

**TRANSFORMING MASCULINITIES IN THE CONTEXT OF EMERGING FAMILY
CRISIS: THE CASE OF SELECTED FAITH-BASED ORGANISATIONS IN
NAKURU COUNTY.**

SAMWEL KIUGUINI NDUATI

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for the Doctor of Philosophy Degree in Gender and Development Studies of Egerton
University**

EGERTON UNIVERSITY

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DECLARATION AND RECOMMENDATION

Declaration

This thesis is my original work and has not been presented for an award of a degree in this or any other university.

Signature Date

Samwel Kiuguini Nduati

GD11/81505/14

Recommendation

This thesis has been submitted for examination with our approval as university supervisors.

Signature..... Date

Dr. Damaris Parsitau, Ph.D

Institute of Women and Gender Development Studies

Egerton University

Signature Date

Prof. Fr. Stephen N. Mbugua

Catholic University of East Africa

Signature Date

Dr. Ruth Aura, Ph.D

Faculty of Law Egerton University

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DEDICATION

This thesis is dedicated to several significant persons in my life. To begin with, I dedicate to my parents; my mother, Margaret Muthoni and my late father, Gabriel Nduati. I remember my late father for the joy which filled his heart because of every little progress that I made in my academic life. Secondly, special dedication goes to my dear wife, Tabitha Wairimu Kiuguini, for the continued support and encouragement in my life. She has always been there for me and for every project including this thesis. Thirdly, I dedicate this thesis to our three grown up children; Margaret Muthoni, Michael Nduati and Peter Kinuthia for their encouragements and complements in everything I do in life. I thank them for believing in me and trusting that I am the best dad in the World. Finally I dedicate this thesis to our beloved grandson, named after me, Sammy Mburu (Kiuguini). He grew while seeing me do my studies and he was very curious. Many times he came to my study room and desiring to be like me, he would stop me and ask that we do his assignments. His question to me all the times that, “Wewe unasoma kwa bidii?” [Are you working hard in your studies?] really encouraged me.

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ABSTRACT

Faith-Based Organisations (FBOs) are transforming masculinities in the context of family crises facing the modern family. This is because despite global, regional and national efforts by Governments and other agencies the incidences of family crises such as GBV, separation and divorce still persist. A growing body of literature links negative masculinities with family crises. Specifically this study sought to explore how Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) in Bahati Sub-County are transforming negative masculinities to attain a vision of having a gender-equitable man. The study utilized case study and *ex post- facto* research designs. The target population was 928 registered members of 14 FBOs (KAMA & PCMF) in Bahati Sub-County. Stratified random sampling procedure was used to obtain a sample size of 181 respondents. By including all the 14 clergy as key informants and 14 lay leaders who formed Focused Group Discussions (FGDs), the total sample size obtained was 209. Data collection instruments used were a Questionnaire, Interviews and FGD schedules. The instruments were pilot tested in the neighboring Nakuru town Sub-County. The types of validities which were used in this study included; face and content validity. Reliability of the instruments was tested using Cronbach's Alpha test which gave acceptable reliability coefficients of, $\alpha = 0.80$, $\alpha = 0.62$ and $\alpha = 0.84$ for the questionnaire, FGD Guide and interview schedule respectively. Descriptive and inferential statistics, specifically ordered logistic regression and Pearson chi square were used for analysis, with the help of Statistical Package for Social Sciences (SPSS) version 20 for windows. Descriptive statistics was presented in frequency tables, charts and mean scores. Results showed that at 5% significance level, all categories of masculinities had a significant relationship with incidences of family crises (Hegemonic, $p = 0.02$, Complacent, $p = 0.01$, Subordinate, $p = 0.04$, and Marginalised, $p = 0.00$). At 5% significance level approaches of transforming masculinities had a significant relationship with the vision of transforming masculinities to have a man who respects women (use of dialogue among men, $p = 0.00$, use of leaders' counsel, $p = 0.00$, use of gender champions, $p = 0.00$, use of preaching and Bible study, $p = 0.00$). In this regard the study recommends that FBOs, Ministry of Public Service, Youth and Gender and the County Governments to introduce programmes which will sensitize the public on the importance of transforming masculinities to mitigate the impact of incidences of family crises on the modern family.

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LIST OF ABBREVIATIONS AND ACRONYMS

ACK	Anglican Church of Kenya
AIDS	Acquired Immuno-deficiency Syndrome
ATR	African Traditional Religion
CODESRIA	Council of Social Sciences Research in Africa
CMA	Catholic Men Association
FBOs	Faith Based Organisations
FGDs	Focused Group Discussions
GA	General Assembly
HIV	Human Immunodeficiency Virus
KAMA	Kenya Anglican Men's Association
NACOSTI	National Commission for Science, Technology and Innovations
NCCK	National Council of Churches of Kenya
NGOs	Non-Governmental Organisations
NIV	New International Version
PCEA	Presbyterian Church of East Africa
PCMF	Presbyterian Church Men Fellowship
VAWG	Violence Against Women and Girls

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Faith-Based Organizations are transforming masculinities in the context of incidences of family crises facing the modern family in Bahati Sub-County, Nakuru County, Kenya. The modern family is faced with incidences of family crises which include Gender Based Violence (GBV), separation and divorce, alcohol drugs and substance abuse, neglect of family responsibilities and mental breakdown. These incidences of family crises are associated with negative masculinities. Negative masculinities underscore male dominance and relationship control so they can be regarded as masculinities which harm health and wellbeing of both men and women (WHO 2010).

Masculinity is an important concept which can be explored in many ways. First, masculinity has been defined variously. Etymologically, Flood, Gardiner, Pease and Pringle (2007) posit that “the word ‘masculinity’ derives from the Middle English masculin, from Middle French and from Latin masculinus (‘male, of masculine gender’, ‘male person, male’) and masculus (male)”. For Wright and Welsh (2014) the term ‘masculinity’ “simply refers to anything which is associated with men and boys in any given culture, just as ‘femininity’ refers to that which is culturally associated with women and girls. Messerschmidt (2015) points out that the term masculinity refers to the attributes, behaviors and images that are culturally associated with expressions of maleness or manliness.

Secondly, masculinity results from social construction. Gorman-Murray and Hopkins (2014) posit that there is no person who is born man or woman, instead one acquires normative gender roles through such institutions like family, school, media and workplace. Therefore masculinities emphasizes gender, not biological sex, and the diversity of identities among different groups of men. Further, gender and sex are different in meaning. According to Pitta (2015), sex of a person is different from his or her gender. This is because sex is not determined by environmental and social factors but by biology and physiology. On the other hand, gender denotes specific roles and views, and can predict the way one organizes thinking, acting and feeling. Gender is an organizing principle of people’s lives, family relationships and interactions with society. A human being is born either male or female and this recognition is

done through the look of genitalia. Conversely, a person's gender is either masculine or feminine (Pitta, 2015). This observation shows that masculinity just like gender is a product of social construction.

Thirdly, there is the plurality aspect of masculinity. It is accepted generally that rather than singular "masculinity" we have plural "masculinities" because from research there is evidence that actually there are different ways of being a man (Van Klinken & Smit, 2013). Barker and Ricardo (2005) add that apart from masculinity being a social construct, it is plural and unsolidified over time and in different settings.

Further, masculinity "has been historically conceived as a form of status that includes toughness, aggressiveness, stoicism and sexuality" (Kaplan, Rosenmann & Shuhendler, 2011). As Togarasei (2012), notes, in every society there are many masculinities and there is one among them which is called hegemonic masculinity. This category of masculinity dominates both women and other masculinities. This hegemonic masculinity is associated with Gender Based Violence (GBV), machismo culture manifested in drunkenness, roughness, toughness and virility. In this sense hegemonic masculinity carries a negative connotation. Kaplan, Rosenmann and Shuhendler (2011) assert that negative masculinities increase the risk of HIV and AIDS and drug and substance abuse. This is because men who practise these masculinities associate manhood with potency.

There is a nexus between negative masculinities and family crises facing the modern family. Whereas men and boys may also experience violence, across the world, most acts of violence are carried out by men (Esplen, 2006). It has also been observed that statistically, the majority of perpetrators of Violence Against Women and Girls (VAWG) are males and it is crucially important to work with men and boys, especially with regard to how harmful ideologies around being a 'man' can affect women and girls, as well as men and boys (Dhusiya, 2017). As such negative masculinities has a connection with family crises facing the modern family.

Family is considered the basic and universal institution, peculiar of any human society. This is in line with the definition given by Gabaitse (2012) that there are varied social structures but the family is the basic unit among them and it offers the first line of socialization. Families play a central role in societies as they are the primary site for reproduction, socializing the next generation, early education, and stabilizing adult personality formation. The modern family is characterized by changing marriage landscape as a result of rise in divorce, remarriage, single

parenthood, civil partnerships and reconstituted families (Stevenson & Wolfers, 2007). In this study it refers to the family unit in transition from the traditional family to the modern family set up. This family is considered “modern” in the sense of “modernisation” which is usually explained through formal education, European Christianity, urbanisation, and industrialisation (Oheneba-Sakyi & Takyi, 2006). This modern family has its composition different from traditional rural societies which had extended family systems including generations of cousins, uncles and aunts living close to one another (Kimani & Kombo, 2010).

According to Guedes, Bott, Garcia-Moreno and Colombini (2016), modern family crisis is depicted by among other characteristics, Gender Based Violence (GBV), separation and divorce, alcohol and substance abuse, neglect of family responsibilities and lack of mentorship to the children. Victims of GBV regardless of geographical and cultural differences, are mostly children and women rather than men. The GBV against women by their husband or male partner may be attributed to men who practice negative masculinity.

Worldwide, almost one third (30%) of all women who have been in a relationship have experienced physical and/or sexual violence by their intimate partner (Muñoz-Boudet, Petesch, & Turk, 2013). Also “some national violence studies show that up to 70 per cent of women have experienced physical and/or sexual violence in their lifetime from an intimate partner” (Bonomi, Anderson, Rivara & Thompson (2007). This has led to the “phenomena of marital breakdown, the increase in single parent households, the rise in blended and step families, the increase in same-sex families with children, the incidence of domestic violence, and the challenge of disability or illness in the family” (Fulu, & Miedema, 2015).

Across Sub-Sahara Africa, reports of prevalence and incidence of GBV have been reported (Roman & Frantz, 2013). For instance, in Zambia, the problem of violence against women is worrisome and GBV is considered not an isolated problem or a side component of people’s life, but a widespread, tragic and daily issue that touches and impacts every Zambian in one way or the other (Morel-Seytoux, Liveoak, Mwansa, Prieto & Thompson, 2010). In Zimbabwe, domestic violence has been described as a sensitive, harrowing community issue that affects one in three women with many women still finding themselves in a position where they are vulnerable to all forms of violence despite legislation to prevent domestic violence (De Wet, 2009). At least, 60% of the murder cases brought before the Zimbabwe High Court are a direct result of domestic violence (Chitukutuku, 2017). In Nigeria, the largest country in Africa,

several studies have reported high prevalence of violence against women especially from spouse or intimate partner (Oyediran, & Isiugo-Abanihe, 2005; Antai & Antai, 2008).

Kenya also experiences family crises in the modern family. One of the major family crises facing Kenyan family is GBV. The report by National Gender and Equality Commission (2016) on Gender Based Violence in Kenya demonstrated that probably the most widespread and socially tolerated human rights violation in Kenya is GBV. According to Mwakio (2015) GBV is any physical, sexual or psychological violence that occurs within the family or general community, 43 percent of married women have experienced sexual violence. Mwakio (2015) reveals that women who are divorced, separated or widowed are more likely to be exposed to violence (at 60%) than their married (at 42%) and never-married (at 25%) counterparts. Some of the causes associated with GBV include increasing poverty, women dependency on men for livelihood, pornography, rising cases of child headed households, alcoholism, drugs and drugs abuse, children watching intimate moments between adults/parents that encourages children to have early sex or child to child sex (Jewkes, Flood & Lang, 2015).

Masculinity is connected to violence. In a research Mansley (2009) found out that, “violence was seen as necessary in intimate relationships. When the women threatened the men’s sense of control, the men responded to that perceived challenge with violence. While a direct challenge to their sense of masculine control either by a man or by a woman is seen as the reason for violence, the men seemed to gain more social validation from the violence used against men than against women. This means that men establish their masculinity through the use of violence in their social relationships”.

Divorce is another major family crisis facing the modern family in Kenya. Kimuna and Djamba (2008) assert that there was a gradual increase in divorce cases in Kenya. In this regard, a study between 2001 and 2014 revealed as follows: "In 2001, a total of 101 divorce cases were filed at Milimani Law Courts. The number rose to 115 in 2002 and then 206 cases in 2003. The following years 2004, 2005, 2007 and 2008 recorded 296, 295, 357 and 369 cases respectively. Between 2010 and 2015, a total of 1,246 cases have been filed" (Muthoni & Makana, 2015). Muthoni and Makana (2015) assert that divorce and separation are on the rise in Kenya. They further claim that if a woman is in her early 40s today, she was aged 20 and 24 years in 1998 and at that time just 34 per cent of her peers were divorced or separated. According to Durevall

and Lindskog (2015), six percent of women aged 20-24 have already divorced or separated, a proportion almost double from two decades ago.

There are efforts which have been put in place in order to resolve some of the incidences facing the society. For instance at the international and regional level there exist a sequence of instruments that protect women and girls against SGBV (NGEC, 2017). Some of these instruments include “Universal Declaration of Human Rights (adopted 10 December 1948 UNGA Res 217 A (III) (UDHR), Vienna Declaration and Programme of Action: World Conference on Human Rights (adopted 12 July 1993 UN Doc. Conf. 157/23); Declaration on Elimination of Violence Against Women (adopted 20 December 1993 UNGA Res 48 /104) (DEVAW); UN Resolution on Elimination of Domestic Violence Against Women (adopted 19 February 2004 UNGA Res 58/147); Beijing Declaration and Platform for Action (adopted 17 October 1995, UN Doc A/Conf. 177/20) (BPFA); the Convention on Elimination of All Forms of Discrimination Against Women (adopted 18 December 1979 UNGA Res 34/180) CEDAW) and regionally, African Charter on Human and People’s Rights (adopted 27 June 1981 UN Doc CAB/LEG/67/3) (ACHPR) and Protocol to the African Charter on Human and peoples’ Rights on the Rights of Women in Africa (adopted 11 July 2003) (Maputo Protocol)” (NGEC, 2017). Kenya has also done a lot to protect her citizens. This is through the constitution which has numerous acts of parliament such as the Protection against domestic act, children’s act and the sexual offences act and through various policies.

However besides these efforts the situation has not improved. Therefore other efforts are now being visible. One of these efforts is transforming masculinities. In recent years, discourses on transforming masculinities have come to the fore globally, in Africa and in Kenya. Various organisations have engaged themselves in activities geared toward transforming masculinities (Reilly, Rochlen & Awad, 2014). A desk-top research conducted by “Safeworld” concerning projects and programs by 19 organizations and a number of networks across five continents, indicated various approaches used by organizations in transforming masculinities (Wright & Welsh, 2014). These approaches are categorized as, group education, community outreach and integrated approaches. Some of the 19 Organisations which had masculinities programs included Centre for Popular Education and Communications (Cantera) in Nicaragua, the “One

Man Can campaign 97” run by Sonke Gender Justice Network in South Africa and Community Intervention Strategy CARE International (Wright & Welsh, 2014).

Faith-Based Organisations (FBOs) are also transforming masculinities. According to Greaves, Hemsing and Poole (2016) a two-day consultation was organized in Washington D.C. in August 2016 to explore and gain better understanding of faith-based approaches to transforming masculinities for gender justice. The theme of the consultation was Faith-based Approaches to Transforming Masculinities for Gender Justice & Equality. The report of the consultation (Greaves, Hemsing & Poole, 2016) shows that working to transform masculinities involves engaging with strongly held beliefs on what it means to ‘be a man’, based on existing cultural and religious interpretations of social expectations of boys and men. Most of the presenters highlighted this as a strong association between ‘engaging boys and men in gender equality’ and ‘faith-based approaches’. For instance, from November 25th through December 10th, 2017 Tearfund and USAID were highlighting stories as part of the 16 Days of Activism Against Gender-Based Violence. One of their articles was on working with faith communities to prevent Gender-Based Violence (Jewkes, Flood & Lang, 2015).

According to Jewkes, Flood, and Lang (2015) transforming masculinities is an evidence-based approach to promote gender equality and positive masculinities within faith communities. It is based upon the understanding that spiritual beliefs and faith leaders are part of the structure that shapes social and gender norms, and focuses on prevention and response to sexual and gender-based violence.

In Kenya, a group of men have joined hands in the anti-Gender Based Violence campaign with a passion (Okal, Chersich, Tsui, Sutherland, Temmerman & Luchters, 2011). Under the umbrella of Masculinity Institute, also known as Main-Kenya, the team has been the voice for male and female victims of gender and sexual violence in Nairobi and beyond. Masculinity Institute works closely with religious leaders and members of the Council of Elders among the 42 ethnic communities in the country to share a platform to fight Sexual and Gender Based Violence (Flood, 2011).

However, few studies have focused on Faith-Based Organizations (FBOs) and their role in transforming masculinities in Kenya, particularly within Nakuru County. This study therefore focused on two FBOs and their role in transforming masculinities in the context of family crises facing the modern family in Bahati sub-county, Nakuru County, Kenya. These FBOs are Kenya

Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF). The two men only FBOs were selected because they belong to the two mainline Churches (ACK and PCEA) which are predominant Christian Churches in Bahati Sub-county, Nakuru County.

1.2 Statement of the Problem

Faith-Based Organizations are transforming masculinities in the context of incidences of family crises facing the modern family in Bahati Sub-County, Nakuru County, Kenya. The modern family is faced with incidences of family crises which include Gender Based Violence (GBV), separation, divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. Families play a central role in societies as they are the primary site for reproduction, socializing the next generation, early education, and stabilizing adult personality formation. Therefore, incidences of family crises must be addressed if the modern family should play its central role properly. Attempts have been made to address the incidences of family crises. There exists international and regional instruments that protect women and girls against SGBV which include Declaration on Elimination of Violence Against Women and African Charter on Human and People's Rights. These instruments have become part of the domesticated laws in Kenya to fight SGBV because Article 2(5) and (6) of the Kenyan Constitution provides that the general rules of international law as well as any, treaty or convention ratified by Kenya form part of the law of Kenya (NGEC, 2017). In Kenya also, there exists Legislative Framework and Policy Framework such as Protection Against Domestic Violence Act 2015 whose intention is to fight SGBV (Aura, 2013).

However, despite of these efforts the situation has not improved. It is for this reason that some Faith Based Organisations (FBOs) such as Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) have begun working with men as a way of transforming masculinities. This is because while numerous suggestions have been offered as to why the modern family is faced with incidences of family crises, a growing body of literature links negative masculinities with the incidences of modern family crises. For instance Akgul (2017) in a research "cultivated a view that the subjugation of women is connected and, majorly, glued to the oppression of men". Negative masculinities are depicted by among other characteristics: suppression of emotions (stoicism), proof of strength through violence and homophobia. Statistically, the majority of perpetrators of Violence against Women and Girls (VAWG) are males and it is crucially important to work with men and boys, especially with

regard to how harmful ideologies around being a 'man' affect women and girls, as well as men and boys (Deepan, 2017). Therefore this study investigated how Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) in Bahati Sub-County, Nakuru County, are transforming masculinities in the context of modern family crises

1.3 Overall Objective

The overall objective of this study was to explore how selected Faith-Based Organizations are transforming masculinities in the context of incidences of family crises facing the modern family in Bahati Sub-County, Nakuru County, Kenya.

1.4 Specific Objectives

The following objectives guided this study:

- i. To determine the association between categories of masculinities and the incidences of family crises in Bahati Sub-county.
- ii. To explore the association between perceptions of masculinities and incidences of family crises in Bahati Sub-county.
- iii. To establish the vision of transforming masculinities by Faith-Based Organisations in the context of incidences of family crises in Bahati Sub-County.
- iv. To determine association between current approaches of transforming masculinities and the vision of transforming masculinities by Faith-Based Organizations in Bahati Sub-county.
- v. To ascertain the association between the effectiveness of strategies in transforming masculinities and the vision of transforming masculinities by Faith-Based Organisations in Bahati Sub-county.

1.5 Hypotheses of the study

The following null hypotheses from objectives 1, 2, 4 and 5 were tested at 0.05 significant level.

Ho1 There is no statistically significant association between categories of masculinities and incidences of family crises in Bahati Sub-county.

Ho2 There is no statistically significant association between perceptions of transforming masculinities and incidences of family crises among men in FBOs in Bahati Sub-county.

Ho3 There is no statistically significant association between current approaches of transforming masculinities and the vision of transforming masculinities by FBOs in Bahati Sub-county.

Ho4 There is no statistically significant association between the strategies of transforming masculinities and the vision of transforming masculinities by FBOs in Bahati Sub-county.

1.5.1 Research Questions

The following research question was used to achieve objective 3 of the study.

- i. What vision do Faith-Based Organisations have in transforming masculinities in the context of family crises in Bahati sub-county?

1.6 Justification of the Study

Focusing on transforming masculinities is an endeavour geared towards developing positive masculinities through deconstruction of negative hegemonic masculinity. Negative masculinities increase gender inequality, non-conventional families, the risk of HIV and AIDS and drug and substance abuse. Transforming masculinities aims at changing the behaviour of men to become less violent, more caring, gentle and showing respect to women. This is because whereas men and boys may also experience violence, across the world, most acts of violence are carried out by men (Esplen, 2006). Transforming masculinities help in reducing the impact of the incidences of family crises facing the modern family.

This research was geared towards informing the society at large on how Christian men groups (FBOs) are transforming masculinities and how they construct new models of masculinities. Positive masculinities lead to new relations between men and women. While addressing critical issues in relations of men to women, such as violence, dominance and economic inequality, Oduyoye (2013) note that African women envision a new community with new relations between men and women. The new community is characterized by companionship, equality and a common humanity. Oduyoye (2013) further points out that such a community is not just liberative to men but also will bring about the needed “Liberation of Women”. It liberates men

because only when patriarchy is abandoned and power is shared, can men come to appreciate and live up to the full humanity they share with women (Chitando & Chirongoma, 2008). Chitando and Chirongoma (2012) assert that “the vision of transforming masculinities must be one of nurturing and supporting gender-equitable men. Gender equitable men have these characteristics: Are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships and are not homophobic” (Chitando & Chirongoma, 2012).

The study will assist Church leaders, the ministry of Public Service, Youth and Gender, County Governments and Non-Governmental Organisations (NGOs) in designing programmes that will involve men in transforming masculinities and mentor the boy child. Students of gender studies will also benefit from the outcome of this research since it will answer questions on the role of FBOs in transforming masculinities.

1.7 Scope of the Study

The study focused on two selected Faith-Based Organisations (KAMA and PCMF) from Bahati Sub-County, Nakuru County. Bahati sub-county was selected because of its uniqueness as it is characterized by various ethnic communities, in which religious beliefs, social norms and cultural values provide a framework within which men participate in doctrine trainings especially in the two FBOs. The respondents were the registered members of 14 Faith Based Organisations (KAMA & PCMF) in Bahati Sub-County; clergy in charge of the 14 FBOs as key informants and; lay leaders of the FBOs who formed Focused Group Discussions (FGDs). The study also focused categories of masculinities, perceptions of masculinities, approaches and strategies of transforming masculinities as used by the two selected FBOs. These formed the independent variables. The dependent variables comprised of incidences of family crises facing the modern family and the vision of transforming masculinities.

1.8 Limitation of the Study

The study focused on FBOs (KAMA and PCMF) and their transforming of masculinities in the context of prevailing family crises facing the modern family in Bahati sub-county. As such,

interpretation of the results were limited to these FBOs. Another limitation was reluctance by some of the men in responding to some items in the questionnaire which they perceived to be sensitive. Therefore some questionnaires were left incompletely filled. However the study results were not affected because a response rate of 50% is considered adequate, 60% good and 70% very good (Babbie, 1996). The response rate in this research was judged to be very good and hence one can place a high degree of confidence in the results of the study.

1.9 Assumptions of the Study

In this study it was assumed that:

- i. Information gathered from the respondents was correct and presented a true reflection of their understanding on how their FBOs are transforming masculinities in the context of incidences of family crises facing the modern family.
- ii. The Clergy/key informants and lay leaders were conversant with FBOs which are under their care and therefore the information was correct.

1.10 Definition of Operational Terms

- Approaches:** Are methods of doing something or a way of thinking (Simpson, & Weiner, 2015). In this study it refers to the methods used by FBOs in transforming masculinities which are; use of; leaders to counsel members, gender champions, dialogue among members and preaching and Bible study.
- Categories of masculinities:** There are many masculinities in each given society (Togarasei, 2012) which include hegemonic, subordinate, complacent and marginalised (Connell & Messerschmidt, 2005). In this study categories of masculinities refer to these four kinds of masculinities and any other observed in the FBOs.
- Christian:** Is a person who believes in Jesus Christ as his personal Saviour from sin, eternal death and the devil; one who knows that he has eternal life through faith in Jesus Christ who died for him and rose again (David Ministries Foundation, 2002). In this study it is much connected to men who adhere to Christianity.
- Clergy:** It means ministers in the Christian Church (David Ministries Foundation, 2002). In this study it refers to an ordained priest in ACK and PCEA.
- Constructive use of power:** Is whereby men can use their power positively, that is, to the benefit of their families and the community (Hawthorne & Van Klinken, 2013). In this study it refers to men as leaders who use their power to care for their families.
- Crisis:** Is a crucial situation that requires changes in normal patterns of behavior (Levine, 2016). In this study it refers to incidences of family crises facing the modern family which include GBV, separation and divorce, alcohol, drugs and substance abuse and mental breakdown.
- Effectiveness:** According to David Ministries Foundation (2002) it is the degree to which something achieves intended results. In this study it refers to the capacity by which strategies employed by FBOs in transforming masculinities are able transform masculinities.

- Family:** A family is the basic unit of any human society. According to Kimani and Kombo (2010) family is the fundamental unit of all societies. Members of the family gain economic, social and psychological security from the family. In this study it refers to the modern family which is faced with incidences of family crises
- Faith-Based Organisations:** Is a group of individuals united on the basis of religious or spiritual beliefs (Brissette, Scheier & Carver, 2002). In this study it refers to Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF).
- Gender:** Gender is not biological but rather created by the society in terms societal expectations of values, attitudes and worldviews concerning male and female (Berman, 2012). In this study gender refers to the social construction of masculinity and femininity.
- Gender Based Violence (GBV):** According to Western (2013) other terms used for Gender Based Violence are ‘intimate partner violence’, ‘domestic violence’, ‘domestic abuse’ and ‘violence against women’. All refer to violence experienced by women and men as a result of their gender. In this study it refers the violence experienced by both women and men in their families because of their gender.
- Hegemonic masculinity:** Is a practice that legitimizes men's dominant position in society and justifies the subordination of women, and other marginalized ways of being a man (Connel, 2005). In this study it refers to the dominant form of masculinities and which is culturally valued the most. Its qualities include heterosexuality, whiteness, physical strength and suppression of emotions.
- Masculinities:** Is “a set of behavioural patterns that men ought to follow in each given society” (Togarasei, 2012). In this study it refers to the social roles, behaviors, and meanings prescribed for men in KAMA and PCMF in Nakuru County. It emphasizes gender, not biological sex, and the diversity of identities among different groups of men.

- Modern family:** Is the family unit where marriage landscape is changing due to rise in divorce, remarriage, single parenthood, civil partnerships and reconstituted families (Berger, 2017). In this study it refers to a family unit in transition from the traditional family.
- Parish:** Is an administrative district of various Churches, especially a part of a Diocese, under the charge of a priest or minister (David Ministries Foundation, 2002). In this study it refers to a congregation or congregations under the pastoral charge of a parish priest. In ACK the parish priest is referred to as the Vicar and in PCEA as the Parish minister.
- Patriarchy:** It is “a system that advocates for male supremacy and female subordination” (Dowling, 2007). In this study it refers to the system of where more men are privileged than women.
- Perception:** Is a mode of apprehending reality and experience through the senses, thus enabling discernment of figure, form, language, behavior, and action. Individual perception influences opinion, judgment, understanding of a situation or person, meaning of an experience (Simpson & Weiner (2015)). In this study perception refers to how men are apprehended in Bahati Sub County which include; man as head of family, father, protector, provider stronger than a woman, ‘lover’ of women and more superior than a woman.
- Power:** According to Kang, Lessard, Heston, and Nordmarken power means two things: 1) access to and through the various social institutions which include the government, work, education, family, law, media, and medicine, and 2) processes of privileging, normalizing, and valuing certain identities over others. In this study power it refers to dominance and especially by men in the society.
- Strategies:** Is a plan of action intended to be accomplish a specific goal (David Ministries Foundation, 2002). In this study it refers to the different mechanisms of FBOs in managing transformation of masculinity which include; fellowships,

seminars, home visits among men in FBOs, Bible studies, rite of passage for boys and supporting each other to formalize marriage

**Transforming
Masculinities:**

Is to alter how people think and behave about “being a man” (Seidler, 2006). In this study it refers to alteration of men’s behaviour and actions. That is, to change men’s traditional perception of practising negative masculinity and perceiving masculinity in a positive manner.

**Vision of
transforming
masculinities:**

Vision is wisdom in understanding what lies in future (David Ministries Foundation, 2002). In this study the vision of transforming masculinities refer to the envisioned man who; respects women, believes that men and women have equal rights, is involved in domestic chores, is opposed to violence on women and shares in reproductive health.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews literature on transforming masculinities. Specifically, on the description of the incidences of family crises facing the modern family, categories and perceptions of masculinities, transforming masculinities; particularly the vision, approaches and strategies of doing so. There is a section on FBOs and transforming masculinities. The chapter also entails, conceptual framework and theoretical framework and their rationale to the study.

2.2 Incidences of Family Crises Facing the Modern Family

For a long time there has been a struggle in the efforts to define a family (Ponzetti et al. 2003). Strong, DeVault and Cohen (2008) posit that this struggle is due to “many kinds of families that exist including, married couples, stepfamilies, single-parent families, multigenerational families, cohabiting adults, child-free families, families headed by gay men or by lesbians, and so on”. Ponzetti et al (2003) assert that “there are multiple and suitable definitions of family which are racially, intergenerationally and situationally diverse”.

Despite the difficulties in defining the family, Gabaitse (2012) articulates that amongst many social structures the family is the only basic unit as it offers the first line of socialization. Therefore families play a central role in the societies. According to Kimani and Kombo (2010), the family provides care since it is the main source of what is required in life and for health like “love and kindness, sufficient food, clean water, resting place, clothing and sanitation, which is made possible by the existing socio-economic, environmental and sometimes political conditions”. Lindsey (2016) observe that the family cannot be compared by any other agent of socialisation because from it children acquire values attitudes such as about gender which shape their social life. The family is indeed the primary institution of socialization followed by other institutions schools and the churches. Family is a concept which means steadiness and societies place a high value on marriage because it provides an environment for the upbringing of children (Abela & Walker (2014).

But the concept of family and the family unit is constantly evolving. For instance, Pitta (2015), observes in United States that over time, families are becoming smaller in size, the percentage of married-couple families with children is declining, there is an increase of non-traditional

households, one person households and children living with non-relatives. The change in the family can also be seen in women, who are now more likely to be the head of the household and/or never married. There is an increase in the proportion of women remaining childless and delaying marriage. There is also an increase in divorce rate. Lindsey (2016) observe that “families have been profoundly altered by industrialization and urbanization, the two key processes propelling modernization. In this sense, gender role change in families is a by-product of modernization. Family change in the last century was fueled by women entering the labor force, but women entering the labor force was fueled by modernization. The contemporary reality is that the “traditional” nuclear family is but one of many variations of family structure and household structure.”

Families can be conceptualised as traditional type and modern type. Oheneba-Sakyi and Takyi (2006) observe that Western social scientists have conceptualised that family systems move from a so-called traditional type to a modern one. They further observe that the difference between these two ideal types can easily be determined in terms of family distribution of power, decision making, communication, and division of labour in the household – whether activities are shared or one spouse exercises a dominant position at the expense of the other. In the traditional set up, men were expected to be bread winners and women home makers but as Abela and Walker (2014) observe, it is clear that gender roles are being transformed across the globe as women postpone the formation of committed couple relationships to pursue advanced education and meaningful careers.

The modern family in this study refers to the family unit in transition from the traditional family to the modern family set up. This family is “modern” in the sense of “modernisation” which is commonly interpreted through formal education, European Christianity, urbanisation, and industrialisation (Oheneba-Sakyi and Takyi, 2006). This family is different from the traditional family which in Africa is commonly characterised by among others; family involvement in mate selection, segregated gender roles and multiple marriage systems. This traditional family has been affected by modernisation in many aspects. First, while increased urbanisation (resulting from rural-urban migration) and education have helped to transform the lives of Africans in several positive ways, the whole process of modernisation may have led to social disorganisation and changes in Family dynamics (Mayo, 2014).

Secondly modernisation and urbanisation in Africa has led to increase in marital instability. It is believed that by age 50, about half of all African women have experienced a marital dissolution, with a divorce accounting for two-thirds of the dissolutions (Goldberg, 2013). Oheneba-Sakyi and Takyi (2006) observe that to account for the growing number of divorces in Africa, researchers point to factors such as increased female education, men's declining income and men's inability/unwillingness to provide adequate resources for the maintenance of the household. Thirdly modernisation and urbanisation has led to absentee fathers. Kimani and Kombo (2010) observe that children suffer due to absentee fathers. They further observe that in the mid-nineteenth century, many fathers left to live away from home due to economic reasons thereby losing the regular opportunity to parent.

Due to modernisation, worldwide, almost one third (30%) of all women who have been in a relationship have experienced physical and/or sexual violence by their intimate partner (García-Moreno et al 2013). Also "some national violence studies show that up to 70 per cent of women have experienced physical and/or sexual violence in their lifetime from an intimate partner" (UN Women, 2015).

According to Casper and Bianchi (2002) "the configuration of the modern family is being affected by five tendencies which are growing in might: first, growing numbers of heterosexual relationships have chosen cohabitation: as a way of preparing for marriage, as a substitute for it, or as a better option than living alone. Likewise, more same-sex cohabitation (in romantic partnerships) is occurring among gays and lesbians. Second, young adults have a tendency of deferring marriage, living with parents, friends, or unmarried partners longer. Third, women's involvement in the labour force has been rising leading in concurrent decline in the "traditional" family structure of two parents but only one wage-earner. Fourth, as the divorce rate increase, the stigma of having a child out of wedlock go down, and marriages tend to be delayed, there is a parallel growth in single-parenting. Fifth, late and decreasing fertility has occasioned fewer children and smaller families. This, joined with growing prolonged life, has enhanced the number of years that people spend "post-children." Also it has generated an increase in the number people living independently of family in their retirement years" (Casper and Bianchi, 2002).

Due to the trends mentioned in the preceding paragraph, there is now "the experience of the rise in single parent families, the increase in mixed and step families, marital breakdown, the

incidence of domestic violence, the rise in same-sex families with children, and the challenge of disability or illness in the family” (Okech & Kimemia, 2012).

Bridges and Kimmel (2011) state that in U.S.A. couples are not going into marriage later in life unlike in the former days. They also posit that 83% of women have gone into their first marriage by age 35 while only 75% of men have done the same. The divorce rate remains high. According to Amato (2000) the divorce rate has almost doubled since 1950, from 2.6 (per 1,000) to 4.1 in 2000, and above half of them involve children. Additionally, the proportion of births to unmarried women has risen dramatically. By estimation, although it differs considerably with race and class a third of births in the United States is to single women. Currently 36% of children are almost at the verge of becoming poor, commit crime and stop learning in schools because they live without biological fathers (Coltrane & Adams 2008). Gerson (1993) posit that although increasing in numbers, it is still a smaller group of fathers who co-work with their wives in caring for children. In the United States, women initiate more than two-thirds of all divorces (Brinig & Allen 2000). From the foregoing, it is clear that the modern family in USA is faced with incidences of family crises. Lindsey (2016) observe that in the modern family extramarital relationships are increasing. Married women say that affairs are less for sex and more for emotional support; married men report the reverse.

Gender Based Violence is an incident facing the modern family. According to Western (2013) terms used to describe GBV, include intimate partner violence, domestic violence, domestic abuse and violence against women. Across Sub-Sahara Africa, there are reports on prevalence and incidence of GBV (Roman & Frantz, 2013). Zambian case is an example. GBV in Zambia is a common thing which affects every Zambian in many ways especially when it involves violence against women which is causing a lot of worry (Morel-Seytoux, Liveoak, Mwansa, Prieto, & Thompson, 2010). Zimbabwe is another example. In Zimbabwe, domestic violence has been described as “a sensitive, harrowing community issue that affects one in three women with many women still finding themselves in a position where they are vulnerable to all forms of violence despite legislation to prevent domestic violence” (De Wet, 2009). It is also important to mention Nigeria which is the largest country in Africa. High prevalence of violence against women particularly from spouse or intimate partner have been cited by a number of research, (Bamiwuye & Odimegwu, 2014; Antai and Antai, 2008).

Sigal, Chester and Cudjoe (2017) postulate that GBV denotes any wicked act which involve bodily, erotic or mental violence that happens within the family or general community. The married women who have experienced sexual violence comprise 43%. KDHS (2015) analysis by marital status reveals that “women who are divorced, separated or widowed are more likely to be exposed to violence (at 60%) than their married (at 42%) and never-married (at 25%) counterparts”. Reasons given for GBV include increasing poverty, women relying on men for upkeep, pornography, rising cases of child headed families, alcoholism, drugs and substance abuse, children watching intimate moments between adults/parents that encourages children to have early sex or child to child sex GBV (Sigal, Chester & Cudjoe, 2017).

Another incident of family crisis is separation and divorce. Abela and Walker (2014) observe that “up until the twentieth century, divorce was not a feature of daily life. When relationships broke down, economic, social and emotional constraints kept many women locked into unhappy and, often, violent relationships. Divorce was the privilege of the rich, of the clergy, and of men. Those women who did separate and form new partnerships were not able either to divorce or to remarry. Only during the twentieth century did divorce become a real option in most countries. In Catholic countries, the sacramental nature of marriage rendered it indissoluble, though the Roman Catholic Church has always permitted annulments. Nevertheless, only in the twenty-first century has divorce been legalised in Catholic countries such as Chile and Malta”. Lindsey (2016) observe that the divorce rate steadily increased throughout the last century, peaking in the 1980s, but decreasing continuously, although modestly, since. However, the divorce rate also depended on historical anomalies such as depression and World War II.

Kimuna and Djamba (2008) indicate that the divorce rates in Kenya has been on rise. To emphasise on this, an example of Milimani Law Court in Nairobi is important here. The Court recorded high divorce cases between 2001 and 2014. "In 2001, a total of 101 divorce cases were filed at Milimani Law Courts. The number rose to 115 in 2002 and then 206 cases in 2003. The following years 2004, 2005, 2007 and 2008 recorded 296, 295, 357 and 369 cases respectively. Between 2010 and 2015, a total of 1,246 cases were filed" (Muthoni and Makana, 2015). Mungai (2017) asserts that data shows that divorce and separation are on the rise in Kenya. He further claims that if a woman is in her early 40s today, she was aged 20 and 24 years in 1998 and at that time just 34 per cent of her peers were divorced or separated.

Alcoholism is also an incidence of family crises facing the modern family. Due to alcoholism children are abused and intimate partners suffer gender based violence (Norwegian Church Aid 2016). The Norwegian Church Aid also identified that “alcohol consumption has been associated with quarrelling with partner, having more than one sexual partner, physical aggression and smoking, all of which may lead to financial problems, poor health, loss of relationships and risk of contracting HIV and AIDS”. The effects of alcoholism to the family are many. A research conducted by University at Buffalo Clinical and Research Institute on addiction (2014) identified such effects as lower marital satisfaction, domestic violence and aggression, divorce, and negative interactions.

2.3 Categories of Masculinities

Masculinity is a product of social construction of gender. Therefore it is important to differentiate between sex and gender. According to Pitta (2015), a person’s sex is different from his or her gender. Sex is different from gender in that it is biologically and physiologically based, and therefore not determined by environmental influences and social constructs. Rather, gender denotes specific roles and views, and can predict the way one organizes thinking, acting and feeling. Gender is an organizing principle of people’s lives, family relationships and interactions with society. A human being is born either male or female and this recognition is done through the look of genitalia. Conversely, a person’s gender is either masculine or feminine (Pitta, 2015). Melzer (2018) mention that, “*Sex* refers to the biological characteristics that are used to distinguish females, males, and intersex people: genes, hormones, genitalia, and internal reproductive anatomy. Conversely, gender lies outside of biology. *Gender* is a social construct, a set of arbitrary meanings and expectations mapped onto the biological categories female and male. We enact femininity and masculinity in our interactions; they are performances that are fluid, ones that vary from one situation and context to another” (Melzer, 2018). Lindsey (2016) asserts that while we are made masculine or feminine by gender, it is sex which makes us male or female.

The term masculinity has been defined variously. Messerschmidt (2015) points out that “the term ‘masculinity’ is used to refer to the attributes, behaviors and images that are culturally associated with expressions of maleness or manliness”. This observation shows that masculinity is a product of social construction of gender. It has also been defined as “a set of behavioural patterns that men ought to follow in each given society” (Togarasei, 2012). Wright

(2014) observes that, cultures are responsible of shaping masculinities and femininities, the expectation of how men and women ought to behave. It is not nature which is responsible for these attributes and values expected of men and women in the society. Eventually, men, boys, women and girls gain gender norms constructed by the society thus shaping their lives.

According to Wright and Welsh (2014), the same way femininity means the social construct of women and girls, masculinity which is also given by culture refers to all which is linked to men and boys. Ideas about what is masculine and what is feminine vary over time, as well as within and between cultures. It follows then that there is a plurality of masculinities and they keep on changing every time. Van Klinken (2013) argues that masculinity is a product of culture because it is one divide of gendered. This therefore means that masculinity is not determined by nature or biology.

Barker and Ricardo (2005) note that “masculinities are: Socially constructed; fluid over time and in different settings; and plural. There is no typical young man in sub-Saharan Africa and no single version of manhood. There are numerous African masculinities, urban and rural and changing historically, including versions of manhood associated with war, or being warriors and others associated with farming or cattle herding. There are indigenous definitions and versions of manhood, defined by tribal and ethnic group practices, and newer versions of manhood shaped by Islam and Christianity, and by Western influences, including the global media”. Connell (2017), also observe that it is a process to construction men and women in the society and the process changes with time and fluctuates with classes, ages, places, races and groups.

Recent research reveal that rather than being one single masculinity, there exist several different ways of being masculine (Connell, & Messerschmidt, 2005). Connell, and Messerschmidt (2005) in their research recognised four distinct categories of masculinity. The four are hegemonic, subordinate, complacent and marginal. Hegemonic masculinity is the category which represents male supremacy. It exercises control and power over women and other men, resulting to oppression, violence and privileges. Hegemonic masculinity symbolize the established model of masculine stereotypes found in a patriarchal society. It has been historically considered as a form of position that includes stoutness, fierceness, fortitude and sexuality (Mankowski & Maton, 2010). The idea of hegemony was derived from Gramsci’s analysis of class relationships. It means the social dynamic where one group claims and upholds

leadership position in social life. At any given time, hegemonic masculinity is held high over other masculinities. Therefore, hegemonic masculinity is defined as a design of common performances that represent the presently established answer to the problem of the acceptability of patriarchal attitudes, which guarantee the authoritarian position of men and the relegation of women.

Further, Clatterbaugh (2018) point out that hegemonic masculinity is found in all societies and it controls both women and other masculinities. According to Jewkes and Morrell (2012) this hegemonic masculinity refers to a group of values, determined by men in authority. It includes and excludes while organizing society into gender inequalities. There are some features found in hegemonic masculinities which include a hierarchy of masculinities, differential access among men to power (over women and other men), and the interplay between men's identity, men's ideals, interactions, power, and patriarchy (Jewkes and Morrell, 2012). Hegemonic masculinity is connected to the destructive masculinity rooted in centuries of old supremacy, patriarchy and oppression played through such events as slavery, colonisation and war (Sweeney, 2014)). This leads to violence, passion killing, alcoholism, dangerous driving, rape, political violence and spread of HIV.

Subordinate masculinity is viewed variously as in the case of Harrison (2008) who sees it as direct opposite to hegemonic masculinity. Connell, and Messerschmidt (2005) posit that it is found on the peripheries of traditional lifestyles, with behaviors and feelings conventionally attributed to women, so that it is considered inappropriate and effeminate by most men. This type of masculinity would comprise both male behaviors of a homosexual orientation and some other ways of being a man closer to the values normally seen as typical of women (a caring ethos towards people, an emphasis on feelings and emotions, solidarity with feminist stances and the like). Subordinate masculinity exhibit qualities that are opposite of those values in hegemonic masculinity and may exhibit physical weakness or be very expressive with emotions (Frisina, 2018).

According to Connell and Messerschmidt (2005), marginalised masculinity refers to those groups of men who suffer social exclusion and have only very limited access to power (for instance, the black minority in the United States, North African immigrants in Europe, or indigenous tribes in Latin America). There is a sense to which this category of masculinity is marginal because as Harrison (2008) posits, it only has effect in a particular domain of society,

mostly a social class or race. They are at the receiving end of all sorts of injustice and oppression in societies led by men who shamelessly exercise the most tyrannical and unjust forms of hegemonic masculinity. Despite this, they do not question male domination nor its behavior patterns (especially those referring to relationships with women), nor do they distance themselves in any significant fashion from the misogynistic and violent tone adopted by patriarchal culture (Kennedy, 2016).

Finally complacent masculinity is the category relating to men who have no significant access to power and lack any high financial or social status, but still enjoy the patriarchal dividends associated with the male sex, without ever questioning the justice of such privileges. Harrison (2008) observes that “perhaps the greatest benefit of belonging to this style of masculinity is in the gain achieved through the subordination of women. Those who belong to this group are complicitous with hegemonic masculinity even though they fail to live up to it”. According to Howson (2006), the vast mass of men have little or no direct connection with either hegemonic, subordinate or marginalised masculinities, that is, they cannot or do not actively seek to embody these ideals into their gender practice. Nevertheless, this same mass of men gain advantage and privilege by accepting, albeit a priori, the existence of a benchmark against which they can position themselves in relation to its symbolised ideals (Howson, 2006). Complicit masculinities are often seen as lesser versions of the hegemonic ideal because their advantage is never as clear-cut, and is often made without the tensions or risks that being on the frontline of the system brings (Connell 1995). Complacent masculinity is no more than an attenuated version of standard masculinity and a visible tip of the iceberg of hidden machismo (Fernández-Álvarez, 2014).

There is a connection between masculinities and incidences of family crises facing the modern family. For instance in connection to violence Mansley (2009) stated that men are violent to intimate partners due to their gender–role socialization, distorted gender-role schemas, gender-role conflicts, defense mechanisms, and self-protective defense strategies.

2.4 Perception of Masculinities

Perception of masculinities refers to how men are viewed in the society. This Perception plays an important role in men’s health behavior and way of life (Harland 2009). It also has implications on how men are treated in the society and as Maluleke (2003) observes “men are brought up to be treated as chiefs, to be pampered, to rule and to command respect over women

and children”. In this regard masculinity is equated with physical and emotional power and associated with authority in decision-making in the areas of politics, the home and the Church (Chirovamavi, 2012). Chitando and Chirongoma (2012) observe that traditional culture ordains the man as the decision-maker and if he loses his control he feels frustrated and less of a human. Man is perceived and expected to provide for the family, make decisions for the family, be in charge of the wife and children, be the chief executive officer and be the liaison officer between the family and extended family members in the community (Chitando & Chirongoma, 2012). Perception of masculinities has significant relationship with the incidences of family crises facing the modern family. According to Grudem (2002), men and women have different roles in marriage as part of the created order. He identifies these roles as: “Adam’s headship in marriage which was established by God before the fall, and was not a result of sin; the husband’s responsibility was to provide for his wife; and family and to protect them. There are Biblical texts which support the idea that the husband has the primary responsibility to provide for his family and the wife having primary responsibility to care for the household and children. These may include Genesis 2:15, 18-23; 3:16-17”.

Lindsey (2016) has an interesting observation that “despite social change, men are still viewed as superior to women. Whereas women wage battles for economic, political, and social equality, men wield the power that often determines the outcome of the fight. All roles are made up of both rights and responsibilities, but *both* men and women perceive the rights and privileges of the male role as enviable, desirable, and well worth the responsibilities associated with the role. Men have careers; women have jobs. Men are breadwinners; women are bread bakers. Men are sexual leaders; women are sexual followers. A man’s home is his castle. Father knows best”.

Man is also perceived as a protector. According to Parry (2013), “Men have so much to offer as protectors of society, as husbands and fathers, as grandparents, and as role models”. Grudem (2002) observes that “the Bible supports the idea that the man has the primary responsibility to protect his family. This is found in Deuteronomy 20:7-8 (men go forth to war, not women, here and in many Old Testament passages); 24:5; Joshua 1:14; Judges 4:8-10 (Barak does not get the glory because he insisted that a woman accompany him into battle); Nehemiah 4:13-14 (the people are to fight for their brothers, homes, wives, and children, but it does not say they are to fight for their husbands!); Jeremiah 50:37 (it is the disgrace of a nation when its warriors become women); Nahum 3:13 (“Behold, your troops are women in your midst” is a taunt of

derision); Matthew 2:13-14 (Joseph is told to protect Mary and baby Jesus by taking them to Egypt); Ephesians 5:25 (a husband's love should extend even to a willingness to lay down his life for his wife, something many soldiers in battle have done throughout history, to protect their families and homelands); 1 Peter 3:7 (a wife is a "weaker vessel," and therefore the husband, as generally stronger, has a greater responsibility to use his strength to protect his wife)"(Grudem, 2002).

2.5 Transforming Masculinities by Selected Faith-Based Organisations

Various studies have shown that masculinity is not a natural attribute but rather a socially constructed and fluid one (Berger, Wallis & Watson, 2012). Therefore, the researcher opines that transforming hegemonic masculinity is imperative in changing how people think about being a man. According to Van Klinken (2013), adjectives such as "aggressive", "destructive", and "dangerous and deadly" are used to describe masculinities. Therefore it is important to have a vision of different and alternate masculinities which will bring a new community with new relations between men and women, characterised by companionship, equality and a common humanity. It is important to think of the positive role that masculinity might play in creating a more peaceful world. Togarasei (2012) gives this research an impetus by noting that hegemonic masculinity like culture is dynamic as it is affected by changes in society. This is the opportunity to fight and change masculinities that become dangerous at any point in human history.

Transforming masculinities is important in the context of incidences of family crises facing the modern family in Kenya as well. Meda (2013) observes that Kenyan families are shifting in two senses; that they move from the countryside to the city and that they are facing a radical change in their forms, roles and identities as a result of this mobility. Meda's (2013) research on single mothers of Nairobi, sees masculinity crisis playing a big role in this transition. She found out that "the problem with modern families resides in the crisis of the male; who are at a crossroad in what concerns his identity and role in the family and in the society, at least as much as in the crisis of women. African men – as much as African women and perhaps more – are at a crossroad: they are strained by poverty, migration from the countryside to the cities, rapid urbanization, modernity, subversion of traditional values and culture. Perhaps more than women they are struggling to find a new dimension and their identity. They cling to traditional practices (polygamy), now stripped of the original values (the survival of the group) and make

use of “macho” ways (physical strength) to find their place in a rapidly changing society, but the only thing they are able to put in practice is dysfunctional and destructive behaviors”. From this observation by Meda (2013), there is need to engage men to bring change in their own lives and the society.

Chirongoma and Chitando (2008) have observed that significant concentration has been given to the concept of masculinities within gender studies in the West. They further note that in Africa as well there is a considerable increase in the literature addressing masculinities. Their highlight on certain themes pertaining to the concept of masculinities is important to this study. The themes include “the general acceptance of the plural “masculinities”, malleability of masculinities (men are susceptible to change), and the fact that in most societies in Sub-Saharan Africa hegemonic masculinities have projected men as having power over women and children” (Chirongoma and Chitando, 2008).

Patriarchy is fundamentally expressed by masculinity. Masculinity hinders men’s capacity to build long term relations with people of different gender. According to Van Klinken (2013) violence, passion killings, alcoholism, dangerous driving, rape, political violence, gender based violence and spread of HIV are expressions of hegemonic masculinity in particular. It is rooted in centuries of old supremacy, patriarchy and oppression played through such events as slavery, colonization and war. Hegemonic masculinity is harmful to both men and women. As such there is a desire for a new masculinity, one which is not rooted fundamentally in oppression, violence and power over others. Van Klinken, (2013) observes that masculinities are referred to by adjectives such as ‘aggressive’, ‘destructive’, ‘dangerous and deadly’. Men have been said to be characterized by a “machismo of sexual aggressiveness” (Roman & Frantz, 2013).

Clatterbaugh (2018) observes that there is a crisis in masculinity and that “being confused about their roles in society” is a common description of men. This is particularly so as women have gained more independence and equality (Greig, 2009). Traditionally, men were almost the sole bread winners of their family and providers of security. It has been observed by Meda (2013) that “families in Kenya are in a transition which comes very close to Western life (individual freedom, agency, individualism, social segmentation, loss of solidarity and social capital)”. This transition subject women, men and children in Kenya to great stress. Men are right now in a phase of great confusion in what concerns their roles, identities and practices. Greig (2009) report that many marriages are ending up in divorce because modern marriages are in trouble.

People have as well become wary about marrying. Unmarried heterosexual cohabitation prior to first marriages has risen dramatically. Cohabitation after divorce or widowhood has also substantially increased. Even some committed Christians end up in divorce courts because Christians are also vulnerable to this crisis in commitment to marriage (Cherlin, 2004).

According to Gilbert (2014), traditionally women executed household roles mostly raising the children as men hunted and provided for the family. But the world is changing and more women are economically empowered. This has brought a paradigm shift. In Kenya, since independence it was men who mostly held jobs and provided for the family. Successful campaigns on women empowerment have now born fruit and more women are employed or are wealthier than was the case sometimes back. Many of them are single, childless and ideal candidates for marriage. Some of the men they can marry are financially unstable or even unemployed (Kimani & Kombo, 2010).

From the foregoing, there is need of transforming masculinities with a view to creating new relations between men and women. While addressing critical issues in relations of men to women, such as violence, dominance and economic inequality, Oduyoye (2013) note that “African women envision a new community with new relations between men and women. The new community is characterized by companionship, equality and a common humanity”. Oduyoye (2013) further points out that such a community is liberative to men but will also bring about the needed “Liberation of Women”. “This new community liberates men because when patriarchy is abandoned and power is shared, men come to appreciate and live up to the full humanity they share with women” (Chitando & Chirongoma, 2008). Van Klinken (2013) also observes that “the critical examination of popular masculinities and their impact in the context of HIV leads into a quest to transform masculinities particularly by African theologians working on gender and HIV”.

In recent years, discourses on transforming masculinities have come to the fore globally, in Africa as well as in Kenya. In this and the following paragraphs the researcher review literature on transforming masculinities. Various organisations have engaged themselves in activities geared toward transforming masculinities. At the global level for instance, Wright (2014) notes that there was a desk research conducted by Safeworld concerning projects and programmes by 19 organizations and a number of networks across five continents. The research indicated that there are various approaches used by organizations in transforming masculinities (Wright

& Welsh, 2014). These approaches are categorized as, group education, community outreach and integrated approaches. This desk research was on masculinities, conflict and peace building. Some of the organisations which were reviewed included the Masculinities program run by the Centre for Popular Education and Communications (Cantera) in Nicaragua, the One Man Can campaign⁹⁷ run by Sonke Gender Justice Network in South Africa and Community Intervention Strategy CARE International. (Jewkes, Flood & Lang, 2015).

‘Menengage’ Alliance and Tearfund are other organisations which have worked extensively in transforming masculinities. For instance, a two-day consultation alliance was organized in Washington D.C. in August 2016 to explore and gain better understanding of faith-based approaches to transforming masculinities for gender justice. The theme of the consultation was Faith-based Approaches to Transforming Masculinities for Gender Justice & Equality. The report of the consultation shows that working to transform masculinities involves engaging with strongly held beliefs on what it means to ‘be a man’, based on existing cultural and religious interpretations of social expectations of boys and men. Most of the presenters highlighted this as a strong association between ‘engaging boys and men in gender equality’ and ‘faith-based approaches’ (Wright, 2014).

From November 25th through December 10th, 2017 Tearfund and USAID were highlighting stories as part of the 16 Days of Activism Against Gender-Based Violence. One of their articles was on working with faith communities to prevent Gender-Based Violence (Flood, 2011). USAID sees transforming masculinities as an evidence-based approach to promote gender equality and positive masculinities within faith communities. It is based upon the understanding that spiritual beliefs and faith leaders are part of the structure that shapes social and gender norms, and focuses on prevention and response to sexual and gender-based violence (Flood, 2011).

Lindsey (2016) observe an attempt in transforming masculinities. She mentions that men’s movement in the United States is spearheaded by several groups, including the National Organization for Men against Sexism (NOMAS), the mythopoetic branch, African American men (Million Man March), and Promise Keepers.

Ruspini, Hearn, Pease and Pringle (2011) researched on transforming men’s practices around the world. For Australia they observe that there is a movement of men called Catholic Men’s Movement Austria (KMBÖ) which has over 30,000 members. The movement also has its own

magazine (*Ypsilon*, with a circulation of approximately 35,000–40,000), and full- time and voluntary workers.

According to Vedovati 2007 in Australia there are efforts revolve around men who resolve to speak out about violence, relations between the sexes. They also decide to have conversations about customs and languages engendered by patriarchal relations. They start from themselves and their gendered experiences. These groups of men are open to dialogue on features that characterize men's gender identities. Examples, of these associations and groups are 'Maschile Plurale' (Plural Masculinities) in Rome and 'Uomini in Gioco' (Men put to the test) in Bari.

Ruspini, Hearn, Pease and Pringle (2011) posit that in UK, there are programs within the criminal justice system, such as the Integrated Domestic Abuse Programme, the Community Domestic Violence Programme, and Sex Offender Treatment Programmes for men who have offended against children. Apart from within Criminal Justice System there is a canopy organization called 'Respect' which is a group of voluntary programs for men who have been violent to their female partners. The only problem with these voluntary programs is that they are patchy, with few services directed at ethnic minority men, and some regions having no representation at all. There is also a lack of standardized programs for men who have been sexually violent (Wright & Cowburn, 2011).

In Colombia work on transforming masculinities is noteworthy. Ruspini, Hearn, Pease and Pringle (2011) quote Vigoya (2011), who opines that different organizations have been founded in Colombia to work with men who have committed multiple violent acts, aiming to have an effect on the reduction and prevention of such acts. Concurrently, there are exploratory projects that seek to analyze and interpret the behavior of men in different social environments. Figueroa (2010) asserts that this concurrence gives feedback from among the intervention efforts. These projects use focused discussion groups, the workshop and pedagogical strategies in order to encourage attendees to reflect on their own lives and the lives of women and other men. A conceptual element found in all of the projects is the understanding that men's violence is an act which is undesirable (Vigoya, 2011).

As Izugbara (2011) observes that in Kenya, among men there is an increase in efforts to support violence prevention which is an indicator of transforming masculinities. Funds and other resources from NGOs, big business, foundations, well to do governments, and religious organizations in Kenya are being committed these efforts. The major focus of these efforts has

been to support men to confront unequal gendered power relations, transform harmful masculinities into positive ones, and put an end to violence perpetrated by men. These goals have been pursued largely through community education, advocacy, and campaigning. Ali (2017) also observes that a group of men have joined hands in the anti-Gender Based Violence campaign with a passion. Under the umbrella of Masculinity Institute, also known as Main-Kenya, the team has been the voice for male and female victims of gender and sexual violence in Nairobi and beyond. Masculinity Institute is working closely with religious leaders and members of the Council of Elders among the 42 ethnic communities in the country to share a platform to fight Sexual and Gender Based Violence. Masculinity Institute works closely with elders and religious organisations on sexual reproductive rights programmes among others. It has offices in Upper Hill in Nairobi, and is led by eight officials who include two women. Their strategy is to get men where they are and encourage them to open up and talk freely. For instance, in Kajiado and Narok counties where the outlawed Female Genital Mutilation (FGM) is a major issue, they use the *nyama choma* (roasted meat) eating sessions to promote anti-GBV issues. They also use the positive side of tradition and culture to get role models among the conservative men who later double as GBV champions of change. Masculinity Institute is working closely with religious leaders and members of the Council of Elders among the 42 ethnic communities in the country to share a platform to fight Sexual and Gender Based Violence (Ali, 2017).

2.6 Vision of Transforming Masculinities

The vision of this transformation remains a big question although few theological publications on the subject give an indication. Togarasei (2012) investigates Pauline masculinity in the New Testament in hope that a ‘biblically centered masculinity’ will be attractive to African Christian men. Van Klinken (2013) also observes that “masculinities are intended to move from patriarchy to gender justice”. According to him, substitute masculinities have been described using some notions. These include: “Liberative masculinities”; “Redemptive Masculinities”; and “A Constructive use of Power”. The figure of Jesus is portrayed in several published works as a standard for men to redefine their sense of power (Dube, 2012). Jesus demonstrates alternative types of power being the power to care, love and embrace those who are different.

Chitando and Chirongoma (2012) assert that the vision of transforming masculinities should be to have gender-equitable men. Gender equitable men should have such qualities as, respect

for women; believe in equal rights between men and women; undertake to share with their female partners the responsibility for reproductive health and disease prevention issues; seek to be involved in some domestic and household chores, and are opposed to violence against women in (Chitando & Chirongoma, 2012).

2.7 Approaches to Transforming Masculinities

According to Deepan (2017), a significant bulk of the global population belong to a religious tradition or faith beliefs. Deepan (2017) further mentions that the predominantly male faith leaders and certain interpretations of scriptural texts have influential role in reinforcing patriarchal norms, dominant forms of masculinity and rigid gender roles. This can be harmful to both men and women, boys and girls. These interpretations propagate and reinforce gender inequality. Often they are used to defend violence, and shame survivors of SGBV. The aim of the Transforming Masculinities approach is to work towards gender justice through a gender transformative model, founded in the principles and sacred texts of our faiths that value the wellbeing and equality of all human beings (Deepan, 2017). Out of this thought a gender transformative model has three approaches; use of faith leaders, use of Gender champions and use community dialogues.

A desk research conducted by “Safeworld” concerning projects and programs by 19 organizations and a number of networks across five continents, indicated various approaches used by organizations in transforming masculinities (Wright & Welsh, 2014). These approaches are categorized as, group education, community outreach and integrated approaches. Group education, use a series of workshops and other semi-formal educational setups which employ elements of individual reflection, group work, videos and role plays. Community outreach, aim to influence beliefs, attitudes, values and behavioral norms related to masculinity on a wider scale, such as through the use of mass media campaigns, distribution of educational and informational materials, public events, and the training of activists to organize these activities. Integrated approach, is a combination of group education and community outreach approaches (Wright & Welsh, 2014).

2.8 Strategies to Transform Masculinities

To transform masculinities to a new form which is liberating, redemptive and constructive, strategies are required. Leshota (2012) observes that a deep personal conversion (metanoia) of

men is required in order to have a new form of masculinity. The “proposed strategies are three. First, having an academic strategy in theology and religious studies, where critical masculinities are to be deconstructed and where alternative masculinities could be formulated, drawing on notions derived from the different religions. Secondly, having a community based strategy to construct alternative masculinities through the use of contextual Bible Study and thirdly, to involve local churches in the transformation of masculinities” (Van Klinken, 2013). Chitando and Chirongoma (2012) suggest various methodologies and strategies which are useful in the quest to generate redemptive masculinities. They propose, “Firstly; inspiring constructive fatherhood in homes and communities. Secondly, transforming traditional customs to support peaceful masculinities. Thirdly, instilling progressive masculinities in Sunday school curricula. Fourthly, stimulating schools to support gender justice. Fifthly, working with youth groups to advance more friendly masculinities. Sixthly, developing circumstantial bible study approach to uncover harmful masculinities. Seventhly, working together with the Mothers Unions to support the upcoming ‘new men’. Eighthly, mainstreaming masculinities in courses on gender in theology and religious studies. Ninthly, conscientizing religious leaders on transformative masculinities. Tenthly, publicizing and supporting men who are advocates of gender justice and finally, building partnerships with NGOs that mobilize men to work for gender justice.

2.9 Faith-Based Organisations and Masculinities

Faith-Based Organisations in this study are part of Church life. As Parry (2013) argues, the entire body of Christ is the church and that all believers who consistently participate in its undertakings and confess its faith constitute the Church. Men who attend church and profess its faith come into it with male masculinities and therefore it has potential to engage itself to transform masculinities. The church has a comparative advantage since it is there for long haul; it does not come and go with elections or when the going gets tough. Long after all secular agencies have left, in the midst of conflict and other crisis, the church is still there. This creates confidence in men who are ready to engage in transforming masculinities through the church because it is not a futile endeavor (Parry, 2013).

According to Van Klinken (2016) through governance and leadership, worship and liturgy as well as scriptures and preaching Churches construct masculinities. It is therefore important as Gabaitse (2012) suggests that the Church should start to question ways in which the Bible is

used to propagate violence against women. “Sunday school curriculum can be used to denounce violence against women by preparing boys and young men for gender justice. Further pastors can use sacred space of the pulpit to promote gender equity. Men’s groups need to be equipped with proper Biblical teachings in order to be able to challenge aggressive masculinities” (Gabaitse, 2012).

Parry (2013) observes that often, there is very low attendance at men’s groups or fellowships in churches. But there are some men’s associations with the encouraging stated purpose of being a “spiritual organization of diverse men committed to promoting unity to build a sense of community and to contribute to improve family relationships. Men’s fellowship group may provide men with the space they need and provide an entry point to the church for men who do not normally attend Sunday services. For men who attend church, it may provide the opportunity to deepen the personal relationship with Christ through relationships with others as the gospel comes alive in the shared ordinary and difficult events faced on a day-to-day basis. At the same time, men are under enormous pressures and expectations in the workplace and in the home. They often feel misunderstood, unappreciated, and blamed for all that is wrong – both within the things within their capacity to respond to and those outside of their ability” (Parry, 2013).

From Parry’s (2013) observation, one can conclude that the church has an opportunity to support men through men’s groups and fellowships where there is a space and a platform for discussions. This is where men will feel heard and supported; more so, where negative masculinities will be transformed.

According to Chirongoma and Chitando (2012), in tackling dangerous and aggressive masculinities the Church must play a major role. It must be vigorously involved in the socialization of boy children in their families, and encourage schools to promote harmony across the gender divide. This challenge has been taken by men in KAMA of ACK and PCMF of PCEA since both conduct the rite of passage annually, where boys are circumcised and kept in seclusion for teachings on masculinity. Other Church men groups which are engaged in transforming masculinities include Catholic Men Association (CMA) from the Roman Catholic Church and Promise Keepers. Chirongoma and Chitando (2012), argue that “though the Church may not be positively preaching and incensing patriarchy and male dominance, it is silent on issues of violence against women and children. It has also failed to challenge the stereotypes

that fuel this violence which is equally harmful”. Although KAMA and PCMF have been very active in ACK and PCEA respectively, openly challenging stereotypes which fuel violence against women and children has been difficult.

Issues of men and masculinities are discussed in the Church although much has not been documented. The research conducted by Van Klinken (2013) is of great importance to KAMA, and PCMF in transforming masculinities in the context of incidences of family crises facing the modern family. Van Klinken (2013) found out that in a Catholic parish in Zambia, issues of men and masculinities are addressed in youth activities, marriage teaching and counseling, St. Joachim Men’s Organisation, Sermons at Mass, Small Christian Communities and Pastoral Letters of the bishop. In the Northmead Assembly of God in Lusaka Van Klinken (2013) observed that men and masculinity issues are addressed in sermons, youth ministry, Singles’ Ministry, Men’s Fellowship and the Marriage Ministry.

In the Church, issues of men and masculinities which are addressed vary in a great way. For example according to Van Klinken (2013) in the catholic parish in Zambia, such issues include sexuality, alcoholism, irresponsibility in marriage and family, injustices to women, low commitment to Church and Faith. In Northmead Assembly of God, the ‘Distortion of Manhood’ is addressed under such topics like sexuality, homosexuality, the consumption of alcohol, domestic and sexual violence, male domination of women and overall irresponsibility (Van Klinken (2013).

The discussions about men and masculinities seem to point to the fact that the Church searches for the ideal or real manhood. Masculinity as it is currently practiced in the Church, needs to be transformed towards a new one which will be characterized by responsibility, servant leadership and self-control. A reconstructed theological framework is needed in order to come up with the ideal Biblical manhood (Van Klinken, 2013).

In KAMA teachings on the roles of men in their families, church and society, are addressed during the annual KAMA week, seminars and during the period of the rite of passage where boys are initiated to manhood. Other areas include sermons, KAMA publications, and reports of the KAMA coordinators, Couples seminars, Mothers Union fellowships and fellowships of Kenya Anglican Youth Organisation (KAYO). Likewise in PCMF issues of masculinities are addressed during mission week, seminars and during the annual rite of passage for boys.

Women in their forums of Women Guild, Youths in their forums, preachers in their sermons and in marriage seminars address issues of men. In the two FBOs men are encouraged to formalize their marriages by having a wedding in the Church, in case they had not done so earlier. Sometimes this is financed by the men groups. This formalization of weddings is taken as a way of “helping men become more responsible to their wives and children” (Cornwall et al., 2012).

2.9.1 Involving Faith-Based Organisations in Transforming Masculinities

Leshota quoted by Chitando and Chirongoma (2012) observes that “reconstruction of alternative forms of masculinity is a project which demands a *metanoia* (change of heart) at personal, ecclesial and political levels”. At the ecclesial level, Leshota (2012) further argues that we cannot imagine nothing has been done and nothing is happening in so far as engaging masculinities is concerned. Indeed, KAMA and PCMF have seen the need to transform masculinities in the light of many challenges facing families today. In line with the argument of Leshota (2012), these two FBOs have tapped into constructively, the rites of passage to provide a combination of social control, assistance and guidance to young people. They are a perfect space for the construction of masculinities.

Using the local churches in transforming masculinities, has been proposed particularly by Chitando and Chirongoma (2012) but is in line with the wider vision provided by theologians calling for a transformation of gender relations. Van Klinken (2013) maintains that, clearly, gender-critical African theologians are very critical of Christian churches for maintaining and reinforcing patriarchal ideology and practices. KAMA and PCMF can engage in transforming masculinities through preaching in Sunday services, the curriculum of Sunday schools, activities of the youths and women’s and men’s groups. KAMA and PCMF have been involved in evangelism for reaching out to men in the so called worldly places though in a small way. In all these activities men need to be sensitized to the harmful aspects of prevalent masculinities and to be challenged to develop more constructive understanding of themselves as men.

2.9.2 Description of Selected Faith-Based Organisations

Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) were taken as selected FBOs in this research in order to investigate transforming masculinities in the context of incidences of family crises facing the modern family in Bahati sub-county Nakuru County, Kenya. Each of them has an elaborate program of male circumcision for boys

every December. During this period of seclusion, boys are taken through elaborate masculinity talk: how to be men; how to navigate sexuality among other topics. This is informed by the fact that boys and young men are desperately looking for models of manhood and urgent answers of male identity, male responsibility and male roles. As Kendrick and Kendrick (2011) note, “the current generation of young men does not know what it means to be a man. They blame fathers who have been seen to have lost their sense of purpose thus ending up doing very little in training their sons. Since they are not training their sons how to be responsible men, the culture is stepping in and subtly emasculating them”.

2.9.2.1 Kenya Anglican Men Association (KAMA)

ACK has a Faith-Based Organisation called Kenya Anglican Men Association (KAMA) whose motto is “*As for me and my household we will serve the Lord*” (Joshua 24:15b). The membership of the Association is open to Anglican men who are: Anglican clergy; Full communicant members of the church; Not younger than 25 years of age or if younger, they should have married in the Church. The activities of the association include; holding regular meetings for prayer, Bible study and fellowship; organizing conferences, seminars and educational trips. Every local Church has a KAMA department with a Committee which is elected by the Annual General Meeting. Going up the hierarchy of leadership in ACK there is a parish level, an Archdeaconry level, a Diocesan level and a Provincial level. At each of these levels there is a KAMA Committee which co-ordinate the activities of KAMA at the respective levels.

In the KAMA case study, Anglican men see Joshua as a real man to be emulated. Stenschke (2009) noted that as a humble leader, Joshua had been the last to lay claim to any piece of the Promised Land; but as a true spiritual leader, he was the first to declare his uncompromising stand on the matter of the worship of the Lord. This is important because KAMA has chosen Joshua’s words to be its motto. It is therefore a call for the members to be humble just like Joshua in the practice of their masculinity. They need also to be true spiritual leaders in their families and in the community.

According to Gitari (2004), the first meeting of KAMA at the national level (province) was convened on Wednesday 14th June 2000 in the Bishop’s Boardroom at the ACK Garden House headquarters, Nairobi, in which 14 out of 28 dioceses were represented. Before June 2000, many ACK dioceses seemed to have realized the importance of men in the mission of the

church and so they had attempted to form groups of men in the church. In comparison, the Mother's Union which is a worldwide movement for women had existed a long way before, since 1876. In Kenya Mother's Union was started in 1918 at All Saints Cathedral amongst the European ladies who came with their husbands during the colonial era.

Among the ten objectives of KAMA the following are important for this research: To promote God's kingdom and to set forth His glory; to help its members to grow in spirit, mind and body, and be nurtured in faith for every good work; to encourage members to undertake acts of Christian service for the distressed, disadvantaged and the disabled; to encourage Anglican lay men and women to play positive roles in political, social and economic life of the nation; and to honor the institution of marriage as ordained by God and to promote Christian family values (Gitari, 2004).

Of particular mention here is the aim on honoring the institution of marriage and promoting Christian family values. In Christian family both the husband and the wife have responsibilities toward each other. The husband is to love and lead his wife. This is different from traditional African culture. According to Getz, (2012), "in Traditional African culture the husband was the undisputed head of the wife, his word was final and the wife was not an equal partner who could share in the decision making". A further observation is that according to the Bible, the woman is totally equal to the man in her personal dignity and relationship with God (Galatians 3:28), and therefore leading the wife by the husband means to serve her as Christ served the Church (Ibid).

2.9.2.2 Presbyterian Church Men Fellowship (PCMF)

The Presbyterian Church of East Africa (PCEA) has a Men Faith-Based Organisation called Presbyterian Church Men Fellowship (PCMF). The motto of PCMF is 'Called to the Lord's Service'. The Biblical verse used by PCMF is Romans 12:11, 'Never be lacking in zeal, but keep your spiritual fervor, serving the Lord'. The origin of PCMF can be traced to the General Assembly (GA) of 1973, resolution 1154. This resolve was actualized when it became accepted the GA of 1987. The reason why PCMF was started is the realization that a greater portion of Church men, did not have a recognized form from which their personal and communal contributions could be used in the Church.

The aim of forming PCMF was six fold; first to bring men together; second to create synergy among Christian men; third to provide a forum for fellowship; fourth to provide a space for conversation about affairs of faith, fifth to provide a forum for witnessing and service to Jesus Christ and other men; and to help men use their talents in serving God. With time PCMF has grown to a suitable opportunity where men re-examine their faith in Jesus Christ. The vision of this FBO ‘Spiritual Maturity of Man and service to the glory of God’. Its mission is ‘To be United Christian force of Men for faith witness and Service to Jesus Christ’.

Among the 15 objectives of PCMF, the following ones are relevant to this research: to foster a sense of responsibility and service towards others; to develop relationship in sharing and to provide opportunities for guidance and counseling among members, families and youth; to encourage and inspire one another in maintaining the Christian faith on individual as well as social responsibilities; to institute an avenue for conversation about specific issues affecting Christian life, service and witness; to reinforce and augment the family by inspiring mutual support for family welfare and spiritual growth.

Article three of PCMF constitution is about the membership and it states that: The FBO is comprised of all formally inaugurated Congregations, Parish and Presbyterian branches in the Presbyterian Church of East Africa. Every local FBO shall be named after the Congregation, Parish or Presbytery to which it belongs. All male members who are full communicants of the Church are eligible to join the FBO. The male members who are not yet full communicants are accepted in the FBO but as Associate members. They cannot hold office until they regularize full Church membership because it is only then they become communicant members. But, they are allowed to vote and share in meetings. If there is need in the FBO a senior and a junior fellowship can be formed. The junior group is for single members who wish to join the FBO. The Junior Fellowship will be permitted to have special meetings or seminars to deal with specific issues pertaining to the members of that group.

Under the same article the activities of PCMF are stated thus: Members of the FBO shall be anticipated to: Pray consistently and fundamentally with their households; Read the Bible everyday whether singly or corporately; Join FBO meetings always; Pursue to be genuine disciples of Jesus Christ at always; Offer service to the Church whether manual or not.; Honestly follow the verdicts made by the respective FBO to which one belongs; and get

involved in any other activities determined by the FBO for the furtherance of the approved aims.

2.10 Theoretical Framework

Mugenda and Mugenda (2003) observe that in many fields, theories and propositions about concepts and relationships have been formulated. This study was guided by two theories namely; Connell theory of masculinity and male agency theory developed by Van Klinken. The study sought to explore how FBOs are transforming masculinities in the context of incidences of family crises facing the modern family. There are difficulties involved in the studies of men and masculinities and as Haywood, Johansson, Hammarén, Herz and Ottemo (2018) observe “the difficulty with studies of men and masculinity is that there is no coherent body of work or theoretical approach that can be identified as ‘Masculinity Studies’ or ‘Men’s Studies’. Rather, the term has been used to coalesce a wide range of diverse and sometimes contradictory philosophical, disciplinary, political and methodological positions. For example, the study of masculinity can be found in Sex Role theory, film studies, Post-structuralism, Marxism, Queer Theory, historical studies, Symbolic Interactionism, educational theory, literary studies or Feminism” (Haywood, Johansson, Hammarén, Herz and Ottemo , 2018). In the following paragraphs there is a mention of some theories which are to some extent related to this study. This is followed by a discussion on Connell theory of masculinities and Van Klinken’s theory of Male Agency which guided the study.

First, Gender theory. Gender theory argues that gendered norms and relations are found and reflected at all levels of a society, including at the individual level, in the family, within communities, and in institutions and the society at large. Furthermore, gender is a key determinant when it comes to what entitlements, rights and status one possess in the society (Bradshaw, 2013). According to gender theory, generalized images and attributes connected to femininity/masculinity - often referred to as gender stereotypes – assign women and men to certain expectations in life (Bradshaw, 2013). These stereotyped images are generally unfavorable towards women and girls and are limiting their opportunities in life and hinder them from actively participating in social, political and economic spheres. A feminist theoretical perspective explains this with how societies often view traditionally categorized feminine roles and attributes as lower in comparison to masculine.

Second, patriarchy. Enarson and Pease (2016) assert that a patriarchal value system justifies and maintains the current order where men hold the primary power; control most assets and enjoy more social privileges in the society. According to Chitando and Chirongoma (2012), the dominating nature of patriarchy in most communities has resulted in a situation in which women have been subordinated, oppressed and prevented from making full and equal contributions to their communities, let alone recognized as significant. Therefore patriarchy is referred to as the root cause to the existing hierarchical gender order which results in that traditional stereotype gender norms which often marginalize women and girls and assign them a subordinate role within the family, community and the society (Bradshaw, 2013).

Third, sex role theory. Haywood, Johansson, Hammarén, Herz and Ottemo (2018) observe that through socialisation, Sex Role theorists argue, males and females are conditioned into appropriate roles of behavior. For example Messerschmidt (2015) points out that the term ‘masculinity’ is used to refer to the attributes, behaviors and images that are culturally associated with expressions of maleness or manliness. This observation shows that masculinity is a product of social construction of gender and therefore this falls into sex role theory.

2.10.1 Connell Theory of masculinity

In 2009, Reawyn Connell came up with the concept of “hegemonic masculinities” arguing that a hierarchal system exists within the category of masculinity and femininity (Connell, 2009). Connell used Gramsci’s concept of hegemony and specifically posited that masculinities are shaped by specific social contexts, and as a result some masculinities become more influential than others.

The concept of hegemonic masculinity is clearly the most popular and influential element of Connell’s theory of masculinity (Wedgwood, 2009). It is part of Connell’s gender order which recognizes multiple masculinities that vary across time, culture and the individual. This theoretical model proposed by the sociologist Connell conceives that the relationships among male individuals consist of four categories of masculinity: hegemony, subordination, complicity and marginalization. This plurality of masculinity is brought about by masculinity being associated with culture. There is much masculinity as there are cultures, classes, times and places and their contours change over time (Morrell, 2001).

Hegemonic masculinity is defined as the current configuration of practice that legitimizes men's dominant position in society and justifies the subordination of women and other marginalized ways of being a man (Connell, 2005). According to Lindsey (2016) Hegemonic masculinity offers versions of masculinity norms that vary by time and content and which include antifeminist, success, toughness, aggression, sexual prowess, and tenderness. Haywood, Johansson, Hammarén, Herz and Ottemo (2018) argue that the concept of hegemonic masculinity is often used to analyse a historically changing and mobile power structure and a hierarchical relation between different groups of men and women. Hegemonic masculinity is constructed in relation to subordinated and marginalised masculinities as well as in relation to femininities. Connell's theory of masculinity also recognizes masculinity as a social construct. So masculinity is a gendered identity and therefore excluded from categories of nature and biological determinism (Leshota, 2013).

The first objective of this study was to determine the association between categories of masculinities and the incidences of family crises in Bahati sub-county. The second objective of the study was to determine the association between perceptions of masculinities and incidences of family crises in Bahati sub-county. For these two objectives to be met, it required a theory which recognises that men engage in different masculinities. The pivotal theory in this regard is Connell's theory of masculinities.

2.10.2 Van Klinken's Male Agency Theory

In cultural anthropology, 'agency' broadly refers to the capability and power of an individual to be the source and originator of acts within certain social structures (Rapport & Overing, 2000). The theory of male agency was developed by Van Klinken (Van Klinken, 2013). According to Van Klinken (2013), the concept of patriarchy is too limited to understand the meaning and function of religious discourse on male headship in local contexts and therefore the question is what alternative analytical concept can be utilized. The concept is not sensitive to the differences between, and nuances within, patriarchal religious discourses. Neither does it display much sensitivity to the complexity and ambiguity of ideals of masculinity in religious traditions. Also patriarchy is a highly politicized concept. Van Klinken's suggestion is that the concept of male agency will be able to bring us a step further in understanding the meaning and function of religious discourse on male headship.

This theory posits that: the church as agent of socialization has a significant role in shaping masculinity. The following are the concerns of male agency theory towards the role of the church in shaping masculinity:

- i. Mobilizing male agency by challenging hegemonic perceptions of masculinity in society and by reminding men that they have a choice to live up to an alternative ideal. In contemporary African settings, the need to ‘target men for a change’ is widely acknowledged (Bujra, 2002).
- ii. The notion of male headship is employed to induce behavioral change in men.

According to Krondorfer (2009) Christianity and Judaism use patriarchal language to enforce hegemonic masculinity in their sermons, roles and duties allocation as observed in a prominent Pentecostal Christianity in Zambia. Van Klinken (2013) notes that male agency is a useful concept in analyzing and understanding transformation of masculinity in the sphere of religion, as male agency gives men power and privileges in the society. Narayan (2002) notes that, to be successful in their pursuits, the individuals (men) may both increase their agency or capacity to negotiate and make decisions as well as their power and freedom to control resources and shape institutions that affect their lives.

The third objective of this study was to establish the vision of transforming masculinities by Faith-Based Organisations in the context of incidences of family crises in Bahati sub-County. The fourth objective of this study was to determine the association between current approaches of transforming masculinities and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. Also the fifth objective was to determine the association between the effectiveness of strategies in transforming masculinities and the vision of transforming masculinities by Faith-Based Organisations in Bahati sub-county. Clearly these three objectives are directly connected to transforming masculinities by men who are male agents in KAMA and PCMF. As male agents they resist norms of hegemonic masculinity and perform a more constructive masculinity which will bring happy families and communities. At the end, in the Church and the community at large there will be “new men” who will take responsibility for their own lives and lives of others. This will help achieve vision of transforming masculinities by FBOs. This vision is to have a gender-equitable man who respects women, shares in reproductive health, assist in domestic chores and who accepts family responsibilities. According to Morrell (2001) men are susceptible to change. This gives hope that transforming masculinities is possible.

2.11 Conceptual Framework

A conceptual framework is described as a set of broad ideas and principles taken from relevant fields of enquiry and used to structure a subsequent presentation (Reichel & Ramey, 1987). According to Mugenda and Mugenda (2003), a conceptual framework refers to when a researcher conceptualizes the relationship between variables in the study and shows the relationship graphically or diagrammatically.

Figure 2.1 shows the relationship between the study variables. The study focused on categories of masculinities, perceptions of masculinities, approaches and strategies of transforming masculinities as used by two selected FBOs; that is; Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF). These formed the independent variables. The dependent variables comprised of incidences of family crises facing the modern family and the vision of transforming masculinities. From the literature review the incidences of family crises facing the modern family were identified as, Gender Based Violence (GBV), separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. The arrow from the independent variables to the dependent variables indicates two things. One, that the incidences of family crises facing the modern family may be affected by the categories and perceptions of masculinities. Two, that the vision of transforming masculinities may be affected by the approaches and strategies of transforming masculinities.

In classic piece of work on the social organization of masculinity, Connell, and Messerschmidt (2005) identified four different categories of masculinity: hegemonic, subordinate, complacent and marginalized. The association between the categories of masculinities and the incidences of family crises was determined as indicated in objective one. The study hypothesized that categories of masculinities do not have significant association with incidences of family crises (Ho1).

There are different perceptions of men in the society. The ones used in the study were; man as head of family, as a father, as a protector, as a provider as stronger than a woman, as a 'lover' of women and as more superior than a woman. Christianity based on the Bible, shapes the perceptions of masculinities and can be accused at times of constructing dangerous masculinities. The association between the perceptions of masculinities and the incidences of family crises was determined as indicated in objective two. The study hypothesized that

perceptions of masculinities do not have significant association with incidences of family crises (Ho2).

The vision of transforming masculinities was obtained from the literature review when for instance Chitando and Chirongoma (2012) assert that the vision of transforming masculinities must be one of nurturing and supporting “gender-equitable” men. Gender equitable men have these characteristics: Are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships and are not homophobic (Chitando & Chirongoma, 2012). Objective three of the study was to establish the vision of transforming masculinities by Faith-Based Organisations in the context of incidences of family crises facing the modern family in Bahati sub-County. This was done.

Four approaches of transforming masculinities were identified from literature review (Deepan, 2017): Use of leaders to counsel members of FBOs; use of gender champions; use of dialogue among members of FBOs and use of preaching and Bible studies. This was corroborated by the interviews with the key informants who were both male and female clergy. The association between approaches and vision of transforming masculinities was determined as indicated in objective four. The study hypothesized that current approaches do not have significant association with the vision of transforming masculinities by FBOs in Bahati Sub-County (Ho3).

From the interviews with the key informants, six strategies were identified and used to test their effectiveness in transforming masculinities by FBOs. These strategies are fellowships, seminars, home visits among men in FBOs, Bible studies, rite of passage for boys and supporting each other to formalize marriage. The association between the effectiveness of strategies and vision of transforming masculinities was determined as indicated in objective five. The study hypothesized that the effectiveness of strategies of transforming masculinities by FBOs in Bahati Sub-county do not have significant association with the vision of transforming masculinities (Ho4).

Moderating variables are variables that may influence the independent variable in explaining the outcome of a study. They may damage a study’s validity, making it impossible to know whether the effects were caused by the independent variables. The moderating variables in this

study were Christian Church ideologies of masculinities, traditional culture, media and Government policy on gender and economic structures. Both Christianity and African Traditional Religion (ATR) can be accused of constructing dangerous masculinities and as Togarasei (2013) observes many religions including these two are patriarchal. For instance, when Biblical texts such as the second creation story (Genesis 2:4ff, NIV) and Pauline teachings of headship of men (Ephesians 5:22, NIV), are taken out of context, they can lead to unquestioned belief in man's decision making even if it is wrong. This will lead to construction of dangerous masculinities. Traditional culture gave more power to men than women and it is still strong today. Media such as Television and Radio are also strong in constructing masculinities. However, it is good to note that both Christianity and ATR can be used to construct positive and life-affirming masculinities.

INDEPENDENT VARIABLES

DEPENDENT VARIABLES

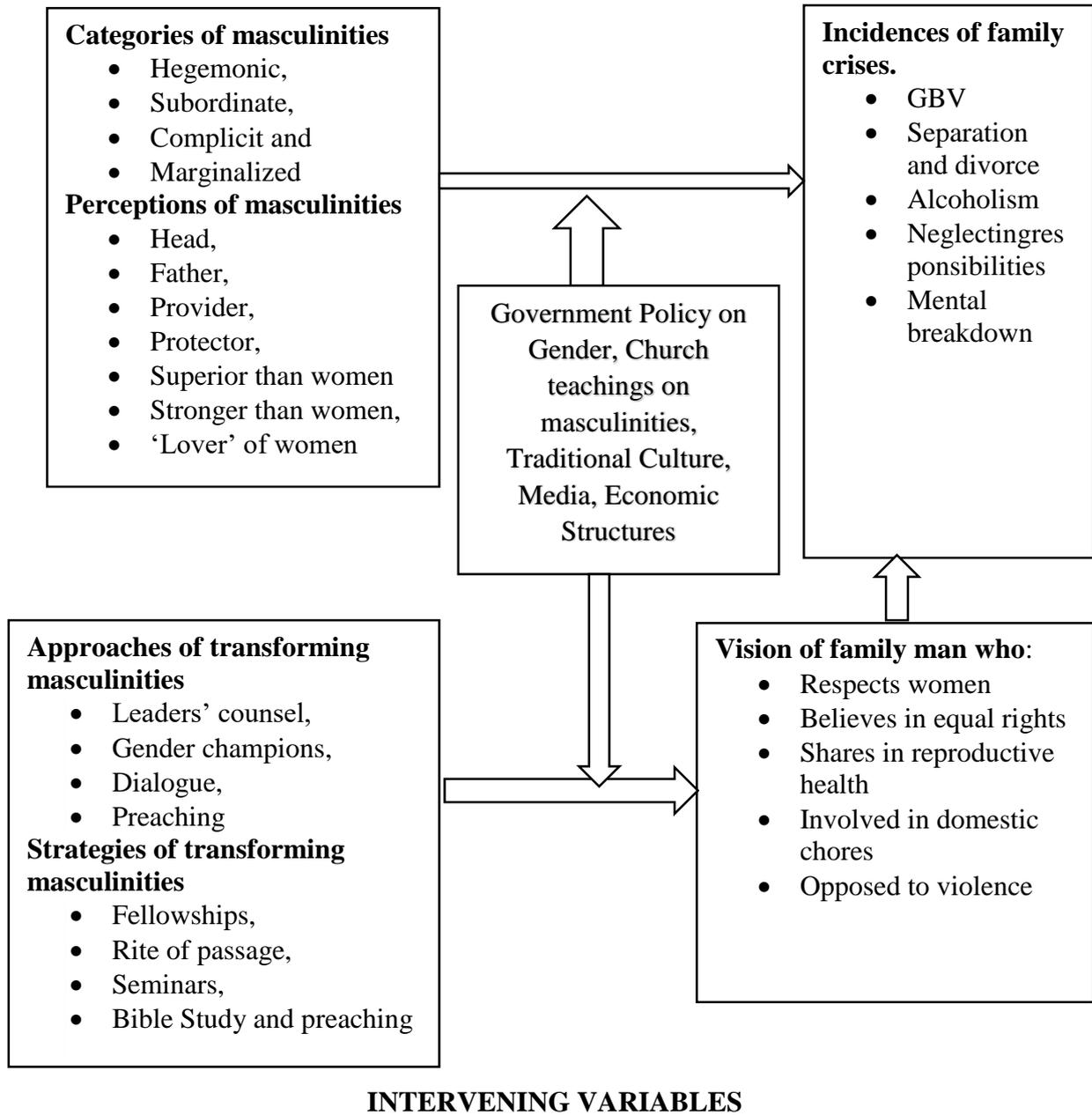


Figure 4.1 The Diagrammatic representation of transforming masculinities in the context of family crises facing the modern family

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section is concerned with the description of the procedures followed in conducting the research. It gives a summary of the whole research process, and includes: research design, the study location, the study population, sampling procedures, sample size, the instruments used in collecting data, validity and reliability of the research instruments, data collection and procedures used for analysis of the data.

3.2 Research Design

This study was a mixed method research which adopted both case study and *Ex post-facto* research designs. According to Yin (2018), “a case study is an empirical method that investigates a contemporary phenomenon (the “case”) in depth and within its real-world context”. The case study in this research was that of Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF). By extension, this study utilized the *Ex post-facto* research design. This design is appropriate to behavioral science as “independent variable cannot be manipulated” (Orodho, 2003). *Ex post-facto* research design is a system of empirical inquiry in which, the researcher does not have direct control of independent variables because their manifestations have already occurred. The design therefore made it possible for the determination of the existing state of affairs of modern family crisis since the independent variable (transforming masculinities) had already occurred.

3.3 Study Location

The ideal setting for any study should be easily accessible by the researcher and should permit instant rapport with the key informants (Mugenda & Mugenda, 2003). This study was carried out in Bahati sub-county which is located in the greater Nakuru County. Bahati sub-county is situated between 35° 28' – 35° 36' E longitude and 0° 13' – 1° 10' S latitude. It also stands at an altitude of 1,800 m (6,000 ft) above sea level. Temperatures range between 17–22° C, while the average annual rainfall is in the region of 1,000 mm. The sub-county has five administrative divisions (Ndudori, Kabatini, Kiamaina, Lanet/Umoja and Bahati). In 2009, the population of Bahati Division was 87,489 (Sub-county Development Plan, 2014). The main livelihoods of the

people of Bahati sub-county are mining of stones, crop and livestock production. In the past, the land was covered with forests but due to the expansion of agriculture and the general population growth, these have receded.

Bahati sub-county was selected because of its uniqueness as it is characterized by various ethnic communities, in which religious beliefs, social norms and cultural values provide a framework within which men participate in doctrine trainings especially in the two mainstream churches (PCEA and ACK) training. Residents of Bahati Sub County are basically Christians and the predominant churches are Anglican Church of Kenya (ACK) and Presbyterian Church of East Africa (PCEA) (NCCK, 2013). In this area as a result of urbanization the family setup has undergone drastic change and Faith-Based Organizations have played a great role in shaping the modern family in terms of masculinity. The map of Bahati sub-county where the study was carried out is indicated here.

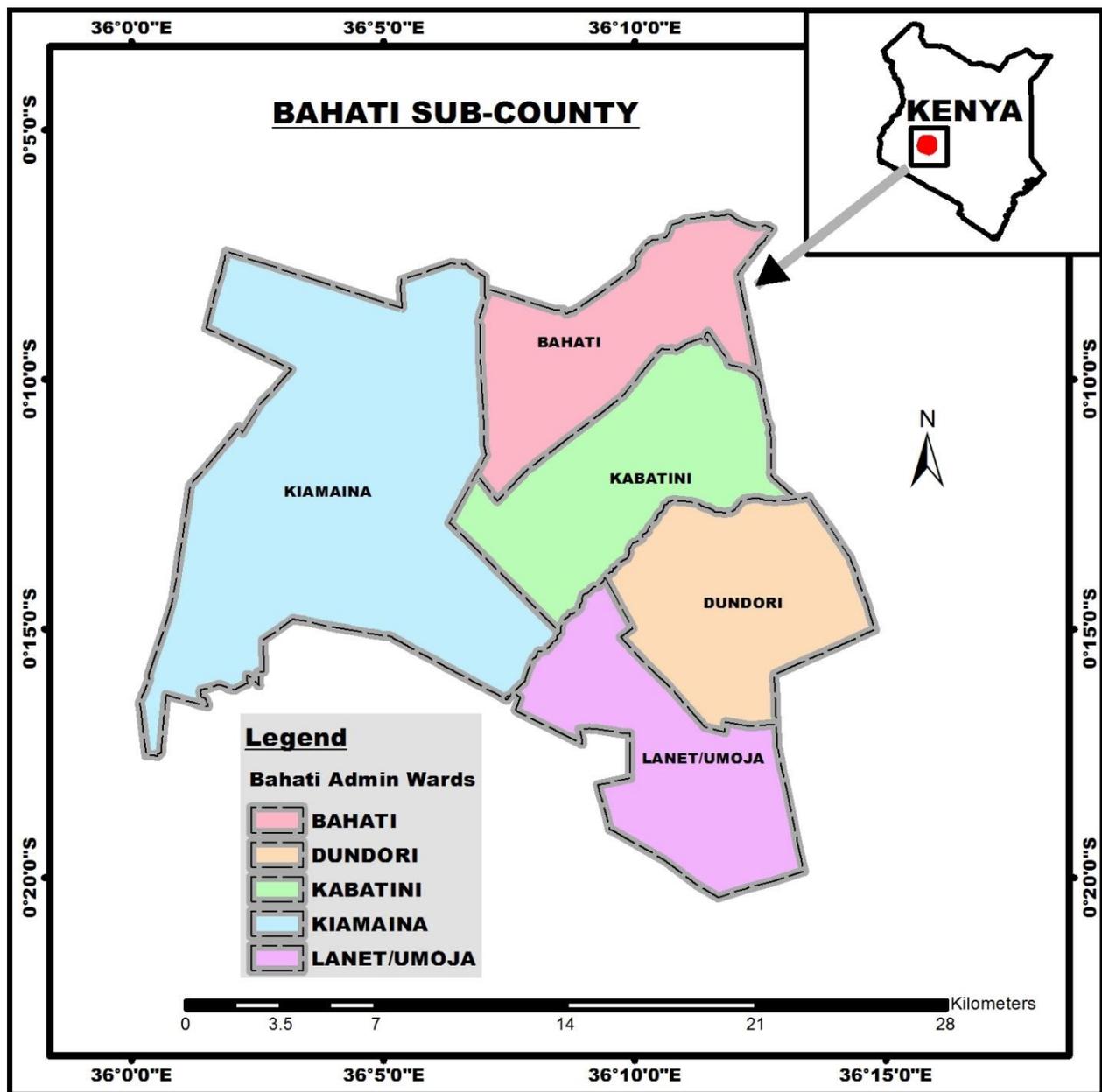


Figure 6.1 Map of Bahati Sub-County

3.4 Population of the Study

Target population refers to all the members of a real or hypothetical set of people, events or objects to which a researcher wishes to make generalizations on the findings of a research study (Mugenda & Mugenda, 2003). According to Creswell (2014) generalization of research findings to the target population largely depends on the degree to which the sample, accessible population and the target

population are similar on salient characteristics. The target population of this study was all registered men members and clergy (key informants) in Faith-Based organizations of Kenya

Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) in Bahati Sub-County. Before a man is registered in both KAMA and PCMF he has to be enrolled into the FBO through a special service in the Church. This is after a training in which he is reminded of his roles as a man both in the Church and in his family. All the registered members in both KAMA and PCMF were 928 in all the selected 14 registered churches in Bahati Sub-county. The distribution of the target population in the 14 selected churches and the number of men registered in the two Faith-Based organization are indicated in table 3.1.

Table 3. 1 Target Population in KAMA and PCMF

Faith-Based Organizations	Church	Number of registered men in the FBOs per church
KAMA	St. Andrew's Bahati	58
	St. Mathew's Umoja	47
	ACK Nyonjoro	41
	St. Peter's Land Mawe	25
	St. Luke's Kiamunyeki	40
	St. John's Kagoto	42
	St. Peter's Wanyororo	45
	All Saints	56
PCMF	PCEA Nyonjoro	128
	PCEA Imani	66
	PCEA Rehema	43
	PCEA Neema	131
	PCEA Shalom	84
	PCEA Kamunyeki	122
Total		928

The study sampling frame was drawn from the target population in the two categories of Faith-Based organizations (KAMA &PCMF) in the sub-county. Because of time constraint, procedures of data collection and getting through the gatekeepers, it was not possible to involve all the male members in the Faith-Based organizations and hence a sample was taken to act as a representative sample for the whole population.

3.5 Sampling Procedures and Sample Size

Purposive and stratified random sampling procedure was used. Purposive sampling procedure was used to select 928 registered members in the Faith-Based organizations (KAMA &PCMF) in the sub-county. The formula by Creswell (2014) was used to determine the actual sample size for the study.

$$n = \frac{NC^2}{C^2 + (N - 1)e^2}$$

Where:

n = Sample size, N = Population, C = Coefficient of variation, e = Standard error.

C=30% was acceptable according to Creswell (2007) e = 0.02 and N = 928.

$$n = \frac{928 \times 0.3^2}{0.3^2 + (928 - 1)0.02^2} = 181.25$$

Therefore, 181 male respondents formed the sample size for the study. From the 14 Churches shown in Table3.1, all the clergy who were both male and female were included in the study as key informants. They were 14 in total. In addition two Focused Group Discussions (FGDs) comprising of lay leaders were conducted. One FGD was conducted in KAMA and the other one in PCMF. The number of all participants in the FGDs was 14. When the key informants and the participants of FGD were added the total sample size comprised 209 participants. To ensure equal representation of each category of Faith-Based organizations, stratified random sampling was used to select the respondents for the study. The starting point in applying the stratified random sampling was to determine the number of eligible participants in the study. The population was then divided into constituent subgroups (strata) according to Faith-Based organization (KAMA &PCMF) and the subjects were selected from each subgroup using random sampling through the lottery technique. The target population was arranged sequentially and assigned identification corresponding numbers which was marked on separate tabs and put into a container. The numbers were tossed so that they were thoroughly mixed. Then one tab bearing a number was selected from the container, without the researcher seeing it until the required sample size was selected. This ensured that every individual had the same chance of being chosen. According to Creswell (2014) lottery technique is applied to ensure that the sample selection is independent of human judgment.

3.6 Methods of Data Collection

For this study, data was derived from both primary and secondary sources. This was done as shown in the following sub- sections.

3.6.1 Primary Data

After obtaining the sample size through purposive and stratified random sampling procedure, the data was collected by use of questionnaires, interview schedule, Focused Group Discussion (FGD) guide and participant observation. Questionnaires were administered on a face to face basis to collect baseline data from the eligible men members registered in the two Faith-Based Organization. This was appropriate since questionnaires are used to collect basic descriptive information from a broad sample (Creswell, 2014). Each item in the questionnaire was developed to address specific research objectives. The questionnaire was designed with closed and open ended items to capture interval, ordinal and nominal data (see Appendix A). To clarify and confirm data gathered using the questionnaire, key informants interview and two FGDs were conducted. Interview schedule was used to collect data during the key informants interview (Appendix B). The key informants were 14 clergy, both male and female, who were priests in charge of the 14 selected Churches in Bahati sub-county. They were chosen because they held key information about the FBOs under their care. FGD guide was used to collect data during the discussions with lay leaders of the two FBOs (Appendix C). The lay leaders are charged with management of the activities of FBOs.

3.6.1.1 Questionnaire for Respondents

The questionnaires were administered to the selected 181 registered members. In total therefore 181 questionnaires were administered to the respondents. The questionnaires were appropriate for the respondents as they save time and cost of administering them. According to Creswell (2014) a questionnaire is a self-report instrument used for collecting information needed. A questionnaire assures a high response rate and minimum of bias, providing necessary explanations and giving the benefit of personal contact (Mugenda & Mugenda, 2003). Another advantage of the questionnaires is that data processing and analysis is cheaper.

All the five objectives of the study were captured in the questionnaire which comprised of items developed by the researcher. Some of the items had a Likert Rating Scale format. The major items in the Likert rating scale included those representing the level of agreement, that is,

strongly disagree (1), disagree (2), undecided (3), agree (4) and strongly agree (5). Some of the items representing the extent, that is, very low (1), low (2), moderate (3), high/much (4) and very high/much (5) were also in the Likert scale. The questionnaire was structured to capture information according to sections. Section A; Demographic information, Section B, how categories of masculinities affect modern family crisis, Section C; perceptions of PCEA and ACK Faith-Based Organizations on masculinity in Bahati sub-county Section D; different approaches of transforming masculinities by Faith-Based Organizations in the context of modern family crisis, Section E; vision of transforming masculinities by FBOs, Section F; Effectiveness of strategies of Faith-Based Organizations to transform masculinities in the context of modern family crisis.

Out of 181 questionnaires which were used in the study 51 were left incompletely filled. Therefore only 130 questionnaires were considered in the data analysis. However the study results were not affected because a response rate of 50% is considered adequate, 60% good and 70% very good (Babbie, 1996). The response rate (71.8%) in this research was judged to be very good and hence one can place a high degree of confidence in the results of the study.

3.6.1.2 Interview Schedule for Key Informants/Clergy

Interview schedules (Appendix B) were administered directly by the researcher to the clergy who were the key informants. The purpose of the interview schedule was to give clergy (the key informants), opportunity to elaborate on some issues concerning transforming masculinities in the context of incidences facing the modern family in Bahati Sub-County. The interview schedules were administered to all the 14 clergy to examine the in-depth issues surrounding transforming masculinities in the context of incidences of family crises facing the modern family in Bahati Sub-county. Therefore the interviews which took place at convenient places for the key informants were 14 in total. Each took a maximum of one hour. Incidentally the key informants were both male and female. This helped for the study to obtain a gender perspective on transforming masculinities by the FBOs. The interview schedules had open ended items so as to solicit in-depth information concerning masculinities in the context of the modern family crisis. According to Creswell (2014) interview schedules have the ability to collect in-depth information from respondents who are well conversant with the subject issue under investigation. The researcher is also a clergy and the question of positionality is discussed in 3.9.

3.6.1.3 Focused Group Discussions Guide

Data from lay leaders of KAMA and PCMF was collected using Focused Group Discussions (FGD) guide (Appendix C). The purpose of using FGD in this study was for triangulation which was helpful in corroborating the findings from the questionnaire. Two Focused Group Discussions were organized for lay leaders of the FBOs. They were to have been elected in the FBOs as leaders. On 21st April 2019, the researcher organized a FGD with 7 KAMA lay leaders at ACK St. Andrews Church. The participants were all male with their ages between 21-54 years. It took 1^{1/2} hours. The FGD with 7 PCMF lay leaders took place on 28th May 2019 at PCEA Nyonjoro Church. The age of the 7 PCMF male participants ranged between 23 – 61 years. The PCMF Focused Group Discussion also took 1^{1/2} hours. The discussions in the two FGDs were fruitful since the respondents discussed issues on transforming masculinities in the context of incidences facing the modern family freely. This in turn gave more information on what entailed transforming masculinities. Besides, the researcher was able to observe the body language of the respondents and managed to pick inferred information which helped to enrich the findings.

Focus-group research is a form of qualitative method used to gather rich, descriptive data in a small group format from participants who have agreed to ‘focus’ on a topic of mutual interest (Wilkinson & Birmingham, 2003). According to Bloor, Frankland, Thomas and Robson (2001), focus group work may be consciously built into a multi-method study design, the objective being primarily triangulation. This means use of focus group data to compare with other data on the same topic gathered by other methods and of replicating the researcher's earlier results.

3.6.1.4 Participant Observation

Participant observation was undertaken among KAMA and PCMF Faith-Based Organisations. This was done in order to assess and validate data from questionnaires, interview schedules and FGD guide. The researcher observed FBO activities such as fellowships, rite of passage, rallies and Bible study between (2017 -2019). The researcher was able to attend more than twenty activities in both FBOs, ten of which as participant observer. Knowing clearly that the researcher is a clergy, due care was taken not to be drawn to biases. This is explained in 3.9.

3.6.2 Secondary Data

The study recognized the importance of secondary data which was used to supplement and corroborate the primary sources. The secondary sources explored include library and archival materials. This involved deep and extensive review of literature from books, journals and other print materials at Egerton and Kenyatta Universities. The researcher also visited many relevant online sites.

3.7 Validity and Reliability

The instruments were piloted in Nakuru town sub-county in Nakuru County which has similar characteristics with the study area in terms of Faith-Based Organizations that transform masculinities in the context of incidences of family crises facing the modern family. Eighteen (18) respondents which is ten percent of the study sample size were selected. According to Kathuri and Pals (1993) ten percent of the total study sample size is appropriate for pilot testing. In research, the researcher must ensure that the data collected is valid and reliable. Reliability and validity therefore, are measures of this relevance and correctness. Each of this measure is discussed below.

3.7.1 Validity of Instruments

Validity, according to Bryman (2004) is the extent to which a test measures what it is supposed to measure. The most important types of validity which were considered in this study include; face validity and content validity. Face validity is the extent to which the items in a data collection instrument appear to measure what they purport to measure. “It is a matter of judgment” (Creswell, 2007). Content validity deals with the representativeness in a data collection instrument. This type of validity ensured that the items in the questionnaire, Interview schedule and FGD guide covered all the stated objectives. The study also sought the help of independent educational researchers in the Institute of Women, Gender and Development Studies (IWGDS) to improve both the content and face validity of the data collecting tools. Appropriate adjustments and corrections were done to the instruments to address validity weaknesses.

3.7.2 Reliability of the Instruments

Reliability refers to the consistency of the results of measurements (Bryman, 2004). It is critical for the research findings to be reliable and this will be achieved by ensuring that the data collection instruments yield consistent information (Creswell, 2014). Reliability of the instruments was tested using Cronbach's Alpha test in order to establish whether they had achieved a satisfactory level of acceptance. This study focused on a detailed description of indicators of how Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) are transforming masculinities in the context of incidences of family crises facing the modern family in Bahati sub-county. The instruments were piloted in Nakuru town sub-county to determine their reliability and validity.

A sample size of 18 respondents (10%) of the main study population from the two main categories of faith based organization in Nakuru town Sub-County were selected to pilot test the questionnaire. This sample was stratified and randomly selected from a list of all men registered in KAMA & PCMF in the PCEA & ACK churches in the Sub-county.

Two Focused Group Discussions were organized in order to test the reliability of the FGD Guide. In addition four key informants/clergy were interviewed in order to test the reliability of the interview schedule.

The three instruments were tested for reliability using Cronbach Coefficient alpha to determine the internal consistency of the items. This method gives an estimate of reliability of test scores by use of a single administration of a test. From the pilot test results, a reliability coefficient of $\alpha = 0.837$ was obtained for the questionnaire, through the analysis done by use of the Statistical Package for Social Sciences (SPSS) version 20 for windows. Also reliability coefficient of $\alpha = 0.796$ and $\alpha = 0.615$ for the FGD guide and interview schedule respectively were obtained (see appendix D).

3.8 Data Collection Procedures

A letter from post graduate school was sought in order to obtain a research permit from National Commission for Science Technology and Innovation (NACOSTI). A legal permit was obtained from the office of (NACOSTI) to conduct research in Faith-Based Organizations in the PCEA and ACK. Once the permit was obtained, introductory letters from the county director of education and county commissioner of Nakuru were sought. Thereafter clergy were contacted

to enable the researcher to get in touch and familiarize with the two Faiths-Based Organizations (KAMA and PCMF). The clergy provided the researcher with the register of all eligible respondents in order to generate the list of the participants. Using lottery technique the names of the participants were picked randomly in order to eliminate biasness. After the list was generated the clergy assisted the researcher to invite the eligible participants for a meeting with the researcher.

3.9 Ethical Considerations

Ethical considerations were important for the study. Before the research tools were administered in every session of data collection, the eligible participants and the clergy/key informants were briefed on the aim of study in order for them to make informed decision of either participating or not. In deed all participants were willing to participate. The questionnaires were administered on a face to face basis to the selected respondents through the guidance of a trained research assistant to fill them in order to deal with the problem of illiteracy. At the beginning of the sessions the respondents were briefed on the aim of the study to avoid any misunderstanding that could crop up during filling of the questionnaires about the purpose of the research. The respondents voluntarily participated based on informed consent. During the entire study, confidentiality of the respondent's opinions was maintained. Where need arose, respondent's anonymity was guaranteed. At the end of the study the results were discussed with participants. The completed questionnaires were collected from the trained research assistant after a period of three weeks. Confidentiality of information was guaranteed to each respondent.

The researcher took cognizance of the fact that he is a priest and was dealing with fellow clergy and Church members. Therefore the researcher had to know his biases and declare his positionality. This was done by first of all being honest that he is a clergy and this could influence his decisions and interpretations. Secondly the researcher subjected himself to two researchers who interviewed him before going to the field. This helped him to be aware of biases while conducting the research.

3.10 Data Analysis Procedures

Data analysis was done based on the objectives of the study. In the case of questionnaires, before the actual data analysis, questionnaires were checked to determine completeness. The data collected was analyzed using the Statistical Package for Social Sciences (SPSS) version 20 for windows. The data was analyzed using descriptive statistics including means, percentages and

frequencies. Descriptive statistics provided an opportunity to increase the understanding of transforming masculinity in the context of incidences of family crises facing the modern family. Inferential statistics specifically ordered logistic regression and Pearson Chi-square tests were employed in the analysis of the findings. Ordered logistic regression was used to model ordered categorical response variables and it only applies to data that meet the proportional odds assumption. The model fits logistic regressions on a multi-category ordered response variable that has been dummy coded. The response variable Y is categorical response variable with K +1 categories: $Y = (0, 1, 2, \dots, K)$

$$Y = \begin{pmatrix} 0, \text{ Low} \\ 1, \text{ Medium} \\ 2, \text{ High} \end{pmatrix}$$

The proportional odds assumption states that the number added to each of the set logarithms to get the next is the same in every case to form an arithmetic sequence the reference category is 2 = reference group and so non-reference K categories have a linear regression function with the regression parameters given as;

$$\beta_j = (\beta_{1j}, \beta_{2j}, \dots, \beta_{pj}) \text{ where } j = 0, 1, \dots, K$$

And a set of predictor variable vector with P predictor variables

$$X_i = (X_{1p}, X_{2p}, \dots, X_{ip}) \text{ where } i = 1, 2, \dots, n$$

The link function is a transformation of the probabilities that allows for estimation of the model, in ordered logistic regression the link function is the logit; the link defines what goes to the left side of the equation linking the random component on the left side of the equation and the systematic component on the right (Hossain, Ahmed & Howlader (2014)). The logit equations of the Ordered Logistic Regression model (OLR) form a comparison of the log odds of each of the non-reference K response variables to the categorical variable of choice. The logit equation is shown as:

$$\log \left[\frac{\pi_1 + \pi_2 + \pi_3}{\pi_{j+1} + \pi_{j+2} + \dots + \pi_j} \right] = \log \left(\frac{P(Y = j/X_i)}{P(Y = 0/X_i)} \right) = X_i \beta \tag{3.1}$$

The response probability are then uniquely determined and thus their summation is equal to one.

$$P(Y = 0/X_i), P(Y = 1/X_i), \dots, P(Y = j/X_i)$$

Where $j = 0,1,2,3,4$ and where $i = 1,2,3,\dots,n$

$$\sum_{j=1}^K P(Y = j/X_i) = 1$$

$$\pi_{ij} = \frac{e^{\sum_{k=1}^j X_i \beta_k}}{1 + e^{\sum_{k=1}^j X_i \beta_k}} \tag{3.2}$$

$$\pi_{ij} = \frac{1}{1 + e^{\sum_{k=1}^j X_i \beta_k}} \tag{3.3}$$

For a polytomous outcome Y, and P predictors $x_1, x_2, x_3, \dots, x_p$, the systematic part of the model is defined as follows:

$$\log \left[\frac{P(x_1, x_2, x_3, \dots, x_p)}{1 + P(x_1, x_2, x_3, \dots, x_p)} \right] = \beta_{0j} + \beta_{1j} X_{1j} + \beta_{2j} X_{2j} + \dots + \beta_{pj} X_{pj} \tag{3.4}$$

This can be re-expressed in terms of the individual category outcome probability by solving for the unique probabilities to give:

$$P(x_1, x_2, x_3, \dots, x_p) = \frac{e^{(\beta_{0j} + \beta_{1j} X_{1j} + \beta_{2j} X_{2j} + \dots + \beta_{pj} X_{pj})}}{1 + e^{(\beta_{0j} + \beta_{1j} X_{1j} + \beta_{2j} X_{2j} + \dots + \beta_{pj} X_{pj})}} \tag{3.5}$$

For a given predictor X_i , the coefficient β_j gives the change in log odds of the outcome associated with a unit increase in X_i , for arbitrary fixed values for the remaining predictors $P(x_1, x_2, x_3, \dots, x_p)$. The exponentiated regression coefficient $\exp(\beta_j)$ represents the odds ratio associated with a one unit change in X_i (O’Connell, 2006).

Logistic slope coefficients is interpreted as the effect of a unit of change in the X variable on the predicted logit with the other variables in the model held constant. That is, how a one-unit change in X affects the log of the odds when the other variables in the model held are constant. The data is presented in a variety of ways that is easily understood. These include tables and figures. Table 2 provides a summary of the nature of data that was analyzed in each objective as well as the method of analysis that was used.

In the cases of interviews, Focused Group Discussions and participant observation, the data collected was also analysed in respect to the objectives of the study. The data corroborated the information obtained from the questionnaires.

Table 3. 2 Summary of Statistical Data Analysis

Research Objectives	Independent variables	Dependent variables	Method of data analysis
i) To determine the association between categories of masculinities and the incidences of family crises in Bahati Sub-county, Nakuru County	Categories of Masculinities: Hegemony, Subordinate, Complicit and Marginalized	Incidences of family crises. <ul style="list-style-type: none"> • GBV • Separation and divorce • Alcoholism • Neglecting responsibilities • Mental breakdown 	<ul style="list-style-type: none"> • Descriptive statistics • Ordered logistic regression
ii) To determine the association between perceptions of masculinities in Bahati Sub-County and incidences of family crises.	Perception of Masculinities: Head, Father, Protector, Provider, Stronger than women, ‘lover’ of women, superior than women	Incidences of family crises. <ul style="list-style-type: none"> • GBV • Separation and divorce • Alcoholism • Neglecting responsibilities • Mental breakdown 	<ul style="list-style-type: none"> • Descriptive statistics • Pearson Chi-square test
iii) To determine the association between current approaches and the vision of transforming masculinities by FBOs in Bahati sub-County	Approaches: <ul style="list-style-type: none"> • Leaders counsel • Gender champions • Dialogue • Preaching and Bible study 	Vision of transforming masculinities: <ul style="list-style-type: none"> • Respects women • Believes in equal rights • Shares in reproductive health • Involved in domestic chores 	<ul style="list-style-type: none"> • Descriptive statistics • Pearson Chi-square test

		<ul style="list-style-type: none"> • Opposed to violence 	
iv) To determine the association between effectiveness of strategies and vision of transforming masculinities by FBOs in Bahati Sub-County.	<p>Strategies:</p> <ul style="list-style-type: none"> • Fellowships, • Seminars, • Bible studies, • Rite of passage, Supporting one another to formalize marriage 	<p>Vision of transforming masculinities:</p> <ul style="list-style-type: none"> • Respects women • Believes in equal rights • Shares in reproductive health • Involved in domestic chores • Opposed to violence 	<ul style="list-style-type: none"> • Descriptive statistics • Pearson Chi-square test

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents the results of the analysed data which was done according to the objectives of the study. The study sought to investigate how selected Faith-Based Organizations; that is; Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) are transforming masculinities in the context of incidences of family crises facing the modern family in Bahati Sub-County, Nakuru County, Kenya. In view of this, five objectives were formulated to guide the study based on the Quantitative and Qualitative data collection methods. The specific objectives were: to determine the association between categories of masculinities and the incidences of family crises in Bahati Sub-County; to explore the association between perceptions of transforming masculinities and incidences of family crises among men in Faith-Based Organisations (PCMF and KAMA) in Bahati Sub-County; to establish the vision of transforming masculinities by Faith-Based Organisations in the context of incidences of family crises in Bahati Sub-County; to determine association between current approaches of transforming masculinities and the vision of transforming masculinities by Faith-Based Organizations in Bahati Sub-County and to ascertain the association between the strategies of transforming masculinities and the vision of transforming masculinities by Faith-Based Organisations in Bahati Sub-County. The study achieved its objectives.

The chapter is organized under the following sub-headings: response rate, demographic characteristics of the respondents, association between categories of masculinities and incidences of family crises, association between perceptions of masculinities and incidences of family crises, vision of transforming masculinities, association between approaches and vision of transforming masculinities, and association between effectiveness of strategies and vision of transforming masculinities.

4.2 Response Rate

Out of 181 questionnaires, 130 were duly and properly filled which represents a response rate of 72%. All the 14 clergy (key informants) who were both male and female were interviewed which represents 100% response. Two FGDs were conducted and the targeted 14 lay leaders participated. A response rate of 50% is considered adequate, 60% good and 70% very good

(Babbie, 1996). Therefore the response rate in this research can be judged to be very good and hence one can place a high degree of confidence in the results of the study. Based on this very good rate of response, the findings of this study can be generalized to other areas with similar or varied conditions with a high degree of precision.

4.3 Demographic Characteristics of the Respondents

The demographic characteristics that the study sought to find out included age, Faith-Based Organisation to which a respondent was affiliated to, the number of years of membership, marital status and the number of years in marriage. The results of this analysis are presented in tables 4.1, 4.2 4.3 and 4.4

4.3.1 Age of the Respondents

The study sought to find out the age brackets of the respondents. The result of this inquiry is presented in table 4.1

Table 4. 1 Age of the Respondents (N = 130)

Age	Frequency	Percent
21-30	6	4.6
31-40	20	15.4
41-50	44	33.8
Above 50	60	46.2
Total	130	100.0

It can be observed from table 4.1 that majority (46%) of the respondents were men above the age of 50 years followed by those who were 41 to 50 years of age (34%). The next category were men of the age between 31 to 40 years (15%), followed by younger men aged between 21 to 30 years of age (4.6%). The percentages representing each age group could be attributed to the sampling process or simply because many men who have joined KAMA and PCMF in Bahati Sub-County are older men. The latter view is most likely the cause of the skewed response since there is a general belief in the Anglican Church of Kenya and Presbyterian Church of East Africa that the two FBOs (KAMA and PCMF) belong to older men. During the interview one of the male key informant/clergy from ACK had the following to say concerning

this matter: *“Our main problem in KAMA is that our guidelines state that membership is for men who are not younger than 25 years of age or if younger, they should have married in the Church. Again many people when talking about KAMA members they refer to them as ‘wazee’ (old men). Therefore most young men would feel not attracted to join KAMA”*

4.3.2 Faith-Based Organisation of the Respondents

The study also sought to find out the Faith-Based Organisation to which the respondents belonged. The result of this analysis is presented in Table 4.2:

Table 4. 2 Faith-Based Organisation of the Respondents (N=130)

Faith Based Organisation	Frequency	Percent
KAMA	58	44.6
PCMF	72	55.4
Total	130	100.0

From table 4.2, 55% (72) of the respondents were from PCMF while 45% (58) respondents were from KAMA. The percentages representing each FBO could be attributed to the sampling process.

4.3.3 Years of Membership

The study also sought to find out the number of years that the respondents had been members of their FBOs. The results are presented in table 4.3

Table 4. 3 Years of Membership (N=129)

	Frequency		Percent
Below 5	23		17.8
6-10	26		20.2
Over 10	80		62.0
Total	129	100.0	

It can be observed from table 4.3 that 62% (80) of the respondents, had been members of their FBOs for over 10 years, followed by those who had been members of the FBOs for a period of 6-10 years 20.2% (26), and below 5 years 17.8% (23) respectively. This shows that majority of the respondents 62% (80) had been in the FBOs for relatively long period. Therefore the results serve to show that a considerable proportion of the respondents are men who have been able to observe their FBOs transforming masculinities for a long period of time.

4.3.4 Marital Status of the Respondents

Marital status of the respondents is critical because, in the case of transforming masculinities in the context of incidences of family crises facing the modern family, it could imply the extent to which a respondent was aware of what is happening in the modern family. The awareness of a married person is considered higher than that of a single person. Table 4.4 indicate the analysis on marital status of the respondents.

Table 4. 4 Marital status of the Respondents (N=129)

	Frequency		Percent
Married	122		94.6
Single	5		3.9
Widowed	2		1.6
Total	129		100.0

The analysis from table 4.4 show that 94.6% (122) of the respondents were married, followed by the respondents who were single 3.9% (5) and widowed 1.6% (2) respectively. A very big proportion of the respondents is made up of married men and therefore they were aware of what is happening in the modern family.

4.3.5 Number of Years in Marriage of the Respondents

The study further sought to find out the number of years that a respondent was married. The result of the analysis of the number of years that a respondent was married is presented in table 4.5

Table 4. 5 Number of Years in Marriage (N=122)

	Frequency	Percent
Below 5	2	1.6
6-10	14	11.5
11-20	34	27.9
21-30	35	28.7
Above 30	37	30.3
Total	122	100.0

From table 4.5 it can be observed that 30.3% (37) of the respondents had been married for above 30 years, followed by those who had been in marriage between 21 to 30 years 28.7% (35), 11-20 years 27.9% (34), 6-10 years 11.5% (14) and below 5 years 1.6% (2) respectively. The finding show that majority of the respondents 72 (59%), have been in marriage for relatively long time and therefore responses from them on incidences of family crises facing the modern family can be deemed to be reliable.

4.3.6 Key Informants and their Faith-Based Organisations

The study involved 14 clergy (both male and female) as key informants in order to corroborate data collected through the questionnaires. The clergy were the key informants because they are the priests in charge of the Churches where FBOs belong. So the study sought to find out of which FBOs the key informants were in charge. The result of this analysis is presented in table 4.6

Table 4. 6 Key Informants/Clergy and their Faith-Based Organisation (N = 14)

FBO	Frequency	Percent
KAMA	8	57.1
PCMF	6	42.9
Total	14	100.0

From the result on Table 4.6, the FBO of the key informants was either KAMA or PCMF. There were more key informants in KAMA (57.1%) than in PCMF (42.9%). This was due to the sampling process.

4.3.7 Gender of the Key Informants/Clergy

The study sought to find out the gender of the key informants because both male and female clergy are allowed to serve in both ACK and PCEA churches. The result of this analysis is presented in table 4.7

Table 4. 7 Gender of the Key Informants/Clergy (N=14)

	Frequency	Percent
Male	8	57.1
Female	6	42.9
Total	14	100.0

Results in Table 4.7 show that out of the total number of key informants, 57.1% (8) were male and 42.9% (6) were female. This implied that there were more male than female key informants. This result was not unique since as Chitando (2007) notes, “Christianity, like all other religions, is patriarchal” (Chitando, 2007). This implies that men are seen as father figures and therefore majority of Church leaders including the clergy are male.

4.3.8 Length of Service for the Key Informants/Clergy

The study sought to find out the length of service for the key informants. The results were summarized as indicated in Table 4.8

Table 4. 8 Length of Service for the Clergy

	Frequency	Percent
5-10	4	28.6
10-20	8	57.1
>30	2	14.3
Total	14	100.0

From table 4.8, it was observed that majority of the key informants had served for the length of period range 10-20 years (57.1%) followed by the length of period range 5-10 years (28.6%). It was only two key informants (14.3%) who had served for the length of period range greater than 30 years. This result may be interpreted to mean that majority of the key informants had been in charge of Churches and FBOs thereof for a relatively long period. Therefore their information about the FBOs may be taken to be reliable.

4.3.9 Participants of the Focused Group Discussions

The researcher also formed two FGDs, one with the KAMA lay leaders and the other one with the PCMF lay leaders. The information obtained from these FGDs also corroborated data from the respondents. Table 4.9 shows details of the FGDs, the dates on which they were conducted, the area in which they were conducted, the size of the groups, gender of the participants and their age bracket

Table 4. 9 Information on Focused Group Discussions

Faith-Based Organisation	Date of FGD	Area	Size of the Group	Gender	Age Bracket
KAMA	21 st Apr 2019	Bahati	7 Participants	Male	21-54 Years
PCMF	28 th May 2019	Nyonjoro	7 Participants	Male	23-61 Years

From table 4.9, it can be observed that the FGD for KAMA was held on 21st April 2019, in Bahati area with seven participants who were all male. Their age bracket was 21-54 years. The other FGD was held with seven PCMF members on 28th May 2019 at Nyonjoro area. These PCMF lay leaders had their age bracket ranging 21-63 years.

4.4 Association between Categories of Masculinities and Incidences of Family Crises

The first objective of this study was to determine the association between categories of masculinities and the incidences of family crises facing the modern family in Bahati Sub-County. This was done in two steps. First, it was important at the onset to inquire from the respondents how they rated level of agreement on the presence of incidences of family crises in modern family. The results of this inquiry is presented in 4.4.1. Second, the respondents were asked to rate the extent to which each category of masculinities (hegemonic, subordinate, complacent and marginalized) affected incidences of family crises. This was followed by an ordinal logistic regression was done for each category of masculinities as presented in 4.4.2

4.4.1 Level of agreement on the presence Incidences of Family Crises in the Modern Family

From the literature review the incidences of family crises facing the modern family were identified as, Gender Based Violence (GBV), separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. These are the crises which were used in the study. The respondents were asked to rate their level of agreement on the presence of incidences of family crises on a score of 1 to 5 (1=Strongly disagree, 2=Disagree, 3= Undecided, 4=Agree, 5=Strongly agree). Tables 4.10, 4.11, 4.12, 4.13 and 4.14 show the responses given by the respondents on the incidences of family crises.

4.4.1.1 Gender-Based Violence in the Modern Family

This study sought to find out whether there is Gender-Based violence in the modern family. The respondents were asked to rate their agreement on there being GBV in the modern family on a score of 1 to 5 (1=Strongly disagree, 2=Disagree, 3= Undecided, 4=Agree, 5=Strongly agree). The result of this inquiry is presented in table 4.10

Table 4. 10 Gender Based Violence (N = 130)

	Frequency	Percent
Strongly Disagree	5	3.8
Disagree	7	5.4
Undecided	2	1.5
Agree	80	61.5
Strongly agree	36	27.7
Total	130	100.0

The results on table 4.10 indicate that majority (61.5%) of the respondents agreed that there is Gender Based Violence in the family. This was followed by 27.7% of the respondents who strongly agreed that there is Gender Based Violence in the modern family. About 5% of the respondents disagreed that there is GBV in the modern family. The respondents who strongly disagreed and the respondents who were undecided on there being GBV in the modern family were 3.8% and 1.5% respectively. The result in table 4.10 implies that the biggest proportion (89.2%) of the respondents identified positively that there is GBV in the modern family. This confirms the observation by Kimuna and Djamba (2015) that most likely Gender-based violence is the contemporary highest prevalent human rights violation. The two scholars are quick to note that “although both males and females are often victims of this type of violence, its prevalence remains higher for women and girls”. This is also observed by García-Moreno et al (2013) that “worldwide, almost one third (30%) of all women who have been in a relationship have experienced physical and/or sexual violence by their intimate partner”. From the interviews conducted with the key informants/clergy, all the respondents agreed that in their work in the Church they have observed GBV among some Christian families. One male key informant/clergy who was interviewed explained:

“There is Gender Based Violence in the Church as well. Men threaten to beat their wives. They even do it, and they come to Church. This is due to dysfunction in the modern family where women seem to defy the authority of men and on the other hand men want to maintain their position of authority. But the greatest problem is that men have taken back seat where women have now become leaders in their homes which should not be the case. It is unbiblical! This is why men and women are fighting”

The Focused Group Discussion revealed that men are also facing GBV from their wives. One respondent from the FGD conducted with KAMA leaders had the following to say:

“Men are suffering from verbal Gender Based Violence. Wives do not respect their husbands when they are poor. In fact Rev, these women use verbal insults even in the presence of the children.”

Also from the interview schedule conducted for the key informants/clergy, one female key informant (the clergy were both male and female) exclaimed:

“I really feel for the men today. You cannot imagine that many of them in my church disclose to me about their sufferings. They find it very easy to open up to me, because I am a female clergy. I have a case where the wife has stopped to serve her husband. Ok, she is a business lady and the husband is a teacher, but after she comes back home, she cooks her meal, washes dishes and sits to watch the T.V unconcerned about the husband. When he comes back home from work he finds no food. Due to that and many other issues he has become sick and always carries medicine in his pocket.”

When asked whether the couple still attend Church the respondent explained:

“Yes they do, but the lady cannot come in her husband’s vehicle. They also don’t come together She walks and therefore the husband decides to leave the vehicle home to avoid questions from other Church members. He also walks but way behind the wife. You know, they are living under the same roof but they are not together. Is this not the crisis we are talking about?”

This finding relates to Meda (2013) who identified that men are also in a crisis noting that “the problem with modern families resides in the crisis of the male; who are at a crossroad in what concerns his identity and role in the family and in the society, at least as much as in the crisis of women. Perhaps more than women they are struggling to find a new dimension and their identity. This implies that transforming masculinities is not only beneficial to women but to men as well”.

4.4.1.2 Separation and Divorce in the Modern Family

This study sought to find out whether there is separation and divorce in the modern family. The respondents were asked to rate their agreement on there being separation and divorce in the

modern family on a score of 1 to 5 (1=Strongly disagree, 2=Disagree, 3= Undecided, 4=Agree, 5=Strongly agree). The result of this inquiry is presented in table 4.11

Table 4. 11 Separation and divorce in the modern family (N=129)

	Frequency	Percent
Strongly disagree	2	1.6
Disagree	15	11.6
Undecided	5	3.9
Agree	69	53.5
Strongly agree	38	29.5
Total	129	100.0

The results from table 4.11 show that there is separation and divorce in the modern family. Majority (53.5%) of the respondents agreed that that there is separation and divorce in the modern family. This was followed by 29.5% who strongly agreed that there is separation and divorce in the modern family. About 12% of the respondents disagreed that there is separation and divorce in the modern family. Only about 4% of the respondents and about 2% of the respondents who were undecided strongly disagreed that there is separation and divorce in the modern family respectively. The result in table 4.11 implies that the greatest proportion (83%) of the respondents positively identified that there is separation and divorce in the modern family.

This result is similar to the observation by Muthoni and Makana (2015) who assert that divorce and separation are on the increase in Kenya. Lindsey (2016) observe that social, psychological, and economic effects of divorce on the divorcing couple and their families are overwhelming. Lindsey further notes that “research shows that divorce is strongly gendered—in how it is carried out and in its differential impact on women and men. Although it is difficult to separate economic from noneconomic factors, women tend to adjust better to divorce than men”.

In the interview with the key informants/clergy one male clergy had the following to say: *“Divorce is a current major challenge to the Church. It is on the rise! You know, if a woman comes to you as a priest and tells you that she is running away from her husband who is threatening to kill her, in your sound mind you cannot advise her to go back and be killed”*. This result implies that probably due to incidences of family crises, some Churches are

rethinking about the position that marriage is permanent, and “what God has joined together no man should put asunder” (Mark 10:9).

4.4.1.3 Alcohol, Drugs and Substance Abuse in the Modern Family

This study sought to find out whether there is alcohol, drugs and substance abuse in the modern family. The respondents were asked to rate their agreement on there being alcohol, drugs and substance abuse in the modern family on a score of 1 to 5 (1=Strongly disagree, 2=Disagree, 3= Undecided, 4=Agree, 5=Strongly agree). The result of this inquiry is presented in table 4.12

Table 4. 12 Alcohol drugs and substance abuse (N = 129)

	Frequency	Percent
Disagree	12	9.3
Undecided	3	2.3
Agree	72	55.8
Strongly agree	42	32.6
Total	129	100.0

The result in table 4.12 show that majority (55.8%) of the respondents agreed that there is alcohol and substance abuse in the modern family. This was followed by 32.6% of the respondents who strongly agreed that the modern family is affected by drugs and substance abuse. The respondents who disagreed and the respondents who were undecided about alcohol and substance abuse in the modern family were insignificant (9.3% and 2.3% respectively). The result in table 4.12 can be interpreted to mean that the biggest proportion (88.4%) of the respondents positively identified that there is alcohol and substance abuse in the modern family. This result is in line with the report of United Nations (2018) in its World report on Drugs. According to the report both young people and the older people are abusing drugs and substances but it is more prevalent with the former. The report further reveals that in Kenya, older people report a higher use of established substances such as khat in different forms (miraa and muguka) and cannabis (bhang and hash-ish), while drugs that have become available in Africa more recently, such as cocaine and heroin, are reported to be used more frequently among those aged 18–24.

Among the general population, khat and cannabis remain the two most commonly used substances, with the highest lifetime and past-year use among those aged 25–35. Conversely, the life-time use of cocaine, heroin and prescription drugs is nearly three times higher among people aged 18–24 than among those aged 36 years and older. Lindsey (2016) notes that “gender differences relative to usages of alcohol are evident. For alcohol, more men than women are likely to drink excessively, binge drink, and adopt riskier behaviors relative to safety when drinking. About 17 percent of men (compared to 8 percent of women) meet criteria of alcohol dependence. Alcohol is a major factor in rape and spousal abuse, with homicide an all-too-frequent outcome. In coping with stress, men are more likely to turn to alcohol; women, to prescription drugs”. The implication of this result is that alcoholism, drugs and substance abuse can lead to dysfunction in the modern family especially due to spousal abuse and homicide.

4.4.1.4 Neglect of Family Responsibilities in the Modern Family

The study sought to find out whether there is neglect of family responsibilities in the modern family. The respondents were asked to rate their agreement on there being neglect of family responsibilities in the modern family on a score of 1 to 5 (1=Strongly disagree, 2=Disagree, 3= Undecided, 4=Agree, 5=Strongly agree). The result of this inquiry is presented in table 4.13.

Table 4. 13 Neglect of family responsibilities (N=128)

	Frequency	Percent
Strongly disagree	3	2.3
Disagree	13	10.2
Undecided	8	6.3
Agree	78	60.9
Strongly agree	26	20.3
Total	128	100.0

The result on table 4.13 show that majority (60.9%) of the respondents agreed that the modern family faces the challenge of neglect of family responsibilities. This was followed by 20.3% of the respondents who strongly agreed that that there is neglect of family responsibilities in the modern family. About 10% of the respondents disagreed that there is neglect of family responsibilities in the modern family. Only 6.3% and 2.3% of the respondents who were undecided and strongly disagreed that there is neglect of family responsibilities in the modern

family respectively. The implication of this result is that the greatest proportion (81.2%) of the respondents positively identified that there is neglect of family responsibilities in the modern family. This similar to the study results by Kimani and Kombo (2010) who found out that men are used to escaping from families as a cover up of their inadequacies to provide and care for their families, while at the same time looking for excuses to abdicate their family responsibilities.

From the Focused Group Discussion men blamed women for the neglect of family responsibilities. One respondent retorted:

“Wives in employment are treating their earnings as their own, while they expect their husbands’ earnings to belong to the family. Some of the wives do not disclose to their husbands what they earn. This leads to neglect of family responsibilities”. When asked for clarification, this respondent further mentioned; *“You see, kama mke wngu atanificha kuhusu mapato yake hata nami nitafanya hivyo tu [if my wife decides to keep her earnings as a secret, I will also do the same]”*. This result implies that family responsibilities may be neglected because each spouse may decide to use their money without their family in mind.

4.4.1.5 Mental Breakdown in the Modern Family

The study also sought to find out whether there is mental breakdown in the modern family. The respondents were asked to rate their agreement on there being mental breakdown in the modern family on a score of 1 to 5 (1=Strongly disagree, 2=Disagree, 3= Undecided, 4=Agree, 5=Strongly agree). The result of this inquiry is presented in table 4.14

Table 4. 14 Mental breakdown in the modern family (N=128)

	Frequency	Percent
Strongly disagree	12	9.4
Disagree	33	25.8
Undecided	22	17.2
Agree	50	39.1
Strongly agree	11	8.6
Total	128	100.0

The result in table 4.14 show that majority (39.1%) of the respondents agreed that there is mental breakdown in the modern family. It is also noted that 25.8% of the respondents disagreed that there was mental breakdown. About 17% of the respondents were undecided on whether there is mental breakdown in the modern family. The respondents who strongly disagreed that there is mental breakdown in the modern family comprised 9.4 %. About 9% of the respondents strongly agreed that there is mental breakdown in the modern family. The result in table 4.14 implies that a big proportion (47.7%) of the respondents identified that there is mental breakdown in the modern family. The respondents who felt that there is no mental breakdown in the modern family could have done so, due to the fact that discourse about mental breakdown is rare because of the stigma attached to it. According to World Health Organisation (2018), around 450 million people suffer from mental disorders making mental breakdown among the leading causes of ill-health and disability worldwide. Stigma, discrimination and neglect prevent care and treatment from reaching people with mental disorders (WHO, 2018).

Data from the interview with key informants/clergy showed that women are affected more than men by mental breakdown. One respondent explained: *“I have dealt with four cases of mental breakdown in the Church but they are all involving women”*. This result is in line with the observation made by Western (2013) that women are twice as likely as men to experience depression and approximately 20 % of women are likely to experience depression at some time in their lives.

4.4.1.6 Other Incidences of Family Crises from Interviews and FGDs

It emerged from the findings of the interview schedule with the key informants/clergy that the modern family is also faced with absentee fatherhood, single motherhood, unemployment and infidelity. When asked to describe incidences of family crises facing the modern family, one of the male clergy explained:

“The modern family is one where man seems to be more absent in the sense that our way of work demands that man be away. Let me start with the Anglican Church as a clergy. Look, I am transferred from one parish to another and my wife is permanently employed in one place. That definitely makes me absent from my family. The same applies to teachers. Currently the Kenyan Government is talking of delocalization.”

This finding relates to the research conducted by Kimani and Kombo (2010). From their findings, the major reason for absentee fathers is working away from home.

Concerning single motherhood, one female key informant mentioned that *“traditionally it was unheard of, where a child was carrying the mother’s name as his or her surname. Today it is very common. Why? Because of the dysfunction in the family. What happens with sons from such families is that they lack mentors and they will perpetuate the dysfunction in their future.”*

While citing the case of America, Lindsey (2016) notes that in 1980, 77 percent of children lived with two parents. In 2012, this number dropped to 64 percent. In single-parent homes, 24 percent of children lived with their mothers only and 4 percent lived with their fathers only; another 4 percent lived with neither parent. This note of the trend of single parenthood by Lindsey may qualify the worry of the female key informant that single motherhood is on the rise today.

Unemployment was also cited by key informants as an incident facing the modern family. A male key informant/clergy gave a case from his Church where a husband died from depression resulting from him being unable to provide for his family. The respondent explained the case thus:

“I have a case in my church, where a man was retrenched and then he involved himself in taking alcohol. The wife was employed and she was well groomed. The man became insecure after some time and thought that his wife had an extra marital affair. Now look at the insecure man in the modern world. He became so hostile that he would threaten to kill his wife. This made the wife to run away to her parents. After a short while, the man got ill, taken to hospital and unfortunately he did not survive. What else can be said to be the cause of his death, if not unemployment? The question is, did he die as a married man or not? This explains the modern family.”

Infidelity was also identified as an incident of family crisis facing the modern family by a respondent from one of the FGD. He said:

“Let us talk the truth here. ‘Kuna mpango wa kando’ [we have extra marital affairs] with men in the Church as well. Rev, women are to blame on this. They are not respecting their husbands now a days and therefore men have to seek attention elsewhere”.

A key informant/clergy from the interview schedule mentioned that, *“both men and women who are married are involved in extra marital affairs.”*

This result is in line with that of Lindsey (2016) that extramarital relationships are increasing. Once called “adultery” but now commonly called “affairs,” may or may not include sexual involvement but the emotional involvement with a partner other than one’s spouse can be more threatening to the marriage than sexual involvement. From the FGD it is important to note that the incidence of extra marital affairs is real and it is in the Church.

4.4.2 Level at which Categories of Masculinities affect incidences of Family Crises

The categories of masculinities were very important as they are the ones which the study sought to determine their association with the incidences of family crises facing the modern family in Bahati Sub-County. Masculinity is defined by Chirongoma and Chitando (2012) to be a collection of behaviors that most men are required to conform to. Connell, and Messerschmidt (2005) identified four different categories of masculinities which are hegemonic, subordinate, complacent and marginal. These are the categories of masculinities that the study sought to determine how they are associated with the incidences of family crises facing the modern family in Bahati Sub- County. This was done. The respondents were asked to rate the extent to which each category of masculinities affected incidences of family crises on a score ranging from 1 to 5 (1=Very low, 2=Low, 3 =Moderate, 4=High/Much, 5=Very high/ Very much).

To determine the association of each category of masculinities with the incidences of family crises an ordinal logistic regression was performed. The results are presented under each category of masculinities in the following sub-sections (4.4.2.1, 4.4.2.2, 4.4.2.3 and 4.4.2.4)

4.4.2.1 Hegemonic Masculinity

The study sought to determine the association between hegemonic masculinity and incidences of family crises facing the modern family in Bahati Sub-County Nakuru County. Hegemonic masculinity has been historically conceived as a form of status that includes toughness, aggressiveness, stoicism and sexuality (Mankowski & Maton, 2010). Clatterbaugh (2018) point out that there is always in each society a hegemonic masculinity, which dominates not only women but also other masculinities. The respondents were asked to rate the extent of hegemonic masculinity category in affecting incidences of family crises facing the modern family on a score ranging from 1 to 5 (1=Very low, 2=Low, 3 =Moderate, 4=High/Much, 5=Very high/ Very much). Frequency scores and percentages were used to document the findings. The results are presented in figure 1 below.

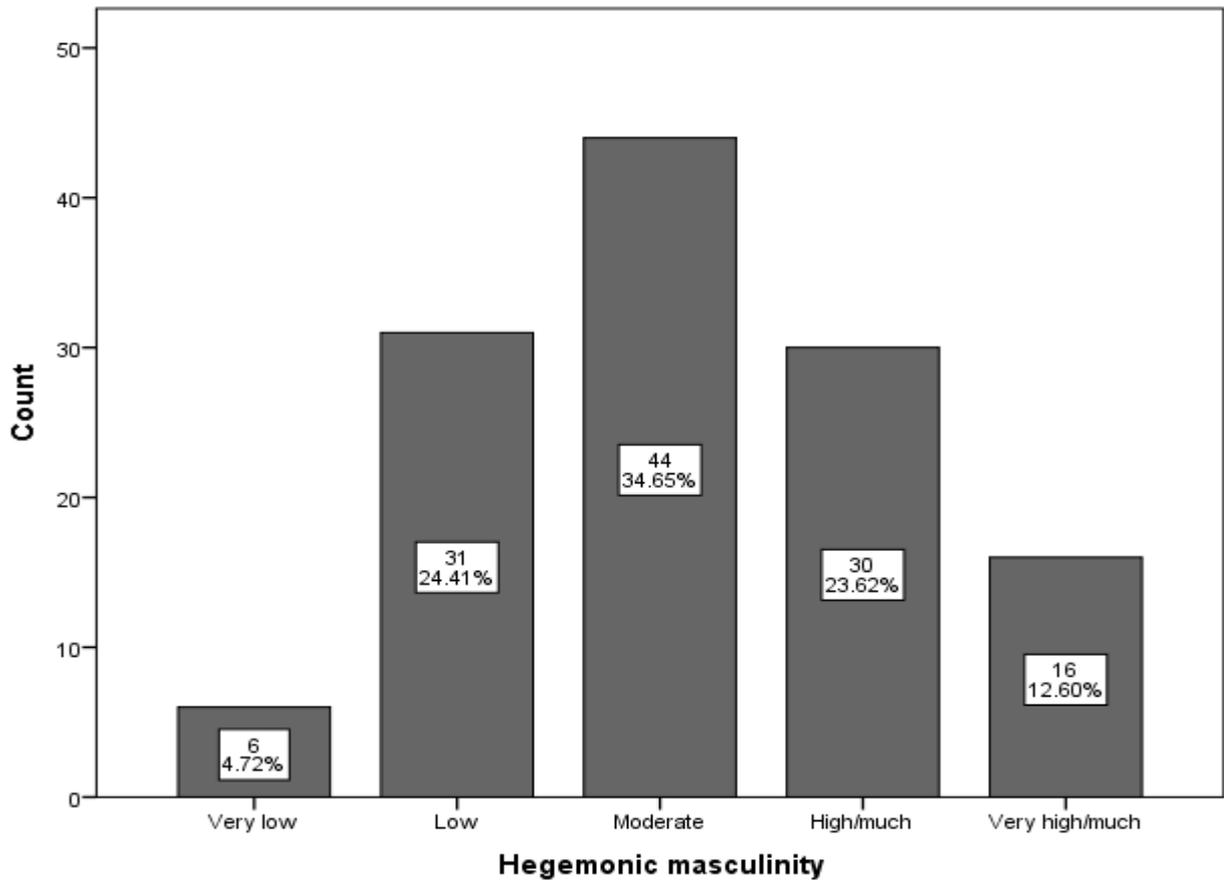


Figure 8.1 Hegemonic Masculinity Category

Result in figure 4.1 show the results on the extent to which hegemonic masculinity affects incidences of family crises facing modern family in Bahati Sub-County, Nakuru County. It is observed that Majority (34.65%) of the respondents rated the extent to which hegemonic masculinity affect incidences of family crises as moderate. The respondents who rated the extent to which hegemonic masculinity affect incidences of family crises as low comprised 24.41% while the respondents who rated the extent to which hegemonic masculinity affect incidences of family crises as high/much comprised 23.62%. About 13% of the respondents and about 5% of the respondents rated the extent to which hegemonic masculinity affect incidences of family crises as very high and very low respectively. The implication of the result in figure 1 is that many respondents (70.87%) identified hegemonic masculinity as significantly affecting incidences of family crises facing the modern family. This result is in line with the observation by Messerschmidt (2018) that hegemonic masculinity actually does refer to men engaging in toxic practices—including physical violence—that stabilize gender power in a particular setting.

In order to determine the association between hegemonic masculinity and incidences of family crises an ordered logistic regression was performed. The results of the ordinal logistic regression is presented on Table 4.15 and appendix E.

Table 4. 15 Ordinal Logistic Regression for Hegemonic Masculinity

Model	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	283.773			
Final	272.244	11.529	2	.003

From table 4.15 it can be observed that the Likelihood Ratio Chi-Square was 11.53 with a p value of 0.003 which is less than 0.05 significant levels. This shows that the model used fitted the data and was statistically significant. This indicated that the final model gave a significant improvement over the baseline intercept only model. This also indicated that the model gave better predictions than if it was just guessed based on the marginal probabilities for the outcome categories. From appendix D, the logit coefficients show that hegemonic masculinity was statistically significant in influencing incidences of family crises facing the modern family. The logit coefficient for hegemonic masculinity was positive (0.318) with a p value = 0.018. This implied that for a one unit increase in hegemonic masculinity, the log odds of being in a higher level of incidences of modern family crisis would increase by 0.318. This meant that higher levels of hegemonic masculinity increased the likelihood of having incidences of family crises facing the modern family. Therefore the null hypothesis, that there is no statistically significant association between categories of masculinities and the incidences of family crises was rejected.

4.4.2.2 Subordinate Masculinity

The study also sought to determine the association between subordinate masculinity and incidences of family crises facing the modern family. Traits that may show physical weakness or display very expressive emotions characterize subordinate masculinity (Frisina, 2018). This means that subordinate masculinity may involve acting in a feminine way, being overly emotional, or not being heterosexual.

The respondents were asked to rate the extent of subordinate masculinity category in affecting family crises facing the modern family on a score ranging from 1 to 5 (1=Very low, 2=Low, 3

=Moderate, 4=High/Much, 5=Very high/ Very much). Frequency scores and percentages were used to document the findings. The results are presented in figure 4.2 below.

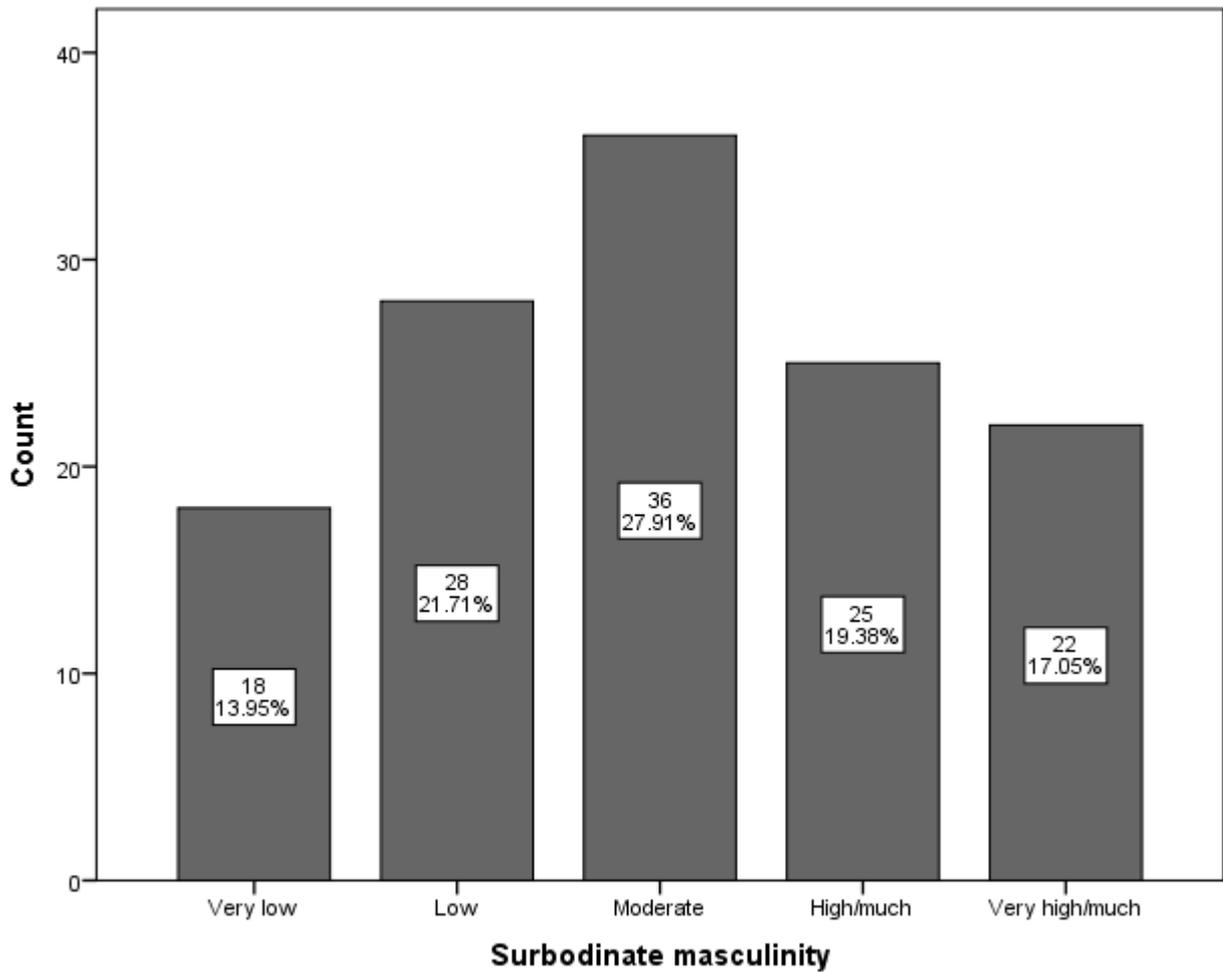


Figure 8.2 Subordinate Masculinity Category

The result in figure 4.2 show that 27.9% of the respondents felt that subordinate masculinity affected the modern family crisis moderately. This was followed by 21.7% of the respondents who felt that subordinate masculinity had a low effect on modern family crisis. About 19% of the respondents felt that subordinate masculinity had a high effect on modern family crisis, while about 17% of the respondents felt that subordinate masculinity had a very high effect on modern family crisis. It was only about 14% of the respondents who felt that subordinate masculinity had very low effect on modern family crisis. This result was important as it revealed that although subordinate masculinity exhibit qualities that are opposite of those values in hegemonic masculinity and may show physical weakness or be very expressive with emotions

(Frisina, 2018), it still had an effect on modern family crisis. Many (63.9%) respondents saw that subordinate masculinity had a significant effect on incidences of family crises facing the modern family.

In order to determine the association between subordinate masculinity and incidences of family crises an ordered logistic regression was performed. The results of the ordinal logistic regression are presented on table 4.16 and appendix F.

Table 4. 16 Logistic Ordinal regression for Subordinate Masculinity

Model	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	301.189			
Final	291.178	10.011	2	.007

From table 4.16 it can be observed that the Likelihood Ratio Chi-Square was 10.01 with a p value of 0.007 which is less than 0.05 significant levels. This shows that the model used fitted the data and was statistically significant. This indicated that the final model gave a significant improvement over the baseline intercept only model. This also indicated that the model gave better predictions than if it was just guessed based on the marginal probabilities for the outcome categories. From appendix E, the logit coefficients show that subordinate masculinity was statistically significant in influencing incidences of family crises facing the modern family. The logit coefficient for subordinate masculinity was positive (0.247) with a p value = 0.043. This implied that for a one unit increase in subordinate masculinity, the log odds of being in a higher level of incidences of family crises facing the modern family would increase by 0.247. This meant that higher levels of subordinate masculinity increased the likelihood of having incidences of family crises in the modern family. Therefore the null hypothesis, that there is no statistically significant association between categories of masculinities and the incidences of family crises was rejected.

4.4.2.3 Marginalized Masculinity

The study sought to determine the association between marginalized masculinity and incidences of family crises facing the modern family in Bahati Sub-County. According to Kennedy (2016), marginal masculinity refers to those groups of men who suffer social exclusion and have only very limited access to power (for instance, the black minority in the United States, North

African immigrants in Europe, or indigenous tribes in Latin America). The respondents were asked to rate the extent of marginalised masculinity category in affecting modern family crisis on a score ranging from 1 to 5 (1=Very low, 2=Low, 3 =Moderate, 4=High/Much, 5=Very high/Very much). Frequency scores and percentages were used to document the findings. The data collected from the questionnaire was analysed, recorded and presented in figure 4.3 below:

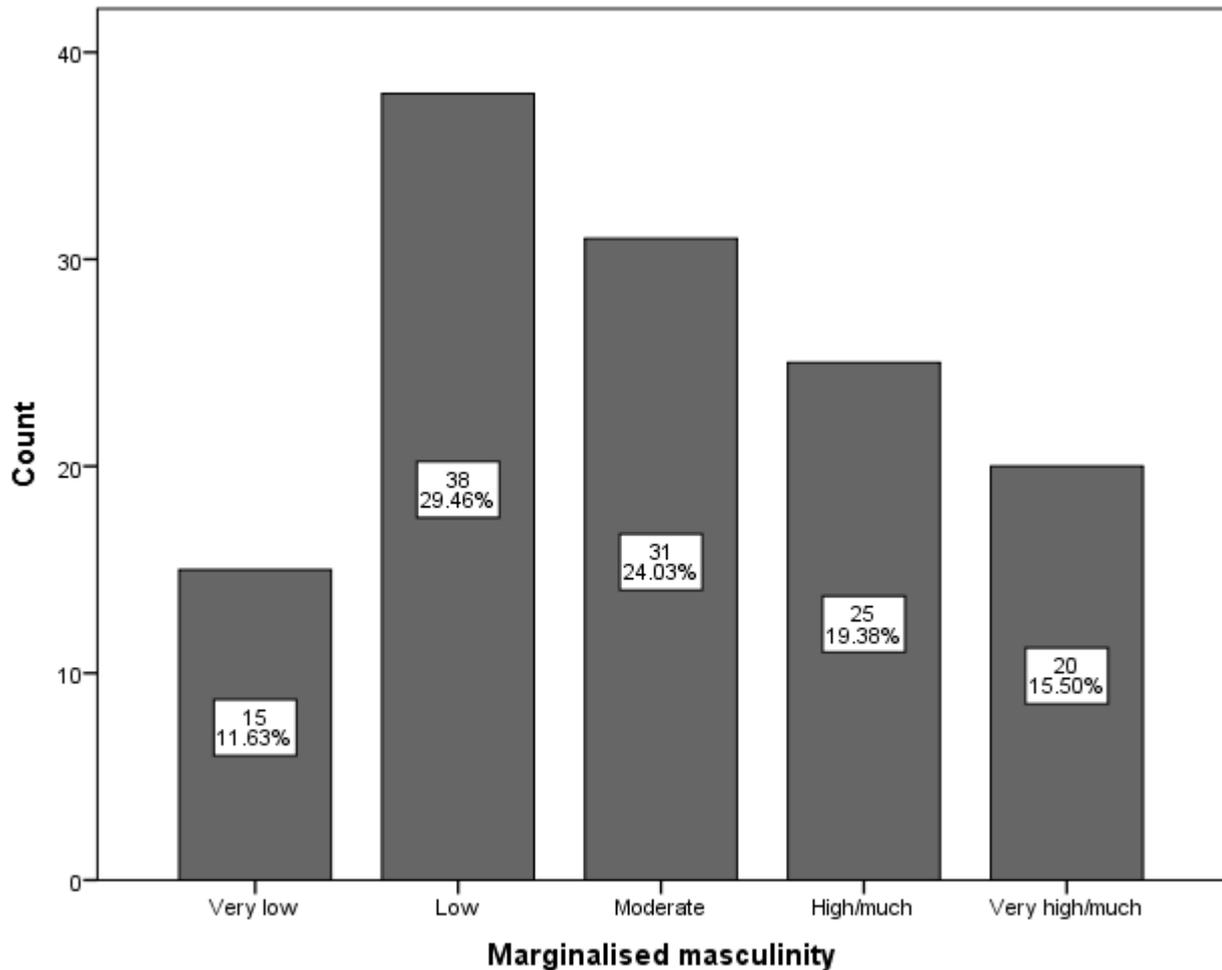


Figure 8.3 Marginalised Masculinity Category

From figure 4.3 above, it can be observed that majority (29.5%) of the respondents felt that marginalized masculinity had a low effect on incidences of family crises facing the modern family. This was followed by 24.0% of the respondents who felt that marginalized masculinity affected the incidences of family crises facing the modern family moderately. About 19.4% of the respondents felt that the effect of marginalized masculinity had high effect on incidences of family crises facing the modern family, while about 15.5% felt that the effect of marginalized masculinity on incidences of family crises was very high. About 11.6% of the respondents felt

that marginalized masculinity had very low effect on incidences of family crises. This finding was important because it revealed that marginalized masculinity which suffers from social exclusion and have only very limited access to power still affected the incidences of family crises facing the modern family. This is because many respondents (58.91) positively felt that marginalized masculinity affects incidences of family crises facing the modern family. This was observed by Kennedy (2016) that “despite the suffering, marginalized men do not question male domination nor its behavior patterns (especially those referring to relationships with women), nor do they distance themselves in any significant fashion from the misogynistic and violent tone adopted by patriarchal culture”.

In order to determine the association between marginalized masculinity and incidences of family crises an ordered logistic regression was performed. The result of the ordinal logistic regression is presented on table 4.17 and appendix G.

Table 4. 17 Ordinal Logistic regression for Marginalized Masculinity

Model	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	286.200			
Final	266.386	19.814	2	.000

From table 4.17 it can be observed that the Likelihood Ratio Chi-Square was 19.81 with a p value of 0.000 which is less than 0.05 significant level. This shows that the model used fitted the data and was statistically significant. This indicated that the final model gave a significant improvement over the baseline intercept only model. This also indicated that the model gave better predictions than if it was just guessed based on the marginal probabilities for the outcome categories. From appendix F, the logit coefficients show that marginalized masculinity was statistically significant in influencing incidences of family crises facing the modern family. The logit coefficient for marginalized masculinity was positive (0.463) with a p value = 0.000. This implied that for a one unit increase in marginalized masculinity, the log odds of being in a higher level of family crises facing the modern family would increase by 0.463. This meant that higher levels of marginalised masculinity increased the likelihood of having incidences of family crises facing the modern family. Therefore the null hypothesis, that there is no statistically significant association between categories of masculinities and the incidences of family crises was rejected.

4.4.2.4 Complacent Masculinity

The study was also interested in determining the association between complacent masculinity and the incidences of family crises facing the modern family in Bahati Sub County. Complacent masculinity is the category of men who have no significant access to power and lack any high financial or social status, but still enjoy the patriarchal dividends associated with the male sex, without ever questioning the justice of such privileges. Connell (2005) see these men as those who respect their wives and mothers, are never violent towards women, do their accustomed share of the housework, bring home the family wage, and can easily convince themselves that feminists must be bra-burning extremists. However they still enjoy patriarchal dividends.

The respondents were asked to rate the extent of complicit masculinity category in affecting family crises facing the modern family on a score ranging from 1 to 5 (1=Very low, 2=Low, 3=Moderate, 4=High/Much, 5=Very high/ Very much). Frequency scores and percentages were used to document the findings. The results on extent to which complicit masculinity affected modern family crisis are presented on figure 4.4 below:

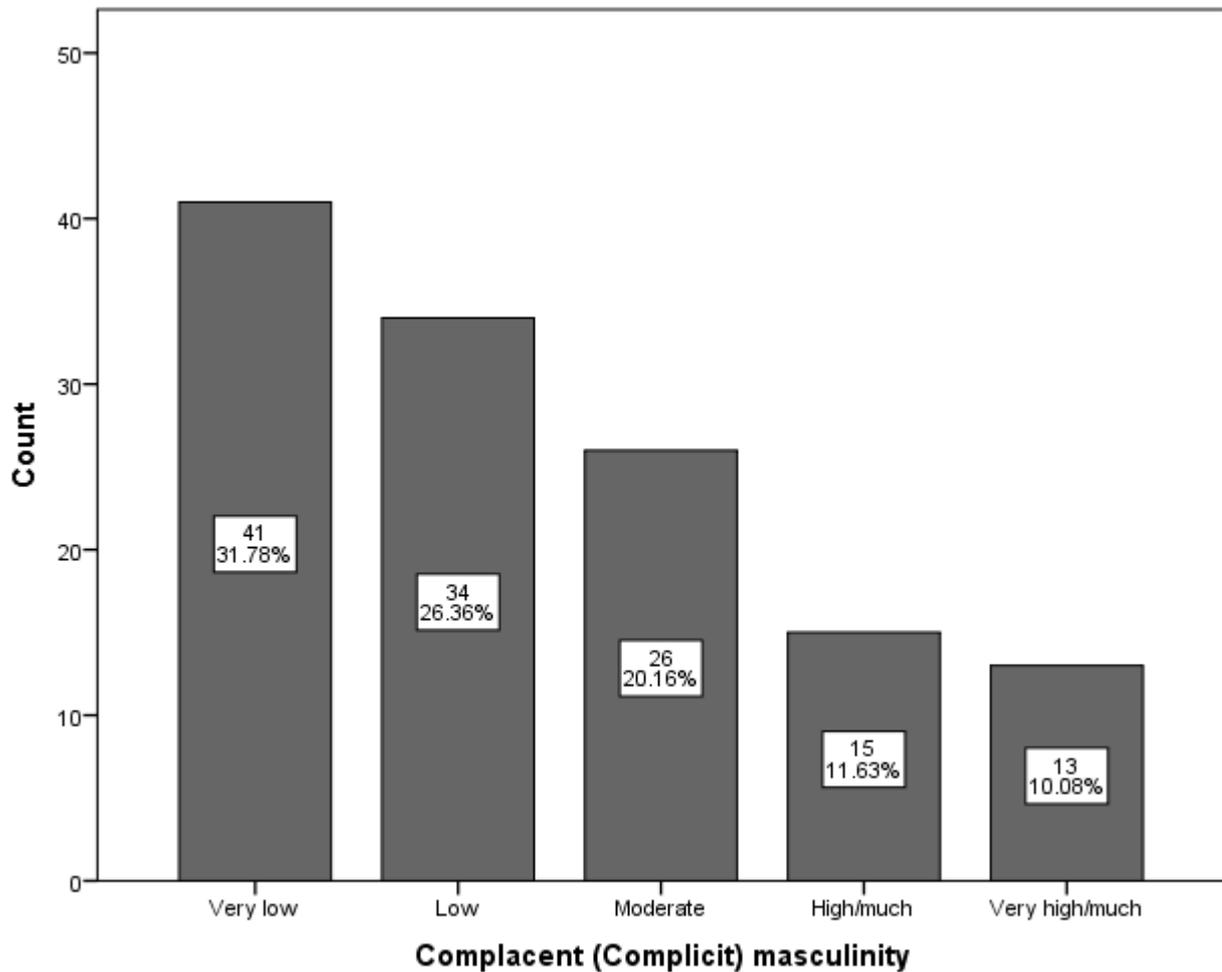


Figure 8.4 Complicit Masculinity Category

From the results on figure 4.4 above it can be observed that the majority of the respondents (31.8%) felt that complacent masculinity had very low effect on incidences of family crises facing the modern family. This was followed by about 26% of the respondents who felt that complacent masculinity had low effect on the incidences of family crises facing the modern family. Twenty percent of the respondents felt that complacent masculinity had a moderate effect on the incidences of family crises facing the modern family, while the respondents who felt that complacent masculinity had a high effect on the incidences of family crises facing the modern family was 11.6%. It was only 10% of the respondents who felt that complicit masculinity had a very high effect on incidences of family crises facing the modern family. Complacent masculinity is the category relating to men who have no significant access to power and lack any high financial or social status, but still enjoy the patriarchal dividends associated with the male sex, without ever questioning the justice of such privileges (Connell, and

Messerschmidt, 2005). The findings presented on figure 4.4 is important because it reveals that many (58.14%) respondents felt that complacent masculinity has minimal effect on incidences of family crises facing the modern family. However it can be noted that just like the other categories of masculinities, complacent masculinity affects the incidences of family crises facing the modern family.

In order to determine the association between complacent masculinity and incidences of family crises an ordered logistic regression was performed. The result of the ordinal logistic regression is presented on table 4.18 and appendix H.

Table 4. 18 Ordinal Logistic Regression for Complicit Masculinity

Model	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	291.504			
Final	277.970	13.534	2	.001

From table 4.18 it can be observed that the Likelihood Ratio Chi-Square was 13.53 with a p value 0.001 which is less than 0.05 significant levels. This shows that the model used fitted the data and was statistically significant. This indicated that the final model gave a significant improvement over the baseline intercept only model. This also indicated that the model gave better predictions than if it was just guessed based on the marginal probabilities for the outcome categories. From appendix G, the logit coefficients show that complacent masculinity was statistically significant in influencing modern family crisis. The logit coefficient for complacent masculinity was positive (0.310) with a p value = 0.006. This implied that for a one unit increase in complacent masculinity, the log odds of being in a higher level of family crises facing the modern family would increase by 0.310. This meant that higher levels of complacent masculinity increased the likelihood of having modern family incidences of family crises facing the modern family. Therefore the null hypothesis, that there is no statistically significant association between categories of masculinities and the incidences of family crises was rejected.

4.5 Association between Perception of Masculinities and Incidences of Family Crises

The second objective of this study sought to determine the association between perceptions of transforming masculinities and incidences of family crises among men in Faith-Based Organisations (PCMF and KAMA) in Bahati sub-county. A total of 7 items were used to

examine various perceptions that are used to describe a man or manhood in the society. These items/perceptions are; man as head of family, father, protector, provider stronger than a woman, ‘lover’ of women and more superior than a woman. The respondents were asked to rate perceptions on a score ranging from 1 to 5 (1-Strongly disagree [SD], 2- Disagree [D], 3- Undecided [U], 4-Agree [A] and 5-Strongly Agree [SA]). Frequency tables and percentages were used to analyse the data. The summary of the results is presented on Table 4.19

Table 4. 19 Perception of Masculinities by FBOs

Perception	SA	A	U	D	SD
A man is head of the family	72.3%	25.4%	–	0.8%	0.8%
A man is a father	77.7%	20.8%	–		0.8%
A man is a protector	66.9%	27.7%	3.1%	1.5%	0.8%
A man is a provider	66.9%	29.2%	2.3%	0.8%	0.8%
A man is stronger than a woman	25.4%	47.7%	5.4%	12.3%	9.2%
A man is ‘lover’ of women	9.2%	25.4%	16.2%	30.8%	17%
A man is superior than a woman	13.8%	36.9%	6.9%	32.3%	10%

4.5.1 Man is head of the family

From table 4.19 above, majority of the respondents 72.3% strongly agreed that a man is referred to as the head of the family while 25.4% agreed man is the head of the family. The proportion of those who disagreed (0.8%) and those who strongly disagreed (0.8%) was insignificant. This result agrees with a research conducted by the Christian Aid in Nigeria. The Christian Aid (2015), found that across all respondents, a common definition of a man was, “the head of the family, created in the image of God (mostly a submission by Christian respondents), and by God to lead and provide for his family and community, spiritually and physically. From his studies on Men, Masculinities and Sexual and Reproductive Health in Botswana, Rakgoasi (2010) interviewed a man who said the following on male headship of the family:

“A man is the head of the family, whether the woman enjoys higher social and economic status or not, when it comes to the family unit, a man is the head. This is because he initiates the family unit by getting married to the woman. It’s the man who marries the woman, not the other way around. It may happen that the woman may have a higher position at work, but that doesn’t change the fact that at home, the man is still head of household and family”.

The Church teachings still hold that the man is the head of the family. For instance Dumitrascu (2015) observe that “according to the Sacred Canons of the Orthodox Church, a family has only one head, one leader who makes decisions; this is the husband, who decides on every issue concerning his family. A woman is given to a man by God as “helper” of her husband, a fact contributing to their mutual physical and moral assistance”. These observations might be interpreted to mean that women must always submit to their husbands. This has caused GBV in the modern family which is comprised of empowered women who can also decide on certain matters which concern the family.

The study sought to determine the association between perception of man as the head of the family and incidences of family crises facing the modern family. The family crises used in this study are Gender Based Violence, separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. To test the significance of the association between the perception of man as the head of the family and incidences of family crises the results were subjected to a Pearson Chi test and the results are as shown on table 4.20

Table 4. 20 Chi-Square Test for perception of man as head in association with family crises

Family Crises	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer's Value	Approx. Sig. P- Value
Gender Based Violence	130	36.317 ^a	.003	.529	.003
Separation and Divorce	129	40.019 ^a	.001	.557	.001
Alcohol Drugs and Substance Abuse	129	10.615 ^a	.562	.287	.562
Neglect of Family Responsibilities	128	10.191 ^a	.599	.282	.599
Mental Breakdown	128	14.660 ^a	.261	.338	.261

For Gender Based Violence crisis, the calculated result of Pearson Chi-square statistical value is 36.317 with a p-value 0.003, which is less than 0.05 significant levels as shown in table 4.20. This implies that Gender Based Violence in the modern family had a statistically significant relationship with the perception of a man as the head of the family. From the result it can also be observed that the Phi Cramer's value of 0.529 which indicate a positive association; hence the null hypothesis was rejected.

It is observed that for separation and divorce the Pearson Chi-square statistical value is 40.019 with a p-value 0.001, which is less than 0.05 significant levels as shown in table 4.20. This implies that separation and divorce in the modern family had a statistically significant relationship with the perception of a man as the head of the family. From the result it can also be observed that the Phi Cramer's value of 0.557 which indicate a positive association; hence the null hypothesis was rejected.

For alcohol, drugs and substance abuse, the calculated Pearson Chi-Square value is 10.615 with a p- value of 0.562 as shown in Table 4.20 above which is greater than 0.05 significant level. This implies that alcohol, drugs and substance abuse as a modern family crisis was not dependent on the perception of masculinity that a man is the head of family. This means that there is no statistically significant association between alcohol, drugs and substance abuse and the perception of masculinities that man is a head of family. The null hypothesis was accepted.

An observation can be made that for neglect of family responsibilities, the calculated Pearson Chi-Square value is 10.191 with a p- value of 0.599 as shown in Table 4.20 above which is

greater than 0.05 significant level. This implies that neglect of family responsibilities as a modern family crisis was not dependent on the perception of masculinity that a man is the head of family. This means that there is no statistically significant association between neglect of family responsibilities and the perception of masculinities that man is the head of family. The null hypothesis was accepted.

For mental breakdown, the calculated Pearson Chi-Square value is 14.660 with a p- value of 0.261 as shown in Table 4.20 above which is greater than 0.05 significant level. This implies that mental breakdown as a modern family crisis was not dependent on the perception of masculinity that a man is the head of family. This means that there is no statistically significant association between mental breakdown and the perception of masculinities that man is a head of family. The null hypothesis was accepted.

4.5.2 Man is father

From table 4.19, the majority (77.7%) of the respondents strongly agreed that man is perceived as a father. This was followed by 20.8% of the respondents who agreed that a man is perceived as a father. Only an insignificant (0.8%) of the respondents who strongly disagreed that a man is perceived as a father. The result implies that man is obviously perceived to be a father. This is not different from the observation made by Morell (2006) that “the connection between fathers and masculinity seems patently obvious because fathers are men”.

Further the study sought to determine the association between perception of man as a father and incidences of family crises facing the modern family. The family crises used in this study are Gender Based Violence, separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. To test the significance of the association between the perception of man as a father and family crises the results were subjected to a Pearson Chi test and the results are as shown on table 4.21

Table 4. 21 Chi-Square Test for perception of man as a father in Association to Family Crises

Family Crises	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P- Value
Gender Based Violence	129	32.338 ^a	.000	.501	.000
Separation and Divorce	128	4.288 ^a	.830	.183	.830
Alcohol Drugs and Substance Abuse	128	2.485 ^a	.870	.139	.870
Neglect of Family Responsibilities	127	7.114 ^a	.524	.237	.524
Mental Breakdown	127	3.115 ^a	.927	.157	.927

For Gender Based Violence crisis, the calculated result of Pearson Chi-square statistical value is 32.338 with a p-value 0.000, which is less than 0.05 significant levels as shown in table 4.21. This implies that Gender Based Violence in the modern family had a statistically significant relationship with the perception of a man as a father. From the result it can also be observed that the Phi Cramer’s value was 0.501 which indicate a positive association; hence the null hypothesis was rejected. The P-values for the other crises, separation and divorce (0.830), alcohol, drugs and substance abuse (0.870), neglect of family responsibilities (0.524) and mental breakdown (0.927) are all greater than 0.05 significant levels. This implies that these incidences of family crises in the modern family had no statistically significant relationship with the perception that a man is a father. Hence the null hypothesis was accepted.

4.5.3 Man is protector

From table 4.19, majority (66.9%) of the respondents strongly agreed that man is perceived as a protector. The respondents who agreed that man is a protector comprised 27.7%. Insignificant response is observed from the respondents who were undecided (3.1%), who disagreed (1.5%) and those who strongly disagreed (0.8%) that man is perceived as a protector. From the FGD conducted with men from KAMA, an observation was mad by one respondent as follows:

“Rev, although we can say that man is the protector at the family level, it should be noted that it is not like in the olden days. Women are also taking that role. With money they can hire guards. Money is everything now a days and this is why man is losing everything including his roles”.

From this observation, it can be implied that women are becoming empowered and therefore the campaign for gender equity is bearing fruits.

The study sought to determine the association between perception of man as protector and incidences of family crises facing the modern family. The family crises used in this study are Gender Based Violence, separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. To test the significance of the association between the perception of man as protector and family crises the results were subjected to a Pearson Chi test and the results are as shown on table 4.22

Table 4. 22 Chi-Square Test for perception of man as protector in association with family crises

Family Crises	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer's Value	Approx. Sig. P-Value
Gender Based Violence	130	51.182 ^a	.000	.627	.000
Separation and Divorce	129	30.667 ^a	.015	.488	.015
Alcohol Drugs and Substance Abuse	129	11.864 ^a	.457	.303	.457
Neglect of Family Responsibilities	128	22.471 ^a	.129	.419	.129
Mental Breakdown	128	13.025 ^a	.671	.139	.671

From table 4.22, for Gender Based Violence crisis, the calculated result of Pearson Chi-square statistical value is 51.182 with a p-value 0.000, which is less than 0.05 significant levels. This implies that Gender Based Violence in the modern family had a statistically significant relationship with the perception of a man as protector. From the result it can also be observed that the Phi Cramer's value was 0.627 which indicate a positive association; hence the null hypothesis was rejected. The result also show that Pearson Chi-square statistical value for separation and divorce is 30.667 with a p-value 0.015 which is less than 0.05 significant levels. This implies that separation and divorce in the modern family had a statistically significant relationship with the perception of man as protector; hence the null hypothesis was rejected. The P-values for the other crises, alcohol, drugs and substance abuse (0.457), neglect of family responsibilities (0.129) and mental breakdown (0.671) are all greater than 0.05 significant

levels. This implies that these incidences of family crises in the modern family had no statistically significant relationship with the perception that a man is protector. Therefore the null hypothesis was accepted.

4.5.4 Man is a Provider

The study also sought responses on whether a man is perceived as a provider and the result is presented on table 4.19. Majority of the respondents (66.9%) strongly agreed. This was followed by 29.2% of the respondents who agreed that a man is perceived as a provider. Those respondents who were undecided (2.3%), the ones who disagreed (0.8%) and the respondents who strongly disagreed (0.8%) formed only an insignificant minority. From the interview conducted with the clergy from KAMA, one respondent quoted the Bible to ascertain that man should provide for his family:

“When you read 1 Timothy 5:8, the Bible is very clear who the provider should be. The man should be the primary provider of his household. If he does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. A man should work for his family.”

This result correspond with that of the Christian Aid (2015) who found in one of the FGDs in Nigeria that “... a man is the provider for the family, while a woman is the help mate”.

The study sought to determine the association between perception of man as provider and incidences of family crises facing the modern family. The family crises used in this study are Gender Based Violence, separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. To test the significance of the association between the perception of man as provider and family crises the results were subjected to a Pearson Chi test and the results are as shown on table 4.23.

Table 4. 23 Chi-Square Test for perception of man as provider in association with family crises

Family Crises	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Gender Based Violence	130	37.868 ^a	.002	.540	.002
Separation and Divorce	129	20.257 ^a	.209	.396	.209
Alcohol Drugs and Substance Abuse	129	9.690 ^a	.643	.274	.643
Neglect of Family Responsibilities	128	19.198 ^a	.259	.387	.259
Mental Breakdown	128	16.859 ^a	.395	.367	.395

For Gender Based Violence crisis, the calculated result of Pearson Chi-square statistical value is 37.868 with a p-value 0.002, which is less than 0.05 significant levels as shown in table 4.23. This implies that Gender Based Violence in the modern family had a statistically significant relationship with the perception of a man as provider. From the result it can also be observed that the Phi Cramer’s value was 0.540 which indicate a positive association; hence the null hypothesis was rejected. The p-values for all the other crises, separation and divorce (0.209), alcohol, drugs and substance abuse (0.643), neglect of family responsibilities (0.259) and mental breakdown (0.395) are more than 0.05 significant levels. This implies that these incidences of family crises in the modern family had no statistically significant relationship with the perception of a man as provider; hence the null hypothesis was accepted.

4.5.5 Man is stronger than woman

The results on table 4.19 also show that majority (47.7%) of the respondents agreed that men are perceived to be stronger than women. This was followed by 25.4% of the respondents who strongly agreed that men are perceived to be stronger than women. The results also indicate that 12.3% of the respondents disagreed that men are perceived to be stronger than women. The respondents who strongly disagreed that men are stronger than women comprised 9.2%. Finally, 5.4% of the respondents were undecided on whether men are perceived as stronger than women. In the FGD with respondents from PCMF one participant argued:

“Women are weaker vessels. We read that from 1Peter 3, but also we see it physically. It is God who made them that way and that is why I always say we cannot be equal.”

From this argument, it can be implied that Biblical texts can be used to justify why men are stronger than women and why women are weaker than men.

The study sought to determine the association between perception of man as stronger than woman and incidences of family crises facing the modern family. The family crises used in this study are Gender Based Violence, separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. To test the significance of the association between the perception of man as stronger than woman and family crises the results were subjected to a Pearson Chi test and the results are as shown on table 4.24.

Table 4. 24 Chi-Square Test for perception of man as stronger than woman in association with family crises

Family Crises	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P- Value
Gender Based Violence	130	33.139 ^a	.007	.505	.007
Separation and Divorce	129	22.486 ^a	.128	.418	.128
Alcohol Drugs and Substance Abuse	129	13.540 ^a	.331	.324	.331
Neglect of Family Responsibilities	128	34.785 ^a	.004	.261	.004
Mental Breakdown	128	48.835 ^a	.000	.618	.000

For Gender Based Violence crisis, the calculated result of Pearson Chi-square statistical value is 33.139 with a p-value 0.007, which is less than 0.05 significant levels as shown in table 4.24. This implies that Gender Based Violence in the modern family had a statistically significant relationship with the perception of a man as stronger than woman. From the result it can also be observed that the Phi Cramer’s value is 0.505 which indicate a positive association; hence the null hypothesis was rejected. Also for neglect of family responsibilities the calculated result of Pearson Chi-square statistical value is 34.785 with a p-value 0.004, which is less than 0.05 significant levels. This implies that neglect of family responsibilities in the modern family had a statistically significant relationship with the perception of a man as stronger than woman. From the result it can also be observed that the Phi Cramer’s value for neglect of family responsibilities is 0.261 which indicate a positive association; hence the null hypothesis was

rejected. Further it can be observed that for mental breakdown the calculated result of Pearson Chi-square statistical value is 48.835 with a p-value 0.000, which is less than 0.05 significant levels. This implies that mental breakdown in the modern family had a statistically significant relationship with the perception of a man as stronger than woman. From the result it can also be observed that the Phi Cramer's value for mental breakdown is 0.618 which indicate a positive association; hence the null hypothesis was rejected. The p-values of separation and divorce (0.128) and alcohol, drugs and substance abuse (0.331) are more than 0.05 significant levels. This implies that these two incidences of family crises in the modern family had no statistically significant relationship with the perception that man is stronger than woman; hence the null hypothesis was accepted.

4.5.6 Man is “lover” of women

The study was interested in finding out whether men are perceived as “lovers” of women. This meant finding out whether men are perceived as having many female intimate partners. The results on table 4.19 show that 30.8% of the respondents disagreed that men are perceived as ‘lovers’ of women while 25.4% of the respondents agreed that men are perceived as ‘lovers’ of women. This was followed by 17.7% of the respondents who strongly disagreed that men are perceived as ‘lovers of women’. The respondents who were undecided on whether men are perceived as ‘lovers’ of women or not, comprised 16.2% while 9.2% of the respondents strongly agreed that men are perceived as ‘lovers’ of women.

The study sought to determine the association between perception of man as ‘lover of women’ and incidences of family crises facing the modern family. The family crises used in this study are Gender Based Violence, separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. To test the significance of the association between the perception of man as stronger than woman and family crises the results were subjected to a Pearson Chi test and the results are as shown on table 4.25.

Table 4. 25 Chi-Square Test for perception of man as ‘lover’ of women in association with family crises

Family Crises	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P- Value
Gender Based Violence	129	30.660 ^a	.015	.488	.015
Separation and Divorce	128	15.956 ^a	.456	.353	.456
Alcohol Drugs and Substance Abuse	127	9.203 ^a	.686	.268	.686
Neglect of Family Responsibilities	127	23.492 ^a	.101	.430	.101
Mental Breakdown	127	23.418 ^a	.103	.429	.103

For Gender Based Violence crisis, the calculated result of Pearson Chi-square statistical value is 30.660 with a p-value 0.015, which is less than 0.05 significant levels as shown in table 4.25. This implies that Gender Based Violence in the modern family had a statistically significant relationship with the perception of a man as ‘lover’ of women. From the result it can also be observed that the Phi Cramer’s value is 0.488 which indicate a positive association; hence the null hypothesis was rejected. The p-values for all the other crises, separation and divorce (0.456), alcohol, drugs and substance abuse (0.686), neglect of family responsibilities (0.101) and mental breakdown (0.395) are more than 0.05 significant levels. This implies that these incidences of family crises in the modern family had no statistically significant relationship with the perception of a man as provider; hence the null hypothesis was accepted.

4.5.7 Man is superior to woman

Finally, the study inquired whether men are perceived as being superior to women. The results of the responses are as indicated on table 4.19. It is observed that the gap between the respondents who agreed (36.9%) that men are considered to be superior than women and the respondents who disagreed (32.3%) that men are perceived as being superior to women is not big. It is also seen that 13.8% of the respondents strongly agreed that men are perceived as being superior to women. The respondents who strongly disagreed that men are considered to be superior to women comprised 10%. About 7% of the respondents remained undecided on whether men are perceived to be superior to women. This result can be compared to the results obtained by Christian Aid (2015) in Nigeria where most respondents believed that men were

created to be superior to, and dominant over women, and were seen as having more strength. These beliefs were supported by religious quotes such as “*Arrijalu qauwamuna alal nisa’I*,” which is being translated from Arabic in different ways. One given explanation is “*men are placed on top of women*”, as interpreted from/referring to the Qur’an, and by quoting from the Bible, from the book of Colossians (3:18).”*Wives, submit yourselves unto your husband, as unto the Lord...*” and Genesis (2:22) where God is described as having used the rib of man to create woman which was viewed as a symbol of superiority of men. (Christian Aid, 2015).

The study sought to determine the association between perception of man as superior than woman and incidences of family crises facing the modern family. The family crises used in this study are Gender Based Violence, separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown.

To test the significance of the association between the perception of man as stronger than woman and family crises the results were subjected to a Pearson Chi test and the results are as shown on table 4.26.

Table 4. 26 Chi-Square Test for perception of man as superior than woman in Association with Family Crises

Family Crises	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Gender Based Violence	130	24.080 ^a	.088	.430	.088
Separation and Divorce	129	26.953 ^a	.042	.457	.042
Alcohol Drugs and Substance Abuse	129	13.097 ^a	.362	.319	.362
Neglect of Family Responsibilities	128	35.765 ^a	.003	.529	.003
Mental Breakdown	128	47.811 ^a	.000	.611	.000

For separation and divorce, the calculated result of Pearson Chi-square statistical value is 26.953 with a p-value 0.042, which is less than 0.05 significant levels as shown in table 4.26. This implies that separation and divorce in the modern family had a statistically significant relationship with the perception of a man as superior than woman. From the result it can also be observed that the Phi Cramer’s value for separation and divorce is 0.457 which indicate a

positive association; hence the null hypothesis was rejected. It is also be observed that for neglect of family responsibilities, the calculated result of Pearson Chi-square statistical value is 35.765 with a p-value 0.003, which is less than 0.05 significant levels as shown in table 4.26. This implies that neglect of family responsibilities in the modern family had a statistically significant relationship with the perception of a man as superior than woman. From the result it can also be observed that the Phi Cramer's value for neglect of family responsibilities is 0.529 which indicate a positive association; hence the null hypothesis was rejected. Further, for mental breakdown the calculated result of Pearson Chi-square statistical value is 47.811 with a p-value 0.000, which is less than 0.05 significant levels. This implies that mental breakdown in the modern family had a statistically significant relationship with the perception of a man as superior than woman. From the result it can also be observed that the Phi Cramer's value for mental breakdown is 0.611 which indicate a positive association; hence the null hypothesis was rejected. The p-values for Gender Based Violence (0.088) and alcohol, drugs and substance abuse (0.362) are more than 0.05 significant levels. This implies that these two incidences of family crises in the modern family had no statistically significant relationship with the perception of a man as superior than woman; hence the null hypothesis was accepted.

In general this finding on the perception of masculinities by FBOs was corroborated by the result of the interview with key informants/clergy. When asked who is a man in the Church, a male Anglican clergy responded as follows:

“A KAMA man is a caring Anglican man boldly proclaiming Christ. When we say that a man is caring, first we mean that he cares for himself. The way he presents himself brings the question, ‘is he caring for himself?’ If he takes alcohol, does he care for himself? Then he needs to provide for his family. If he doesn't provide for his family is he caring? The second aspect is that of being an Anglican. Being an Anglican is to have received Christ as a personal savior first, then being baptized and confirmed in the Anglican traditions. He has also wedded in the Church. Thirdly, a man should be bold. Many men today are not bold enough. They are taking the second position in everything including praying. When I visit homes I find men not praying but asking children and their wives to pray. They are also not bold to volunteer for tasks in the Church. Finally, a man should proclaim Christ. This means he must be like Christ, who was a man”.

4.6 The vision of transforming masculinities by Faith-Based Organisations

The third objective of this study sought to establish the vision of transforming masculinities by FBOs in Bahati Sub-county, Nakuru County. A questionnaire was used to collect data from the respondents based on the characteristics of gender equitable men as proposed by Chitando and Chirongoma (2012). Gender equitable men are: respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children's care giving; are opposed to violence against women in their intimate relationships. The respondents were asked to state level of agreement regarding the characteristics of a man envisioned by their FBO on a score ranging from 1 to 5 (1 = Strongly disagree, 2 = Disagree, 3 = Undecided, 4 = Agree and 5 = Strongly agree). Categorical data was obtained and discussed in the following sections.

4.6.1 A man who respects women

A gender equitable man is one who respects women. The researcher used a questionnaire which indicated levels of agreement regarding respect as a characteristic of a gender equitable man. The questionnaire data was corroborated by interview schedule and FGD guide. The result is as shown in figure 4.9.

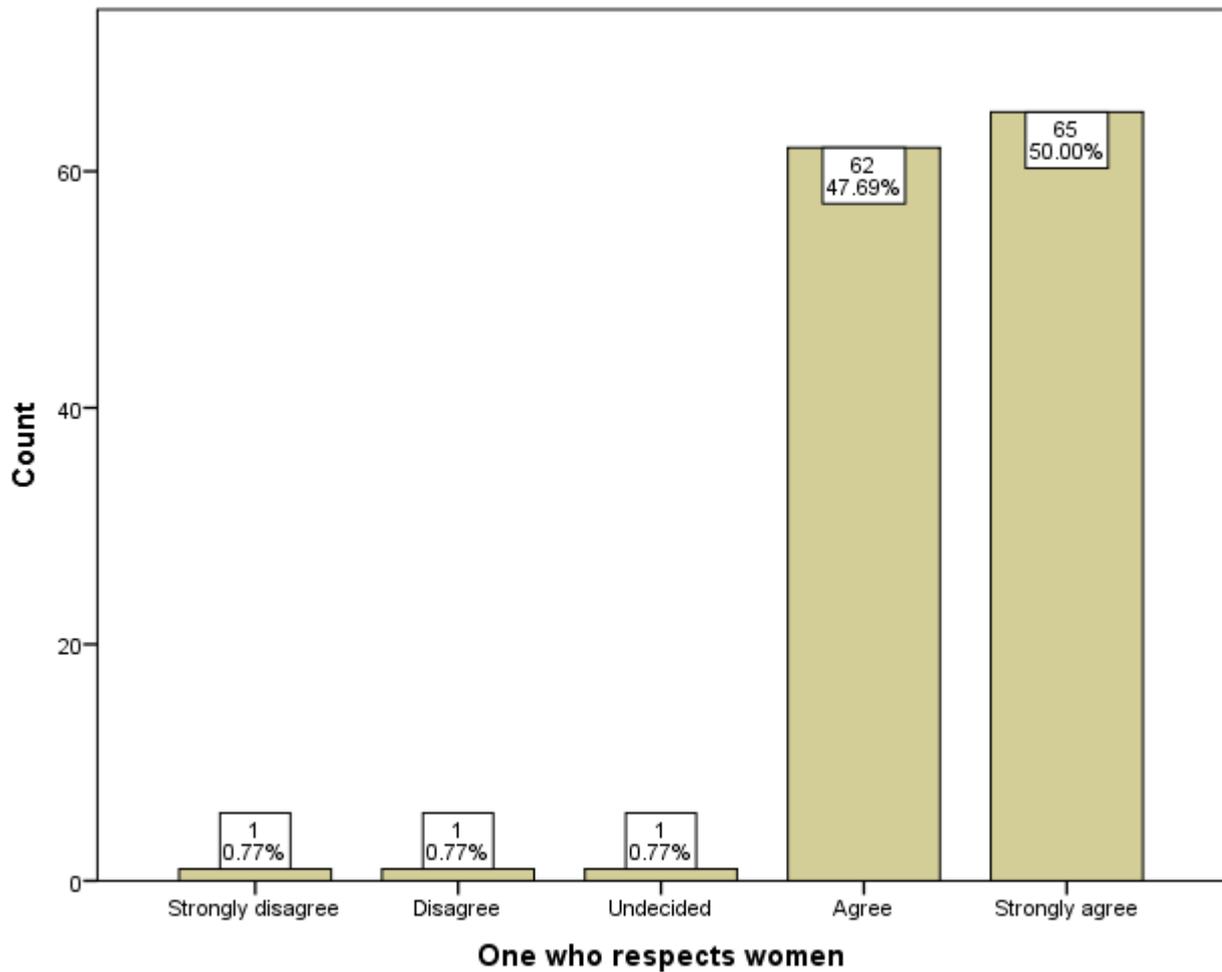


Figure 8.5 A man who respects women

The result in figure 4.5, shows the level of agreement that a gender equitable man is one who respects women and that this is the man envisioned by FBOs in transforming masculinities. It is observed that majority (50%) of the respondents strongly agreed that a man envisioned by FBOs in transforming masculinities is one who respects women. This was followed by 47.69% of the respondents who agreed that a man who respects women is the man envisioned by FBOs in transforming masculinities. The rest of the respondents formed an insignificant percentage. This indicates that a big percentage (97.7%) of the respondents positively identified a man who respects women as the one envisioned by FBOs in transforming masculinities.

4.6.2 A man who believes on equal rights

A gender equitable man believes that men and women have equal rights. This study inquired whether FBOs in transforming masculinities envision a man who believes that men and women have equal rights. The result of this inquiry is presented on figure 4.10 below.

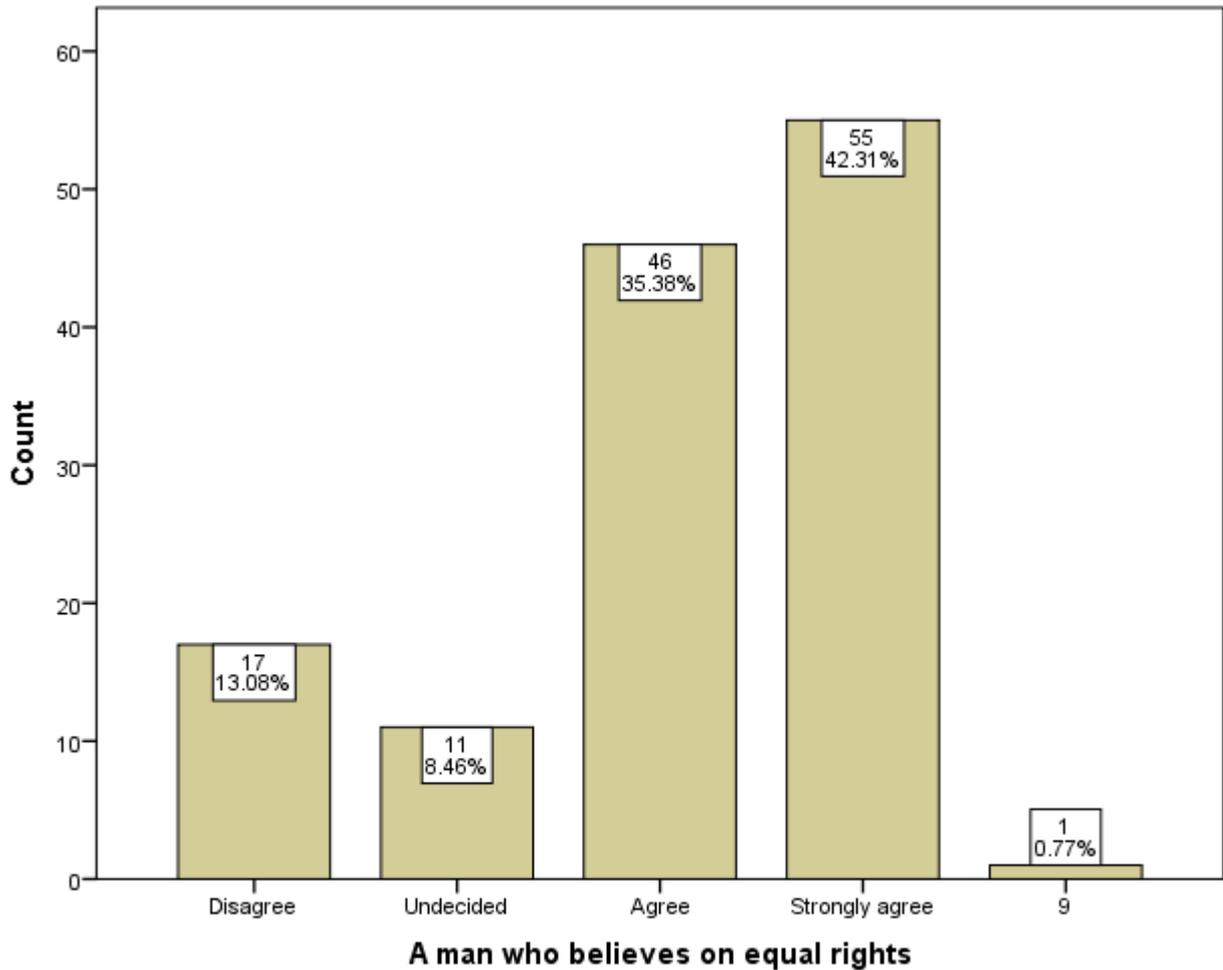


Figure 8.6 A man who believes in equal rights

The result in figure 4.6 indicate that majority (42.31%) of the respondents strongly agreed that FBOs in transforming masculinities envision a man who believes men and women have equal rights. This was followed by 35.38% of the respondents who agreed that FBOs in transforming masculinities envision a man who believes that men and women have equal rights. Only about 13% of the respondents who disagreed that FBOs in transforming masculinities envision a man who believes that men and women have equal rights. This finding was important because it

revealed that majority (77.69%) positively identified that FBOs in transforming masculinities envision a man who believes that men and women have equal rights.

4.6.3 A man who is Involved in Domestic Chores

A gender equitable man is one who is involved in domestic chores. Therefore this study sought to find out whether FBOs in transforming masculinities envision a man who is involved in domestic chores. The result of this inquiry is presented in figure 4.11 below.

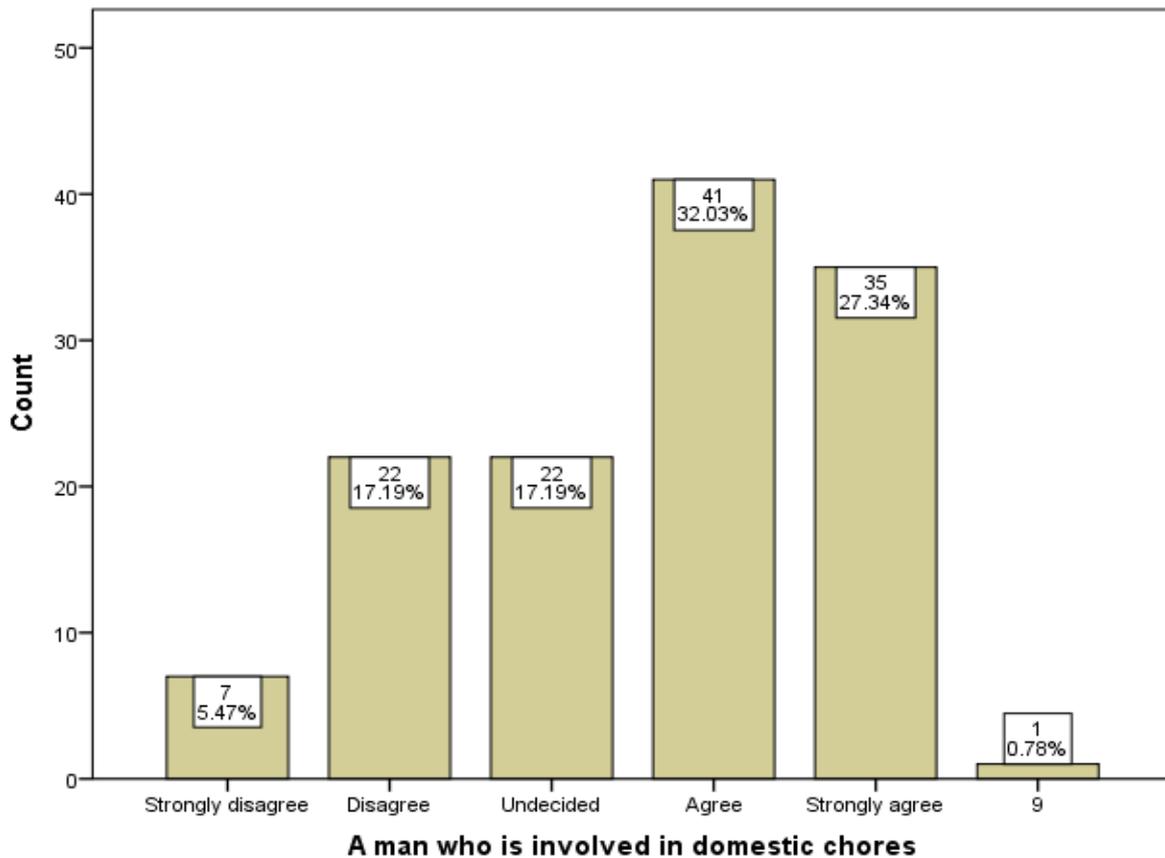


Figure 8.7 A man who is involved in domestic chores

The result in figure 4.7 indicate that majority (32.03%) of the respondents agreed that FBOs in transforming masculinities envision a man who is involved in domestic chores. About 27% of the respondents strongly agreed that FBOs in transforming masculinities envision a man who is involved in domestic chores. About 17% disagreed that FBOs in transforming masculinities envision a man who is involved in domestic chores. Only about 5% of the respondents strongly disagreed that FBOs in transforming masculinities envision a man who is involved in domestic chores. The result was corroborated by a Focused Group Discussion where participants

disagreed that FBOs in transforming masculinities envision a man who is involved in domestic chores. One participant had the following to say:

“Unless my wife is very sick, household chores belong to her and not mine. Rev, if roles are changed then that is where we begin having problems in the homes.”

This was also corroborated by an interview with the key informants and one female key informant mentioned that it all depends with age of men. Older men may not want to carry out household chores unlike young married men who are willing to help in household chores. The female key informant in this case mentioned that, *“I have an elderly man in my congregation who told me that he does not know how their kitchen looks like. He has never dared to enter kitchen to an extent that he does not know how to put on a gas cooker.”*

However research shows that the new generation of young people have a different view of gender than the older generation. For instance, the Christian Aids (2015) in a research carried out in Nigeria found that younger men and women, regardless of religion and location, were more open and accepting of men performing domestic roles, seeing this as a sign of love and support for women. Young Muslim men in Northern Nigeria, while mostly being happy to perform domestic roles, were, however, concerned about how they would be perceived by society. Older men were also open to supporting domestic work, especially when their wives were ill or incapacitated. Generally, it was agreed that upbringing and the presence of a male role model were the determinants of the likelihood of men taking up domestic work and care duties. Men who grew up observing their fathers or father figures participating in domestic work and care duties were more likely to do the same, participants argued (Christian Aids, 2015).

4.6.4 A man who is opposed to violence on women

A gender equitable man is one who is opposed to violence on women. This study sought to find out whether FBOs in transforming masculinities envisioned a man who is opposed to violence on women. The respondents were asked to state level of agreement on a scale of 1 to 5. The result of this inquiry is indicated on figure 4.12 below.

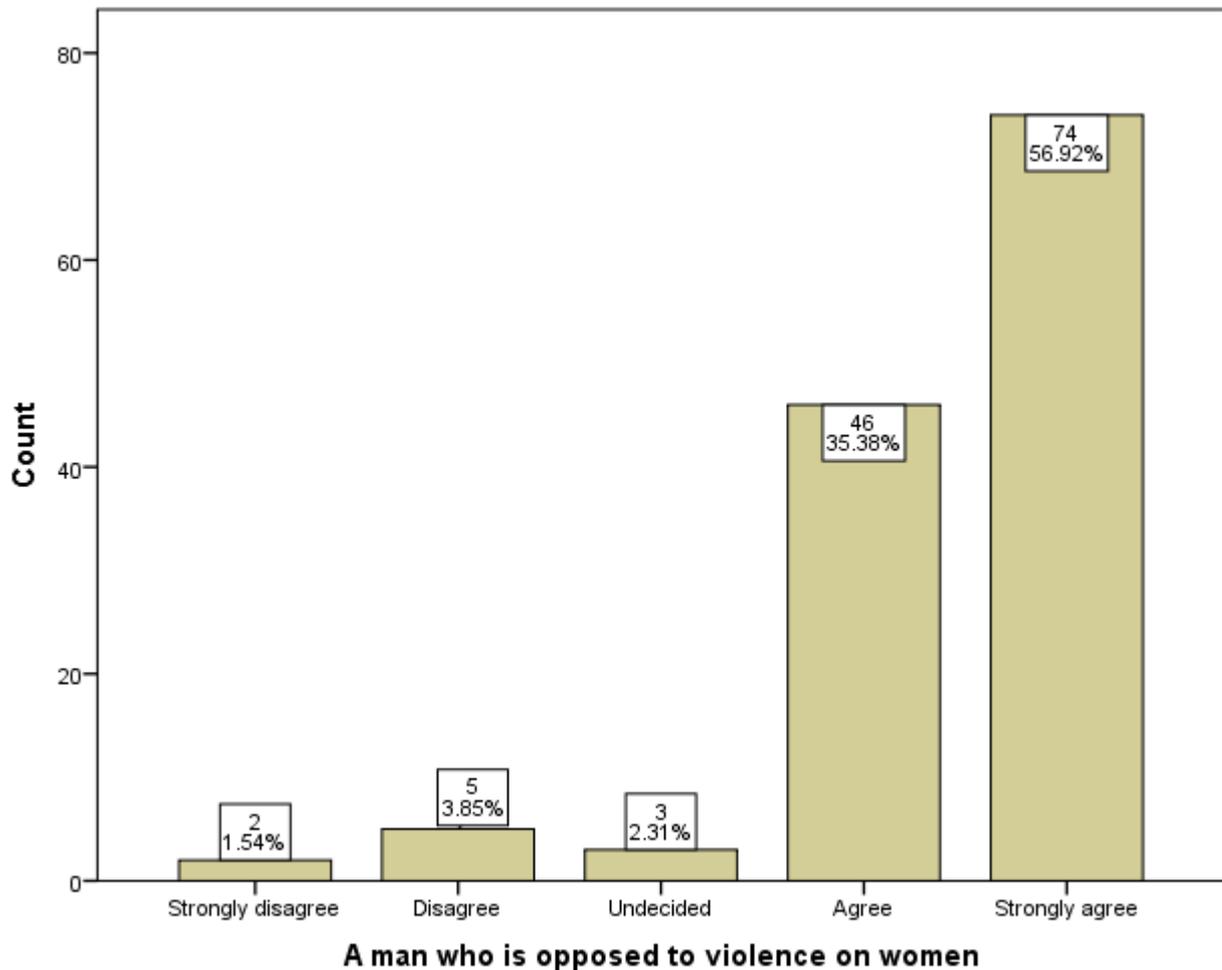


Figure 8.8 A man who is opposed to violence against women

The result in figure 4.8 indicate that majority (56.9%) of the respondents strongly agreed that FBOs in transforming masculinities envision a man who is opposed to violence on women. This was followed by 35.4% of the respondents who agreed that FBOs in transforming masculinities envision a man who is opposed to violence on women. Insignificant percentage of the respondents disagreed that FBOs in transforming masculinities envisioned a man who is opposed to violence on women. This finding indicate that majority (92.3%) positively identified that FBOs in transforming masculinities envision a man who is opposed to violence on women. The Christian Aids (2015) also found out that it was agreed by all respondents, regardless of age, gender, location or religion that no religion supports gender based violence.

However from the FGD, one of the participants said:

“Rev, let me tell you for sure, we give our wives a small beating, but we do not want you to know. This makes us relevant especially when we are aging. Women become arrogant and the only way is to discipline them a little. Not so much anyway!” The Christian Aid (2015) mentioned that from the Christian FGD for older women in Lagos, there was the submission from them that the Bible also encourages violence against women and girls where they mentioned the portion which states that women should submit to their husband’s leads some husbands to justify the use of violence in marriage. They also indicated that even marital vows have also promoted violence against women, where marriage counsellors/preachers tell women to always bear with the situation they find themselves in marriage.

4.6.5 A man who shares on reproductive health

A gender equitable man is one who shares with his wife the responsibility for reproductive health and disease prevention issues. The study therefore sought to find out whether FBOs in transforming masculinities envision a man who assumes or shares with their wives the responsibility for reproductive health and disease prevention issues. The result of this inquiry is shown in figure 4.13 below.

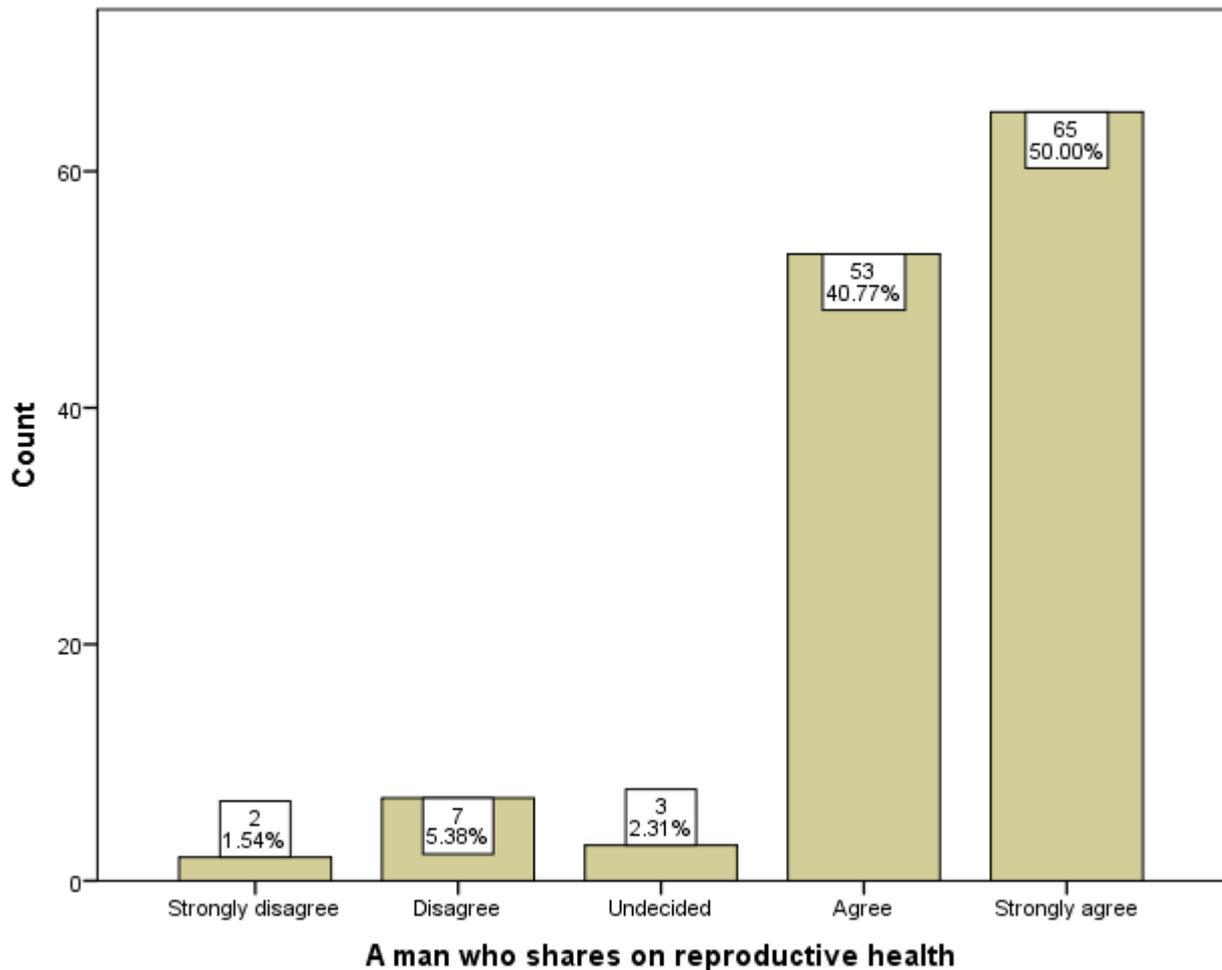


Figure 8.9 A man who shares in reproductive health

The results in figure 4.9 indicate the response on whether FBOs in transforming masculinities envision a man who shares with his wife on reproductive health and disease prevention issues. It is observed that majority (50%) of the respondents strongly agreed that FBOs in transforming masculinities envision a man who shares with his wife on reproductive health and disease prevention issues. This was followed by 40.8% of the respondents who agreed that FBOs in transforming masculinities envision a man who shares with his wife on reproductive health and disease prevention issues. Only about 5% of the respondents who disagreed that FBOs in transforming masculinities envision a man who shares with his wife on reproductive health and disease prevention issues. Insignificant percentage formed responses from the other respondents.

4.7 Association between Approaches and Vision of transforming masculinities

The fourth objective of this study sought to determine the association between current approaches of transforming masculinities and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. Four approaches of transforming masculinities were identified from literature review (Deepan, 2017): Use of leaders to counsel members of FBOs; use of gender champions; use of dialogue among members of FBOs and use of preaching and Bible studies. The respondents were asked to state level of agreement regarding these approaches on a score ranging from 1 to 5 (1 = Strongly disagree, 2 = Disagree, 3 = Undecided, 4 = Agree and 5 = Strongly agree). Categorical data was obtained and discussed in the following section. In this section a summary of the results from every approach were presented. The results are displayed in Figures 4.14 to 17.

To test the significance of the association between current approaches of transforming masculinities and the vision of transforming masculinities, the results were subjected to a Pearson Chi test and the results are as shown on the tables under each approach of transforming masculinities. A total of 5 items were used in this Pearson Chi test because they had been used to describe the vision of transforming masculinities in the third objective of the study. These 5 items describe gender-equitable men who, are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children's care giving; are opposed to violence against women in their intimate relationships.

4.7.1: Use of Leaders to Counsel Members of FBOs

The leaders of FBOs include clergy and lay people who are elected to guide the Faith-Based Organisations.

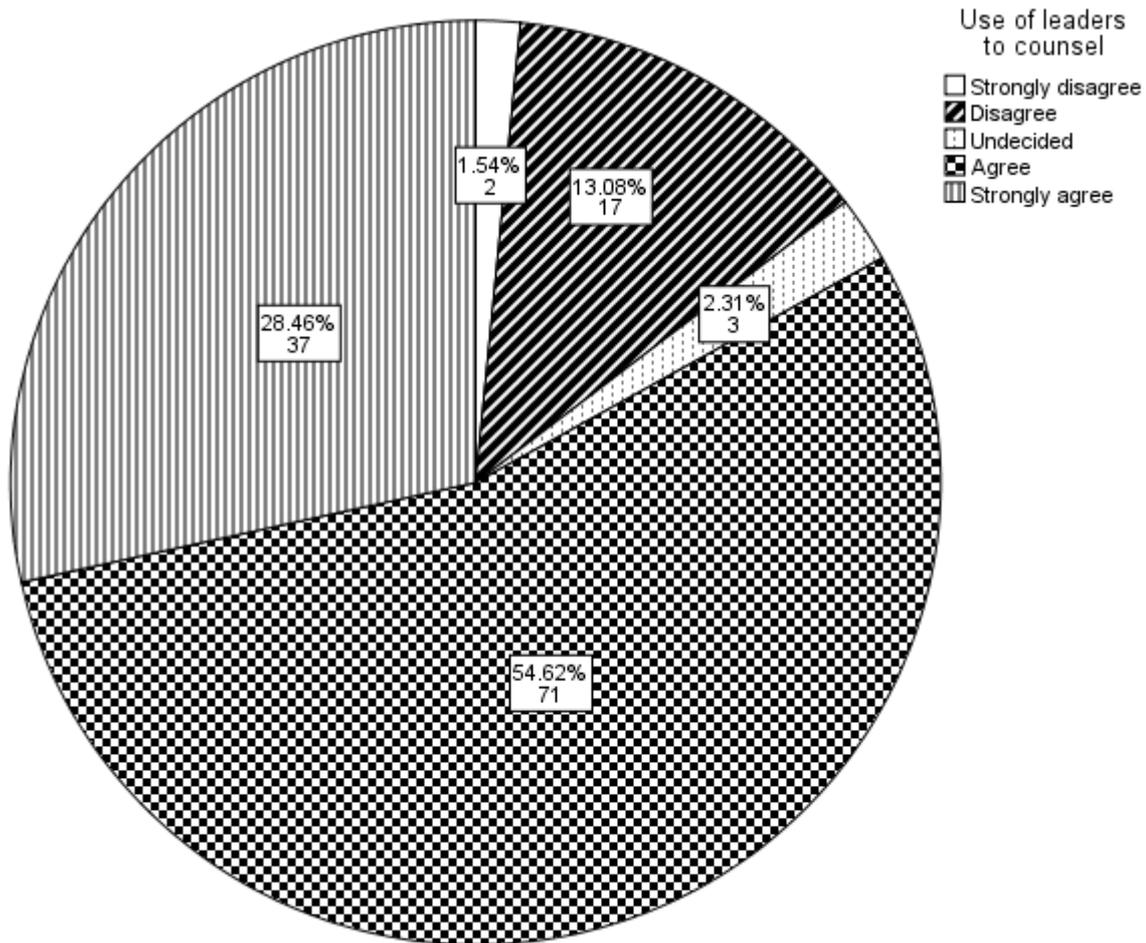


Figure 8.10 Use of leaders to counsel members of FBOs

The results in figure 4.10 show the analysis of the use of leaders to counsel the members of FBOs where the respondents either strongly agreed, agreed, disagreed, strongly disagreed or were undecided about whether this is practiced. The outcome showed that majority (54.62%) of the respondents agreed that use of leaders to counsel members of the FBOs is practiced. This was followed by 28.46% of the respondents who strongly agreed that the use of leaders to counsel members of FBOs is an approach utilized to transform masculinities. When considered together, the respondents who either strongly agreed or agreed that leaders are used to counsel members of FBOs the respondents are about 83%. About 13% of the respondents disagreed that leaders are used to counsel members of FBOs as an approach in transforming masculinities. The

respondents who remained undecided (2.31%) and the respondents who strongly disagreed (1.54%) that leaders are used to counsel members of FBOs formed an insignificant response. According to Deepan (2017) faith leaders and faith traditions can be powerful agents for change.

The study sought to determine the association between use of leaders to counsel members of FBOs and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men and which is the vision of transforming masculinities, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between use of leaders to counsel members of FBOs and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.27

Table 4. 27 Chi-Square Tests on use of leaders to counsel members in association with Vision of Transforming Masculinities

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Respects women	130	87.952 ^a	.000	.823	.000
Believes in equal rights	130	41.829 ^a	.000	.567	.000
Shares in reproductive health	130	130.529 ^a	.000	.501	.000
Involved in domestic chores	128	46.394 ^a	.001	.301	.000
Opposed to violence	130	67.341 ^a	.000	.360	.000

From table 4.27 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (87.952^a), believes in equal rights (41.829^a), shares in reproductive health (130.529^a), involved in domestic chores (46.394^a) and opposed to violence (67.341^a), all have p-values of 0.000, which is less than 0.05 significant levels. This implies that all the five items had a statistically significant relationship with the use of leaders to counsel members.

From the result it can also be observed that the Phi Cramer's values for the five items indicate a positive association; hence the null hypothesis was rejected.

4.7.2: Use of Gender Champions

Gender champions are trained men who facilitate dialogues in communities. Figure 4.11 below is the presentation of the use of gender champions in the FBOs.

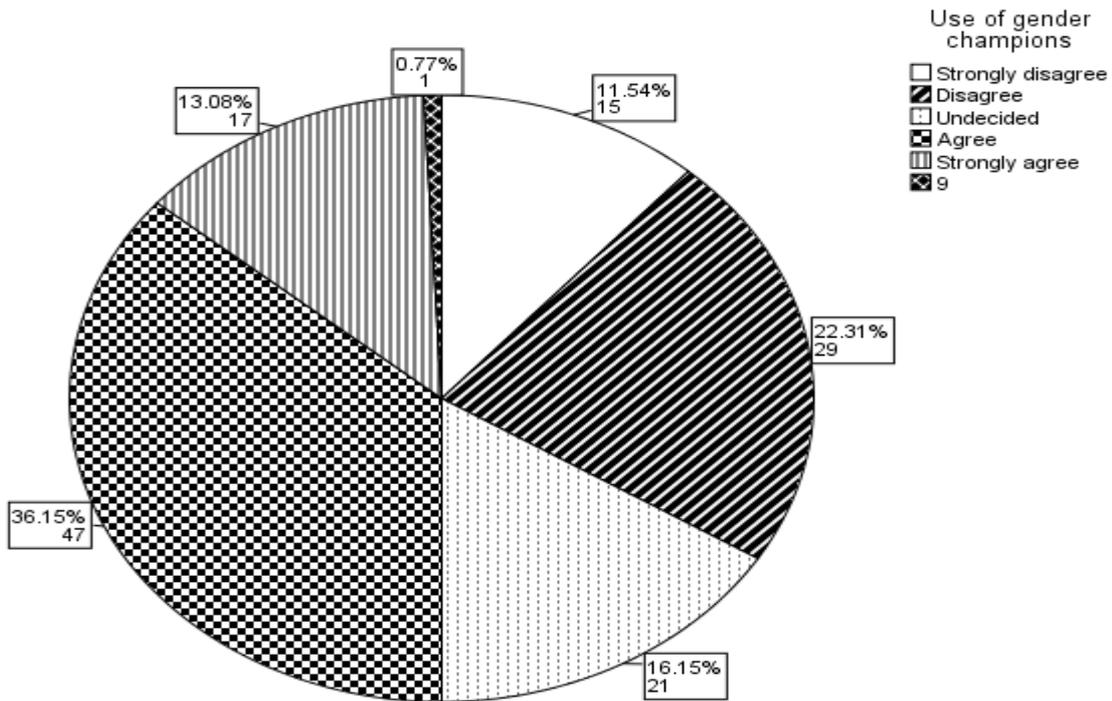


Figure 8.11 Use of Gender Champions

The results in figure 4.11 show that about 36% of the respondents agreed that FBOs used gender champions as an approach in transforming masculinities. This was followed by about 22% of the respondents who disagreed that FBOs used gender champions in transforming masculinities. About 16% of the respondents were undecided on whether FBOs used gender champions in transforming masculinities. The respondents who strongly agreed that gender champions were used in transforming masculinities comprised about 13% and the respondents who strongly disagreed that FBOs used gender champions in transforming masculinities formed about 12%. This finding was important because it revealed that majority of the respondents (49.23%) either agreed or strongly agreed that gender champions are used in transforming masculinities. Similar

finding was also obtained by Gaynair (2018) who observed that “male engagement strategies include working with men in power as champions and allies. If these men can be encouraged to support and advocate for gender-equitable policies and initiatives within their respective institutions, they can use their power and privilege to support women’s rights and safety”.

The study sought to determine the association between use of gender champions and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men and which is the vision of transforming masculinities, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between use gender champions and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.28.

Table 4. 28 Chi-Square Tests on use of gender champions

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Respects women	130	45.244 ^a	.001	.590	.001
Believes in equal rights	130	46.285 ^a	.001	.597	.001
Shares in reproductive health	130	55.840 ^a	.000	.655	.000
Involved in domestic chores	128	47.131 ^a	.005	.607	.005
Opposed to violence	130	23.442 ^a	.268	.425	.268

From table 4.28 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (45.244^a), believes in equal rights (46.285^a), shares in reproductive health (55.840^a) and involved in domestic chores (47.131^a), have p-values of 0.000, which is less than 0.05 significant levels. This implies that all these four items had a statistically significant relationship with the use of gender champions. From the result it can also be observed that the Phi Cramer’s values for these four items indicate a positive association; hence the null hypothesis for these four items was rejected. However for the fifth item, i.e opposed to violence

the calculated result of Pearson Chi-square statistical value is 23.442^a, with a p-value of 0.268 which is higher than 0.05 significant level. This implies that there is no statistically significant association between use of gender champions and the vision of a man who is opposed to violence against women. Therefore for this item the null hypothesis was accepted.

4.7.3: Use of dialogue among men

The study was interested in documenting whether use of dialogue among men is an approach used by FBOs in transforming masculinities. Figure 4.12 below is a presentation of the results of this inquiry.

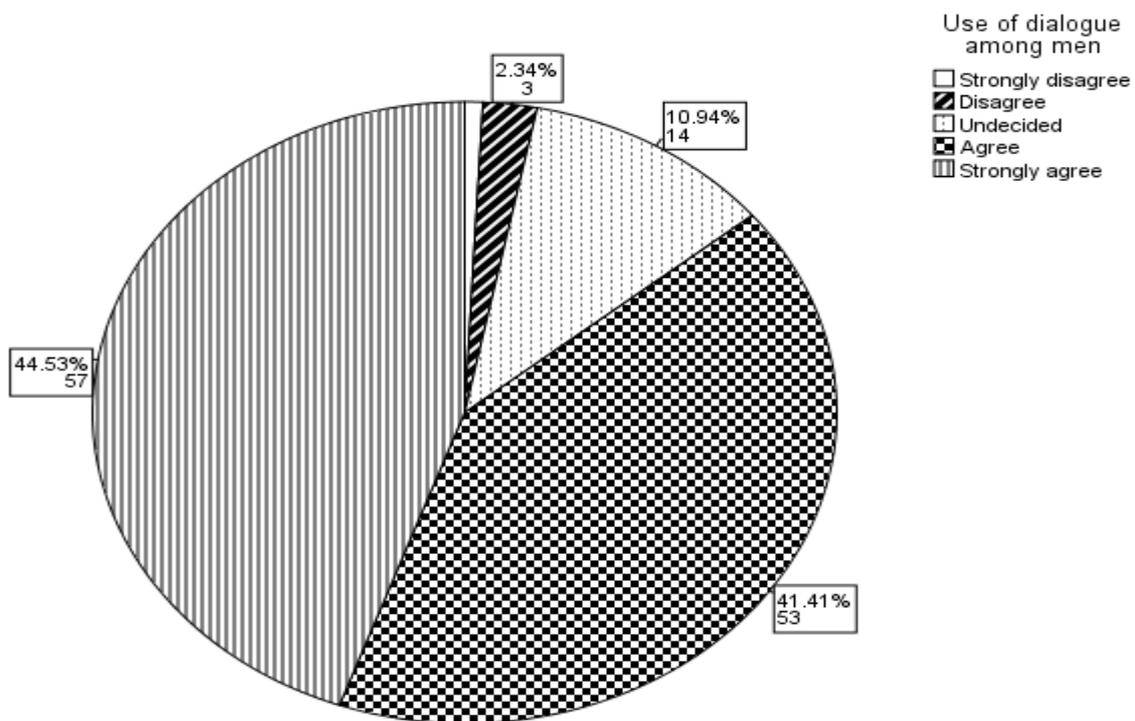


Figure 8.12 Use of dialogue among men

The results in figure 4.12 show the responses on whether FBOs utilize the approach of use of dialogue among men in transforming masculinities. It can be observed that majority (84.6%) of

the respondents positively identified use of dialogue among men as an approach in transforming masculinities by FBOs. Only about 11% of the respondents were undecided about the use of dialogue among men as an approach in transforming masculinities. The respondents who negatively identified (3.08%) use of dialogue among men as an approach in transforming masculinities formed an insignificant minority. This finding was important because it revealed that majority of respondents recognize that men can have dialogue among themselves, providing a forum where they can handle gender issues. Women’s Commission for Refugee Women and Children (2005) stated that providing spaces where men and boys can discuss gender roles alone, amongst their peers, in a non-threatening, non-defensive environment can be helpful. Men-only sessions can provide an environment more conducive to self-reflection and more critical self-examination (Women’s Commission for Refugee Women and Children, 2005).

The study sought to determine the association between use of dialogue among men and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between use of dialogue among men and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.29

Table 4. 29 Chi-Square Tests on use of dialogue among men in association with Vision of Transforming Masculinities

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Respects women	128	159.551 ^a	.000	.558	.000
Believes in equal rights	128	38.429 ^a	.000	.548	.000
Shares in reproductive health	128	160.353 ^a	.000	.560	.000
Involved in domestic chores	127	48.865 ^a	.000	.620	.000
Opposed to violence	128	48.865 ^a	.000	.536	.000

From table 4.29 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (159.551^a), believes in equal rights (38.429^a), shares in reproductive health (160.353^a), involved in domestic chores (48.865^a) and opposed to violence (48.865^a), all have p-values of 0.000, which is less than 0.05 significant levels. This implies that all the five items had a statistically significant relationship with the use of dialogue among men. From the result it can also be observed that the Phi Cramer's values for the five items indicate a positive association; hence the null hypothesis was rejected.

4.7.4 Use of Preaching and Bible Study

The study also inquired whether FBOs use preaching and Bible study in transforming masculinities. Figure 4.13 below gives a presentation of the results of this inquiry.

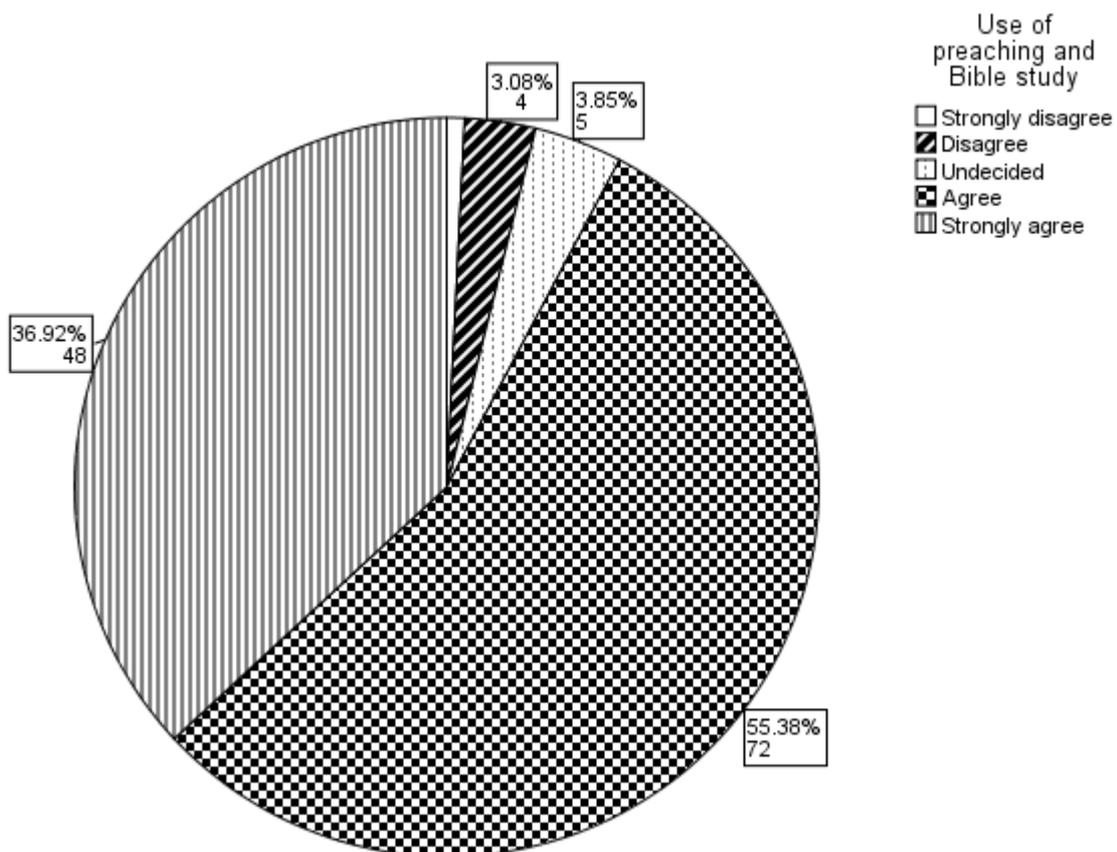


Figure 8.13 Use of preaching and Bible study

The results in figure 4.13 indicate the result of use of preaching and Bible study as an approach used by FBOs in transforming masculinities. The result show that majority (92.3%) of the respondents positively identified use of preaching and Bible study as an approach by FBOs in transforming masculinities. The other respondents (7.7%) together formed only an insignificant

minority. This result reveals that majority of the respondents agreed that the Bible is a tool used by men in the Church in transforming masculinities. According to Chitando and Njoroge (2013), when read in creative ways, the Bible is a powerful resource for liberation and transformed men will in turn contribute towards the transformation of families, churches, institutions, nations and the world.

The study sought to determine the association between use of preaching and Bible study and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between use of preaching and Bible study and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.30

Table 4. 30 Chi-Square Tests on use of preaching and Bible study in association with Vision of Transforming Masculinities

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Respects women	130	149.651 ^a	.000	1.073	.000
Believes in equal rights	130	18.906 ^a	.274	.381	.274
Shares in reproductive health	130	96.910 ^a	.000	.863	.000
Involved in domestic chores	128	32.589 ^a	.037	.505	.037
Opposed to violence	130	97.284 ^a	.000	.865	.000

From table 4.30 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (149.651^a), shares in reproductive health (96.910^a), involved in domestic chores and opposed to violence (97.284^a), all have p-values less than 0.05 significant levels. This implies that all the four items had a statistically significant relationship with the use of preaching and Bible study. From the result it can also be observed that the Phi Cramer’s

values for the four items indicate a positive association; hence the null hypothesis was rejected for these four items. However the calculated result of Pearson Chi-square statistical value for one item i.e believes in equal rights, has a p-values of 0.274 which is higher than 0.05 significant level. This implies that there is no statistically significant association between use of preaching and Bible study and the vision of a man who believes that men and women have equal rights. Therefore for this item the null hypothesis was accepted.

4.8 Association between Effectiveness of Strategies by Faith-Based Organizations and Vision of transforming masculinities

The fifth objective of this study sought to determine the association between the effectiveness of strategies in transforming masculinities and the vision of transforming masculinities by Faith-Based Organisations in Bahati sub-county. Six strategies from the key informants (clergy) were identified and used to test their effectiveness in transforming masculinities by FBOs. These strategies are fellowships, seminars, home visits among men in FBOs, Bible studies, rite of passage for boys and supporting each other to formalize marriage. The respondents were asked to state level of agreement regarding the effectiveness of these strategies in transforming masculinities on a score ranging from 1 to 5 (1- Very low, 2- Low, 3- Moderate, 4- High/Much, 5- Very high/Very much). Categorical data was obtained and discussed here below. Frequencies and percentages were used to present the results.

To test the significance of the association between the effectiveness of strategies in transforming masculinities and the vision of transforming masculinities by FBOs the results were subjected to a Pearson Chi test and the results are as shown on the tables under each strategy of transforming masculinities. A total of 5 items were used in this Pearson Chi test because they had been used to describe the vision of transforming masculinities in the third objective of the study. These 5 items describe gender-equitable men who, are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children's care giving; are opposed to violence against women in their intimate relationships.

4.8.1 Fellowships Strategy

This study sought to find out the effectiveness fellowships among members of FBOs. During fellowships men meet and shares experiences of their lives as men in their families and in the Church. The respondents were asked to rate the effectiveness of fellowships strategy on a score ranging from 1 to 5. Frequency scores and percentages were used to document the findings. The results are presented in table 4.31

Table 4. 31 Effectiveness of Fellowships Strategy in association with Vision of Transforming Masculinities

	Frequency	Percent
Low	6	4.7
Moderate	15	11.6
High/Much	27	20.9
Very High/Much	81	62.8
Total	129	100.0

The results in table 4.31 show the responses from the respondents on the level of effectiveness of the fellowships strategy in transforming masculinities. Majority (62.8%) of the respondents rated fellowship strategy very highly in transforming masculinities. This was followed by 20.9% of the respondents who rated the fellowship strategy as high in transforming masculinities. About 12% of the respondents rated the fellowships strategy as moderate in transforming masculinities. An insignificant 4.7% of the respondents rated the fellowships strategy as low. This result was important because it revealed that majority (83.7%) of the respondents identified fellowships as a strategy which is positively effective in transforming masculinities by FBOs.

The study sought to determine the association between effectiveness of fellowships strategy and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men and which is the vision of transforming masculinities, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and

their children’s care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between effectiveness of fellowships strategy and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.32

Table 4. 32 Chi-Square Tests on effectiveness of fellowships strategy in association with Vision of Transforming Masculinities

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Respects women	129	22.858 ^a	.029	.421	.029
Believes in equal rights	129	21.147 ^a	.048	.405	.048
Shares in reproductive health	129	25.711 ^a	.012	.446	.012
Involved in domestic chores	127	13.874 ^a	.535	.331	.535
Opposed to violence	129	21.763 ^a	.040	.411	.040

From table 4.32 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (22.858^a), believes in equal rights (21.147^a), shares in reproductive health (25.711^a) and opposed to violence (21.763^a), have p-values less than 0.05 significant levels. This implies that all these four items had a statistically significant relationship with the effectiveness of fellowships strategy. From the result it can also be observed that the Phi Cramer’s values for these four items indicate a positive association; hence the null hypothesis for these four items was rejected. However for the fifth item; involved in domestic chores the calculated result of Pearson Chi-square statistical value is 13.874^a, with a p-value of 0.535 which is higher than 0.05 significant level. This implies that there is no statistically significant association between the effectiveness of fellowships strategy and the vision of FBOs in transforming masculinities so as to have a man who is involved in domestic chores. Therefore for this item the null hypothesis was accepted.

4.8.2 Seminar Strategy

The study was interested in finding out the effectiveness of seminar strategy in transforming masculinities. In seminars, normally an expert in matters of manhood is invited to talk to men

on a selected topic of interest. The respondents were asked to rate the effectiveness of seminar strategy on a score ranging from 1 to 5. Frequency scores and percentages were used to document the findings. The results are presented in table 4.33

Table 4. 33 Seminar strategy

	Frequency	Percent
Very low	3	2.3
Low	7	5.4
Moderate	15	11.6
High/much	34	26.4
Very high/much	70	54.3
Total	129	100.0

The result in table 4.33 show the effectiveness of seminar strategy in transforming masculinities and which was obtained from the respondents. It is observed that majority (54.3%) of the respondents rated the effectiveness of seminar strategy very highly. This was followed by 26.4% of the respondents who rated the effectiveness of seminar strategy highly in transforming masculinities. About 12% of the respondents rated the effectiveness of seminar strategy moderately in transforming masculinities. It is only 5.4% and 2.3% of the respondents who rated the effectiveness of seminar strategy in transforming masculinities low and very low respectively. This result revealed that majority (80.7%) of the respondents identified the effectiveness of seminar strategy in transforming masculinity to be high.

The study sought to determine the association between effectiveness of seminar strategy and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men and which is the vision of transforming masculinities, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between effectiveness of seminar

strategy and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.34

Table 4. 34 Chi-Square Tests on effectiveness of Seminar Strategy in association with Vision of Transforming Masculinities

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer's Value	Approx. Sig. P-Value
Respects women	129	44.435 ^a	.000	.587	.000
Believes in equal rights	129	30.756 ^a	.014	.488	.014
Shares in reproductive health	129	32.610 ^a	.008	.503	.008
Involved in domestic chores	127	27.185 ^a	.130	.463	.130
Opposed to violence	129	33.611 ^a	.006	.510	.006

From table 4.34 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (44.435^a), believes in equal rights (30.756^a), shares in reproductive health (32.610^a) and opposed to violence (33.611^a), have p-values less than 0.05 significant levels. This implies that all these four items had a statistically significant relationship with the effectiveness of seminar strategy. From the result it can also be observed that the Phi Cramer's values for these four items indicate a positive association; hence the null hypothesis for these four items was rejected. However for the fifth item, i.e involved in domestic chores the calculated result of Pearson Chi-square statistical value is 27.185^a, with a p-value of 0.130 which is higher than 0.05 significant level. This implies that there is no statistically significant association between the effectiveness of seminar strategy and the vision of FBOs in transforming masculinities so as to have a man who is involved in domestic chores. Therefore for this item the null hypothesis was accepted.

4.8.3 Home Visits Strategy

This study inquired about the effectiveness of home visits strategy in transforming masculinities by FBOs in Bahati Sub-County in Nakuru County. Men visit each other's as a group where they spend time in sharing from the Bible through a preacher. If they realize from this visit, that one

of them is in need, they may attempt to assist. The respondents were asked to rate the effectiveness of Home visits strategy on a score ranging from 1 to 5. Frequency scores and percentages were used to document the findings. The results are presented in table 4.35

Table 4. 35 Home visits strategy

	Frequency	Valid Percent
Very low	2	1.6
Low	6	4.7
Moderate	39	30.2
High/Much	30	23.3
Very High/Much	52	40.3
Total	129	100.0

From the results in table 4.35, about 40% of the respondents indicated that the effectiveness of home visits strategy in transforming masculinities was very high. About 30% of the respondents indicated that the effectiveness of the home visits strategy in transforming masculinities was moderate. The same result show that about 23% of the respondents indicated that the effectiveness of home visits strategy in transforming masculinities was high. About 5% and 2% of the respondents indicated that the effectiveness of home visits strategy in transforming masculinities was low and very low respectively. The impression from these results was that (93%) of the respondents rated the effectiveness of home visits strategy positively. This is likely because as Christians, men in the Church base their actions on the Bible which is full of scriptures that encourage home visitations. For instance the 12 disciple of Jesus visited group members and became part of a new family (Mark 1:29; 2:15; 3:31-34; 6:1-16).

The study sought to determine the association between effectiveness of home visit strategy and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against

women in their intimate relationships. To test the significance of the association between effectiveness of home visit strategy and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.36

Table 4. 36 Chi-Square Tests on effectiveness of Home Visit Strategy in association with Vision of Transforming Masculinities

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer's Value	Approx. Sig. P-Value
Respects women	129	41.568 ^a	.000	.568	.000
Believes in equal rights	129	23.034 ^a	.113	.423	.113
Shares in reproductive health	129	29.054 ^a	.024	.475	.024
Involved in domestic chores	127	20.536 ^a	.425	.402	.425
Opposed to violence	129	40.932 ^a	.001	.563	.001

From table 4.36 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (41.568^a), shares in reproductive health (29.054^a) and opposed to violence (40.932^a), have p-values less than 0.05 significant levels. This implies that all these three items had a statistically significant relationship with the effectiveness of home visit strategy. From the result it can also be observed that the Phi Cramer's values for these three items indicate a positive association; hence the null hypothesis for these three items was rejected. However for the remaining two items, i.e believes in equal rights and involved in domestic chores the calculated result of Pearson Chi-square statistical values are (23.034^a) and (20.536^a) respectively. Their p-values of the two items i.e (0.113) and (0.425) respectively are higher than 0.05 significant levels. This implies that there is no statistically significant association between the effectiveness of seminar strategy and the two items; believes in equal rights and involved in domestic chores. Therefore for these two items the null hypothesis was accepted.

4.8.4 Rite of passage Strategy

This study was interested to find out how effective the rite of passage strategy is in transforming masculinities in the context of modern family crisis in Bahati Sub-County. During the rite of passage boys are kept in seclusion and after circumcision a series of teaching take place. These teachings include; manhood, health issues, education and many more. The respondents were asked to rate the effectiveness of rite of passage strategy on a score ranging from 1 to 5. Frequency scores and percentages were used to document the findings. The results are presented in table 4.37 below.

Table 4. 37 Rite of Passage Strategy

	Frequency	Percent
Very low	1	.8
Low	12	9.3
Moderate	23	17.8
High/Much	35	27.1
Very High/Much	58	45.0
Total	129	100.0

The results in table 4.37 indicate the responses on the effectiveness of rite of passage strategy in transforming masculinities by FBOs in Bahati Sub-County. It is observed that majority (45%) of the respondents rated the effectiveness of the rite of passage very highly in transforming masculinities. This was followed by 27.1% of the respondents who rated the strategy of transforming masculinities as high. Following on, 17.8% of the respondents rated the effectiveness of the rite of passage strategy in transforming masculinities as moderate. Only small percentages (9.3% and 0.8%) of the respondents who rated the effectiveness of rite of passage strategy as low and very low respectively.

This result was important because it revealed that majority of the respondents (89.9%) positively identified the effectiveness of rite of passage strategy in transforming masculinities. This finding may be due to the importance attached to the rite of passage in the African cultures. In this regard Kasomo (2009) asserts that the roles of rites of passage carry a heavy weight in most

African societies especially when they are to design acceptable values to be imparted into the individual, who will later affect the society.

The study sought to determine the association between effectiveness of rite of passage strategy and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men and which is the vision of transforming masculinities, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between effectiveness of rite of passage strategy and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.38

Table 4. 38 Chi-Square Tests on effectiveness of Rite of Passage Strategy in Association with Vision of Transforming Masculinities

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Respects women	129	20.491 ^a	.199	.399	.199
Believes in equal rights	129	22.315 ^a	.133	.416	.133
Shares in reproductive health	129	18.427 ^a	.299	.378	.299
Involved in domestic chores	127	26.861 ^a	.139	.460	.139
Opposed to violence	129	12.275 ^a	.725	.308	.725

From table 4.38 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (20.491^a), believes in equal rights (22.315^a), shares in reproductive health (18.427^a), involved in domestic chores (26.861^a) and opposed to violence (12.275^a), have p-values higher than 0.05 significant levels. This implies that all the five items had no statistically significant relationship with the effectiveness of rite of passage strategy. Therefore for all the items the null hypothesis was accepted.

4.8.5 Bible Study Strategy

This study inquired about the effectiveness of Bible study strategy in transforming masculinities in Bahati Sub-County in Nakuru County. In the Bible study sessions topics of interest mostly on who is a man are handled from the Biblical point of view. The respondents were asked to rate the effectiveness of Bible study strategy on a score ranging from 1 to 5. Frequency scores and percentages were used to document the findings. The results are presented in table 4.39 below.

Table 4. 39 Bible study Strategy

	Frequency	Percent
Very low	6	4.7
Low	19	14.8
Moderate	25	19.5
High/Much	30	23.4
Very High/Much	48	37.5
Total	128	100.0

The results in table 4.39, present the responses in regard to the effectiveness of Bible study strategy in transforming masculinities. It is observed that 37.5% of the respondents rated the effectiveness of Bible study strategy in transforming masculinities very highly. About 23% of the respondents rated the effectiveness of Bible study in transforming masculinities highly. This was followed by 19.5% of the respondents who rated the effectiveness of Bible study in transforming masculinities as moderate. About 15% and 5% of the respondents rated the effectiveness of the Bible study in transforming masculinities as low and very low respectively. This finding was important because it revealed that majority (80.4%) of the respondents viewed positively the effectiveness of Bible study as a strategy in transforming masculinities. This finding could have been informed by the fact that reading the Bible transforms lives of Christians. A research carried out by Barna (2018) found out that almost six in 10 American adults (58%) believe that the message of the Bible has transformed their life, including three in 10 (28%) who agree strongly with this statement. Roughly two in five adults (42%) say the Bible has not transformed their life. Married adults and those with children under 18 are both more likely to indicate that the Bible has been life-changing. (Barna, 2018).

The study sought to determine the association between effectiveness of Bible study strategy and the vision of transforming masculinities by Faith-Based Organizations in Bahati Sub-County. A total of 5 items which describe gender-equitable men and which is the vision of transforming masculinities, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children’s care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between effectiveness of Bible study strategy and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.40

Table 4. 40 Chi-Square Tests on Effectiveness of Bible Study Strategy in association with Vision of Transforming Masculinities

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer’s Value	Approx. Sig. P-Value
Respects women	128	29.705 ^a	.020	.482	.020
Believes in equal rights	128	31.595 ^a	.011	.497	.011
Shares in reproductive health	128	21.958 ^a	.145	.414	.145
Involved in domestic chores	127	22.062 ^a	.337	.417	.337
Opposed to violence	128	24.924 ^a	.071	.441	.071

From table 4.40 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (29.705^a) and believes in equal rights (31.595^a) have p-values less than 0.05 significant levels. This implies that these two visions had a statistically significant relationship with the effectiveness of Bible study strategy. From the result it can also be observed that the Phi Cramer’s values for these two items indicate a positive association; hence the null hypothesis for these two items was rejected. However for the remaining three items, i.e shares in reproductive health, involved in domestic chores and opposed to violence the calculated result of Pearson Chi-square statistical values are (21.958^a), (22.062^a) and (24.924^a) respectively. Their p-values are higher than 0.05 significant levels. This implies that there is no

statistically significant association between the effectiveness of Bible study strategy and these three items. Therefore for these three items the null hypothesis was accepted.

4.8.6 Support to have Church Wedding Strategy

This study was also interested in finding out the effectiveness of support to have Church wedding strategy in transforming masculinities by FBOs in Bahati Sub-County in Nakuru County. From the interview conducted for the key participants; the clergy, it was realized that many men marry under the customary law. The Church traditions especially in the Anglican and Presbyterian Churches these marriages have to be formalized through a Church wedding. This can be expensive at times. Therefore, when men support each other financially, then it becomes very helpful for the one whose marriage is formalized. The respondents were asked to rate the effectiveness of support to have Church wedding strategy in transforming masculinities on a score ranging from 1 to 5. Frequency scores and percentages were used to document the findings. The results are presented in table 4.41 below.

Table 4. 41 Support to Formalize Marriage Strategy

	Frequency	Percent
Very low	2	1.6
Low	5	3.9
Moderate	20	15.6
High/much	38	29.7
Very high/much	63	49.2
Total	128	100.0

The result in table 4.41 show the responses on the effectiveness of support to have Church wedding strategy in transforming masculinities. It is observed that majority (49.2%) of the respondents rated support to have Church wedding strategy as very high. This was followed by 29.7% of the respondents who rated as high the effectiveness of support to have Church wedding strategy. The respondents who rated the effectiveness of support to have Church wedding strategy as moderate comprised 15.6%. About 4% of the respondents and about 2% of the respondents rated the effectiveness of support to have Church wedding strategy as low and very low respectively. The impression from this result reveals that majority (94.5%) of the

respondents had a positive view on the effectiveness of support to have Church wedding strategy. This positive response by majority of the respondents could be explained by the belief of Christians that religious ceremony acknowledges that marriage is an act of God and that it is a sacred covenant. The Bible mentions that, "what therefore God has joined together, let no man separate" (Mathew 19:6 NASB).

The study sought to determine the association between effectiveness of support to formalize marriage strategy and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county. A total of 5 items which describe gender-equitable men and which is the vision of transforming masculinities, were used in this analysis. These are men who are respectful to women; believe that men and women have equal rights; assume or share with their female partners the responsibility for reproductive health and disease prevention issues; are, or seek to be, involved domestic partners and fathers who are responsible for at least some of household chores and their children's care giving; are opposed to violence against women in their intimate relationships. To test the significance of the association between effectiveness of support to formalize marriage strategy and the vision of transforming masculinities the results were subjected to a Pearson Chi test and the results are as shown on table 4.42

Table 4. 42 Chi-Square Tests on effectiveness of support to formalize marriage Strategy

Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer's Value	Approx. Sig. P-Value
Respects women	128	48.260 ^a	.000	.614	.000
Believes in equal rights	128	32.633 ^a	.008	.505	.008
Shares in reproductive health	128	20.988 ^a	.179	.405	.179
Involved in domestic chores	126	35.062 ^a	.020	.528	.020
Opposed to violence	128	54.637 ^a	.000	.653	.000

From table 4.42 it can be observed that the calculated result of Pearson Chi-square statistical value for respects women (48.260^a), believes in equal rights (32.633^a), involved in domestic chores (35.062^a) and opposed to violence (54.637^a), have p-values less than 0.05 significant levels. This implies that all these four items had a statistically significant relationship with the

effectiveness of support to formalize marriage strategy. From the result it can also be observed that the Phi Cramer's values for these four items indicate a positive association; hence the null hypothesis for these four items was rejected. However the calculated result of Pearson Chi-square statistical value for the remaining one item, i.e shares in reproductive health is 20.988^a. It has a p-value of 0.179 which is higher than 0.05 significant levels. This implies that there is no statistically significant association between the effectiveness of support to formalize marriage strategy and the envisioned man who shares in reproductive health. Therefore for this one item the null hypothesis was accepted.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study explored how selected Faith-Based Organizations are transforming masculinities in the context of incidences of family crises facing the modern family in Bahati Sub-County, Nakuru County, Kenya. This chapter covers the summary of the key findings, conclusion of the study and the study recommendations.

5.2 Summary of Key Findings

This section provides a summary of the key findings on each of the objectives but first, the preliminary comments. It was evident from the results that majority (46%) of the respondents in Bahati Sub-County, Nakuru County were men above the age of 50 years. A big proportion 55% (72) of the respondents were from PCMF. Most of them (62%) had been members of their FBOs for over 10 years. A majority of men (94.6%) were married. A big proportion (30.3%) of the respondents had married for above 30 years.

Out of the 14 key informants/Clergy, six were female. The analysis of length of service in the Church indicated that majority of the key informants had served for the length of period range 10-20 years (57.1%). So they had a substantial knowledge in working with the FBOs.

5.2.1 Association between Categories of Masculinities and Incidences of Family Crises

The study analyzed the association between categories of masculinities and the incidences of family crises facing the modern family in Bahati Sub-County. This was done in three steps. First, analysis was done on how respondents rated level of agreement on the presence of incidences of family crises in modern family. This analysis was based on level of agreement by the respondents on five incidences of family crises; Gender-Based Violence, separation and divorce, alcohol drugs and substance abuse, neglect of family responsibilities and mental break down. Second, the respondents were asked to rate the extent to which each category of masculinities (hegemonic, subordinate, complacent and marginalized) affected incidences of family crises. Thirdly the results in step one and two were subjected to an ordinal logistic regression.

5.2.1.1 Level of Agreement on the presence Incidences of Family Crises in the Modern Family

The results showed that a big proportion (89.2%) of the respondents identified positively that there is GBV in the modern family which means that only 10.8% who did not identify GBV as an incidence of family crises facing the modern family. The proportion of the respondents who positively identified that there is separation and divorce in the modern family comprised (83%). The study also showed that biggest proportion (88.4%) of the respondents positively identified that there is alcohol and substance abuse in the modern family. Further, a great proportion (81.2%) of the respondents positively identified that there is neglect of family responsibilities in the modern family. As far as mental breakdown is concerned a big proportion (47.7%) of the respondents positively identified it as an incidence of family crises facing the modern family.

5.2.1.2 Categories of Masculinities and their relationship with Incidences of Family Crises

The study analyzed how the four categories of masculinities related with incidences of family crises in Bahati Sub-County. All the four categories of masculinities; Hegemonic, subordinate, complacent and marginalized were found to have a positive and significant relationship with incidences of family crises facing the modern family. When asked to rate the extent of hegemonic masculinity category in affecting incidences of family crises facing the modern family, many respondents (70.87%) identified that hegemonic masculinity has a significant relationship with incidences of family crises facing he modern family. When the results were subjected to ordinal logistic regression, the findings indicated that higher levels of hegemonic masculinity increased the likelihood of having incidences of family crises in the modern family.

When asked to rate the extent of subordinate masculinity category in affecting incidences of family crises facing the modern family, many respondents (63.9%) identified a significant relationship between the two variables. Further, the results from analysis were subjected to ordinal logistic regression. The findings indicated that higher levels of subordinate masculinity increased the likelihood of having incidences of family crises facing the modern family.

The respondents were asked to rate the extent to which marginalized masculinity category affected incidences of family crises facing the modern family. Majority (58.9%) of the respondents identified that marginalized masculinity significantly affected incidences of family crises facing the modern family. The findings from ordinal logistic regression, indicated that

higher levels of marginalized masculinity increased the likelihood of having modern family crisis.

Finally, the respondents were asked to rate the extent to which complacent masculinity category related with incidences of family crises facing the modern family. The findings indicated that majority (58.14%) respondents felt that complacent masculinity had minimal effect on incidences of family crises facing the modern family. However from the ordinal logistic regression, it was established that higher levels of complacent masculinity increased the likelihood of having modern family crisis.

The finding from the ordinal logistic regression indicated that all the four categories of masculinities had a significant relationship with incidences of family crises facing the modern family. Therefore the null hypothesis was rejected.

5.2.2 Perception of Masculinities by Faith-Based Organisations

Objective two of this study was to determine the association between perceptions of masculinities and incidences of family crises in Bahati sub-county. From the results (see Table 4.14) (97.7%) of the respondents positively identified that man is perceived as the head of the family. The findings also established that (98.5%) of the respondents positively perceived that man is a father. The results of the study indicated that (94.6%) of the respondents positively identified that man is perceived as a protector. It was established from the results that (96.1%) positively identified that man is perceived as a provider. In the same result it was seen that (73.1%) of the respondents identified that man is perceived as stronger than women. Further, the study established that (48.5%) of the respondents negatively identified that men are perceived as 'lovers' of women. This was the only aspect that was indicated negatively by the respondents as far as how men are perceived in the FBOs in Bahati Sub-County, Nakuru County. Finally, the findings established that (50.7%) of the respondents positively identified that a man is perceived to be superior to women.

The findings from analysis for the association between perceptions of masculinities and incidences of family crises showed that the variables related differently. Gender Based Violence had a statistically significant relationship with six out of seven perceptions of masculinities used in the study. This indicated that GBV was strongly significantly associated with perception of man as head, father, protector, provider, stronger than woman and 'lover'

of women. Separation and divorce was statistically significantly associated with three incidences of family crises; Man as head, protector and superior than woman. Neglect of family responsibilities had strong statistically significant association with perceptions of man as stronger than woman and superior than woman. Likewise mental breakdown was found to have statistically significant association with perception of man as stronger than woman and superior than woman. From the analysis alcohol, drugs and substance abuse did not have statistically significant association with any of the perceptions of masculinities. This may be due to the fact that use of alcohol, drugs and substance abuse is not gendered. Lindsey (2016) observe that most men and women use alcohol and other drugs and use them in culturally acceptable ways.

5.2.3 The vision of transforming masculinities by Faith-Based Organisations

Third Objective of this study was to establish the vision of transforming masculinities by Faith-Based Organisations in the context of incidences of family crises in Bahati sub-County. The items used to show the envisioned man in transforming masculinities by the FBOs in Bahati Sub- County were five: Man who; respects women, believes that men and women have equal rights, is involved in domestic chores, is opposed to violence on women and shares in reproductive health.

First, the result indicated that a big percentage (97.7%) of the respondents positively identified a man who respects women as the one envisioned by FBOs in transforming masculinities.

Secondly, the analysis result showed that majority (79.3%) of the respondents positively identified that FBOs in transforming masculinities envision a man who believes that men and women have equal rights. Thirdly, the study results indicated that majority (60.3%) of the respondents positively identified that FBOs in transforming masculinities envision a man who is involved in domestic chores. However, from the FGD, it was indicated by majority of the participants that in the African context it would be difficult for FBOs to envision a man who is involved in domestic chores. This relies heavily on the African cultures which are mainly patriarchal.

In the fourth instance, the finding indicated that majority (92.3%) positively identified that FBOs in transforming masculinities envision a man who is opposed to violence on women. In the final instance, the result showed that (90.8%) of the respondents positively identified that in transforming masculinities FBOs envision a man who shares with his partner on reproductive health issues.

5.2.4 Current approaches of transforming masculinities by Faith-Based Organizations

The fourth objective of this study was to determine association between current approaches of transforming masculinities and the vision of transforming masculinities by Faith-Based Organizations in Bahati Sub-County. Four current approaches of transforming masculinities had been identified: Use of leaders to counsel members of FBOs; use of gender champions; use of dialogue among members of FBOs and use of preaching and Bible studies. The findings from the result indicated that (83%) of the respondents indicated that FBOs in Bahati Sub-County use leaders to counsel members in transforming masculinities. The result from the analysis indicated that majority of the respondents (49.23%) identified positively that FBOs use gender champions in transforming masculinities. From the findings 84.6% of the respondents positively identified use of dialogue among men in transforming masculinities in Bahati Sub-County in Nakuru County. Finally, the results indicated that (92.3%) of the respondents positively identified use of preaching and Bible study as an approach used by FBOs in transforming masculinities.

The results from analysis for the association between current approaches of transforming masculinities and the vision of transforming masculinities were subjected to Pearson Chi Square test. The findings indicated that envisioned man who respects women was strongly significantly associated with the four current approaches, use of; leaders to counsel members, gender champions, dialogue among members and preaching and Bible study. Likewise from findings, the vision of a man who shares in reproductive health, was strongly significantly associated with the four current approaches. This was also true for the vision of a man who is involved in domestic chores. For the vision of a man who believes in equal rights among men and women there was a strong significant association with three current approaches of transforming masculinities: Use of; leaders to counsel members, gender champions, and dialogue among members. Finally, there was a statistically significant association between the vision of a man who is opposed to violence and three approaches of transforming masculinities; Use of; leaders to counsel members, dialogue among members and preaching and Bible study.

5.2.5 Association of Effectiveness of Strategies and Vision of Transforming Masculinities

The fifth and final objective of this study was to determine the association between the effectiveness of strategies in transforming masculinities and the vision of transforming masculinities by Faith-Based Organizations in Bahati Sub-County. The effectiveness was

analyzed using six strategies: fellowships, seminars, home visits, Bible studies, rite of passage for boys and supporting each other to formalize marriage by having a Church wedding. From the analysis, it was established that majority (83.7%) of the respondents identified fellowship as a strategy which is positively effective in transforming masculinities by FBOs. It was further observed from the result that (92.3%) of the respondents positively identified seminar as a strategy which is effective for FBOs in transforming masculinities. The result revealed that (93%) of the respondents rated the effectiveness of home visits strategy positively. The majority of the respondents (89.9%) identified that the rite of passage is positively effective in transforming masculinities. The analysis indicated that majority (80.4%) of the respondents had a view that Bible study strategy is positively effective in transforming masculinities. The findings further revealed that majority (94.5%) of the respondents had a positive view on the effectiveness of support to have Church wedding strategy.

The results from analysis for the association between effectiveness of strategies of transforming masculinities and the vision of transforming masculinities were subjected to Pearson Chi Square test. The findings demonstrated that the vision of a man who respects women had a strong statistically significant association with effectiveness five out of six strategies of transforming masculinities: fellowship, seminar, home visit, Bible study and support to formalize marriage. The vision of a man who believes in equal rights among men and women had a statistically significant association with effectiveness of three out of six strategies: fellowship, Bible study and support to formalize marriage. The vision of a man who shares in reproductive health had a statistically significant association with three strategies: fellowship, seminar and home visit. The findings showed that the vision of a man who is involved in domestic chores had a statistically significant association with only one strategy; support to formalize marriage. Finally the findings manifested that the vision of a man who is opposed to violence had strong significant association with four strategies: fellowship, seminar, home visit and support to formalize marriage.

5.3 Conclusions

From the findings it is evident that all categories of masculinities have a significant relationship with incidences of family crises facing the modern family. In deed higher levels of hegemonic, subordinate, marginalized and complacent masculinities increase the likelihood of having incidences of family crises. Therefore it is important that Faith-Based Organisations

mainstream transforming masculinities in their program of activities. This will reduce the impact of GBV, separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown in the modern family.

The findings indicated that perceptions of masculinities; man as; head, father, protector, provider, stronger than woman, 'lover' of women and superior than women, have a significant relationship with incidences of family crises. This confirms the literature that "perception plays an important role in men's way of life and health behaviors (Harland 2009)". Therefore Faith-Based Organisations should use this nexus in their endeavor to transform masculinities. This can be done through preaching and Bible studies as well as during their other activities like rite of passage.

On the vision of transforming masculinities, the findings indicated that FBOs in Bahati Sub-County, envision a man who; is respectful to women; believes that men and women have equal rights; shares with their female partners the responsibility for reproductive health and disease prevention issues; and is opposed to violence against women. This is important and FBOs should communicate this vision clearly to men through preaching, dialogue and in other activities that they are engaged in. If a vision is to be achieved it must be communicated clearly.

From the findings of the study it is evident that FBOs are using leaders to counsel members, gender champions, dialogue among members and preaching and Bible study in transforming masculinities. These approaches have a significant association with the vision of transforming masculinities. It is important therefore that the leaders of these FBOs should enhance the use of the approaches through seminars and fellowships. In the FBOs the faith leaders are respected and their word taken seriously by the members.

As for the effectiveness of the strategies used by FBOs in transforming masculinities it is evident that the strategies are effective. There is also a nexus between the effectiveness of these strategies and the vision of transforming masculinities. These strategies are; fellowships, seminars, home visits, Bible studies, rite of passage for boys and supporting each other to formalize marriage by having a Church wedding. Since these strategies are effective in transforming masculinities FBOs should not relent in using them. In their program of activities, FBOs should always indicate these strategies as well as mobilise members to use them.

To sum up, the findings of the study, indicate that FBOs and in deed the entire Church has potential of transforming masculinities for an equitable society. The Church is an opinion

shaper and its strength majorly comes from a voluntary audience. Since the study has shown that there is a link between masculinities and emerging family crisis, the FBOs and the entire Church must engage in transforming masculinities. But the Church must create change from within, because leadership structures in the Church must indicate willingness to have transformation. For instance more women should be involved in Church leadership.

5.4 Recommendations

The following recommendations were made on the basis of the findings of this study.

- i. Sensitize the Church and public about implications of categories of masculinities to the modern family. Faith-Based Organisations, Ministry of Public Service, Youth and Gender to sensitize the public on the implications of categories of masculinities on incidences of family crises in an attempt to address matters of modern family dysfunctions.
- ii. Introduce programs on teaching proper perceptions of masculinities. Faith-Based Organisations, Ministry of Public Service, Youth and Gender and the County Governments to introduce programs that demonstrate the proper perceptions of masculinities. This is because perceptions of masculinities are associated differently with incidences of family crises facing the modern family.
- iii. Introduce Programs to promote the vision of a gender-equitable masculinity. Faith-Based Organisations, Ministry of Public Service, Youth and Gender and the County Governments to introduce programs which promote a gender-equitable man. This is because men in the FBOs indicated that they envision a gender-equitable man.
- iv. Activate programs which promote approaches of transforming masculinities. Since the approaches of transforming masculinities work, Faith-Based Organizations, Ministry of Public service, Youth and Gender, ministry of Education, and County Governments should activate programs that promote these approaches.
- v. Activate programs which promote strategies of transforming masculinities. Most of the strategies used by Faith-Based Organizations are effective in transforming masculinities. Therefore Faith-Based Organisations, Ministry of Public service, Youth and Gender, ministry of Education, and County Governments should activate programs that promote these strategies.

5.5 Recommendations for further study

- i. Examine other incidences of family crises facing the modern family. The scope of this study was confined to GBV, separation and divorce, Alcohol and substance abuse, neglect of family responsibilities and mental breakdown as incidences of family crises. Other incidences as indicated by interviews with the key informants, face the modern family. Hence, this study recommends for further research to examine on other incidences of family crises which are not captured which are facing the modern family.
- ii. Explore transforming masculinities by other Organisations. The scope of this study was confined to transforming masculinities by Faith-Based Organisations. Further, the study was confined to Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF). Therefore the study recommends a further research on transforming masculinities by other FBOs and Civil societies.

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APPENDICES

Appendix 1: Questionnaire

Dear respondent

I am Rev. Samwel Nduati, a student, pursuing PhD studies at Egerton University. Here below is a questionnaire on transforming masculinities by Kenya Anglican Men association (KAMA) and Presbyterian Church Men Fellowship within Nakuru County. Kindly respond to all the questions as accurately as possible for my research to be a success. Do not write your name because all the information will be confidential.

Yours cordially,

REV. SAMWEL NDUATI

SECTION A: DEMOGRAPHIC INFORMATION

1. Your age

Below 20 Years

21 – 30 years

31 – 40 years

41 – 50 years

51 years and above

2. Faith Based Organisation

KAMA

PCMF

3. Years of membership

Below 5 years

6 -10 years

- Over 10 years
4. Marital status
- Married
- Single
- Widowed
5. If married, how long?
- Below 5 years
- 5 – 10 years
- 11 - 20 years
- 21 – 30 years
- Above 30 years

SECTION B: HOW CATEGORIES OF MASCULINITIES AFFECT INCIDENCES OF FAMILY CRISES FACING THE MODERN FAMILY

Please state your level of agreement regarding the following characteristics of modern family crisis by marking one of the boxes.

S/N	Characteristic	Strongly disagree	Disagree	Undecided	Agree	Strongly Agree
6.	Many modern families face Gender Based Violence					
7.	Many modern families face separation and divorce					
8.	Many modern families are affected by alcoholism and drugs and substance abuse particularly by men					

9.	Many modern families are affected by neglect of family obligations particularly by men					
10.	Many members of the modern families face mental breakdown					
11.	Any other					

Please state your view of the level at which categories of masculinities contribute to modern family crisis by marking one of the boxes

S/No	Category	Very low	Low	Moderate	High/much	Very high/much
12.	A man who is tough and dominates women and other men causes to modern family crisis					
13.	A man who behaves like 'women 'causes modern family crisis					
14.	A man who is socially excluded by other men causes modern family crisis					

15.	A man who has no significant access to power causes modern family crisis					
16.	Indicate any other category					
17.						

SECTION C: PERCEPTIONS OF ACK AND PCEA (KAMA AND PCMF) FBOS ON MASCULINITY

Please indicate your level agreement regarding how men are described in your men’s group by marking one of the boxes

S/No	Definition	Strongly Disagree	Disagree	Undecided	Agree	Strongly agree
17.	Head of the family					
18.	Father					
19.	Protector					
20.	Provider					
21.	Superior than woman					
22.	Stronger than woman					
23.	Lover of women					
24.	State any other description					

SECTION D: CURRENT APPROACHES OF TRANSFORMING MASCULINITIES BY FBOS

Please state your level of agreement regarding the approaches used by your men’s group to transform masculinities by marking one of the boxes

S/no	Approach	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
25.	Use of dialogues among men					
26.	Using leaders to counsel or advise men					
27.	Using gender champions					
28.	Use of preaching and Bible study					
29.	Add any other approach					

SECTION E: VISION OF TRANSFORMING MASCULINITIES BY FBOS

Please state your level of agreement regarding the qualities of a man envisioned by your men’s group in transforming masculinities by marking one of the boxes

S/no	Quality of the man envisioned by men’s group	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
31	One who respects women					

32	One who believes that men and women have equal rights					
33	One who shares with his partner the responsibility for reproductive health and disease prevention issues					
34	One who is involved in domestic chores					
35	One who is opposed to violence against women					
36	Add any other quality					

SECTION F: EFFECTIVENESS OF STRATEGIES BY FBOs

Please state how you perceive effectiveness of the activities practised by KAMA and PCMF in creating positive manhood. Mark one of the boxes.

S/no	Strategy	Very low	Low	Moderate	High/much	Very high/much
37.	Fellowships					
38.	Seminars					
39.	Home visits					
40.	Bible studies					

41.	Rite of passage for boys					
42.	Supporting each other to formalise marriages					
43.	Add any other activity					

Appendix 2: Key Informants (Clergy) Interview Guide

Thank you for having me today. My name is Rev. Samwel Nduati, a clergy in ACK Diocese of Nakuru and currently the Chaplain of Egerton University. I am undertaking my PhD studies and the purpose of our interview today is to gather your thoughts and opinions on how men in KAMA of ACK and PCMF of PCEA in Bahati Sub-County are transforming masculinities. I would like to go over a few logistical points before we begin the interview.

- i. The interview will last for approximately 1 hr.
- ii. The interview is for research purpose only. Please be assured that everything we discuss during the interview will be kept in strict confidence and your real name will not appear in any of results. As such make every effort to be open and honest while responding to the questions.
- iii. For data capture purposes this interview will be recorded on video and audio tape. I also have a colleague observing the interview and helping me to record the data.

1. Your Faith Based Organisation (FBO)

KAMA	PCMF

2. Your Gender

Male	Female

3. Kindly tell me when you became a Church minister.

0-5 years	5-10 years	10-20 years	20-30 years	>30 years

4. How much do you agree with the following challenges which face families today?

S/N	Characteristic	Strongly disagree	Disagree	Undecided	Agree	Strongly Agree
a.	Many modern families face Gender Based Violence					
b.	Many modern families face separation and divorce					
c.	Many modern families are affected by alcoholism and drugs and substance abuse particularly by men					
d.	Many modern families are affected by neglect of family obligations particularly by men					
e.	Many members of the modern families face mental breakdown					
	Any other					
f.						
g.						

5. In your own opinion, how do categories of men contribute to the above challenges

S/No	Category	Very low	Low	Moderate	High	Very high
a.	A man who is tough and dominates women and other men causes to modern family crisis					
b.	A man who behaves like 'women 'causes modern family crisis					
c.	A man who is socially excluded by other men causes modern family crisis					
d.	A man who has no significant access to power causes modern family crisis					
e.	Indicate any other category					
f.						
g.						

6. In your own opinion how is man defined in your men group?

S/No	Definition	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
A	Head of the family					
b	Father					
C	Protector					
D	Provider					
E	Superior than woman					
F	Stronger than woman					
G	Lover of women					
	Any other					
H						
I						

7. Think of the approaches (explain meaning of approaches) used by your men group in transforming masculinities. Identify them.

S/No	Approach	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
a.	Use of dialogues among men					
b.	Using leaders to counsel or advise men					
c.	Using gender champions					

d.	Use of preaching and Bible study					
	Any other					
e.						
f.						

8. What is the vision (explain vision) or direction of transforming masculinities by your church men group?

S/No	Quality of the man envisioned by men's group	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
a.	One who respects women					
b.	One who believes that men and women have equal rights					
c.	One who shares with his partner the responsibility for reproductive health and disease prevention issues					
d.	One who is involved in domestic chores					
e.	One who is opposed to violence against women					
	Any other					
f.						
g.						

9. Think of the strategies (explain meaning of strategies) used by your men group in transforming masculinities. What are these strategies? How effective are they in transforming masculinities in relation to modern family crises?

S/No	Strategy	Very low	Low	Moderate	High	Very high
a.	Fellowships					
b.	Seminars					
c.	Home visits					
d.	Bible studies					
e.	Rite of passage for boys					
f.	Supporting each other to formalise marriages					
	Any other					
g.						
h.						

Appendix 3: Focused Group Discussion Guide for Lay Leaders

Thank you for having me today. My name is Rev. Samwel Nduati, a clergy in ACK Diocese of Nakuru and currently the Chaplain of Egerton University. I am undertaking my PhD studies and the purpose of our discussion is to gather your thoughts and opinions on how men in KAMA of ACK and PCMF of PCEA in Bahati Sub-County are transforming masculinities. I would like to go over a few logistical points before we begin the interview.

- iv. The interview will last for approximately 1 hr.
- v. The interview is for research purpose only. Please be assured that everything we discuss will be kept in strict confidence and your real names will not appear in any of results. As such make every effort to be open and honest while we discuss.
- vi. For data capture purposes this discussion will be recorded on video and audio tape. I also have a colleague observing the interview and helping me to record the data.

1. Your Faith Based Organisation (FBO)

KAMA	PCMF

2. How much do you agree with the following challenges which face families today?

S/N	Characteristic	Strongly disagree	Disagree	Undecided	Agree	Strongly Agree
a.	Many modern families face Gender Based Violence					
b.	Many modern families face separation and divorce					
c.	Many modern families are affected by alcoholism and					

	drugs and substance abuse particularly by men					
d.	Many modern families are affected by neglect of family obligations particularly by men					
e.	Many members of the modern families face mental breakdown					
	Any other					
f.						
g.						

3. In your own opinion, how do categories of men contribute to the above challenges

S/No	Category	Very low	Low	Moderate	High	Very high
a.	A man who is tough and dominates women and other men causes to modern family crisis					
b.	A man who behaves like 'women 'causes modern family crisis					
c.	A man who is socially excluded by other men causes modern family crisis					

d.	A man who has no significant access to power causes modern family crisis					
e.	Indicate any other category					
f.						
g.						

4. In your own opinion how is man defined in your men group?

S/No	Definition	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
a	Head of the family					
b	Father					
c	Protector					
d	Provider					
e	Superior than woman					
f	Stronger than woman					
g	Lover of women					
	Any other					
h						
i						

5. Think of the approaches (explain meaning of approaches) used by your men group in transforming masculinities. Identify them.

S/No	Approach	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
a.	Use of dialogues among men					
b.	Using leaders to counsel or advise men					
c.	Using gender champions					
d.	Use of preaching and Bible study					
	Any other					
e.						
f.						

6. What is the vision (explain vision) or direction of transforming masculinities by your church men group?

S/No	Quality of the man envisioned by men's group	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
a.	One who respects women					
b.	One who believes that men and women have equal rights					
c.	One who shares with his partner the responsibility for					

	reproductive health and disease prevention issues					
d.	One who is involved in domestic chores					
e.	One who is opposed to violence against women					
	Any other					
f.						
g.						

7. Think of the strategies (explain meaning of strategies) used by your men group in transforming masculinities. What are these strategies? How effective are they in transforming masculinities in relation to modern family crises?

S/No	Strategy	Very low	Low	Moderate	High	Very high
a.	Fellowships					
b.	Seminars					
c.	Home visits					
d.	Bible studies					
e.	Rite of passage for boys					
f.	Supporting each other to formalise marriages					
	Any other					

g.						
h.						

Appendix 4: Pilot Survey Findings

Reliability Statistics for the Respondents (Questionnaire) N=18

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.806	.837	35

Reliability Statistics for the FGD Guide (N=14)

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.806	.796	13

Reliability Statistics for the Interview schedule with Key Informants/Clergy (N=4)

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.674	.615	28

Cronbach's alpha typically ranges from 0 to 1. Values closer to 1.0 indicate a greater internal consistency of the variables in the scale. Therefore higher Cronbach's alpha values show greater scale reliability (Cho & Kim, 2015).

Appendix 5: Parameter Estimates of Hegemonic Masculinity

Parameter Estimates		Estimate	Std. Error	Wald	df	Sig.	95% Confidence Interval	
							Lower Bound	Upper Bound
	[ModernFamilyCrisisTwo = 10.00]	-4.345	1.082	16.131	1	.000	-6.465	-2.225
	[ModernFamilyCrisisTwo = 11.00]	-2.926	.656	19.903	1	.000	-4.212	-1.641
	[ModernFamilyCrisisTwo = 12.00]	-2.499	.590	17.922	1	.000	-3.656	-1.342
	[ModernFamilyCrisisTwo = 13.00]	-2.061	.543	14.426	1	.000	-3.125	-.998
	[ModernFamilyCrisisTwo = 14.00]	-1.485	.503	8.729	1	.003	-2.470	-.500
	[ModernFamilyCrisisTwo = 15.00]	-1.077	.485	4.930	1	.026	-2.028	-.126
	[ModernFamilyCrisisTwo = 16.00]	-.801	.477	2.814	1	.093	-1.736	.135
Threshold	[ModernFamilyCrisisTwo = 17.00]	-.562	.473	1.413	1	.235	-1.488	.365
	[ModernFamilyCrisisTwo = 18.00]	-.046	.468	.010	1	.922	-.962	.871
	[ModernFamilyCrisisTwo = 19.00]	.505	.469	1.160	1	.282	-.414	1.423
	[ModernFamilyCrisisTwo = 20.00]	1.498	.485	9.541	1	.002	.548	2.449
	[ModernFamilyCrisisTwo = 21.00]	1.867	.496	14.193	1	.000	.896	2.838
	[ModernFamilyCrisisTwo = 22.00]	2.226	.509	19.142	1	.000	1.229	3.223
	[ModernFamilyCrisisTwo = 23.00]	3.066	.556	30.385	1	.000	1.976	4.156
	[ModernFamilyCrisisTwo = 24.00]	3.177	.565	31.625	1	.000	2.069	4.284
	Hegemonic	.318	.134	5.644	1	.018	.056	.580
Location	[FBO=1]	-.888	.321	7.621	1	.006	-1.518	-.257
	[FBO=2]	0 ^a	.	.	0	.	.	.

Link function: Logit.

a. This parameter is set to zero because it is redundant.

Appendix 6: Parameter Estimates of Subordinate Masculinities

Parameter Estimates		Estimate	Std. Error	Wald	df	Sig.	95% Confidence Interval	
							Lower Bound	Upper Bound
Threshold	[ModernFamilyCrisisTwo = 10.00]	-4.580	1.064	18.527	1	.000	-6.665	-2.494
	[ModernFamilyCrisisTwo = 11.00]	-3.165	.628	25.414	1	.000	-4.396	-1.935
	[ModernFamilyCrisisTwo = 12.00]	-2.743	.559	24.044	1	.000	-3.839	-1.646
	[ModernFamilyCrisisTwo = 13.00]	-2.311	.509	20.628	1	.000	-3.309	-1.314
	[ModernFamilyCrisisTwo = 14.00]	-1.747	.465	14.095	1	.000	-2.659	-.835
	[ModernFamilyCrisisTwo = 15.00]	-1.291	.444	8.460	1	.004	-2.161	-.421
	[ModernFamilyCrisisTwo = 16.00]	-1.026	.435	5.556	1	.018	-1.879	-.173
	[ModernFamilyCrisisTwo = 17.00]	-.795	.430	3.416	1	.065	-1.637	.048
	[ModernFamilyCrisisTwo = 18.00]	-.285	.423	.455	1	.500	-1.115	.544
	[ModernFamilyCrisisTwo = 19.00]	.266	.423	.396	1	.529	-.563	1.095
	[ModernFamilyCrisisTwo = 20.00]	1.262	.437	8.363	1	.004	.407	2.118
	[ModernFamilyCrisisTwo = 21.00]	1.630	.446	13.321	1	.000	.754	2.505
	[ModernFamilyCrisisTwo = 22.00]	1.984	.459	18.655	1	.000	1.084	2.884
	[ModernFamilyCrisisTwo = 23.00]	2.813	.508	30.637	1	.000	1.817	3.810
	[ModernFamilyCrisisTwo = 24.00]	2.923	.517	31.904	1	.000	1.909	3.937
		Subordinate	.247	.122	4.091	1	.043	.008
Location	[FBO=1]	-.845	.319	7.027	1	.008	-1.471	-.220
	[FBO=2]	0 ^a	.	.	0	.	.	.

Link function: Logit.

a. This parameter is set to zero because it is redundant.

Appendix 7: Parameter Estimates of Marginalised Masculinity

		Estimate	Std. Error	Wald	df	Sig.	95% Confidence Interval	
							Lower Bound	Upper Bound
Threshold	[ModernFamilyCrisisTwo = 10.00]	-4.069	1.051	14.988	1	.000	-6.128	-2.009
	[ModernFamilyCrisisTwo = 11.00]	-2.646	.622	18.104	1	.000	-3.865	-1.427
	[ModernFamilyCrisisTwo = 12.00]	-2.222	.555	16.001	1	.000	-3.310	-1.133
	[ModernFamilyCrisisTwo = 13.00]	-1.788	.507	12.437	1	.000	-2.781	-.794
	[ModernFamilyCrisisTwo = 14.00]	-1.218	.466	6.832	1	.009	-2.131	-.305
	[ModernFamilyCrisisTwo = 15.00]	-.756	.447	2.862	1	.091	-1.631	.120
	[ModernFamilyCrisisTwo = 16.00]	-.487	.440	1.226	1	.268	-1.349	.375
	[ModernFamilyCrisisTwo = 17.00]	-.252	.436	.335	1	.563	-1.107	.602
	[ModernFamilyCrisisTwo = 18.00]	.273	.433	.398	1	.528	-.576	1.123
	[ModernFamilyCrisisTwo = 19.00]	.851	.438	3.768	1	.052	-.008	1.710
	[ModernFamilyCrisisTwo = 20.00]	1.905	.464	16.882	1	.000	.996	2.814
	[ModernFamilyCrisisTwo = 21.00]	2.291	.477	23.062	1	.000	1.356	3.226
	[ModernFamilyCrisisTwo = 22.00]	2.662	.493	29.185	1	.000	1.696	3.627
	[ModernFamilyCrisisTwo = 23.00]	3.527	.545	41.871	1	.000	2.458	4.595
	[ModernFamilyCrisisTwo = 24.00]	3.641	.554	43.132	1	.000	2.554	4.727
Location	Marginalised	.463	.129	12.786	1	.000	.209	.716
	[FBO=1]	-.909	.319	8.111	1	.004	-1.535	-.284
	[FBO=2]	0 ^a	.	.	0	.	.	.

Link function: Logit.

a. This parameter is set to zero because it is redundant.

Appendix 8: Parameter Estimates of Complicit Masculinity

		Estimate	Std. Error	Wald	df	Sig.	95% Confidence Interval	
							Lower Bound	Upper Bound
Threshold	[ModernFamilyCrisisTwo = 10.00]	-4.664	1.038	20.186	1	.000	-6.698	-2.629
	[ModernFamilyCrisisTwo = 11.00]	-3.240	.580	31.172	1	.000	-4.378	-2.103
	[ModernFamilyCrisisTwo = 12.00]	-2.815	.505	31.023	1	.000	-3.805	-1.824
	[ModernFamilyCrisisTwo = 13.00]	-2.381	.449	28.155	1	.000	-3.261	-1.502
	[ModernFamilyCrisisTwo = 14.00]	-1.810	.398	20.707	1	.000	-2.590	-1.031
	[ModernFamilyCrisisTwo = 15.00]	-1.349	.371	13.207	1	.000	-2.077	-.622
	[ModernFamilyCrisisTwo = 16.00]	-1.083	.360	9.035	1	.003	-1.790	-.377
	[ModernFamilyCrisisTwo = 17.00]	-.852	.353	5.820	1	.016	-1.544	-.160
	[ModernFamilyCrisisTwo = 18.00]	-.344	.343	1.006	1	.316	-1.018	.329
	[ModernFamilyCrisisTwo = 19.00]	.210	.341	.379	1	.538	-.459	.879
	[ModernFamilyCrisisTwo = 20.00]	1.221	.358	11.621	1	.001	.519	1.923
	[ModernFamilyCrisisTwo = 21.00]	1.591	.371	18.381	1	.000	.863	2.318
	[ModernFamilyCrisisTwo = 22.00]	1.947	.387	25.274	1	.000	1.188	2.706
	[ModernFamilyCrisisTwo = 23.00]	2.796	.446	39.232	1	.000	1.921	3.671
	[ModernFamilyCrisisTwo = 24.00]	2.911	.457	40.515	1	.000	2.014	3.807
	Complicit	.310	.113	7.577	1	.006	.089	.531
Location	[FBO=1]	-.946	.321	8.674	1	.003	-1.575	-.316
	[FBO=2]	0 ^a	.	.	0	.	.	.

Link function: Logit.

a. This parameter is set to zero because it is redundant.

Appendix 9: Research Publications

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Relationship Between Categories of Masculinities and Incidences of Family Crises in Modern Family: A Case of Selected Faith-Based Organisations in Bahati Sub-County, Nakuru County, Kenya

Samwel Kiuguini Nduati^{1*} Ruth Aura² Damaris Parsitau¹ Stephen Ngari Mbugua³

1. Institute of Women, Gender and Development Studies, Egerton University, PO box 536 - 20115, Egerton

2. Faculty of Law, Egerton University, PO box 536 - 20115, Egerton

3. Catholic University of East Africa, PO box 62157 - 00200, Nairobi, Kenya

Abstract

Globally, the modern family is faced by incidences of family crises which include Gender Based Violence (GBV), separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. While numerous suggestions have been offered as to why this is the case, a growing body of literature links negative masculinities with the incidences of family crises. In response to this, some Faith-Based Organisations (FBOs) have begun working with men as a way of transforming masculinities. This study used Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) as selected FBOs to explore the relationship between categories of masculinities and incidences of family crises in Bahati Sub-County, Nakuru County. The study was guided by Connell theory of masculinity which conceives that the relationships among male individuals consist of four categories of masculinity: hegemonic, subordinate, complicit and marginalized. Stratified random sampling procedure was used to obtain a total sample size of 209 participants. Data was collected through a questionnaire, interviews and Focused Group Discussion (FGD) schedules. Descriptive and inferential statistics, specifically ordered logistic regression were used for analysis, with the help of Statistical Package for Social Sciences (SPSS) version 20 for windows. Descriptive statistics included frequency tables, charts and mean scores. Findings of the study established that categories of masculinities have a positive and significant relationship with incidences of family crises. In this regard the study recommends that there is need of transforming masculinities especially by FBOs, institutions of learning and family.

Keywords: Categories of Masculinities, Family crises, Modern family, Faith-Based Organisations, KAMA, PCMF.

DOI: 10.7176/RHSS/10-4-07

Publication date: February 29th 2020

1. Introduction

Families play a central role in societies as they are the primary site for reproduction, socializing the next generation, early education, and stabilizing adult personality formation. The modern family refers to the family unit where marriage landscape is changing due to rise in divorce, remarriage, single parenthood, civil partnerships and reconstituted families (Stevenson & Wolfers, 2007). In this study it refers to the family unit in transition from the traditional family to the modern family set up. This family is "modern" in the sense of "modernisation" which is commonly interpreted through formal education, European Christianity, urbanisation, and industrialisation (Oheneba-Sakyi and Takyi, 2006). This modern family has its composition different from traditional rural societies which had extended family systems including generations of cousins, uncles and aunts living close to one another (Kimani & Kombo, 2010). Globally, the modern family is faced by incidences of family crises which include Gender Based Violence (GBV), separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown.

While numerous suggestions have been offered as to why we have incidences of family crises, a growing body of literature links negative masculinities with why this is the case. Masculinity can be defined as a set of behavioural patterns that men ought to follow in each given society (Chitando & Chirongoma, 2012). Gorman-Murray and Hopkins (2014) emphasize that one is not born but becomes a man or a woman, and normative gender roles and performances are acquired through socialisation within the context of institutions such as the family, school, media and workplace. In this regard it can be observed that masculinities emphasizes gender, not biological sex, and the diversity of identities among different groups of men. There is general acceptance of the plural "masculinities" rather than singular "masculinity" because research has shown that in fact there are different ways of being a man (Van Klinken & Smit, 2013).

In response to the incidences of family crises facing the modern family, some Faith Based Organisations (FBOs) have begun working with men in transforming masculinities. Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) in Bahati Sub-County, Nakuru County are some of the FBOs which are transforming negative masculinities in order to have positive masculinities characterized by being caring,

Relationship Between Perceptions of Masculinities and Incidences of Family Crises Facing the Modern Family: A Case of Selected Faith-Based Organisations in Bahati Sub-County, Nakuru County, Kenya

Samwel Kiuguini Nduati^{1*} Damaris Parsitau¹ Ruth Aura² Stephen Ngari Mbugua³

1.Institute of Women, Gender and Development Studies, Egerton University, PO box 536 - 20115, Egerton

2.Faculty of Law, Egerton University, PO box 536 - 20115, Egerton

3.Catholic University of East Africa, PO box 62157 - 00200, Nairobi, Kenya

Abstract

Perception of masculinities plays an important role in transforming masculinities in the context of incidences of family crises facing the modern family. These incidences include, Gender Based Violence (GBV), separation and divorce, alcohol and substance abuse, neglect of family responsibilities and mental breakdown. Perception of masculinities is linked with the incidences family crises. This study sought to determine the association between perceptions of masculinities and incidences of family crises in Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) as selected FBOs in Bahati Sub-County, Nakuru County. To determine this association, the study used seven perception items which are that men are perceived as, head of the family, father, protector, provider, stronger than women, 'lover of women' and superior than women. Stratified random sampling procedure was used to obtain a total sample size of 209 participants. Data was collected through a questionnaire, interviews and Focused Group Discussion (FGD) schedules. Descriptive and inferential statistics, specifically Pearson Chi-square test were used for analysis, with the help of Statistical Package for Social Sciences (SPSS) version 20 for windows. Descriptive statistics included frequency tables and mean scores. Findings of the study established that perception of masculinities have a positive and significant relationship with incidences of family crises. In this regard the study recommends that there is need of Faith Based Organizations and other organizations which are engaged in transforming masculinities to use the perception of masculinities as an entry point into the hearts of men, while they target to strengthen the positive aspects.

Keywords: Perception, Family crises, Masculinities, KAMA, PCMF.

DOI: 10.7176/RHSS/10-4-08

Publication date: February 29th 2020

1. Introduction

Perception of Masculinity plays an important role in men's lifestyles and health behaviors (Harland 2009). This perception has implications on how men are treated in the society and as Maluleke (2003) observes men are brought up to be treated as chiefs, to be pampered, to rule and to command respect over women and children. In this regard masculinity is equated with physical and emotional power and associated with authority in decision-making in the areas of politics, the home and the Church (Chirovamavi, 2012). Chitando and Chirongoma (2012) observe that traditional culture ordains the man as the decision-maker and if he loses his control he feels frustrated and less of a human. Man is perceived and expected to provide for the family, make decisions for the family, be in charge of the wife and children, be the chief executive officer and be the liaison officer between the family and extended family members in the community (Chitando & Chirongoma, 2012). According to Grudem (2002), men and women have different roles in marriage as part of the created order. Following on this Grudem (2002), identifies these roles as: Adam's headship in marriage which was established by God before the Fall, and was not a result of sin; the husband's responsibility to provide for his wife; and family and to protect them. There are Biblical texts which support the idea that the husband has the primary responsibility to provide for his family and the wife having primary responsibility to care for the household and children. These may include Genesis 2:15, 18-23; 3:16-17.

The Perception of masculinities has significant relationship with the incidences of family crises facing the modern family. These incidences of family crises include Gender Based Violence (GBV), separation and divorce, alcohol drugs and substance abuse, neglect of family responsibilities and lack of mentorship to children (Guedes, Bott, Garcia-Moreno & Colombini 2016).

In light of the family crises facing the modern family, there is need of transforming masculinities to life giving and caring masculinities. This is because incidences of family crises are linked to the ideals of masculinities that emphasize male dominance and relationship control and which are harmful for both men's and women's health and wellbeing (WHO 2010). In recent years, discourses on transforming masculinities have come to the fore globally, in Africa and in Kenya. Groups which are engaged in transforming masculinities include Faith-Based Organisations (FBOs). According to Greaves, Hemsing and Poole (2016) a two-day consultation was organized in

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

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COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY
P. O. BOX 259,
NAKURU.

7th March, 2019

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION –SAMWEL KI UGUINI DUATI
PERMIT NO. NACOSTI/P/19/63305/28278

Reference is made to letter NACOSTI/P/19/63305/28278
dated 26th February, 2019..

Authority is hereby granted to the above named to carry out research on
*"Transforming Masculinities in the context of Modern Family Crisis: A Case
study of selected faith-based Organizations in Bahati Sub-County, Nakuru
County – Kenya."* for a period ending 26th February, 2020.

Kindly accord him the necessary assistance.



G.N. KIMANI
FOR: COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY

Copy to:

- Egerton University
P.O Box 536-20115
EGERTON



**THE PRESIDENCY
MINISTRY OF INTERIOR AND
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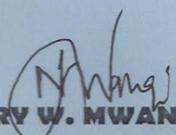
11th March 2019

Deputy County Commissioner
NAKURU NORTH SUB COUNTY

RE:- RESEARCH AUTHORIZATION – SAMWEL KIUGUINI NDUATI

The above named from Egerton University has been authorized to carry out research on **"transforming masculinities in the context of modern family crisis: a case study of selected faith-based organizations"** in Bahati Sub County, Nakuru County for a period ending 26th February 2020.

Please accord him all the necessary support to facilitate the success of his research.


**MARY W. MWANGI
FOR COUNTY COMMISSIONER
NAKURU COUNTY**