THE ASSOCIATION BETWEEN CURRENT APPROACHES AND THE VISION OF TRANSFORMING MASCULINITIES BY FAITH-BASED ORGANIZATIONS IN BAHATI SUB-COUNTY, NAKURU COUNTY, KENYA

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Abstract

Globally, the modern family is faced by incidences of family crises like Gender Based Violence (GBV), separation and divorce. While numerous suggestions have been offered to explain the causality of such cases, a growing body of literature link negative masculinities with the incidences of these family crises. In response to this, some Faith Based Organisations (FBOs) are using leaders to counsel members, gender champions, dialogue and, preaching and Bible study approaches in transforming masculinities. This study sought to determine the association between current approaches and vision of transforming masculinities by Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) in Bahati Sub-County, Nakuru County. This study used ex post- facto research design. The target population was 928 registered members of 14 Faith Based Organisations (KAMA & PCMF) in Bahati Sub-County. Stratified random sampling procedure was used to obtain a sample size of (181) respondents. By including all the fourteen clergy (14) as key participants and fourteen lay leaders (14) who formed Focused Group Discussions (FGDs), the total sample size obtained was (209) participants. Data collection instruments used were a Questionnaire, interviews and FGD schedules. Descriptive and inferential statistics were used for analysis, with the help of Statistical Package for Social Sciences (SPSS) version 20 for windows. Findings of the study established that approaches used by FBOs have a significant association with the vision of transforming masculinities. In this regard the study recommends that FBOs are key in the campaign of transforming masculinities in the context of incidences of modern family crises and their approaches can be used by the Government, Non-Governmental Organizations (NGOs) and institutions of learning for Community education.

Keywords: Approaches of transforming masculinities, Family crises, Faith-Based Organisations

I. Introduction

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 are types of masculinities which harm health and wellbeing of not only women but also men because they emphasize male dominance and relationship control (WHO 2010). Masculinity has been defined variously. For instance in a particular society, men are expected to behave in a certain manner (Chitando & Chirongoma, 2012). Gorman-Murray and Hopkins (2014) posit that "one is not born but becomes a man or a woman, and normative gender roles and performances are acquired through socialization within the context of institutions such as the family, school, media and workplace". 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) further note masculinities are a social construct, "fluid over time and in different settings, and plural".

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".

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 contribute to the incidences of family crises facing the modern family.

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.

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).

In light of the family crises facing the modern family, efforts have been made in transforming negative masculinities to life giving and caring positive 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 programme 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 the approaches they are using in transforming masculinities in Bahati sub-county, Nakuru County, Kenya. These FBOs are Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF). The approaches that they are using include; leaders counseling members, gender champions, dialogue among members and, preaching and Bible studies. The aim of this study was to assess the association between these approaches and the vision of transforming masculinities. The vision of transforming masculinities is to have a gender-equitable man who respects women, shares in reproductive health, assists in domestic chores and accepts family responsibilities. 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.

II. Research Objectives

i. To establish the vision of transforming masculinities by Faith-Based Organisations in the context of incidences of family crises in Bahati sub-County.
ii. To determine association between current approaches of transforming masculinities and the vision of transforming masculinities by Faith-Based Organizations in Bahati sub-county.

III. Research Questions/Hypothesis

Research Question

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

Research Hypothesis

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

IV. Literature Review

4.1 Vision of Transforming Masculinities

The vision of transforming masculinities 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 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).

4.2 Approaches to Transforming Masculinities

According to Deepan (2017), a considerable majority of the worldwide population belong to a religious tradition or faith beliefs. Deepan (2017) further mentions that, "Faith leaders (who are predominantly male) and certain interpretations of scriptural texts can play an influential role in reinforcing patriarchal norms, dominant forms of masculinity and rigid gender roles and responsibilities that are harmful to both men and women, boys and girls. These interpretations perpetuate and sustain gender inequality, and are often even used to justify violence, and shame survivors of sexual and gender-based violence. 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 set-ups 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).

4.3 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 first 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. Further, the second 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. Clearly these two 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.

V. Methodology

This study used *ex post- facto* research design. The design made it possible for the determination of the existing state of affairs as it concerns the vision of transforming masculinities since the independent variable (approaches of transforming masculinities) had already occurred. The study was carried out in Bahati Sub-county in Nakuru County. The 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. This is especially in the two mainstream churches (PCEA and ACK) training. The target population of this study was 928 registered men members and 14 clergy (key informants) in selected Faith-Based organizations of Kenya Anglican Men Association (KAMA) and Presbyterian Church Men Fellowship (PCMF) in Bahati Sub-County. Purposive and stratified random sampling procedure was used. 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.

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

Therefore, 181 male respondents, 14 clergy/key participants and 14 lay leaders (for Focused Group Discussions) were sampled. To ensure equal representation of each category of Faith-Based organizations, stratified random sampling was used to select the respondents for the study.

The instruments used were; a questionnaire to the selected 181 registered members, an interview schedule for the clergy/key informants and a Focused Group Discussion (FGD) guide for lay leaders. The data collected through the interview schedule and FGD guide corroborated the data collected through the questionnaire. The instruments were piloted for validity in Nakuru town Sub-county in Nakuru County. This Sub-county had 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. Reliability of the instruments was tested using Cronbach's Alpha test in order to establish whether they had achieved a satisfactory level of acceptance. Data analysis was done based on the objectives of the study. 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. Inferential statistics specifically Pearson Chi-square tests were employed in the analysis of the findings.

VI. Findings and Discussions

6.1 The vision of transforming masculinities by Faith-Based Organisations

The first 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.

6.1.1 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 1.
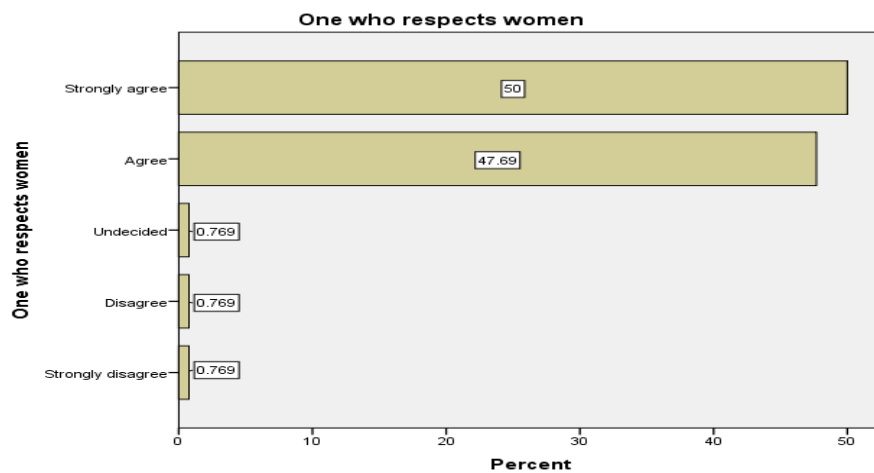
Figure 1: A man who respects women

The result in figure 1, 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.

6.1.2 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 2 below.

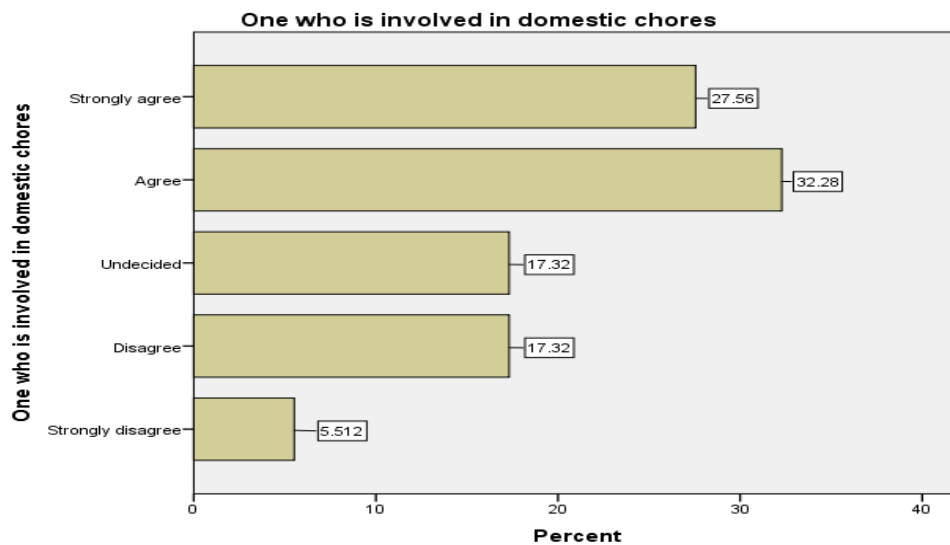**Figure 2: One who believes that men and women have equal rights**

The result in figure 2 indicate that majority (42.64%) 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 36.66% 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 (79.3%) positively identified that FBOs in transforming masculinities envision a man who believes that men and women have equal rights.

6.1.3 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 3 below.

Figure 3: A man who is involved in domestic chores

The result in figure 3 indicate that majority (32.28%) of the respondents agreed that FBOs in transforming masculinities envision a man who is involved in domestic chores. About 28% 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 6% 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 key informant mentioned that it all depend 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."*
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).

6.1.4 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 below.
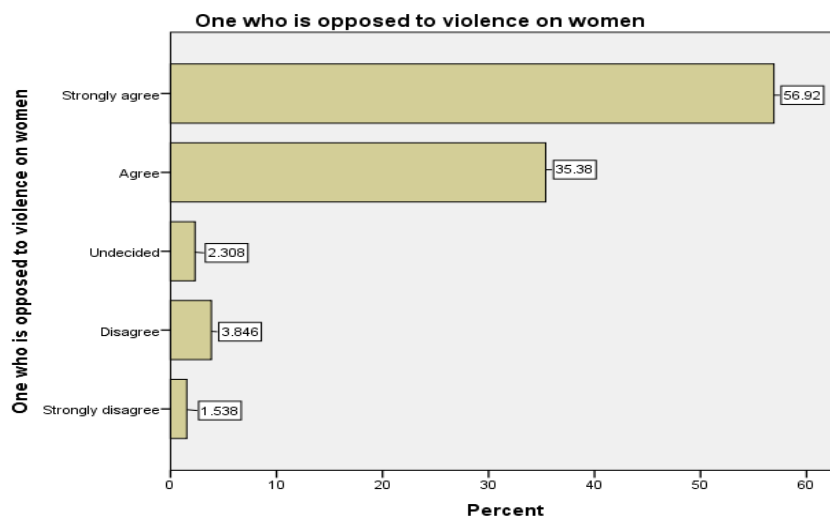
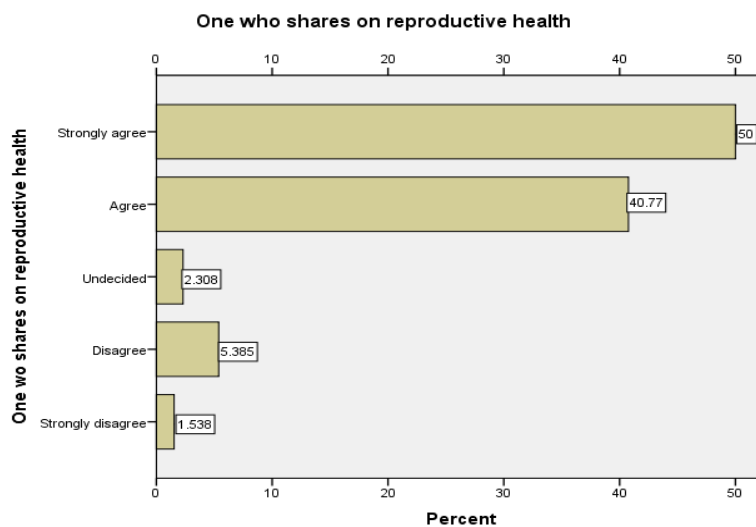**Figure 4: A man who is opposed to violence against women**

The result in figure 4 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.

6.1.5 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 5 below.

Figure 5: A man who shares on reproductive health

The results in figure 5 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.

6.2 Association between Approaches and Vision of transforming masculinities

The second 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 the use of these approaches by their FBOs 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 6 to 9.

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

6.2.1: 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.
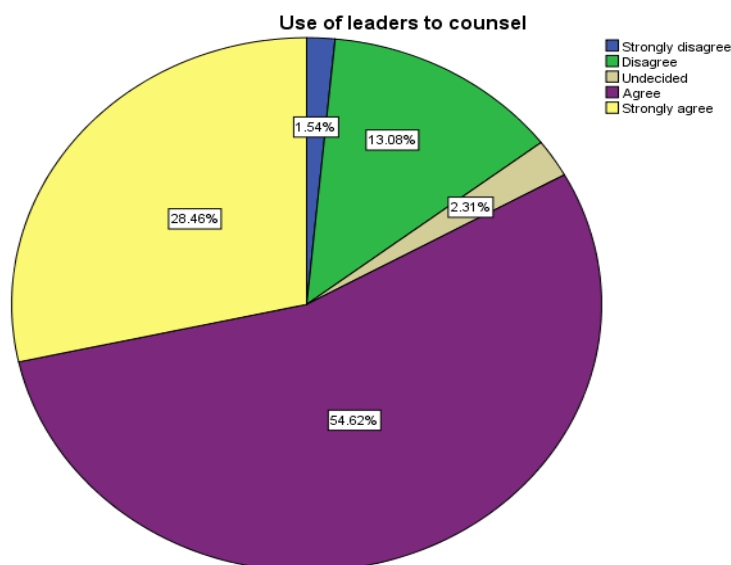
Figure 6: Use of leaders to counsel members of FBOs

The results in figure 6 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 practised. 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 1.

Table 1: 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 10 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.

6.2.2: Use of Gender Champions

Gender champions are trained men who facilitate dialogues in communities. Figure 7 below is the presentation of the use of gender champions in the FBOs.
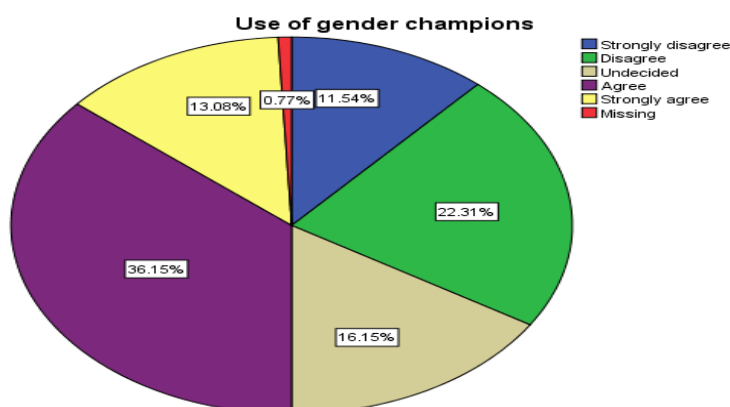
Figure 7: Use of Gender Champions

The results in figure 7 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 bout 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 (Gaynair, 2018).

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 2.

Table 2: 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 2 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 0.001, 0.001, 0.000 and 0.005 respectively, which are 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.

6.2.3: 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 8 below is a presentation of the results of this inquiry.
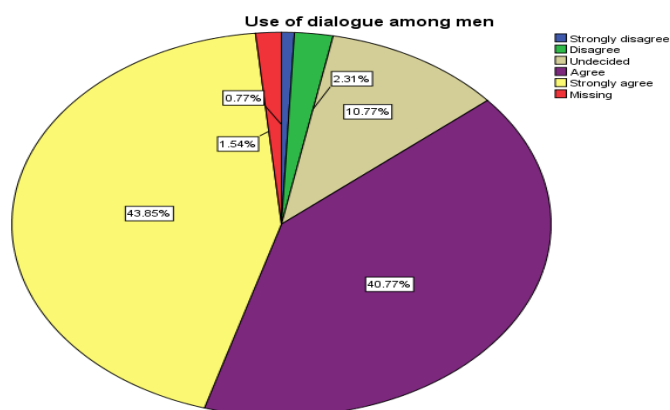
Figure 8: Use of dialogue among men

The results in figure 8 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 3.

Table 3: Chi-Square Tests on use of dialogue among men in association with Vision of Transforming Masculinities
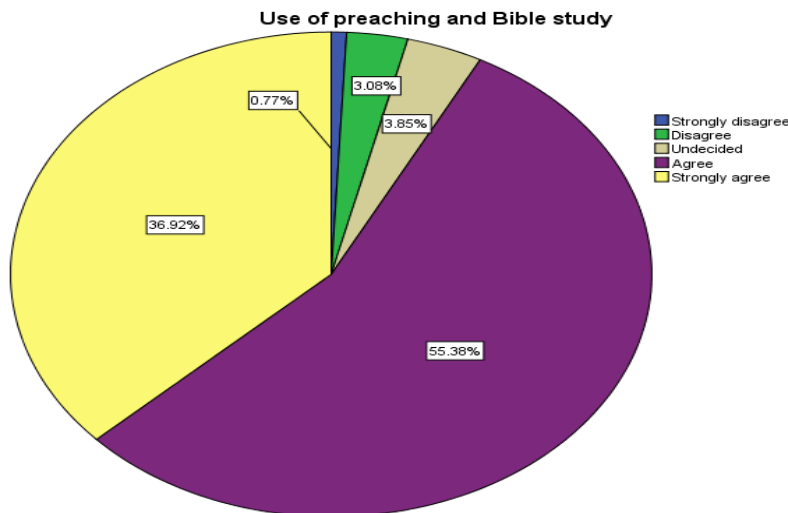
Items on the Vision of transforming masculinities	N	Pearson Chi-Square	Asymp. Sig. (2-sided)	Phi Cramer's Value	Approx. Sig. P-Value
Respects women	128	159.551[a]	.000	.558	.000
Believes in equal rights	128	38.429[a]	.000	.548	.000
Shares in reproductive health	128	160.353[a]	.000	.560	.000
Involved in domestic chores	127	48.865[a]	.000	.620	.000
Opposed to violence	128	48.865[a]	.000	.536	.000

From table 3 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.

6.2.4 Use of Preaching and Bible Study

The study also inquired whether FBOs use preaching and Bible study in transforming masculinities. Figure 9 below gives a presentation of the results of this inquiry.

Use of preaching and Bible study

- Strongly disagree
- Disagree
- Undecided
- Agree
- Strongly agree

3.08%
3.85%
0.77%
36.92%
55.38%

Figure 9: Use of preaching and Bible Study

The results in figure 9 indicate 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.

Table 4: 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, 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 (32.589[a]) 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-value 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.

VII. Conclusions

Transforming masculinities by FBOs in Bahati Sub-County, envisioned a gender-equitable 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. However from the summary of the findings it can be concluded that the man envisioned by FBOs is not one who is involved in domestic chores. This could be due to the African Cultures which are majorly patriarchal.

Current approaches of transforming masculinities; use of; leaders to counsel members, gender champions, dialogue among members and preaching and Bible study, associated differently with the vision of transforming masculinities. Although at different levels all the four approaches had a statistically significant association with the vision of transforming masculinities. However use of preaching and Bible study did not have a statistically significant relationship with the vision of a man who believes that men and women have equal rights. In the same way use of gender champions did not have a statistically significant association with a vision of a man who is opposed to violence against women.

VIII. Recommendations

1. The vision of transforming masculinities was established to be that of attaining a gender-equitable man. Church leaders should therefore support the FBOs in this endeavor. This will mitigate the impact of crises facing the modern family.

2. Since the approaches used by FBOs were determined to be associated with the vision of transforming masculinities, Ministry of Public service, Youth and Gender, Ministry of Education, and County Governments should activate programmes that promote them. This will assist in creating awareness to the community about transforming masculinities in the context of incidences of family crises facing the modern family.

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