held values is represented by culture. This implies that the norms and values that define the practice of a certain group should be well-recognised.

Specified as a particular group of people’s knowledge and characteristics, culture encompasses social habits, religion, language, and, cuisine, as well as arts and music. In addition, culture is defined as “all material objects made by man, ranging from stone implements to atomic energy and all non-material things, thought out and institutionalized by man ranging from values, norms, to ideas such as marriage, economy, politics, religion, music, drama, dance and language” (Le 2011: 115).

Due to cultures being considerably different, concerning the roles assigned to different sexes and the norms and values that define culture being shared and learned, culture in this study is defined as:

“The shared motives, values, identities, and interpretations of meanings of important events which are a product of universal practices that are transmitted unconsciously across generations.”

Reus-Smit (2013) asserts that cultures are region-, coloniser- and language-based, for example, European immigration influenced Western culture, Asian religion influenced Eastern culture, Spanish and Portuguese languages influenced Latin culture, and Asian religion is influenced by Middle Eastern culture, with geography influencing African culture, (Duncombe and Reus-Smit 2019: 69-76).

2.1.3.1 Western culture

According to Reus-Smit (2017), the culture of European countries has come to be defined by the term 'Western culture', these countries include those where European immigration had a heavy impact, for instance, the USA. Rooted in the Greco-Roman era's Classical Period, Western culture is also based in the 14th century and the rise of Christianity. Amongst the forces that drive Western culture are ethnic and linguistic groups of Germanic, Latin, Hellenic and Celtic. In almost every country in the world today, the impact of Western culture is noticeable.

2.1.3.2 Eastern culture

Societal standards of Far East Asian countries, consisting of the Indian subcontinent, Japan, China, and North Korea and South Korea, as well as Vietnam, are generally referred to as Eastern culture (Duncombe and Reus-Smit 2019). Religion heavily influenced the early development of Eastern culture, as in the West, but the growth of rice and harvesting thereof also solidly impacted these cultures' early development, as explained in Dorian Q. Fuller's book "Pathways to Asian Civilizations: Tracing the Origins and Spread of Rice and Rice Cultures" (Reus-Smit 2017). Generally, unlike in Western culture, there is not much of a difference between religious philosophy and the secular society in Eastern culture.

2.1.3.3 Latin culture

According to Duncombe and Reus-Smit (2019: 69-76), while the geographic region of Spanish-speaking nations is widespread, many are considered part of Latin culture. The typical definition of Latin America refers to parts of South America, Mexico and Central America where the dominant languages are Spanish or Portuguese. The University of Texas maintains that originally, French geographers used the term "Latin America" in distinguishing languages referred to as Romance (Latin-based) and Anglo. Although situated on the European continent, Spain and Portugal are perceived as the key influencers of Latin culture; this specifies those who make use of languages that

originated from Latin, the language spoken by the Western Roman Empire, also known as Romance languages (Reus-Smit 2017).

2.1.3.4 Middle Eastern culture

Duncombe and Reus-Smit (2019) state that there are commonalities in Middle Eastern countries. According to Public Broadcasting Services, this is not surprising, with roughly 20 countries making up this area (Reus-Smit 2017). While the Arabic language is commonly spoken all over the territory, communication is sometimes made difficult by the extensive variations in dialects. Another cultural area common to countries of the Middle East is that of religion, with the birthplace of Islam, Christianity and Judaism being the Middle East.

2.1.3.5 African culture

The continent of Africa is essential to every single culture, according to Reus-Smit (2017), with the origins of human life ascribed to this continent, explained by the Natural History Museum in London as having taken place some 60 000 years ago, with humans subsequently migrating to other areas of the world (Duncombe and Reus-Smit 2019). It is believed by others, for example, researchers from the Tartu Estonian Biocentre, that the first migration could have taken place as early as 120 000 years ago, thus much earlier. These conclusions have been drawn through human genome studies from a variety of cultures in tracing their DNA to commonly held lineages (Reus-Smit 2017). Some of these theories also provide for the use of fossil records.

Africa is home to numerous social and ethnic groups, as well as several tribes. Throughout the 54 countries on the continent, the large number of ethnic groups is one of the key features of this culture. For example, there are more than 300 tribes in Nigeria alone. Africa at present comprises two cultural groups: Sub-Saharan Africa and North Africa, which is due to strong ties between Northwest Africa and the Middle East. Sub-Saharan Africa though, as the University of Colorado states, has shared social, physical and historical traits that are notably different from North Africa (Duncombe and Reus-Smit 2019: 69-76). The growth of culture in Sub-Saharan Africa has a harsh

environment as a major causal element with several art, cuisines, musical styles and languages, emerging between outlying populations.

2.1.4 Performance

It is held by Park (2011) that performance is the achievement of a prearranged undertaking evaluated against a standard is known and pre-set levels of cost, accuracy, speed and completeness. It is the discharge of a duty, in a way that the performer is released from all obligations under the agreement. In general terms, the result of activities of, for instance, an organisation, is described as a performance, over a set time frame (Anyango 2015: 70; Patterson and Patterson 2013).

2.1.5 Management

Management is achieving goals through people and is described as an art or science. Management involves acquiring managerial capability and efficiency in crucial areas, for instance, human resource management, solving of problems, organisational leadership and administration (Lunyolo *et al.* 2014).

2.1.6 Leadership

It is difficult to offer a single definition that applies to all leadership as it changes over time and is culturally binding (Lahti 2013). No one has defined the leadership concept adequately (Kolzow 2014). Definitions of leadership vary in the research and literature, with a tendency by researchers to select the ones from a range of definitions that best suit their research purposes. “Certain contextual spheres of leadership have thus been examined and investigated by researchers and their subsequent theories and culturally conditioned conclusions reflect key areas of leadership philosophy” (Bolden 2010: 225). In Western philosophies leadership is defined as a social influence process wherein a single person can recruit the support and aid of others to accomplish a common task (Bolden 2010: 1-329; Sandell 2012; Zacko-Smith 2008: 221).

However, according to Qian (2016): “Leadership is a process involving three elements: influencing others to behave in a certain way; working with people in a group context; influencing group members in the direction of a goal accomplishment.”

The process of leadership involves how some group or an individual impacts others where a particular objective or goal is concerned, with developments that take place across a single life span additionally explained by Qian as comprised of leadership. “This process is where an individual inspires a group of individuals to achieve a common goal” (Hora 2014: 97; Katuna 2014). This definition emphasizes the influential role of the leader, thus inferring that motivating others in achieving goals is a leadership role.

2.2 CHARACTERISTICS OF LEADERSHIP

The previous section defined and operationalised the definitions of the study. The discussion that follows focuses on key characteristics of leadership as revealed in the literature. Those in positions of authority are alerted by the literature to the alignment of leaders’ characteristics with their specific organisation’s goals and their importance.

Leadership characteristics are those attributes patterned to an individual that people experience as they interact with leaders. However, the literature reveals the substance of numerous characteristics, including having emotional intelligence, vision, practicing good decision-making skills, relation-building, and being flexible (Mbepera 2015).

2.2.1 Visionary

As stated in the literature, one trait of an effective leader is that of vision. Steele-Johnson *et al.* (2015) consider that a leader’s basic role commences with the introduction of a vision to direct future activities of the organisation. It could represent an idea or a dream of the organisation’s capacity. The aims and goals of a group can be realised by a leader, through signifying what can be practically achieved and the manner of its application, because these are the elements needed to reach the organisation’s vision (Bolden 2010).

Billsberry (2009) explains that firstly, successful leadership begins with the belief in yourself, being mature, thinking that is principle-oriented, and the knowledge to grasp determination. A leader considered as great attains self-assurance in taking on the responsibility to impart encouragement through clear vision and teamwork, while also having self-confidence. Leaders who have vision are intellectuals who are well-organised and confident in their observations (Lahti 2013). However, this characteristic tends to be biased towards those who support the vision of the leader; thereby creating frustrations and tensions amongst employees.

2.2.2 Relation-building

Another characteristic of leadership is the concern with adding value to others and relationship building (Case 2008; Hora 2014). People's lives can be added to or subtracted from through relationships, while the impact on leaders' followers could be either negative or positive, however, there will be an impact (Coldblatt 1999). Where a leader has a character that is strong and positive, improvements will be pursued for followers, resulting in a high level of mutual trust being built. "Ineffective and weak leaders can easily damage their organisation, and it has long been demonstrated that it is easier to damage an organisation than it is to build a 'good one'" (Bullough 2008: 386).

By emphasising the significance of building relationships Stoker *et al.* (2012: 40) recommend that "a leader who sustains good relationships with followers demonstrates transparency and accountability. In essence, this particular leader plays the crucial role of clarifying organisational matters to followers and is accountable for any decision made." According to Stoker *et al.* (2012) "Leadership is the interdependence between a leader and his followers. Most importantly, a relationship should be made explicit to both individuals" (Bolden 2010: 1-329) and collective bodies (Burns 1978).

2.2.3 Decision-making

‘Decisions are the coin of the realm’ is a phrase made popular by Marcia W. Blenko, with regard to strategy (Blenko 2010), which is the best way to describe that a leader should be decisive at all times. Consideration of employee needs, as well as those of the organisation and its stakeholders, “is one focus of a decisive leader, who should be quick to make decisions and communicate goals to everyone involved” (Bolden 2010: 1-329). Thought-provoking resolutions are one type of decision leaders have to make. Among these choices are decisions that include the course along which the organisation has to move; to stay where it is, move elsewhere, or terminate the engagement of staff; to share problems with stakeholders or not, and so forth (Snyde 2013). Thus, there can be no compromise about the worth held by decision-making skills in a leadership position, due to it possibly being the most significant leadership characteristic for the organisation.

2.2.4 Emotional intelligence

Moalosi (2007: 223) refers to the quality of a leader’s emotional intelligence to allow for comprehension and appreciation, as well as coping with the emotions of others, along with personal emotions. The skills in having emotional intelligence include self-management, social- and self-awareness, as well as relationship management, which allow for holistic decisions to be made instead of being selfish (Sandell 2012; Stoker *et al.* 2012). These traits enable a leader to change mindset and behaviour through the absolute consideration of actions, feelings, opinions, and ideas.

2.2.5 Resilience

Often described as a personal quality that inclines individuals to recover when faced with loss, resilience in leaders, however, does more than allow them to quickly return to normal—they move forward. Resilient leaders take action with elegance and speed by reacting to realities that are not just new but also constantly changing, they lead even as they sustain the organisation’s essential operations (Reeves and Allison 2010).

Not only do these leaders quickly regain their confidence, but they also use it to move mountains because they understand the status quo is untenable. Moreover, while some leaders are so careful of risk that they refuse to acknowledge unstable situations, others are so distrustful about any setback that they disregard growth opportunities. Nonetheless, good leaders lead with open eyes and a leader who pays heed to data that are relevant will have an appreciation for both opportunities and indications of disaster (Allison and Reeves 2011). Flexible leaders, when faced with a lower probability of being replaced, will less likely reform institutions by limiting executive power (Besley, Persson and Reynal-Querol 2016)

2.2.6 Listening

Spears (1998: 27) points out that, traditionally, the value of leaders has been found in “their communication and decision-making skills”. Spears further asserts that even though the ‘servant leader’ also finds value in these skills, the utter commitment must strengthen them to attentively listen to others. As Spears explains, “The servant-leader seeks to identify the will of a group and helps to clarify that will. He or she listens receptively to what is being said and unsaid. Listening also encompasses hearing one’s inner voice.” The servant leader’s well-being and growth cannot take place unless listening, as well as time for reflection, are understood to be essential (Spears 1998).

2.2.7 Collaborative Leadership

A collaborative leadership style is a way of looking into shared decisions (DuBrin 2015; Hoy & Miskel 1991). Joint decisions in an organization are a very crucial effort which indicates the role of the stakeholders in an organization or institution. As the decision is decided to contribute to the success of a collaborative enterprise, it is viewed as a collaborative leadership style (Rubin 2009). The term ‘collaboration’ is usually used as work jointly undertaken on an activity or project. The participation of stakeholders is considered essential to carry out an activity. It is, therefore, a process or method to guide a diverse group of people in finding solutions to complex problems that affect them all (Brooks 2018; Vroom 2003). Collaborative leadership style is also known as shared decision making where decision making has taken on a peculiar identity of

involving subordinates in the decision-making process. This may improve the quality and acceptance of decisions when participation fits the constraint of the situation.

2.2.8 Multiskilling

Multiskilling is the acquisition of additional task-related skills and knowledge to enable an individual to perform a wider range of tasks and functions. The opportunity to acquire a range of skills is primarily within the one classification level, although multi-skilling allows employees to perform effectively across traditional job and task boundaries” (University of Wollongong 2004:1). Multi-skilling is “an employee, who can do more than one job. An employee who is trained in one job but because of other input, he or she can be used at different areas of the organisation. Multi-skilling refers to wide usability and adaptability of the worker in the workplace” (van der Wal and van der Wal 2001:206). This researcher’s interpretation of the concept of multi-skilling is the acquisition of skills, knowledge, competency, and experiences which in the process develops the individual, enables the individual to perform tasks outside the immediate job requirements, provides the organisation with a flexible and adaptable worker, and creates a skilled pool of human resources.

2.2.9 Humble Leadership

Schein and Schein (2018) attest that humble leaders are consistent and disciplined in their treatment of others. They treat everyone with respect regardless of their position, role or title. They understand their limitations. Humble leaders have the confidence to recognize their weaknesses. Humble leaders shift attention away from themselves and focus on the contributions and needs of those around them and being a humble leader is not a sign of meekness or powerlessness but great inner strength. The best leaders are humble on the outside and confident on the inside. They admit to their mistakes. All leaders are human, which means they all make mistakes from time to time (Ye 2019). When you are willing to share your own missteps and mistakes, it allows others to connect to you in a deeper way. Humility is a quality that lets others see your humanity; seek input from others. The first step of turning to others for input is being vulnerable

enough to admit that you need the help and insight of others—which is a sign of great character on its own (Ye 2019).

Humble leaders know who they are and behave in a way that's consistent with that knowledge. They also recognize where there's room for improvement; are genuine. Humble leaders know the importance of being authentic (Ye 2019). They are the same person in private, in public, and in personal life, in every situation and with every kind of people; invite trust. Humble leaders know that trust is through earning it, giving it and building it. It is the foundation of great leadership. They treat others with respect. They treat everyone with respect regardless of their position, role or title; understand their limitations. Humble leaders have the confidence to recognize their own weaknesses. Rather than viewing their limits as a threat or a sign of frailty, they surround themselves with others who have complementary skills; model the way. Humble leaders lead by example. Their leadership isn't expressed as "because I'm the boss" authority but in every one of their actions and words; and lead from within: There is always room to be a better person and leader. If you can cultivate humility as a skill, you will be strong when you are weak and brave when you are scared (Schein and Schein 2018).

2.2.10 Team Playing

Good teamwork means a synergistic way of working with each person committed and working towards a shared goal. Teamwork maximises the individual strengths of team members to bring out their best. A team can be defined as a group of individuals who work jointly to achieve the same purposes and goals to afford an excellent quality of services. Teamwork can enable the members of the team to have a higher level of emotional security, self-confidence and the ability to plan and decide with others positively. Similarly, it helps in creating a healthy work environment with workable agendas, creative activities, positive strategies and values. The work performance of the team is higher than individual performance when the work requires a broader scope of knowledge, judgment and opinion. The advantage of teamwork is significant

productivity growth in the spheres that require creative solving of different tasks, a high degree of adaptability and operational management (Vašková 2007).

2.2.11 Empathy

It is agreed by Spears (1998) that understanding and empathising are part of what the 'servant leader' should attempt. Taking into consideration that each person's singular and exceptional disposition needs acknowledgment and appreciation. "One assumes the good intentions of co-workers and colleagues and does not reject them as people, even when one may be forced to refuse to accept certain behaviours or performance. The most successful servant leaders are those who have become skilled empathetic listeners" (Larry 1998). Empathetic leadership means having the ability to understand the needs of others, and being aware of their feelings and thoughts. Unfortunately, it has long been a soft skill that's overlooked as a performance indicator, (Lam 2017) The ability to understand the feelings transmitted through verbal and nonverbal messages, to provide emotional support to people when needed, and to understand the links between others' emotions and behavior" (Holt). Essentially, empathy is being able to recognize and understand how people are feeling, (Romney 2019).

2.2.12 Persuasion

Another attribute of the 'servant leader' is the ability to rely on persuasion, as opposed to their positional authority, in decision-making within an organisation (Kellerman and Matusak 2000), with a 'servant leader' striving to influence and persuade others, instead of attempting to compel agreement. One of the clearest distinctions is offered by this particular element regarding the difference between servant leadership and that of the traditional authoritarian model. The effectiveness of the servant leader lies in the ability to build consensus within groups. The importance of persuasion, as opposed to coercion, is rooted in 'Quaker principles', the denominational body of Quakers is also known as the Religious Society of Friends, of which Robert Greenleaf was a member (Josephson and Hunson 1998 in Spears 2010).

2.3 CHARACTERISTICS OF WOMEN LEADERSHIP

The previous section presented the general characteristics of leadership. This section focuses on a discussion of the characteristics of women's leadership, to evaluate whether leadership's exact difficulties are minimised by gender.

Literature shows several characteristics of leadership that are women-oriented and make better leaders of women than men (Hoyt 2007). The theory of transformational leadership (Burns 1978) finds that women leaders seemingly have the necessary traits of being communicative, consultative, socialised, and interactive, and as well as inclusive, constructive, nurturing and sensitive. This is a leadership theory that attempts to explain how leaders can accomplish the extra-ordinary against the odds, such as turning around a failing company, founding a successful company, rising above discrimination, and moving past or through the glass ceiling, and so on (Hewlett, Peraino, Sherbin and Sumberg 2004). Thus, many relational characteristics are associated with women in leadership roles and these traits are embodied by transformational leadership (Zacko-Smith 2008).

The attempt to describe the substance of the ways women lead and the specifics thereof can also be found in multiple other terms. A suggestion is that women acquired the skills to 'play the game' as they entered the workforce, through being in support of and siding with men, dressing as men, and adopting conventional masculine characteristics (Anyango 2015; Smith 2016). Nevertheless, women not only gain power but are also subordinated to the men with whom their power resides, in aligning themselves with men they take on and duplicate leadership methodologies and fundamental patriarchal values. The advancement of women may both be helped and hindered by these new characteristics.

*

Having a vision is an additional characteristic of a female leader (Maseko 2013), which is what guides an organisation to its aimed goals. Vision acts as an indicator so that every corresponding stakeholder, individual, and authority may clearly understand the organisation's direction and where it is heading. Vision provides a picture that spells out

not only direction but also goals, as well as the manner of achieving this. It is described by Smith (2016: 65-78), as “a goal-oriented mental view that directs people’s behaviour”.

Many studies have concluded that women are relationship-oriented and democratic (Gobena 2014; Kadyrkulova and Program 2008; Le 2011; Mbepera 2015). Being relation-oriented is also in line with the leadership’s general characteristics. Furthermore, these women leaders’ characteristics are triggered in other leadership fields attended by women. Others, such as Billsberry (2009) and Sandell (2012), claim another characteristic of women's leadership is that when interacting with people, women leaders are more socialised. Social theorists are of the opinion that the people-oriented nature of women is found in socialisation (Grusec and Hastings 2015).

Where decision-making is concerned, Jepson (2010) maintains that women mostly support a consensual agreement, with a tendency to consult people, confront obstacles, and look for agreement before making final decisions. These decisions are centred around constructing organisational plans and strategies, which according to Andreeva and Bertaud (2013), is a capability found more women leaders. In addition, women are acclaimed for making fair decisions. However, these characteristics have been shown by some authors to not make much difference in results achieved by women and men as leaders (Elliott and Clifford 2014; Ely, Ibarra, and Kolb 2011; Fairhurst and Grant 2010). Furthermore, while Zacko-Smith (2008) reveals female leaders as being not only more inclusive but also nurturing and sensitive interpersonally; Torrance (2012) finds even while effective leadership styles are shown by these specific areas of women’s expertise, they impact outcomes minimally.

Moreover, transformational leadership may denote the characteristics of women leadership, representing a comprehensive summary focused on inclusion and social justice. Others assign it to specific feminine traits that are prized in present-day organisations. As a consequence, the most common way of defining women's

leadership is through the dissimilarities of masculinity and femininity (Gobena 2014; Le 2011).

Leadership characteristics are infused into societal expectations of how women should behave that impact the manner in which people work together (Lucas 2015) as well as the value of these exchanges. Women are, in most cases, linked to feminine leadership characteristics. These traits are made up of, among others, social interaction and social skills, communicating in a conversational style, accepting diversity, as well as working well in groups and being multi-skilled (Neil and Domingo 2015). While the gender of the leader is not implied by these characteristics, they are stated as merely representing a different type of leadership behaviour employed by both men and women. These qualities can affect decision-making, solving problems and accomplishments. However, some women adopt characteristics such as masculinity to conform to cultural and historical perspectives of leadership.

Fries (2017) posits that the characteristics synonymous with being a woman in a leadership role include the ability to: persuade, collaborate, multi-skill, and care, as well as tolerate, empathise, and build and develop teams. In addition, women in leadership roles possess self-confidence and can challenge conventional thinking. In an attempt to elaborate on the aforesaid, Fries (2017) indicates that women are considered significantly more persuasive, as a result of their ability to empathise and engage with others from an emotional perspective.

Further to this, women leaders are said to be tolerant as they deal with both 'the cheating husband and mischievous child' (Fries 2017). Women leaders are also said to be extremely visionary as they set concrete goals (Fries 2017), while often deemed to possess the innate ability to motivate others and build unity within teams (Fries 2017), along with possessing high self-esteem and never ceasing to believe in their ability to succeed, even when obstacles obscure their path (Fries 2017). Considering that women are frequently faced with challenges and obstacles with regard to leadership, they are courageous and persistent (Fries 2017).

Although decisions are not knowingly made by leaders based on gender, different perceptions of matters remain constant. There is a perception of entities that is more comprehensive when seen from a feminine way, with additional factors considered that may have impacted these entities (Katuna 2014). Women typically observe relations between varying elements and thus able to more clearly see the bigger picture's vision. In femininity, the achievement of goals is also important, however, how to achieve them is as significant.

The importance of intuition in the goal achievement process lies in the part it plays in allowing the entity to more speedily be discovered (Hora 2014). Nevertheless, there is also a downside to perception using feminine means; due to the information volume and variety of identified elements, becoming stuck or slowed down easily happens.

Communicating in a feminine way is horizontal, thus creating team spirit and equality by strengthening relationships between people (Rummery and Fine 2012). In addition, women leaders are often shown to be relational leaders (Pflanz *et al.* 2011). Qualities of this leadership type include: "caring about people, seeking to create and maintain relationships, empowering others, and transforming individuals and society" (Patel 2013; Stoker *et al.* 2012). Hence the statement that "women leaders are described as developing a caring, nurturing environment that fosters relationships".

2.4 WOMEN IN LEADERSHIP POSITIONS

In a global context, Lahti (2013) found an increase in the number of women in senior management, however, this has been slow. The percentage of women in senior management, from 2004 to 2012, increased by five percent at most. The number fell from 24 to 20 percent between 2009 and 2011 and stood at 21 percent in 2012. This number increased again to 24 percent globally in 2013 (Scott 2014). An update on the trend (Figure 2.2) reflects statistics from a Women in Business Report by Grant Thornton (2020: 1-3).

The five percentage point increase from 2018 to 2019 is stated as representative of “a levelling off of prior progress”. It is further noted by the report that: “The highest proportion of women in senior management ever reported was seen in 2019 in the IBR at 29 percent; 2020’s result remains level with that figure.” Nonetheless, the report explains that these two years “fall marginally short of the 30 percent level which is seen as the tipping point for greater diversity at senior management level” (Grant Thornton 2020: 2).

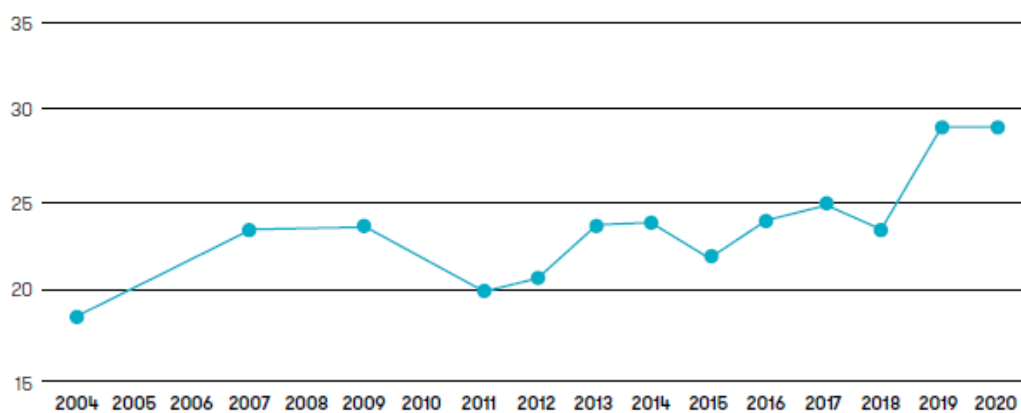


Figure 2.1: Global Trends in Women Leadership

Source: Grant Thornton (2020)

It is shown (Figure 2.1) that the number of women in senior management between 2004 and 2009 steadily increased until it started decreasing in 2011. Country-specific variations exist, according to Grant Thornton International (2020), however, not much progress was seen in the global average level until 2019. The average of women in senior management globally in 2014 increased and settled at just above the 2009 level. A further drop from 2014 to 2015 was rebalanced in 2016, however, the slight rise in 2017 dropped back to 2016 levels in 2018. The rise the year after has nonetheless been maintained from 2019 to the present (Grant Thornton 2020).

The Grant Thornton report (2020: 2) shows that women’s representation in senior management, of nearly 5 000 surveyed businesses, was found to be the same for 2019 and 2020.

The levels of gender diversity leaders around the globe are illustrated by the Grant Thornton (2020) report, with regional women's representation in senior management having Africa presently ahead at 38 percent, while the lowest is the Asia Pacific Accreditation Cooperation (APAC) at 27 percent. Next is North America at 29 percent, Southern Europe and the EU both at 30 percent, with Latin America at 33 percent and Eastern Europe and the Association of Southeast Asian Nations (ASEAN) at 35 percent each.

2.5 PERFORMANCE OF WOMEN IN MANAGEMENT/LEADERSHIP POSITIONS

The majority of women "continue to suffer from occupational segregation in the workplace and rarely break through the so-called glass ceiling in public life that separates them from top-level management and professional positions" (Smith 2016: 65-78). Moreover, even while some manage to occupy top leadership/management positions, women's performance in these positions is limited by severe challenges (Snyde 2013). Due to it reinforcing prevailing stereotypes of the ability of women to function at the top level of public life, it is considered a serious concern as it maintains the cycle of women's disempowerment and marginalisation (Karan and William 2009).

According to Ernst and Young (2013: 31), even though women make up 50 percent of the population in the world, as little as two to three percent have been able to "break the glass ceiling in top leadership. This disparity has continued, despite women being equally if not more qualified than men, they possess the required technical know-how and are more than willing to serve in the top corporate leadership." This imbalance in gender continues, despite the "passing of several legislations by governments to provide for gender balancing" (Qian 2016: 472). Many international declarations have, over the years, addressed this disparity yet little, if any, change has to this end been achieved (Crosby-hillier 2012).

2.6 CHALLENGES FACED BY WOMEN IN MANAGEMENT POSITION

Rogers and Rose (2019) qualified the following as challenges though area-specific; being treated unequally, building a sisterhood, inability to generate revenue, lack of confidence, not being able to speak up, inability to build alliances with decision-makers,

underpricing of their value, failing to stand in their success, failing to tackle imposters, women are perfectionist hence wastage of effort, they don't trust their voices, and they fail to deal with their negative thoughts. According to Al-Asfour *et al.* (2017), the following were cited as challenges: underrepresentation, gender pay gap, sexual harassment, unemployment penalty, race and ethnicity, pregnancy discrimination, irritation of period pains, and women bosses are threatening. Musungwini *et al.* (2017) in their study points out that challenges are many and are subject, country, area, age, level of education and race-specific, as such they are an array of them and so many writers have contributed.

2.7 WOMEN LEADERSHIP IN “QUASI-GOVERNMENT” ORGANISATIONS

With women having historically represented a large majority of nursing and teaching positions, in addition to those held in politics and other institutions in the public and private sector, it has become an issue that there is such a low percentage of women in leadership in “quasi-government”.

Internationally, countries rated as closest to the 50 percent equality mark for global board seats that are occupied by women in QGOs include Norway at 40.1 percent, Sweden with 27.3 percent, Finland at 24.5 percent, and the USA with 16.1 percent, while South Africa is at 15.8 percent. Quite some way below these countries, Canada has women holding 10.3 percent of the global board seats, surpassed by countries such as Turkey with 10.8 percent representation, Poland at 10.8 percent, Germany with 11.2 percent, and the United Kingdom at 12.5 percent, as well as France with 12.7 percent. Women's board representation in Denmark is at 13.9 percent, with the Netherlands at 14.0 percent, and Israel with 15.0 percent. The three countries featured at the bottom of this list are the United Arab Emirates, with the representation of women at 0.8 percent, Qatar features a 0.3 percent representation, while Saudi Arabia is at 0.1 percent (Catalyst 2012). What is demonstrated a half-century later by these statistics is that the global struggle continues for women in ascending to elite leadership positions?

With regard to public sector appointive positions in 2013, in comparison to men, the percentage of women in the federal cabinet is 18 to 82 percent, the Ambassadorial figure is 11.2 to 88.8 percent, with Electoral Reform at 13.6 to 86.4 percent. Women in the civil service sector occupy 14 percent of management/leadership positions, whereas in local government women represented 21 percent of senior managers and nine percent of CEOs worldwide (Grant Thornton IBR 2012). In educational leadership, 36 percent of secondary school headteachers are female. Women's under-representation in leadership may partly be attributed to certain cultural and socially constructed obstacles that ensnare women and preclude them from ascending the organisational ladder (Maseko 2013).

As stated by UN Women, as of February 2019, women constitute less than 10 percent of parliamentarians in lower or single houses in 27 States, globally, which includes three chambers without any women. Of all national parliamentarians, only 24.3 percent were women as of February 2019, which is a slow increment on the 11.3 percent of 1995. Serving as Head of State, as of June 2019, there were 11 women, with 12 serving as Head of Government. Only 20.7 percent of government ministers, as of January 2019, were women.

Women ministers hold positions in the five most common portfolios in 103 countries, with the representation of women in elected local deliberative bodies varying from less than one percent to almost parity, at 50 percent, and a 26 percent median. The ratio of ministers and parliamentarians who are women is highest in America, with up to 22.4 and 26.4 percent, while a second and third-ranking is awarded to Europe and Africa, with the Asian ratio lowest at 18.5 percent (IPU 2019).

2.8 SOCIO-CULTURAL FACTORS ON LEADERSHIP

The previous section presented women and leadership. The focus of this section will be on the socio-cultural factors that influence women's performance in management/leadership positions.

2.8.1 Social factors and leadership

Every aspect of an individual's life may be derived from social forces (Bolden 2010: 1-329). It is important to understand past perceptions regarding the role of women in society, in addition to how women are expected to behave, as they remain applicable today, with regard to how women in the work environment are perceived. The leadership concept deals with relationships deeply entrenched in social situations. According to the Asian Development Bank (ADB) and other sources, women are regarded in many societies as the inferior of the species (ADB 2014; Klaile 2013; Lunyolo *et al.* 2014). Because of this, women are denied access to both honoured and practical roles open only to men.

Roles such as leadership in societal relationships, including religion and traditional governance, are solely reserved for men (Maseko 2013: 137). Societal expectancies generate and continue disparity between genders. Societal elements are indirect influences that impact both individual and organisational behaviour. Society sets expectations, customs and standards for individuals and organisations that affect female leadership. Societal expectations are the most time-consuming and difficult factors to change, as they cannot be controlled easily and influence various life dimensions. These include stereotyping, gender roles and family obligations.

2.8.2 Stereotyping

Leadership has been viewed through a stereotypical lens. "Stereotype refers to a constant blueprint of values and behaviours that proclaims the most remembered set of beliefs or actions of members of the category being referenced." Due to the stereotype often containing "the most striking values and behaviours, it may accurately describe a very visible minor segment of the persons in a category" (Le 2011: 115; Stoker *et al.* 2012: 31-42). It is explained by Srijana (2013) as a social construction as to what a woman or man ought to be, where society's expectations are concerned.

For society, stereotypes of gender are a set of criteria that is well-defined and allows individuals to be categorised, so that their behaviour is consistent with a pre-established

idea. Furthermore, gender stereotypes are also regarded as rigid expectations on the subject of suitable roles to be played by members of each sex, which is the cause of some jobs being perceived as jobs for men and others as those suitable for women (Stoker *et al.* 2012). Therefore, to maintain societal demands, everybody attempts to behave in a stereotyped manner.

Gender stereotypes are part of society's traditions that constrain women's leadership (Varanka *et al.* 2006), they are more common in patriarchal societies. It is believed in African societies that men are leaders and women followers. As a result, mainly men still hold better promotion opportunities in numerous organisations. This "gendered labour divide" further diminishes the value of women, locking them into low-visibility and low-power jobs with a dead-end (Weir 2014). Hence, women are regarded as inferior to men.

Thus, gender stereotypes appear to remain rooted in today's societies and seem to influence individuals' behaviour. Due to men being perceived as more effective decision-makers, management/leadership identifies more with men (Mazur and McBride 2011). Since the consequence of gender stereotypes is that men and women are considered at variance in their general individualities, stereotypical beliefs will also impact how women and men are distinguished as managers.

Moreover, traits stereotypically associated with men include, on the one hand, aggressiveness, strength, independence, and decisiveness (Nuridin, Stockdale, and Scheepers 2010). Women are, on the other hand, seen as helpful, kind, inclusive, and empathic, with these features not related to leadership. When it is understood that features linked to a manager/leader who is successful are commonly seen as masculine and female leadership brings about negative perceptions, an employer with information concerning abilities of employees that are asymmetric may hold the opinion that women are not as capable of holding positions of power and solely based on gender (Stavard and Nielsen 2012 in Machevele 2018).

Therefore, when actions by either gender are aligned to these recommendations, they are met with penalties and disapproval. Hence, women that are “appointed to a position have to prove their worth as a leader by working harder and better to break away from the stereotypes associated with them in management and particularly to overcome stereotyping role” (Ernst and Young 2013: 31).

2.8.3 Socialisation

Trinidad and Nomore (2005) speculate that any leadership development process involves socialisation, while it also proposes those processes used by an individual to indiscriminately gain the disposition, knowledge and skills necessary for the effective performance of a social role (Merton 1963). Socialisation is defined by Brim (in Feldman 1989: 376) as “how an individual learns that behaviour appropriate to his position in a group through interaction with others who hold normative beliefs about what his role should be and who reward or punish him for correct or incorrect actions.” Socialisation is the process children make use of when discovering how to become human and when certain behaviours are adopted, with children learning from what they experience and see while they develop. During their early formative years,' children interact only with their family members, therefore, the greatest impact on their development is from the family unit (Grusec and Hastings 2015). It was found through a study of college students that when they had a more positive experience of family, students were more prone to having a positive attitude, with the belief that their lives were in their control (Goldsmith 2000).

In becoming adults, children accrue information that forms their opinions of their roles as women and men and as parents, their conduct, attitudes, and systems of belief. It is during childhood where a person learns, for instance, how to plan, set cleanliness standards, or prioritise tasks. As adults, we can make decisions about those principles learned in our youth where we can choose acceptance or rejection of and even change anything we learned.

Carli and Eagly (2001) ascertain that organisations do not establish environments that support the development of women to assume leadership roles regardless of how capable and highly skilled they may be. Pounder and Colnan (2002: 122-133) suggest that “because of the socialisation process, women have developed values and characteristics that result in leadership behaviours that are different from the traditional competitive, controlling, aggressive leadership of men”. Kalule-Sabiti, Palamuleni, Makiwane and Amoateng (2007) state that the central contribution of women in raising children, managing households, and dealing with careers teach the competence to prioritize when they are leaders that men are not generally able to (Pounder and Colnan 2002).

With women having been subjected to subordinate roles in their various families, it has assisted with developing exceptionally valuable qualities; psychological qualities specifically applicable to leadership founded on relationship, reassurance and assistance.

The belief of women being more oriented to relationships than men because they have been more socialised principally justifies the different attitudes to the leadership between women and men. Whitman, Sukim and Images (2009) emphasise a new and rising understanding of those characteristics women employ to keep families together and to coordinate volunteers to come together and effect changes in communal life within society. These leadership qualities of shared leadership that are so newly admired, along with women’s ability to care and support in doing well for others, are today not only required but also desirable to make a difference in the world. A womanly way of leading, highlighted by Whitman *et al.* (2009), involves assisting the world to be appreciative and honourable with regard to significant principles.

2.8.4 Family Life

Medina-Garrido, Biedma-Ferrer and Ramos-Rodriguez (2019) call attention to family life having a positive impact on performance, while a study by Erdogan, Ozcelik and Bagger (2019) stresses the abundance of work-family conflicts amongst women due to

overlapping of professional engagements. On the one hand, findings by Beitsch *et al.* (2019) point to an insignificant association between women's performance and family life. On the other hand, Bae and Skaggs (2019) suggest a considerable influence of gender diversity over the performance of women at the workplace and those family-friendly policies are positively related to an organisation's output.

2.8.4.1 Nucleus of Family obligations

A major difficulty for women managers lies in choosing between their career and family while having to work according to the same stipulations as to their male colleagues (Pletzer *et al.* 2015). This is problematic for women managers/leaders, with married women not usually receptive to either working long hours, excessive travelling away from home, or being transferred out of the area where their family resides (Qian 2016). Elejalde-Ruiz (2015) emphasises that women bear most of the burden of child care and household chores, which keep them awake till late whilst their counterparts will be resting and garnering energy for the following day. Furthermore, women leave work early to attend to family demands. Women who decide they wish to have a career rather than a family or would like to be leaders while also having a family, are frequently classed as materialistic or even peculiar by society (Parlea-Buzatu 2010).

Bernstein (2015) points out that many women sacrifice their careers to take care of their families. Whenever there is a sick family member it seems to be only the women's profession that is compromised. Furthermore, "women are associated with the private and domestic domain of the home, whereas the public sphere of work" (Klaile 2013: 95). This separation causes social injustice, with the result that there are more male domain professions than those accessible in the female domain.

2.8.4.2 Extended family

Extended family is the multi-generational, co-dependent system of kinship merged by a feeling of being obligated to relatives. Arranged around the base of a family, with a prevalent family figure guiding it, an extended family has an ingrained support network for its members' welfare (Martin and Mitchell 1980). Findings by Zinyemba and Machingambi (2019) allude to managers being inclined to incorporate their extended

family members as employees in businesses or companies they lead, despite their lack of required skills and know-how. The reason this happens is so that relatives have an income source, hence medical bills would be covered where these extended family members are not gainfully employed.

Zinyemba and Machingambi (2019) also find that these extended family members patronise businesses or companies led by the family with the expectation to receive products and service at no cost, as if they are entitled to this, thereby creating an unnecessary dilemma for the family, which is worse when it is a female leader. Zinyemba (2013) also states that leaders tend to be biased towards family members and studies further also point to gross nepotism practiced in the recruitment, selection and promotion of staff.

2.8.4.3 Family-Work Conflict and Firm Performance

The concept of conflict, where family-work and work-family is concerned, is a significant point of focus for most of the research undertaken in the field of work-family. This conflict of the inter-role between work and family has been ascertained, by both management practitioners and academics, as a serious issue that stems from a balanced upsurge in dual-earning households and families, making it challenging to deal with roles of work and family (Carlson, Kacmar, Wayne and Grzywacz 2006; Erkmen and Esen 2014; Boz, Martínez-Corts and Munduate 2016).

Coping with the requirements of both work and family is an ongoing trial for women, with many having to take on various roles in their businesses and family (Boz *et al.* 2016; Petro, Annastazia and Robert 2014; Lee and Ling 2001). These numerous roles can either consume much time or place enormous pressure on women, therefore decreasing the efforts and time spent on ensuring that their professional business is successful. As a result, as a working woman and mother, a woman who is a manager/leader takes on several roles in the family, where the labour of a reproductive nature is frequently related to childcare responsibilities, in the business and household chores (Houston and Markes 2002).

These various roles held simultaneously bring about family-work conflict, through family obligations that are unreduced and commitments in business that increase, becoming an impediment in running the business (Kahn *et al.* 1964; Boz *et al.* 2016; Petro *et al.* 2014; Lee and Ling 2001).

Nevertheless, the character of the responsibilities in these roles and how they are shared with others is determined by the family and composition of the household, which is substantially different throughout the developing world. In this way, dissimilar women managers/leaders are required to go through diverse levels of family-work conflict, depending on how their family is constituted. Amongst the majority of developing world families, the divide between reproductive and productive labour is regularly centred on a division of labour that is unequal, commonly typified by division based on gender, where women are mainly linked to wasteful labour (Sullivan and Meek 2012).

In general, constructive labour is allied with developing goods/services with financial worth, while reproductive labour is concomitant with private work performed by people for their families and themselves (Vogel 2013). Nonetheless, despite these advances, family and work structures are comprised of a 'cycle of vulnerability that shapes the lives and choices of women. This means that women managers remain challenged by numerous business challenges resulting from multiple tasks at work and at home (Richardson and Finnegan 2004; Sullivan and Meek 2012).

Attention is drawn by researchers (Waithaka, Wegulo and Mokuu 2016; Richardson and Finnegan 2004) to the obligation of domestic and family obligations confronting many women and the negative influence these duties have on the functioning of their business, which, therefore, restricts their income]-generating ability. Furthermore, Petro *et al.* (2014) determined that in Tanzania the roles of family, namely reproduction, taking care of the family and child-rearing, negatively affected the functioning of women-owned enterprises. It was noted that more often than not, the women had to stop trading or working early to return home and deal with family concerns, thus not being able to focus

as much on tending to customers or pay attention to other activities that were business-related.

Likewise, Leaptrott (2009) points out that the conflict of family-work enforces time to stress that reduces the hours available to women in managing their business, negatively impacting the health of the business financially, in addition to the satisfaction of the business owner with regard to how their roles are performed. Conflict in family-related roles has also been illustrated as having a negative influence on small business owners' earnings (Loscocco, Robinson, Hall and Allen 1991).

2.8.4.4 Balancing work and family life

An added obstacle faced by women in gaining access to and performing leadership, is the various roles cultural beliefs impose. Milkie, Kendig, Nomaguchi and Denny (2010) refer the balance of work-family to an individual's rational assessments of the outcomes of the domain of work on the family domain or the influences of the domain of family on the work domain. As women have to take care of their family; keeping a balance between their work and family weights the burden down and consequently, some women managers/leaders prefer to stay single, or are divorced (Maseko 2013).

Reddy *et al.* (2010: 112-118) view "work-life balance as the preservation of a balance between responsibilities at work and home". Work and family have become progressively more opposing spheres, requiring energy and time equally and accountable for the clash between family and work. According to Reddy *et al.* (2010: 112-118), these conflicts are exaggerated by the "cultural contradictions of motherhood", with women increasingly encouraged to find self-fulfillment in demanding professions; they are further faced by increased demands to "sacrifice themselves for their children by providing intensive parenting, highly involved childrearing and development". Other difficulties faced by employed women are those related to locating satisfactory, reasonable access to care of the elderly and children (Nevidjon 2004).

Studies in educational leadership determined that most female principals and Headteachers protested about the disproportionate workloads that accompany family life (Crosby-hillier 2012; Cha 2013; Yliopisto 2014). Nonetheless, some women leaders have determined how to erect a barrier between professional and personal lives, thus minimising cultural penalties for retaining multiple roles in society. In some studies, certain women select not to pursue positions in leadership because of the apparent stress brought about through the divergence between cultural beliefs and roles (Zinyemba and Machingambi 2019). An imbalance between family and work may result from leadership roles with long work hours required by the leader. This may bring about stress at work, family conflict and role overload, among others (Cha 2013).

2.8.4.5 Family responsibility

Zinyemba (2013) confirms that as a consequence of insufficient time to attend to the demands of work and family, an unhealthy work-life balance may result in study participants. Furthermore, time pressures complicate women's ability to deal with the variety of cultural demands assigned to them as mothers and married women (Phelan 1979). Dodo (2016: 2) notes that in dominating Zimbabwean cultures it is an African custom for a woman to participate in the brewing of beer for any celebration or to appease the dead. These customs create divides for professional women as they are very demanding, over and above their busy professions. Among these demands are caring for the husband and children, as well as the needs of the extended family.

It is alleged by Hofstede (2010 in Zinyemba 2013) that the biggest challenge to women's progression into positions of management stems from the expectations of gender roles and mother's responsibilities, in addition to those of being a manager at work and being a wife. The need for balancing work and family life becomes a challenge in itself (Smithson and Stokoe 2005).

2.8.5 Education

Education level refers to an individual's achievement of academic credentials or degrees. Even while the level of education is a constant variable, it is commonly

categorically measured in research. Mounting evidence exists in research that additional years of schooling yield an additional earning (Mincer 1974, in Ng and Feldman 2009). In both men and women, among the most prevalent career achievement predictors is stated by Walsh and Osipow (1983 in White, Cox and Cooper 1997) to be an employee's education level.

Work experience was shown by Quinones, Ford and Teachout (1995) as related to job performance positively. Education furthermore promotes core task performance by affording individuals more procedural and declarative knowledge they can use in completing their tasks successfully.

Education is regarded as a key success factor for women's empowerment, prosperity and development (Kolpashnikova, Man-Yee and Kiyomi 2019). The contention that a high level of education is a precondition for exceptional career success is supported by the data on 'high flyers' (Cox and Cooper 1988). Contrary to earlier submission, White *et al.* (1997: 27-34) indicate that high flyer studies have illustrated "that higher education has, in the past, not been necessary for industry success. The opposite may hold, insofar as qualifications on their own do not provide an inevitably successful career."

However, most women who are successful were shown to have attended grammar schools. Whether this reflects high ability or social class is not clear. Nonetheless, there is a high probability of younger women with an education that is comprehensive, which may be a future pattern. It was further found that the majority of the women also attended single-sex schools.

As a group, successful women achieved a high level of education, with 50 percent achieving degrees, compared to a mere six percent of women in general (Duehr and Bono 2006). Most had specialised in traditionally female domains, indicating their anticipation of the labour market's subsequent gender segregation. Only 50 percent, however, had a career in mind when they selected their education, instead, they were more inclined to qualifications that were occupational as opposed to organisational. This

is particularly suited to the present economic conditions, wherein an unbroken profession at one organisation is not assured.

2.8.6 Religion

Onodugo and Onodugo (2015: 246-254) view religion as “a set of common beliefs and practices generally held by a group of people, often codified as prayer, ritual, religious law. Religion also encompasses ancestral or cultural traditions, writings, history, and mythology as well as personal faith and mystic experience.” Often stated to be a collective system for the unity of belief, religion is centred around a person, object, or being that is unseen, while it is deemed as divine, of the highest truth, sacred, or supernatural, and a system of thought (Fairhurst and Grant 2010: 171-210). Moral codes, values, practices, and traditions, as well as institutions, rituals, and scriptures, are often related to core beliefs, with these possibly overlapping some secular philosophy concepts (Graetz 1998; Hammersley 1993).

As a component of culture, in many societies religion has a share in role segregation, inequality, and gender beliefs. Hofstede *et al.* (2010) state that there is a need by human beings to be connected to mystical powers relied on to command their purpose. All religions allocate specific and separate religious roles to women and men. What is more, the majority of religions believe that God, the father, is a man, thus men were created in His likeness and image. A woman, however, is alleged to have been created by a man for assistance. Hence, some churches, for instance, the Anglican Church, are yet to promote women to the positions of Deacon, Reverend, Arch-Deacon and Bishop. Moreover, the church also recognises gender roles. For example, the reading of the Gospel is done by the male Sub Deacon; no female Sub Deacon is allowed to read the Gospel. However, the Pentecostal churches recognise that all people are equal before God; hence no leadership positions in the church are reserved for men.

People have more belief in establishing good relations with God in masculine societies. Nevertheless, good relationships with fellow human beings are prioritised in feminine societies and disregard the dominance of one gender over the other. In certain religious

denominations, the sexual pleasure of women is considered offensive while that of men is tolerable (Graetz 1998). These disparities among the majority of religions negatively impact the status and image of women and also exceed their prospects of occupying specific positions in society. In a study in rural western Kenya, Bakibinga, Mutombo and Mukiira *et al.* (2016) established that religion and ethnicity impact women's performance.

2.8.7 Social values and norms

It is alleged by Zinyemba and Machingambi (2019) that half (50 percent) of the population in Zimbabwe observe the "Syncretic" religion, which is comprised partly of Christian and partly of indigenous convictions. Another quarter, of the population or 25 percent, practice Christianity, with indigenous beliefs followed by 24 percent. The one percent remaining consists of other religions and Islam (Africaw 2012). The Zimbabwean people have faith in the role and existence of ancestral spirits. At the time of death, the spirit carries on living and can affect community affairs (Gelfand 1959).

This belief further holds that when an adult passes away, his /her spirit roams about, deemed homeless until the deceased person's relatives welcome the spirit back through a process referred to as "kurova guva," performed a year after death. Once this is done, the spirit is recognised and acclaimed as a family spirit (Murungu 2008). A clan is socially identified by a totem with a specific symbol, normally a bird or an animal (Zinyemba 2013) and every clan is identified by a totem, which protects the clan from being sullied due to behaviour involving incest. Zinyemba and Machingammbi (2019) in the same paper further affirm that the same totem is shared by people of the same clan.

In effect, people who share the same totem are thus considered as being closely related. Zinyemba and Machingambi (2019) also explain that the assumption is that these people are therefore related and thus, should not enter into marriage with each other. The extended family is encompassed by the totem. In customary Zimbabwean culture, older people are usually understood to have more experience, be more dedicated, responsible, exemplary, and wiser. Respect for the elderly is upheld. According to Tatira (2010), among the signs of demonstrating consideration for the

elders is that one should not look them directly in the eye when talking to elders, specifically when the younger person is a woman or daughter-in-law; or else it is regarded as a sign of disrespect. Seniority and age are, therefore, valued in Zimbabwean culture.

The conventional family configuration is that of an extended family structure and is contrary to that of the western family. Furthermore, the clan is also formed based on extended family relationships; the relationship of the extended family functions according to the guidelines of communalism, instead of individualistic practices. This requires taking responsibility to care for others beyond the immediate family. Zimbabwean culture, as a patriarchal society, commonly considers women as subservient to men, though this is changing (Tatira 2010). Such values and norms disadvantage women leaders or managers in the execution of their mandates. Managers who are women find it difficult to assign assignments to older male subordinates and even elderly women, as the latter are regarded as mothers. Also difficult, is to allow a male figure to clear plates or teacups after a board meeting, as it is regarded as not being culturally correct.

2.8.8 Cultural factors and leadership

Culture is an additional mechanism of male dominance over women (Hofstede 2011). Women are defined in the majority of African cultures according to their duty to do or be for men, expecting and encouraging women to be mainly obligated to the home. Community values often condemn a woman's vocational occupation goals as objectionably unsocial and a rejection of their principal duty (Coleman 2006; Le 2011). As mothers, wives and daughters, family roles "reinforce dependent attitudes among women and significantly influence their enthusiasm, willpower and aptitude to rise to the very top in their careers." It is thus challenging to develop everyday social exchanges significant in circles of top management (Maseko 2013: 137).

Culture is located in several levels, commencing with civilisations, nations, and organisations to groups and has been considered by many scholars as to the impelling

cause behind all other influences that result in leadership being comparatively unreachable and unappealing to women, especially at higher levels (Maseko 2013; Weber Shandwick 2015). Certain scholars are of the view that a culture dominated by men underpins the process of socialisation resulting in women being considered as subordinates (Legge 1987; Le 2011; Lunyolo *et al.* 2014). Culturally, women are only able to engage in their vocational aspirations once they have fulfilled their conventional cultural roles, which might be almost impossible (Hillman 1996; Snyder 2013).

It has been argued that inconsequential knowledge with regard to culture can be damaging to any human society or institution (Le 2011). According to Hofstede (2011), culture results in the deprivation of certain groups, creating superiority between genders, races, ethnic groups, and so on. In many societies this so-called superiority has benefited men to where they are perceived “as superior to women and therefore, fit for leadership in most institutions” (Ely *et al.* 2011: 474-493). Thus, inequalities have been created between men and women through societal culture and as a consequence, genders have been assigned distinct functions (Hofstede 2011).

In societies where cultural hate exists towards women in leadership, not only are they denied of the prospects of developing a leadership career, in addition, anyone who, despite everything, becomes leader has to contend with the opposition while executing their responsibilities (Yliopisto 2014). However, in egalitarian societies, men and women are treated as equals.

2.8.8.1 Hofstede’s cultural dimensions

After studying the inequalities among people and the implications of gender differences, Hofstede (1980) pinpointed four cultural components: power distance (PD), masculinity versus femininity, uncertainty avoidance, and collectivism versus individualism. Nevertheless, the initial two components (PD and masculinity versus femininity) will be the only ones discussed for the purpose of this study.

Power distance (PD)

This component entails national culture as an indicator of the degree to which people acknowledge and recognise the unequal distribution of power. There are inequalities in any society (Shapira *et al.* 2010), thus, “some members have more power, respect and status than others. At community level and even in other institutions within society, people who have power have more opportunities in society.” As such, the PD of society impacts leadership to some extent because it also permeates into organisations. The unjust distribution of power exists in most societies between women and men, however, this is overlooked at various levels. This component acknowledges that inequalities in PD can, in some measure, be attributed to opportunities that are not equal and contentment for all. Hence, inequalities in society have been linked with PD (Hofstede 2011).

Masculinity versus Femininity

In this component partitioning of principles and notable work, objectives are shown for both women and men. Even while separated roles according to gender are created by society, the individual impression gained throughout achievement of the role society imposed rests within the individual. Nevertheless, recognition, earnings, a desire to reach a personal feat, and advancement are seen as belonging to the masculine (Judges and Levingson 2008). Good relationships with superiors, working with cooperative people, and being resident with family in an environment that is desirable are perceived to have their place in the feminine (Hofstede 2011).

Therefore, according to Hofstede (2011), the level of a culture’s femininity or masculinity regulates how a society segregates occupations, and further indicates in what way functions are set apart at a family level between the mother and the father. In masculine cultures, sex roles are specified with certain tasks apportioned to men with others handed to women. The larger society does not welcome variations from such distinctions (Weir 2014). In addition, more value is placed on individual performance as opposed to that of the collective. However, roles are not that specific for women and

men in feminine cultures, and affiliation and cooperative functioning are regarded highly (Ely *et al.* 2011).

This component confirms that family life is valued by women, while men in nearly all societies dictate social life outside the home. In masculine cultures, women who manage public and family life alongside each other are from the upper social class, who can pay for home assistance to help with family duties. Furthermore, the majority of women can only take positions of management or leadership after the age of 45 years, when it is improbable they will have to care for very young children or once their children are old enough and take basic care of themselves (Ely *et al.* 2011). These values are, nonetheless, slowly changing in some societies.

Culture is additionally characterised by the burden of many standards, rules, and accepted conduct (Neil and Domingo 2015). The way leadership is perceived or appreciated depends on the cultural backdrop; hence the subsequent sub-sections offer a selection of particular cultural components that negatively impact leadership access for women.

2.8.9 Gender Status Beliefs

The opinions of status attributed to men and women in society affect female leadership as it establishes the conviction organisations have in women and men with regard to leadership competence (Le 2011). According to Mazur and McBride(2011), status beliefs are the elements of cultural values that hinder women in most societies from taking up higher positions of leadership and authority. These elements serve as guiding principles for assigning women and men to their proper social positions. Gobena (2014) avers that the standing accorded to women and men by society results from everyday interactions, whose absorption in the minds of the people makes it difficult to amend. Thus, beliefs of gender status give rise to a certain type of rightfulness response and expectations of performance where leadership by women is concerned, specifically in the contexts and fields where men are already dominant.

People in some cultures instinctively mistrust the validity of women in positions of leadership (Neil and Domingo 2015). Therefore, it is believed that when a leadership position is given to a woman it leads to a reduction of the authority and power within the related position. “In other words, the status that society accords women is less than the power and authority required by whoever is fit to occupy the leadership position. Moreover, in cultures where women have very low status, women’s accomplishments in leadership are less valued and rarely recognised by many” (Patel 2013).

2.8.10 Poverty

Poverty is a multi-dimensional phenomenon reflected by undernourishment, sickness, low levels of literacy, and low earnings, as well as inadequate access to secure housing, public health, clean water, and clothing that is adequate, along with sub-standard conditions of living (Chitranshi 2009; Malaba 2006; Skalli 2001). Moreover, poverty is not merely insufficient resources and goods but a multi-faceted interchange of material inadequacy, social segregation, marginalisation, and humiliation, along with stigmatisation, insecurity, powerlessness, and vulnerability, as well as distress (Rosenblatt and Rake 2003; Shinns and Lyne 2004; Skalli 2001; Wordsworth, McPeak and Feeny 2005).

Poverty is a result of limited or not having the right to use rudimentary infrastructure and amenities and is aggravated by the lack of people in accessing beneficial assets, for example, credit and property, along with the unavailability of establishments and other means necessary for supportable occupations (Chireshe 2010; Malaba 2006; McFerson 2010). Therefore, an impoverished person is someone who exists under adverse circumstances in a state of deprivation, vulnerability and exclusion.

Numerous correlated explanations are offered to give reasons why more men than women live in poverty (Cawthorne 2008), which include that:

- Even when women work the same hours and have the same qualifications, they are paid less than men (Campaign Digest 2009; Cohen 1994; CRIAW 2005; Jean 2006),

- Due to continued sexual discrimination, with regard to employment and salaries, women obtain low paying jobs (Buvinic 1998),
- Women are compelled to work in hidden or unregulated employment (CRIAW 2005),
- Jobs dominated by women are inclined to be undervalued and low paid, with women generally having lower or higher levels of literacy (Rosenblatt and Rake 2003; World Bank 2017),
- Women may be discriminated against through denial of their rights because of their gender and because of belonging to a marginalised group (Shinns and Lyne 2004),
- Women who suffer from domestic violence experience loss of income and impaired capacity to earn a wage, with sexual and domestic violence typically resulting in loss of jobs, homelessness and sickness (Rurevo and Bourdillon 2003; Rynell 2008),
- Law or custom prevents women from inheriting or owning land or gaining access to other resources (Malaba 2006; Mbire 2010; Skalli 2001),
- Women spend more time than men looking after children, the sick and the disabled by providing unpaid caregiving, with pregnancy affecting women's educational opportunities and work more than that of men (Cawthorne 2008).

Poverty affects women in numerous ways. The spirit is eroded by being poor in the same manner that malnutrition wears down the body; self-esteem is lowered and some women engage in self-reproach for being poor. The responsibility is at times suppressed, on occasion becoming self-abuse, which increases self-defeating coping mechanisms, for example, misuse of substances and drugs (Center for Women's Global Leadership 2010; CRIAW 2005).

In addition, other effects include:

- Heightened probability of depression, vulnerability to mental illness, stress and poor health (Chitranshi 2009; Cohen 1994; Deborah 1990; Lister 2005),

- Susceptibility to abuse and violence and struggling to leave abusive relationships (Campaign Digest 2009; Cohen 1994; CRIAW 2005; Jean 2006; Lister 2005; Rosenblatt and Rake 2003; Skalli 2001),
- Not having a fixed address and homelessness (Chireshe 2010; Chitranshi 2009; Rurevo & Bourdillon 2003),
- Sex work (Center for Women's Global Leadership 2010; Mbirimtengerenji 2007),
- Social exclusion (Chitranshi 2009; Jean 2006), and
- Emigration (Mbirimtengerenji 2007; Skalli 2001).

In fighting poverty, similar to other countries, Zimbabwean women are at the forefront and often responsible for ensuring their families are fed and having to address any lack of food (Chireshe 2010; Maringira and Sutherland 2010). Countless semi-educated Zimbabweans work as cross-border traders along the routes to Mozambique, South Africa, Malawi, and Botswana, as well as Zambia to either find work or ply their trade (Mbirimtengerenji 2007). Those women who are educated occupy managerial and leadership positions that have been militated by lack, hence, comprise vulnerable and abject victims of abuse.

2.9 ORGANISATIONAL CULTURE

While culture is discernible at societal and national levels, it also manifests at an organisational level (Le 2011: 115). Organisational culture comprises fundamental beliefs and assumptions that members of an organisation share, the organisation's view of itself is determined by these notions that operate unconsciously (Klaile 2013: 95). Consequently, it is these norms that tend to contain the culture of the organisation. Due to a "collective programming of the mind of a group of people within an environment suggesting an organisational culture as the collective values, beliefs, norms, and behaviours, and so on, this culture distinguishes members and stakeholders of one organisation from others" (Hofstede 2011: 1-26).

As with “societal culture, the culture of an organisation has a historical origin; it is socially constructed and once established is difficult to amend,” even when it becomes irrelevant. Likewise, any sudden change in organisational culture may create social disorder, due to the way members always bond with the culture of an organisation (Lunyolo *et al.* 2014: 241-250). Thus, it can be argued that women’s systematic oppression can be ascribed to societal culture.

2.9.1 Organisational culture and women leadership

There is a well-documented relationship between leadership and organisational culture (Karelaia and Guillen 2011; Underdahl *et al.* 2014; Snyder 2013), with much of the research has unveiled the existence of cultural obstructions to women’s liberty to gain entry to leadership and promotion in organisations. Therefore, as organisations are also communities, social expectations of their memberships also have to be dealt with. Cultural beliefs are also discernible in the workplace (Hofstede 2011) and with employees being part of society, their cultural beliefs also manifest where they work. For instance, various employees’ judge women to be subordinate to men and therefore, cannot be leaders/managers over them.

Hoyt and Blascovich (2010) assert that other than the conventional allotment of labour, cultures pertaining to the workplace also impact accessibility by men and women to leadership. Moreover, it is suggested organisational culture would be built on patriarchal ideologies in large PD and masculine societies, with women probably encountering resistance where their advancement is concerned, especially to leadership positions. As highlighted by a survey the Corporate Gender Gap Report published (Zahidi and Ibarra 2010), the main obstacle faced by women in rising to senior management in many organisations, is a masculine/patriarchal organisational culture. This is due to organisations, nevertheless, showing a preference for a masculine way of performance and leading.

2.10 SOLUTIONS OF WOMEN LEADERSHIP CHALLENGES

Solutions from unprecedented population aging to increasing unemployment, from global leadership imbalances to persisting conflicts, from resource scarcity to volatile global food supplies, the world faces a series of interconnected challenges. The Global Agenda Council on Women's Empowerment aims to highlight how women's empowerment is a part of the solutions to these challenges (Lombardini *et al.* 2017). As once said by Musungwini *et al.* (2017) that challenges are subject, country, area, age, level of education and race-specific, and so are solutions which are specific answers to the area and other specific related problems. Literature is awash with a generic broad solution that addresses many problems.

2.11 IMPORTANCE OF WOMEN LEADERSHIP

This study will be of less value should the importance of women's leadership be ignored. It has been found that the promotion of gender equality offers more of an economic incentive, with more potential for productivity to be boosted, outcomes for the development of future generations to be improved, and assigning adequate representatives to institutions (Klaile 2013). The world's labour force is made up of 40 percent women (ADB 2014); thus, should impediments to the advancement of women be sorted out, an increase of labour productivity of at least 25 percent could be seen in some developing countries, such as Kenya, Ghana, Tanzania and Zimbabwe.

Furthermore, furthering "the status of women would offer them the opportunity to provide the necessary support for their children, thereby laying the foundation for the future generation. In addition, making women full participants in decision-making brings a variety of ideas that are recipes for development" (Ernst and Young 2013: 31). As Klaile (2013: 95) states, "women possess unique leadership characteristics, but cultural and social structures push males and females towards opposite directions and this is a major hindrance to women's access to leadership positions."

2.12 CONCLUSION

In this chapter, literature was reviewed and furthermore, the chapter assessed traits of leadership in general and women in specific. The performance of women in leadership positions was also investigated, as well as the socio-cultural factors affecting women's performance, particularly in QGOs. The chapter also unravelled what QGOs are? Their African perspective, some regional country experiences and Zimbabwean scenario. The literature on leadership emphasised numerous characteristics of leadership, such as possessing vision, emotional intelligence, and the ability to build relations, as well as being able to practice good skills in decision-making. These characteristics are shown in literature as being incorporated by leaders in various contexts and by means of diverse styles. In addition, an assortment of female leadership characteristics was found, for example, being democratic, interpersonally sensitive, socialised, and relationship-oriented, along with being consultative, interactive, communicative, and nurturing, as well as sensitive, together with the capabilities that empower women in organisations they lead, to realistically apply these characteristics of leadership.

Even though many women leaders have these traits they are not excluded from being confronted by numerous difficulties, specifically in vying for leadership positions with men. Despite the fact that women today do lead in effective ways, leadership is still perceived by the public in relation to masculine traits and features that persist in defining leadership and who can serve as a leader. Women and men differ from each other biologically, and society and culture usually influence and reinforce roles of gender. Nonetheless, cultures and societal values that are not the same have specific predilections for leaders relating to cultural and societal standards, beliefs, unique expectations and values.

For women, leadership is not straightforward and thus, advancing and remaining at the top is not considered an inevitably joyful experience. Evidence also shows that stereotyping by gender and socialisation impede access by women to leadership, as well as its application. Disparities on the representation of gender in positions of top leadership were established as existing worldwide, along with some societal factors that

operate as impediments, deterring women from being engaged in elite and top managerial positions. Socio-cultural factors continue to be a serious obstacle for women in positions of leadership, due to the applicability of gender concerns and the rights of women continuing to not be commonly understood, and exemplified by women's subordination. Women are excluded from leadership positions by society and its culture, with women being generally undermined through culture and thus, women are not recognised by people as competent to lead. Therefore, behind every successful woman in management/leadership, there is culture and society. The chapter that follows will set out the methodology of the research.

CHAPTER THREE

REVIEWED THEORIES

3.0 INTRODUCTION

The previous chapter set out the background to the study and the basic approach of the research, this chapter explained the theories employed by the study and the meaning of the study's theoretic perspectives. In addition, choosing a theoretical framework for this study and the importance of doing so are focused on. The chapter also discusses transformational theory as an arrangement of assumptions, beliefs, expectations, and concepts; in QGOs are examined, along with social constructionism theory and the culturally based perspective. The theories discussed in this study are blended in this chapter, to define the components of a conceptual framework of the study.

3.1 A CONCEPTUAL VIEW OF SOCIO-CULTURAL FACTORS

3.2 RELEVANT THEORIES CONSIDERED FOR THE STUDY

Theoretical connections are explained by Klein (1983) as the assumptions of responses in our everyday living to particular circumstances that distinguish and construe our environments and their social and natural spectacles (Klein 1983). The "theoretical framework is a collection of interrelated concepts", such as a theory (Imenda 2014: 185-195) that steers the research process, establishing what will be measured and its statistical relationships.

Reeves, Kuper and Hodges (2008: 514) state that, "theories give researchers different lenses through which to look at complicated problems and social issues, focusing their attention on different aspects of the data, and providing a framework within which to conduct their analysis". Given this description, it is essential to utilise a variety of views in understanding a problem, with a framework enabling these views by outlining the guidelines of the research (Finau 2017). Moreover, this structure is the all-encompassing continuum that integrates the theoretical understanding of the significant elements that the study targets. Hence, this study conceives a theoretical framework as

the structure through which the research problem is theorised, and the process of knowledge-making is guided by this structure.

Another significant attribute of theories noted by Imenda (2014) is that they are employed in data summarising and organising by initiating the orderly functioning and cohesion of the research findings. Furthermore, Imenda thinks that empirical meaning is given by theories in the facilitation of managing research. Since the study direction is steered by theory, the importance of selecting appropriate theories, to serve the objectives and goals of the study, is highlighted by the author.

Although some researchers argue theories may develop progressively with the research (Creswell 2013b; Saunders, Lewis, and Thornhill 2009; Yin 2013), theories should be chosen before data collection to provide a framework of organising, summarising, and explaining the findings. According to Gray (2014), as theories can connect facts, theory-based research will, by implication, not produce improvised parts of knowledge that are significant, instead, it will enable findings that are included in a framework connecting to other studies. Hence, theories are disposed of as more dependable on prevailing facts.

Theories are often assembled through the systematic collection of data and by careful analysis of data for patterns. Simply stated, a theory is intertwined with practice as clarification permits forecast which, in turn, assists control. The theory also affects the design of research, resolutions regarding the research topic, and research question development (Thomas 2010; Saunders *et al.* 2018). Furthermore, theory influences methodological choices and has implications for data interpretation and data analysis (Moriarty 2011).

However, it can be argued that theory-based research tends to ignore emerging themes that are not consistent with the chosen theory. There is a tendency of discarding information that does not fit within existing theories, even though they would be useful in bringing new insights to the wider research community. The suggestion supports the stance of Kuhn (1970) that when prevailing theories are not suited to the problems

emerging, they are likely to be useless. Kuhn was an American science philosopher and the author of “The Structure of Scientific Revolutions” wherein the term ‘paradigm shift’ was introduced.

To overcome this phenomenon, the researcher has chosen multiple theories to accommodate varying responses from the respondents. Thus, the significance of making use of multiple suppositions in a mixed-method study assists the use of theories in this study, including that of social constructionism, transformational leadership and cultural bias perspective.

3.2.1 Transformational Leadership Theory

Siangchokyoo *et al.* (2020) view transactional leadership theory as based on the idea that managers give employees something they want in exchange for getting something they want. It posits that workers are not self-motivated and require structure, instruction and monitoring to complete tasks correctly and on time. Transformational leadership is that leadership that is highly visible. The transformational leader is always looking for ideas that move the organization to reach the company’s vision, (Zhang *et al.* 2018). Transformational leaders focus on the bigger picture. Ghasabeh *et al.* (2015) views transformational leadership focuses as satisfying the basic and higher-order needs of followers through inspiration to achieved desired goals. Transformational leadership is often juxtaposed against transactional leadership in which transactions form the basis of follower motivation (Kim & Yoon 2015). Transformational leadership differs in that it creates a deep internal desire for motivation that is not sustained through transactions; rather motivation for the follower is sustained through true inspiration or transformation in the desire to achieve goals (Kim & Yoon 2015).

Bass (1990) views transformational leaders as those leaders who inspire followers, influence and inspire them to aspire for higher ideals. They are individually considerate and they motivate followers to see the bigger picture. They are visionaries. This view is echoed by Burns (2008) who describes the transformational leader as one who motivates his/her team to be effective and efficient. Communication is the base for goal

achievement focusing the group on the final desired outcome or goal attainment. An effective way to inculcate the characteristics of transformational leadership includes identifying personal intrinsic preferences, leveraging existing strengths, and developing areas of weakness (De Charon 2003).

Transformational leadership sees leadership as a social process in which interpersonal relationships and interaction at all levels in an organization are key to effective leadership (Carless 1998, Fletcher 2004). Thus transformational and people-oriented behaviours such as appropriately expressing emotions, motivating employees, developing and monitoring employees and attending to their individual needs are what is required for leadership effectiveness. Such characteristics were and still are to some extent seen as feminine characteristics (Priola 2004). These are the characteristics that have always been linked with women. Such thinking is consistent with the cultural norm that women and not men are generally described as supportive and considerate. This is echoed in the inclusive leadership model which highlights the importance of the 'feminine perspective of leadership which regards leadership as a social process and partnership, rather than the exercise of power over others (Alimo-Metcalfe 2005). Such feminine characteristics as displaying warmth and lack of self-interest, expressing agreement and support are the same "feminine" characteristics that are valued in modern leadership trends such as authentic leadership or servant leadership (Avolio *et al.* 2009).

3.2.1.1 Characteristics of Transformational Leadership

Caillier's (2014) definition of transformational leadership provided above enables comprehension of the process and how transformational leadership differs from other types of leadership practice. The review of what has been noted about this paradigm clearly indicates that there are specific mechanisms through which transformational leadership operates to motivate the follower. Specifically, research indicates that transformational leadership is comprised of the; Four I's including idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Tharnpas & Boon-itt 2015). According to Callier (2014), each of these elements

contributes to the transformational process through which effective and positive leadership is achieved (Caillier 2014). Information regarding the role and function of each of the Four I's indicates that specific elements of follower development are cultivated in order to create a holistic foundation for leadership practice (Caillier 2014). Verissimo & Lacerda (2015) points out that Idealized influence involves the ability of leaders to inspire followers to achieve a specific goal with additional personal effort while inspirational motivation involves the development of a vision and positive expectations that followers can accomplish. Again Verissimo & Lacerda (2015) stresses that intellectual stimulation results when leaders develop the capacity of followers to solve problems through creativity and innovation while individualized consideration requires leaders to recognize and support the contributions of each follower to goal achievement (Verissimo & Lacerda 2015). Each of these elements works in combination to facilitate the motivation of the employee on a deeper level indicating a high level of inspiration (Tharnpas & Boon-itt 2015; Verissimo & Lacerda 2015).

3.2.1.2 Transformational Leadership and Organizational Performance

Hoxha (2015) asserts that data provided regarding the impact of transformational leadership indicates that this approach has notable implications for followers. Collectively the transformation of employees should have direct implications for organizational performance. Trmal, Bustamam, and Mohamed (2015) substantiate the assertion by noting that transformational leadership is effective because it drives changes in individual behavior which leads to the achievement of organizational goals. As a result, transformational leadership has the potential to have a substantial impact on the overall performance of the organization, creating the supports needed to ensure that desired outcomes for operations

3.2.2 SOCIAL CONSTRUCTIONISM

Understanding society is of high importance when interpreting female and male characteristics (Weber Shandwick 2015). Recently, there has been increasing interest in theorising leadership from a social construction theory. The theory of social construction explains that from childhood, children adopt particular traits of personality

by being socialised, along with set roles and behaviours that are deemed as appropriate according to their culture. Girls and boys are thus required to abide by a specific lifestyle and continue like that to adulthood. They are, therefore, led in their beliefs regarding what “an ideal man or a woman” should be and thus emboldened to progress according to that meaning.

Gender’s social meaning is a concept based on sociology and philosophy regarding the source of gender discrepancies involving women and men. This view holds that gender roles are created by society and culture, and are advocated as appropriate or ideal conduct for someone of a particular specific gender. What started as an attempt to figure out what was, in reality, taking its place in our surroundings can be termed as the notion of social constructionism. Weber Shandwick (2015) states that this notion appeared approximately 30 years ago, with sociology as its base.

By definition, social constructionism focuses on the influence that interpersonal and social factors have on human life, and the creation of information by collectives to reinforce cooperation in having a shared culture (Fairhurst and Grant 2010). Employing the theory of social constructionism is done to examine the concept of knowledge as being “collectively constructed through people’s dialogic interactions” (Billsberry 2009: 1-9). This theory explains that no indispensable, unique character exists that can be either masculine or feminine; conduct is affected by a variety of elements, such as ability, culture, religion, and class, as well as body shape, sexual preference, and age.

Korsgaard (2007) explains the social constructionism concept started as a means to figure out what is taking place in our environment and manifested in sociology many years ago. Nonetheless, the social reality is viewed as having traits that are both personal and impartial, with impartialities said to be neutral aspects that materialise from the interaction of people with society (Washington 2011). As a consequence, the outcome of the manner in which the social world affects people permits the accomplishment of routine and customary timetables.

Nevertheless, the interpretation by Jervis (1988) of dealings between people and the social world is that it is a replication that takes place exclusive of the persuasion created by usually invariable patterns of action. Jervis states that this copying sets people free to enhance what exists, as opposed to restarting everything. Reference is made by Berger and Luckmann (1991) to the agreement that arises in adding new knowledge to knowledge already in existence as signifying schedules of habit, over time becoming routines, creating a combined accumulation of knowledge. During minimising conflicting or redundant standards that may have independently evolved, which happens between existing and new knowledge, many difficulties are encountered as people have insufficient skills and practiced contact to operate in a modern context; a situation that encourages own cultures to be recorded and written by local people, which they base on their original ethnic knowledge theory (Gegeo and Watson-Gegeo 2001).

The basis for gender identity stems from the idea of social construction whereby gender is perceived as societal and not according to biological sex differences (Andersen, Logio and Taylor 2005). Gender is constructed by a society that categorises its members similar to the manner in which race, ethnicity, age, and status, as well as social class, are dealt with. Nevertheless, classification by gender is merely a different manner in which members of a society are manipulated and inequalities promoted (Mazur and McBride 2011). In addition, Burningham and Cooper (1999) are of the opinion that contextualising social constructionism is achieved by two key concepts, namely making unbiased judgments and considering the consequences. Unbiased judgments show a leader's ability to take separate methods into account that people use in constructing knowledge. With regard to after-effects, it relates to a leader who is farsighted and prepared for the most unfavourable situations and scenarios at any time.

Social constructionism is suggested by Craib (1997: 1-15) as "similar to interactionism, in the sense that they are mechanisms to deal with speedy changes" and the author cautions leaders to "think critically about matters and to be flexible in adopting variations while adjusting to changes." In addition, Craib clarifies social constructionists' attitude as being aware of fluctuations, and validating their stances through "avoiding defense or

presenting justification.” This circumvention of defense and validation of the leader’s standpoint is described as social constructs that ought to be swayed by numerous other forces (Craib 1997: 1-15).

An additional proficiency of social constructionism is that it affords much prominence to the manner in which language is used in ordinary conversations to fashion the ‘here and now’ (Berger and Luckmann 1991). The authors state that the social practices employed by people in social constructionism are seen as essential to the analysis, where there are no natural realities. With regard to this study, there is no natural reality where the perceived inferiority of women in society is concerned, however, it is through interaction that society constructs this idea.

While social constructionism can be seen as helpful in trying to understand the social world, social constructionists perceive knowledge as “being constructed, not created” (Andrews 2012: 6). Furthermore, with the main concern of the theory argued as being “the nature of knowledge and its construction,” no concerns are held where actuality is concerned. Andrews also states that society is present as both an impartial and personal reality, with meaning by implication, being shared. Thus, it can be argued that the view that the foundation of the construction of knowledge lies in this shared meaning, and as new information comes in, knowledge changes and extends. A social constructionist “sees the self and identity as being created and sustained through our social, historical, cultural and temporal relations” (Jong and Jun 2005: 86-110). A socially constructed view would support ideas such as relationships, reciprocity and interdependency, in fact, the very methods that produce the culture of an organisation and through which leadership is shaped. Therefore, to comprehend selected social undertakings leadership, for example, the factors that are relevant contextually that have an effect on all inside that organisational space have to be understood.

Our views of what is real are impacted by our viewpoints and their associated simulations of reality. These reality models are constructed socially (Billsberry 2009), simply put, they progress because of dealings between society and the self. In reality,

meaning-making concerns a negotiation on the arrangement of social reality, and in the same manner that leadership is a social occurrence, it is imperative that there is a comprehension of the influences within this compromise.

3.2.2.1 Elements of social construction

Within social constructionism, there is, however, the culture and socialisation of members of society. According to Moir (2009), an important feature in the expansion of knowledge is culture, insofar as it gives people the basics to decipher their identity, heritage, morals, and values. It is further emphasised by the author that a combined understanding can be achieved in functioning as a unit in the construction, interpretation, and maintenance of cultural objects. It is through the interaction of people that those aspects central to culture emerge that result in culture, language, social activities, and history (Moir 2009). On the one hand, culture thus impacts the interpretation and translation of social collaboration from a generalised and overall point.

On the other hand, according to Burr (1995), social relations propagate private actuality and this is revealed by individual behaviour and attitudes, in cohesion with some happenings brought about by secondary social relations. Acquiring a place and an identity in society value basic to socialisation and vital to making our fellowship with others clear. Burr is also of the opinion that our identity is derived from our social society collaboration, instead of originating from the inner being of a person.

Socialisation can be described as the means used to absorb and obtain procedures and principles in culture by taking part in that culture (Hofstede 2011). Grucec and Hastings (2015), likewise regard socialisation as how an individual is assisted in becoming part of a social group. This incorporates acquiring the same or similar conventions, responsibilities, principles, and beliefs as those of the social group. It is a process that is ongoing during a lifespan and is made possible by means of interacting with the surroundings, peers, teachers, and parents, along with siblings, and so on (Grucec and Hastings 2015). Socialisation is the determining factor of virtually all roles of gender

(Hofstede, Hofstede and Minkov 2010). Factors that play a part in gender differences are the kinds of activities engaged in and the social interactions to which children are subjected in developing values, predilections, expectations, and skills (Leaper and Friedman 2007).

Further to this, socialisation can similarly stem from society's impartial realism in trying to suppress social relations (Mcelhaney and Smith 2017). Great emphasis is placed by the authors on how language is used by people in constructing their existence. Berger and Luckmann (1991) agree that language is present before concepts are shaped and provides a structure of consequence to people so they may comprehend the world. From their perspective, when language in conversations is activated, subjective reality is upheld, changed, and rebuilt; it is possible to share this mixture of beliefs with others without any problems being caused (Berger and Luckmann 1991). This infers that the meaning and understanding that are shared ought to be understood clearly in everyday conversations. These dialogues should, therefore, persuade those involved in making valuable decisions where agreements are unanimous.

Processes of socialisation are inclined to stress the importance of self-determination, with the orientation of work and career for men while, for women, the emphasis is on the positioning of sex and reliance. With girls and boys being socialised to discover and agree to their role within society, the preference by the majority of people is to continue in the manner they have been socialised with this also passed on to their offspring (Hofstede 2011). Roles are often defined by these stereotypes with studies indicating much social pressure, for example, mockery, exclusion and losing position, frequently being put on anyone that chooses not to adhere to the type-casted roles of gender (Northcraft and Gutek 2003). As a result of the subordinate and dominant actors who are involved subscribing to organisational and social reality, gender relations are kept in place.

Sex-role standards exist in many societies because of socialisation (Kronsell 2005). A sex-role standard can be described as a behavioural array deemed more suited to one

sex than another. Thus, it is expected that people adhere to roles that are consistent with their gender identity, with these roles permanently allocated to correspond to the biological characteristics of an individual and roles of reproduction (Arar 2015).

On the one hand, girls are specifically socialised towards an expressive role, such as being kind, nurturing, empathic and cooperative, so they may be worthy wives and mothers. On the other hand, boys are expected to be virtuous spouses and be responsible for providing the family's material needs, so they are thus socialised to play the active role, which involves being assertive, dominant, goal-oriented, and independent (Hewitt 2001). Elements that affect women are extended family, social values and norms, poverty and family responsibility.

3.3 INFLUENCE OF SOCIAL CONSTRUCTION ON WOMEN LEADERSHIP

Given the continued interests in social constructionist theorising of leadership, it is prudent to understand in which manner social construction influences leadership (Andrews 2012). Circumstance and the influence it has on the process of the manner in which people construe, make sense of or understand events in their living, the self and relationships, are pivotal to this study of leadership as a phenomenon that dynamically occurs and is locally constructed. It has been claimed by humanities and the social sciences that a variety of classes of people and things, properties and events, are constructed socially. For an example, it is alleged that sex, sexual orientation, gender, and race, in addition to a number of psychological conditions, are not natural categories but rather, constructed socially.

This assertion, of a specified social type of category being constructed socially, has permitted more awareness by people of the suffering brought about by discrimination against members of certain groups that are socially salient. These include “unfair differential treatment of members of the group; hence, it has contributed to open avenues for social change” (Leeds-Hurwitz 2009: 891). Social constructionist claims (such as Craib 1997; Jong and Jun 2005; Leeds-Hurwitz 2009; Billsberry 2009; Andrews 2012) have made a significant contribution to calls for social change through

the support of efforts to oppose the notion that a category is natural. A central role in efforts to effect social change has been played by the assertion of socially constructed thinking and concepts, and that the results of socially constructed categories being accepted as natural sometimes leading to unfair prejudice against members of certain groups.

The meeting point between social constructionism and leadership shows the relevance of ideas being constructed through interaction within society (Moir 2009). A perspective that is socially constructed would include ideas such as interdependency reciprocity, and relationships, with these exact processes, in fact, shaping leadership and creating an organisational culture (Andrews 2012). Therefore, to better grasp social acts, including leadership, it is imperative to comprehend those factors that have contextual relevance and impact all within the organisation. The perception of existence, as Leeds-Hurwitz (2009: 891) explains, is therefore that socially constructed ideas progress through collaboration between society and the self.

According to Gillies, Neimeyer and Milman (2014: 207-216), “Meaning-making is, in a very real sense, about negotiating the order of social reality”, and as leadership is considered a social singularity, understanding this negotiation’s forces is important. Hence, society determines who should lead or manage.

3.4 CULTURAL CONSTRUCTION ON WOMEN LEADERSHIP

The view held by certain researchers is that society determines who we are and women’s systematic oppression is attributed to society’s culture (Andreeva and Bertaud 2013; Corner 1997; Schmidt and Møller 2011). McElhaney and Smith (2017) argue that instead of anyone being born as a woman or a man, gendered roles are imitated and performed by people, with behaviours and appearances merely products of our culture. It has further been affirmed that sex and gender are both constructed culturally and inflicted on generation after generation, with gender being some kind of social ceremony variously performed within the contexts of various cultures (Le 2011).

Many cultures have created standards that require a 'perfect woman' to be in a frame that is maternal and heterosexual. Furthermore, women in most cultures are required to show specific masculine traits for them to be a part of any field dominated by males (Andreeva and Bertaud 2013). Thus, occupations and roles are assigned by societies within which these then turn into stereotypes.

The perspective of cultural bias is linked to the tradition of psychology. Within this perspective, the role of a theoretic approach proposes that the behaviour of men and women should occur according to specific, psychological and cultural processes that are well-defined. Almost everyone, according to Epstein (2005), including women, carry the blame for the rife of still relevant patriarchal values in the majority of today's societies. Both women and men have, in many cases, suppressed the roles of gender and publicise what they consider expected behaviour to be, along with the aspirations and attitudes of women and men.

In contradiction, women who enter positions in management/leadership that are not considered roles standardly perceived as feminine may be considered as exceptional, and not generally representative of women. While women are seen as merely exceptions, and not the standard, they are not regarded as threats in these cases and are put up with and often admitted into the patriarchal establishment. Geurts *et al.* (2009) assert that the argument from a culture-centred view of gender-based social roles is that these roles, while not relevant to the place of work, become incorporated into the workplace.

It has further been observed that gender differences are often reproduced by organisational structures and institutions by means of everyday practices and internal structures. This is attributed to cultural views that govern the behaviours and attitudes of individual women and men, creating obstacles to women participating in positions of management/leadership that are equal, specifically at higher levels of management (Andreeva and Bertaud 2013; Broughton and Miller 2009; Schmidt and Møller 2011). Thus, cultural norms and values ensure women function in a role secondary to men. For

instance, even though there are more women active in sectors previously dominated by men, there are still sexist patterns of promotion and hiring.

3.5 VALIDITY OF THE THEORIES TO THE STUDY

Generally, the theories of transformational leadership, social constructionism and a culturally biased perspective enabled this study's fieldwork. Theories employed in this study are dealt with as standards that are effective in the conventional leadership milieu of a QGO, even as it guides the search to gain an understanding of the significance of activities of women that are separate and organisational. The context of roles played by women in the organisations they work for and in their families is examined by theories. Most notably, in applying these theories common restrictions are revealed that women face in their daily life in organisations.

By using these theories the researcher could determine the necessary information to deal with inequalities in gender with regard to leadership/management and offer an understanding as to the manner in which a successful strategy could be designed to increase women's involvement in top management/leadership in QGOs.

The researcher was enabled to base certain features of the research in context and theoretically inspect these while bringing the theories of social constructionism, transformational leadership and culturally biased perspective into line. As an example, the arrangement of women's assumptions, concepts, beliefs and expectations is investigated by women theory (Patel 2013). Through this theoretical lens, the manner in which organisational inequalities and segregation are withstood by women is scrutinised, while also ensuring satisfactory performance of the expected roles. Specific concepts can thus be considered by means of theoretical lenses, in the explanation of principles, conventions, and roles, enabling these ideas to be evaluated through describing performances that are assured, to corroborate women's beliefs and assumptions of organisations.

Leadership traits of women are validated by the theory of transformational leadership, with characteristics that include being non-hierarchical, flexible, group-orientated and participatory (Patel 2013). This theory, furthermore, enables the researcher to examine the practices of women leaders/managers and their leadership deficiencies and positive aspects thereof in determining their positions of leadership. In addition, the theoretical lens of black feminism (for example, Collins 1991; Harding 1991; Butler 2007; Muyengwa-mapuva 2015) aims to establish whether women in QGOs are restricted to leadership positions by imperialism and colonial traditions.

Collective knowledge construction was authenticated through the theoretical lenses of social constructionism, by means of dialogic exchanges of women (Bakhtin 1984). As explained by language philosopher, Mikhail Bakhtin, meaning evolves from a process of interactions between the writer, the work being written and the reader. Furthermore, the contexts in which these interactions are positioned (social and political) impact these elements. Bakhtinian dialogism denotes a philosophy of language and a social theory in constant dialogue and linked in various manners, which Mikhail Mikhailovich Bakhtin (1895–1975) developed, with the language being just one of these ways. The relation between 'self and other' is thus shaped by position (Coghlan and Brydon-Miller 2014).

This theory is critical in explaining how women constructed knowledge collectively in their respective organisations. The social relationship is one of the factors considered, with social cooperation, constraint, and logic being connected structurally to this relationship. These characteristics added to the examination of women's incorporated philosophies, traditions, and perceptions. Further to this, the typical nature of the "quasi-government" was also considered by validation where organisations are governed by strong hierarchy, prestige, and authority (Kosar 2013). People's beliefs are, therefore, influenced by probably impacted by conventional community structure.

An added factor by which societal constructs are defined is that of dialogues; both informal and formal. The theory of cultural bias intends to determine the cultural

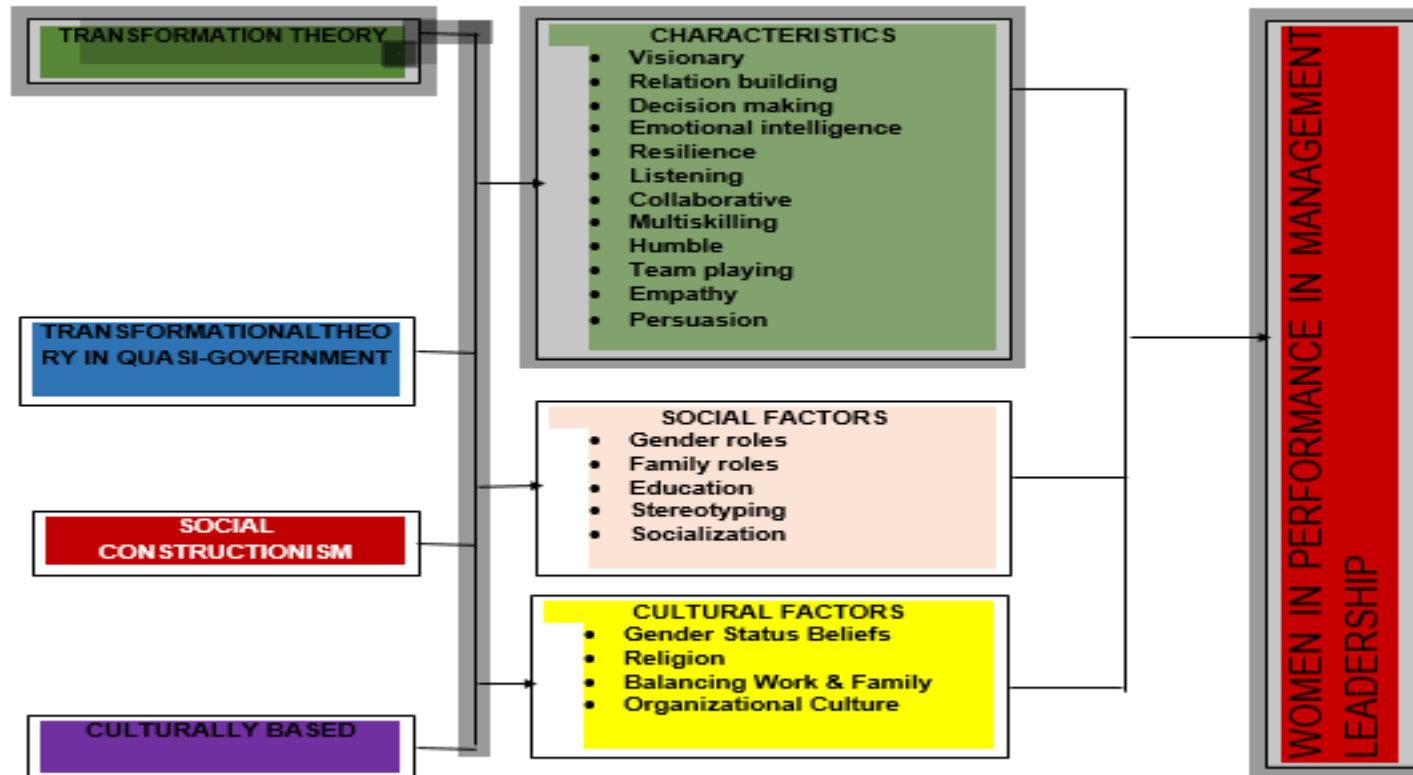
elements that impact women's performance in positions of management/leadership, with regard to organisations that were investigated.

This is how the fieldwork was facilitated by women leadership, culturally biased perspective as well as social constructionism theories, revealing the character of the challenges women faced. The influence of specific social constructs that exist within situations as illustrated by this study that could potentially influence or impact the perception of members regarding leadership.

3.6 LEADERSHIP CONCEPTUAL FRAMEWORK

A researcher may, as stated by Imenda (2014), suppose that they are unable to expressively research a problem with concepts found in one theory or through only one theory. Therefore, the development of a model becomes necessary, with it resulting from synthesised concepts of several empirical and theoretical results (Miles and Huberman 1994). This model could thus be employed instead of a theoretical framework. As an analytical tool with a number of contexts and variations, a conceptual framework can be employed to "make conceptual distinctions and organize ideas". Frameworks that are conceptually strong "capture something real and do this in a way that is easy to remember and apply" (Imenda 2014: 185–195). Thus, the description of a conceptual framework may be "an end result of bringing together a number of related concepts from various theories and empirical literature."

Figure 3.1: Conceptual framework for the study



3.7 CONCLUSION

In this chapter, a theoretical framework was analysed in relation to the barriers encountered by women in leadership. Whilst early theories perceived men as the ultimate leaders of organisations and societies, relevant theories recognise women as potential managers/leaders. Transformational leadership focuses on satisfying the basic higher-order needs of followers. Multiple arguments and theories were presented to clarify the gender gap observed in positions of senior management. The study's theoretical framework takes into account the theories of transformational leadership, social constructionism and culturally biased perspective. According to these theories, leadership is understood to be socially embedded and constructed.

This chapter developed a conceptual framework, recognising the influence socio-cultural factors have on women's performance in management or leadership positions since organisations in which women are appointed as managers or leaders form sub-structures of society, whose relations, norms, values and patterns permeate into the organisations. The chapter that follows will set out the methodology of the research.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 INTRODUCTION

The previous chapter reviewed the relevant literature from which a theoretical framework for the study was developed. This chapter's purpose is to discuss the means of primary data collection and their analyses. This is achieved by a description and justification of the approaches and methods employed, tools utilised for data collection, and procedures for analysis that were applied to achieve the objective of the study. Specific sections unpack the process, including the research paradigm, method, process, and approach, in addition to the design used for the research, the target population of the study, its sample, research instruments, and research evaluation of data analysis, along with the research ethics and conclusion.

4.2 PURPOSE AND OBJECTIVES

The study's purpose was to examine the impact socio-cultural factors have on women's performance in management/leadership positions in QGOs in Zimbabwe and establish why women lag behind men in these positions. This would enable the researcher to formulate strategies that can be used by women to break through management/leadership barriers. As a result, this should lead to an increased amount of women occupying positions of management and leadership in QGOs in Zimbabwe. To achieve the study's intent, the ensuing objectives were formulated:

4.2.1 Primary Objective

To examine the influence of socio-cultural factors on women's performance in leadership positions in QGOs in Zimbabwe.

4.2.2 Secondary objectives

To examine the characteristics and performance of women in managerial and leadership positions in QGOs;

To establish to what extent socio-cultural factors influence women's performance in management/leadership positions.

To establish how women are best able to enter and be successful in positions within Zimbabwean management and leadership in QGOs.

4.3 RESEARCH PARADIGM

Each researcher knowingly or involuntarily incorporates a certain amount of personal convictions and philosophical suppositions into their research. Choices made are affected by the researcher's principles and philosophical inclination, which act as a guiding framework (Yliopisto 2014), with the principles and inclination always contained in the choice of a research topic and accompanying questions. The philosophical assumptions, according to Creswell (2013b), are also evident in the selection of theories and data collection method(s) and analysis. Collectively these beliefs are termed worldviews, philosophies, or paradigms.

Therefore, the definition of paradigm is "the fundamental belief or worldview that guides the investigator, not only in choices of methods but in fundamental ontological and epistemological ways" (Scotland 2012: 9-14). Saunders *et al.* (2009) further defined it as an encompassing term employed to explain the existence and development of knowledge. Four paradigms are identified by Jackson (2013), who states that each of these applies to both qualitative and quantitative research. They are embraced by epistemological and ontological assumptions and include positivism, post-positivism, constructivism and critical theory/realism.

The foundation of this study is the doctrine of critical theory/realism, which is a progression of theoretical vantage points on an assortment of subjects, amongst which are: causation, ontology, forms of explanation and structure, as well as persons (Tariq and Woodman 2013). Critical theory/realism positions itself as a replacement paradigm to "scientific forms of positivism concerned with regularities, regression-based variables models, and the quest for law-like forms; as well as to the strong interpretivist or post-

modern turn, which denied explanation in favour of interpretation, with a focus on hermeneutics and description, at the cost of causation” (Thomas 2010: 291-334). Thus, they are considered clandestine and explicit suppositions relating to social reality.

Distinct and separate ways and means of examining social reality exist, according to Cohen, Manion and Morrison (2011), with these constructed and interpreted in various ways. The major concern in adopting critical theory/realism is to map the ontological character of social reality. The critical realist does not reject either interpretivism or positivism but aims at combining the descriptive nature of positivism and the interpretations of culture and social structures.

It has also been said that these structures are the result of the construction of society frequently associated with unbalanced and misleading displays of power (Fairhurst and Grant 2010), which is of significance in this study, with women often having to consider the composition of power assembled by men, who are dominant in positions of management and leadership (Hurley and Choudlary 2016). Therefore, the choice of this paradigm is based on the researcher’s intention to describe, explain and interpret the socio-cultural factors that affect the performance of women in management or leadership positions in QGOs.

4.3.1 Ontology

Ontology is focused on “the nature of reality and its characteristics (objective or subjective)” (Marques 2017: 1-25). The previous, outward and impartial method is a ‘realist’ philosophical supposition, with the latter constructed socially and the subject approach is deemed to be independent. With regard to ontology, researchers may embrace subjective realities that are either single or multiple and embrace unique respondent views, causing varying viewpoints and detailed discernment, as well as interpretation of these views by the researcher.

Philosophically, this study aimed to acquire an awareness of the societal actuality of socio-cultural factors' influence on women's performance in managerial/leadership positions in QGOs in Zimbabwe.

The study could, therefore, be suitably portrayed as assuming a subjective approach. This is because the researcher views the social and cultural factors as subjectively constructed by people in a particular society, to conform to certain practices. Thus, this study is supported by the conjecture that the social reality, with regard to the influence of socio-cultural factors on women's functioning in positions of management/leadership, is independent with multiple interpretations for and between individuals resulting from human thinking.

4.3.2 Epistemology

As a branch of philosophy, "epistemology is the investigation into the nature of knowledge itself" (Jackson 2013: 49-62). The study of epistemology "focuses on the means for acquiring knowledge and how it can be differentiated from truth and falsehood." It is the theory of knowledge, specifically where its scope, validity, and methods are concerned, as well as the dissimilarities linking supportable opinion and belief. The epistemology used in this study was constructionism, wherein it is asserted that the building of knowledge is best done by means of constructing things that are both actual and suitable or intended for sharing with others.

Moir (2009) maintains that the viewing of all knowledge, all meaning and reality refers to constructionism and is, as such, subject to the construction of human practices in and out of cooperation involving humans and their environments, and cultivated and conveyed inside a context that is basically social.

In this study, meaning and knowledge were not discovered but constructed, with regard to the effects of socio-cultural factors on women's performance in managerial/leadership positions in QGOs in Zimbabwe. This was because there are no natural standards in a society whereby the standing of men and women is defined; research participants

construct these because the world with which they interact is where they live. This implies that study participants who were unlike formed significance from the identical singularity in dissimilar ways.

Therefore, constructivism was essential to this study, with knowledge having been constructed by different participants in context, with factors that cause women not to perform in senior management/leadership positions as the study's base. This is founded on the supposition that management/leadership "phenomena are subject to multiple realities, in terms of which participants understand reality in different ways that reflect individual perspectives" (Sekaran 2013: 461-468). Using the paradigm of critical theory, the focus of researchers is on testing and interpreting their conclusions against several participant groups that made the data available.

The Critical Theories Paradigm brings theory and practice together in an attempt to use theoretical development to create actual change. Instead of searching for likelihoods and restraint, or clarification and comprehension, critical theories pursue positive social change (Asghar 2013). Critical theory is stated as being in contradiction of traditional theory, which investigates and corroborates the existing state of affairs, while critical theory questions the current situation and aims for a society that is both democratic and balanced. "It is particularly concerned with the issue of power relations within the society and interaction of race, class, gender, education, economy, religion and other social institutions that contribute to a social system" (Asghar 2013: 31-23). Consequently, the intention was to establish whether participants were in agreement with a single occurrence and would provide numerous explanations. In this study, knowledge was thus constructed based on social construction and a culturally biased perspective.

4.4 RESEARCH METHOD

Data can be gathered from a number of sources by means of varying methodologies (Neumann 2008). By way of explanation Kumah (2011) states that the needed data can be classed as qualitative when it is in the form of words, with the data considered as quantitative when it is gathered as numbers. Choosing the correct set of qualitative and

quantitative approaches and being familiar with how they pertain to the context of the research is fundamental to a research project being successful, in connection with depicting the studied phenomenon (Hull 2003; Lawrence and Hillsdale 2005; Neumann 2008). There are basically three kinds of research methods: qualitative, quantitative and mixed methods. The choice for any of the methods would be to find the difference between variables and to reach specific conclusions as to the critical factors influencing the performance of women leaders.

4.4.1 Quantitative Research

Quantitative research depends on the development of metrics, or numbers, which can be utilised to explain the phenomena, or objects and relationships, being studied. This entails “the application of a numerical approach to the issue under study as well as to the data analysis. Such data can subsequently be analysed using the techniques of statistical analysis,” such as the Statistical Package for Social Sciences (SPSS) (Driscoll, Salib, and Rupert 2007: 18-28). A quantitative method is appropriate to appraise performances and explanatory features, permitting comparability and duplication. Creswell (2009: 1-4) argues that “quantitative research allows large scale data collection and analysis at a reasonable cost and effort, while also providing statistical proof.”

Quantitative research designs are typified by the supposition that human conduct can be made clear by the designation of “social facts that can be investigated by methodologies that utilise the deductive logic of the natural sciences” (Greener 2008: 79-85). The focus of quantitative research designs has always been on defining a methodological analysis to establish the truth/value. These designs can usually be adapted with regard to data management and permitting researchers to perform analysis that is comparative and statistical and reproducing collected data, to verify reliability (Kothari 2004).

Some characteristics of quantitative research are identified by Creswell (2009: 1-4) as follows: “It views whether truthfulness or reality exists in the world, which can be

objectively and quantitatively measured, in terms of the relationship between the investigator and what is being investigated.” It is suggested by the quantitative research paradigm that “the researcher should remain distant and independent of what is being researched to ensure an objective assessment of the situation” (Kothari, Kumar, and Uusitalo 2014: 418). Quantitative research can assist researchers to deal with sensitive issues (Terrell 2012). Issues appear as sensitive when the problems discussed pose threats.

Traditionally, QGOs have for quite some time been subjected to male leadership, and most appear to be at ease with it. Thus, when problems concerning authority are scrutinised, specific people and the organisation, in general, maybe unsettled. The capacity of the approach to contain these sensitive matters is thus advantageous, due to this specific study investigating numerous issues of that nature. The complexity of these kinds of issues hampers conversations as those taking part cannot disclose their experiences (Saunders, Lewis, and Thornhill 2009). Hence, the use of this research method may provide an innovative platform where women may express their struggle openly regarding positions in management/leadership of organisations they belong to. The use of this method alone would not be idle as this study deals with sensitive matters that also require the experience, feelings and interpretation of both participant and researcher as they interrogate socio-cultural factors influencing women performances.

4.4.2 Qualitative research

Creswell (2009: 1-4) defines qualitative research as “...an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The research builds complex, holistic pictures, analyses words, reports detailed views of informants, and is conducted in a natural setting.” As part of the inquiry process, the activation and rephrasing of questions give rise to elaborated responses. This permits the researcher to acquire depictions and narratives of participant perspectives as well as their lived experiences.

Furthermore, qualitative research aims to explore the uniquely “lived experiences of participants” so that a particular phenomenon may more clearly be understood (Dilshad and Latif 2013: 191-198). The researcher is enabled by this type of research to capture the interpretation of participants regarding their multifaceted world and comprehend occurrences and experiences from their point of view (Saunders *et al.* 2009: 656) by placing themselves “in the shoes of those being studied” (Wei *et al.* 2014: 81-87). Moreover, rich data can be gathered by means of qualitative research with various approaches, for example, documentation, observations, in-depth interviews or focus group discussions. Being descriptive, data are frequently thematically analysed, from which analysis categorisation or theory develops. Thus, qualitative research is interpretive and inductive.

The researcher is also the research instrument in a qualitative study, as both data collection and analysis are done simultaneously by him/her (Maxwell 2009). The interpretation of experience is more important than the generalisation of findings. These characteristics show qualitative research be the most appropriate research method in understanding women’s beliefs and perceptions with regard to leadership. Hence, it can be applied in studies that seek to understand the social construction of beliefs and values.

According to Cresswell (2011), researchers with a passion for change have faith in social justice to rectify unfairness in societies. Since knowledge is constructed by human beings and not discovered, social construction’s basic tenet is, therefore, that humans can become aware of and generate social existence collectively. “The social constructivist considers such perceived reality as not absolute and therefore subjective and relative” (Marques 2017: 1-25). Perceived social reality is separated from nature by this theory. Instead, social constructivists suggest that social actualities are influenced by linguistic and cultural circumstances. “People, for instance, construct the meaning of symbols, gestures, names and so on, and based on their characteristics. Thus, social constructivists are always interested in understanding the multiple realities created by people and how they (the realities) affect people’s co-existence” (Hewitt 2001: 417-423).

Moreover, researchers with a constructivist preference work with people to delve into their perspectives and experiences by means of observations and open-ended interviews (Bryman 2012). In addition, Creswell (2013a: 1-26) postulates that “constructivist researchers extensively rely on participants’ views in order to arrive at some subjective meaning held by others about the world or the phenomenon under study.” However, it has been noted that the standard of qualitative data hinges to a large degree on “the methodological skill, sensitivity, and integrity of the researcher” (Onwuegbuzie and Combs 2011: 1-25). Since social inequalities tend to be a sensitive matter for participants, using this research method alone might affect the validity of data and the quality of the research findings. Hence, it was necessary to consider other research methods.

4.4.3 Mixed methods research

Mixed methods research is defined by Creswell (2014) as a method of investigation that merges both quantitative and qualitative types of research. Tariq and Woodman (2013) also stress employing quantitative and qualitative methods and integrating or mixing both means of investigation in a study. According to Fetters, Curry and Creswell (2013), mixed methods research involves implementing a research plan that makes use of more than one kind of research method. This study employed the exploratory mixed-method that emphasised qualitative data being considered first and the quantitative data was collected to test findings empirically.

In addition, working with various kinds of data is also part of mixed research methods (Onwuegbuzie and Combs 2011: 1-25; Tariq and Woodman 2013). “It may also involve using different investigators, sometimes different research teams working in different research paradigms. For these reasons, mixed-method research is often referred to as multi-strategy research” (Driscoll *et al.* 2007: 18-28), which suggests applying numerous different strategies of research associated with an intricate range of research questions and a multifaceted research design.

This study employed a mixed-methods approach, which consists of performing research by blending quantitative and qualitative approaches in one study (Yeasmin 2012). Creswell (2013a) argues that in several areas mixed methods research is developing into a progressively more accepted approach, and has for some time been an approach that offers a reliable appreciation of research problems.

Despite being popular, debate exists as to whether the use of a mixed-methods approach to viewing the world in one study, is preferable to employing a single approach (Terrell 2012). The thinking is affected by this debate, with regard to knowledge founded on what we try to find, what we anticipate we will find, and the way we suppose we will find and justify knowledge (Tariq and Woodman 2013). The proponents of mixed-method research maintain that the reliability of the results of the study is strengthened by this type of research (Creswell 2013a ; Driscoll *et al.* 2007).

Nonetheless, in this study, an approach employing mixed methods overcomes the weakness in both quantitative and qualitative methodologies. This is supported by Feters *et al.* (2013), who argue that “social science methods should not be treated as mutually exclusive alternatives, from which researchers must choose and then passively pay the costs of their choice.” It is acknowledged that there may be a flaw in using individual methods when considering mixed methods, but the flaws are fortunately not identical. A variety of inadequacies permits researchers to merge methods, not merely to acquire separate strengths but to additionally offset their specific liabilities and inadequacies. “Mixed-methods studies provide a basis for an in-depth analysis, attempt to view the research questions from different points of view, and facilitate deeper exploration on the research topic” (Onwuegbuzie and Combs 2011: 1-25).

The processes in mixed methods research may carry similar or different weights. It is the researcher’s choice to decide which method is given more weight, with Creswell noting that it is preferred that the two methods are equally weighted. However, in practice, priority may regularly be given to either of the methods (Creswell 2013a). It is further reported by Creswell (2009) that prioritising a certain kind of approach is

contingent on the researcher's interests and that of the audience, and the emphasis a researcher wishes to place on a study.

Moreover, this research blends both a survey, which is descriptive and Likert-scaled and a semi-structured interview. Nonetheless, as the survey supplements the semi-structured interviews, the primary focus of the study is still within a paradigm that is qualitative. Therefore, with the constructivist epistemology and interpretive paradigm as the base, this study mostly employed a qualitative approach to collect in-depth information from participants, through which multiple realities of the truth could be obtained, with regard to the influence of socio-cultural factors on women's performance in management/leadership positions.

Johnson, Onwuegbuzie and Turner (2007: 112-135) argue that: "Qualitative dominant mixed methods research is the type of mixed research in which one relies on a qualitative, constructivist-poststructuralist-critical view of the research process, while concurrently recognising that the addition of quantitative data and approaches is likely to benefit most research projects." In this study, the focus of the qualitative approach examined how people construct and figure out a phenomenon at the place they reside (Holloway and Wheeler 2002). The study aimed to undertake a detailed investigation of the potential effects of socio-cultural factors on women's leadership in QGOs in Zimbabwe.

The use of a qualitative approach was mainly since it enables the collection of exhaustive information collected from females in leadership at QGOs regarding their behaviour, experiences, feelings, and beliefs (Galy-badenas and Galy-badenas 2015). On the one hand, a qualitative method, for instance, individual interviews and group discussions, is extremely helpful in gathering intangible variables, including women's views, feelings, perceptions and beliefs, which impact their leadership performance (Yliopisto 2014). This approach assists in obtaining an understandable view of the applicable concerns regarding the performance of women in positions of senior leadership, particularly where QGOs in Zimbabwe.

On the other hand, “the quantitative approach is a numerical method of quantifying and describing phenomena of materials or characteristics” (Driscoll *et al.* 2007: 18-28). Creswell (2013a: 1-26) asserts that numerical procedures can be employed in the analysis of numbered data, which means the use of quantitative research is a process whereby objective theories are tested through an examination of the association found between variables, with instruments then typically used as measurement tools. This links the approach and positivist epistemology, which assumes a phenomenon has a single social reality, which cannot be constructed but has to be discovered. The approach was employed to test findings empirically and achieve a more intense insight of influences of socio-cultural factors on women’s performance in leadership. A questionnaire was used with a wider group of women in various positions.

Thus, it offered the study an advantage to make use of both qualitative and quantitative methods, catering for sensitive information and hesitation by participants in the request to verbalise these experiences. Instead of determining broad generalisations with regard to a population, the primary purpose aimed to, at a specific point in time, represent a specific group of people, such as women aiming for promotion and while employed in a position of management/leadership. Qualitative and quantitative methods can both uphold social construction, and culturally biased perspectives while improving women's performance in leadership positions.

4.5 RESEARCH PROCESS

Scientific research engages in a methodical process focused on being impartial and collecting a large quantity of data for examination, intending to make an inference (Flick 2009), and regardless of the research topic, this process is employed in all projects of evaluation and research. Where the research is done and the study is not documented to allow others an assessment of the results and process, it is not an exploration wherein the process of scientific research was used. The process of scientific research is a multiple-step process with interlinked steps (Kumah 2011). When modifications to one step of the process are made, there has to be a review of all other steps to safeguard that these adjustments are indicated through the process. A research

process making use of mixed methods was employed in this study, by means of eight steps, adapted from Johnson and Onwuegbuzie (2004: 14-26).

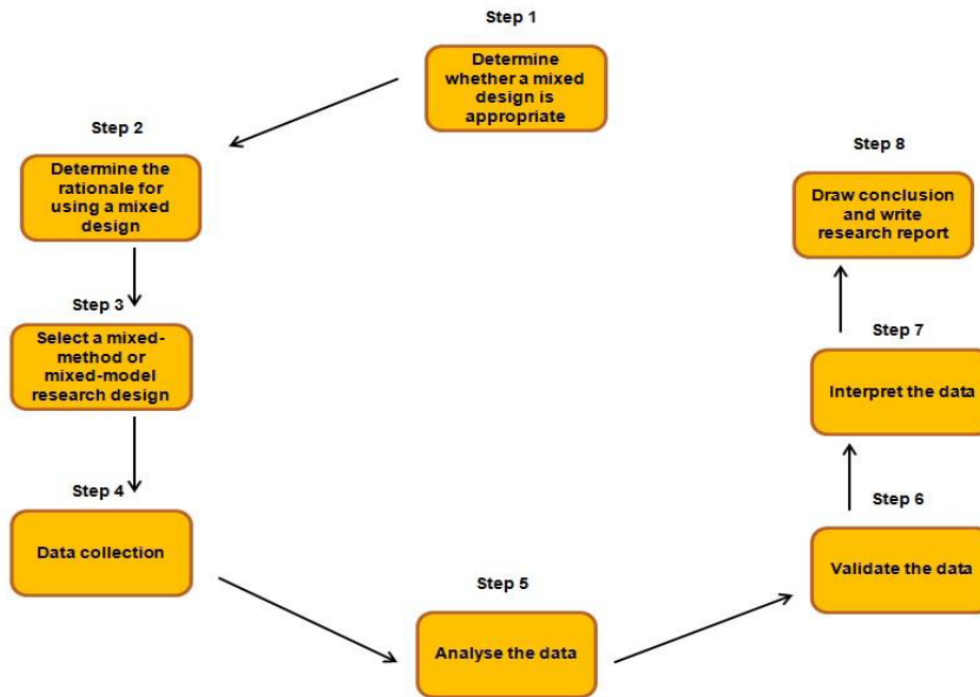


Figure 4.1: Eight-step mixed research process model

Source: Johnson and Onwuegbuzie (2004)

Step 1: Establish the research question

A solid study, using mixed methods, begins “with a strong research question and should answer research questions that include interconnected qualitative and quantitative components,” with these questions starting with the ‘what’ and ‘how’ questions (Johnson and Onwuegbuzie 2004: 14-26). Certain facets of the research question were found to require a qualitative approach, for example, “*How do women perform in management/leadership positions in “quasi-government organisations?”*” However, in ascertaining the experiences of women in leadership positions, for example, “*What are the characteristics of women in management/leadership positions?”* a quantitative view was utilised. Thus, a mixed design was suitable for this study, with both types of research questions involved.

Step 2: Determine whether a mixed design is appropriate

To make use of mixed research, the five most important purposes are:

Complementarities, allows the research to expand, improve, demonstrate, and shed light on one method's results through the use of results from the other method;

Development permits the approach to draw on one method's outcomes to aid in developing or informing the other method, with broad construction of the development to contain application and sampling, along with decisions regarding measurement;

Initiation, lets the design uncover inconsistency and ambiguity, new frameworks perspectives, and the redistribution of one method's results or questions with results or questions from the other method; and

Expansion, where the research pursue an extension of the range and breadth of the investigation through the use of separate methods for distinct components of the inquiry.

Step 3: Decide on the mixed-methods or mixed-model research design

According to Johnson and Onwuegbuzie (2004: 1-26), "the mixed-methods research design was used because the study included a qualitative phase and a quantitative phase."

Step 4: Data collection

This is where relevant information on variables is gathered and measured in an established and methodical fashion, allowing stated research questions to be answered, for hypotheses to be tested, and outcomes evaluated (Johnson and Onwuegbuzie 2004). Data were collected from participants using interviews and a questionnaire. The researcher initiated the process of data collection by putting questionnaires to 302 participants at their places of work in Harare, Gweru and Bindura towns. The interviews aimed at exploring the impact of socio-cultural factors that have a bearing on women's

performance in positions of management/leadership. It took two months to complete the round of 12 interviews, with the questionnaire survey also taking two months of fieldwork to finalise.

Steps 5-8 are dealt with later.

Before considering data collection, sampling, and research instruments, it is critical to consider data collection procedures. According to Balungile (2010), even though it is acknowledged that the research methodology using mixed methods steers clear of the drawback whereby qualitative and quantitative approaches are represented as mutually exclusive, the research process in the study is partly framed by the critical/realism research paradigm and willingly advances a qualitative approach.

Oakley (2000) contends that qualitative methods, for example, interviews, are the most appropriate means of discovering more about the lives of people. The research process was mainly secured by women's experiences and allowed them to speak on their behalf, thus, "giving them a voice". The use of open-ended questions validated the idea of the women divulging their experiences, which were, emotional, private and subjective. This approach established a relationship with participants and was characterised by rapport, interaction, and non-hierarchical relations.

Nevertheless, in Balungile's (2010) study certain dimensions could only be deal with by means of a quantitative research approach. Use was made of quantitative data collection to capture respondents' socio-demographic features, such as women's marital status, age, and education level. Further to this was how these characteristics interconnect in their impact on the experience of women of QGO management and leadership. It was ascertained by Creswell, Ivankova and Plano Clark (2007) and Creswell and Zhang (2009) that there are three ways to blend qualitative and quantitative methods, where they are explicitly merging, connecting and embedding.

4.6 RESEARCH DESIGN

The research design is a plan and procedure that consists of the steps of broad assumptions to detailed methods of data collection, analysis, and interpretation, (Malhotra 2013). It is, therefore, based on the nature of the research problem being addressed. Cooper and Schindler (2014) attest that the research approach is essentially divided into two categories: the approach of data collection and the approach of data analysis or reasoning. The data is usually in two forms; thus, qualitative data requires an inductive approach to analysis and quantitative data uses the deductive approach. The hybrid of the two is the mixed method.

4.6.1 Qualitative research

It places great emphasis on the methods used to collect or generate data, (Sekaran and Bouougie, 2011). However, it places less emphasis on the analytical techniques for the interpretation of data. Furthermore, an Inductive approach primarily uses a detailed reading of secondary data to derive concepts, themes, and models. Therefore, it is widely used for analyzing qualitative data. This begins with the selection of the area of study and builds a theory. The inductive approach includes a combination of varied secondary data in a summary; creation of clear links between the objectives of the research and the results from the raw data. Also, make those links clear to others and how those links will fulfill the research objective; developing a theory based on the experiences and processes revealed by the text data (Jebreen 2012).

Choosing an inductive approach through thematic analysis (a 'data-driven approach) for the study determines that the objective of the study is to obtain an understanding of socio-cultural factors' influence. It does not focus on testing the hypothesis. Thematic analysis can either realistically present experiences, meaning, or the reality of participants. This can also be used to examine the effects of those experiences, events, and realities operating within society.

4.6.2 Quantitative research

According to Cooper and Schindler (2014), quantitative research often translates into the use of statistical analysis to make the connection between what is known and what can be learned by research. Consequently, analyzing data with quantitative strategies requires an understanding of the relationships among variables by either descriptive or inferential statistics. Descriptive statistics helps to draw inferences about populations and to estimate the parameters (Trochim 2000).

Inferential statistics are based on descriptive statistics and the assumptions that generalize the population from a selected sample (Trochim 2000). Quantitative data requires statistical analysis to test hypotheses. A deductive approach is popularly used as it enables the research to reason from generic to specific. In addition deduction from general perspectives leads the researcher to develop a theoretical framework (hypothesis) and test it thereby concluding a specific conclusion. The deductive approach of analysis or reasoning consists of the following steps: an exploration of theories; development of theoretical framework or hypotheses; observation through statistical testing of hypotheses; confirmation of a specific conclusion drawn logically from premises (Soiferman 2010).

However, it appears that choosing one research approach over another severely limits the scope of the study. As Creswell & Clark (2011) observed, one approach alone cannot answer all the questions that might emerge in the course interrogating the influence of socio-cultural factors on women managers' performance in QGOs. To facilitate a more comprehensive study, the researcher access all available research tools.

4.6.3 Mixed Approach

A research approach, according to Creswell (1994), is a step-by-step plan and procedure that includes wide-ranging assumptions, thorough data collection methods, assessment through analysis and interpretation of the results. The motivation to blend methods has resulted in researchers worldwide developing measures for mixed

methods strategies of investigation. In so doing, they have taken several terms from the literature, including 'concurrent', 'convergence or sequencing', 'multi-method', and 'integrated or connecting', as well as 'merged or combined', along with 'shaped procedures' for research (Tashakkori and Teddlie 2003; Creswell 2003). In mixed methods, timing is either sequential or concurrent.

In a sequential scenario the designs are explanatory, where weighting is quantitative; exploratory, where weighting is qualitative or transformative, where weighting is equal to qualitative and quantitative. The mixing stage for all the designs is during the interpretation phase. The mixing stage can also be the interpretation or analysis phase. The embedded design's weight is either of the two data and the mixing stage is during the analysis phase. Transformative design's weight is on qualitative data than quantitative data. By using this design, the surveyor gathers both data varieties simultaneously throughout the study, after which the information is integrated with interpreting the results, taken as a whole.

4.7 Research Methodologies

Research methodologies take various forms and for purposes of this study the following have been chronicled;

4.7.1 Experiments

Experimental studies are done in carefully controlled and structured environments and enable the causal relationships of phenomena to be identified and analysed (Kothari 2004). The variables can be manipulated or controlled to observe the effects on the subjects studied. For example, sound, light, heat, the volume of work levels, etc can be managed to observe the effects. Saunders *et al.* (2009) attest that studies done in laboratories tend to offer the best opportunities for rigorously controlling the variables, although field studies can be done in a more 'real world' environment. However, with the former, the artificiality of the situation can affect the responses of the people studied, and with the latter, the researcher has less control over the variables affecting the situation under observation (Kothari 2004).

4.7.2 Interviews

According to Saunders *et al.* (2009), Interviews are usually carried out in person i.e. face-to-face but can also be administered by telephone or using more advanced computer technology such as Skype. Sometimes they are held in the interviewee's home, sometimes at a more neutral place. Interviewees need to decide whether they are comfortable about inviting the researcher into their home and whether they have a room or area where they can speak freely without disturbing other members of the household, (Kothari 2004). The interviewer (which is not necessarily the researcher) could adopt a formal or informal approach, either letting the interviewee speak freely about a particular issue or asking specific pre-determined questions. This will have been decided in advance and depend on the approach used by the researchers. A semi-structured approach would enable the interviewee to speak relatively freely, at the same time allowing the researcher to ensure that certain issues were covered.

Greener (2008) confirms that when conducting the interview, the researcher might have a checklist or a form to record answers. This might even take the form of a questionnaire. Taking notes can interfere with the flow of the conversation, particularly in less structured interviews. Also, it is difficult to pay attention to the non-verbal aspects of communication and to remember everything that was said and the way it was said. Consequently, it can be helpful for the researchers to have some kind of additional record of the interview such as an audio or video recording. They should of course obtain permission before recording an interview (Saunders *et al.* 2009).

4.7.3 Case studies

Kothari (2004) states that case studies usually involve the detailed study of a particular case (a person or small group). Various methods of data collection and analysis are used but this typically includes observation and interviews and may involve consulting other people and personal or public records (Saunders *et al.* 2009). The researchers may be interested in a particular phenomenon (e.g. coping with a diagnosis or a move into residential care) and select one or more individuals in the respective situation on whom to base their case study/studies. Greener (2008) adds that case studies have a

very narrow focus which results in detailed descriptive data which is unique to the case(s) studied. Nevertheless, it can be useful in clinical settings and may even challenge existing theories and practices in other domains.

4.7.4 Surveys

Kothari (2004) alleges surveys involve collecting information, usually from fairly large groups of people, by means of questionnaires but other techniques such as interviews or telephoning may also be used. There are two main types of survey: a descriptive survey: concerned with identifying & counting the frequency of a particular response among the survey group, or an analytical survey: to analyse the relationship between different elements (variables) in a sample group, (Greener 2008).

4.7.4.1 Descriptive survey

According to Sekaran and Bougie (2011), a descriptive survey is a study undertaken to determine the characteristics of variables in a situation, so that they may be described. A descriptive study's goal is to provide the researcher with a synopsis of the phenomenon of interest. It also searches to answer the "Who, What, Where, When, and How" questions of the research (Zikmund 2003).

4.7.4.2 Characteristics of the descriptive Survey

Leedy (1997 in Sekaran and Bougie 2011) outlines the salient characteristics of the descriptive survey and the same justified the researcher's choice of design. Sekaran and Bougie (2011) hint at the need to have the study population chosen with care, defined clearly, and purposely bounded so that precise parameters may be set, in order to ensure distinctiveness of the population. As such, the study sample was purposively selected, so that those with critical information would be known from the outset.

The main purpose of using a descriptive survey, as explained by Robson (2002 in Walliman and Osipow 2005), was to provide a precise profile of situations, events or persons. Furthermore, the descriptive survey determines the current practices, status or

features of situations and explores the unknown, creating a fuller picture of what is examined.

4.7.4.3 Types of descriptive survey method

Walliman (2005) asserts that descriptive surveys consist of three types, namely survey, case, and observational methods. As mentioned by Saunders, Lewis and Thornhill (2007), researchers use a questionnaire and interviews, with which surveys gather data. The researcher described the responses given in this study, as illustrated by Richardson and Godfrey (2003 in Walliman 2005). It, therefore, required the questions to be as simple as possible. Survey instruments included a questionnaire and an interview guide or in-person method; generally regarded as the most effective method to obtain a high response rate even though it is not considered very cost-effective.

Another means of data collection is that of surveys via phone, which may be more costly but offer a higher rate of non-response, as opposed to surveys that are written or mailed are the most cost-effective, non-response rate is very high.

4.7.4.4 Choice of method for this study

Saunders *et al.* (2007) informed this researcher to use a descriptive survey because the costs are reasonable. According to Strauss and Corbin (1998), research can be conducted everywhere as there are no geographical constraints. Data that is collected may be spread over a large number of people making sample size meaningful, and the researcher can conduct the research in a completely unchanged and natural environment and still obtain the same results.

This study is correlational in nature, due to its intent to find the influence of socio-cultural factors that affect women's performance in QGO leadership positions, and adopted a descriptive research design that involved collecting quantitative and qualitative data. Descriptive research design is the discipline whereby the main features of a collection of information are quantitatively described (Sekaran and Bougie 2013). In this design, the researcher expresses the responses of people to questions with regard

to a situation or phenomenon, to understand perceptions of respondents, from which to construct societal and cultural values.

To acquire a depiction of a particular perception of a phenomenon, variable or situation a survey is used, with perceptions of respondents taken as representative of the population as a whole. A questionnaire and interviews are used to a large extent in the collection of data from samples that represent sizeable populations (Sekaran 2006). This design suited this study because the collection of data was done at one point in time and covered a cross-section of respondents. The use of surveys offered the prospect of examining associations between participant responses and examine possible patterns of causality. Furthermore, surveys assisted in dispelling mythology in the Zimbabwean context (McBurney and White 2007). This design assisted the researcher in determining people's perceptions concerning women's performance in management/leadership while also allowing an examination of correlations among participant responses.

4.8 TARGET POPULATION

Creswell (2013a: 1-26) classifies a population as “a group of people with similar characteristics and who provide data to answer study questions.” Leedy (1985 in Moyo *et al.* 2002) defines population as the individuals who participate in the study and data is collected from them. Sekaran and Bougie (2011) refer to population as a group of people in its entirety, items of interest, or events from which the researcher wishes a conclusion to be drawn (Blumberg *et al.* 2011). It is further suggested by Bryman and Bell (2011) that a population is the universe of units from which a sample is chosen.

Given that government institutions and LAs vary in size, the population for this study comprised all senior managers/leaders, thus 1 321 elements will include executive managers, senior managers and BoDs. The researcher accessed government institutions, LAs and parastatals through their head offices in Harare, save for LAs, which were visited in their provincial domain. However, since it was impossible to

involve all managers, because of constraints involving financial and human resources as well as time, the researcher selected a study sample.

4.9 SAMPLE

On the one hand, a sample is a subsection of the population (Sekaran and Bougie 2011), while, on the other hand, a sample is also described as the entire assembly of elements in relation to which conclusions are to be drawn (Cooper and Schindler 2006). A sample is thus a population subset or subgroup. Brink (1996) in Walliman (2005) also states the definition of a sample as “a part or fraction of a whole or subset of a larger set, selected by the researcher to participate in a research project”. Therefore, it is the group the researcher will essentially study. The researcher should be able to make inferences, in studying the sample, which may be generalised to the target population.

Cooper and Schindler (2003) assert that sampling is done to save costs, obtain accurate results, and warrant the prompt collection of data, while also availing the researcher of elements of the population. A sample is viewed by Bryman and Bell (2011) as the portion of the population which the researcher has chosen to investigate. The selection method may be that of a probability or a non-probability approach.

4.9.1 Sample Size

The number of items to be chosen from the universe to make up a sample is referred to as a sample size, according to Kothari (2004). This creates quite a problem for a researcher as the sample size should not be too large or too small; it should be the most advantageous or of optimal size. A sample considered as optimum fulfills the conditions of reliability, efficiency, flexibility and representativeness. To decide the sample size, a researcher has to establish the anticipated accuracy, along with an appropriate confidence level for the approximation. Furthermore, the population size difference also has to be taken into account, in the event of the need for a larger variance, which is normally a bigger sample.

The population size must be considered as the sample size will also be limited, along with a research study's parameters of interest, in deciding the sample size. As such, budgetary restraints have to always be taken into account when the sample size is decided.

Supported by submissions of Sekaran and Bougie (2011), as well as Saunders, Lewis and Thornhill (2009), this researcher's decision on the size of the sample was solely dependent on; the primary objective of the research, the confidence interval or extent of desired precision, the tolerable risk in calculating that level of accuracy, and the variability extent in the population itself, along with the constraints of time and cost and the population size.

The size of the sample for this study was directed by Krejcie and Morgan's (1970) table, as adopted by Sekaran and Bougie (2011) for a population of between 1 320 and 1 400, with the sample at 302.

The sample sizes required to adequately represent different population sizes are illustrated (Table 4.1), as configured by Krejcie and Morgan (1970). Gay (1996 in Sekaran and Bougie 2011) suggested and directed this research by an assertion that "the larger the population size, the smaller the percentage of the population needed to obtain a representative sample." Where smaller populations are concerned, $N < 100$, sampling to survey the entire population serves the little point. Gay (1996) further pointed out that with a population size of roughly 500, half of 50 percent of the population ought to be sampled, whereas, with a population size of approximately 1 500, sampling of 20 percent should be done.

Table 4.1: Sampling Table

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	175	2000	322
55	48	320	181	2200	327
60	52	340	191	2400	331
65	56	360	196	2600	335
70	59	380	205	2800	338
75	63	400	210	3000	341
80	66	420	217	3500	346
85	70	440	226	4000	351
90	73	460	242	4500	354
95	76	480	248	5000	357
100	80	500	260	6000	361
110	86	550	265	7000	364
120	92	600	274	8000	367
130	97	650	278	9000	368
140	103	700	179	10000	370
150	108	750	186	15000	375
160	113	800	201	20000	377
170	118	850	214	30000	379
180	123	900	234	40000	380
190	127	950	254	50000	381
200	132	1000	269	75000	383
210	136	1100	285	100000	384

Source: Krejcie and Morgan (1970)

Therefore, for this study the target population was around 1 400, allowing for a sample of 302 respondents to be chosen from the population.

4.9.2 Sampling Techniques

Palinkas *et al.* (2013: 1-12) define sampling as “selecting a given number of people from a defined population as representative of that population.” A mixed-methods approach was used in this study, which required different sampling procedures. Non-probability or purposive sampling was specifically employed to acquire qualitative data, while to obtain quantitative data was obtained by means of quota sampling.

4.9.2.1 Quota Sampling

Quota sampling is a non-probability sampling technique where the sample of individuals obtained matches the proportions of individuals for the entire population of interest (Moser & Stuart 1953 in Lamm and Lamm 2019). Quotas are set up in advance to ensure the ability to obtain the best representation of the population, (Lamm and Lammx 2019). Quota sampling is especially important if there is a very specific targeted group of individuals in the research study, (Etikan and Bala 2017).

In this study quota sampling was chosen for the obvious advantages of the speed with which information can be collected, the lower cost of doing so, and its convenience, the researcher had to use profile characteristics of the target population for the selection of participants. The quota sample improved the representations of particular strata (groups) within the population, as well as ensuring that these strata are not over-represented. In the study, for example, it ensured that there were sufficient senior managers taking part in the research (65% of the sample size of 302; hence, 197 senior managers). It made sure the study did not collect data from more than 197 senior managers, which would result in an overrepresentation. The use of quota sample led to stratification of a sample (e.g. CEOs, BODs and Senior Managers), the technique allowed comparison of the groups thereby enriching the research findings, (Table 4.2). The sample comprised of 55 BODs, 25 Chief executive officers (CEOs) and 197 senior managers which was established through the Roscoe's Rule of thumb (Hill 1998). Below is a sample analysis (Table 4.2) that guided the number of respondents per sector:

Table 4.2: Quota Sample Analysis

Sector	No of Inst	CEO	BODs	Snr Mgrs	Total
Local Authorities	6	6	10	55	77
Govt Depts	6	6	20	48	80
Govt Institutions	8	8	15	64	95
Parastatals	5	5	10	30	50
Total	25	25	55	197	302

4.9.2.2 Judgmental/Purposive Sampling

The sampling procedure that uses expert opinion to select a sample from elements of the population is understood as judgmental/purposive sampling (Godfred 2015). Through purposive sampling in this study, participants from different categories were selected based on the research purpose. Cohen *et al.* (2011) explain purposive sampling as the process where the researcher deliberately selects those most suited to be part of the sample and depends on the participants' typicality or whether they possess the particular characteristics sought by the study. The reason for using purposive sampling was due to it being the most noteworthy type of sampling that is non-probabilistic and would determine key participants (Moriarty 2011). This strategy for sampling was utilised to find those who have travelled along with their organisations who by chance may know the history of women in leadership, (Gray 2014). Participants were selected on account of being women and holding management or leadership positions.

4.10 RESEARCH INSTRUMENTS

A variety of research instruments might be made use of in collecting data, including surveys, observation, and analysis of secondary texts and testing (Mouton 2001). As remarked earlier, surveys were chosen by the researcher because they permit a large volume of data to be collected cost-effectively from a sizable population. There are three methods with which data may be collected in surveys, these are a self-administered questionnaire, in-person interviews and interviews by telephone (Malhotra

2004; Babbie 2011). There are strengths and drawbacks to each of these methods that must be taken into account concerning the study goal. A comparison of these methods are summarised in Table 4.3.

Table 4.3: Comparison of research instruments

Type	Strengths	Drawbacks
Self-administered questionnaire	<ul style="list-style-type: none"> • Cost-effective to collect large amounts of data • Ease of administration • Relatively short time for data collection 	<ul style="list-style-type: none"> • Sample has to be literate • Respondent reluctance to report sensitive information • Questionnaires incomplete • Low response rates
In-person Interviews	<ul style="list-style-type: none"> • Higher number of questionnaires completed • Effective for sensitive or complicated questions • Easy identification of the appropriate respondent 	<ul style="list-style-type: none"> • High cost per questionnaire • Trained interviewers • Large staff number to administer • Lengthy timeframe to complete the questionnaire
Telephone Interviews	<ul style="list-style-type: none"> • In comparison to in-person interviews: <ul style="list-style-type: none"> - Lower cost - Quicker - Safer in high crime areas 	<ul style="list-style-type: none"> • Biased towards respondents with phone numbers

A research instrument, according to Nach'mias and Nachmias (1981 in Walliman 2005), is a logical method and process guide for the researcher in the collection, analysis and interpretation of data. When the population that is surveyed is literate, the only option is a self-administered questionnaire. This type of questionnaire is generally economical and faster than in-person interviews to complete (Table 4.3). Nonetheless, sometimes respondents are reluctant to report what they may think of as confidential information, for instance, specific company culture or company procedures. Respondents may, alternatively, refrain from answering some of the questions when faced with certain obstacles in recollecting particular specifics in response to certain questions, such as: "Within the organisation, all employees know how their individual efforts contribute to organisational success".

These are some of the causes leading to any uncompleted questionnaires and "non-response errors" for the researcher. In addition, relatively low response rates are obtained from corporate surveys, normally in the 10 to 30 percent range (Welman and Kruger 2001; Dillman 2000). Consequently, in an effort to obtain facts and sentiments on the topic, a self-administered questionnaire and in-person interviews were decided on as data collection instruments.

4.10.1 Questionnaire

As explained by Sekaran and Bougie (2009), a questionnaire is a set of questions that is pre-formulated requiring answers by respondents, typically comprised of alternatives that are closely defined. A questionnaire is an efficient mechanism for data collection by means of which the required data is obtained by a researcher and can be personally administered, sent to respondents through the mail or distributed electronically. The actual research methodology that the study adopted is focused on in this section, with a discussion of the main research instrument that was selected, namely a questionnaire.

Issues related to questionnaire use are also discussed in this section: prerequisites for a questionnaire that is properly designed, development of the questionnaire for this study, contents of the questionnaire, questionnaire distribution to participants, and the strategy to be used in this study for data processing and interpretation. The development of the questionnaire was based on the literature reviewed, with English as the language used for the construction of the questionnaire as it was expected from participants that they were proficient in the English language for reading and writing.

4.10.1.1 Prerequisites of a questionnaire with proper design

The Oxford Advanced Learner's Dictionary defines the term "questionnaire" as "... a written list of questions to be answered by several people, especially as part of a survey" (Hornby, Cowie and Windsor Lewis 1995). As an instrument for research, the questionnaire strives to recover data that is deeply embedded in the participant's subconscious mind (Clark-Carter 2004).

An interesting depiction of this occurrence is offered by Leedy (1997) when he states:

"002... data sometimes lie buried deep within the minds or within the attitudes, feelings, or reactions of men and women. As with oil beneath the sea, the first problem is to devise a tool to probe below the surface. A common-place instrument for observing data beyond the physical reach of the observer is the questionnaire."

The comparison of a fisherman attempting to catch a fish can be applied to a researcher. Where the fisherman is unsure as to the type of fish he will catch until it is pulled out of the water; the same dilemma is faced by a researcher when data is collected with a questionnaire. The data cannot be seen until after it has been collected or “fished out” of the participant’s mind.

Miller, Wicker and Mullen (1986) elaborate on the argument in stating that a questionnaire’s purpose is to assist the researcher with the collection of relevant data, later sorted into information to provide facts, culminating in resolving the stated problem. It is apparent that in solving a behavioural problem, where the primary data collection instrument is a questionnaire, the questions covered in the questionnaire ought to give rise to a probable association between responses by the participant and what the researcher is trying to solve. Differently stated, the questionnaire’s role is to help the researcher collect appropriate data with its main goal to enable solving the stated problem. Data that do not add to resolving the declared problem should, by implication, not be incorporated into the questionnaire.

The main obstacle faced by the researcher when using a questionnaire to collect data was that different meanings were attached to the same data by the respondents. For instance, those who smoke may respond in a different way to the statement “smoking is bad for children’s health.” The statement may be argued as untrue by a smoker who has been smoking for 25 years, who was raised by parents who smoked, and whose lungs are in good condition. Conversely, someone who has not smoked at all may passionately object against those who smoke in close proximity to children as they may fervently judge that smoking is definitely damaging to the health of children.

The disparity of views in this instance suggests a deeper problem exists where data collection by means of a questionnaire is concerned, in other words, people will provide answers to the subject matter of a questionnaire according to their own “hidden agendas.” Useful guidelines are offered by Schmitt and Klimoski (1991) regarding questionnaire construction, who contend that the principal objective is the development

of questions is to seek inclusive and precise data with reference to the investigated phenomenon.

Contents of a good questionnaire

According to Sekaran and Bougie (2011), the following issues should be considered by a good questionnaire:

Avoid Complexity

The questionnaire used in this study was constructed using simple and direct language and words that are easily recognisable by prospective participants, to ask for accurate and good replies by respondents completing the questionnaire. The researcher considered participants' level of understanding to avoid unnecessary confusion and responding to incorrect assumptions (Schindler and Cooper 2011).

Technical terms were avoided, as they create the likelihood of being misunderstood. For instance, in the public management field, words such as motivation, morale, feedback and leadership are employed as constructs or concepts and when not reduced further to a simpler form, participants may not be properly understood. Thus, in providing conditions wherein participant responses reflected exactly what the researchers wanted to determine, precise problem resolution would be attained (Anderson 1993).

Avoid Ambiguity

Questions used in this study were made as well-defined and exact as possible; the questions were framed in a manner where no further clarification would be needed by participants. The questions were sufficiently distinct to reproduce the kind of experiences and character investigated by the researcher, in order to attract responses that would advance the perceived outcomes (Miller *et al.* 1986; Seale 1999).

Avoid Double Barrelled Items

Double-barrelled questions that address more than one issue were avoided in this study and shown as a single item. Such questions usually bring out only one response to the presented issues. For instance, questions precluded were;

- Do you plan to resign from your job and find another in the year ahead?
- Is bad supervision the cause of your feeling de-motivated?

- Are you struggling to find a job due to not having a formal qualification?

These types of questions potentially provide the choice to answer only one question and not the other (Miller *et al.* 1986; Schmitt and Klimoski 1991; Anderson 1993; Seale 1999).

Avoid leading Questions

Loaded or leading questions were also circumvented in the construction of the questionnaire; the use of loaded or leading questions were avoided by the researcher. Questions that are leading or loaded are those constructed in a manner whereby the participant is persuaded to make answers available in a specific way by suggestion or implication (Miller *et al.* 1986; Coolican 2006). This kind of question results in emotional exploitation of participants by “forcing” responses in a specific way, thus justifying researcher bias or subjectivity. Zikmund (2003) stresses that leading questions are the major source of bias.

The most vital feature of behavioural research is the subjectivity of the researcher, whereby an attempt is made by the researcher to disguise their own viewpoint; in portraying the results, the claim would, for example, be that “research is showing that black people are not good leaders”. Furthermore, Schmitt and Klimoski (1991) maintain that questions that are loaded and leading are constructed so that participants must agree with the hidden bias of the researcher. For instance, the question “do you agree with the Minister of Police’s support of legislation that will infringe on your rights to own more than one firearm?” is weighted with bias against firearm legislation changes. In this form, the implication of this question is in fact that the participant ought not to agree with proposed changes in legislation dealing with firearms, as these amendments directly violate the rights of citizens to own several firearms. In this instance, all persons who own multiple firearms would possibly offer a negative answer.

Relevance

According to Sekaran and Bougie (2011), all questions must be relevant to all respondents. In this study, participants had comparable qualities, as required by the study, with participants who did not possess those qualities not included in the survey.

For instance, posing the question “how long have you been a manager?” to participants that were not managers would not be appropriate as participants would be unable to offer the needed response, as they do not have this quality. No conjecture was made concerning characteristics of a leader, allowing for the design of the questionnaire according to the relevant population, in order that those who were not within the prescribed parameters or who do not have the necessary qualities were omitted (Schmitt and Klimoski 1991; Coolican 2006).

The objective of this section and those above was to afford the reader a theoretical representation with regard to employing the questionnaire as an instrument for data-gathering, required by this study collecting the necessary data through a questionnaire. The prerequisites of a worthwhile questionnaire were reviewed, illustrating that the definitive gathering of data results in the type of data explicitly intended to get to the bottom of all matters listed by the problem statement. Deliberations provided hereunder will be related more specifically to this study’s measurement instrument.

Stated differently, the emphasis changes from being hypothetical to being concrete, for the reader to be positioned where suitable information about making use of the selected questionnaire instrument is supplied. This is accomplished through an explanation of issues regarding the development of the questionnaire, its contents or elements within the questionnaire, its dispersal to proposed participants and the strategy adopted for dealing with and interpreting the data collected. The questionnaire’s main function was to collect data.

A questionnaire, according to Brink 1996 in Walliman 2005, denotes a self-reporting mechanism, whereby answers are written in response to questions printed on a document by a respondent. The questionnaire was structured with questions that were closed- and open-ended. Questions that are closed-ended call for respondents to choose a response from given alternatives, while open-ended questions allow for more freedom in expressing views and provide latitude in phrasing responses. The questionnaire will be completed by female leaders selected from Zimbabwean QGOs.

4.10.1.2 Closed-Ended Questions

Sekaran and Bougie (2009) view closed-ended questions as those that allow respondents room to make choices from set alternatives. According to Ary, Jacobs and Razavieh (1990), closed-ended questions are uncomplicated and faster for participants to respond to, and for coding and analyses by the researcher, while a closed format additionally safeguarding that in responding to questions all participants have the same context. For these reasons, closed-ended questions were incorporated into the study's questionnaire. For example, a question such as; "Does your organisation have a gender policy that promotes equal employment?" will allow respondents to answer by stating either 'No' or 'Yes'. No questions have to be altered in any way.

Additionally, this type of question format was employed because it facilitates responses to questions that deal with subjects of a private and sensitive nature. Nonetheless, as with any other question formation, closed-ended questions tend to limit and restrict respondents to specific answers, leaving no room to probe for more information. To counter this hurdle, the researcher included open-ended questions in the same questionnaire.

4.10.1.3 Open-Ended Questions

Questions to which respondents may answer in any way they decide on are qualified by Sekaran and Bougie (2009) as open-ended questions. This type of question formation was employed to counter the shortcomings of closed-ended questions. As alluded to by Ary *et.al.* (1990), these were made use of because open-ended questions allow for more leeway in expression for respondents and offer a more extensive variety of answers. In addition, this type of question gives respondents the flexibility to formulate responses and they can convey their own opinions, views and ideas.

As mentioned, each question formation has its shortcomings and as such, more time is required in the completion and processing of open-ended questions by both the respondent and the researcher, increasing the difficulty of comparability, analysis and interpretation. It is more complicated to use this format where the researcher is

concerned with regard to capturing all responses and afterward classifying and coding the data for analysis. To address these shortcomings the researcher employed closed-ended questions.

4.10.2 Interview Guide

Blumberg *et al.* (2011) describe an interview guide as the means by which the topics to be covered in the interview are stated and through which information is sought. In this research, the interview guide was used as supported by Brink 1996 in Walliman (2005), wherein interviews are based on data collection, responses obtained from subjects by an interviewer in an in-person meeting or by means of electronic means or a telephone call. These purposeful conversations were directed by the researcher between two or more people, with the aim of obtaining respondent information.

This technique was used in gathering data from executive managers and BoDs with a busy schedule and any other subject who found it difficult to answer the questionnaire. Appointments were made telephonically with subjects who were interviewed individually. This was not very difficult, since their direct line and cell phone numbers were publicly known. Interviews can be highly formalised and structured (Hammersley 1992), as depicted (Table 4.4);

Table 4.4: Types of Interviews

Structure Level	Interview Type
Highly Structured	Market Research Interview
Semi-Structured	Guided open Interview
Unstructured	Ethnography

The interviews for this study were conducted with individuals on specific matters to investigate their opinions, experiences, motivations and/or beliefs. Qualitative methods, for example, interviews, did offer a more in-depth appreciation of social phenomena as opposed to that acquired through a method such as a questionnaire that is purely quantitative. Therefore, interviews are most suitable where not much is yet known regarding the phenomenon under study or where comprehensive insights from individual participants are needed. Also specifically fitting to explore sensitive topics, interviews can be best used should participants prefer not to discuss such issues in a

group setting (Gill, Stewart, Treasure and Chadwick 2008). As per Sekaran and Bougie (2011), interviews in this study took any of the three forms; unstructured, structured or semi-structured (Table 4.4).

In the study, there were six (6) CEOs, four (4) BoDs and eleven (11) senior managers that were interviewed, as shown in table 4.5.

Table 4.5 Interviews Analysis

Sector	No of Inst	CEO	BODs	Snr Mgrs	Total
Local Authorities	6	2	1	3	6
Govt Depts	6	2	1	5	8
Govt Institutions	8	1	1	1	3
Parastatals	5	1	1	2	4
Total	25	6	4	11	21

4.10.2.1 Unstructured Interviews

Sekaran and Bougie (2011) assert that an unstructured interview is where an interviewer enters the dialogue without a prearranged question order to the participant. The unstructured interview's objective is to raise certain preliminary issues, so that the researcher may determine those variables requiring a more detailed investigation. This usually sets a structured interview format, thereby identifying the area to focus the questioning. The unstructured interview has as its main purpose the investigation and examination of several situational factors that may be fundamental to the general scope of the problem. It can emerge during such a process that the issue identified is an indicator of a problem that is more entrenched and serious.

No preconceived ideas or theories are reflected by unstructured interviews, which are undertaken without much if any, order. This type of interview may just begin with an introductory question, for instance, "Can you tell me about your experience of how socio-cultural factors affect your performance?" after which the interview will continue, primarily based on the initial response. Often lasting several hours, unstructured interviews are time-consuming and difficult to manage and take part in, due to little guidance provided by predetermined interview questions on what to talk about. Therefore, the use of this type of interview is rarely considered when in-depth

information is needed, or almost no information regarding the subject area exists or a different view is required of a subject area that is known (Gill *et al.* 2008).

4.10.2.2 Structured Interviews

Sekaran and Bougie (2011) describe the structured interview as conducted in situations where the information needed is known. In this study, pre-determined questions were asked of the respondents and were done in person or telephonically. Essentially, structured interviews are a questionnaire that is verbally administered, wherein questions from a predetermined list were asked, without much variation and no follow-up scope for questions where responses call for added explanation.

As a result, these interviews were fairly quick and simple to administer and specifically useful were certain questions required clarity. Nonetheless, their nature only allows for some degree of responses from participants and thus of not much use in probing questions requiring in-depth information. The questions were focused mostly on issues that surfaced during unstructured interviews. The questions were asked of every participating respondent in the same manner. Problem areas identified in the unstructured process were pursued further to elicit more in-depth information (Gill *et al.* 2008; Diccico-Bloom and Crabtree 2006).

4.10.2.3 Semi-Structured interviews

While allowing the interviewee or interviewer to digress in pursuit of more detail from an idea or response, semi-structured interviews comprise several key questions that aid in defining areas to be examined (Gill *et al.* 2008; Diccico-Bloom and Crabtree 2006). This format of the interview was made use of because it was helpful in offering participants certain guidelines regarding topics to talk about. Compared to structured interviews, this approach is flexible, which allowed for information elaboration or discovery of what participants considered as important, which the research team had not previously considered as pertinent.

The researcher undertook semi-structured interviews where a specified quantity of particular open-ended questions were asked, buttressed with probing queries. To complement the questionnaire, in-person interviews were conducted that facilitated quick data access. Interviews were performed where the feeling was no response would be made and where responses were incomplete or not clear.

4.11 RESEARCH EVALUATION

4.11.1 Reliability

Misher *et al.* (1997) view reliability as the extent of dependability with which instances are allocated to the same group of different participants or on different occasions by the same observer. Therefore, to what level a tool for assessment produces results that are stable and consistent. In ensuring reliability the measures taken were; personally administering interviews to guarantee interview timing was at the convenience of respondents, respondent reactions controlled variability through consistency in explanations or by enquiring for additional data and ensuring all respondents' confidentiality. Reliability was ensured by means of pilot testing and two measurement instruments namely, a questionnaire and an interview guide, were employed to validate results.

4.11.2 Reliability Test Using Cronbach's Alpha

Reliability and validity are the two most significant features of precision. To compute reliability several measurements are taken on the same subjects, with a reliability coefficient of 0.70 or higher deemed as "acceptable" for a construct that is newly developed (Larson *et al.* 2015) The Cronbach's alpha score is reflected (Table 4.6) for items that represented the questionnaire:

Table 4.6: Cronbach's alpha score

	N of items	Cronbach's Alpha
Family life	5	0.734
Education	3	0.655
Religion	3	0.818
Societal Values	3	0.508

Reliability testing in this study was achieved by means of Cronbach's alpha (0.70). It is indicated by Pietersen and Maree (2007 in Maree 2007) that where a Cronbach's alpha value is greater than 0.7 it is acceptable. Most sections in this study achieved reliability scores that approximate or exceed the Cronbach's alpha recommended value. Religion achieved a 0.818 Cronbach's Alpha and has the strongest significance in the subtheme. Family life (0.734) is slightly strong insignificance, followed by Education at 0.655. The Cronbach's Alpha is slightly below the accepted 0.7, which shows sections of the research have a degree of consistent, acceptable scoring.

The results point to internal uniformity and a high level of association among the majority of the items in the categories of the questionnaire. In addition, it is a test that proves execution of the same survey to a sample that is larger would potentially produce similar results, save for the section on Societal Values (0,508) that scored lowest. This is mainly due to interpretations of factor analysis; "a statistical technique with the main goal being data reduction" (Traynor and Andrews 2015). Factor analysis is typically used in survey research, where a researcher requires representation of several questions with a small number of hypothetical factors, as found in respondent statements.

4.11.3 Factor Analysis of Variables

Factor analysis is "a statistical technique with its main goal that of data reduction." A conventional application of factor analysis, as employed by this survey research, saw some questions represented by a small quantity of hypothetical factors (Traynor and Andrews 2015). This study employed the exploratory factor analysis approach which saw to the number of common factors influencing a set of measures and the testing relationship between each factor and each observed measure. For example, section E of the questionnaire that explored socio-cultural factors, where family life represented the six questions that had bearing on family life. Further to this was education, hypothetically used to cover for the five questions with a bearing on education, with factor analysis on the Likert-scaled items and division of the socio-cultural factors into finer components; which the rotated component matrix explains below. Factor analysis

sought to test if all questions in a particular subject area have a relationship, hence they should inquire about the same issues.

Table 4.7: KMO and Bartlett's Test

	Kaiser-Meyer-Olkin Measure of Sampling Adequacy	Bartlett's Test of Sphericity		
		Approx. Chi-Square.	Df	Sig.
Family life	0.711	345.892	10	0.000
Education	0.570	205.585	10	0.000
Religion	0.676	345.997	3	0.000
Societal Values	0.603	88.146	6	0.000

All conditions were satisfied for factor analysis. That is, there should be a KMO Measure of Sampling Adequacy value greater than 0.500, with Bartlett's Test of Sphericity sig. value at less than 0.05 (Annexure 6). Both the KMO Measure and Bartlett's Test of Sphericity sig of subthemes are within the required ranges. Values of each subtheme surpass the threshold value with a sig value of 0.000 for each. The sampling from each subtheme is thus indicated as statistically significant in measuring the same thing.

Family life has a 0.711 KMO measure of sampling adequacy in this study. By implication, the subtheme and its component variable collectively have a positive impact on women's leadership. Further, religion has a KMO measure of 0.676, which denotes the subtheme and its component variables have a strong significance to the study. Social values have a KMO measure of 0.603, which is less strongly significant than the first two, while Education is the least strongly significant of the variables, with a KMO measure of 0.570, to women leadership. All the factors' KMO measures are above 0.5 which is a clear indication that all questions started on the questionnaire and interview guide have a relationship and are achieving one goal.

4.11.4 Validity

The scope of measurement by a set of measured items and whether their measurement reflects the theoretical latent construct is referred to as validity (Hair, Bush and Ortinau 2006). Validity is fundamental to corroborate a measurement model, basically measuring convergent, discriminate, face and nomological validity. Nomology, according to the Oxford Advanced Learner's Dictionary, is the "branch of science and philosophy concerned with the laws or principles governing the operation of the mind, especially as defined by custom or culture" (Hornby *et al.* 1995).

Msweli (2015) advances five major forms of validity, namely; construct, predictive, content, and internal, as well as external validity. It is ensured through amending pre-tested questionnaires, and established in numerous ways incorporated in internal validity, including face validity, criterion validity and construct validity (Miller *et al.* 1986).

The degree to which responses to questions truly represent the investigated issues is known as face validity, sometimes referred to as "content" validity (Schmitt and Klimoski 1991; Dunn *et al.* 2010). While Msweli (2015) views content validity as the scope of a measure inadequately capturing the field being measured, validity is established when the items used for measurement are theoretically reliable, according to the definition of a variable. This validity type has to be ascertained before any theoretical testing can be done (Larsson *et al.* 2015). Face validity is established at a basic level through the development of measures from a well-grounded theory (Antoncic and Hisrich 2001).

Msweli (2015) views predictive validity as concerned with establishing a statistical relationship with a particular criterion, therefore, to what extent a specific measure's results correlate with a different associated measure. Therefore, criterion validity assesses whether a particular group of abilities is reflected by the questionnaire items. To enable measurement of a questionnaire's criterion validity, the questionnaire must be calibrated against itself or against a standard that is known (Schmitt and Klimoski 1991; Clark-Carter 2004).

The extent to which extrapolations can justifiably be made from 'operationalising' the questionnaire to the hypothetical concepts on which questionnaire items were based, is known as construct validity (Dunn 2010), with operationalisation described as "the process of defining the measurement of a phenomenon that is not directly measurable, though its existence is inferred by other phenomena." Msweli (2015) defines construct validity as a method for validating a measure by establishing the concept, trait or construct being measured by the instrument. This means that construct validity aims to provide an answer to the question: "will the questionnaire measure what it ought to measure?"

The question thus arises whether the questionnaire is constructed in a manner whereby it offers a measure of the investigated concept that is correct. This point is fundamental to all academic studies due to the supposition that these studies must have a particular theory as a basis, allowing the produced inferences to add to that theory's body. For instance, due to this study being concerned with leadership behaviour, it must eventually contribute to leadership theory.

When an instrument measures what it ought to measure, the result should be a positive relationship with other measures of the equivalent construct, which means that all measures should share a high common variance proportion or converge on the same feature. An instrument has convergent validity when, in several cases, the rating statistically shows agreement (STATISTICA 2007). When correlation analysis is applied, there are a variety of means to assess the corresponding convergent validity amount between items measured, such as loading of factors, estimates extracted by variance, and reliabilities of the construct (Smallbone and Wyer 2000).

Estimates of standardised factor loading should preferably vary from 0.5 to 0.7 or higher; the extracted variance should be 0.5 or greater and the reliability of the construct should be 0.7 or higher. All these values offer an indication of good convergent validity (Hair *et al.* 2006).

Discriminate validity refers to the level at which a construct or variable diverges from other constructs or variables. To compare the percentages of extracted variance for any two constructs a test is performed, with the square of the correlation estimate between these two constructs, reflecting the extracted variance as greater than the correlation estimate squared (Hair *et al.* 2006).

4.11.4.1 Validity in this study

Hofstee (2006) argues it is critical to pre-test and states it is the only way to validate the questionnaire. Pre-testing of the measurement instruments, according to Mavhu, Langhaug, Robert and Manyonga (2008), is a decisive stage of the study, however, its significance is misjudged and frequently restricted to questions merely being piloted in confirming they are understood. This can assist to substantiate construct validity or to what extent the measuring instrument will accomplish its proposed objective.

In this study, women leaders or managers completed the questionnaire and their comments helped the researcher amend and correct all that required reconstruction. In addition, participants were allowed to suggest alternative ways to restructure interview questions for the socio-cultural context that provided the responses to be interpreted. There was a particular focus on the question order, as well as the wording and content of questions. Effective instrument pre-testing was done in this study by means of cognitive interviewing, a technique of verbal probing that permits the researcher interview control and motivation of participants to expand on answers (Carspar, Lester and Gordon 1999). Pre-testing measurement instruments with this method assisted participants to better understand questions in the manner in which they needed to be answered. Moreover, in using cognitive interview insight was provided by the researcher in the interview guides, as to the wording of sensitive questions (Mavhu *et al.* 2008).

4.11.4.2 Pre-testing

Pre-testing of a survey questionnaire was done to identify weaknesses, ambiguity and invalidity of questions. Czajkowski (2014) asserts that pre-testing validates the questionnaire and improves validity. This entire process was done well before actual

data collection and was administered through a Pilot Study. Cooper and Schindler (2003) state that a pre-test of the measurement instruments allows fine-tuning prior to the final test. Saunders *et al.* (2009) explain pre-testing as a test of the questionnaire by means of a small-scale study, with an observation schedule or interview checklist to minimise the possibility that respondents encounter difficulties in answering questions and to prevent problems with the data recording. In addition, it permits some evaluations of whether questions are valid and the dependability of data that will be gathered.

Bell (2005) suggests the pilot study should address the following with regard to the questionnaire:

- The time it took to complete the questionnaire,
- Clarity of instructions,
- Whether any of the questions are not clear and which ones are ambiguous,
- Any respondent anxious about answering,
- Whether respondents found any significant topic omissions,
- Clear and attractive layout,
- Additional comments.

Where the interview guide is concerned, aspects that need to be determined are whether;

- Any questions require avoidance of visual aids,
- Possible difficulties were encountered in making sense of the questionnaire,
- Answers were being recorded correctly,

A pilot study undertaken by Nwokeiwu (2009) used a method of convenience sampling in the pre-test, with data collected at lectures from MBA students willing to take part in the study. Similarly, senior women managers of Bindura Municipality participated in a pre-test to validate the instrument used for collecting data of the current study. The

technique whereby a pilot study is used specifically refers to a version of the research that is conducted on a smaller scale (Cooper *et al.* 2008; Saunders *et al.* 2009), whereby lesser numbers of participants are sampled.

In this study, the researcher used a small number of participants in leadership positions (six senior managers in total) to test the influence of socio-cultural factors on women in managerial or leadership positions. Some of the advantages in making use of a convenience sampling technique include that it is cost-effective, participants are willing and conveniently available to participate in the study.

The disadvantage of a convenience sampling method is that it is probably not demonstrably typical of the entire population and the result is considered biased, as mentioned above (Cooper *et al.* 2008; Saunders *et al.* 2009). For instance, where this study is concerned, senior managers at Bindura Municipality were used in the pilot study as a substitute for all Quasi-government leaders, which created a possible bias in the sample; as a result, later generalisations will in all likelihood be defective (Saunders *et al.* 2009). Purposive sampling was used to identify Bindura Municipality female managers.

The pre-testing did highlight the following and some meaningful changes were made:

- The questionnaire took an average of ten minutes to complete.
- Under 'Instructions' it emerged that the word 'leadership' needed to be added.
- Between Q 3) and Q 4) there was a need to add a follow-up question, 'How long did it take you to be a leader or manager?'
- Question 5) was perceived as intimidating and the respondent would not expose self or divulge any corrupt tendencies, hence the need to redesign it.
- Question 6) was also felt to be intimidating, in all honesty, no reasonable manager or leader would expose corrupt deeds that ushered them into the positions they hold.
- Question 8) attracts a yes or no answer, hence the need to design a follow-up question.

- In Question 9) under 'family' in the first column, there was a need to add the word 'life'
- In the same question above, the statement 'family life influences you as a leader or manager' was perceived as vague.
- The word 'Patriarch' needed to be simplified as it was possible to be understood incorrectly.

4.12 DATA ANALYSIS

Data collected from questionnaires will be analysed through SPSS software as it is friendly to use. Descriptive analysis through the use of a Likert scale was applied to show an overview of respondent demographics in relation to socio-cultural factors regarding women (Lugumiliza 2012). Qualitative data will be analysed through the grouping of themes, which will be presented in direct quotes of buy in believability, (Bogg and Roberts 2004).

4.12.1 Quantitative Data Analysis

4.12.1.1 SPSS

Bryman and Bell (2011) point out that the SPSS software name, reflected the original Social Sciences market, although the software has also gained popularity in other fields, such as marketing and health sciences. SPSS is a sophisticated software package that social scientists and other professionals make use of for statistical analysis and continues addressing the requirements of all users. Version 25 of the software is a practical introduction for new clients while allowing those who wish to take on analysis that is more advanced to work through each stage systematically; The motto speaks for itself: "SPSS: Analysis without Anguish Version 25.0 for Windows".

Features of the workbook include considerable screen display use and a variety of examples that permit working 'step-by-step' as well as practice, making it suitable across numerous fields, including social sciences, business, environmental science, geography and health, applicable to the expertise of varying levels. Data files are also available on the accompanying text website.

4.12.1.2 Likert Scale

Sekaran and Bougie (2011) explain that the design of the Likert scale allowed examining the level to which subjects are either in the agreement or disagree with statements or questions on a scale comprised of five points (Table 4.8), anchored as follows;

Table 4.8: Likert Scale

Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	2	3	4	5

Zikmund (2003) highlights that an indication is required by respondents regarding their attitudes by selecting the level of their agreement or disagreement with statements that are carefully constructed, ranging from especially positive to very negative regarding the attitudinal object. Analysis of responses across several items, pertaining to a specific vehicle or concept, can be done item by item, though calculating a summated or total score is possible for each respondent through summarising across items. At times the Likert scale is referred to as a summated scale, due to this approach being widely used.

There is much debate regarding whether a Likert scale is an interval or an ordinal scale. The argument by those who make use of the Likert scale as an ordinal scale is that it cannot be assumed that there is equidistance between all pairs of adjacent levels. Nevertheless, generally, Likert scales are treated as interval scales. Zikmund (2003) alludes to the fact that when item analysis is done, it ensures the final item evokes a response that is wide and it differentiates between those with attitudes that are positive and negative.

Factor Analysis of Likert Scale

The statistical technique with its main goal of reducing data is known as factor analysis (Traynor and Andrews 2015: 479). “A typical use of factor analysis is found in survey research, where a researcher wishes to represent several questions with a small number of hypothetical factors” (Traynor and Andrews 2015: 479).

In the current study, as part of a national study's survey portion on performance opinions, three separate questions with regard to leadership policy were answered by participants, reflecting local, state and national level issues. Individual questions, on their own, were not considered capable of adequately measuring attitude about leadership policy, nevertheless, they provided a more reliable measurement of perceptions when combined. To determine whether the same thing is, in fact, measured by the three measures factor analysis was used. Where this was the case, a new variable was created through this combination, namely a factor score variable, wherein each respondent's score on the factor was contained.

Preceding the matrix tables there is a summarised table reflecting the KMO and Bartlett's Test results. "The requirement is that Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy should be greater than 0.50 and Bartlett's Test of Sphericity less than 0.05" (Chan and Idris 2017: 403). The conditions were satisfied in all instances, which allowed factor analysis to be performed.

4.12.2 Qualitative Data Analysis

Qualitative data is presented based on the narrative form, with qualitative research findings grouped according to the themes developed through meticulous conclusions (Bogg and Roberts 2004). Theme explanation can be demonstrated through the inclusion of participant quotes from the collection of data, which assists in bringing the case of believability and truth (Bogg and Roberts 2004). In the study by Burnard *et al.* (2008) titled "Writing a qualitative research report," the authors elaborated that the central findings should first be reported under the main themes, supported as a means of illustration by quotes of participants. Following this, the findings are then separately discussed, corresponding to what was established from the associated literature.

4.12.2.1 Thematic data analysis

The method of analysing interview data was thematic as part of a qualitative approach, which is the most widely used in the analysis of interviews (Brockwell 2013; Clark 2009; Jugder 2016). Construction of the conceptual framework of the thematic analysis for the

interviews was mainly according to the theoretical positions of Braun and Clarke (2006), who explain thematic analysis as a method used for “identifying, analysing, and reporting patterns (themes) within the data” (Braun and Clarke 2006: 79). The motivation for the choice of this method was that a “rigorous thematic approach can produce an insightful analysis that answers particular research questions” (Braun and Clarke 2006: 97).

Furthermore, the research questions were complemented by this approach through facilitation of an examination of the interview data from two viewpoints: firstly, from a standpoint that was data-driven and based on an inductive way of coding; secondly from the point of view of the research question, to corroborate whether the research questions and data were compatible and offered adequate information. The researcher studied the transcripts from the interview in the first phase, noting the ideas to become acquainted with the data. In this study, the next phase involved line-by-line coding by the researcher, from which the initial codes were generated.

Following this, the grouping of the entire data set was done under related codes and then separated into appropriate themes, such as visionary leadership; the theme was only accepted when three of the participants repeated it. The purpose of this study was served by the use of interview data analysed thematically which allowed effective classification of qualities of women leadership, their performance in leadership positions and the socio-cultural factors affecting the performance of women leadership in QGOs.

4.13 ETHICAL CONSIDERATIONS

In lieu of ethical considerations for the study, a gatekeeper’s letter was sought from the Zimbabwe Statistics Office and Bindura Municipality to conduct and use their survey results. This was done to dismiss their fears on abuse of data supplied. Upholding of confidentiality and privacy of participants should be communicated and in this study on top of the questionnaire and the interview guide, the first caption chronicles that participants are not required to write their names and all the information supplied will be used for academic purposes only. In this study, respondents were protected through

non-identifiable questionnaires and the use of pseudonyms that does not identify the respondent. The participants were informed of the research purpose, research sponsor and what the study sought to achieve. Consent of participants was sought through signing consent letters, before embarking on the research. This was done in case any of the participants deciding to go against wilful participation. Permission to carry out research should be sought as it is critical for the University to be accountable to the general public if the research becomes harmful to society. The researcher adhered to the regulations governing higher qualification and the Durban University of Technology's ethical requirements. In addition, all works of others used in this study were acknowledged through referencing.

4.13.1 Anonymity and confidentiality

Confidentiality of research participants was ensured through disclaimers and questionnaire coding (Stanley and Wise 2010).

4.14 CONCLUSION

This chapter discussed the research methodology followed in this study to determine the influence of socio-cultural factors on the performance of women in managerial/leadership positions in QGOs. The study was guided by the doctrine of critical/realism. In the study ontological focus was on the nature of reality of characteristics. Social and cultural factors were constructed by people in a particular society. The epistemological focus was on the nature of knowledge which was constructed to the effects of socio-cultural factors on women's performance. To achieve this, the study employed mixed methods where qualitative and quantitative data were collected and analysed separately. The mixing or integration was done during the interpretive stage. A descriptive survey was chosen, which influenced the choice of questionnaires and interview guides as data collection instruments.

The target population for the study was all senior managers and BODs in QGOs. A sample size of 302 was scientifically chosen and was guided by Krejcie and Morgan's (1970) tabulation. Stratified and purposive sampling was used to get a true

representative of the population. For the questionnaire, closed-ended questions were used, thus when respondents chose from set alternatives. Also used were open-ended questions that sought detail to some areas of study. In the case of interview guides, they took unstructured format as they were used.

A reliability test was done using Cronbach's Alpha and all factors were above 0.6. A factor analysis of the same factor was done to check if factors were related and targeting collection of the same results, again the KMO was above 0.5 and Bartlett's test Sig was below 0.05 making it accepted. A validity test was done by conducting a pilot study. It assisted in realigning questions to the intended task. Data was analysed through SPSS and Likert scale whilst qualitative data was analysed through the thematic data analysis.

Some ethical considerations were done to dismiss fears of abuse. A gatekeepers' letter was sought, upholding of confidentiality and privacy was assured. All participants' consent was sought through the signing of a consent letter. The researcher also sought college permission to embark on the study. The next chapter presents the statement of findings, data presentation and analysis of results found per socio-cultural influence and concludes using the interpretation of results.

CHAPTER FIVE

STATEMENT OF FINDINGS, DATA PRESENTATION, ANALYSIS AND INTERPRETATION

5.1 INTRODUCTION

With the methodology of the research explained in the previous section, this chapter states depicts, analyses as well as interprets the collected data, highlighting the study's key findings. The research aim was an examination of the influence socio-cultural factors have on the performance of women in QGO management/leadership positions in Zimbabwe. The quantitative and qualitative findings will follow after the research objective findings. The findings are arranged in conformity to the research questions of the study, as follows:

- What are the characteristics of women in management/leadership positions?
- How do women perform in management/leadership positions in QGOs?
- Which socio-cultural factors affect the performance of women in QGO leadership positions?
- What strategies can be used to promote gender balance and improve women's proportions in management/leadership positions in QGOs in Zimbabwe?

The presentation format adopted in this study was; discussion of findings was as per research objective, followed by quantitative results and finally qualitative results. The primary tool used to collect data was the questionnaire and was supplied to 302 selected participants. Data gathered from responses were studied and probed by means of SPSS version 25.0. Two types of data are presented in the chapter: the first type of data is quantitative, which is displayed in numerical format. Responses from questionnaires are summarised, configured as descriptive statistics and depicted in the appended statistics. The presentation of descriptive statistics is done as frequency tables, cross-tabulations, bar graphs, pie charts and percentages. The analysis of this quantitative data involves using descriptive statistics through bi-variate analysis and

frequencies, presented as Chi-square tests and correlations that are interpreted using p-values.

The second type of data is qualitative, displayed in matrix tables entailing themes that became apparent when narratives provided by participants through semi-structured interviews were analysed. No statistical value was attached to this data. Qualitative data from interviews explain, corroborate and offer details from the data provided by the questionnaires. Based on themes that became evident from the data, the findings are presented and analysed.

5.2 DATA ANALYSIS

5.2.1 Research Instrument

The research instrument contained 26 items, with a measurement level at ordinal or nominal levels. The presentation format of findings will be; the quantitative findings first then qualitative findings and will be done per research objectives. Five sections made up the questionnaire, measuring several themes, namely:

- i Response rate analysis,
- ii Characteristics of women leaders,
- iii Performance of women in leadership positions,
- iv Success factors of women in management/leadership,
- v Social-cultural factors.

5.2.2 Response rate analysis

Questionnaire surveys have gained much popularity in academic research. Nonetheless, it is theorised by Fosnacht, Sarraf, Howe and Peck (2017) that data validity acquired by means of this research instrument is contingent on the response rate. The percentage of participants that respond to the survey is the response rate. Therefore, as Massey and Tourangeau (2013) state, in order to achieve representative and valid results, a questionnaire survey must attain a good response rate. To calculate the questionnaire's response rate, a basic formula was used that was proposed by Ruel, Wagner and Gillespie (2015), namely:

$$\text{Response Rate} = \frac{\text{Total number of responses}}{\text{Total number of sent questionnaires}} \times 100$$

Table 5.1: Questionnaire response rate

Item	Frequency (F)	Percentage (%)
Returned questionnaires	283	93.7
Unreturned questionnaires	19	6.3
TOTAL	302	100

The results of the study indicated that 302 questionnaires were handed to numerous stakeholders, according to a schedule for distribution. Of those handed out, 283 were returned, constituting 93.7 percent, leaving 6.3 percent of respondents, or 19 women, who did not return the questionnaire (Table 5.1). The reasons for non-return varied from the questionnaires being misplaced to merely having been ignored. According to the accepted rule of (≥ 70 percent), as Sivo *et al.* (2006) proposed, responses were deemed valid with a decision to proceed with the analysis of data and presentation of the findings. It was concluded that data provided in this chapter are an accurate representation of the study population, therefore, the rate of response justified conclusions could be inferred and generalised to the study population.

5.2.2.1 Biographical Data

Respondents' biographical characteristics are summarised in this section. An understanding of their age, marital status, educational level, and work experience was sought. All respondents in this study comprised women in various leadership positions in QGOs. This information was important in order to determine the distribution of age among women in leadership positions, as well as their educational qualifications.

5.2.2.2 Response by age

Respondents had to indicate their age category (Table 5.2) to determine the age group that took part in the study, as well as the distribution of age among women in leadership positions in QGOs.

Table 5.2: Age categories of sample respondents

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Below 30 years	19	6.7	6.7	6.7
	31-40 years	117	41.3	41.3	48.1
	41-50 years	107	37.8	37.8	85.9
	Above 50 years	40	14.1	14.1	100.0
	Total	283	100.0	100.0	

The age categories of respondents (Table 5.2) illustrated that 6.7 percent (19) of women managers were below the age of 30 years, 41.3 percent (117) were between 31 and 40 years, while 37.8 percent (107) were between 41 and 50 years. At the time of the study, the rest of the respondents, 14.1 percent (40) were 50 years and older. As indicated by analysis findings, most of the sample respondents were between 31 and 40 years. There were significantly more respondents older than 30 years in the sample ($p < 0.001$), with nearly 80 percent of the sample comprised of respondents between 30 and 50 years. This shows that most of the female managers in QGOs in Zimbabwe are in the middle adult age group.

Age has more statistically significant associations with variable factors, which implies a $p < 0.05$ and these are; Family life affects the performance of women in leadership/management positions is dependent on age, $P = 0.000$ with a statistically significant association. Family is the allocator of family roles is also dependent on age, with the p -value at 0.01. The association is statistically significant. There are three associations where $p > 0.05$; the more women are educated the more their chances of being a leader are independent of age, with the p -value at 0.078. There was thus no statistically significant association. Religion, being the great oppressor of women, is independent of age, with a p -value of 0.192. The association is, therefore, not statistically significant. In addition, women's failure to influence decision-making is independent of age, the p -value is 0.099 and the association is thus not statistically significant.

5.2.2.3 Response by Marital Status

Respondents had to indicate their marital status (Figure 5.1), in order to ascertain the number of women that were married and unmarried that took part in the study, also sought was how marital status impacted women in leadership positions in QGOs.

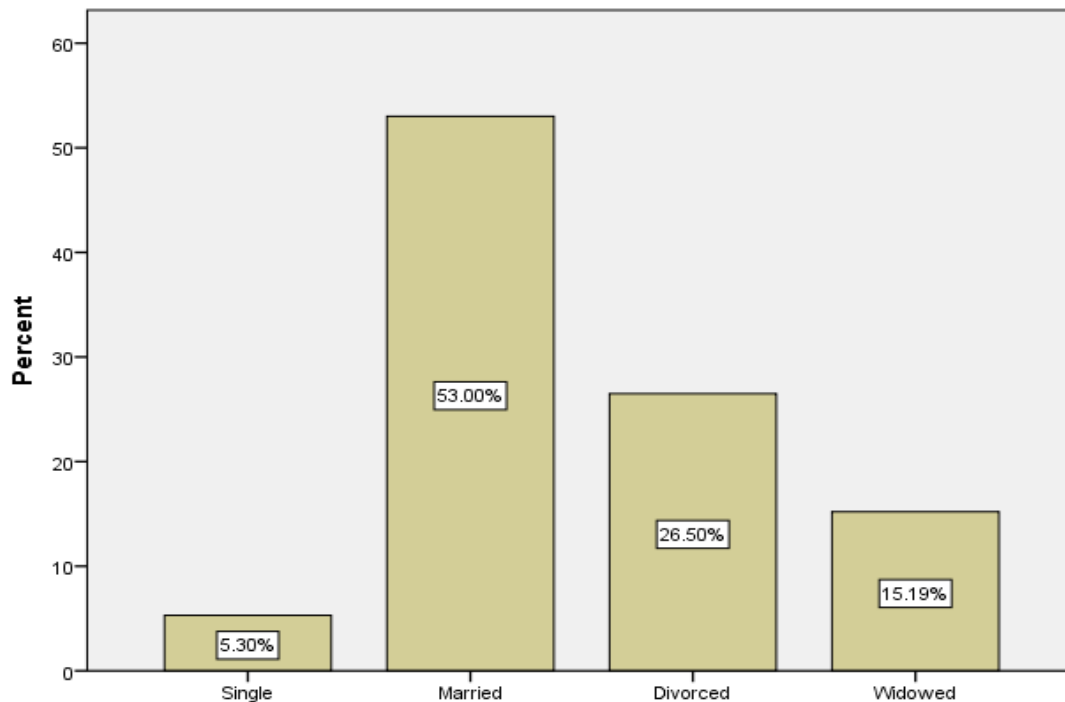


Figure 5.1: Response by Marital Status

As can be inferred from the results (Figure 5.1), of the total 283 sample respondents, 5.3 percent (15), 53 percent (150) and 26.5 percent (75) of women managers are single, married and divorced, respectively. The rest of the respondents, 15.2 percent (43), indicated their status as widowed. More than half of the respondents are married, with a little more than a quarter being divorced ($p < 0.001$). It can be seen from this data that most women bear double responsibilities; that of family and their organisational activities.

Marital status also has more statistically significant associations, where the p-value is less than 0.05. These associations include; Marriage makes the workplace uneven for women pursuing management roles is dependent on marital status; the p-value is 0.00 and is statistically significant. Experience makes women a senior manager or leader is dependent on marital status, where the p-value is 0.01 and is statistically significant. Only two associations have a p-value greater than 0.05, which implies an association that is not statistically significant. These associations are; only men can manage QGOs is independent of marital status, with a p-value is 0.156 which is not significant statistically. Women cannot influence decision-making is independent of marital status, with the p-value at 0.261 and thus not statistically significant.

5.2.2.4 Response by educational level

Respondents had to indicate their level of education (Figure 5.2) in leadership positions in QGOs.

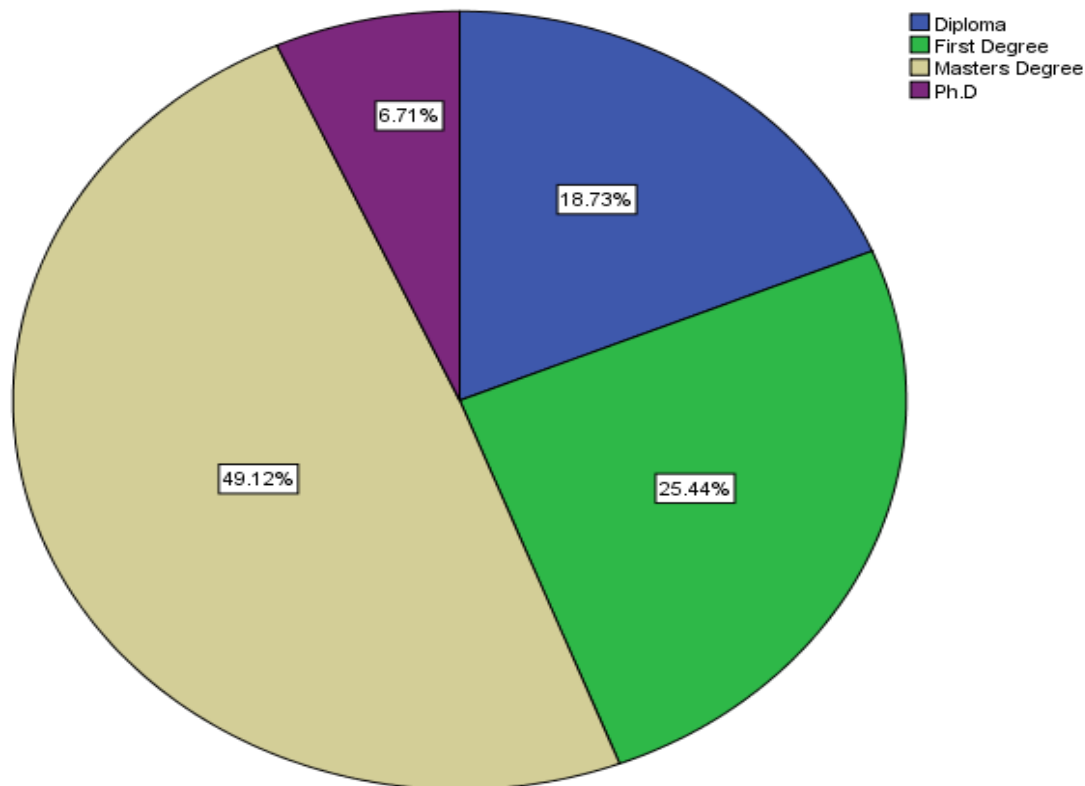


Figure 5.2: Educational level of respondents

As illustrated (Figure 5.2), 18.7 percent (53) of women managers are diploma holders, while 25.4 percent (72) hold a first degree and 49.1 percent (139) hold a Master's degree. The rest of the women managers, 6.7 percent (19), were PhD holders. Hence, from this data, one can observe that the majority (approximately 81.3 percent) of the respondents have an educational status of at least a degree and more. All of the respondents had a post-school qualification, with nearly 56 percent held a post-graduate degree ($p < 0.001$). Furthermore, sampled respondents are shown to be more qualified to hold managerial posts and participate in leadership functions.

Most variables are shown to be dependent on respondents' education level, hence a less than 0.05 p-value. Some such examples are; Family roles weaken women's performance as a leader is dependent on the level of education, the p-value is 0.035 and the association is statistically significant. Family roles are unfairly distributed is dependent on the level of education, the p-value is 0.012 and the association is statistically significant.

As with other variables, two associations were not statistically significant, these are: Only men can manage QGOs is independent of the level of education, with the p-value at 0.096 and the association not statistically significant; much discrimination against women exists and is independent of their level of education, where the p-value is 0.127 and the association not statistically significant.

5.2.2.5 Response for the time taken to become a manager/leader

Respondents had to indicate the timeframe within which they became managers/leaders in QGOs (Table 5.3);

Table 5.3: Time taken by women to become manager/leader

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Less than 1 year	26	9.2	9.2	9.2
	2-5 years	95	33.6	33.6	42.8
	6-10 years	138	48.8	48.8	91.5
	11 years and above	24	8.5	8.5	100.0
	Total	283	100.0	100.0	

The findings indicate (Table 5.3) that 9.2 percent (26) of women managers took less than a year to become managers/leaders ($p < 0.001$), while 33.6 percent (95) and 48.8 percent (138) took between two and five years and between six and 10 years to be managers, respectively. The rest of the women, 8.5 percent (24), took more than 10 years to become managers/leaders. The results show that the majority of women in QGOs took between six and ten years to become managers/leaders. A useful fact was that respondents had, by implication, been in employment for some time, which indicated responses from workers who were experienced.

Time taken to be a leader/manager had most p-values less than 0.05, such examples were; Family life affects the performance of women in leadership/management positions is dependent on how long it took to be a leader/manager, where the p-value is 0.000 and the association is statistically significant. Experience makes women a senior manager or leader is dependent on how long it took to be a manager/leader, with the p-value 0.005 and the association statistically significant.

Examples of the independent association are; Family roles are unfairly distributed is independent of how long it took to be a manager/leader, with a 0.15 p-value and an association that was not significant statistically. Job professionalism makes women a senior manager or leader is independent of how long it took to be a manager/leader, with a p-value at 0.138 and an association that was not significant statistically. Only men can manage QGOs is independent of how long it took to be a manager/leader, with the p-value at 0.07 and the association not statistically significant.

5.2.2.6 Response by work experience

Respondents were required to indicate their experience of working as managers/leaders in QGOs (Figure 5.3). This was important in order to determine whether performance in leadership was correlated to work experience:

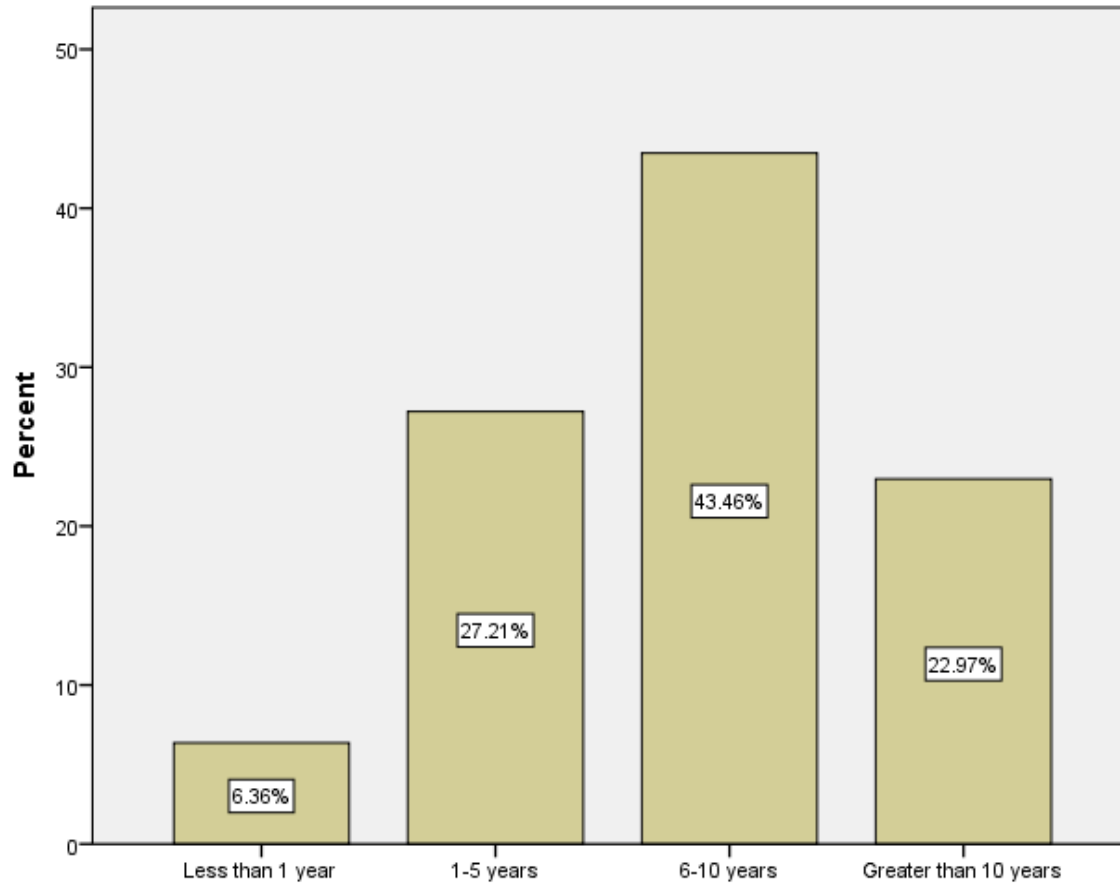


Figure 5.3: Respondents' working experience

With regard to respondents' length of service or work experience (Figure 5.3), of the total respondent sample 6.4 percent (18), 27.2 percent (77) and 43.5 percent (123) indicated work experience of less than one year, one to five years and six to 10 years, respectively. The rest of the women, 23 percent (65), had 10 years of experience in managerial/leadership positions. Approximately two-thirds of the respondents indicated more than five years of work experience ($p < 0.001$). This data showed most (about 66.5 percent) of total respondents had sufficient work experience (in other words, at least six years and above) and it was thus presumed they could offer acceptable and satisfactory details with regard to factors that affected the participation of women in QGO positions of management/ leadership.

Work experience's p-values are less than 0.05 and are; Marriage makes the workplace uneven for women pursuing management roles is dependent on work experience, the p-

value is 0.05 and the association is statistically significant. Family roles are unfairly distributed is dependent on work experience, with a 0.013 p-value and an association that was significant statistically. Only two associations had a greater than 0,05 p-value; The more a woman becomes educated the more chances of being a leader is independent of work experience, where the p-value is 0.135 and the association not statistically significant. Religion is the great oppressor of women is independent of work experience, with a 0.056 p-value and an association that is not significant statistically.

5.3 OBJECTIVE 1: CHARACTERISTICS OF WOMEN IN MANAGERIAL AND LEADERSHIP POSITIONS

The above findings are discussed in this section, according to tentative suppositions from the main questionnaire:

5.3.1 Quantitative Analysis of Characteristics of Women in Management/Leadership positions

According to Hussain, *et al.* (2017), the characteristics of women in management/leadership are quite varied, with common characteristics of women managers or leaders being: resiliency, initiative, problem-solving, and being industrious and empathic. To answer the question regarding characteristics in the first study objective, respondents were asked to indicate women's characteristics in QGO positions of management/leadership. This was important in order to determine whether these characteristics affected their performance in the workplace. The results (Table 5.4) were quantitatively analysed:

Table 5.4: Characteristics of women in management/leadership positions

	Characteristic	Frequency	Percentage
1	Resilient	189	67%
	Others	94	33%
	Total	283	100%
2	Charismatic	182	64%
	Others	101	36%
	Total	283	100%
3	Committed	186	66%
	Others	97	34%
	Total	283	100%
4	Good communicator	186	66%
	Others	97	34%
	Total	283	100%
5	Communicator	190	67%
	Others	93	33%
	Total	283	100%
6	Courageous	183	65%
	Others	100	35%
	Total	283	100%
7	Initiative	188	66%
	Others	95	34%
	Total	283	100%
8	Listening	183	64%
	Others	101	36%
	Total	283	100%
9	Problem solving	193	68%
	Others	90	32%
	Total	283	100%
10	Servant hood	190	67%
	Others	93	33%
	Total	283	100%
11	Industrious	209	74%
	Others	74	26%
	Total	283	100%

From the survey conducted, 189 (67 percent) respondents indicated being resilient to all forces militating against women's performance, while 94 (33 percent) respondents performed due to the impact of other characteristics and other factors; 182 (64 percent) respondents used charisma to influence their performance, while 101 (36 percent) were driven by other factors to perform. A further 185 (66 percent) respondents were committed to their work and performed very well, while 97 (35 percent) respondents performed due to the influence of other factors and characteristics; and 186 (66 percent) were simply good at their work and that was enough to cause them to perform. An additional number of 97 (34 percent) respondents were influenced by other factors and characteristics to perform; with 190 (67 percent) respondents being good communicators, which promoted performance among them, while 93 (33 percent) were

influenced by other factors and characteristics to perform. Another 183 (65 percent) respondents were driven by courage to perform, while 100 (35 percent) were influenced by other factors and characteristics to perform.

The same survey indicated that; 188 (66 percent) respondents indicated that initiative pushed them to perform, while the remainder of 95 (34 percent) respondents indicated the influence of others factors as the cause for women leaders' performance. An additional number of 183 (64 percent) respondents indicated that the characteristic of listening was a driver of their performance, while 101 (36 percent) were influenced by other factors to drive women's performance; 193 (68 percent) respondents were influenced by problem-solving as a characteristic that caused them to perform, and 90 (32 percent) respondents were sure that other factors are the cause for women's performance. A further 190 (67 percent) respondents indicated that servanthood drove them to perform, while 93 (33 percent) respondents were influenced by other factors to perform; and 209 (74 percent) indicated that an industrious character was the force that kept them performing, with 74 (26 percent) respondents indicating they were influenced by other factors that justified performance of women leaders. The frequency table summarised that women had diverse management/leadership characteristics that drove them to perform any given task, thus qualifying them as good leaders.

Findings from the survey point to generic characteristics every leader must have to be a good performer. The frequencies from the table pointed to the universality of the characteristics that have been forwarded, they all revolve around 66 percent, with the outliers at 64 and 74 percent. All the qualified statistics confirmed theory hence their criticality,

5.3.2 Qualitative Analysis of Characteristics of Women in Management/Leadership positions

Qualitatively, this objective was analysed with the aim of examining the women's characteristics in QGO positions of management/leadership in Zimbabwe. This was important in determining whether their qualities conformed with the expected characteristics of a manager/leader. Intending to answer this objective of the research,

participants had to describe their characteristics. The following themes emerged from the data, namely being visionary, caring, tolerant and collaborative, as well as multi-skilled, and having empathy, being persistent and humble.

5.3.2.1 Visionary leadership

A good leader requires that they not only need to be a specialist in their work but they are also required to be aware of and understand the bigger picture, as well as the role they play in the more expansive sphere of work. Women who participated in this study indicated that vision is one of the common characteristics held by women in managerial/leadership positions, regardless of the organisation. Similar ideas were expressed regarding their own leadership by many of the interviewed women, in addition to that of leaders, they would want to follow. According to the respondents, vision is one of the attributes that defines the qualities of a good and eligible manager/leader. Respondents argued that any leader, either man or woman, would wish to drive the organisation from the present to a future state.

During the interviews, respondents stated the following:

003....“As women, we are people who can see the path ahead and who can inspire others. We have unconditional belief that we can drive the organisations beyond their present state”.

003....“As well, leadership is not a person or a position. It is a compound relationship between people and a leader aimed at driving them to the future cause of the organisation”.

Women leaders are deemed to set specific goals and are said to be religious in their commitment to such goals, never straying from the path they choose to follow (Fries 2017). These findings confirm what Bolden, (2010) pointed out that to be a leader one needs to assimilate the vision of the organisation. These responses show that being visionary can be found in women, hence, this makes them good leaders in an

organisational setup. The findings agree with the theory, in turn confirming the essence of visionary leadership.

5.3.2.2 Caring leadership

From participants' responses, it can be noted that women are gentler in their approach and their conduct themselves. Participants stated that women's approach to leadership is less hardened and supportive. Gengan (2018) indicates that women leaders are nurturing and adopt a humanistic and soft approach in the execution of their functions. Women who participated in this study indicated that women, by their very nature, are caring managers/leaders. They argued that women's nurturing ability enables exercising leadership that is caring in the context of work. According to participants, this leadership quality enables women to exercise fairness. Women also argued that the caring leadership quality possessed by women is embraced through their upbringing. During the interview, women had the following to say;

004“... You see what my brother, our nurturing abilities as women make us to be caring people. The fact that as mothers we are expected to love our children and share home resources with them equally engraves us with the habit to care for everyone. As a result, we are able to exercise it at work. This makes us to be good leaders.”

005.....“What I have noticed is that when women become leaders they are competent because of the mother qualities we have. We are able to care for the employees in the manner that we care for our children”

Thus, the varied responses given by women in QGOs show that women have caring management/leadership qualities, developed from childhood, through their upbringing. This shows that socialisation plays an important role in imparting leadership qualities. This is contrary to literature where caring is viewed as a weakness when in fact it is a strength that makes one a good leader.

5.3.2.3 Tolerance leadership

The analysis of the data showed participants perceived women managers/leaders as tolerant people. According to the participants, they are groomed to tolerate different situations and behaviours. It was argued that through socialisation, women are made to tolerate stubborn children in their homes. Furthermore, they are also socialised to tolerate cheating husbands within their marriages. Women who participated in this study had the following to say;

006 “As women, we are able to tolerate our stubborn children at home, so when we come to the work as leaders or managers, we tolerate the employees who we manage as our own children. We tolerate their deviating views and shortcomings and gradually try to correct them”.

007“... I am a mother so I try my best to tolerate and correct my subordinates the same way I do to my children at home. I really appreciate any divergent views and sometimes they help me to become a good leader”.

108.....“I just treat my subordinates as individuals with distinctive circumstances. Since they come from differing background, they need to be dealt with individually”.

According to Khorramshad and Barkhordari (2019) alleges that tolerance is a small a very significant detail that can help leaders perform better, which is contrary to the findings, that tolerance is very critical in modern leadership where organisations need a tolerating leader who is patient to change in the behaviour of subordinates. Women who participated in this study agreed they are very tolerant when it comes to handling employee behaviours in their organisation. In addition, it can be seen that social structures contribute immensely to the formation of leadership qualities.

5.3.2.4 Collaborative leadership

The concept of collaboration was repeatedly mentioned during the interviews. It was found that women are good collaborators; a leadership style highly favoured by women. According to the women who participated in this study, women naturally enjoy an environment of connectedness, where they share ideas and responsibilities. They strive to share their responsibilities with the people around them. Women who participated in this study had the following to say:

010....“Talking to others and sharing ideas with them has been highly beneficial to me as a leader”.

009....“This connection as a leader is what worked for many women? According to their shared experiences”.

010.....“Collaboration skills help women to be better teammates and also stronger leaders, because we see others as actual people, not just work producers”.

Brooks (2018) and DurBrin (2015) confirm theory as findings show that women enjoy working in an environment that promotes collaboration and connectivity. Hence, collaborative leadership is a quality that women seem to cherish in their leadership style.

5.3.2.5 Multiskilling

A leader is, at times, required to do more than one task at a time, with the work environment often subjecting leaders to do more than one task in view of balancing the workload and beating timelines. Women, by virtue of their socialisation in the home, are experts, such that in the morning or evening after work, every family member relies on the women to be employed and for family members subsequently not go to bed hungry.

According to the participants, women are multi-skilled, a characteristic no men can match. Women perceive themselves as better drivers of organisations through being

able to multi-task and push organisations to their desired destination. Where there is one woman employed, an organisation would need to employ more than one man to function to women's set standards.

During interviews, participants had the following to say:

011....“My brother women are God sent, in the home, the family of five all get served and never in their lifetime do they report for work, school or college late.”

012....“Women have special magic where they can feed the baby, cook supper and iron following day's clothes.”

013.....“You know what? My importance as a woman is only realised when I am sick or retired from service. Where I managed alone and unappreciated would be replaced by two or more full-grown overpaid and ever complaining men.”

According to the University of Wollongong (2004), multiskilling requires training to grasp skills of other jobs and findings in this study purports woman to be socialised to multitask. This then brings a divergence to the multitasking process, thus, the natural settings of socialisation and adaptation. Women in this study agreed they are multi-skilled and talented and are naturally able to manage more than one task at any given time, which tantamount to great savings and labour costs for QGOs.

5.3.2.6 Empathy leadership

Participants revealed that women always exercise empathy when relating to others. They have the ability to identify and appreciate other people's needs and are aware of their feelings. Women who participated in this study had the following to say:

014....“Leadership is no longer about leading different personalities in the same office but it is about understanding other people's needs and feeling”.

015....“I have learnt to understand that I need to be aware of the feelings and the needs of various people whom I manage this can make or break my ability to perform as a leader”.

According to Romney (2019) and supported by Lam, (2017) points that an empathetic leader feels and emotionally supports others. The findings in this study agree and confirm the theory. Thus, responses from participants show that modern leadership has transformed because of the leadership qualities brought by women leaders/managers.

5.3.2.7 Persistence in leadership

During the interviews, persistence was constantly mentioned, often as one of or the most important characteristics in management/leadership. The women who participated in the study stated:

016.....“As a leader, you are going to come across challenges, and sometimes things won't go according to plan... therefore, you need to be persistent which I believe I am good at this”.

017....“I think It's important that we are not discouraged by the occasional barricades in what we have to do, but as women, the solution is to look for a fresh way around them and then to persevere”.

018....“I have talked about being empathetic, yes. But I think it's not enough to be able to identify and understand what people want. I think persistence and resilience are great qualities and one that we should all look to nurture. The ability to hold on or to get back up after we have been knocked down is essential for us to achieve any real success because there will be failures along the way of leadership”.

Reeves and Allison (2009) point to inclination towards resilience and perseverance as a virtue necessary for modern leaders. The responses show that a leader needs to be persistent throughout the journey of leadership; otherwise, one might fail to be successful. Thus, persistence and resilience are important characteristics in leadership.

5.3.2.8 Humble Leadership

Humility in leadership seems to be gaining much interest, and for very good reasons. According to the information provided by participants, women are very humble leaders. It was argued that humbleness makes women great leaders because they are willing to learn from others and gain knowledge that can take them to better levels. During the interviews, participants had the following to say;

019....“I think for long, humility has been associated with low self-esteem, self-degradation, shyness and weakness. But true humility is found in women because we are able to assess both our strengths and weaknesses, and understand our true value in the context of leadership”.

020....“I think what makes us to be good leaders is that we are humble. Humble people like us know that we are part of something far bigger than us. We are both grounded and liberated by our knowledge and abilities which we always want to improve”.

According to (Schein and Schein 2018), humble leaders seek input from others, understand their limitations and do lead from within. Results from findings confirm women as being able to introspect themselves thereby being aware of their weakness. The responses provided by participants show that most women are humble leaders and this characteristic makes them good leaders.

5.3.2.9 Team Playing

The perceptions and discussions provided by participants regarding whether women leaders prefer making decisions in isolation or whether they are team-oriented, revealed

that women believe in team engagement. This complies with the stipulations of transformational leadership theory, which was the theoretical framework deployed for the objective of this study. This concept will be further explored below.

Mohr (2015) indicated that transformational leadership theory is synonymous with women in leadership, as it embodies many of the characteristics and the conduct displayed by women leaders, one of which is that women are a team and people-oriented. Furthermore, Marjolein (2018) stated that women leaders stress the importance of motivating others and boosting their morale by engaging with them and taking their perceptions into account. Women leaders prosper when they engage with others (Marjolein 2018). Respondent views include statements such as:

021....“We are naturally into friends and believe in work being done with your acquaintances than strangers,”

022....“There is always an urge to belong to a group and efforts are made to define oneself and position in a group that makes things happen,”

023....“As a leader results are best got through a trusted team, and involvement of team players is always desired,”

According to Vaskova (2007), teamwork maximises individual strengths of team members to bring out their best and the responses provided by participants showed that most women are team players who bring out their best through teams and they ascribed to group associations, which give women leaders a competitive advantage over men leaders (Sanyaj and Hisam 2018). The findings confirm theory. It was found out that findings from respondents confirmed the theory of women being visionary, collaborative, empathetic, persistent, humble and team building. There was a divergence of theory and findings on caregiving. The theory did not cite it as a characteristic and findings do stress its criticality in giving women a competitive advantage over male managers. Also, the theory is quiet about tolerance as a critical characteristic for women's performance.

Due to their socialisation women managers are tolerant of bad behaviour with a view to invite change. Their ability to tolerate problem child and cheating husband in the home makes them better placed to lead organisations, as organisations employ a hybrid of employees who among them are problem employees. On multi-tasking, the theory requires training through job rotation whilst findings purviews multiskilling as a product of socialisation and is cost-free unlike in theory. Multi-skilling lacks emphasis in theory and findings put more weight on it hence giving women leaders a competitive advantage.

5.4 OBJECTIVE 2: INFLUENCE OF SOCIO-CULTURAL FACTORS ON PERFORMANCE OF WOMEN IN MANAGEMENT/LEADERSHIP POSITIONS,

5.4.1 Performance of Women in Management/Leadership Positions

5.4.1.2 Quantitative Analysis of Performance and Success Factors of Women in Management/Leadership positions

In order to answer the research question and objective number two of the study, respondents had to indicate women's performance in QGO positions in management/leadership. This was important in order to determine how women perform in management/leadership positions. Results are shown in Table 5.5;

Table 5.5: Performance of women in management/leadership position

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Well	68	24	24	24
	Better	47	16.61	16.61	40.61
	Equally good	153	54.06	54.06	94.67
	Extremely well	15	3.9	5.3	99.97
	Total	283	100.0	100.0	

As indicated by the results (Table 5.7), 24 percent (68) of the respondents perform well, while 16.61 percent (47), 54.06 percent (153) and 3.9 percent (15) perform better, equally good and extremely well, respectively. This data is an indication that women are equally good in positions of management/leadership allowing the assumption that gender is less important in management/leadership roles.

5.4.1.2.1 Success Factors

Respondents had to indicate determinants of their success as managers/leaders in QGOs (Table 5.6). This was important in order to determine whether success in management/leadership was dependent on factors other than socio-cultural.

Table 5.6: Success factors in women management/leadership

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Education	26	9.2	9.2	9.2
	Self-conduct	14	4.9	4.9	14.1
	Professionalism	32	11.3	11.3	25.4
	Innovation	16	5.7	5.7	31.1
	Outstanding Performance	36	12.7	12.7	43.8
	Experience	22	7.8	7.8	51.6
	All of the above	137	48.4	48.4	100.0
	Total	283	100.0	100.0	

With regard to success factors, the findings (Table 5.6) show that 9.2 percent (26) of women managers acceded to success being due to education, while 4.9 percent (14), 11.3 percent (32) and 5.7 percent (16) of women managers/leaders' success was indicated as due to self-conduct, professionalism and innovation, respectively. In addition, 12.7 percent (36) and 7.8 percent (22) of the women manager/leader stated it was due to, respectively, outstanding performance and experience. The rest of the women managers/leaders, 48.4 percent (137), cited all of the above factors as impacting their success. This implied that numerous factors affect women's success in positions of management/leadership.

Possible success factor associations have more p-values that are less than 0.05 (Appendix 6). These examples are; Family roles weaken women's performance as a leader is dependent on possible success factors, where the p-value is 0.01 and the association is statistically significant. Experience makes women a senior manager or leader is dependent on possible success factors, with a 0.000 p-value and an association that is significant statistically. The same association also has a p-value greater than 0.05 and it is not education but how networked one is to be promoted that

is independent on possible success factors, with a 0.120 p-value and an association that is not significant statistically.

5.4.1.2.2 Target achievement

Table 5.7: Target achievements

3		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	118	41.5	41.5	41.5
A	No	165	58.3	58.3	100.0
	Total	283	100.0	100.0	100.0

As can be inferred from the results (Table 5.7), 41.5 percent (118) of women managers/leaders have achieved their targets, while 58.3 percent (165) have not achieved their targets. This shows that the majority (58.3 percent) has not been successful in achieving targets.

Most of the achievement of target associations have a p-value less than 0.05, with these being; Marriage makes the workplace uneven for women pursuing management/leadership roles is dependent on the achievement of targets, where the p-value is 0.001 and the association statistically significant. Family roles weaken women's performance as a leader is dependent on the achievement of targets, with a 0.000 p-value and an association that is significant statistically. The same associations also have a greater than 0.05 p-value and Family life affects the performance of women in leadership/management positions is shown as independent of achievements of targets, a 0.263 p-value and an association that is not significant statistically. Family is the allocator of family roles is independent of the achievement of targets, where there is a 0.322 p-value and an association that is not significant statistically. It then leaves the researcher with no option save to conclude that socio-cultural factors impede the performance of women, thereby having them fail to achieve targets.

5.4.1.3 Qualitative Analysis of the performance of women in management/ leadership positions

This objective aimed to establish how women perform in management/leadership positions. In order to determine how women were performing in their management/leadership positions in QGOs in Zimbabwe, participants were asked to narrate how they perceive their performance. The major themes that emerged from data analysis are equally good, well and better than men.

5.4.1.3.1 Equally good

During the interviews, women regarded themselves as good leaders and managers. However, the participants highlighted that women perform equally good when they receive enough support in their managerial positions. The participants had the following to say:

024....“I think as women, we are performing equally good in our managerial positions. But I am of the opinion that our performance also dependent on the support that we get from the people are around us”.

025....“We are good leaders and managers provided we get enough support from those who surround us”.

These responses show women's performance in positions of management/leadership is dependent on support received from either top management or their subordinates. Thus, women are good in leadership, provided they receive adequate support. Hence, it can be concluded that performance in leadership also depends on the support given to the leader.

5.4.1.3.2 Well

During the interviews, women in leadership positions revealed that they perform well in their positions because they are able to fulfill the responsibilities assigned to them.

Women who participated in this study had the following to say:

026....“I am performing well as a manager also fulfill the job responsibilities described to me”.

027....“I always try to fulfill the job responsibilities to the best of my ability, so I think I perform well in my position”.

028....“Women perform well in management and leadership positions because in the home set up we manage the families very well in terms of planning, procurement and general management issues”.

The responses presented above show that women perform well in management/leadership positions because they always fulfill their job responsibilities. In addition, women’s family roles also contribute to their performance.

5.4.1.3.3 *Better than men*

Women who participated in this study argued that they perform better than men, even though they have limited exposure to prove their claims.

During the interviews, women had the following to say:

029....“I've long believed that women make better leaders than men do, though we have not yet been given adequate opportunities to management positions dominated by men”

030....“Women are multitasking in nature ... they are better leaders than men,look at a woman when she is at home, taking care of the children, cooking, attending to the children homework and so on”.

The responses show that women believe they are better leaders than men in roles of management/leadership. However, women continue to receive less exposure in the

management function. In addition, gender roles also reinforce the notion that men are better managers/leaders in the workplace than women.

5.4.2 Socio-cultural Factors

This section presents and discusses the findings where the above objective is concerned, according to the main questionnaire's statements:

➤ Family

- Family life affects the performance of women in leadership/managerial positions
- Marriage makes the workplace uneven for women pursuing or in leadership/management positions
- Family roles weaken women's performance as a leader/manager
- Tradition is the allocator of family roles
- Family roles are unfairly distributed

➤ Education

- The more a woman is educated the more chances of her being a leader or manager
- The job profession makes women a senior manager or leader
- It is not how educated one is but how networked one is to be promoted
- Education system is not responsive to women's needs

➤ Religion

- Religion is the great oppressor of women
- Religion confines women to the home
- Men use religion to oppress women

➤ Societal Values

- Only men can manage QGOs
- 'Women cannot influence decision-making
- There is much discrimination against women
- Negative criticism by men make women hate management/ leadership positions

5.4.2.0 Quantitative Analysis of Social-Cultural Factors

The purpose of this objective was to determine to what extent socio-cultural factors influence women's performance in management/leadership positions in a QGO. The results are based on the information given by respondents. The scoring patterns of the respondents are analysed per variable in this section.

5.4.2.1 Family life

5.4.2.1.1 Family life affects performance of women in leadership/managerial positions

Medina-Garrido, Biedma-Ferrer and Sidaramu (2010) attest that family life has a significant impact on the performance of women as managers/leaders. Respondents were asked to indicate how family life affected their performance in management/leadership, with the results shown in Figure 5.4:

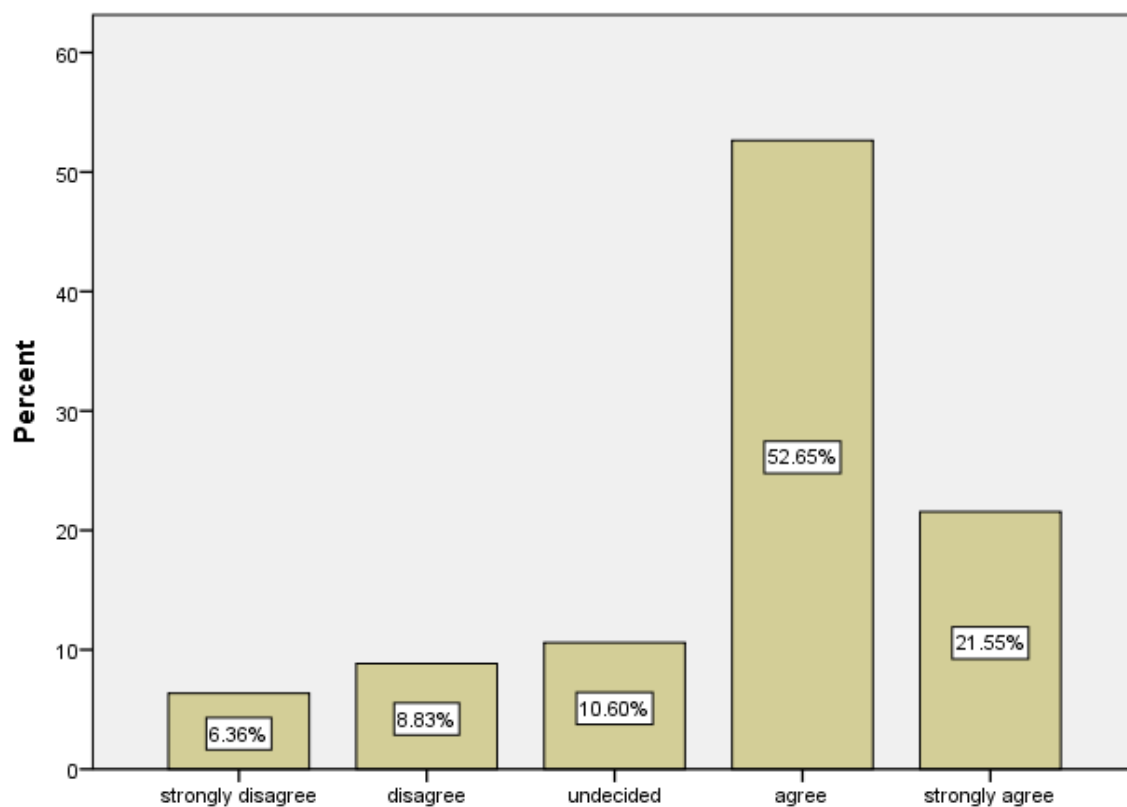


Figure 5.4: Impact of family life on performance

With regard to the influence family life has on women's performance in management/leadership positions it is illustrated (Figure 5.4) that 6.4 percent (18) of women managers strongly disagreed that family life affects the performance of women in leadership/management positions. In addition, 8.8 percent (25), 10.6 percent (30) and 52.7 percent (149) of the women disagreed, were undecided and agreed, respectively. The rest of the women managers, 21.6 percent (61), strongly agreed that family life affects the performance of women in leadership/management positions. From this data, it can be seen that the majority (52.7 percent) of women agreed that family life affects the performance of women in leadership/management positions.

In order to determine whether family life affects women's performance in leadership/managerial positions, a Pearson correlation test was conducted. The question was based on the null hypothesis (H_0 : there is no relationship between family life factors and the performance of women in leadership positions) of uniformity of expected responses to the question. From the findings, there is a positive correlation that is statistically insignificant, ($r=0.001$, $P=0.983$) at the 0.05 level of significance for this variable. These results indicate this variable has an insignificant influence on women's performance in positions of leadership/management in QGOs. This, therefore, means we do not dismiss the H_0 on this variable. Thus, the result was insignificant statistically and due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.2.1.2 Marriage makes the workplace uneven for women pursuing management roles

Bae and Skaggs (2019) confirm that marriage makes the workplace uneven for women managers/leaders when pursuing management roles. Respondents had to indicate their views in this regard, with results shown in Figure 5.5;

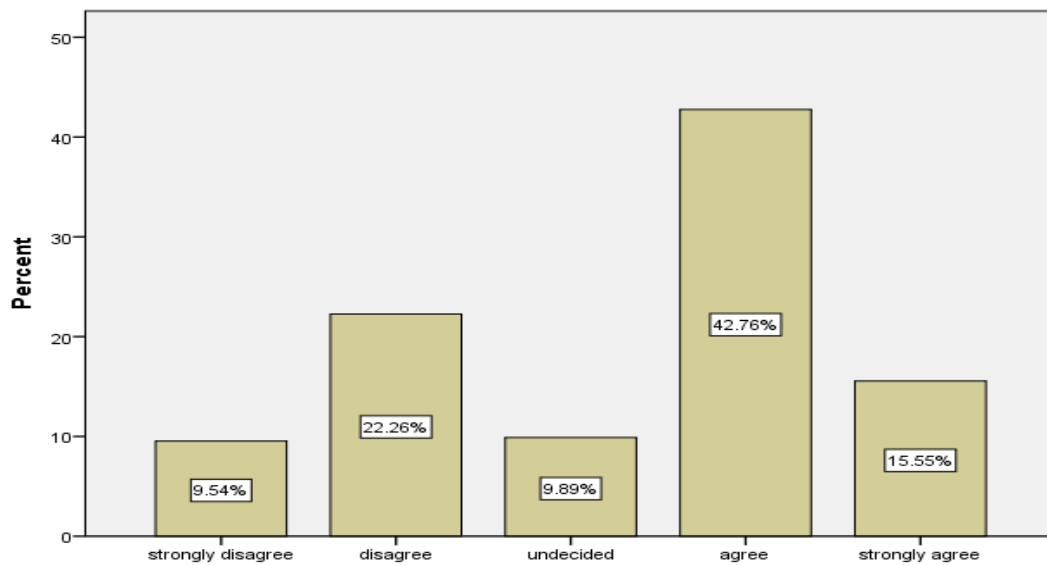


Figure 5.5: Impact of marriage on women's performance

As indicated (Figure 5.5), 9.5 percent (27) of women managers strongly disagreed that marriage makes the workplace uneven for women pursuing or in leadership/management, while 22.3 percent (63), 9.9 percent (28) and 42.8 percent (121) of women managers respectively disagreed, were undecided and agreed. The rest of the women managers, 15.5 percent (44), agreed that marriage makes the workplace uneven for women pursuing or in leadership/management positions. The sum total of strongly disagree and disagree (9.5 percent + 22.3 percent = 31.8 percent) point to an insignificant disqualification against the sum total of agreed and strongly agreed (42.8 percent + 15.5 percent = 58.3 percent), which distinctly qualifies that marriage makes the workplace uneven for women pursuing management roles.

To determine whether marriage makes the workplace uneven for women pursuing management/leadership roles a Pearson correlation test was conducted. The question was based on the H_0 1.2 of uniformity of expected responses to the question; thus, a relationship does not exist between family life factors and women's performance in positions of leadership. The findings show a positive correlation, which is statistically insignificant, ($r=0.109$, $P=0.068$) at the 0.05 level of significance for this variable. The

results indicate that this variable has an insignificant impact on women's performance in leadership/management positions in QGOs. This, therefore, means we do not dismiss the Ho on this variable. For this reason, the result was insignificant statistically and due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.2.1.3 *Family roles weaken women`s performance as a leader*

According to Moir (2009), family roles weaken women's position, thereby weakening their performance. Respondents were asked to indicate how family roles weaken women's performance. Table 5.8 shows the results:

Table 5.8: Family roles weaken women`s performance

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	-4	1	.4	.4	.4
	strongly disagree	31	11.0	11.0	11.3
	Disagree	44	15.5	15.5	26.9
	Undecided	16	5.7	5.7	32.5
	Agree	131	46.3	46.3	78.8
	strongly agree	60	21.2	21.2	100.0
	Total	283	100.0	100.0	

As illustrated (Table 5.8), 11 percent (31) of women managers strongly disagreed that family roles weaken women's performance as a leader/manager, while 15.5 percent (44), 5.7 percent (16) and 46.3 percent (131) of women managers disagreed, were undecided and agreed, respectively. The rest of the women managers, 21.2 percent (60), strongly agreed that family roles weaken women's performance as a leader/manager. The sum total of strongly disagreed and disagreed (11 percent + 15.5 percent= 26.5 percent) disqualifies the perception that family roles weaken women's performance as a leader, against the significant sum total of agreed and strongly agreed (46.3 percent + 21.2 percent= 67.5 percent). This qualifies the perception "family roles weakens the women's performance", thereby making it prudent to conclude that family roles weaken the women's performance.

A Pearson correlation test was conducted to determine whether family roles weaken women's performance. The question was based on the Ho 1.2 of uniformity of expected responses to the question; thus, there is no relationship between family life factors and the performance of women in leadership positions. From the findings a positive correlation is seen that is statistically significant, ($r=0.157$, $P=0.008$) at the 0.05 level of significance for this variable. Hence, these results indicate a significant impact by this variable on the performance of women in leadership/management positions in QGOs. This, therefore, means we do reject the Ho on this variable. As a consequence, the result was significant statistically and not due to chance. This variable's statistical analysis is depicted in Appendix 9.

5.4.2.1.4 Tradition is the allocator of family roles

Respondents had to indicate their agreement level with the statement that tradition is the allocator of family roles. Figure 5.6 illustrates the results;

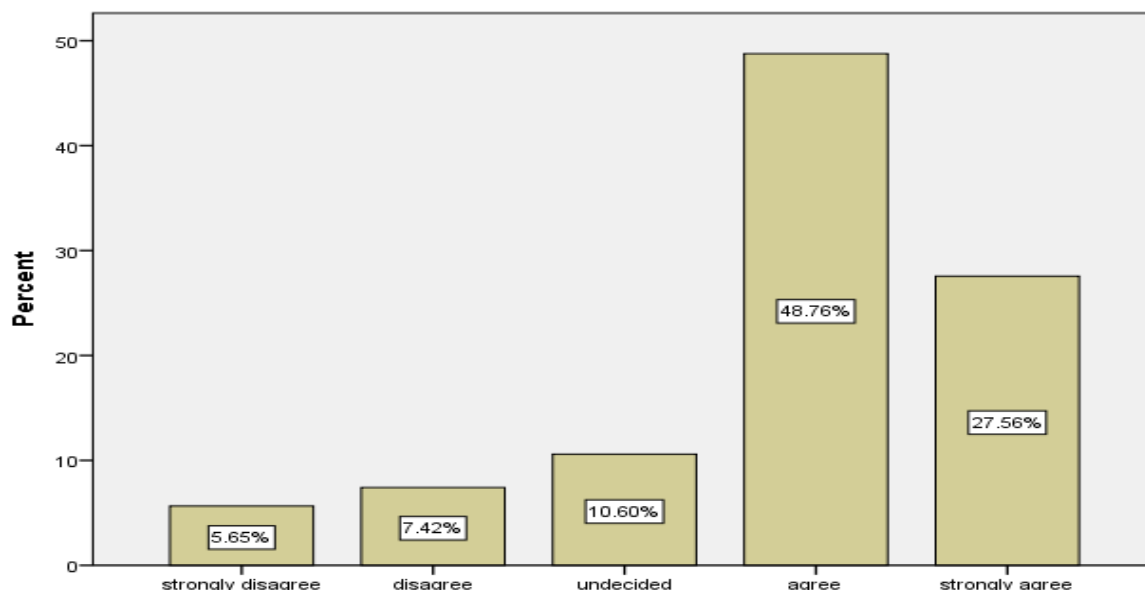


Figure 5.6: Tradition and family roles

Erdogen *et al.* (2019) confirm that tradition guided by a patriarchal system allocates family roles, which will in turn have a bearing on how women perform. With regard to tradition as the allocator of family roles, 5.7 percent (16) of women managers strongly disagreed that tradition is the allocator of family roles, while 7.4 percent (21), 10.6

percent (30) and 48.8 percent (138) of the women disagreed, were undecided and agreed, respectively. The rest of the women managers, 27.6 percent (78), strongly agreed that the family is the allocator of family roles. The sum total for disagreed and strongly disagreed (5.7 percent + 7.4 percent= 13.1 percent) is insignificant compared to the sum total for agreed and strongly agreed (48.8 percent + 27.6 percent= 76.4 percent), which is quite significant in presenting that tradition is the allocator of roles.

To determine whether tradition is the allocator of family roles, a Pearson correlation test was conducted. The question was based on the Ho 1.2 of uniformity of expected responses to questions; thus, there is no relationship between family life factors and the performance of women in leadership positions. From the findings, a positive correlation is shown for this variable that is statistically insignificant, ($r = 0.205$, $P = 0.001$) at the 0.05 level of significance. This indicates that the variable significantly impacts women's performance in leadership/management positions in QGOs. This, therefore, means we reject Ho on this variable. The result was thus statistically significant and not due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.2.1.5 Family roles are unfairly distributed

Reddy *et al.* (2010: 112-118) endorse the notion that "family roles are unfairly distributed, thereby burdening women and, in turn, affecting their performance in and outside the home." Respondents were asked to indicate how family roles are unfairly distributed, with results presented in Table 5.9:

Table 5.9: Family Roles Response Analysis

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Strongly disagree	22	7.8	7.8	7.8
	Disagree	25	8.8	8.8	16.6
	Undecided	30	10.6	10.6	27.2
	Agree	122	43.1	43.1	70.3
	strongly agree	84	29.7	29.7	100.0
	Total	283	100.0	100.0	

As illustrated (Table 5.9), the responses indicate that 7.8 percent (22) of women managers strongly disagreed that tradition is the allocator of family roles, 8.8 percent (25), 10.6 percent (30) and 43.1 percent (122) of women managers respectively disagreed, were undecided and agreed. The rest of the women managers, 29.7 percent (84), strongly agreed that family roles are unfairly distributed. The sum total of strongly disagreed and disagreed (7.8 percent + 8.8 percent= 16.6 percent) compared to the sum total of agreed and strongly agreed (43.1 percent + 29.7 percent= 72.8 percent).

A Pearson correlation test was conducted to determine whether family roles are unfairly distributed. The question was based on the Ho 1.2 of uniformity of expected responses to questions; thus, there is no relationship between family life factors and the performance of women in leadership positions. From the findings, a positive correlation is seen, which is statistically insignificant, ($r= 0.131$, $P=0.027$) at the 0.05 level of significance for this variable. Consequently, this variable significantly impacts women's performance in leadership/management positions in QGOs. This, therefore, means we reject Ho on this variable. For this reason, the result was significant statistically and not due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.2.2 Education

5.4.2.2.1 *The more women become educated the more chances of being leaders*

Fieldman (2009) shows that those who are more educated have better prospects of being leaders. Respondents were requested to select the level of how they feel in regard to the more women become educated, the better their chances are of being leaders. Results are illustrated in Table 5.10:

Table 5.10: More educated more chances of being manager/leader

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Strongly disagree	10	3.5	3.5	3.5
	Disagree	29	10.2	10.2	13.8
	Undecided	21	7.4	7.4	21.2
	Agree	110	38.9	38.9	60.1
	Strongly agree	113	39.9	39.9	100.0
	Total	283	100.0	100.0	

As indicated (Table 5.10), 3.5 percent (10) of women managers strongly disagreed that family roles are unfairly distributed, while 10.2 percent (29), 7.4 percent (21) and 7.4 percent (21) of women managers disagreed, were undecided and agreed, respectively. The rest of the women managers, 39.9 percent (113), strongly agreed that Family roles are unfairly distributed. The sum total of strongly disagreed and disagreed (3.5 percent + 10.2 percent= 13.7 percent) compared to the sum total of agreed and strongly agreed (38.9 percent + 39.9 percent= 78.8 percent).

To determine whether the more women become educated the better their chances were of being leaders a Pearson correlation test was conducted. The question was based on the Ho 1.3 of uniformity of expected responses to questions; thus, a relationship exists between educational factors and women's performance in leadership positions. From the findings, a positive correlation is seen for this variable that is statistically insignificant, ($r= 0.172$, $P=0.004$) at the 0.05 level of significance. This variable thus significantly impacts women's performance in leadership/management positions in QGOs. This therefore means we reject Ho on this variable. As a consequence, the result was not due to chance and was statistically significant. This variable's statistical analysis is presented in Appendix 9.

5.4.2.2.2 *Experience makes women a senior manager or leader*

Teachout *et al.* (1995) champion the notion that experience gives any leader/manager a better standing whenever people are being considered upgrading. Respondents were asked to indicate how the experience makes women a senior manager/leader. The results are presented in Figure 5.7;

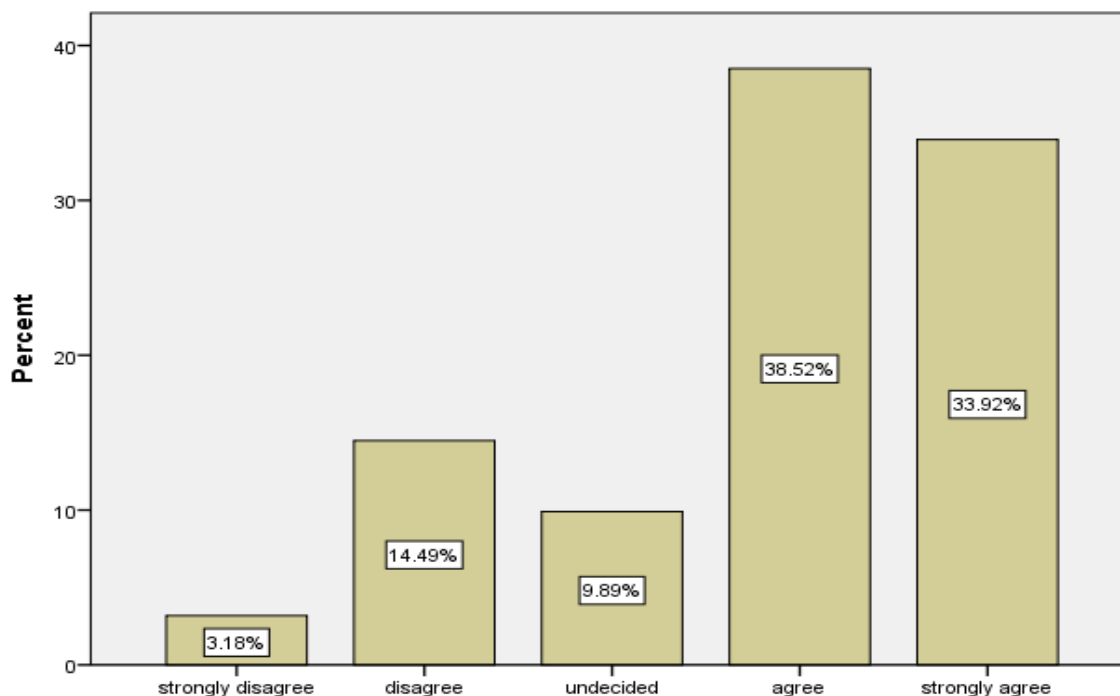


Figure 5.7: Experience makes women more senior

As can be seen (Figure 5.7), 3.2 percent (9) of women managers strongly disagreed that Experience makes women a senior manager or leader, while 14.5 percent (41), 9.9 percent (28) and 38.5 percent (109) of the women disagreed, were undecided and agreed, respectively. The rest of the women managers, 33.9 percent (96), strongly agreed that experience makes women a senior manager or leader. The sum total of strongly disagreed and disagreed (3.2 percent + 14.5 percent= 17.7 percent) compared to the sum total of agreed and strongly agreed (38.5 percent + 33.9 percent= 72.4 percent).

To determine whether experience makes women a senior manager/leader a Pearson correlation test was conducted. The question was based on the Ho 1.3 of uniformity of expected responses to questions; thus, there is no relationship between educational factors and the performance of women in leadership positions. From the findings, a positive correlation is seen, which is statistically insignificant, ($r= 0.278$, $P=0.000$) at the

0.05 level of significance for this variable. This variable reflects a significant impact where women's performance is concerned in leadership/management positions in QGOs. This therefore means we reject H_0 on this variable. This shows that the result was significant statistically and not due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.2.2.3 Job professionalism make women a senior manager or leader

White *et al.* (1997) attest that being professional allows for incumbent managers to have an advantage, as they will be required to exude professionalism. The respondents had to indicate the extent of their agreement with the statement that Job professionalism makes a woman senior manager or leader. Results are reflected in Figure 5.8;

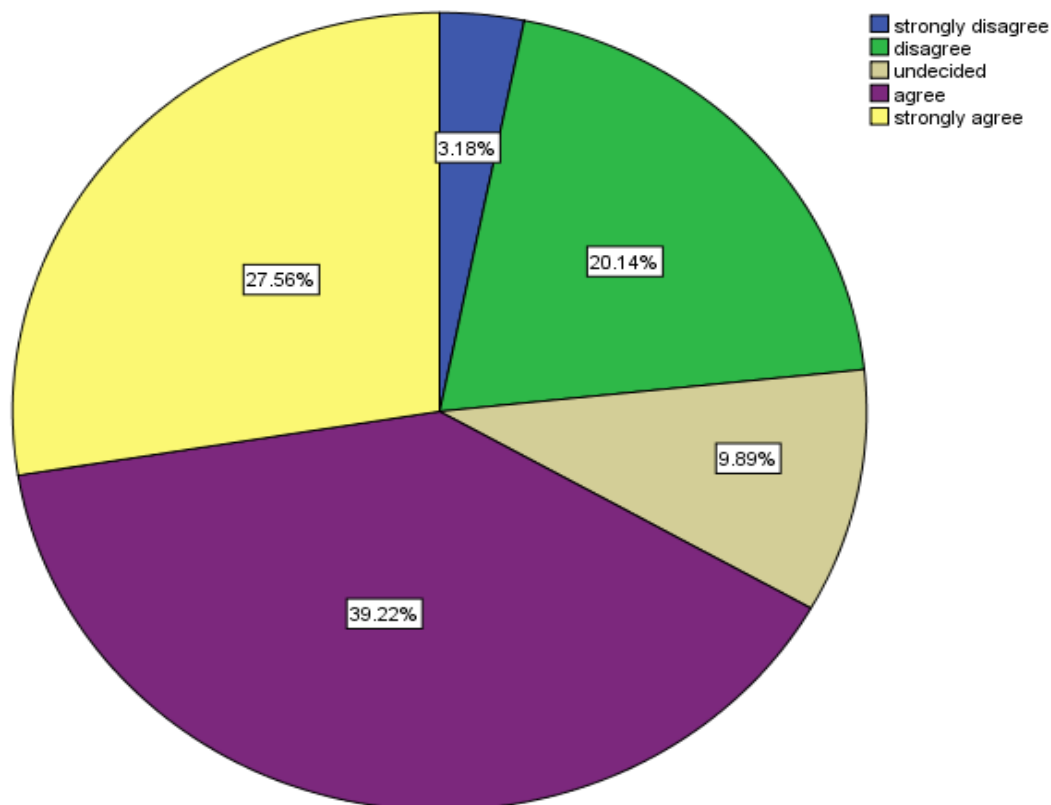


Figure 5.8: Job professionalism makes women more senior

As illustrated (Figure 5.8), 3.2 percent (9) of women managers strongly disagreed that Job professionalism makes women a senior manager or leader, while 20.1 percent (57), 9.9 percent (28) and 39.2 percent (111) of the women disagreed, were undecided and agreed, respectively. The rest of the women managers, 27.6 percent (78), strongly agreed that Job professionalism makes women a senior manager or leader. The results show the majority (39.2 percent) agreed that Job professionalism makes women a senior manager or leader. This implies that women need to obtain job professionalism to become senior managers or leaders.

A Pearson correlation test was conducted to determine whether Job professionalism makes women a senior manager or leader. The question was based on the Ho 1.3 of uniformity of expected responses to questions; thus, there is no relationship between educational factors and women's performance in positions of leadership. The findings show a positive correlation for this variable that is statistically insignificant, ($r = 0.266$, $P = 0.000$) at the 0.05 level of significance. Hence, these results indicate a significant impact by this variable on the performance of women in leadership/management positions in QGOs. This therefore means we reject Ho on this variable. Consequently, the result was significant statistically and not due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.2.2.4 *Promotion depends on networking and not education*

Fieldman (2009) also asserts that any manager who dreams to climb the ladder should be networked. The respondents were asked to indicate how promotion depends on networking and not education. Results are shown in Table 5.11 below:

Table 5.11: Promotion due to networking, not education

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Strongly disagree	42	14.8	14.9	14.9
	Disagree	57	20.1	20.3	35.2
	Undecided	39	13.8	13.9	49.1
	Agree	97	34.3	34.5	83.6
	Strongly agree	46	16.3	16.4	100.0
	Sub-Total	281	99.3	100.0	
Missing	System	2	0.7		
Total		283	100.0		

As illustrated (Table 5.11), 14.8 percent (42) of women managers strongly disagreed that Promotion depends on networking and not education, while 20.1 percent (57), 13.8 percent (39) and 34.3 percent (97) of women managers respectively disagreed, were undecided and agreed. Further to that, 16.3 percent (46) of women managers strongly agreed, while 0.7 percent (2) of women managers did not respond to the issue. The sum total of strongly disagreed and disagreed (14.8 percent +20.1 percent= 34.9 percent) is insignificant, compared to the sum total of agreed and strongly agreed, which is significant (34.3 percent + 16.3 percent= 50.6 percent) and purports that 'Promotion depends on networking and not education'.

A Pearson correlation test was conducted to determine whether Promotion depends on networking and not education. The question was based on the Ho 1.3 of uniformity of expected responses to questions; thus, there is no relationship between educational factors and the performance of women in leadership positions. From the findings, a positive correlation is seen for this variable, which is statistically insignificant, ($r= 0.162$, $P=0.006$) at the 0.05 level of significance. This means the variable significantly impacts the performance of women in leadership/management positions in QGOs. This therefore means we reject Ho on this variable. Therefore, the result was significant statistically and not due to chance. The statistical analysis is presented in Appendix 9 for this variable.

5.4.2.2.5 *Education system is not sensitive to the needs of women*

The statement that the education system is not sensitive to the needs of women is refuted by Shin and Bang (2013). Respondents were requested to indicate their level of agreement with the statement that the education system is not sensitive to the needs of women. Results are set out in Table 5.12:

Table 5.12: Education system not sensitive to women's needs

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	-3	1	.4	.4	.4
	Strongly disagree	20	7.1	7.1	7.4
	Disagree	86	30.4	30.4	37.8
	Undecided	28	9.9	9.9	47.7
	Agree	114	40.3	40.3	88.0
	Strongly agree	34	12.0	12.0	100.0
	Total	283	100.0	100.0	

The results (Table 5.12) indicate that 7.1 percent (20) of women managers strongly disagreed that the education system is not sensitive to the needs of women, while 30.4 percent (86), 9.9 percent (28) and 40.3 percent (114) of women managers respectively disagreed, were undecided and agreed. The rest of the women managers, 12 percent (34), strongly agreed that the education system is not sensitive to the needs of women. The sum total of strongly disagreed and disagreed (7.1 percent + 30.4 percent= 37.5 percent) is insignificant compared to the sum total of agreed and strongly agreed (40.3 percent + 12 percent= 52.3 percent) which denotes a significant assertion.

To determine whether the education system is not sensitive to the needs of women a Pearson correlation test was conducted. The question was based on the Ho 1.3 of uniformity of expected responses to questions; thus, there is no relationship between educational factors and women's performance in positions of leadership. The findings reflect a positive correlation for this variable, which is statistically insignificant, ($r= 0.169$, $P=0.004$) at the 0.05 level of significance. These results show that this variable significantly impacts the performance of women in leadership/management positions in QGOs. This therefore means we reject Ho on this variable. Thus, the result for this

variable was found to be statistically significant and not due to chance with the statistical analysis presented in Appendix 9.

5.4.2.3 Religion

5.4.2.3.1 Religion is the oppressor of women

Onudugo and Onudugo (2015) assert that religion glorifies the oppression of women and they see it as normal for women to be treated inferior, more so that through their husbands, women are considered second-class citizens. The respondents had to show how much they concur that religion is the great oppressor of women. The results are indicated in Figure 5.9 below;

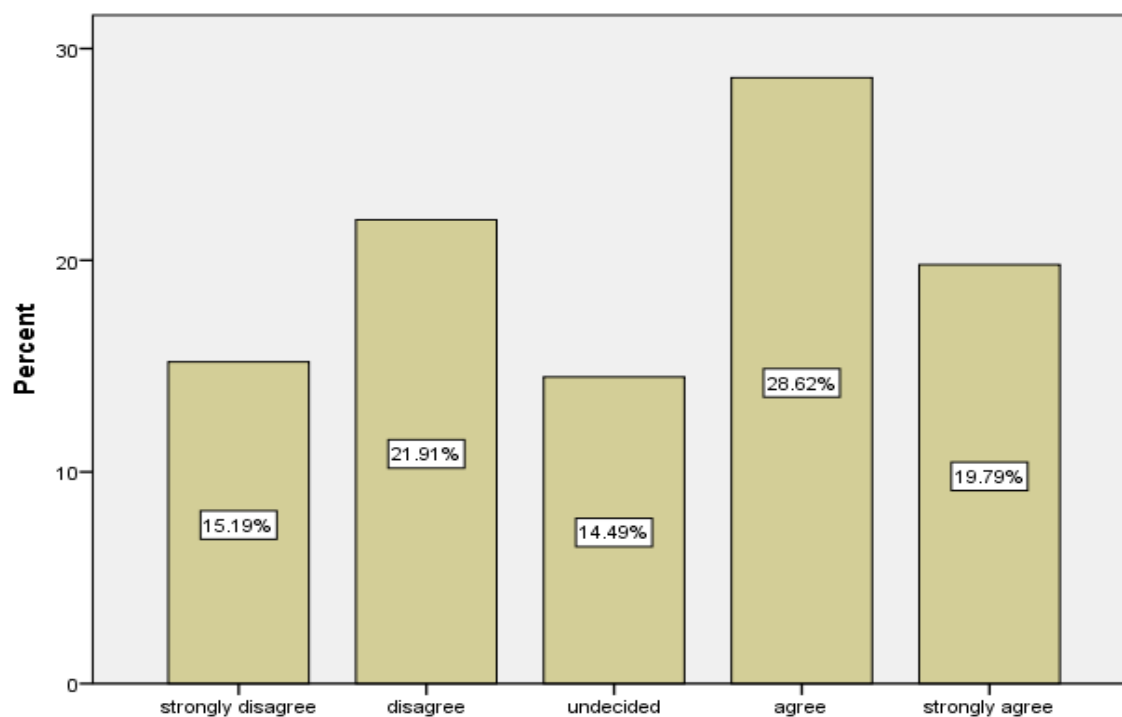


Figure 5.9: Religion as an oppressor of women

As can be inferred from the findings (Figure 5.9), 15.2 percent (43) women managers strongly disagreed that religion is the great oppressor of women, while 21.9 percent

(62), 14.5 percent (41) and 28.6 percent (81) of women managers disagreed, were undecided and agreed, respectively. The rest of the women managers, 19.8 percent (56), strongly agreed that religion is the great oppressor of women. The sum total of strongly disagreed and disagreed (15.2 percent + 21.9 percent= 37.1) is insignificant, compared to the sum total of agreed and strongly agreed (28.6 percent + 19.6 percent= 48.2 percent), which point to a significant assertion of the perception that 'Religion is the great oppressor of women'.

To determine whether Religion is the great oppressor of women a Pearson correlation test was conducted. The question was based on the Ho 1.4 of uniformity of expected responses to questions; thus, a relationship does not exist between religious factors and the performance of women in leadership positions. From the findings, a positive correlation is seen that is statistically significant, ($r = 0.147$, $P = 0.013$) at the 0.05 level of significance for this variable. This variable thus has a significant impact on women's performance in leadership/management positions in QGOs. This therefore means we reject the Ho on this variable. For that reason, the result was significant statistically and not due to chance. Statistical analysis for this variable is shown in Appendix 9.

5.4.2.3.2 Religion confines women to the home

Anudugo and Anudugo (2015) also confirm that religion prescribes women to stay at home and leave men to hustle. Respondents had to indicate the manner in which religion confines women to the home. The results are presented in Table 5.13;

Table 5.13: Religion confines women to home

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Strongly disagree	57	20.1	20.1	20.1
	Disagree	56	19.8	19.8	39.9
	Undecided	27	9.5	9.5	49.5
	Agree	92	32.5	32.5	82.0
	Strongly agree	51	18.0	18.0	100.0
	Total	283	100.0	100.0	

As illustrated (Table 5.13), 20.1 percent (57) of women managers strongly disagreed that religion confines women to the home, while 19.8 percent (56), 9.5 percent (27) and

9.5 percent (27) of women managers respectively disagreed, were undecided and agreed. The rest of the women managers, 18 percent (51), strongly agreed that religion confines women to the home. The sum total of strongly disagreed and disagreed (20.1 percent + 19.8 percent= 39.9 percent) compared to the sum total agreed and strongly agreed (32.5 percent +18 percent= 50.5 percent).

A Pearson correlation test was conducted to determine whether religion confines women to the home. The question was based on the Ho 1.4 of uniformity of expected responses to questions; thus, a relationship does not exist between religious factors and women's performance in positions of leadership. The findings show a positive correlation for this variable that is statistically insignificant, ($r = 0.72$, $P = 0.229$) at the 0.05 level of significance. These results indicate an insignificant impact by this variable on women's performance in leadership/management positions in QGOs. This, therefore, means we fail to reject the Ho on this variable. The result was thus insignificant statistically and due to chance. Appendix 9 shows the statistical analysis for this variable.

5.4.2.3.3 *Men use religion to oppress women*

Anudugo and Anudugo (2015) again confirm that chauvinistic men have the tendency of hiding behind religion to oppress women, and by invoking scripture from the Bible or Quran, glorify their oppression. Respondents had to indicate their level of agreement with the statement that men use religion to oppress women. Results are set out in Table 5.14 below.

Table 5.14: Men use religion to oppress women

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	-3	1	.4	.4	.4
	Strongly disagree	63	22.3	22.3	22.6
	Disagree	39	13.8	13.8	36.4
	Undecided	25	8.8	8.8	45.2
	Agree	97	34.3	34.3	79.5
	Strongly agree	58	20.5	20.5	100.0
	Total	283	100.0	100.0	

Table 5.14 indicates that 22.3 percent (63) of women managers strongly disagreed that men use religion to oppress women, while 13.8 percent (39), 8.8 percent (25) and 34.3 percent (97) of women managers disagreed, were undecided and agreed respectively. The rest of the women managers, 20.5 percent (58), strongly agreed that men use religion to oppress women. The sum total of strongly disagreed and disagreed (22.3 percent +13.8 percent= 36.1 percent) compared to the sum total of agreed and strongly agreed (34.3 percent + 20.5 percent= 54.8 percent). This implies that religion is used as a tool to justify women's oppression.

A Pearson correlation test was conducted to determine whether men use religion to oppress women. The question was based on the Ho 1.4 of uniformity of expected responses to questions; thus, a relationship does not exist between religious factors and women's performance in positions of leadership. The findings show a positive correlation that is statistically insignificant, ($r= 0.50$, $P=0.407$) at the 0.05 level of significance for this variable. This variable thus insignificantly impacts the performance of women in leadership/management positions in QGOs. This, therefore, means we fail to reject Ho on this variable. Consequently, the result was insignificant statistically and due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.2.4 Societal values

5.4.2.4.1 *Women cannot influence decision-making*

Mertz (2009) advances that because they are women, they lack the capacity to influence decision-making. Respondents had to indicate the level of their agreement that women cannot influence decision-making. Results are reflected in Figure 5. 10 below.

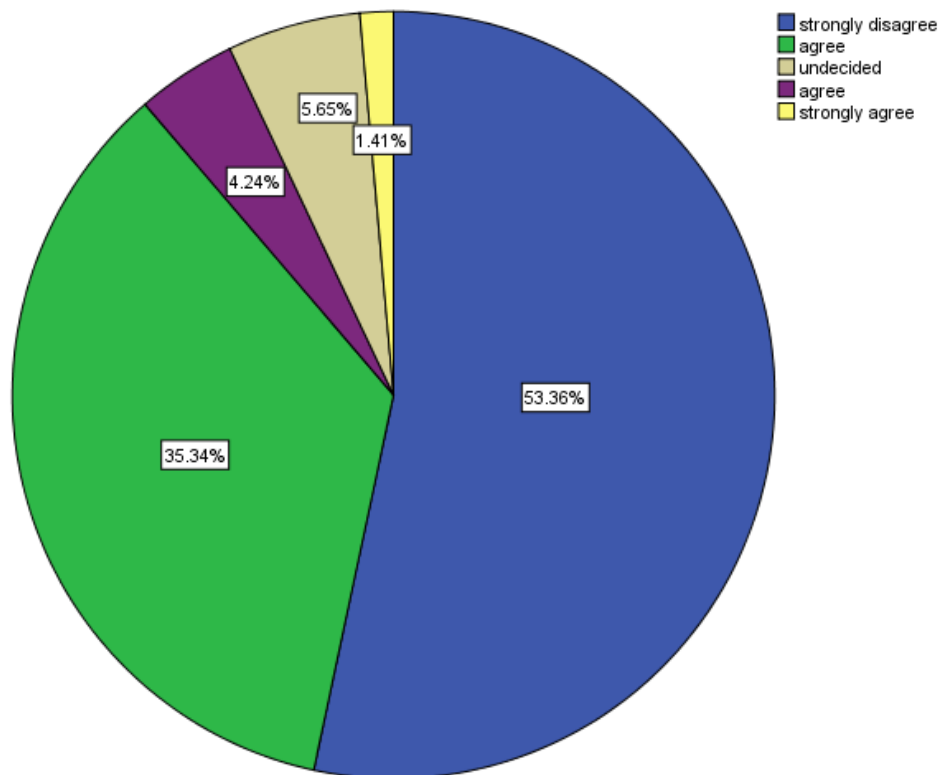


Figure 5.10: Women's Influence on decision-making

As can be seen (Figure 5.10), 53.4 percent (151) of women managers strongly disagreed that women cannot influence decision-making, 35.3 percent (100), 5.7 percent (16) and 4.2 percent (12) of women managers respectively disagreed, were undecided and agreed. The rest of the women managers, 1.4 percent (4), strongly agreed that women cannot influence decision-making. The sum total of strongly disagreed and disagreed (53.4 percent + 35.3 percent = 88.7 percent) compared to agreed and strongly agreed (4.2 percent + 1.4 percent = 5.6 percent). Given the distribution of results, it is clear that respondents don't agree with the perception. It can then be generalised that women can influence decision-making.

A positive correlation between societal values and performance is indicated by a Pearson correlation test, with a significant association for this variable ($r = 0.136$, $P = 0.022$) at the 0.05 level of significance. This variable is thus shown to significantly impact the performance of women in leadership/management positions in QGOs. The

researchers therefore mean we reject H_0 on this variable. For this reason, the result was significant statistically and not due to chance. This variable's statistical analysis can be seen in Appendix 9.

5.4.2.4.2 *Men and Quasi-government organisational management*

Zinyemba and Machingammbi (2019) forward the bias that only men are capable of managing QGOs and women are better off being led than to be leading. Respondents were asked to indicate whether men were the only good managers in QGOs. Figure 5.11 shows the results below.

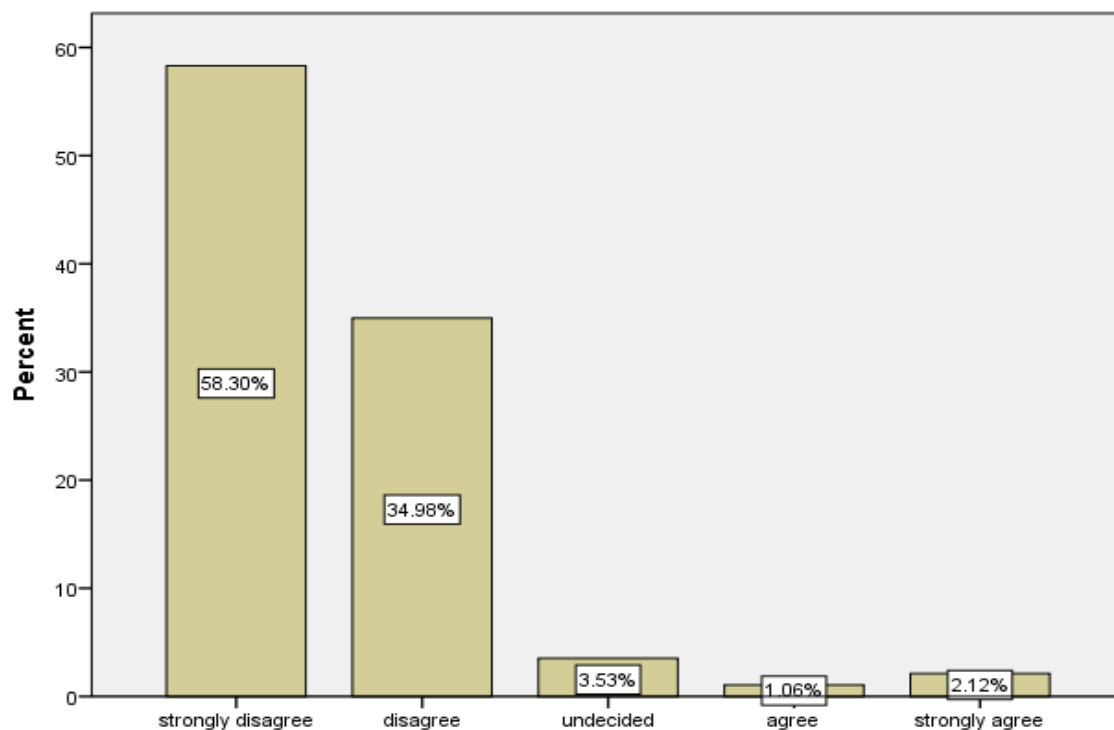


Figure 5.11: Men and Quasi-government organisational management

As can be inferred from the illustrated findings (Figure 5.11), 58.3 percent (165) of women managers strongly disagreed that only men can manage QGOs, while 35 percent (99), 3.5 percent (10) and 1.1 percent (3) of women managers respectively disagreed, were undecided and agreed. The rest of the women managers, 2.1 percent

(6), strongly agreed that only men can manage QGOs. The sum total of strongly disagreed and disagreed (58.3 percent + 35 percent= 93.3 percent) is an outright disqualification that 'only men can manage QGOs'. In comparison to the sum total of agreed and strongly agreed (3.2 percent), which is an insignificant assertion of the perception.

A Pearson correlation test was conducted to determine whether only men can manage QGOs. The question was based on the Ho 1.5 of uniformity of expected responses to questions; thus, there is no relationship between societal values and the performance of women in management/leadership positions. From the findings, a positive correlation is seen for this variable, which is statistically insignificant, ($r= 0.24$, $P=0.036$) at the 0.05 level of significance. This variable thus significantly impacts the performance of women in leadership/management positions in QGOs. This therefore means we reject Ho on this variable. Because of this, the result was significant statistically and not due to chance. The statistical analysis for this variable can be found in Appendix 9.

5.4.2.4.3 Discrimination against women

Murungu (2008) alleges there is much discrimination against women, thereby militating against their ability to lead in organisations. Respondents had to indicate their level of agreement with the statement that there is much discrimination against women in workplaces. Results are set out in Figure 5.12;

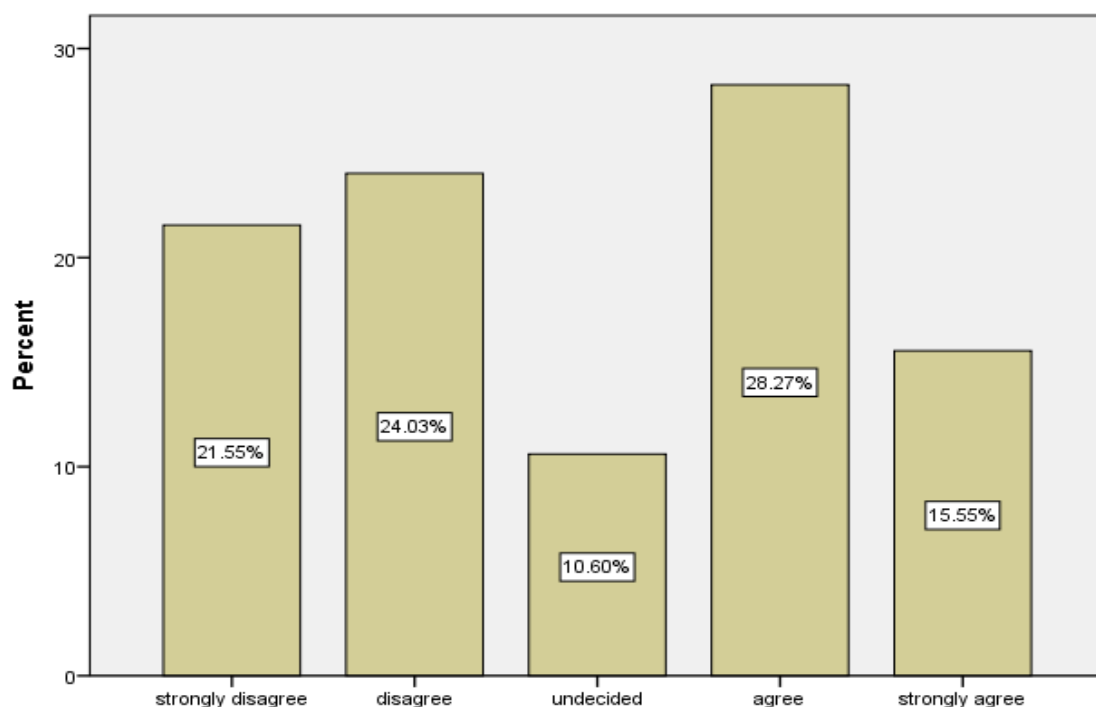


Figure 5.12: Discrimination against women

As illustrated (Figure 5.12), 21.6 percent (61) of women managers strongly disagreed that there is much discrimination against women, while 24 percent (68), 10.6 percent (30) and 28.3 percent (80) of women managers respectively disagreed, were undecided and agreed. The rest of the women managers, 15.5 percent (44), strongly agreed that there is much discrimination against women. The sum total of strongly disagreed and disagreed (21.6 percent +24 percent=45.6 percent) is almost equal to sum total of agreed and strongly agreed (28.3 percent + 15.5 percent= 43.8 percent) and this denotes a split clarity of the perception.

To determine whether much discrimination against women exists a Pearson correlation test was conducted. The question was based on the Ho 1.5 of uniformity of expected responses to questions; thus, a relationship was not found to exist between the level of discrimination against women and women's performance in positions of management/leadership. The findings indicate a positive correlation that is statistically insignificant for this variable, ($r= 0.24$, $P=0.036$) at the 0.05 level of significance. These

results reflect that this variable significantly impacts the performance of women in leadership/management positions in QGOs. This therefore means we reject H_0 on this variable. Thus, the result was significant statistically and not due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.2.4.3 Negative criticism by men on women management

Zinyemba and Machingammbi (2019) further suggest a chauvinistic ploy by men, as they negatively criticise women as not fit to lead or manage. Respondents had to indicate their level of agreement with the statement that men make negative criticisms about their management. Results appear in Table 5.15;

Table 5.15: Negative criticism

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Strongly disagree	47	16.6	16.6	16.6
	Disagree	45	15.9	15.9	32.5
	Undecided	26	9.2	9.2	41.7
	Agree	107	37.8	37.8	79.5
	Strongly agree	58	20.5	20.5	100.0
	Total	283	100.0	100.0	

As can be seen (Table 5.15), 16.6 percent (47) of women managers strongly disagreed that negative criticism by men makes women hate management positions, while 15.9 percent (45), 9.2 percent (26) and 37.8 percent (107) of women managers respectively disagreed, were undecided and agreed. The rest of the women managers, 20.5 percent (58), strongly agreed that negative criticism by men makes women hate management positions. The data presented shows that men criticise women's leadership; this implies that men do not accept women can be good leaders.

To determine whether negative criticism by men affects women's management a Pearson correlation test was conducted. The question was based on the H_0 1.5 of uniformity of expected responses to questions; thus, there is no relationship between societal values and women's performance in positions of management/leadership. A positive correlation for this variable is seen in the findings, which is statistically insignificant ($r= 0.132$, $P=0.026$) at the 0.05 level of significance. This variable

consequently has an impact on women's performance in leadership/management positions in QGOs that is significant. This therefore means we reject H_0 on this variable. For this reason, the result was significant statistically and not due to chance. This variable's statistical analysis is presented in Appendix 9.

5.4.3 Qualitative Analysis on Socio-Cultural Factors

5.5.3.1 Cultural factors affecting women's performance in leadership positions

This objective was aimed at examining the cultural factors that affect women's performance in positions of management/leadership in a QGO. To achieve this objective, women were asked to state the cultural factors that affect their performance in management/leadership positions. The cultural factors found to be affecting women in leadership positions have been grouped under indigenous and organisational culture.

5.4.3.1.1 Indigenous culture

Cultural beliefs & Values

The participants indicated cultural beliefs exist that generally undermine women, therefore, they are not recognised as capable to lead. According to these cultural beliefs, women are not expected to take leadership roles. The participants had the following to say:

031....“Society has an opposing view on us women taking leadership positions, especially going to the top. And you know if you perform anything that the society believes to be men's role You will be labelled all sorts of things”.

032....“it's a bit tricky to be a leader when you are a woman, men do not take our decisions and orders seriously due to some cultural beliefs”.

033....“There is a belief that women are; made to produce children and to do kitchen work”.

034....*“The notion and belief that women are inferior to men also add to the gender gap in top management”.*

035....*“As women, we are seen to be only good as home keepers and men as leaders, so that is an obstacle to us on its own”.*

036...*“Most societies expect women to bear children and look after them at home”.*

037....*“The societies that we come from attach less value to women's leadership. They don't even support women leaders unless women can prove that they are good leaders.”*

038....*“In my opinion, it is because of our cultural values. According to cultural values women are seen to be second to men”.*

039....*“Females are believed to be solely there for marriage. In local authorities, women are expected to be subordinate to their male counterparts”.*

This study established that there are cultural values and beliefs held by society towards women (Gobena 2014). Hofstede (2011) says women are defined by their duties and community values often condemn women. Findings from the study confirm cultural beliefs and values militates against women's performance. Women who participated in this study indicated that society has some significant values that emanate from cultural perspectives that have negatively impacted their performance. From these responses, it is evident that men place less value on the leadership of women. As a consequence, men rarely recognise female leadership.

Male attitudes

Men have negative and hostile attitudes with regard to women participating in leadership positions. Generally, men feel they cannot be led by a female in an

organisation. According to the participants, it was determined that men generally perceive women as incapable leaders. The participants had the following to say:

040....*"Women may be discouraged to take up leadership roles by their husbands".*

041....*"Most men believe they cannot be led by women; they claim that only men should be the leaders while women follow.*

042....*"Men do not want to be led by women at work and in the society, they tend to underestimate the value of women in leadership positions".*

043....*" When we want people to be leaders we seek to pick men before considering women. That has been the norm, and that has contributed greatly to the underrepresentation of women in leadership".*

Judges and Levingson (2008) attest that men's perception towards women leadership is the main inhibiting factor hence their poor performance. Findings from the study confirm theory. These responses show the attitudes of men towards women's leadership as pessimistic and unreceptive. Thus, men do not have positive attitudes towards women's leadership.

Religious beliefs

Most prominent world religions, which include institutionalised Christianity, deprecate women to some degree. Organised Christianity has, from the first century, inferred from the Bible that a gender-based hierarchy is prescribed. Women have been placed under man's authority by the hierarchical theology; in the church of God, marriage, and various places that include the work environment.

Historically, religious beliefs have barred women from positions in church leadership that afford any type of mandate over men to women. During interviews, the participants had the following to say:

044....“Men have continued to hold on to the Bible scriptures that discourage women to occupy positions of influence whether in church or in any environment where men are present”.

045....“Biblically, women have been seen as being created solely to help men rather than to lead them this perception also becomes a problem when it comes to the notion of leadership, again bible is used when men are at an advantage, and where they feel squeezed they don't invoke it”.

046....“Men are hiding behind the bible to champion their oppressive tendencies on women when in actual fact there are women leaders in the bible they don't want to talk about..... such are Ester, Debhorah and Miriam, for without them Israelites would not have achieved the milestones that are much talked about”.

Hammersley (1993) and Hofstede *et al.* (2010) allege women being created from men's side to assist not lead, and most religions allocate roles and duties for women in their societies. Findings from this study confirm theory to some extent in that men are the number one creation and should be given priority to lead, are natural leaders created by God and women are supposed to abide by the authority of men. Thus, religiously women should not lead men; hence putting women in leadership positions is viewed as contradictory to God's will. To some extent, findings disagree with the theory that men deliberately hide behind the bible to back their oppressive evil ways. Bible is selectively used when it suits the abuser, some verses are highlighted and others are sleeping.

Balancing work and family

A particularly difficult challenge for women seeking leadership positions is that of balancing work and family responsibilities. Results from the study show that the most difficult obstacle for most women in leadership positions to overcome was balancing work and family. During the interviews, women had the following to say:

047....“As a woman leader, the biggest disadvantage is the dual roles of family and work. I am expected to perform my duties as a mother and wife while at the same time work requires me to be present as a manager ... it’s a dilemma to women leaders”.

048....“Women leaders are restricted by family and work demands, ... I think you can also feel it, but I don’t know how to explain. As women, it’s very cumbersome to be a leader and family member”.

049....Traditionally, women have to manage nearly everything in the home. Doing the housework, bringing up the children, ... all my responsibilities whilst I also have to do my job well. Obviously, it’s very hard work for me.

Zinyemba and Machingambi (2019) point out that women tend to avoid leadership as it clashes with family responsibilities. Cha (2013) affirms that failure to balance family and work is the ancestry of all work stress. Findings in this study confirm theory as responses point to women leaders experiencing difficulty in trying to balance work and family responsibilities. As a consequence, they find themselves trapped in having to choose between either being a successful leader or a successful mother.

5.4.4 Summary of Objective 2

It was found that most respondents showed the performance of women in managerial/leadership positions in QGOs was equally good as and/or better than men; while education, self-conduct, professionalism, and innovation, as well as outstanding performance, and experience are success factors that influence performance. Also cited

by the majority of respondents is the failure of women managers/leaders to meet planned targets. Findings have confirmed the theory.

Also statistically, the study established that most women are influenced to various degrees by their family life, education, religion, and societal values, as well as indigenous culture. There is also evidence that a significant correlation exists between socio-cultural factors that influence women managers/leaders in QGOs. This subsection provides a summary of the themes developed during qualitative data analysis. Qualitative findings do confirm the theory with regard to cultural beliefs and values that militate against women's performance; the attitude of men inhibits women's leadership progression is pessimistic and unreceptive; and balancing work and family traps women as they find it difficult to choose whether to pursue being a successful manager or successful mother. Religious beliefs findings to an extent confirm theory and to some extent diverge with theory, especially when men hide behind the bible to advance their evil oppressive ways. The themes are presented in Table 5.16 and Figure 5.13 using the global and local concepts.

Table 5.16: Summary of themes

Global themes	Local themes
Characteristics of women in management/leadership positions	Visionary leadership
	Caring leadership
	Empathy leadership
	Tolerance leadership
	Persistence leadership
	Collaborative leadership
	Humble leadership
Performance of women in management/leadership positions	Equally good
	Well
	Better than men
Social factors affecting the performance of women in leadership positions	Gender roles
	Stereotyping
	Work discrimination
	Family roles
	Societal norms
Cultural factors affecting women performance in leadership positions	Cultural beliefs
	Cultural values
	Male attitudes
	Religious belief
	Balancing work and family

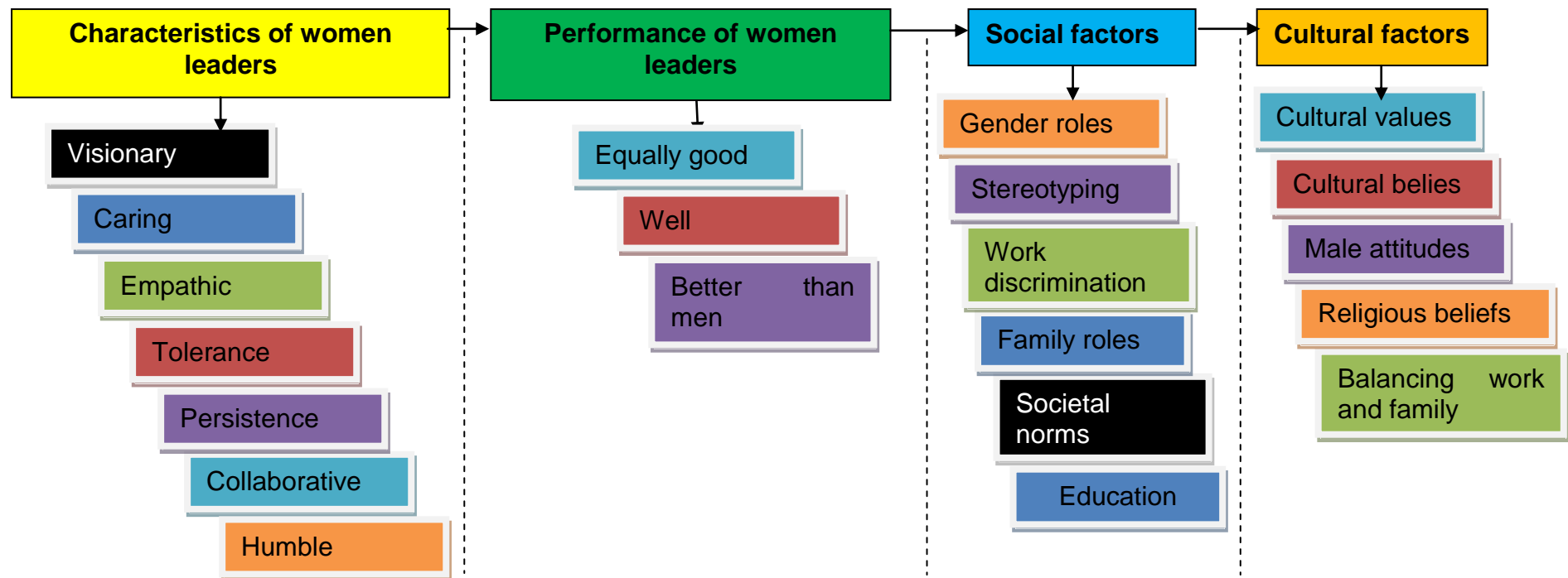


Figure 5.13: Linkage among themes of findings

5.5 OBJECTIVE 3: TO DETERMINE HOW WOMEN CAN BEST ENTER AND SUCCEED AT MANAGEMENT AND LEADERSHIP POSITIONS IN “QUASI-GOVERNMENT” ORGANISATIONS IN ZIMBABWE

5.5.1 Challenges faced by women in managerial/leadership positions

Respondents were asked to indicate the difficulties women face in positions of management and leadership, with results shown in Table 5.17:

Table 5.17: Challenges faced by women in management

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Financial	3	1.1	1.1	1.1
	Political	7	2.5	2.5	3.5
	Motivational	1	.4	.4	3.9
	low self-esteem	10	3.5	3.5	7.4
	women inferiority complex	13	4.6	4.6	12.0
	family commitments	11	3.9	3.9	15.9
	difficulty in penetrating male dominated positions	8	2.8	2.8	18.7
	resistance from fellow managers	11	3.9	3.9	22.6
	lack of recognition by fellow managers	7	2.5	2.5	25.1
	Lack of recognition by fellow women	20	7.1	7.1	32.2
	loneliness as management/leadership arena is male dominated	12	4.2	4.2	36.4
	it is difficult to garner respect because you are a woman	8	2.8	2.8	39.2
	all of the above	171	60.4	60.4	99.6
	difficult to garner respect because you are a woman	1	.4	.4	100.0
	Total	283	100.0	100.0	

It is reflected (Table 5.17) that 60.4 percent+1.1 percent= 61.5 percent (174) of women managers cited financial challenge as inhibiting women's progress in their pursuit of managerial/leadership positions; this constituted 61.5 percent of the total respondents. Furthermore, 62.9 percent (178) of women managers cited political challenges as inhibiting women's progress in their quest for managerial/leadership positions, while 60.8 percent (172), 64 percent (181) and 65 percent (184) of women managers respectively cited motivational challenge, low self-esteem and an inferiority complex. Furthermore, 64.3 percent (182) of women managers stated

family commitments as a challenge that inhibits women progress as they pursue managerial/leadership positions, while 62.8 percent (179), 64.3 percent (182) and 62.9 percent (178) of women managers respectively cited difficulty in penetration of male-dominated positions, resistance by fellow managers and lack of recognition by fellow managers. The rest of women managers, 64.7 percent (183) and 63.3 percent (179), respectively indicated loneliness and difficulty to garner respect. The modal value is 64.3 percent. This means the major challenges affecting women in leadership positions are low self-esteem, family commitments, resistance by fellow managers and loneliness.

Findings in this study confirm theory as is alluded by Musungwini *et al.* (2017) that challenges are subject, country, area, age, level of education and race-specific. There are generic challenges that are common to most women's situations. Rogers and Rose (2019) arrayed such challenges that are common in most women's employment situations. The findings advance the Zimbabwean fresh insight into challenges that militate against women's leadership progression.

5.5.2 Suggested strategies or solutions

As indicated (Appendix 5), 131 solutions were suggested by respondents and for the sake of this analysis, only those supported by three or more respondents were commented on. The most common and frequent solution is 'acceptance of women leadership' by both women and men. Statistics depict a frequency of 45, which constitutes 15.9 percent of the total solutions.

'Women should be empowered to lead' as a solution follows and is statistically depicted (Appendix 5), with the solution frequented by 19 respondents, which constitutes 6.7 percent of the total suggested solutions.

The following is the lesser common solution, that 'resources should be equally distributed. This solution is supported by indexed statistics, where the solution was frequented by 14 respondents, which constitutes 4.9 percent of the total suggested solutions. The fourth most common solution is 'women should shun politics or they

should be apolitical'. This was supported by indexed statistics, wherein 12 respondents cited the solution, which constituted 5.2 percent of the total suggested solutions.

'Advocacy, fostering equal opportunities among men and women, the need to respect women and deliberate allocation of resources are some solutions that occupy the lower and less commonly suggested solutions to curb the dwindling visibility of women in management's higher echelons. Each is statistically depicted by six respondents, which each occupies 2.1 percent of the suggested solutions.

There are many other solutions, though not frequent, that were suggested and the sum total of these solutions depicts 35 percent of the submitted solutions; they are; 'there is need to just believe in women as performers', 'family roles should be fairly distributed', 'gender inequalities should be addressed, and 'women should be courageous to take up management/leadership positions, as well as 'foster a mentorship program'. Others include 'Equal treatment of girl child with the boy child', 'fair treatment' and 'allocation of finances and resources'.

5.5.3 Summary of Objective 3

Musungwini *et al.* (2017) point to solutions for specific area and findings confirms theory as solutions are answers to specific problems or challenges. It was found that the majority of respondents suggested 131 solutions and the most common of these were; 'women leadership must be accepted', 'women should be empowered', 'resources should be equally distributed' and 'women should be apolitical'. Such solutions are generic and broad. The value of these findings for this particular objective is the freshness of solutions that have a Zimbabwean experience.

5.6 CONCLUSION

Both qualitative and quantitative data findings were presented in this chapter. The quantitative findings were extracted from the measurement instrument of a questionnaire, while qualitative data were extracted from the interview. The study themes were grouped under global and local, while the study findings confirmed

theory through a number of characteristics of leadership found among women. These include leadership styles as Visionary, Empathy, Persistence, Collaborative and Humble. There has been a divergence of findings from theory, in multiskilling. The theory says it is achieved by training and job rotation, whilst findings purport it to be through socialisation. There has been an addition of caring and tolerance leadership. In addition, the study established that women perform equally as good as, well and even better than men in leadership positions. The study also found that women's performance in leadership/managerial positions in QGOs was affected by socio-cultural factors.

The response rate was 93.7 percent, which justified inference and generalisations of results to Zimbabwean women managers. The results purported that three quarters of women managers/leaders in Zimbabwe are below 50 years of age, slightly more than half women managers are married, three-quarters of women managers are degreed, with the majority of women managers having served for less than 10 years in their positions, while three-quarters of women managers indicated less than 10 years' experience.

There are various success factors, qualities and challenges of the respondents that have a strong bearing when assuming managerial positions. Results are also clear that many reasons militate against the achievement of targets. Evidence is also inundated with responses that family life, education, religion and societal values do influence the performance of women managers. Above all, there is an additional value-added to the board of knowledge by fresh insights of the influence of socio-cultural factors on the performance of women in managerial/leadership positions in quasi-government in Zimbabwe. The chapter that follows will detail a discussion of the findings in relation to related literature in management/leadership.

CHAPTER SIX

DISCUSSION OF FINDINGS

6.1 INTRODUCTION

The statement of findings, presentation of data, analysis and interpretation were explored in the previous chapter, with this chapter providing a discussion on the findings of the research, in comparison to findings from the review of the literature. The discussion focuses on the characteristics of women, their performance in leadership positions, in addition to cultural and social factors that influence the leadership of women in QGOs in Zimbabwe.

6.2 CHARACTERISTICS OF WOMEN LEADERSHIP

The objective aimed to examine the women's characteristics in positions of management/leadership in QGOs in Zimbabwe. Evidence from both quantitative and qualitative findings shows that women in QGOs have diverse leadership characteristics, considered as having an impact on achievements, problem-solving and decision-making.

It was found from the quantitative results that women are resilient, charismatic, courageous, and industrious, as well as good communicators, and in servanthood. On the other hand, qualitative results show that women are visionary, caring, tolerant, and collaborative, as well as humble and persistent, while also displaying empathy. Caring and tolerant characteristics are an addition. They are a product of natural home settings of socialization. The ability of women to care for and tolerate a problem child gives them a competitive advantage over men leaders. These leadership qualities women demonstrate in QGOs correspond to the paradigm of transformational leadership, with encouragement that each follower is treated as a unique individual by leaders, as followers and their professional development should be considered as crucial (Bass and Riggio 2006).

In addition, the styles of listening and interpersonal communication of women are frequently characterised by respect, mutual trust and empathy (McTavish and Miller

2006). Most of these traits were determined as congruent with previous research findings. As explained by Maseko (2013), a female leader's foremost trait is that she has a vision. This characteristic also fits within the general characteristics of an effective leader. Evidence from literature shows that initiating vision is a leader's fundamental role and the organisation is guided by this (Billsberry 2009; Bolden 2010; Lahti 2013; Steele-Johnson *et al.* 2015). For example, Ginni Rometty's vision of refocusing technologies made fortunes for IBM the moment she became the CEO. However, it can be argued that this characteristic tends to be biased towards those who support the vision of the leader; thereby creating frustrations and tensions amongst employees.

In addition, literature also highlights that women are associated more with servanthood leadership than men. When practicing servant leadership, the leader tends to set aside the aspirations of power and focus on the people being led (Diehl 2015). This leadership characteristic is also associated with visionary, caring, tolerant and collaborative, leadership with empathy, persistence and humility (Greenleaf *et al.* 1977: 5-9; Reynolds 2011; Spears 2004). Servanthood leadership has been criticised for its focus on people; thereby compromising organisational objectives.

Many authors have argued that people with servanthood leadership characteristics rarely meet the objectives of the organisation (Greenleaf *et al.* 1977; Spears 2004; Spears 2010). This is contrary to findings in this research, which found that women characterised by servanthood did meet their targets, in turn meeting their objectives. Some authors have criticised servanthood leadership as being too unrealistic and encouraging passivity in followers (Diehl 2015; Reynolds 2011). The approach may make the leader vulnerable to follower manipulation (Patterson and Patterson 2013). Hence, masculine leadership has been viewed by many as the quality of an effective leader (Daniel and Moudic 2010; Hofstede 2011; Stoker *et al.* 2012).

Furthermore, the characteristics of women's leadership have been explained in the literature using the Transformational theory. According to literature, women are

linked to transformational leadership characteristics. Among the transformational leadership characteristics are social interaction and social skills, working well in groups, being multi-skilled and a conversational style of communication, as well as acceptance of differences (Neil and Domingo, 2015). This is similar to what this research found and implies that women possess more transformational characteristics than men; due to the theory being aimed at advocating the rise of women into leadership positions. The theory also claims that modern organisations should be led by people who possess transformed leadership qualities. The transformational leadership theory also argues that early theorists were grounded in male leadership; hence the time has come to dislodge the thinking of men being better at leadership as opposed to women as leaders. Thus, the transformational model of leadership celebrates the leadership qualities possessed by women.

Nevertheless, it has been argued that these qualities do not denote the leader's gender; they are simply a representation of diverse types of behaviour by leadership that could both men and women (Bullough 2003; Paustian-underdahl *et al.* 2014; Yliopisto 2014). This is because some women adopt characteristics of masculinity in order to conform to cultural, social and historical perspectives of leadership (Bolden 2010). Some suggest that women came to know how to 'play the game' once they became part of the workforce, through the adoption of conventional characteristics considered as masculine, wearing male attire, and being in alignment with men (Anyango 2015; Smith 2016). This argument is in contrast with the study findings, which determined that women have purely transformational leadership characteristics.

Responses provided by participants further showed that most women are team players and they ascribe to group associations, which gives women leaders a competitive advantage over their male counterparts. The above view corresponds with that of Marjolein (2018), who emphasised the importance of facilitating team interaction to ensure the best possible results. This is borne out by the statements of Participant One: "I like to, as far as possible, get the team involved. Every different personality contributes to successful team dynamics" and "If you put all the

suggestions together, you get a better group decision than you would have achieved on your own.” This indicates that women leaders and in this instance, Participant One, value team input. The perception further enhances the view proposed by Marjolein (2018). This view correlates with that of Stewart and Johnson (2009) and indicates that being a woman leader involves uplifting others, especially those that belong to her group, motivating them, inspiring them to reach greater heights and aiding them to become the best versions of themselves.

Northouse (2010) insinuated the importance of generating a vision and sharing its importance with the entire team. In doing so, Northouse (2010) indicated that it fosters team inclusivity and restates the significance of teamwork to ensure achieving common goals. The findings show that women have a diverse combination of characteristics that arm them to perform better than men, even while cultural beliefs militate against and undermine women’s abilities and subsequently, in general, women are not recognised as capable of leading. Women who participated in this study indicated that women have some significant characteristics (caring and tolerance) that emanate from their socialisation, which gives them an advantage over their male counterparts.

Quantitative analysis has made it clear that every leader is required to have base characteristics that anchor them to perform. For women leaders, it then becomes a must-have, in order to outperform and outshine their male counterparts’ performance (Fries 2017). This justifies the researcher’s statement that every leader should be endowed with more; resilience, charisma, commitment, and communication, as well as courage, initiation, listening and problem-solving ability, along with servanthood and being industrious.

Qualitatively an extensive description was provided by each participant pertaining to what women leaders exhibited as the most relevant characteristics. It was established by scrutinising the literature that to do justice to being a woman leader meant setting concrete goals and remaining committed to them to ensure their materialisation. Women’s ability to care and forgo personal luxuries to feed their

children in the home, give women an advantage in dealing with ungrateful employees in times of upheaval in an organisation. When scarcity or diminishing of resources is encountered in an organisation, women leaders can distribute such resources more equitably than their male counterparts. In addition, through the characteristic of being considerate of others, women leaders are equipped to better prioritise systems that would favour the organisation's desired output.

Women, by virtue of being able to tolerate the cheating husband or partner and the mischievous child in the home, have an advantage in managing unfaithful and cheating employees (Heise, Pitanguy, and Germain 1994). Known to be nurturing by nature from their taking care of toddlers, makes women suitable to groom staff to become desired performers. Furthermore, women are natural collaborators through their ability to belong to groups, which prepares them to perform in teams. Known to deal with many tasks at the same time is an inherent advantage for women over men in leadership, as they are bound to perform and produce more than their male counterparts, a fact that is supported by Gengan (2018). Moreover, women are very persistent by nature, hence they achieve better results than their male colleagues.

With women known to be overly concerned for and empathic towards others, they are not related to, it was found that it is their socialisation that positions them at an advantage over men in leading organisations. Women are also identified with humility and team playing. This observation is supported by the view presented by Grusec and Hastings (2015), while responses provided by the participants validate these perceptions. The study aimed to identify core qualities associated with successful women leaders.

The findings extracted by engaging with participants revealed that there are specific characteristics exhibited by successful women leaders. They are said to be fierce in the pursuit of their goals, never deviating from a plan of action (Fries 2017). Furthermore, their nurturing side enables them to motivate and inspire others, permitting harmony to be enjoyed (Fries 2017). Neil and Domingo, (2015) posit that while the list of predominant characteristics is extensive, the aforementioned

elements are merely a few of the most common characteristics of successful women leaders, which is in contrast to the observation uncovered by the researcher, wherein it was stated that women are incapable of leading due to a lack of competencies (Harburg 2013).

6.3 PERFORMANCE OF WOMEN IN LEADERSHIP POSITIONS

Leadership has traditionally been allied to masculinity and the conviction that men are better performers in leadership positions when compared to women (Paustian-underdahl *et al.* 2014: 1129-1145). However, this study's findings show that in leadership positions women perform equally as good, as well or even better than men as is depicted in the global gender barometer of 2021. The evidence from quantitative data shows that 54.06 percent were of the opinion that they perform equally as good as men in leadership positions. This is dissimilar to the findings of the related literature. It can therefore be argued that gender is of less importance in management/leadership roles in QGOs. Other generic factors define who should lead than gender, (Balbuena 2015).

However, it was noted that women's performance in positions of management/leadership depends on support received from either top management or their subordinates. Yet, women continue to receive less exposure in the management function. In addition, gender roles also reinforce the notion that women are better suited to leadership than men. Thus, women are good in leadership, provided they receive adequate support and it can thus be concluded that performance in leadership also depends on the support afforded the leader. Leadership support has been identified as an essential component of a successful workplace (Taylor 2011). Yet women are still not afforded adequate opportunities to exercise their leadership competencies due to social and cultural factors; this makes it difficult to prove whether they can perform better than men. Thus, a comparative study based on statistical tests may be necessary to prove the assumption that women can perform better than men.

6.4 SOCIAL FACTORS AFFECTING THE PERFORMANCE OF WOMEN IN LEADERSHIP POSITIONS

The leadership concept comprises relationships ingrained in social settings (Lunyolo *et al.* 2014).

While Patel (2013) states that societal expectations result in and uphold gender inequality, Lucas (2015) explains these factors as being indirect, and they impact both individual and organisational behaviours. Standards, customs and expectations are set by society for individuals and organisations with these affecting leadership by women, with societal factors also playing a part in women's performance in top leadership positions (Lucas 2015; Pletzer *et al.* 2015). The rise of women in leadership positions and their performance is due, in part, to barriers that are constructed socially, trapping women and preventing them from accessing top leadership positions in organisations (Norris and Inglehart 2004; Yliopisto 2014).

Women leadership in QGOs in Zimbabwe has not been an exception to socially constructed leadership barriers. These include gender roles, stereotyping, family roles, societal norms and work discrimination. The findings on social factors fit within the Social construction theory (Fairhurst and Grant 2010). The theoretical lenses of social constructionism claim all these factors are produced by the knowledge that is socially constructed by members of society.

6.4.1 Gender roles

Evidence from this study suggests that the performance of women in management/leadership positions in a QGO is influenced by gender roles that are viewed as socially constructed. Women who participated in this study indicated that society has predefined norms with regard to the performing of duties. In this study, many women made mention of expected functions that are socially constructed by society. These roles are taken to the workplace and practised religiously by men who generally dominate the leadership sphere. According to women, gender roles determine who should do what at home. Consequently, men also practice these same roles in the work environment. Furthermore, women who participated in this

study also blamed society for allocating gender roles through its traditions. According to the findings, it can be argued that gender roles have contributed to the leadership gap between men and women in many organisations, with these roles having either strained the performance of women in leadership positions or placed them in low-level leadership positions.

The findings are in agreement with various studies on leadership and gender, where most studies established the thinking of leaders as based on gender and linked to the social constructions of masculinity, (Massey 1997; Anyango 2015; Patterson and Patterson 2013; Sinha 2012). Studies with regard to leadership roles featuring women have demonstrated that most women are of the opinion that where advancement is concerned, their biggest obstacle is the belief that favours candidates who are suited to a male-dominated environment (Bullough 2008; Hora 2014; Yliopisto 2014). Gender roles are still prevalent in the modern world, regardless of significant efforts from international organisations, policymakers and academics to obliterate them. As it happens, those attempting to not fall into the trap, are frequently found on some level, to act in keeping with societally defined roles, whether at home or at work (Ely *et al.* 2011).

In many societies, women are regarded as the inferior of the species (ADB 2014; Klaile 2013; Lunyolo *et al.* 2014) and because of this, women are denied access to both honoured and practical roles open only to men. Roles such as leadership in societal relationships, including religion and traditional governance, are solely reserved for men (Maseko 2013). Therefore, the overriding of gender roles have influenced women throughout their lives and the impact of these roles are felt in both society and organisations. Thus, gender roles that presume women work less than men or are better suited to positions that are less demanding or where they should earn less, are quite evident (Weir 2014). As a consequence, women who are career-oriented and hard-working are frequently perceived as greedy, stressed and cold.

6.4.2 Stereotyping

The participants indicated the existence of implicit biases towards masculine leadership behaviours and these have remained strong, despite a growing number of women occupying positions of management and leadership in various spheres of life. From the findings, it was also noted that the perception of women is that they are soft and ill-suited to leadership roles. According to the responses provided, the concept of stereotyping prohibits women from leading men at work and in the home environment. As a consequence, stereotyping propositions of gender posit that women should not hold top management/leadership positions in society in general and in organisations in particular.

The findings of this study contribute to other studies' existing claims that leadership has been viewed through a stereotypical lens and the stereotyping perceptions held by society forbid women to take leadership positions (Snyde 2013; Srijana 2013; Stoker *et al.* 2012). Gender stereotyping contains the most striking values on the occupations of men and women and is a social construction, as Srijana (2013) points out, of what a woman or a man ought to be as determined by societal expectations. The categorisation of individuals is enabled by a well-defined set of gender stereotype criteria, to ensure their behaviour is consistent with a pre-established idea (Srijana 2013).

This finding confirms a plethora of research that has determined stereotyping according to gender as one of the most challenging influences opposing the leadership aspirations of women (Ayman and Korabik 2010; Oakley 2000; Powell *et al.* 2002; Ridgeway 2001). Feminine characteristics such as clothing, body language, voice pitch and tone are considered incommensurable with top leadership positions. These kinds of stereotypes create the sense of women not fitting well into positions of top leadership. Therefore, stereotyping by gender has been deemed the foremost discrimination source in opposition to women in the labour market.

The most demonstrative way stereotyping of this nature affects women is by limiting the opportunity for them to rise to the top (Stoker *et al.* 2012). According to Varanka

et al. (2006), gender stereotypes are part of societal traditions that constrain women's leadership. The belief in African societies is that men are leaders and women are followers. As a result, in many organisations men mainly still hold better opportunities for promotion. Hence, it is reported by Isaac *et al.* (2010) that unspoken bias remains strong where masculine leadership behaviours are concerned, regardless of the increasing number of women that hold leadership positions.

In addition, women are also devalued by the gendered-labour divide which keeps them in low-visibility and low-power employment considered as dead-end jobs (Weir 2014), resulting in women being regarded as inferior to men. Men are perceived as decision-makers that are more effective at management/leadership (Mazur and McBride 2011). Stereotypical leadership also perceives women as kind, helpful, empathic and prone to poor leadership. Since gender stereotyping perceives that men and women are at variance where their general characteristics are concerned, stereotypical beliefs will also impact the perception of women and men as managers. This eventually affects the performance of women in leadership positions.

The study findings can be further explained by the transformational theory, which holds that due to patriarchal sexism, or with femininity and women being valued less than masculinity and men, there has been a systematic exclusion or marginalisation of women in leadership and other circles of authority and decision-making (Neil and Domingo 2015). Accordingly, the concern of transformational theory lies in attending to injustices, being advocates for women and others who are marginalised and social justice.

The idea of social justice promotion is relevant to this study when considering the plight of women within Zimbabwean QGOs who do not gain leadership position opportunities uniform with those of men. These organisations must appreciate transformational theory benefits so that the visibility of women in these positions of leadership may be improved. These benefits may gradually become possible in the QGOs on account of social justice being advocated, which is one of the main transformational theory features.

6.4.3 Family Life and Roles

According to the findings of the study, society expects women to bear more responsibility for the family's day-to-day operations, instead of participating in the public sphere. These roles are allocated by society's traditional practices. Findings from this study posit that women are confined to home duties and even when they go to work, they are expected to be at home early and perform their duties. As a consequence, family roles have played a significant part in denying leadership opportunities to women rather than for men. This is in line with other studies, which found it more likely that women consider responsibilities of the family to be a substantial barriers in their expectation of reaching the top corporate leadership levels, while this scenario does not apply to men (Hora 2014).

In this study, it has emerged that family roles are unfairly distributed, which has contributed to the problem of women managers having to choose between their career and family, even as they work on similar stipulations to that of their male colleagues (Pletzer *et al.* 2015: 1-20). This poses the complication of women managers/leaders being overloaded. Working long hours is usually not acceptable to married women, as it would mean delayed home chores, and they are also not agreeable with either travelling excessively outside where they reside or being relocated to a state/province different from that of their family (Qian 2016).

Women who decide to have careers instead of a family or who pursue being leaders while also having a family are frequently identified as strange to society or even greedy. Furthermore, women are seen as concomitant to the domestic and private home domain, while men administer the public sphere of work (Klaile 2013). Social injustice results from this division, where male domain job numbers are larger than those of occupations that exist in the female domain.

6.4.4 Work discrimination

Work discrimination constitutes factors that affect the performance of women in positions of leadership. Women in the workplace are frequently subjected to subtle discrimination by male colleagues. In several QGOs, men and women are assigned

different leadership and managerial tasks. For example, the post of Mayor, city engineer and finance director are reserved for men, while women may, for instance, occupy the post of human resource manager or director of housing. The findings demonstrate that women are not afforded adequate opportunities to realise their full potential as leaders/managers because much discrimination exists in the workplace. This finding is similar to what was found by Hays and Murrow (2013), who noted that work discrimination continues to be a key determinant in leadership opportunities available to women.

The findings from literature indicated that due to work discrimination, women only occupy lower and middle-level management roles (Le 2011). It is consistently demonstrated by research that contemporary society perceives that leadership traits narrowly resemble the ones typically ascribed to men (Eagly and Sczesny 2009; Stelter 2002). Thus, work discrimination has affected the performance of women by reducing their motivation and the zeal to work harder in their respective positions (Stamarski and Son Hing 2015). Therefore, discrimination in the workplace has, to a certain extent, constrained women in leadership roles.

6.4.5 Education

Educational level is a continuous variable frequently measured categorically in research, which finds that an additional year of schooling yields an additional earning (Mincer 1974 in Thomas and Fieldman 2009). On the one hand, Walsh and Osipow (1983 in White *et al.* 1997) state that educational level is a predictor of career achievement of women managers/leaders. On the other hand, Quinones *et al.* (1995) advance and support work experience as related positively to performance in the relevant role and education promotes the performance of core tasks by providing individuals with knowledge that is more interpretive and technical in order to successfully complete tasks, while also affecting the performance of women managers/leaders in QGOs. Studies that examine the association of the level of education and job performance are, however, marginal. In this study, both quantitative and qualitative analyses advance a positive correlation. With highly educated women managers contributing immensely to achieving set targets, findings

in other studies state that qualifications on their own do not offer a guarantee for a career that is successful (White *et al.* 1997).

6.4.6 Societal norms

Societal aspirations and expectations of leadership affect women's performance in positions of leadership and management. According to the findings, societal norms encourage men to devalue women in all spheres, which results in the failure to recognise women's contributions, even when laws exist that discourage such practice. The devaluation of women by men is also visible in workplaces and these norms have become part and parcel of organisational practice in many institutions, discouraging the elevation of women to top leadership positions through continuous observation.

This study's findings concur with those of previous studies that there is an expectation by society for men to lead and women to follow (Neil and Domingo 2015; Patterson and Reed 2007). Societal norms have been used as a frame of reference to suppressing women in the workplace, with one such practice ensuring that few women occupy top leadership positions. The application of societal norms in organisations has been reinforced by the notion that people generally reciprocally respect norms; hence they are more likely to observe them.

In addition, the findings can be explained using social construction theory. "An intersection of social constructionism and leadership reveals the centrality of constructing ideas and norms within society through interaction" (Sinha 2012). Billsberry (2009) finds that perspective that has been socially constructed "would embrace notions such as relationships, interdependency and reciprocity, indeed, those same processes that create organisational culture and shape leadership practice" within an organisation. Thus, the perception of reality is that socially constructed ideas "evolve via interaction between the self and society". Meaning-making is, in a very real sense, concerned with "negotiating the order of social reality, and as leadership is a social phenomenon, it is important to understand the

forces within this negotiation.” Hence, society determines who should lead or manage.

6.5 CULTURAL FACTORS AFFECTING WOMEN PERFORMANCE IN LEADERSHIP POSITIONS

Another instrument of the domination by men over women is culture, according to Hofstede (2011). The majority of cultures in Africa describe women according to what they ought to do or be for men, while culture generally expects and encourages women to have their major obligations towards the home. The data analysis result evidenced that women’s performance in QGO roles of leadership is in part because of certain barriers constructed by a culture that prevent women from ascending the organisational ladder.

6.5.1 Cultural beliefs, values and attitudes

The findings show there are cultural beliefs that generally undermine women and thus, they are not recognised as qualified to lead. According to Manwa (2002), cultural beliefs in Zimbabwe dictate that women are not expected to take leadership roles. This study also found there are cultural values held by society towards women (Mazur and McBride 2011; Gobena 2014). Women who participated in this study indicated that society has some significant values that emanate from cultural perspectives that negatively impact their performance. According to the findings, men place less value on the leadership of women and, as a consequence, men rarely recognise female leadership.

Furthermore, men harbour negative and hostile attitudes toward women who participate in leadership positions. Generally, men feel they cannot be led by a female in an organisation. According to the participants, it was found that, in general, men perceive women as incapable leaders. With men’s attitudes to women's leadership being pessimistic and unreceptive, it is concluded that men do not have positive attitudes towards women's leadership. While the study corroborates findings from the related literature, it is significant to note that Yliopisto (2014) also raises a

related point with regard to the manner leadership is viewed and valued by men being dependent on the culture of society.

Most cultural values and beliefs prevent the development of interest by women to pursue positions in leadership (Galy-badenas and Galy-badenas 2015). Numerous points have been raised by previous researchers concerning culture being an obstacle to women's in positions of leadership and culture is seen to exclude women from leadership positions (Hofstede 2011).

Culture commonly demoralises women and thus, women are not considered by most people as qualified to lead. This lack of acceptance of women in leadership roles is attributed to the fact that society somehow sees it as women attempting to take on the positions of men. This example is typical of a highly masculine culture, where serious resistance by the larger society is evident where there is a divergence from a particular job allocated to a specific gender (Tirmizi 2008). This holds true even with culture residing at a multitude of levels, from nations and civilisations to groups and organisations. Culture has been considered by many scholars as to the chief motive for all other aspects that render leadership comparatively unattractive and inaccessible to women, especially at higher levels (Maseko 2013; Weber Shandwick 2015).

Furthermore, previous studies have argued that superficial knowledge in relation to culture "is detrimental to any human institution or society" (Le 2011). According to Hofstede (2011), culture results in the deprivation of certain groups, creating "superiority between genders, races, ethnic groups" and so on. This so-called supremacy has been to men's advantage in countless societies, to the point where the perception of men is that they are better than women and because of this, only they are considered suited to leadership in the majority of organisations (Ely *et al.* 2011e). Therefore, inequalities have been created between women and men by societal culture with separate roles assigned to them, accordingly (Hofstede 2011). In societies where a cultural hatred exists where feminine leadership is concerned, not only are women deprived of the prospect of developing a leadership career, in

addition, any who may become leaders are also faced with the opposition while performing their duties (Yliopisto 2014).

The further problem emanating from culture is that it creates a status belief. The “status belief of men and women in society affects female leadership due to the fact that it determines the confidence organisations have in men and women, as far as leadership competence is concerned” (Le 2011: 115). As explained by Mazur and McBride (2011), status beliefs are the elements of cultural values that prevent women in most societies from occupying positions of leadership and higher authority. These elements serve as guiding principles when women and men are assigned to their correct places in the social echelon.

Gobena (2014: 104) maintains that “the status accorded to men and women by society is as a result of everyday interactions,” and absorption of this status allocation in people’s minds makes it difficult to amend. As a consequence, people find it challenging to accept women as leaders and managers. Thus, gender status beliefs create certain legitimate performance expectations and reactions with reference to leadership by women, more so in the contexts and fields where men already dominate.

There are certain cultures where people instinctively have misgivings about the validity of leadership positions held by women (Neil and Domingo 2015) and people perceive that offering a woman a position of leadership leads to a reduction of the authority and power entrenched in that position. Therefore, the status accorded by society to women is considered as lower than the authority and power needed by anyone deemed as suited to fill the position of leadership. “Moreover, in cultures where women have a very low status, women’s accomplishments in leadership are less valued and rarely recognised by many” (Patel 2013: 38). This can be further explained by the culturally biased perspective, with Smulders, *et al.* (2008) stating that a culture centred view maintains that social roles that are gender-based and not related to the place of work, will become a part of the workplace.

It has been observed that organisational structures and institutions frequently replicate differences of gender by means of everyday practices and internal structures; this is due to cultural views that govern the behaviours and attitudes of individual women and men and create impediments to the equal participation of women in positions of management/leadership, specifically at senior levels (Andreeva and Bertaud 2013; Broughton and Miller 2009; Schmidt and Møller 2011). Furthermore, women in most cultures are supposed to display some masculine traits for them to be part of a field dominated by men (Andreeva and Bertaud 2013). The conclusion is that cultural norms and values assure that women are placed in roles subordinate to men. For example, sexist patterns of hiring and promotion are still prevalent, notwithstanding that in fields where men have formerly dominated, there has been an increase of women.

6.5.2 Religion

In many societies religion, as an element of culture, has an interest in the beliefs on gender, as well as the inequalities and segregation of roles resulting from these beliefs. Most foremost world religions, including institutionalised Christianity, disapprove of women in some measure. The Bible has been interpreted as enforcing a gender-based hierarchy since the first century by organised Christianity. Women in this hierarchical theology have been placed under men's authority; not only in the church of God but also in matrimony, in addition to other places, such as the work environment. Moreover, women have historically been barred from church leadership positions, through religious beliefs that do not provide women any kind of authority over men. According to the findings of the study, religious beliefs posit that men are natural leaders created by God and women are supposed to abide by their will. Thus, where religion is concerned, women should not lead men, as it is viewed as contradictory to God's will to appoint women to leadership positions. Men hide behind the bible to advance oppressive tendencies when the very bible has women leaders (Ester, Dheborah, Mary and Miriam) that lead Israel in various capacities. Their effort contributed to the current generation's identity.

The findings from the current study conform to research previously undertaken regarding the relationship between leadership and religion. As pointed out by Hofstede *et al.* (2010), humans have this need to be connected to mystical powers they can rely on to command their purpose. On the one hand, all religions allocate distinct yet separate roles based on religion to women and men. Women were, on the other hand, created from a man's rib to provide assistance and not to lead according to scripture. As a result, some churches, such as the Anglican Church, are yet to promote women to the positions of Deacon, Reverend, Arch-Deacon and Bishop. These inequalities are found in the majority of religions and they affect women's status and image negatively and also surpass their prospects of occupying particular stations in society and at work (Bakibinga *et al.* 2016).

6.5.3 Balancing work and family

Due to culture and standards that prevail in the study context, there are numerous roles women are required to perform, with the balancing of family and work duties an extremely demanding hindrance for women who pursue positions in leadership. The findings revealed that maintaining the balance of family and work was the most difficult aspect for most women in positions of leadership in QGOs. These findings echo that of previous researchers, with Sinha (2012) stating that work and family present multiple roles that impede women in their quest to access and practice leadership. Women's priority is to care for their families; therefore, balancing work and family results in a heavy burden for them to bear. As a consequence, various women managers/leaders choose to remain single or are divorced (Maseko 2013).

Likewise, for women to balance a variety of roles in leadership positions affects their performance as they are expected to perform family roles irrespective of their work obligations. Milkie *et al.* (2010) note that remunerated family and work-life respectively necessitate considerable guarantees of energy and time, with countless adults finding it demanding to offset these competing areas. Family and work have increasingly morphed into rival areas, with both equally demanding time and energy, resulting in a conflict between work and family. This rivalry and conflict are exaggerated by the "cultural contradictions of motherhood" (Reddy *et al.* 2010: 112-

118), with women progressively emboldened to pursue demanding careers in self-realisation. Furthermore, intensified pressures are encountered, whereby women are expected to surrender themselves in providing their children with “intensive parenting” and through extremely complicated development and child care.

However, some women leaders and managers have learned how to erect barricades between their professional and personal lives, thus minimising cultural consequences for maintaining multiple roles in society (Hofstede 2011). In some studies, women are shown to not strive for leadership positions because of the conflict of cultural beliefs and roles and the perceived accompanying stress (Le 2011). Since leaders may be required to work long hours, leadership roles may result in an imbalance between family and work, including role overload, stress at work and family conflict.

6.6 CONCLUSION

The research findings were discussed in this chapter and presented relative to literature, theories and the conceptual framework depicted in Chapter 2. The discussion in this chapter was also in line with the theoretical and practical implications of a large amount of women leadership literature. The study focused on the characteristics of women's leadership, their performance, and socio-cultural factors that influence the functioning of women leaders of a QGO in Zimbabwe.

As highlighted by the discussion, the characteristics of women's leadership are influenced by the transformational leadership approach. However, it was noted that not all women are characterised by transformational theories. It was further argued that some women adopt masculine leadership characteristics in order to break through leadership barriers. In relation to performance, women seem to perform well, as good as or even better than men.

Nonetheless, these assumptions need to be tested in order to substantiate the claims. Furthermore, the rise of women in leadership positions and their performance is due in part to barriers constructed socially and culturally that trap women and

preclude their access to top leadership positions in organisations. This claim also holds true for women's leadership in QGOs in Zimbabwe. Thus, socio-cultural standards, which include conventional roles according to gender, in addition to stereotyped gender and cultural beliefs and values, as well as men's attitudes have all influenced women's leadership practice in Zimbabwe, particularly in the QGOs.

The final chapter sets out the summary of the thesis, with suggestions for further studies and practice, as well as a personal rumination and the conclusion.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 INTRODUCTION

A discussion on the research findings, compared to those of the literature review findings was provided by the previous chapter. The focus of this chapter is on the study summary, its evaluation, research reflections, and potential and actual contributions, as well as its limitations, and recommendations with, finally, the conclusion.

7.2 OVERALL CONCLUSION OF THE STUDY

The study's main purpose was an examination of the influence socio-cultural factors have on women's performance in management/leadership positions in QGOs in Zimbabwe and to establish why women lag behind men in these positions. This study was motivated by two lines of argument. The first is the poor performance of women in management/leadership positions in QGOs in Zimbabwe. Accordingly, while women are not advancing enough to top management/leadership roles, those who have made it have had emotive experiences. In QGOs, women are less visible in top management and leadership positions, due to social assumptions and cultural restrictions that offer more advantages to men than to women (Husu *et al.* 2010). The system of factors that are social and cultural and form a part of society and organisations preconditions women, with these factors seen as obstacles to women in occupying top positions.

It is apparent that women persistently trail men who occupy top positions, with women specifically outstripped by men in positions of management and leadership (Andreev and Bertaud 2013). Furthermore, the management and leadership norm in QGOs of Zimbabwe continues to be male-dominated, which has led to gender stereotypes with regard to the performance of female managers/leaders. In addition, conventional views of women being regarded as less than men also prevail in QGOs, with numerous people perpetuating the protection of African culture and social injustice to defend women's subservience. Socio-cultural factors appear to

determine who should be in management and leadership positions, both literally and symbolically (Mbepera 2015); hence, blocking women from attaining high-level positions.

The second argument was that many studies conducted on gender equality and leadership were mainly focused towards educational and traditional leadership (Bolden 2010; Crosby-hillier 2012; Lunyolo *et al.* 2014; Oplatka 2006; Shapira *et al.* 2010). Therefore, research that focuses on other domains, such as parastatals, LAs and other government departments and institutions, where women are less visible in top management/leadership, was necessary. Furthermore, in line with the arguments presented here, the study worked towards answering these research questions:

- What are the characteristics of women in positions of management/leadership?
- How do women perform in management/leadership positions in QGOs?
- Which socio-cultural factors influence women's performance in positions of leadership in QGOs?
- What strategies can be used to promote gender balance and improve women's proportions in management/leadership positions in QGOs in Zimbabwe?

The theoretical propositions underpinning this study were discussed (Chapter 2), along with transformational theory as an arrangement of assumptions, concepts, beliefs and expectations; transformational theory in quasi-government organisations; social constructionism theory and the culturally based perspective. Generally, the transformational theory, transformational theory in quasi-government organisations, social constructionism and culturally biased perspective has enabled the study's fieldwork. The study theories are dealt with as standards that function in the conventional leadership background of a QGO.

These theories also directed the pursuit of understanding the significance of organisational and individual undertakings of women. Theories examined the circumstance of the parts women perform in the organisations they are employed in and in their families. Above all, the relevance of applying these theories exposes the

customary challenges experienced by women in their day-to-day living and working in organisations. In making use of the theories the researcher was able to distinguish the information necessary to deal with inequalities of gender found in management/leadership. This allowed the provision of awareness and understanding regarding the manner in which a successful strategy may be designed, with which to improve the involvement of women in top QGO management/leadership. The chapter also harmonised the theories discussed, in order to define the components of a conceptual framework put forward by the study.

In discussing the related literature on women's performance in leadership positions the researcher was provided with a global trend view of how women have performed in various organisations. The reviewed literature saw to the discussion of QGOs. What they are and what they were created to achieve? An African perspective was qualified and so is the Zimbabwean scenario with a view to unravel the status quo. Through the review of literature, the researcher examined the characteristics of leadership in general and those of women in particular. This revealed a significant number of leadership characteristics that include having a vision, emotional intelligence, an aptitude for relation-building, and being flexible, as well as practicing good decision-making skills.

Furthermore, the literature also focused on women's leadership qualities, finding leadership characteristics of men and women almost similar. However, women have other unique leadership characteristics grounded on the theory of transformational leadership. The researcher also investigated women's performance in leadership positions. Added to this, an examination of socio-cultural factors that prohibit women from performing in positions of leadership revealed these factors as socially constructed and culturally biased.

The methodology applied in this research (Chapter 3) was based on the philosophy of critical theory/realism, which comprises various philosophical positions on an assortment of matters, ranging from causation to ontology, from structure to persons, and types of clarification. Situated as an alternative paradigm, critical theory/realism

is firstly positioned as scientific forms of positivism focused on the quest for law-like forms, models of regression-based variables, and regularities; and secondly, as the strong postmodern or interpretivist turn, which denies clarification in favour of understanding, with emphasis on description and hermeneutics, at the expense of causation. The major concern in adopting critical theory/realism was to map the ontological character of social reality. Therefore, the adoption of this paradigm rests on the intention of the researcher to describe, explain and interpret the socio-cultural aspects that affect women's performance in QGO positions of management or leadership.

Ontologically, the study aimed to acquire a perception of the actuality of the influence socio-cultural factors have on women's performance in positions of managerial/Leadership in QGOs in Zimbabwe. Therefore, the description of the study could fittingly be perceived as assuming a subjective methodology. This is because the researcher views the social and cultural factors as subjectively constructed by people in a particular society, in order to conform to certain practices. Constructionism was the epistemology used in this study, with knowledge and meaning having been constructed and not discovered, with regard to the impact socio-cultural factors have on women's performance in positions of management/leadership in QGOs in Zimbabwe.

An approach of mixed methods research was used in this study, which involved performing research through a combination of quantitative and qualitative methods in one study. On the one hand, a quantitative approach was used to gather numerical data to test associations of the variables under study, by means of a questionnaire. On the other hand, use was made of a qualitative approach due to its strength in the collection of in-depth information from the beliefs, experiences, behaviour and feelings of women in leadership at QGOs, by means of a semi-structured interview. The study employed mixed methods that saw to the collection of data, with both quantitative and qualitative data simultaneously gathered.

The target population of the study included government institutions, LAs and parastatals in Harare, Midlands and Mashonaland provinces, with the study's target population comprised of approximately 1 400 units, and the sample consisting of 302 respondents involving 55 BoDs, 25 CEOs and 197 senior managers. The study population was separated into well-defined groups by means of quota sampling, while the selection of participants employed purposive sampling based on their expertise and sex. Analysis of quantitative data was done with SPSS version 25.0, while a Likert scale and thematic coding were used for analyses of qualitative data.

Based on the research questions, the main findings of the study (Chapter 4) include that women's leadership characteristics are grounded on transformational leadership theory. The main characteristics of women leaders include them being visionary, caring, tolerant, and collaborative, as well as persistent, humble, and empathic. The findings also reveal that women leaders perform equally as good, as well as or even better than men. According to the findings, on the one hand, social factors affecting the performance of women in leadership positions include gender roles, stereotyping, education, and family roles, in addition to work discrimination and societal norms. On the other hand, the cultural factors that affect women's performance include cultural beliefs and values, male attitudes, religious beliefs and balancing work and family.

In discussing the findings of the study, proportionate to previous studies and the theoretical framework (Chapter 2), it was determined that from the quantitative results, women were found to be resilient, charismatic, courageous, and industrious, as well as being good communicators and able to manage under servanthood. The qualitative results, however, show that women are visionary, caring, tolerant, and collaborative, as well as empathic, persistent and humble. These qualities of leadership of women in QGOs demonstrate consistency with the paradigm of transformational leadership, which urges that each follower is dealt with by leaders as a unique individual and that leaders acknowledge their followers' professional development as crucial.

Some of the characteristics of women's leadership fit within the domain of general leadership qualities. Nevertheless, it has been argued that these qualities are not a suggestion as to the leader's gender; they are merely a representation of different kinds of leadership conduct that can be relevant to both men and women. This is because some women adopt characteristics of masculinity in order to conform to cultural, social and historical perspectives of leadership.

Furthermore, leadership is conventionally associated with masculinity and the perception that men in leadership positions function more competently than women. Nonetheless, the study findings show that women in leadership positions perform equally as good, as well as, or even better than men, with evidence from quantitative data indicating that 54.06 percent of respondents believe they perform equally as well in leadership positions. This is dissimilar to the findings of the related literature, which allows for the argument that gender is of less importance in management/leadership excellence in QGOs.

In addition, societal factors also play a role in the functioning of women in positions of top leadership. The rise of women in leadership positions and their performance is, in part, attributed to barriers that are socially constructed, trapping women and preventing access to top leadership positions in organisations. Women leadership in QGOs in Zimbabwe has not been an exception to these socially constructed leadership barriers that include gender roles, stereotyping, family roles, and societal norms, as well as workplace discrimination. The findings with regard to social factors fit within the social construction theory. The theoretical lenses of social constructionism claim that all these factors are produced by the knowledge that is socially constructed by the members of society.

Evidence from this study suggests that the performance of women in positions of management/leadership in a QGO is influenced by gender roles that are viewed as socially constructed. These roles are taken to the workplace and practiced religiously by men who generally dominate the leadership sphere. Hence, it can be argued that gender roles have contributed to the leadership gap between men and women in

many organisations. Moreover, the stereotyping concept prohibits women from leading men at work and in the home environment.

As a consequence, the stereotyping propositions of gender posit that women should not hold top management/leadership positions in society in general and in organisations in particular. The study findings add to prevailing assertions by other studies that leadership has been viewed through a stereotypical lens and that stereotyping perceptions held by society forbid women to take leadership positions.

Further to this, family roles have played a significant part in denying leadership opportunities for more women than men. This is in line with other studies, which found that it is more likely that women and not men acknowledge family duties as a substantial barrier in attaining the top corporate leadership levels. Women are also frequently subjected to subtle discrimination by male colleagues, which is seen in a number of QGOs, where men and women are assigned different leadership and managerial tasks. For example, the post of Mayor, Town Clerk, city engineer and finance director are reserved for men, while women are relegated to occupy the posts of human resources manager/officer or director of housing and community services. These findings demonstrate that women are not afforded adequate opportunities to realise their full potential as leaders/managers, due to discrimination in the workplace being rife.

Furthermore, societal norms encourage men to devalue women in all spheres, even when laws exist that discourage such practice. The devaluation of women by men is also visible in workplaces and these norms are quite obvious and have become part and parcel of organisational practice in many institutions. They discourage the elevation of women to top leadership positions by continuously being observed. The study findings agree with previous studies, wherein it was found that society expects men to lead and women to follow.

Similarly, the result of the analysis of data evidenced that women's performance in QGO leadership roles is, in part, as a result of certain barriers that are culturally constructed, which prevent women from ascending the 'organisational ladder'.

Cultural values in leadership have been shown to place men above women, with men rarely recognising female leadership and displaying negative and hostile attitudes to women participating in leadership positions. Generally, men feel they cannot be led by a female in an organisation. Culture undermines women and therefore, people are influenced negatively and women are then not recognised as competent to lead. The lack of acceptance of women in leadership roles is attributed to society in some way thinks of this as women attempting to assume men's positions.

In addition, religion as an element of culture, has an interest in opinions regarding gender, the inequalities it perpetuates and the segregation of roles in various societies. As the study findings highlight, religious beliefs posit that men are natural leaders created by God and women are supposed to abide by their authority. Thus, in religion, women should not be allowed to lead men and putting women in leadership positions is viewed as contradictory to God's will. The findings also advanced the notion that men abuse religion, thus by using it discriminatorily forgetting that the same bible they quote also has female leaders whose impact shaped current Israelites. The findings further revealed that maintaining a balance between work and family was the biggest challenge for the majority of women in leadership positions in QGOs, with these findings also in line with what was established by previous researchers.

7.3 REFLECTIONS

This section offers reflections on the study according to the research objectives formulated in section 1.4 and the personal reflections of the researcher.

7.3.1 Reflections of the study

This subsection presents the reflections of the research as revealed by the research questions.

7.3.1.1 Characteristics of women leadership

Use was made of semi-structured interviews and a questionnaire survey in the collection of data on the characteristics of women's leadership. The findings from

both research instruments reflect that the characteristics of women's leadership are twofold. Firstly, some of the characteristics are similar to the general characteristics of a leader. These include being visionary and having decision-making ability. Every leader; female or male is expected to possess these two leadership qualities. Secondly, the findings also reflect that women have other unique characteristics that are not found in men. These include being multiskilling, collaborative, empathic and humble; these qualities are grounded in transformational leadership theory. Multiskilling though advocated to result from training and job rotation, this study advances it to result from natural home settings that socialises them to execute family roles every day of their married life. Caring and tolerance are part of the novel contribution as they care and tolerate the problem child and a cheating husband who in organisations liken to problem employees. Their socialisation posits them to be competitive than men leaders.

7.3.1.2 Performance of women leaders

The study further reflects that women are able to perform as well as, equally as good as or even better than men in leadership positions. However, the findings show that this will depend on the support the women leader receives from the people around her. In addition, to supporting, the performance of women also depends on social and cultural factors.

7.3.1.3 Social factors

The rise of women in leadership positions and their performance is reflected by the study to partly be due to the slackening of socially constructed barriers that confine women and prevent them from accessing top leadership positions in organisations. Women leadership in QGOs in Zimbabwe has not been an exception to socially constructed leadership barriers, which include gender roles, stereotyping, family roles, and societal norms, as well as workplace discrimination. The findings with regard to the social factors fit within the social construction theory. The theoretical lenses of social constructionism claim that all these factors are produced by knowledge socially constructed by the members of society. Since the impact of social factors is country-specific, the Zimbabwean socialization becomes a unique fresh insight into the global arena.

7.3.1.4 Cultural factors

Similarly, the results of the data analysis revealed that women's performance in QGO leadership roles can, in part, be attributed to some barriers that are culturally constructed and prevent women from ascending the organisational ladder. The cultural values in a leadership place men above women, with men rarely recognising female leadership and displaying negative and hostile attitudes to women participating in leadership positions. Thus, culture undermines women and because of this, people do not acknowledge that women are capable of leading. The lack of acceptance of women in leadership roles is attributed to society somehow seeing this as women adopting men's positions.

7.3.2 Personal reflections

The research process has taught the researcher to interrogate any data that comes his way; he now looks for reasons to any theme that takes shape in his head. The researcher now labours to determine whether the subject at stake is supported anywhere and what others have to say about it. The process has equipped this researcher with the ability to deal with issues holistically, allowing him to purposefully and always think ahead. Now, the researcher seeks to know the end before embarking on any venture and when tasked with any issue of research, he is better equipped and oriented to use various available research instruments that bring desired results.

The study has also made this researcher appreciate his dear wife and women, in general, more, as they exude better leadership qualities. Moreover, the chauvinistic tendencies that used to prevail are no more. The researcher has been empowered and emancipated to become a gender champion, who can articulate women's issues better. In the home, boys endure guarded socialisation, with a view to influencing them when still young, while daughters are pulled into men's world of leadership and the world created around them is so full of choices. They can, nevertheless, compete with their brothers fairly and squarely as girls can play football and do gardening, whilst their brothers wash the dishes. Above all, the circumstances women are

exposed to become a benefit when they desire to lead tomorrow. Women are better leaders than men when empowered, appreciated and supported.

7.4 CONTRIBUTIONS OF THE STUDY

The previous section reflected on the research and the researcher's views. The contributions of the study are focused on in this section. These include theoretical and practical contributions.

7.4.1 Theoretical contributions

As determined in the literature, there is often a bias toward men in early management theories and leadership models (Billsberry 2009: 1-9). Examining women's experiences in roles of leadership and management provides fundamental data with regard to whether supports and strategies recommended by the literature are successful in addressing socio-cultural factors that impede women in occupying top positions. This is also important in discovering unmentioned barriers within the realm of society and culture in the literature that preclude women from attaining positions in senior-level leadership and management from leadership at the mid-level. The study is one of the early contributors to the field of management/leadership of QGOs in Zimbabwe. Thus, the study intends to add to the current core teaching and skills on leadership by women in QGOs.

The study findings make a valuable contribution to knowledge when the lack of research is considered where women leadership in Zimbabwe, as well as Africa, is concerned. Thus, the present study's findings complement existing literature and impart additional awareness and comprehension of female leadership from the perspective of a developing country such as Zimbabwe. In addition, women live in a world dominated by men, where power relations distinguished by gender clearly favour men (Mazur and McBride 2011). Since this study is within the confluence of gender equality and leadership, it will thus contribute towards promoting gender equality in management and leadership positions.

Furthermore, the study provides an accent for improving women's representation in top positions of management/leadership in Zimbabwe. Moreover, having such a limited number of women in leadership positions highlights the inadequacy of role models that younger women can follow. This could result in a downward trend of women in leadership, in which women will not be inspired to occupy top management and leadership positions. This on its own highlights the necessity of more work that has to be done to equalise the gender disparity that exists in top management/leadership in organisations.

Ultimately this study contributes a model for research issues, whereby women's performance in positions of leadership is affected, in the form of a conceptual framework that can be used as a reference model (Figure 7.1) for further research.

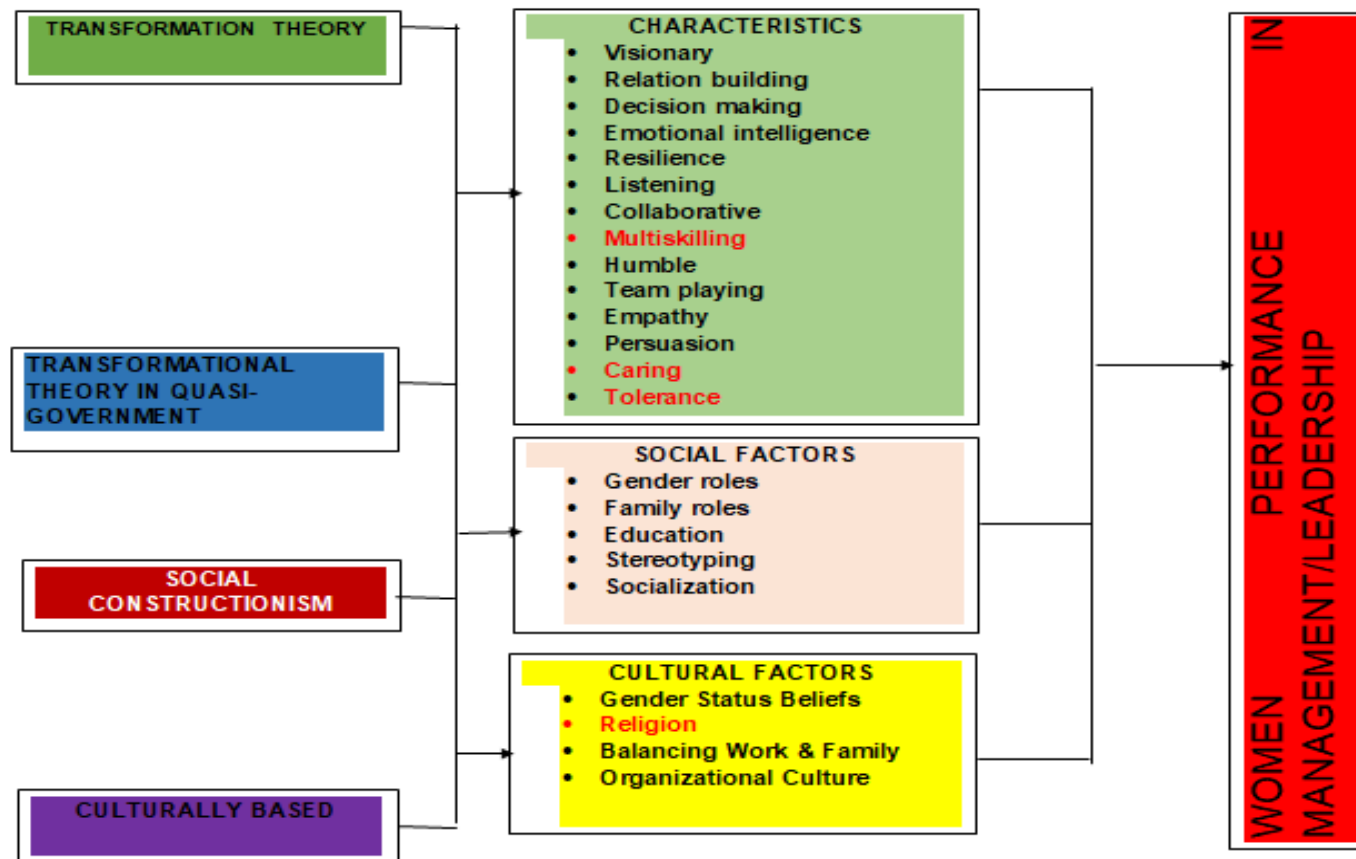


Figure 7.1: Model of factors affecting the performance of women

7.4.2 Practical contributions

Women live in a world dominated by men with power relations according to gender are shown to clearly be in favour of men (Mazur and McBride 2011). Since this study is within the confluence of gender equality and leadership, it will thus contribute to promoting gender equality in management and leadership positions. This in and of itself, reflects the requirement of more work that is needed to remedy the prevailing imbalance of gender in top management/leadership in organisations.

To some extent, the study was motivated by the question Oplatka (2006) raised regarding the inevitability of performing additional research on women in leadership in developing countries, with the aim of bridging the present management/leadership disparity between men and women. Furthermore, the study intends to offer policymakers with insights on the challenges women leaders and managers face, with the aim of providing valuable solutions for addressing these challenges. This is done by providing recommendations for policymakers on how to support women in management/leadership roles. In Zimbabwean local authorities councillors will champion women advancement. Thus, by formulating or modifying policies to support women to propel them into top positions; orient men to understand women skills that give them a competitive advantage over men; to exuviate women potentials and capabilities in organisations that require their services.

The research created new thinking in acquiring multiskilling, where earlier writers demonstrated that it is acquired by training and job rotation. This study advanced a new way to acquire multi-skilling, which is by natural means, thus socialisation and it is cost-free to the organisation. It is actually a great saving to employ and engage women leaders who are by socialization multi-skilled. Zimbabwean employers in interviews are then expected to consider multi-skilling as a critical attribute worthy noting.

Also, the study created value to caring skill which is a must-have, as it gives any leader an unconcealed advantage to nurture commitment from subordinates. Every

organisation has a varied array of employees who if cared for can disentangle hidden potential. It takes a lot of patience to care for a slow learners who upon adaption can be dynamites if not champions. Caring leaders tend to enjoy subordinate's commitment and loyalty. Such leaders create fertile ground for team playing.

Tolerance is another skill that this study echoed, again through socialisation women leaders tend to earn respect from followers in turn having tasks done. Tolerance skills give any leader ground to nurture a change of behaviour. The process is less costly compared to hiring new employees.

In job interviews, women should outshine men's rivals by just emphasising and invoking these God-given skills as strengths which gives them a competitive advantage. Caring, tolerance and multi-skilling skills give women a gr Men hide behind the bible to advance oppressive tendencies when the very bible has women leaders (Ester, Dheborah, Mary and Miriam) that lead Israel in various capacities. Their effort contributed to the current generation's identity. Ant standing that out-smart the male rivals and make women leaders.

The research also created opportunities and suggestions for new projects aimed at addressing the socio-cultural factors that affect the performance of women in positions of management/leadership within the communities where they operate. Ultimately, the study sets up a podium to distinguish, discuss, and attend to inequalities based on gender in management/leadership at Zimbabwean QGOs and other countries with similar problems.

7.5 EVALUATION OF THE STUDY

The focus of this section is to provide an evaluation of the study. This research is evaluated based on the data collected with the purpose of ensuring the trustworthiness of the research. The principles include credibility, transferability, dependability and confirmability.

7.5.1 Credibility

The first aspect that has to be established in research output is credibility. It is considered as the most significant criterion or aspect in proving the dependability of the findings (Jackson 2013). This is due to credibility basically requiring the researcher to distinctly link the findings of the research study with the here and now, with the intention to validate the accuracy of the findings of the research study. The basis of credibility safeguards the researcher in producing the lived experiences of participants, instead of generating findings based on personal suppositions. The principle also entails that the research and participants do not exercise presumptive notions during data collection. Prior to data collection, the researcher had not had preconceived ideas with regard to those factors that affect the performance of leadership by women in QGOs in Zimbabwe. The researcher transcribed the narration during interviews.

7.5.2 Transferability

The concept of transferability requires that findings from a certain context can be generalised to other cases. Transferability additionally concerns the level to which research results can be transferred or generalised to other settings or contexts. Transferability, as a practice, is reliant on making a report available of the inquiry context and content, with sufficient detail to form an opinion with regard to transferability (Shenton 2004). To achieve transferability, the researcher collected data from different cases across the QGOs in Zimbabwe.

7.5.3 Dependability

To establish dependability also “requires more direct methods of examination to meet standards of rigor, including scrutinising the process and the output of the investigation” (Shenton 2004: 63-75). Further to this, dependability “relies on in-depth methodological description to facilitate the replication of the study” (Shenton 2004: 63-75) while addressing the uniformity of a research process and its outcome. The purpose of dependability is to “take steps to help ensure as far as possible that the work’s findings are the result of the experiences and ideas of the informants,

rather than the characteristics and preferences of the researcher” (Shenton 2004, 63-75). To achieve dependability the researcher clearly described the research methodology and followed it religiously.

7.5.4 Confirmability

The final component to establish confirmability and trustworthiness depends on mixed methods, reflective journaling, audit trails and diagrams, and other practices of inquiry (Lincoln and Guba 1985; Shenton 2004). In enhancing the study credibility, the researcher maintained a record of data, both raw and analysed, thus making certain that the data could be applied in confirmation of the researcher has conducted a field study. Furthermore, the researcher provided numeric evidence where quantitative data was concerned and verbatim transcripts for qualitative data, during data analysis. The aim was to meet the authenticity of the findings.

7.6 LIMITATIONS OF THE STUDY

Although the study findings offer an awareness of the functioning of women in leadership positions in a QGO in Zimbabwe, the findings cannot be generalised because they do not represent the experiences and views of most women in leadership positions, as a result of the sample size. Since the study was performed in selected cases in Harare, Midlands and Mashonaland Central provinces, it may be difficult to generalise the findings to other organisations.

It should be acknowledged that the information this study provided represents women’s views of positions in management or leadership in QGOs in Zimbabwe. They do not necessarily present the views of all women in leadership positions in Zimbabwe.

7.7 RECOMMENDATIONS

7.7.1 Recommendations to Policy Makers and women pressure groups for Practice

Based on problems women in positions of leadership in QGO face and the research findings, the study has the following recommendations:

- There should be gender equity, thus having female leaders in positions of power to influence decision-making. The ministries responsible for women's affairs, women pressure bodies and policymakers should foster gender equity.
- There should be advocacy to employers so they may be sensitive to the plight of women. Women pressure groups should champion the cause.
- There is a need to foster gender equality analysis, to allow informed decision-making processes before decisions are taken. The policymakers should ensure that gender equality analysis report is regularly submitted so that they are informed whenever decisions are to be made.
- There is a need to strengthen and improve the monitoring instruments that are used to ensure equality in employment. The ministry of women affairs should ensure that instruments are regularly checked and updated to avoid being overtaken by time and events. Designated monitoring and evaluation officer should be employed to report equality anomalies.
- There is a need to establish a work environment that is more favourable to fostering gender equality and women's career advancement. Employers should level the employment arena and foster women's development.
- There is a need to oppose gender-based job segregation, as well as intensify awareness, information and education on leadership opportunities. Women organisation pressure groups should raise awareness and fight the segregation of women employees,
- Women should exercise control over their lives and make genuine choices. The education system should reach out, empower and socialise women aspiring leaders to choose wisely from available options.

- There is a need to improve the retention of women staff, communication and awareness of the importance of gender balance in management/leadership positions. Policymakers should regularly monitor the retention policy of women staff.
- There should be a policy shift towards the promotion of gender balance and improvement of women's proportions in management. Women pressure groups should advocate for the policy shifts.

7.7.2 Recommendations for future research

The study recommendations are based on the limitations identified in section 7.6.1 above. The study recommends that the findings presented in this study can be strengthened through the use of a larger population sample. The study also recommends that a research instrument, such as focus group discussions and experimental design can be drawn on to respectively reinforce quantitative and qualitative data. Focus group discussions can be conducted with experts in leadership and management to gain a detailed realisation of those factors that affect the performance of women in leadership positions. It is also recommended that future research should explore individual components that may influence women in management/leadership positions in Zimbabwe.

7.8 CONCLUSION

Based on the study findings, the ensuing inference is reached: a leadership disparity exists between men and women in QGOs in Zimbabwe. Although women have leadership qualities and the relevant qualifications to lead in various organisations, they find themselves lagging behind men. Societal and cultural values discourage women from occupying top management or leadership positions, regardless of their qualifications and leadership qualities. To some extent, the culture, standards, beliefs and values of society are the factors most instrumental in prohibiting women from leading men, with society having low prospects of women in occupying leadership positions. This has reinforced the thinking of those with negative attitudes

toward women's leadership and as a consequence, women remain in low to middle positions. Through

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APPENDICES

Appendix 1- Ethical Clearance



MUNICIPALITY OF BINDURA

565 Thurlow Avenue
P.O. Box 15
Bindura
Zimbabwe

Phone: 6329, 6430
6352, 6453
7391-4
Tel/Fax: 6984

Our ref: A1/005
Your ref:.....

13 January 2016

Durban University of Technology (DUT)
Faculty of Management sciences
Department of Management

Dear Sir/Madam



RE: Permission to use Council Statistics and carry out research – MR J T MAUCHI

The above refers;

The bearer **Mr Joshua Tapiwa Mauchi** is a PHD student with your university and is carrying out a research project titled, **"The influence of socio-cultural factors on women performance in business leadership in Zimbabwe."**

This letter serves to confirm that I the undersigned **Town Clerk of Bindura Municipality** have granted the bearer permission to use our statistics and use of his administered questionnaires to gather data from sampled sources and validates it if he so wishes. Council of Bindura will not provide the researcher with name(s) of its sources of data as this is in violation with the confidentiality provisions policy and act.

Once again thank you for being an answer to his knowledge amassing hunger.

Yours faithfully
Bindura Municipality

S Mavesera
Town Clerk
+263 775 883 177

Appendix 2 - Letter of information

Letter of information and consent

Bindura Municipality
Box 15, Bindura
20 June 2016



Dear sir/Madam

RE: Post graduate studies in Doctor of Philosophy: Public Administration

My name is **Joshua Tapiwa Mauchi** and am currently a **DPhil student at Durban University of Technology- Student number 21752067**. My topic is **“The influence of socio-cultural factors on the performance of women in leadership/managerial positions in “quasi-government” organisations in Zimbabwe”**. The overall aim of the study is to investigate and explore the influence of education, family life, religion and societal values on performance of women.

The letter, therefore, serves as an invitation for you to consider participating in this study by completing the attached questionnaire. The questionnaire will take approximately 15 minutes to complete. Participation is voluntary and you are free to withdraw from the study without giving reasons and prejudice or any adverse consequences. You may also be withdrawn from the study in cases of non-compliance, illness and adverse reactions. Participants will not receive any monetary or other types of remuneration or cover any other costs towards the study. The information you will give will be used only for research purposes and will be aggregated with other responses and only the overall information will be used. Your identity and individual answers will be kept totally confidential. Should you have any queries or experience any problems or wish to discuss this further please feel free to contact the researcher on **+263773 614 073, +263 715 151 148** or the project supervisor **Prof N Dorasamy (Tel +27313736862) Dr. L Lekhanye, (Tel +27723353411/+27313735835)** or the Institutional Research Ethics Administrator on **+27(31) 3732900**. Complaints can be reported to the DVC: TIP, **Prof F Otieno on +27 (31) 3732382 or dvctip@dut.ac.za**

Your cooperation will be greatly appreciated.

Yours faithfully

Tapiwa Joshua Mauchi

(+263773614073, +263 715 151 148) Josh1968mauchi@gmail.com



Letter of information and consent

Dear Respondent

I am a student registered with the **Durban University of Technology in the Department of Public Administration**. I am currently pursuing a **Doctoral Degree in Philosophy** and the primary component of the degree deals with a research-based investigation that necessitates, inter alia, fieldwork and data collection. My topic is titled: **“The influence of socio-cultural factors on the performance of women in leadership/managerial positions in “quasi-government” organisations in Zimbabwe”**. In order to complete my degree, the latter part of the research involves the collection of data. I have identified you to contribute significantly to this study, hence would be grateful if you could please complete the attached questionnaire. The questionnaire should take approximately 15 minutes to complete and requires only a cross next to the relevant response and some written comments. You can be assured that your response will receive utmost confidentiality and will be anonymous. In addition, a summary of the responses to the questionnaires, once collected, will be forwarded to you.

Your co-operation in assisting me with this vital component of my study is highly appreciated and I take this opportunity of thanking you in advance for enabling me to complete this research project.

Yours sincerely

Joshua Tapiwa Mauchi

Student no: 21752067.

Cell: +263 773 614 073, +263 715 151 148, Josh1968mauchi@gmail.com

Appendix 3 - Questionnaire



Instructions

Thank you for taking the time to speak with me today. My name is Joshua Mauchi, I am pursuing a PhD with Durban University of Technology (DUT). The main purpose of this questionnaire is to investigate **‘The influence of socio-cultural factors on the performance of women in managerial/Leadership positions in “quasi-government” organisations in Zimbabwe’**. The information to be obtained will be treated with confidentiality; as a result, your name is not needed. A tick (✓) can be put next to the appropriate response.

QUESTIONNAIRE

Section A: Demographic information

Age:

Below 30 Years		1
31-40 Years		2
41-50		3
Above 50		4

Marital status:

Single		1
Married		2
Divorced		3
Widowed		4

Level of education:

Diploma		1
---------	--	---

Degree		2
Masters		3
Others		

How long did it take you to be a leader/Manager?

Less than 1 year		1
2 – 5years		2
6 – 10 years		3
11 and above		4

Work experience at Leadership/Management positions:

Less than 1 year		1
1 – 5 years		2
6 – 10 years		3
Greater than 10 years		4

Section B: Characteristics of women leadership

Item	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
resilient					
charismatic					
committed					
good communicator					
courageous					
initiative					
listening					
problem solving					
servanthood					

industrious					
all of the					
Above					
Total					

Section C: Performance of women in leadership positions

Item	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
Well					
Better					
Equally good					
Extremely well					
Total					

Section D: Success factors of women in management/leadership

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
Education					
self-conduct					
Professionalism					
Innovation					
Outstanding					
Performance					
Experience					
all of the above					
Total					

Section E: Socio-cultural Factors

Some of the major socio-cultural factors in Quasi-government organisations in Zimbabwe that affect women's performance in managerial or leadership positions

are listed below. After reading each of the factors, evaluate them in relation to your organisation and put a tick mark (✓) under the choices below;

5=strongly agree 4=agree 3=undecided 2=disagree 1=strongly disagree

	Item	Agreement Scale				
		1	2	3	4	5
Family life	Family life affects the performance of women in leadership/managerial positions.					
	Marriage makes the workplace ground uneven for women pursuing or in leadership or management.					
	Family roles weaken women's performance as a leader or manager.					
	Tradition is the allocator of family roles.					
	Family roles are unfairly distributed.					
Education	The more a woman is educated the more chances of her being a leader or manager.					
	Experience makes women a senior manager or leader.					
	Job profession makes women a senior manager or a leader.					
	It is not how educated one is, but how networked one is to get promoted.					
	Education system is not sensitive to the needs of women.					
Religion	Religion is the great oppressor of women.					
	Religion confines women to the home.					
	Men use religion to oppress women.					
Societal Values	Only men can manage Quasi-government organisations.					
	Women cannot influence decision-making.					

	There is a lot of discrimination against women.					
	Negative criticism by men makes women hate management or leadership positions.					

From the above-mentioned challenges (question 12) suggest/recommend any possible solutions you might think of.

- a).....
- b).....
- c).....
- d).....

Thank you for your participation

Appendix 4 - Semi-Structured Interview Guide



SEMI-STRUCTURED INTERVIEW GUIDE FOR WOMEN MANAGERS/LEADERS

INTRODUCTION

Thank you for taking the time to speak with me today. My name is Joshua Mauchi, I am pursuing a PhD with Durban University of Technology (DUT). I am doing research on **“the influence of socio-cultural factors on the performance of women in managerial or leadership positions in “quasi-government” organisations in Zimbabwe”**. In this interview session, I would like to discuss with you the following topics: **Characteristics and performance of women in leadership positions; Social-cultural factors affecting performance of women in leadership; Strategies for promoting gender balance in leadership position.** With these topics in mind, I will be able to come up with strategies for improving gender balance in leadership positions in “quasi-government” organisations in Zimbabwe. There are no right or wrong answers, so there is no need to worry about getting answers correct. I am interested to know how you describe the leadership issues in your organisation. Please take your time and feel free to share as much as you would like.

Research question	Interview questions
Characteristics and performance of women in leadership positions	
What are the characteristics of women in management/leadership positions? How do women perform in management/leadership positions?	How would you describe the characteristics of a woman leader? Are these characteristics different from men's leadership? Why? Do you think these characteristics make women to be good leaders? How would you describe the performance of women in management

	<p>or leadership positions?</p> <p>Do you think women perform better than men and why?</p>
Social-cultural factors affecting the performance of women in leadership	
Which socio-cultural factors affect the performance of women in a leadership positions in “quasi-government” organizations?	<p>What are the social factors that affect the performance of women in leadership positions?</p> <p>Which cultural factors affect the performance of women in leadership positions?</p>
Strategies for promoting gender balance in a leadership position	
What strategies can be used to promote gender balance and improve women's proportions in management/leadership positions in “quasi-government” organisations in Zimbabwe?	May you outline the strategies that can be used to promote gender balance in leadership positions

Thank you for your valid responses

Appendix 5 - Frequencies

Qualities of women in management

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Resilient	10	3.5	3.5	3.5
	Charismatic	3	1.1	1.1	4.6
	Committed	7	2.5	2.5	7.1
	good communicator	11	3.9	3.9	11.0
	Courageous	4	1.4	1.4	12.4
	Initiative	9	3.2	3.2	15.5
	Listening	3	1.1	1.1	16.6
	problem solving	14	4.9	4.9	21.6
	Servant hood	11	3.9	3.9	25.4
	Industrious	30	10.6	10.6	36.0
	all of the above	181	64.0	64.0	100.0
	Total	283	100.0	100.0	

Possible challenges faced by women in managerial/leadership positions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Financial	3	1.1	1.1	1.1
	Political	7	2.5	2.5	3.5
	Motivational	1	0.4	0.4	3.9
	low self-esteem	10	3.5	3.5	7.4
	women inferiority complex	13	4.6	4.6	12.0
	family commitments	11	3.9	3.9	15.9
	difficulty in penetrating male dominated positions	8	2.8	2.8	18.7
	resistance from fellow managers	11	3.9	3.9	22.6
	lack of recognition by fellow managers	7	2.5	2.5	25.1
	Lack of recognition by fellow women	20	7.1	7.1	32.2
	loneliness as management/leadership arena is male dominated	12	4.2	4.2	36.4
	it is difficult to garner respect because you are a woman	8	2.8	2.8	39.2
	all of the above	171	60.4	60.4	99.6
	difficult to garner respect because you are a woman	1	0.4	0.4	100.0
	Total	283	100.0	100.0	

Suggest possible recommendations to the challenges

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		45	15.9	15.9	15.9

d	accommodate women with special needs; men should support women in homes	1	0.4	0.4	16.3
	adequate resource allocation	2	0.7	0.7	17.0
	Advocacy	4	1.4	1.4	18.4
	advocate for women empowerment	2	0.7	0.7	19.1
	allocate enough resources	2	0.7	0.7	19.8
	allocate resources equitably; reduce family roles; allow women to mix and mingle with men	1	0.4	0.4	20.1
	allocate women financial resources	2	0.7	0.7	20.8
	appreciate and respect women	1	0.4	0.4	21.2
	awareness and lobbying for women support	2	0.7	0.7	21.9
	being courageous	2	0.7	0.7	22.6
	believing in women leadership; create safe learning environment for women	3	1.1	1.1	23.7
	campaign for women empowerment	1	0.4	0.4	24.0
	continuous mentorship for women	1	0.4	0.4	24.4
	deliberate advocacy on political environment; involve women in resource allocation	1	0.4	0.4	24.7
	discourage national politics at workplace	1	0.4	0.4	25.1
	educate on need to recognise women	2	0.7	0.7	25.8
	educate women to support one another	2	0.7	0.7	26.5
	educate women on self-motivation	2	0.7	0.7	27.2
	empower women	14	4.9	4.9	32.2
	empower women; educate women; advocacy	1	0.4	0.4	32.5
	empower women	2	0.7	0.7	33.2
	enough managerial training and fair allocation of resources	2	0.7	0.7	33.9
	encourage managerial training workshops and allocate resources	2	0.7	0.7	34.6
	encourage women to take leadership positions; empower women	1	0.4	0.4	35.0
	encourage women to take leadership; advocate gender mainstreaming	1	0.4	0.4	35.3
	equal allocation of resources	2	0.7	0.7	36.0
	equal distribution of resources	4	1.4	1.4	37.5
	equal opportunities between men and women	3	1.1	1.1	38.5
	equal opportunities for men and women	2	0.7	0.7	39.2
	equal treatment of girl child with the boy child	1	0.4	0.4	39.6
	equip women with resources	4	1.4	1.4	41.0
	equip women with resources	2	0.7	0.7	41.7
	equitable distribution of financial resources;	1	0.4	0.4	42.0
	equitable distribution of resources	2	0.7	0.7	42.8
	equitable resource allocation; women need to accept women leadership and less political influence	2	0.7	0.7	43.5
	fair treatment and allocation of finances and resources	1	0.4	0.4	43.8
	family roles should be fairly distributed	3	1.1	1.1	44.9
	fellow women managers should support each other	2	0.7	0.7	45.6

fellow women should encourage each other	1	0.4	0.4	45.9
financially equip women	1	0.4	0.4	46.3
gender awareness campaigns; challenging status quo; review of how women are looked at by society	2	0.7	0.7	47.0
gender awareness campaigns; challenging the status quo	3	1.1	1.1	48.1
gender inequalities should be addressed	3	1.1	1.1	49.1
give a chance to women voice; stop labelling women	2	0.7	0.7	49.8
give chance to hear women voice; stop pulling down women	2	0.7	0.7	50.5
inclusion of women in all facets of economic development	2	0.7	0.7	51.2
involve women in their matters	2	0.7	0.7	51.9
learn to be resilient; stop pleasing other people; embark on projects to boost finances	1	0.4	0.4	52.3
learn to stand by their decisions; stop pretending and be themselves	1	0.4	0.4	52.7
lobby for disbursement of national cake	2	0.7	0.7	53.4
lobby Gvt to disburse 5% of budget to women empowerment	2	0.7	0.7	54.1
mainstream gender	1	0.4	0.4	54.4
mainstream gender through education and religion	1	0.4	0.4	54.8
men should accept females as capable of performing	1	0.4	0.4	55.1
men should appreciate that women are very faithful; women managers should travel with their spouses	1	0.4	0.4	55.5
men should appreciate women and support through;	1	0.4	0.4	55.8
men should appreciate women; mainstream gender	1	0.4	0.4	56.2
men should orient women on how to be good managers and them achieve goals	1	0.4	0.4	56.5
mentorship is key	1	0.4	0.4	56.9
mentorship programmes for women	1	0.4	0.4	57.2
mentorship programmes for women; dissocialise girls from home to school	2	0.7	0.7	58.0
more advocacy	2	0.7	0.7	58.7
more women should be appointed managers	1	0.4	0.4	59.0
motivate women to higher positions	2	0.7	0.7	59.7
motivate women to lead	2	0.7	0.7	60.4
motivation is key	1	0.4	0.4	60.8
need for equitable allocation of resources	1	0.4	0.4	61.1
need for financial stability;	1	0.4	0.4	61.5
need for gender balance	1	0.4	0.4	61.8
need for gender balance in all facets of life;	1	0.4	0.4	62.2
need for men and women to share family roles; women need to be confident	1	0.4	0.4	62.5
need for confidence in women, uphold professionalism and be educated	2	0.7	0.7	63.3
need to encourage women to be confident	1	0.4	0.4	63.6
need to motivate women	2	0.7	0.7	64.3
need to recognise women	2	0.7	0.7	65.0
need to respect women	3	1.1	1.1	66.1

need to support women who desire to become managers	1	0.4	0.4	66.4
NGOs should advocate for women empowerment; educate women on need to support each other	1	0.4	0.4	66.8
no discrimination against women	1	0.4	0.4	67.1
promote equality between men and women	3	1.1	1.1	68.2
promote girl child education	2	0.7	0.7	68.9
provide financial support to women	2	0.7	0.7	69.6
providing adequate resources to women	2	0.7	0.7	70.3
provision of enough resources	2	0.7	0.7	71.0
resources should be allocated fairly	1	0.4	0.4	71.4
respect and appreciate women	1	0.4	0.4	71.7
resource allocation to women	1	0.4	0.4	72.1
self-motivation	1	0.4	0.4	72.4
should be self-motivation	1	0.4	0.4	72.8
should withstand challenges	2	0.7	0.7	73.5
shun discrimination	2	0.7	0.7	74.2
shun discrimination	4	1.4	1.4	75.6
shun politics	6	2.1	2.1	77.7
socialise boys to respect women	2	0.7	0.7	78.4
society should shun male chauvinism; men should accept women leadership	1	0.4	0.4	78.8
solution for challenges to motivation; organising motivational conferences	2	0.7	0.7	79.5
support women activities	2	0.7	0.7	80.2
support women financially; motivate women	1	0.4	0.4	80.6
treat girl child and boy the same	2	0.7	0.7	81.3
women empowerment	2	0.7	0.7	82.0
women empowerment; educate men on importance of women leaders; encourage girl child to value theiru	1	0.4	0.4	82.3
women managers should be apolitical	4	1.4	1.4	83.7
women must support each other	1	0.4	0.4	84.1
women need home support; change from cultural teaching and empower	2	0.7	0.7	84.8
women need respect	2	0.7	0.7	85.5
women need self-pride	2	0.7	0.7	86.2
women should acquire more education	1	0.4	0.4	86.6
women should be aggressive	2	0.7	0.7	87.3
women should be apolitical	2	0.7	0.7	88.0
women should be courageous	4	1.4	1.4	89.4
women should be motivated	2	0.7	0.7	90.1
women should be resilient	1	0.4	0.4	90.5
women should be self-confident; women should be professional; be educated	2	0.7	0.7	91.2
women should be self-motivated	2	0.7	0.7	91.9
women should be supported financially; implement leadership workshops for women;	1	0.4	0.4	92.2

women should believe in themselves	2	0.7	0.7	92.9
women should have self-pride	3	1.1	1.1	94.0
women should ignore negative reactions from society	1	0.4	0.4	94.3
women should not be politically minded	1	0.4	0.4	94.7
women should not look down upon themselves	1	0.4	0.4	95.1
women should receive more leadership training; men should be taught to respect women	1	0.4	0.4	95.4
women should recognise each other; women should have high positions in politics	1	0.4	0.4	95.8
women should recognise their fellow colleagues	1	0.4	0.4	96.1
women should recognise their peer; women should assume high political office;	1	0.4	0.4	96.5
women should respect other women leaders	1	0.4	0.4	96.8
women should shun politics	1	0.4	0.4	97.2
women should shun self-pity	1	0.4	0.4	97.5
women should support each other	3	1.1	1.1	98.6
women should be included in decision-making, more workshops for women empowerment	1	0.4	0.4	98.9
women should be apolitical	2	0.7	0.7	99.6
work environment should be flexible; always seek to accommodate women	1	0.4	0.4	100.0
Total	283	100.0	100.0	

Appendix 6 - Reliability

RELIABILITY

Notes

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Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on all cases with valid data for all variables in the procedure.
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Scale: ALL VARIABLES

Case Processing Summary

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	Total	283

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
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RELIABILITY

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Reliability

Notes

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Scale: ALL VARIABLES

Case Processing Summary

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Reliability Statistics

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Reliability

Notes

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Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on all cases with valid data for all variables in the procedure.
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Scale: ALL VARIABLES

Case Processing Summary

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Reliability Statistics

Cronbach's Alpha	N of Items
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/MODEL=ALPHA
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Reliability

Notes

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	Split File	<none>
	N of Rows in Working Data File	283
	Matrix Input	
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.

Cases Used		Statistics are based on all cases with valid data for all variables in the procedure.
Syntax		RELIABILITY /VARIABLES=H1 H2 H3 /SCALE('ALL VARIABLES') ALL /MODEL=ALPHA /SUMMARY=TOTAL.
Resources	Processor Time	00:00:00.02
	Elapsed Time	00:00:00.01

Scale: ALL VARIABLES

Case Processing Summary

		N
Cases	Valid	283
	Excluded ^a	0
	Total	283

a. Listwise deletion based on all variables in the procedure.

Rotated Component Matrix^a

Family life	Component	
	1	2
Family life affects performance of women in leadership/management positions	-0.070	0.867
Marriage makes the work place uneven for women pursuing management roles	0.356	0.732
Family roles weaken women's performance as a leader	0.542	0.586
Family is the allocator of family roles	0.888	0.061
Family roles are unfairly distributed	0.806	0.169

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Rotated Component Matrix^a

Education	Component	
	1	2
The more a woman become educated the more chances of being a leader	0.667	-0.131
Experience makes women a senior manager or leader	0.823	0.252
Job profession makes a women senior manager or leader	0.804	0.076
It is not education but how networked one is to get promoted	0.171	0.740
Education system is not sensitive to the needs of women	-0.087	0.845

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Component Matrix^a

Religion	Component
----------	-----------

1

Religion is the great oppressor of women	0.863
Religion confines women to the home	0.912
Men use religion to oppress women	0.813

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Rotated Component Matrix^a

Societal Values	Component	
	1	2
Only men can manage Quasi-government organisations	0.769	0.176
Women cannot influence decision-making	0.818	-0.068
There is a lot of discrimination against women	0.467	0.602
Negative criticism by men makes women hate management positions	-0.085	0.901

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Reliability Statistics

Cronbach's Alpha	N of Items
0.508	3

Rotated Component Matrix^a

Family life

	Component 1
Family life affects performance of women in leadership/management positions	-0.070
Marriage makes the work place uneven for women pursuing management roles	0.356
Family roles weaken women's performance as a leader	0.542
Family is the allocator of family roles	0.888
Family roles are unfairly distributed	0.806

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 3 iterations.

Rotated Component Matrix^a

Education

	Component 1	Component 2
The more a woman become educated the more chances of being a leader	0.667	-0.000
Experience makes women a senior manager or leader	0.823	0.000
Job profession makes a women senior manager or leader	0.804	0.000
It is not education but how networked one is to get promoted	0.171	0.000
Education system is not sensitive to the needs of women	-0.087	0.000

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 3 iterations.

Component Matrix^a

Religion	Component 1
Religion is the great oppressor of women	0.863
Religion confines women to the home	0.912
Men use religion to oppress women	0.813

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Rotated Component Matrix^a

Societal Values	Component 1	Component 2
Only men can manage Quasi-government organisations	0.769	0.176
Women cannot influence decision-making	0.818	-0.068
There is a lot of discrimination against women	0.467	0.602
Negative criticism by men makes women hate management positions	-0.085	0.901

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.			0.711
Bartlett's Test of Sphericity	Approx. Square	Chi-	345.892
	df		10
	Sig.		0.000

Communalities

	Initial	Extraction
Family life affects performance of women in leadership/management positions	1.000	0.756
Marriage makes the work place uneven for women pursuing management roles	1.000	0.663
Family roles weaken women`s performance as a leader	1.000	0.636
Family is the allocator of family roles	1.000	0.793
Family roles are unfairly distributed	1.000	0.678

Extraction Method: Principal Component Analysis.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings	
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance
1	2.478	49.569	49.569	2.478	49.569	49.569	1.864	37.272
2	1.048	20.957	70.526	1.048	20.957	70.526	1.663	33.254
3	0.619	12.374	82.900					
4	0.475	9.492	92.391					
5	0.380	7.609	100.000					

Extraction Method: Principal Component Analysis.

Rotated Component Matrix^a

Family life	Component	
	1	2
Family life affects performance of women in leadership/management positions	-0.070	0.867
Marriage makes the work place uneven for women pursuing management roles	0.356	0.732
Family roles weaken women`s performance as a leader	0.542	0.586
Family is the allocator of family roles	0.888	0.061
Family roles are unfairly distributed	0.806	0.169

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization.
 a. Rotation converged in 3 iterations.

Component Transformation Matrix

Component	1	2
1	0.755	0.656
2	-0.656	0.755

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization.
 Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Multiple Correlations	
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	%
1	1.663	41.576	41.576	1.663	41.576	41.576	1.485	37.625
2	1.032	25.792	67.368	1.032	25.792	67.368	1.210	30.250
3	0.677	16.921	84.289					
4	0.628	15.711	100.000					

Extraction Method: Principal Component Analysis.

Appendix 7 - Chi Square Tests

	Chi-Square	df	Asymp. Sig.
Age	100.025	3	0.000
What is your marital status	143.841	3	0.000
Level of Education	108.166	3	0.000
How long did it take for you to be a manager?	131.431	3	0.000
What is your work experience at leadership/management level?	78.936	3	0.000
How did you manage to land leadership position?	307.583	4	0.000
Possible success factors for women to rise to higher leadership positions	278.509	6	0.000
Have you achieve your targets since you assumed your duties?	9.191	1	0.002
What are the reasons for failing to achieve targets?	669.057	7	0.000
Family life affects performance of women in leadership/management positions	207.654	4	0.000
Marriage makes the work place uneven for women pursuing management roles	106.735	4	0.000
Family roles weaken women`s performance as a leader	144.155	4	0.000
Family is the allocator of family roles	189.173	4	0.000
Family roles are unfairly distributed	140.127	4	0.000
The more a woman become educated the more chances of being a leader	180.799	4	0.000
Experience makes women a senior manager or leader	134.721	4	0.000
Job profession makes a women senior manager or leader	114.862	4	0.000
It is not education but how networked one is to get promoted	40.335	4	0.000
Education system is not sensitive to the needs of women	119.633	4	0.000
Religion is the great oppressor of women	18.608	4	0.001
Religion confines women to the home	38.184	4	0.000
Men use religion to oppress women	51.611	4	0.000
Only men can manage Quasi-government organisations	373.731	4	0.000
Women cannot influence decision-making	303.873	4	0.000
There is a lot of discrimination against women	27.618	4	0.000
Negative criticism by men makes women hate management positions	65.463	4	0.000
Qualities of women in management	1052.664	10	0.000
Possible challenges faced by women in managerial/leadership positions	1227.466	13	0.000

Correlations													
		Family life affects performance of women in leadership/management positions	Marriage makes the workplace uneven for women pursuing management roles	Family roles weaken women's performance as a leader	Family is the allocator of family roles	Family roles are unfairly distributed	The more a woman become educated the more chances of being a leader	Experience makes women a senior manager or leader	Job profession makes a woman senior manager or leader	It is not education but how networked one is to get promoted	Education system is not sensitive to the needs of women	Religion is the great oppressor of women	Religion confines women to the home
Family life affects performance of women in leadership/management	Correlation C	1.000											
	Sig. (2-tailed)												
	N	283											
Marriage makes the workplace uneven for women pursuing management roles	Correlation C	.312**	1.000										
	Sig. (2-tailed)	0.000											
	N	283	283										
Family roles weaken women's performance as a leader	Correlation C	.255**	.509**	1.000									
	Sig. (2-tailed)	0.000	0.000										
	N	283	283	283									
Family is the allocator of family roles	Correlation C	0.053	.227**	.419**	1.000								
	Sig. (2-tailed)	0.371	0.000	0.000									
	N	283	283	283	283								
Family roles are unfairly distributed	Correlation C	.160**	.307**	.311**	.586**	1.000							
	Sig. (2-tailed)	0.007	0.000	0.000	0.000								
	N	283	283	283	283	283							
The more a woman become educated the more chances of being a leader	Correlation C	.235**	-0.042	0.011	0.001	0.103	1.000						
	Sig. (2-tailed)	0.000	0.478	0.851	0.992	0.083							
	N	283	283	283	283	283	283						
Experience makes women a senior manager or leader	Correlation C	0.007	0.018	0.102	.179**	.131*	.293**	1.000					
	Sig. (2-tailed)	0.903	0.760	0.086	0.003	0.028	0.000						
	N	283	283	283	283	283	283	283					
Job profession makes a woman senior manager or leader	Correlation C	-0.064	.143*	0.067	.175**	0.078	.188**	.572**	1.000				
	Sig. (2-tailed)	0.283	0.016	0.259	0.003	0.192	0.002	0.000					
	N	283	283	283	283	283	283	283	283				
It is not education but how networked one is to get promoted	Correlation C	.150*	.299**	.374**	.241**	.271**	0.070	.165**	0.061	1.000			
	Sig. (2-tailed)	0.012	0.000	0.000	0.000	0.000	0.239	0.006	0.306				
	N	281	281	281	281	281	281	281	281	281			
Education system is not sensitive to the needs of women	Correlation C	0.017	.297**	.322**	.332**	.254**	-.138*	.121*	0.020	.307**	1.000		
	Sig. (2-tailed)	0.778	0.000	0.000	0.000	0.000	0.020	0.042	0.734	0.000			
	N	283	283	283	283	283	283	283	283	281	283		
Religion is the great oppressor of women	Correlation C	-0.007	.283**	.381**	.284**	.264**	-.125*	0.087	0.079	.178**	.569**	1.000	
	Sig. (2-tailed)	0.905	0.000	0.000	0.000	0.000	0.035	0.143	0.186	0.003	0.000		
	N	283	283	283	283	283	283	283	283	281	283	283	
Religion confines women to the home	Correlation C	0.020	.242**	.349**	.319**	.320**	-.125*	.188**	.213**	.225**	.543**	.703**	1.000
	Sig. (2-tailed)	0.734	0.000	0.000	0.000	0.000	0.035	0.002	0.000	0.000	0.000	0.000	
	N	283	283	283	283	283	283	283	283	281	283	283	283
Men use religion to oppress women	Correlation C	0.064	.260**	.226**	.249**	.351**	-0.038	0.113	.155**	.146*	.395**	.482**	.604**
	Sig. (2-tailed)	0.281	0.000	0.000	0.000	0.000	0.525	0.057	0.009	0.015	0.000	0.000	0.000
	N	283	283	283	283	283	283	283	283	281	283	283	283
Only men can manage Quasi-government organisations	Correlation C	-0.078	0.032	-0.075	-0.050	-0.044	-0.046	-0.066	-0.013	-0.023	-0.089	0.024	-0.077
	Sig. (2-tailed)	0.188	0.595	0.209	0.401	0.464	0.438	0.266	0.825	0.697	0.136	0.686	0.194
	N	283	283	283	283	283	283	283	283	281	283	283	283
Women cannot influence decision making	Correlation C	-0.060	-0.053	-0.018	-0.091	-0.094	-.141*	-.119*	-0.054	-0.027	-0.101	0.002	0.046
	Sig. (2-tailed)	0.315	0.372	0.761	0.125	0.116	0.017	0.045	0.366	0.648	0.089	0.974	0.443
	N	283	283	283	283	283	283	283	283	281	283	283	283
There is a lot of discrimination against women	Correlation C	.161**	-0.093	-0.064	-0.006	0.001	0.092	-.201**	-.172**	-0.092	-0.105	0.026	-0.054
	Sig. (2-tailed)	0.007	0.121	0.287	0.924	0.989	0.124	0.001	0.004	0.123	0.079	0.664	0.367
	N	283	283	283	283	283	283	283	283	281	283	283	283
Negative criticism by men makes women hate management positions	Correlation C	.126*	.173**	.148*	.205**	.240**	.248**	0.044	0.093	.219**	.212**	.246**	.199**
	Sig. (2-tailed)	0.034	0.003	0.013	0.001	0.000	0.000	0.458	0.120	0.000	0.000	0.000	0.001
	N	283	283	283	283	283	283	283	283	281	283	283	283

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Religion is the great oppressor of women	Correlation	-0.007	.283**	.381**	.284**	.264**	-.125*	0.087	0.079	.178**	.569**	1.000						
	Sig. (2-tailed)	0.905	0.000	0.000	0.000	0.000	0.035	0.143	0.186	0.003	0.000							
	N	283	283	283	283	283	283	283	283	281	283	283						
Religion confines women to the home	Correlation	0.020	.242**	.349**	.319**	.320**	-.125*	.188**	.213**	.225**	.543**	.703**	1.000					
	Sig. (2-tailed)	0.734	0.000	0.000	0.000	0.000	0.035	0.002	0.000	0.000	0.000	0.000						
	N	283	283	283	283	283	283	283	283	281	283	283	283					
Men use religion to oppress women	Correlation	0.064	.260**	.226**	.249**	.351**	-0.038	0.113	.155**	.146*	.395**	.482**	.604**	1.000				
	Sig. (2-tailed)	0.281	0.000	0.000	0.000	0.000	0.525	0.057	0.009	0.015	0.000	0.000	0.000					
	N	283	283	283	283	283	283	283	283	281	283	283	283	283				
Only men can manage Quasi-government organisations	Correlation	-0.078	0.032	-0.075	-0.050	-0.044	-0.046	-0.066	-0.013	-0.023	-0.089	0.024	-0.077	0.021	1.000			
	Sig. (2-tailed)	0.188	0.595	0.209	0.401	0.464	0.438	0.266	0.825	0.697	0.136	0.686	0.194	0.726				
	N	283	283	283	283	283	283	283	283	281	283	283	283	283	283			
Women cannot influence decision making	Correlation	-0.060	-0.053	-0.018	-0.091	-0.094	-.141*	-.119*	-0.054	-0.027	-0.101	0.002	0.046	-.155**	.465**	1.000		
	Sig. (2-tailed)	0.315	0.372	0.761	0.125	0.116	0.017	0.045	0.366	0.648	0.089	0.974	0.443	0.009	0.000			
	N	283	283	283	283	283	283	283	283	281	283	283	283	283	283	283		
There is a lot of discrimination against women	Correlation	.161**	-0.093	-0.064	-0.006	0.001	0.092	-.201**	-.172**	-0.092	-0.105	0.026	-0.054	-0.019	.318**	.238**	1.000	
	Sig. (2-tailed)	0.007	0.121	0.287	0.924	0.989	0.124	0.001	0.004	0.123	0.079	0.664	0.367	0.753	0.000	0.000		
	N	283	283	283	283	283	283	283	283	281	283	283	283	283	283	283	283	
Negative criticism by men makes women hate management positions	Correlation	.126*	.173**	.148*	.205**	.240**	.248**	0.044	0.093	.219**	.212**	.246**	.199**	.259**	0.079	-0.044	.259**	1.000
	Sig. (2-tailed)	0.034	0.003	0.013	0.001	0.000	0.000	0.458	0.120	0.000	0.000	0.000	0.001	0.000	0.185	0.461	0.000	
	N	283	283	283	283	283	283	283	283	281	283	283	283	283	283	283	283	283

Appendix 9

		Correlations																	
		Family life affects performance of women in leadership/management positions	Marriage makes the work place uneven for women pursuing management roles	Family roles weaken women's performance as a leader	Family is the allocator of family roles	Family roles are unfairly distributed	The more a woman become educated the more chances of being a leader	Experience makes women a senior manager or leader	Job profession makes women senior manager or leader	It is not education but how networked one is to get promoted	Education system is not sensitive to the needs of women	Religion is the great oppressor of women	Religion confines women to the home	Men use religion to oppress women	Only men can manage Quasi-government organisations	Women cannot influence decision making	There is a lot of discrimination against women	Negative criticism by men makes women hate management positions	Performance of women leaders
Family life affects performance of women in leadership/management positions	Pearson Correlation	1	.104	.062	-.031	-.015	.024	.012	.081	.106	.079	.017	.039	.022	.109	.120	.078	.052	-.001
	Sig. (2-tailed)		.081	.300	.603	.807	.687	.835	.173	.076	.186	.772	.518	.707	.067	.044	.188	.382	.983
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Marriage makes the work place uneven for women pursuing management roles	Pearson Correlation	.104	1	.836**	.781**	.384**	.442**	.640**	.604**	.582**	.652**	.652**	.487**	.347**	.067	.541**	.632**	.511**	.109
	Sig. (2-tailed)	.081		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.263	.000	.000	.000	.068
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Family roles weaken women's performance as a leader	Pearson Correlation	.062	.836**	1	.818**	.550**	.574**	.666**	.552**	.588**	.582**	.665**	.521**	.348**	.235**	.609**	.681**	.614**	.157**
	Sig. (2-tailed)	.300	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.008
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Family is the allocator of family roles	Pearson Correlation	-.031	.781**	.818**	1	.611**	.626**	.744**	.756**	.666**	.664**	.704**	.496**	.430**	.263**	.524**	.592**	.554**	.205**
	Sig. (2-tailed)	.603	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.001
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Family roles are unfairly distributed	Pearson Correlation	-.015	.384**	.550**	.611**	1	.832**	.590**	.617**	.514**	.516**	.722**	.469**	.500**	.536**	.506**	.431**	.570**	.131*
	Sig. (2-tailed)	.807	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.027
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
The more a woman become educated the more chances of being a leader	Pearson Correlation	.024	.442**	.574**	.626**	.832**	1	.631**	.660**	.674**	.498**	.749**	.592**	.589**	.494**	.554**	.519**	.539**	.172**
	Sig. (2-tailed)	.687	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.004
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Experience makes women a senior manager or leader	Pearson Correlation	.012	.640**	.666**	.744**	.590**	.631**	1	.745**	.564**	.794**	.719**	.481**	.472**	.221**	.523**	.535**	.544**	.278**
	Sig. (2-tailed)	.835	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Job profession makes women senior manager or leader	Pearson Correlation	.081	.604**	.552**	.756**	.617**	.660**	.745**	1	.781**	.783**	.732**	.611**	.623**	.557**	.682**	.583**	.614**	.266**
	Sig. (2-tailed)	.173	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
It is not education but how networked one is to get promoted	Pearson Correlation	.106	.582**	.589**	.666**	.514**	.674**	.564**	.781**	1	.573**	.675**	.732**	.769**	.599**	.786**	.765**	.657**	.162**
	Sig. (2-tailed)	.076	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.006
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Education system is not sensitive to the needs of women	Pearson Correlation	.079	.652**	.582**	.664**	.518**	.498**	.794**	.783**	.573**	1	.580**	.544**	.552**	.251**	.543**	.482**	.530**	.169**
	Sig. (2-tailed)	.186	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.004
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Religion is the great oppressor of women	Pearson Correlation	.017	.652**	.665**	.704**	.722**	.749**	.719**	.732**	.675**	.560**	1	.575**	.503**	.425**	.697**	.684**	.716**	.147**
	Sig. (2-tailed)	.772	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.013
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Religion confines women to the home	Pearson Correlation	.039	.487**	.521**	.496**	.469**	.592**	.481**	.611**	.732**	.544**	.575**	1	.871**	.451**	.721**	.697**	.538**	.072
	Sig. (2-tailed)	.518	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.229
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Men use religion to oppress women	Pearson Correlation	.022	.347**	.348**	.430**	.500**	.589**	.472**	.623**	.759**	.552**	.503**	.871**	1	.529**	.703**	.648**	.545**	.050
	Sig. (2-tailed)	.707	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.407
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Only men can manage Quasi-government organisations	Pearson Correlation	.109	.067	.235**	.263**	.538**	.494**	.221**	.557**	.599**	.251**	.425**	.451**	.529**	1	.745**	.600**	.634**	.124**
	Sig. (2-tailed)	.067	.263	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.036
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Women cannot influence decision making	Pearson Correlation	.120*	.541**	.609**	.524**	.506**	.554**	.523**	.682**	.786**	.543**	.697**	.721**	.703**	.745**	1	.944**	.901**	.136**
	Sig. (2-tailed)	.044	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.022
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
There is a lot of discrimination against women	Pearson Correlation	.078	.632**	.681**	.592**	.431**	.519**	.535**	.563**	.756**	.482**	.684**	.697**	.646**	.600**	.844**	1	.881**	.132**
	Sig. (2-tailed)	.188	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.027
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Negative criticism by men makes women hate management positions	Pearson Correlation	.052	.511**	.614**	.554**	.570**	.539**	.544**	.614**	.657**	.536**	.716**	.536**	.545**	.634**	.901**	.881**	1	.132**
	Sig. (2-tailed)	.382	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.026
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283
Performance of women leaders	Pearson Correlation	-.001	.109	.157**	.205**	.131*	.172**	.278**	.266**	.162**	.169**	.147**	.072	.050	.124**	.136**	.132**	.132**	1
	Sig. (2-tailed)	.983	.068	.008	.001	.027	.004	.000	.000	.006	.004	.013	.229	.407	.036	.022	.027	.026	
	N	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283	283

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

