

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.

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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

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'. 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).

In transforming masculinities perceptions of masculinities plays a major role. This is why this study focused on determining the association between perceptions of masculinities and incidences of family crises facing the modern family.

1.1 Research Objectives

- iii. To document the perceptions of masculinities in KAMA and PCMF in Bahati sub-county, Nakuru County, Kenya.
- iv. To determine the association between perceptions of masculinities and incidences of family crises facing the modern family in Bahati sub-county, Nakuru County, Kenya.

1.2 Research Question

What are the perceptions of masculinities in KAMA and PCMF in Bahati Sub-County, Nakuru County, Kenya?

1.3 Research Hypothesis(Ho)

There is no statistically significant association between perceptions of masculinities and incidences of family crises in Bahati Sub-county, Nakuru County.

2. Literature Review

Wright and Welsh (2014) observe that, in all cultures, people have strongly held beliefs about the kinds of behaviors, attributes and values which are most appropriate for men and those which are most appropriate for women, and these are learnt from a young age. These socially constructed gender norms play a key role in shaping the lives of women, men, boys and girls. As a concept, masculinity has been defined as a set of behavioural patterns that men ought to follow in each given society (Togarasei, 2012). According to 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. Ideas about what is masculine and what is feminine vary over time, as well as within and between cultures. Therefore, there are many different possible versions of masculinity – masculinities – and they are changing all the time. Van Klinken, (2013) argues that if masculinity is a gendered identity, then it is a social construct. This already excludes masculinity from categories of nature and biological determinism.

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, (2009), also observe it is clear that the construction of identities is a process, which changes with time and varies according to different classes, ages, places, races and groups.

Masculinity just like gender is a social construction. 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). 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.

Connell and Messerschmidt (2005) through research determined that there exists several different ways of being masculine. In a classic piece of work on the social organization of masculinity, Connell, and Messerschmidt (2005) identified four different types of masculinity which are hegemonic, subordinate, complacent and marginal.

3. Research Methodology

The study was carried out in Bahati sub-county which is located in the greater 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 mainstream churches (PCEA and ACK) training. The study used *ex post-facto* research design which is appropriate to behavioral science because the 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. Purposive sampling procedure was used to select 928 registered members in the selected 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 men respondents formed the sample size for the study. From the 14 Churches all the clergy who were both male and female were included in the study as key informants. 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. Therefore 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.

In this study questionnaires, interview schedules and Focused Group Discussion Guide (FGD) guide were used for data collection. 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. 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. 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. The lay leaders are charged with management of the activities of FBOs.

4. Research Findings and Discussions

The first objective of this study sought to document the perception of masculinities among men in KAMA and PCMF in the context of incidences of family crises in the modern family. A total of 7 items were used to examine various perceptions that are used to describe a man or manhood in the society. The 7 items are that men are perceived as, head of the family, father, protector, provider, stronger than women, 'lover of women' and superior than women. The respondents were asked to rate the 7 items 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 results are presented on Table 1. These results were corroborated with the interviews conducted among the clergy and the Focused Group Discussions conducted among the lay leaders of both KAMA and PCMF.

Table 1: Perception of Masculinities by men in Church

Statement	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%

The second objective of the study was to determine the association between perceptions of masculinities and the incidences of family crises facing the modern family. The incidences of the family crises were; Gender Based Violence (GBV), separation and divorce, alcoholism, drugs and substance abuse, neglect of family responsibilities and mental breakdown. To test the significance of the association between the perceptions of masculinities and incidences of family crises the results were subjected to a Pearson Chi test and the results are as shown on tables that are placed under each perception of masculinities. These tables are table 2 to table 8.

Man is head of the family

From table 1, 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 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 family crises the results were subjected to a Pearson Chi test and the results are as shown on table 2.

Table 2: Chi-Square Test for perception of man as head of the family

Family Crises	N	Pearson Square	Chi-Asymp. sided)	Sig. (2-Phi Value	Cramer’sApprox. P-Value	Sig.
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 2. 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.

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 2. 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. 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 2 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 was no statistically significant association between alcohol, drugs and substance abuse and the perception of masculinities that man is a head of family.

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 2 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 was no statistically significant association between neglect of family responsibilities and the perception of masculinities that man is the head of family.

For mental breakdown, the calculated Pearson Chi-Square value is 14.660 with a p- value of 0.261 as shown in Table 2 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 was no statistically significant association between mental breakdown and the perception of masculinities that man is a head of family.

Man is father

From table 1, 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 3.

Table 3: Chi-Square Test for perception of man as a father

Family Crises	N	Pearson Square	Chi-Asymp. sided)	Sig. (2-Phi Cramer'sApprox. Value	Sig. Value	P-
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 3. 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 of 0.501 which indicate a positive association. 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.

Man is protector

From table 1, 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 made 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. But at the same time men are feeling insecure.

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.

Table 4: Chi-Square Test for perception of man as protector

Family Crises	N	Pearson Square	Chi-Asymp. sided)	Sig. (2-Phi Cramer'sApprox. Value	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, 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 of 0.627 which indicate a positive association. 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. 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.

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 1. 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. It follows therefore that men in the Church take the role of a man as a provider as an important role.

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 5.

Table 5: Chi-Square Test for perception of man as provider

Family Crises	N	Pearson Square	Chi-Asymp. sided)	Sig. (2-Phi Cramer'sApprox. Value	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 5. 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 of 0.540 which indicate a positive association. 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 less 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.

Man is stronger than woman

The results on table 1 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. However, the scriptures can be used by men in Church to be against Gender equality campaigns.

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 6.

Table 6: Chi-Square Test for perception of man as stronger than woman

Family Crises	N	Pearson Square	Chi-Asymp. sided)	Sig. (2-Phi Value	Cramer’sApprox. 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 6. 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. 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. 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. The p-values of separation and divorce (0.128) and alcohol, drugs and substance abuse (0.331) are less 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.

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 1 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 7.

Table 7: Chi-Square Test for perception of man as ‘lover’ of women

Family Crises	N	Pearson Square	Chi-Asymp. sided)	Sig. (2-Phi Value	Cramer’sApprox. 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 7. 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. 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 less 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.

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 1. 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’l,*” 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 8.

Table 8: Chi-Square Test for perception of man as superior than woman

Family Crises	N	Pearson Square	Chi-Asymp. sided)	Sig. (2-Phi Value	Cramer’sApprox. 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 8. 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. 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 8. 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. 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. The p-values for gender based violence (0.088) and alcohol, drugs and substance abuse (0.362) are less 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.

In general this finding on the perception of masculinities by FBOs was corroborated by the result of the interview with 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".

From this answer, a man in the Church and who cares, needs to be mindful about himself as well as his family. Such a man needs to emulate Jesus Christ and who cared for His Church (Ephesians 5:25).

5. Conclusion

The results from this study corroborated other studies in that perception of masculinities play an important role in men's lifestyles. The first objective of the study was to document the perceptions of masculinities among men in KAMA and PCMF in Bahati sub-county, Nakuru County, Kenya. From the findings the respondents affirmed that men are perceived as, head of the family, father, protector, provider, stronger than women, 'lover of women' and superior than women. The Second objective of the study was to determine the association between perceptions of masculinities and incidences of family crises facing the modern family in Bahati sub-county, Nakuru County, Kenya. The findings showed that there is a statistically significant relationship between perceptions of masculinities and the incidences of family crises facing the modern family. The incidences of the family crises are; Gender Based Violence (GBV), separation and divorce, alcoholism, drugs and substance abuse, neglect of family responsibilities and mental breakdown. Therefore the null hypothesis was rejected. The study recommends that Faith Based Organisations (FBOs) and Non-Governmental Organisations (NGOs) which are engaged in transforming masculinities can utilize the knowledge created that there is a strong association between perceptions of masculinities and incidences of family crises facing the modern family. In their campaigns, these organizations can use the perceptions as an entry point into the hearts of men, while they target to strengthen the positive aspects of masculinities.

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