MEN'S PERCEPTIONS OF GENDER MAINSTREAMING IN MURANG'A COUNTY.

BY

THOMAS MUIGUA RAJI

A RESEARCH PROJECT SUBMITTED TO THE INSTITUTE OF ANTHROPOLOGY, GENDER AND AFRICAN STUDIES IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF DEGREE OF MASTERS OF ARTS IN GENDER AND DEVELOPMENT STUDIES OF THE UNIVERSITY OF NAIROBI

2020

Declaration page

Declaration by student

I the undersigned do declare that this research project is my original work and has not been presented for degree in any other University.

Signature………………………………….. Date…………………………………………

Thomas Muigua Raji

Declaration by University supervisor

I declare that the candidate, under my supervision, carried out the research reported in this research project and has been submitted for examination with my approval as University supervisor.

Signature………………………………….. Date…………………………………………

Professor Wilfred Subbo.

Dedication

To my Late Mum Winfred Rahab Waithira and my Dad Leonard Ranji

Acknowledgement

I wish to express my sincere and unreserved gratitude to my university supervisor, Professor Wilfred Subbo for his invaluable guidance throughout the study period. His patience and dedication to walk me through this work was a timely asset and I feel forever indebted to him.

I wish to think my family for supporting me throughout this process.

I wish to convey my special thanks to the entire administrative and teaching staff of the Institute of Anthropology, Gender and African Studies who gave me an insight into the study topic and facilitated me in my research work.

Finally I thank my classmates for their teamwork while going through the Master's Program.

Gratias tibi Deus (Thanks be to God).

Contents

List of Figures

List of Tables

List of abbreviations and Acronyms

BPFA   Beijing Platform for Action.

CBOs   Community Based Organizations.

CDF   Constituency Development Fund.

CEDAW   Convention of the Elimination of all forms of Discrimination against Women.

ECOSOC   United Nations Economic and Social Council.

IPV   Intimate Partner Violence

KHREC   Kenya Human Rights and Equality Commission

NFLS   Nairobi Forward Looking Strategies for the advancement of Women.

NGO   Non-Governmental Organizations.

MSV   Men Stopping Violence (MSV)

UN   United Nations.

UNSDG   United Nations Sustainable Development Goal (UNSDG).

UN   Women Watch- United Nations Women Watch.

WEF   Women Empowerment Framework

Abstract

This is a descriptive and cross sectional study interested in understanding how men perceive gender mainstreaming in Murang'a County. The study interrogates men's perceptions of women empowerment programs from a disempowered man point of view. Men who cannot meet their societal expectations and are disempowered by the same patriarchal structures that have traditionally suppressed women. The same men are said to be suffering from masculinity crisis. Manhood status in patriarchal society is hierarchical and precarious- meaning that, it is hard to gain yet easily lost. Latent male backlash in gender relations and masculinity crisis widely reported in the media from Murang'a County is assumed to be potentially avertible by a more inclusive gender mainstreaming strategy. The study was conducted in Murang'a County with a purposive sample from Kandara Sub-County. Sarah Longwe's women empowerment theory and George Herbert's socialization theory were employed. The study had one primary and two supplementary data collection methods. The primary data collection method was in-depth interviews which provided both qualitative and quantitative data. The supplementary data collection techniques were case narratives and key informants.

The major findings of the study was that cultural changes among the Kikuyu community have continued to assign men the traditional patriarchal gender roles of a man as provider in the family. Men who are unable to meet old and new societal patriarchal roles which are largely materialistic have had to endure travails alone unlike their counterpart disempowered women who have fall back positions in governmental or non-governmental organization focusing on their empowerment. The study established that women empowerment has not been the cause of masculinity crisis but a lack of a comprehensive gender mainstreaming strategy which aimed at equality of all boys and girls, men and women was actually contributor to crisis of men. Manhood was also confirmed to be precarious in its nature. An ever dynamic economic organization of people of Murang'a which is ever increasingly capitalist and individualistic has led to crisis of masculinity to disempowered men.

Chapter One

Introduction

1.1 Background to the study

Under the Kenya's constitution of 2010 Kenya National Human Rights and Equality Commission (KHREC) was established to promote human rights for all Kenyans and equality. Article 59 (2) (b) specified that the role of KHREC was among others; 'to promote gender equality and equity generally and to coordinate and facilitate gender mainstreaming in national development' (Kenya, 2010). United Nations Economic and Social Council (ECOSOC), (UN 1997, 28) defined gender mainstreaming as "the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in all areas and at all levels". Gender mainstreaming has been applied in Kenya for decades as a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally. Men and women, boys are girls are meant to be equal in access to, and control of resources and above all be shielded from any harm that might befall them on the basis of their gender. Women in Kenya have achieved milestones in gender equality through women empowerment programs but a discourse exists that questions whether men and boys are being left behind in empowerment efforts.

Moser and Moser (2005), defines women empowerment as a process that promotes women's involvement in decision-making processes, as well as having a say and power to be heard. Women empowerment has been used in gender mainstreaming programs in Kenya by both government and non-governmental organizations. Gender equality is universally known to be not just about women issues but also men, boys and girls. Men can easily be left out in gender mainstreaming if their disempowerment is left unaddressed. According to Vandello et al., (2008), manhood is a "precarious" status—difficult to earn and easy to lose and when manhood is threatened, men see aggression as a good way to hold onto it. Murang'a County within Mt. Kenya region has seen groups of men sinking into hopelessness through alcohol and other drugs abuse. Media reports on Murang'a County have presented groups of men experiencing disempowerment through hopelessness either as alcoholics or depressed and prone to suicide.

Among the alcoholics and other desperate men made so due to poverty and lack of good familial support, vicious acts of domestic violence have been perpetrated to them by their wives including mutilation of the genitals. Article 27 (3) of Kenya's Constitution states that 'Women and men have the right to equal treatment, including the right to equal opportunities in political, economic, cultural and social spheres'(Kenya, 2010).According to Watson (2014), a large proportion of perpetrators of sexual violence against men are women. Women on the other hand have been getting support through various gender mainstreaming programs unlike their male counterparts, leaving majority of alcoholic men disempowered and with empowered wives. Some men have therefore been emasculated by the hands of their wives even though the larger societal changes in economic, social and political life cannot be ignored in contributing to the said men fate.

According to Reshma et al., (2008), although men are in privileged positions in patriarchal societies, the processes by which male dominance is maintained are complex, indirect and subtle. In patriarchal societies the value structure tends to favor men and men naturally in decision making processes and dictate the agendas. Nevertheless, research from a many cultures has shown that masculinity is not simply attained but continually painstakingly pursued (Gilmore, 1990). Boys are socialized in a way that makes them leaders. Social psychology research on "precarious manhood" establishes that men are beleaguered by chronic doubts (Bosson et al., 2009).The concept of hegemonic masculinity in scholarly works which highlights a dark form of masculinity which exhibits aggression towards women by men and the lack of hegemonic femininity demonstrates how uncommon it is to study disempowered men. Gender equality issues for disempowered men are hardly appreciated both in theory and in practice.

According to Silberschmidt (2005), most writings on gender in the Third World necessarily examine issues of poverty, the lack of economic development and the spread of HIV, and emphasize the subordination of women and the power of men. The possibility that men could be disempowered is not entertained. The dominant framework for discussion is that men have been the "winners" and women the "losers" in the process of socioeconomic change during the past century (Silberschmidt, 2005). There are virtues which a man who is truly masculine is meant to possess among them fortitude and courage. To achieve the status of manhood among the Kikuyu

of central Kenya a boy must demonstrate his strength both of mind and body by going through rites of passage and in some cases by withstanding bullying from other men. Manhood is thus achieved through hard work but can also be lost easily.

Precarious manhood is not a problem found only in Murang'a. According to Hunter and Davis (1992), by being a male African American, society places one at possibility of a variety of social-economic problems. Academically, Afro-American males tend to lag behind; consequently they face the highest rates of failure and school dropout (Garibaldi 1988). The nonexistence of a mainstream employment quarter is paralleled by the top-heavy imprisonment of Afro-American males, who make up 42% of all inmates in the United States of America. In central Kenya the problem of men has been highlighted by the media reports. According to a news report by Wangui, (2019), Nyeri High Court on August 8, 2019 sentenced Emily Mukiri to 30 years in jail for killing her drunk husband following an altercation. Emily Mukiri was handed the sentence after she pleaded guilty to a lesser charge of manslaughter. The offence was reduced from murder after plea bargaining with the prosecution. Emily admitted killing her 34-year-old husband, Francis Mwiti Mukio, on the night of August 16 and 17, 2018 at their home in Muthinga shopping centre in Tetu, Nyeri County. Cases of emasculated men have been in the rise while women are being empowered through gender mainstreaming.

1.2 Problem Statement

Men occupy privileged positions in patriarchal societies by defining and controlling gender roles (Suman, 2009). Murang'a County is predominantly occupied by the Kikuyu community. Kikuyu community is a patriarchal society. Suman (2009), posits that Patriarchy denotes a social structure where the actions and ideas of men are dominant over those of women. In patriarchal societies men manifest their masculinity through acts of fortitude and courage and hence rise through the hierarchy as they manifest greatness in their social, political and economic lives. According to Martin (1990), masculinity is naturally seen to have dominance, confidence, strength, competition, and rationality as its differentiating features; in contrast, femininity is linked to submission and nurturing. A shift on societal perception of the role of a man in the

family from; 'a man is meant to be a protector of his family'; to 'a man is meant to be a provider of his family' has led to social anxiety among poor and disempowered men. The later conception of manhood has a materialistic value while the former which is the traditional concept of man was anchored on transcendental values rooted in social and cultural values of the Kikuyu culture. Being unable to provide for ones family in contemporary Kikuyu community can see manhood status of a male, which is extremely important in any patriarchal setting drop precipitously.

Further, a man holding a position of respect on the basis of his capacity to materially provide for his family and society can lose that position easily. Just losing a job, or getting involved in an accident that causes one to be out of work, among other ways which can cause one to lose their source of income can lead to being relegated into hopelessness. Once a man is unable to provide for his family in a materialistic society he is left a step away to alcohol abuse and in some cases psychological complications that have led some men to the verge of suicide. Through women empowerment programs, contemporary Murang'a women on the hand seem to have modern networks and resources which they can turn to if they were to suffer from the same economic handicap their male counterparts are exposed to. The presence of Uwezo fund, Women Enterprise Fund, Women Finance Trust among other county and constituency funds exclusive for women and youths leaves the older poor men with no alternative. Manhood is thus seen to be precarious and masculinity is sometimes reported in the media as being in a crisis.

Masculinity crisis in this study denotes the phenomenon of men struggling to cope with their normal life demands due to changes in the world. Murang'a men who are unable to cope with social and economic changes brought about by materialism are led into a situation of lower social cultural status through disempowerment in economic, social and political arena. The crisis of masculinity has left many families without fathers and huge groups of men falling into drug abuse especially cheap liquors.

To this end, there is a reported crisis of masculinity that is occurring simultaneously with women empowerment. Little is known on how contemporary Murang'a man perceives women

empowerment in the context of the predicament of precarious manhood. The study therefore endeavored to answer the following three research questions:

i. What is the perception of men on women empowerment programs in relations to their traditional male status?

ii. How do Murang'a men perceive their reported disempowerment by the media in the wake of gender mainstreaming and women empowerment?

iii. How can gender mainstreaming be more inclusive to all members of society- women and girls, men and boys to avert a male backlash in its implementation?

1.3 Research objectives

1.3.1 General Objectives

The general objective of the study was to understand the perception of Murang'a men on gender mainstreaming to avert latent male backlash and masculinity crisis.

1.3.2. Specific Objectives

The study had three specific objectives which were:

i. To find out the perception of men on women empowerment programs in relations to their traditional male status

ii. To investigate men's perception of the role gender mainstreaming played towards their media reported disempowerment.

iii. To explore how gender mainstreaming can be inclusive to all members of society- women and girls, men and boys to avert backlash by men in its implementation.

1.4 Assumptions of the Study

i. Gender mainstreaming is carried out at Murang'a County and women are getting empowerment through various programs rolled out by County and National governments.

ii. The status of men who have suffered gender based violence in the hands of their wives is highly damaged and causes social anxiety among men.

iii.   Inclusive gender mainstreaming programs aimed at empowering both disempowered men and women can reduce precarious manhood phenomena bringing a social balance among the poor men and women alike.

1.5 Justification of the Study

The study findings on perceptions of men in gender mainstreaming in Murang'a County in the context of precarious manhood are potentially useful in leading into an understanding of the phenomena of men falling into hopelessness in central Kenya which has led to mass alcohol abuse and in some cases psychological conditions such as panic attacks, depression and suicide among men. Murang'a community will also benefit from the study's findings since participants of the study came from that community and issues to be raised are key to their quality of life. Gender Based Violence is a menace that affect men and women alike, unfortunately there exists myths such as men are the perpetrators and women are the victims. The said myth fails to recognize that men and women can be both perpetrators and victims. The study highlighted the said fact and hopefully aided in moving towards awareness and possible solution to precarious manhood in Murang'a County. The study findings are generalizable and could be used in neighboring counties of Nyeri, Kiambu, Kirinyaga and Nyandarua all of which are inhabited majorly by the same Kikuyu community and facing similar challenge of masculinity crisis as reported in the mainstream and social media.

1.6 Scope and Limitations of the Study

The study was carried out at Kandara Sub-County of Murang'a County. The study focused on investigating men's perception of gender mainstreaming within the context of precarious manhood. Additionally, the study offered a description of how gender mainstreaming programs have been taking place especially in empowerment of women. Focus of the study was on men from Kandara Sub-County of Murang'a County who have gone through some forms of disempowerment and yet lack empowerment programs catering for their needs. The study focused on both quantitative and qualitative data at primary data collection method and qualitative data at secondary data collection methods.

Precarious manhood and crisis of masculinity is a sensitive topic. The researcher ensured that respondents understood this concept well and hence were able to give credible data. The stigma associated with crisis of manhood such as its close link to husband battering, alcoholism and hopelessness was addressed during data collection. The assumption that men are always in a privileged position and in no need of empowerment was also expounded to respondents to avoid unwarranted assumptions. Triangulation of data using three qualitative data collection methods was done to overcome the use of a single primary data source- that is, qualitative. The study was guided by the Women Empowerment Framework (WEF) and the socialization theory.

1.7 Definitions of Terms

Gender mainstreaming: The process of integrating a gender equality perspective into the development process at all stages and levels. Gender mainstreaming is a strategy for the achievement of gender equality.

Hegemonic Masculinity: The culturally normative idea of male behavior, in which men are encouraged to aspire to. This culturally calculated behavior is calculated to guarantee the dominant position of some men over others, and the subordination of all women to men.

Masculinity crisis: The phenomenon of men struggling to cope with their normal life demands due to changes in the world. In this study one of the change looked is the empowerment of women, changes in gender roles, economic hardships, and reduced farmlands making it hard for men to adapt and cope with the pressure and expectations of their society. The situation of men losing their social cultural status through disempowerment in economic, social and political arena. The crisis of masculinity has left many families without fathers and huge groups of men falling into drug abuse especially cheap liquors.

Masculinity: The condition of being a male human; the state of being a man or boy. Masculinity denotes further the traditional male qualities (qualities such as authority, ability to provide and offer leadership to one's family, physical strength, courage and virility).

Precarious manhood: The phenomenon of men status in society being hard to get and easy to lose requiring men to be constantly seeking to affirm their supremacy and fighting aggressively to retain that position whenever threatened.

Chapter Two

Literature review

2.1 Introduction

This section presents literature review organized along the three objectives of the study. The first part presents literature review on the concept of masculinity and precarious manhood, the second part reviews literature on the concept of gender mainstreaming and the third part reviews literature on inclusivity in gender mainstreaming. Ways of correcting errors in gender mainstreaming to ensure inclusivity as well as means of incorporating the aspect of positive empowerment of all members of society- women and girls, men and women are also reviewed.

2.2 Masculinity and Precarious Manhood

According to Vandello et al., (2008), manhood is a "precarious" status—hard to earn and easy to lose. Manhood status when under threat see such acts of aggression as a good way to hold onto in order to maintain or rise in status. This has been demonstrated is the works of Kosakowska et al., (2016), who carried out three studies in Poland in search of an answer to the question; 'does the precarious manhood theory hold up in cultures where there are few, differences between men and women gender roles?' In the said three studies, participants were told by researchers that they had either high testosterone levels or low testosterone levels which was irrespective of their actual testosterone levels, were asked to rate themselves on masculine and feminine traits or to justify whether they believed in traditional gender roles. The findings of Kosakowska et al., (2016), were that male who had been informed of having low testosterone felt that they were not "manly" enough, and were more likely to engage in gender stereotypical behaviors, such as getting involved in physical fights. Further, Kosakowska et al., (2016) reported that males who were told they had high testosterone levels were more likely to agree with principles of gender and were likely to take part in perceived "feminine" roles such as taking care of the sick or engaging in home making. The third finding of Kosakowska et al., (2016), established that men who were from an egalitarian culture were less to be expected to report masculinity bullying and hardly machismo traits in order to attest their "manliness" to peers. Not much has been studied on masculinity in relation to abuse of power by women due to gender mainstreaming. According

to Izugbara et al., (2014) what seem to have been studied related to masculinity and gender mainstreaming is in development areas (Izugbara et al., 2014).

Vandello et al. (2008), demonstrated that manhood unlike womanhood, is believed to be a precarious state call for perpetual social approval and in danger of invalidation. Due to this phenomenon, they argue that men harbor perpetual fear of being challenged on their manliness. In a series of five studies Vandello et al., (2008), demonstrated that there are specific male known behaviors which such as physical aggression that are actually a reslt of socil anxiety from men. Vandello et al., (2008), three studies gives a robust belief in; the precariousness of manhood as compared to womanhood; demonstration that among men social proof is needed more than ones' biological indicators of manliness. The fourth study established that that when the manhood precariousness made prominent in a certain context through feedback markers of a gendered nature, men experience high levels of anxiety, while their counterpart women do not feel any threat from such feedback (Vandello et al., 2008).

Related to the concept of precarious manhood is masculine overcompensation thesis. A man reaction to masculinity challenges that are exaggerated demonstrates masculine overcompensation phenomenon. There are four studies done by Willer et al., (2013) which examined the phenomenon of masculine overcompensation. The said studies showed that the masculine overcompensation phenomenon, shaped social, economic and cultural outlooks, and a hormonal markers that affected a man's behavior. In the first research men and women were randomly told that either had masculine or feminine traits. It did not effects women when informed they showed masculine traits; on the flip side, men who were told that they manifested feminine traits showed a significant rise in support for conflict and images that media demonstrate of a strong man with a somewhat rough manner. Research number two established that challenged men demonstrated a greater support for war, and wished to climb up in dominance hierarchies. Research three established that men who thought that changes in social structure posed a threat to their manliness status in society reported heightened dislike of progressive lifestyles. They also seemed to be in support of predominance in society and ranking of people as well as support for war, and an outlook that places men at the head of society.

Finally, research four established that it was the higher testosterone men were more likely to demonstrate exaggerated reactions to threats on their manliness (Willer et al., 2013).

Masculine overcompensation theory suggests that extreme manifestations of masculinity in men may indicate underlying lack of self-confidence. Men can over compensate their fears by acting out toxic masculinity. Men who showing the most masculine behavior may be seeking cover for lurking low self-esteem, their hefty masculine show in fact strategic claims at masculine status they wish they had (Willer et al., 2013). Masculinity researchers have argued that, while conceptualizations of the term masculinity do vary in contexts, in single culture men tend to be assessed along a monolithic standard of "hegemonic masculinity" (Connell, 1983). Willer et al., (2013) also reviewed two lines of theory that together provided a theoretical basis for the masculine overcompensation thesis. First one is a masculinity theory which argues that masculinity is both more narrowly defined making masculinity more easily threatened and socially valued making men more motivated to recover it than femininity. Second set of theories are theories of identity, which posit that individuals tend to react to feedback that threatens valued identities with overcompensation.

Related to the concept of masculinity overcompensation theory is hegemonic masculinity. According to Jewkes et al., (2015), the concept of hegemonic masculinity appeared in 1980s to clarify men's power over women. Gender practitioners working on improvement of men's relations with women have seen the concept of hegemonic masculinity used in interventions, but the links between gender theory and activism have often not been explored. The translation of 'hegemonic masculinity' into interventions is little examined. Hegemonic masculinity describe the most legitimate and respected conception of masculinity in a culture, prescribing a particular ways of acting viewed as most socially acceptable among males of a community (Carrigan, Connell & Lee 1985; Connell, 1987).

Since femininity and other masculinities are held in lower status compared to hegemonic masculinity, stakes associated with keeping a masculine identity are high for men than either feminine or masculine. Connell and Messerschmidt (2005), demonstrated that though specific characteristics of hegemonic masculinity do vary across groups and contexts there are many

similarities across cultured. Schrock and Schwalbe (2009), listed these similarities of specific hegemonic masculinity traits such as; competitiveness, aggression, courage, and lack of feminine traits. Researchers have emphasized that dominance and control are central to hegemonic masculinity in the American context (Johnson, 2005). A devaluation of the male work ethic is taking place simultaneously with economic structural changes across nations (Dörre, 2005, p. 180). Meuser, (2012), showed that the foresaid changes in the labor market challenge a "central basis of traditional male dominance and masculinity". The share of women in the labor market in Europe has simultaneously been continuously on the rise from the 1970s. Growing labor market uncertainties trends couples with an absence job security, leads to an increase in households that experience a departure from institutionalized normative expectations on gender-specific labor market participation. Klammer (2012) shows that the number of households where women are the breadwinners is increasing which is a further indicator deviations from the traditional gendered labor market.

Gather et al., (2016) observed that a self-employed man supported by a wife who is a breadwinner was a new phenomenon to give light to the question of the role self-employment and entrepreneurship in men living in a partnership where the men are self-employed and wife is the bread winner due to economic restructuring of society. Creating and conducting a business or becoming self-employed is for men closely related to and interwoven with gender norms, household and partnership dynamics. Men who are not the family breadwinners benefit from the male connotations of entrepreneurship. Male self-employment, even if of precarious or low pecuniary relevance, allows them to fulfill the norms of masculinity and employment. Gather et al., (2016) hypothesis was that the founding of a company by males supported by a female breadwinners did not follow purely economic rationales, but primarily uses entrepreneurship as a "generator" for creating masculinity. In their case studies, the middle-class income of the household was secured through the woman's income; at the same time, the entrepreneur status, even if economically precarious or of low monetary relevance, protected against the threatened loss of masculinity of the men.

Being marginalized in Western society involves denial of access to resources, inability to assume a dominant identity, and the perception by others as a deviant. For marginalized men in

American society, their deviant status can result in others' questioning their masculinity. Fearing emasculation, many men attempt to hide or deny those aspects of their identities or lives that result in this, such as being abused, which is normally an ascribed role for women. This paper analyzes the narratives of 12 marginalized, that is, abused men. Through interviews and Internet postings, information was obtained on these men's experiences, beliefs, and reactions to their violent marriages and how their fear of being feminized impacted their relationships, often prolonging the violence.

Chaudhuri, T. (2012), paper on patterns of male victimization in intimate relationships, carried out a comparison between media reports and academic literature on male violent victimization in intimate relationships. In that study, to add to the existing scholarly studies, more data for the media reports was gathered from a student-generated purposive sample of 38 news reports on male victimization. It was established that some convergent and divergent themes on male victimization as well as new trends were emerging. In 2012, media reports provided an excess of information on male violent victimization than what scholarly literature offered. In general Chaudhuri, T. (2012), paper established that collaboration between media and academic literature can be helpful in providing a complete understanding of male victimization in intimate relationships.

Elsewhere, Peretz (2018), observed that men's involvement in the antiviolence and women's rights movements had increased in recent decades. Nevertheless, there were groups of men who still struggled to recognize that men are not a homogeneous group. Another group of men was-Men Stopping Violence (MSV) that seemed to play a paradoxical role which illuminates some dynamics and hardships of intersectional organizing. Peretz (2008) demonstrated that MSV's training and resources were crucial for both groups, but MSV's failure to organize intersectionally was as important in their formation. Peretz (2008), concluded by coming up with three categories of ways that mainstream organizations fell short of intersectional inclusion—organizational elements that are culturally unacceptable to marginalized communities, necessary elements that are absent, and environmental comfort. Organizing intersectionally within gender mainstreaming seems therefore as a strategy that is supported by literature.

According to Hines and Douglas (2010), whenever one reported high rates of women's use of intimate partner violence (IPV) towards their male partners disputes arose since 1970s. This position appears in works of Gelles (1974) and Straus (2004), depicting a picture that discourages reporting women sue of IPV. Media reports in Kenya on men who are abuse by their wives and in some cases killed causes a lot of public discussions. Hines and Douglas (2010), recommended that, it is important for practitioners who engage in community outreach to understand that both men and women can be victims of severe types and levels of IPV. Studies have also shown women can have controlling behaviors towards their male partners (Douglas, 2010). Because IPV was traditionally understood as a consequence of patriarchy and men's deliberate use of violence to maintain power and control in their relationships (Loseke & Kurz, 2005), the findings of Hines and Douglas (2010), that female-perpetrated IPV have been the source of great debate. Although IPV is typically considered to be a pattern of ways of acting that can involve among others psychological, physical assault, emotional abuse, and/or sexual attack and compulsion (Malley-Morrison & Hines, 2007), most of the findings on rates of women's use of IPV report use of physical assault as the most common.

2.3 Gender Mainstreaming

Gender mainstreaming is an approach that take men's and women's issues into consideration in all levels of society. It is also very important to acknowledge that women are not a homogeneous group by a heterogeneous one comprising of rural and urban women, employed and unemployed, educated and illiterate, poor and rich among many other dichotomies. For the common good to be achieved, it is necessary to assess the implication of development processes on the welfare of both males and females in society. Such assessment need expert attention as well as other members of society at planning, implementation and evaluation stages. In brief, the principle of participation ought to be upheld ensuring that everybody is given a chance to participate in development process.

Effective gender mainstreaming ought to be seen as a process and not an event. Mainstreaming is therefore a strategy that emphasizes two things; vulnerable groups are brought into the picture

and that they are empowered to bring out their full potential in development process. The institutions that empower the vulnerable groups sometimes are nonexistent and hence mainstreaming is looked at as an event and not a process. Focus ought to be on the nature of institutions that can empower women as well as other vulnerable groups mentioned above. Another concept that ought to be well understood is empowerment. The next section looks at what empowerment means in the context of ensuring the principle of common good which gives rise to the principle of participation discussed above. What will come up is that empowerment ought to be looked at in the context of the principle of subsidiarity.

2.4 Women empowerment

Empowerment is a concept that adopts diverse meanings depending on the background and contexts it is used. In economic development circles, empowerment of women denotes the process of enabling women to participate fully in economic life across all sectors of an economy. Such understanding of empowerment takes on an economic angle which proves to be essential in building stronger economies, achievement of internationally agreed goals for development and sustainability, and improvement of the quality of life for women, men, families and communities. In general, women empowerment is a process of ensuring that women take control of their well-being by controlling resources such as; the natural resources which include land, education access, employment opportunities and participating in the decision making process so that their needs and concerns are catered for. When a person is empowered, such is said experience self-determination and is able to take charge of his/her affairs.

There are bases of women empowerment in the fight against poverty as well as the fight against domestic violence. Nevertheless, there seems to be a possibility of feminizing what is not necessarily a women problem only. A study by Coney &MacKey (1999), established that one U.S. societal reaction to and evaluation of poverty among its citizens was the concept of the "feminization of poverty." In an analogous manner, the frame of reference of domestic violence has been to align women, rather than men, as the recipients of domestic violence. However, Coney &MacKey (1999), demonstrated that epidemiological surveys on the distribution of violence behavior between adult partners suggest gender parity. Similarly, in terms of child

abuse, levels of fathers' domestic violence toward their own children are more consonant with those of mothers' rather than they are distinct.

In the context of women in development process one must ask a very important question such as; why women need to be empowered? There are historical factors such as exclusion of women in decision making process which call for the idea of empowerment of women. Empowerment is better understood along the principle of subsidiarity which holds that nothing should be done by a larger and more complex organization which can be done as well by a smaller and simpler organization. That implies that the vulnerable and women ought to do what they can to lead a flourishing life for their own dignity. Further the principle can be well seen to mean that any activity which can be performed by a more decentralized entity should be done.

Many scholars have come up with other definitions of the term empowerment adding some aspects that might not be captured in the definition above. Kabeer's (2001) has a definition of empowerment that adds a layer of complexity to the simple component of control and states that empowerment is "the expansion in people's ability to make strategic life choices in a context where the ability was previously denied to them." Empowerment is therefore not just one act but a long process that gives people a capacity to improve their standards. The World Bank (2002), defined empowerment as the "expansion of the assets and capabilities (of individuals)…to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives." Empowerment is therefore a multidimensional concept that starts with the individual and ends up in the wider communities such as the international community. According to Malhotra et al. (2002), Kabeer's conceptualization of empowerment is particularly relevant because it contains both the element of process and the elements of human agency and choice, with empowerment implying "choices made from the vantage point of real alternatives" and without "punishingly high costs." Other scholars known for the concept of empowerment are Basu and Koolwal (2005), who add that choice must extend to the ability to choose NOT to do something without fearing the consequences. Women empowerment as seen earlier can help in improving self-esteem which gives one the courage to dare in professional life.

Empowerment of women need to acknowledge the importance of both process and outcome. Batliwala (1995) asserts that "women's empowerment is the process, and the outcome of the

process, by which women gain greater control over material and intellectual resources, and challenge the ideology of patriarchy and the gender-based discrimination against women in all the institutions and structures of society". In all the above definitions of empowerment point to the fact that for a group of people to be empowered one has to ensure that it is multi-dimensional. CIDA (1999) emphasizes that "empowerment is about people, both men and women taking control over their lives: setting their own agenda, gaining skills, increasing self-confidence, solving problems, and developing self-reliance. It is both a process and an outcome." Hence, empowerment of women cannot be just a women issue, it is a whole societies issue and for there to be fruit in women empowerment in the formal sector, both men and women need to be incorporated in addressing the effects of women's domestic roles in the formal sector.

2.5 Inclusivity in gender mainstreaming

There are ways of incorporating men in gender mainstreaming as well as ending of gender based violence which have been studied. Casey et al., (2016) used data that came from an international sample of 392 gender-based violence (GBV) prevention attendees who were males and examined their motivations for involvement in GBV prevention work. While this study is interested in the concept of gender mainstreaming as it relates to precarious manhood, in addressing ways of getting males an inclusive gender mainstreaming formulae motivation for men to get involved in gender equality issues in general is critical. Theory and practice will also need to be bridged.

Empowerment is necessary in Kenya since political history document cases where women have been exploited in many sectors. Vulnerable groups are also in constant violation by abled people who want to exploit them. There are cases of Non-Governmental Organizations that take advantage of the vulnerable groups for the enrichment of their founders and employees. The focus on women is further supported by the fact that women have been associated with the most vulnerable members of society due to their roles in society such as child bearing and rearing, taking care of the sick and so on. In the said background activities such as immunization are forms of biological empowerment for women. Formulation of policies that take care of women is also important form of legal empowerment. Nevertheless, empowerment can take two major forms which are; Qualitative form of Empowerment or Quantitative form of Empowerment.

Jewkes et al., (2015), work showed how in Sweden and South Africa the concept of hegemonic masculinity had been used to inform theoretically-based gender interventions and to ensure that men are brought into broader social efforts to build gender equity. In conclusion, the above literature review has demonstrated that the concept of manhood and its related concepts such as hegemonic masculinity and masculinity crisis when related to gender mainstreaming and in particular women empowerment presents grey areas that need research. Linking theory and practice for practitioners in gender mainstreaming to ensure that women are empowered due to traditionally agreed disempowerment of women while other sections of disempowered men are equally taken of is a major challenge.

2.6 Theoretical Framework

The study employs two theories; first theory by Sarah Longwe - Women Empowerment Framework (WEF) and the second is George Herbert Mead Socialization Theory. Sarah Longwe's WEF was developed in 1995 and conceptualizes five progressive levels of equality, arranged in hierarchical order, with each higher level denoting a higher level of empowerment. The levels of equality are: control, participation, conscientisition, access and welfare. Welfare level aims at provision of material welfare to women. Access levels aims at the attainment of women's access to the means of economic productivity. Conscientisition levels aims at attainment of an understanding of the difference between gender roles and sex roles. Control levels aims at the attainment of a equality in the control of various factors of production in a society Participation level aims at attainment of women's equal participation in the decision-making process, policy-making, planning and administration (Longwe, 1995).WEF relevance to the study lies in its capacity to capture various levels of empowerment for women and by extension men. While women are not a homogeneous group their empowerment can be well categorized a long Longwe's WEF. The framework therefore breaks down a phenomenon under investigation to enable questions like which level of empowerment has high probability of abuse of power among women.

The study employs socialization theory according to George Herbert Mead. Herbert lived between 1863 and 1931 in America. He was a renowned sociologist with both philosophical and a psychologist's background which made his work on human behavior a classic to this day. Herbert's theory of social behaviorism. Socialization theory demonstrates ways in which experiences in social context mold a dominant characters of a person. Herbert's theory central concept is the self which manifests self-awareness and self-image. The relevance of socialization theory for this study lies in its capacity to capture the social transformation occurring in Murang'a leading to crisis of manhood. Men are socialized in a different way from what society's institutions are supporting. Boys and men are socialize to take up patriarchal roles with no empowerment while girls and women are being empowered and socialized to expect men as providers.

Both socialization theory and Women empowerment framework complemented each other in the study on men's perception of gender mainstreaming in Murang'a County by situating men's socialization process within the hierarchies established by patriarchal structure of Murang'a community that produces disempowerment in society. While a theory on precarious manhood exists which shows how men's hierarchical structure in society leads them to feel anxious whenever challenged, both socialization theory and women empowerment framework are able to capture the place of men perceptions and how they are molded in society as well as the work of gender mainstreaming which aims at gender equality better.

2.7 Conceptual Framework

Conceptual framework shown in Table 2.1 demonstrates the relationship between independent variables, the intervening variables and the dependent variable. The conceptual framework below illustrates how attainment of inclusivity of men in gender mainstreaming programs is affected by precarious nature of manhood status, men's altitudes towards women empowerment programs and men perceptions of gender mainstreaming in the wake of male disempowerment. The framework demonstrates how men's perceptions of gender mainstreaming can be either an impetus or hindrance of attainment of gender equality through inclusivity in gender mainstreaming programs. The dependent variable is Inclusivity of men in gender mainstreaming while men perceptions of gender mainstreaming in the wake of male disempowerment is independent variable while men altitudes towards women empowerment programs and status of manhood were intervening variables. Precarious nature of manhood status affects men perception of gender mainstreaming and leads hypothetically to men attributing disempowerment of men to gender mainstreaming programs. The altitude that men have on women empowerment programs further affects their perceptions since knowledge affects one's perception. Gender equality is the aspirational goal that can be achieved when inclusivity of all members of community is attained in gender mainstreaming programs.
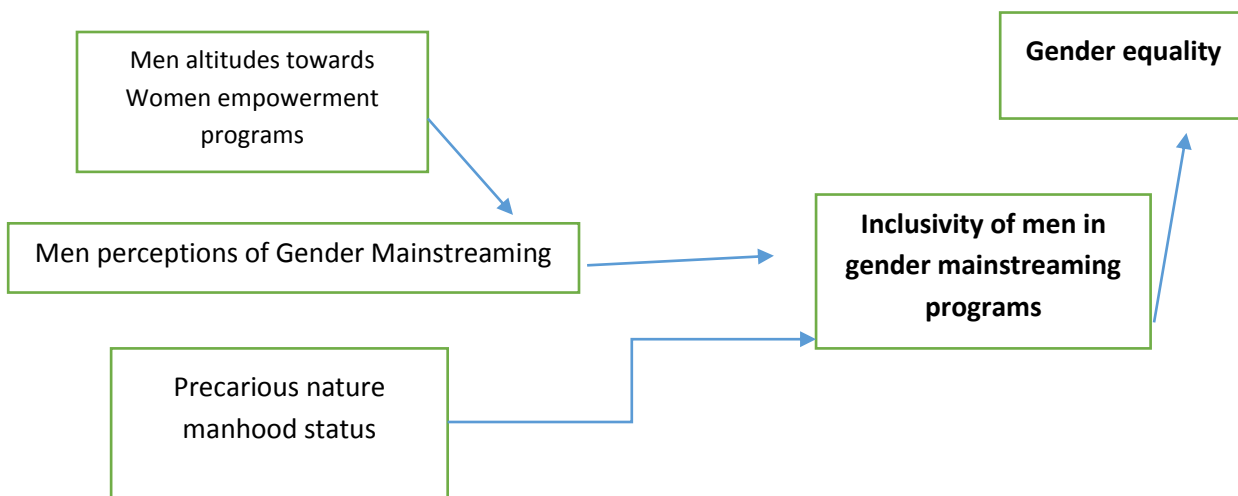
Figure 2.1 Conceptual Framework

Chapter Three

Research Methodology

3.1 Introduction

This section deals with description of research methodology. Kothari (2004), describes research methodology as a systematic way to solve an identified problem. The first section will describe the research site, then offer description of research design, study population and unit of analysis, sampling and data collection techniques and tools and finally ethical considerations. Research method for the study is both qualitative and quantitative.

3.2 Research site

The study site was Kandara sub-County of Murang'a County. Murang'a County lies in the middle of Central Kenya region. Murang'a County is bordered by Kiambu County, Nyeri County, Nyandarua County, Kirinyaga County, Embu County and Machakos County. Murang'a County covers an area of 2,325.80Km^2 and has a population of 942,581 People. The county headquarters are located in Murang'a Town. The map below shows Murang'a County and the neighboring counties. Kandara Sub-County lies in the middle of Murang'a County. The study site was selected due to presence of a lot of media reports on cases of men facing masculinity crisis. The site is at the center of the former Central Province of Kenya and neighbors five counties which comprise of Mount Kenya regions. The culture of the people of Murang'a is also homogeneous occupied predominantly by the Kikuyu people. In the next page is the map of Murang'a County and its neighboring counties and the map of Kandara Sub County, with its 6 county wards and 24 sub locations. The men of Murang'a County are highly affected by the changes that Kenya has undergone from pre-colonial to post-colonial development. Due to proximity of Murang'a to industrial town of Thika and the capital city of Kenya Nairobi, Murang'a men have been affected by economic changes that have seen agricultural lands become scarce and very expensive. The traditional position of men as protectors has been changed into men as provider in one of the most expensive places to live in Kenya.
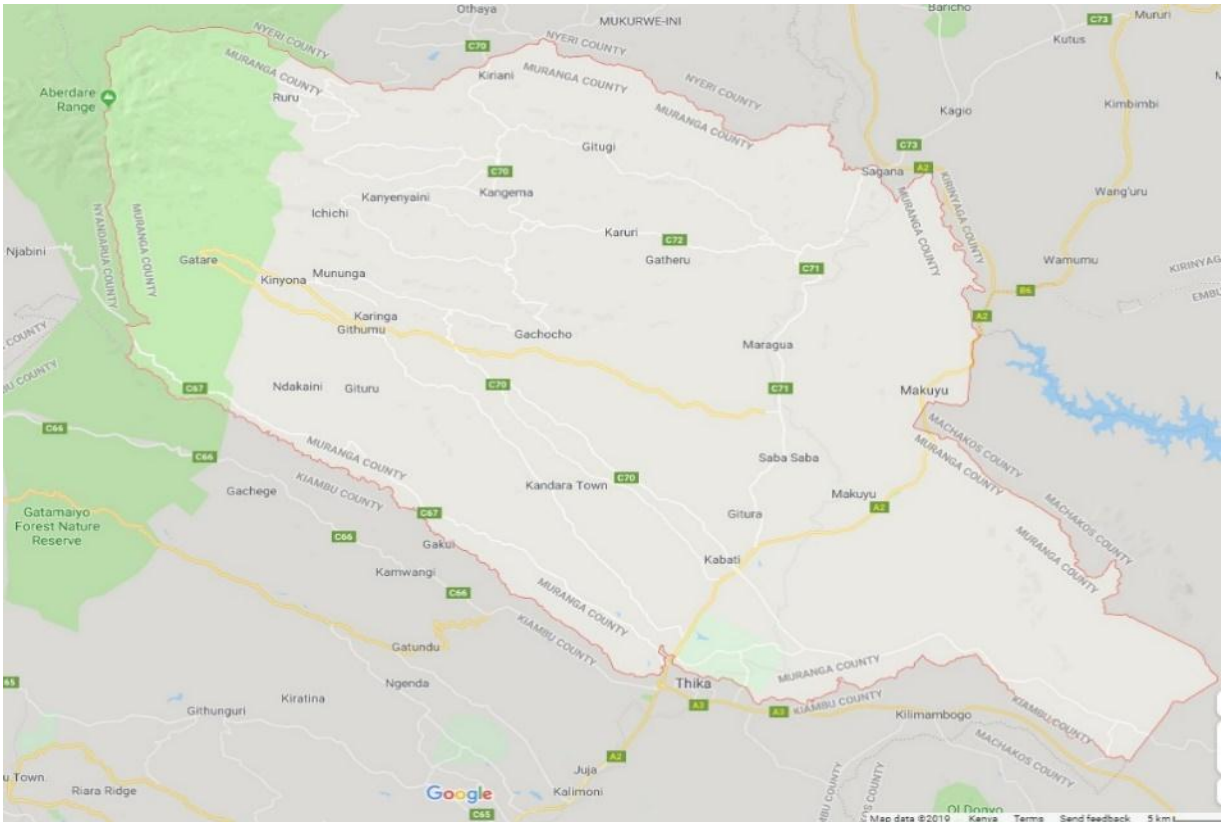
Figure 3.1 Map of Murang'a County

The map below shows Kandara Sub County, the 6 county wards and 24 sub locations.

Figure 3.0.1 Map of Kandara Sub County

(Adapted from https://informationcradle.com/kenya/wp-content/uploads/2017/04/Kandara-Contituency-Map.png)

3.3 Research Design

The study design adopted for the researchwas descriptive and cross sectional. The methods adopted in collection of data yieldedmajorly qualitative data on the residents' perceptions on gender mainstreaming programs empowering women and masculinity crisis afflicting a section of society and quantitative data on demographics of respondents. The reason for adopting this design was to enable the study to comprehensively record and describe the phenomenon under study.

3.4 Study Population and Unit of Analysis

The population for the study comprised of the adults residing in Kandara sub-county of Murang'a County from age 18to 70 years. The unit of analysis for the study was individual male adults.

3.5 Sample Population and Sampling Procedure

The sample of the study was calculated using Fisher et al., 1998 formulae shown in the image below and a sub sample of 40 respondents for primary data collection method and another 20 for the supplementary data collection techniques wasderived as explained below.

$$n = \frac{Z^2 P(1-P)}{d^2}$$

Where:

n = Sample size

Z = Z Statistic for a level of confidence, in this case will be 1.96

P = expected prevalence of the phenomenon. In the presence of previous baseline, equal proportion will be presumed at p = 0.5

d = precision (in this case at 95% confidence level, d = 0.05)

This is calculated as:

$$n = \frac{1.96^2 0.5(1-0.5)}{0.05^2} = 384$$

Figure 3.3 Sampling formulae Fisher et al., 1998.

A sample of 384 persons was used. Individual respondents were afterwards randomly sampled from the sample frame of ordinary residents. The reason for randomly sampling was to ensure that the sample is representative of the study population. A sub sample was further purposively selected using Gibson (2007), suggestion of a sub-sample of 40 respondents. Purposive sampling as a non-probability sampling technique was adopted to get the sub sample by use of researchers' judgment in identifying respondents for the study. The entire number of respondents was therefore be 60 respondents where; the primary data collection method used 40 respondents and the other two supplementary data collection techniques used 10 respondents each as explained in the next section.

3.6 Data Collection Methods

The study had one primary data collection method and two supplementary data collection methods. The three techniques provided data on perceptions of Murang'a men ongender mainstreaming in the context of precariousness of manhood status.

3.6.1   In-depth interviews

The primary data collection technique was in-depth interviews that were administered to sampled 40male respondents. The in-depth interviews guide is attached in appendix I. The first five interviews were used to test the in-depth interview guide attached and relevant collections were made. Since the concepts used in the in depth interview are technical terms in gender studies, the pilot tests aimed at ensuring that respondents were able to understand those concepts without any ambiguity or repetitiveness. In-depth interviews provided both quantitative data on the demographics of respondents and qualitative data. Note taking was the main mode of recording the in depth interviews. The in-depth interviews helped in getting the demographics of the respondents, their level of awareness on gender relations and knowledge and attitudes towards gender mainstreaming and in particular how women empowerment affected men status in general and masculinity crisis specifically. The use of open ended questions helped in getting data that was relevant and reliable in answering research questions.

3.6.2   Case Narratives

The first supplementary data collection technique used was case narratives. 10 respondents were sampled from among men with either daughters or wives who have benefited from women empowerment programs either as members of a women group or beneficially of a women empowerment program. The case narrative guide used for data collection is attached in Appendix III. The aim of case narratives was to get the perceptions of men on women empowerment programs from their point of view and how WEP have impacted on their lives. The narrators signed the consent form and were later given the narratives that the researcher had written to confirm they contained what they wanted to share. Audio recordings were used during narration and later transcribed. Where narrator used mother his tongue (Kikuyu) translation was done during transcription stage.

3.6.3   Key Informants

The study made use of key informants for data collection as a supplementary technique. Key informants were selected based on their knowledge on gender issues and in particular men perceptions on gender mainstreaming in Murang'a County. Using purposive sampling method,10 key informants were selected based on their position in society and potential contribution to the study. The Key Informants Interview guide used is attached in appendix II. The 10 key informants comprised of; 1 government administrator, 1 political leader,2 religious leaders, 2 leaders of women groups, 2 other members of community involved in men and boys issues, and 2 gender officers. The main tool that was used alongside key informant guide was recording device and note taking materials. Key informants were confirmed to be knowledgeable on the topic and that they contributed information that was not repetitive. Reliability of information from key informants while answering research questions was ensured. With the use of research permit, it was easy to gain access to government officials and through them other community gate keepers who facilitated in accessing other key informants.

3.7 Data Processing and Analysis

Data analysis and processing was done after the data collection stage. The study employed three main techniques of data analysis; first, computation of averages for social demographic data and presented through descriptive statistics in the form of graphs, pie charts and tables; secondly, thematic analysis along the lines of the specific objectives of the study using both statistical packages for research namely; Microsoft excel spread sheets for data collated from in-depth interviews; and thirdly, verbatim quotes, anecdotal references, clarifications on any information that needed amplification to other sources and personal experiences were also be used to amplify the voices of the key informants and case narratives. Data from recordings of key informants and narrators was transcribed and thematically analyzed. Further literature review was employed to add on to primary data collection method and other supplementary sources.

3.8 Ethical Considerations

The study sought informed consent from all respondents, narrators and key informants. Each data collection tool contained a description of the study. The study used consent form attached in Appendix IV. Anonymity of all respondents was guaranteed in reporting of the study findings through the use of pseudonyms from both data collection stage, data analysis process and data reporting. Privacy of respondents was also assured where necessary by respecting respondent's wishes in terms of place and time of the interview. Confidentiality was guaranteed and notes and recordings from the field were kept safely by the researcher. Pseudonyms were used to conceal the identity of narrators. The study further sought necessary approval for the collection of data. At any stage of data collection, respondents were assured that they were at liberty to withdraw from the study and the principle of do no harm and principle of respect were adhered to.

The researcher sought authority of undertaking the research from the National Commission of Science, Technology and Innovation (NACOSTI) at the Ministry of Education and reported to Murang'a County offices before embarking on fieldwork. The research permit is attached in

Appendix VI. The researcher is finally going to share this research report with University of Nairobi, NACOSTI and County Government of Murang'a.

3.9 Problems encountered in the field and their solutions

The study faced three major challenges related to data collection stage. The topic of discussion was avoided by some potential respondents. Efforts were put to ensure that respondents' anonymity was guaranteed and pseudonyms were to be used especially in reporting case narratives. Where a potential narrator after being assured of all ethical measures to be put in place opted out, the researcher allowed them to withdraw from the study and they were accorded respect.

The second challenge that the study encountered in data collection stage was cases where respondents were expecting a kickback. Conflicts with compensation between the researcher and respondents had been anticipated and therefore avoidance of such conflicts took precedence but where the conflict arose the researcher negotiated with respondents explaining the academic nature of the study and the financial limitations of the study. No respondents withheld participation once the explanation was given.

The third challenge that the study encountered was logistical in nature during the recruitment of the respondents. Since fieldwork had a limited timeframe, recruiting respondents required to be effective in getting the right respondent who were knowledgeable on gender relations especially the key informants and case narrators. The researcher was able to overcome this challenge by using purposive sampling technique and therefore the respondents that were recruited gave reliable data that was easy to answer research questions.

Chapter Four

Research Findings

4.1 Introduction

This chapter presents research findings and makes inferences. The chapter provides findings on the perceptions that men have on gender mainstreaming in Murang'a County. Data presented here was collected using 40 in-depth interviews, 10 case narratives and 10 key informants at Kandara Sub-County of Murang'a County. In this chapter; demographic characteristics of respondents are described, data is presented in tables, graphs and pie charts while detailed analysis of qualitative data is done. The study sought a wider view on men's perceptions of gender mainstreaming in the context of precarious manhood within Murang'a County. Key informants interviews were conducted with 10 informants comprising of; 2 government administrators, 2 religious leaders, 2 leaders of women groups, 2 other members of community involved in men and boys' issues, and 2 gender officers. 10 case narratives were used in data collection and narrators came from men who varied in their experiences in women empowerment comprising of farmers, business men and retired teacher and military man.

4.2 Demographic characteristic of respondents

This section presents the demographic character of the respondents along gender, age, level of education and length of residence within Kandara Sub-County. The response rate for the in-depth interview was 100% and were 40 in total which was the number that had been intended for the in-depth interviews, 10 case narrators and 10 Key Informants.

4.2.1 Gender of Respondents

The gender aggregation comprised of 60 men who accounted for 100% of respondents. A study on men's perception on gender mainstreaming in the context of precarious manhood needed data from men.

4.2.2 Age of Respondents

The age of respondents for in-depth interview was collected. The reason for collecting that data was first to ensure that data came from adults. Respondents who were over 40 years old were presumed to have more information on social changes brought about by gender mainstreaming and women empowerment programs. Analysis of age of respondents of in-depth interviews placed majority to be youthful between the ages of 20 to 29 years at 29% and ages 30 to 39 at 35% while ages 40 to 49 years 19%, age 50 to 59 years 12%, and above 60 years 5%.

The table above presents the age distribution of respondents.

Age of Respondents	
20 – 29 years	29%
30 – 39 years	35%
40 – 49 years	19%
50- 59 years	12%
Above 60 years	5%

Table 4.2 Age of respondents

The graph below presents the age distribution of in-depth interviews respondents.
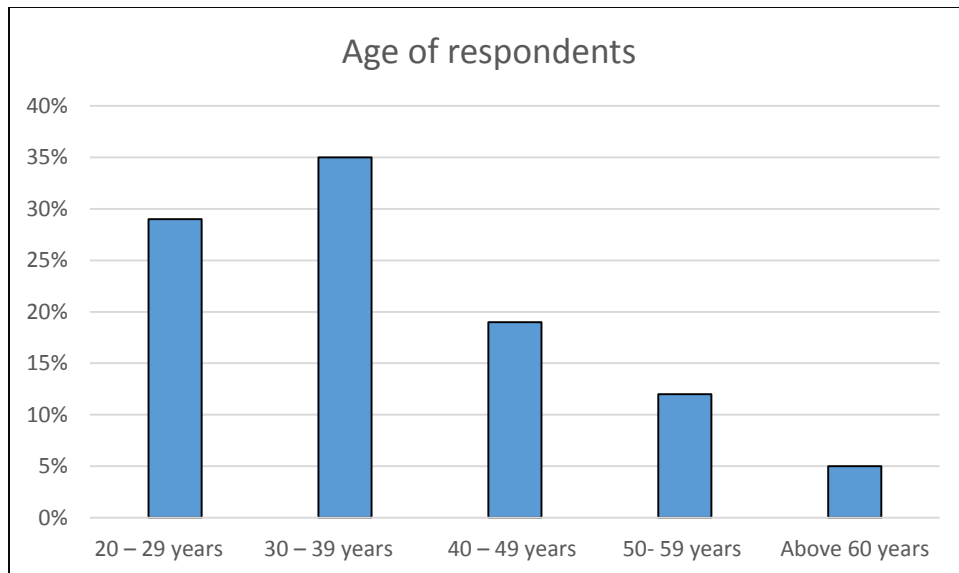
Figure 4.2 Age of Respondents

4.2.3 Length of residence of respondents in Kandara Sub County

The length of residence in Kandara Sub County was also examined in order to ensure that respondents were representatives of local culture. Recent immigrants into a new place tend to take time before they can integrate and be encultured in the new culture. Since the study was interested in nature of gender relations over the period when women empowerment programs have been around a person who had stayed in Murang'a County for less than one years was deemed not to be a representative of Murang'a people.

All respondents had been in Murang'a for more than one year though one respondent had moved into Kandara the study site form a neighboring Sub-County of Murang'a eight months earlier. That respondent's input was also taken as representative of Murang'a people. 55% of respondents had spent all their lives in Kandara, 22% had spent between seven and eight years, 10% had spent five to six years, 8% had lived in Kandara between three and four years, and 3% had lived in Kandara between one and three years while another one person accounting for 3% in less than one year. The table below presents the percentages of respondents' length of residence in the study site.

length of residence at Kandara	
Less than one year	3%
One year to two years	3%
Three years to Four years	8%
Five years to Six years	10%
Seven years to eight years	22%
All my life	55%
	100%

Table 4.3 Length of residence in Kandara

The graph below presents the length of residence respondents had been living in Kandara sub-county.
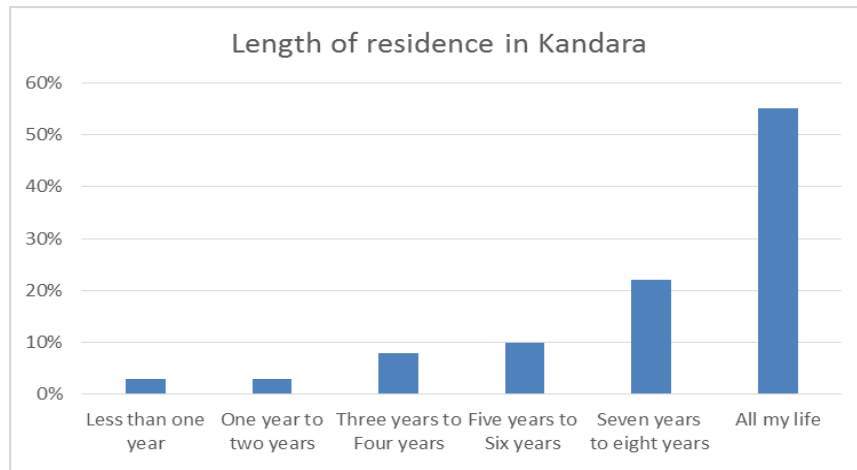
Figure 4.3Length of residence in Kandara

4.2.4   Level of Education of respondents

Level of education plays a major part in conceptualizing and understanding gender relations at an abstract level. For instance, to clearly articulate an opinion on status of men in a society and how that hierarchy could be affected by women empowerment call for higher intellectual powers. The study sought to know the level of education of respondents since it would indicate the representativeness of people of Murang'a County since the data sought was specifically from ordinary men from Murang'a. Even though the graduate and above level had more representatives than the actual population, the levels of education were accepted and deemed capable of presenting the data that was sought. Level of education was sought also since it potentially indicates the levels of income of the respondent. The researcher explained to all respondents adequately what various concepts meant hence all levels of education were accepted and their responses considered. The table below presents the level of education of respondents.

Level of Education	
Primary and below	8%
Secondary	33%
College	42%
Graduate and above	17%

Table 4.4Level of education

The pie chart below presents levels of education of
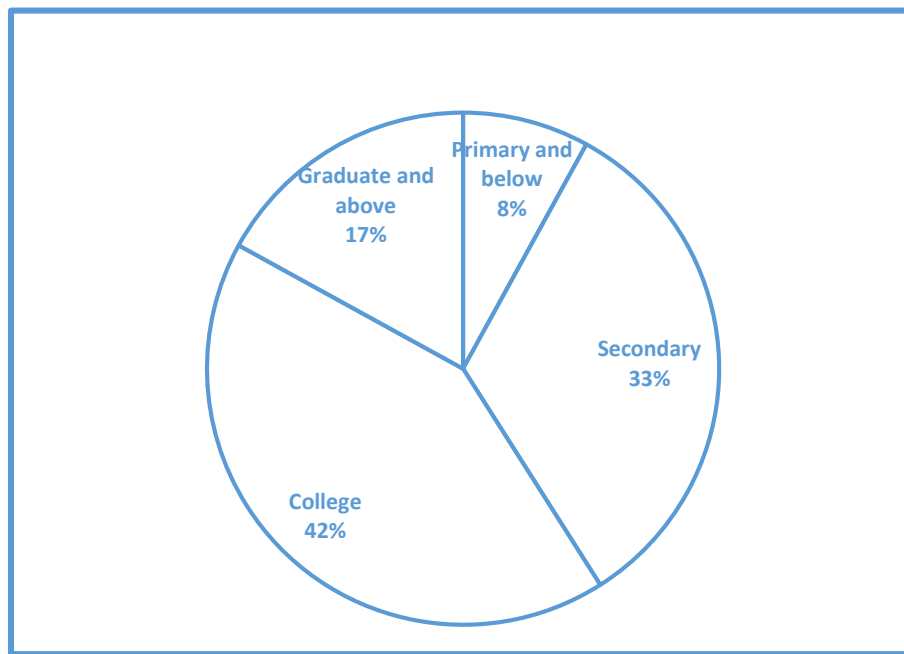
respondents.

Figure 4.4Level of education

4.3 Awareness of gender mainstreaming or women empowerment

Respondents for the in depth interview were asked their levels of awareness on gender mainstreaming and/or women empowerment programs. Gender awareness entails people's knowledge on policies and programs going on in their County aimed at attainment of gender equality. Awareness raising is a continual activity by gender departments across the county. Awareness campaigns aims at increasing general sensitivity, understanding and knowledge about gender equality issues. Once a person is aware of gender mainstreaming in society and especially the benefits of gender equality in society as well as the presence of gender inequalities, it is assumed that such an individual would have a change of attitude, behavior and beliefs towards embracing a just society. The length of time a person has been aware of gender mainstreaming programs the study assumed that it could indicate the level of knowledge a person has on gender equality. Respondents were therefore asked how long they have been aware of gender mainstreaming and women empowerment programs.

Majority of the respondents had known gender mainstreaming and women empowerment programs between 6 years and 15 years accounting for 54% of all respondents. All respondents were aware of gender mainstreaming or women empowerment programs in the county.

Awareness of gender mainstreaming or women empowerment	
0 years	0%
1-5 years	9%
6-10 years	21%
11-15 years	33%
16-20 years	18%
21-25 years	13%
25-30 years	4%
>30 years	2%

Table 4.5 Respondents awareness of gender mainstreaming or women empowerment programs.

Through further analysis it was determined that the age of a respondents affected the length of awareness of gender mainstreaming. A young respondents who is between 20 and 25 years cannot have gender awareness that is over 30 years. The respondents who were young tended to be aware of gender mainstreaming or women empowerment programs for a shorter period of time.
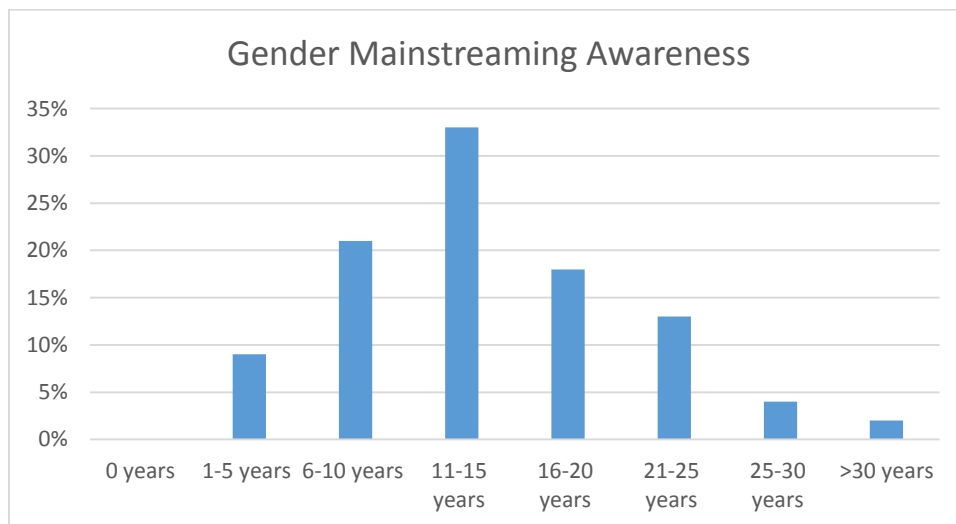
Figure 4.5Awareness of gender mainstreaming or women empowerment programs

A key informant from gender office within Murang'a County asserted that awareness of gender mainstreaming and women empowerment programs among men is too low. A lot of work on gender equality was done among women through women groups and other women only forums and therefore there was a gap on awareness among men. The key informant stated:

> *Women are in constant contact with gender officers and other gender practitioners in the Non-Governmental sector. For instance we have been holding INUA MAMA Rallies where women leaders across the country have been visiting various constituencies to empower women through conversations and sharing of different items that women can grow themselves in society. Men on the other hand do not have these kind of activities and very few appear in gatherings like INUA MAMA Caucuses. Though we are seeing men getting involved in women empowerment activities, the numbers are still very low. It would not be surprising to ask a man on the street what is gender equality and you realize they have no idea what is that or at worse still they have a negative understanding of women empowerment.*

From the above responses from respondents of in-depth interviews and key informants it is clear that Murang'a men are aware of gender mainstreaming and women empowerment programs in the county. What the study sought to find out next was the views men had on women empowerment.

4.4 Respondents view on women empowerment

The study sought to know how respondents viewed women empowerment. Murang'a men's perceptions of women empowerment might differ from the intended end of women empowerment programs by the gender practitioners. The study wanted to know whether women empowerment efforts were correctly understood across the community and in particular among men. The in-depth interview guide posed the following request to respondents - Please describe briefly your view on women empowerment.

4.4.1 Men's Perceptions on women empowerment program

From the research finding, an analysis was done to find out how men specifically perceived women empowerment. A major theme that arose from responses on the question of perception of women empowerment program was mixed where most respondents had negative perception – meaning that respondents felt that women empowerment was not beneficial to their community. In case narratives, the negative perceptions men had on empowerment programs seems to be a backlash arising from the traditional expectation of a woman to be obedient to husband and all men and seemed to be at odds with an image of an empowered woman wants to assert herself. Once a woman was empowered it seemed to some case narrators that the said woman would lord over men and especially her husband. Unlike the in depth interviews where majority seemed to lean on negative perceptions, all key informants had praises for women empowerment since they have had either training or exposure to gender issues from gender experts. 8 narrators for case narratives had positive perceptions of women empowerment.

The narrators who had negative perceptions alluded to the story of WanguWaMakeri. According to Wanyoike (2002), Wangu was the only female headman of the Kikuyu during the whole of the British Colonial period. She was notorious in collection of Tax that she would arrest tax evaders and throw them to solitary confinement. Wanyoike (2002), further states that, Wangu is said to tell the men who she arrested to knee and bend so that she could use their backs as a benchto sit on and table to put here belonging while addressing people. With such perception of women empowerment programs, linking empowered women with WanguWaMakeri makes men's perception of women empowerment programs very negative.

Key informants explained that men tended to be skeptical about women empowerment programs. There have not been any men only empowerment programs especially programs that bring money into pockets of an individual man. Nevertheless, there are numerous women empowerment projects that specifically targets women such as Uwezo Fund, Women Fund, Inua Mama Fund among other private institution such as Kenya Women Finance Trust. Men who hold on to traditional values that are patriarchal in nature therefore tend to see women empowerment programs are being discriminatory in nature. There were nevertheless respondents

who felt that there was need for women empowerment. This view corresponds to a Key informant's statement that:

> *Women have been left behind in development process and today we cannot allow any member of our community to be left behind in the development process. The presence of women programs does not mean that only women have been left behind- there are men who also need to be empowered. Nevertheless, traditionally it is women who have been marginalized. Future programs should ensure that men who do not have means of production are also incorporated to enhance a balance in community.*

Respondents who were in favor of women empowerment programs felt that women were interested in the wellbeing of an entire family and hence of the entire community. Empowerment of women was therefore desirable and beneficial to all members of community since women take care of children and the elderly. A knowledge gap on what gender equality is was identified among men.

Through case narratives the study was able to establish that women empowerment wasn't the cause of masculinity crisis but a lack of a comprehensive gender mainstreaming which aims at equality of all boys and girls, men and women was identified as a contributor to crisis of men. The said view was further reiterated by key informants who observed that the reason why men are disempowered cannot be because women are empowered. The social, economic and political changes have been in favor of educated people and those in successful either in employment or in their own businesses.

4.5 Women empowerment in relation to men's status in society

Second objective of the study was to investigate men's perception of the role gender mainstreaming might have played towards disempowerment of some men as reported in the mainstream and social media. The study sought to identify respondents' view on women empowerment in relation to men status in society by posing in the in-depth interview the following question; does women empowerment endanger men's status in society? In the in-depth

interviews, 20 respondents who accounts for 50% answered in affirmative – that is, women empowerment endanger men's status in society while the other half said no. Majority of the respondents who thought that empowered women challenged men's privileged position in society were men and a few women, but there were men who felt that women empowerment does not endanger men's position in society. None of the key informants felt that women empowerment endangered men in any way though some saw a natural sense of competition arising from the nature of men as a possible source of the feeling that some men have when they fear women empowerment. All case narrators with exception of two felt that women empowerment was not a danger in status of men but a contributor to creation of a society that is more equitable. The responses are further categorized into two; one, on respondents views on men's reaction to empowered wives and two, on respondents views on women empowerment in relation to masculinity crisis.

4.5.1   Respondents view on men's reaction to empowered wives.

The study further wanted to find out whether men would react differently to women empowerment when empowerment was brought close at home. To this end, the study posed in the in-depth interview the following question; how do men react to their empowered women (either daughters, wives, sisters or granddaughters etc.)? Three themes emerged from the responses as shown in the table below which came from responses by the male respondents.

Men's reaction to their empowered women (either daughters, wives, sisters or granddaughters etc.)
Empowerment of women that encouraged competition with men, single motherhood and discourteous women to men in their lives was taken as abomination and a curse inviting.
Empowerment that entailed subsidies and quotas for girls in education was desired.
Empowerment of women that made them good mothers and wives was encouraged.

Table 4.6 Men's reaction to their empowered women.

The above table demonstrates that the precarious nature of manhood leads men to be suspicious of women empowerment. The fear is only when women are seen as competitors. This is so because when empowerment of girls through education was desired, male respondents seems to see it as a thing that did not endanger their authority but one that lightened their burden of educating the girls. A further form of empowerment that men did not find threatening but desired was when women did not leave their traditional gender roles. Some respondents were in agreement that men were not willing to shun from their traditional roles of providing for the family but they stated that changes in economic organization of their community required women to help in that task too. The researcher noted that a lot of education on gender sensitivity and that way perceptions of women empowerment might change from negative to positive. All the key informants agreed that an empowered wife was a desired thing. Key informants felt that a relationship between an empowered women and a disempowered man was faced with a lot of domestic conflicts and in some cases led to gender based violence to either of the party or both. In the case narratives as presented in this chapter, majority of narrators praised women empowerment and seemed to have the same level of understanding of women empowerment in their lives. Where a narrator feared empowered wife as one case narrative demonstrated, there was a gap in knowledge of what women empowerment was or prejudiced knowledge.

4.5.2   Respondents view on women empowerment and crisis of manhood

The study sought to find out respondents' ideas on the link between women empowerment and crisis of manhood. These question aimed and achievement of the second objective of the study on respondents' perceptions of women empowerment programs, in relation to disempowerment of some men. To the in-depth interview respondents, the study posed the following question;Does women empowerment increase hegemonic masculinity- i.e. raise men aggression or lead them to drug abuse like alcohol, or make them aspire to dominate other men and subjugate women etc.? Majority of the respondents saw no causal relation between women empowerment and disempowerment of men. In their explanation the major themes that came up were; men who are disempowered had failed in their education and there was no woman who had interfered with their education. The other cause of disempowerment was use of drugs such as

alcohol and women had empowerment had no input in that decisions. The blame for disempowered men would not be on women empowerment but personal responsibility of individual men as well other social, political and economic challenges that affect men and women equally. One key informant stated that cases of gender based violence which attract media attention tended to occur between a disempowered man and a woman at the lowest levels of Sarah Longwe's women empowerment framework. For the said reason, men tend run away from their homes and hide in alcohol pubs when their wives are at welfare stage of empowerment since they no longer need to beg their husband any money for her upkeep.

One key informant who was an administrator representing national government in Murang'a County shared ideas on women empowerment and masculinity crisis. He was aware of media reports about men being disempowered and the concerns of various groups on the boy child. The government administrator believed that the laws of Kenya are clear and should be applied whenever criminal acts are done. On the question of women empowerment, the administrator stated that there was no way a man should feel disempowered when a woman is empowered. Nevertheless, the administrator noted that there are many government projects in areas of agriculture such as milk industry, coffee and tea sector, horticultural sector and even fishing that men and women are free to venture into. The key informant stated that the problem with most men was falling into illicit brew and abandoning their responsibilities in their families and community. The key informant further stated:

> *Chiefs and village elders are constantly fighting this problem but unless men decide to stop abusing alcohol and other drugs there is always too much government can do. At the same time, women are working to improve their situation in women groups and other constructive activities, no one can blame men for women empowerment. Go out there a see if you will find a man who is working hard to support his family and would not want his wife to do likewise. I bet you that, it is men who have abandoned their responsibilities who will most likely lament about women empowerment programs. The reason I think is that, once their wives start bringing home more than they bring, they start being envious and feeling inferior since their wives hard work judges them for what they are- lazy.*

Nevertheless, there are men who can be incapacitated but I doubt they will abhor women empowerment when their wives bring home more than they.

4.6 Respondents view on best practices in women empowerment programs

The third objective of the study was to find out the best practices that could be adopted to make gender mainstreaming more inclusive to meet the need of all disempowered members of community due to their gender roles. To this end, the study posed in the in-depth interview the following question; what best practices you can you recommend for women empowerment programs to be beneficial for all members of your community?

The study sought know whether empowered wives had an impact on the precarious nature of manhood in Murang'a. Using Sarah Longwe model, participants were shown an image of an empowered wife as one who had control of means of production and not just access, information or conscientious. To most participants the concept of an empowered wife was alien to them. The theme that came up closely related to empowered woman was the word wise wife. A wise wife did have to be educated according to majority of participants.

Another key informant who was a county level elected politician and one who understands gender equality principles well, provided the study a perspective that was useful in understanding situation of men and women relations in county development strategy. The politician was aware of negative perceptions that men might have on women empowerment but he believed that such perceptions were not based on facts. While the study notes that the political leader was self-reporting on his achievement as a leader, it was established that political class in the region seemed to understand the importance of ensuring that development process is sensitive to gender relations. The key informant demonstrated how men actually had more opportunities than women in rising the ranks of their community and the reason why women are actively encouraged and supported to take up many opportunities is because men can easily take all opportunities.

4.7 Case Narratives

The study sought case narratives from respondents who had personal experiences as member of the community in the study site. All narrators were free to express whatever opinion they wanted. Though respondents were free to share any experiences they had on women empowerment, such as feelings, opinion, thoughts, memories, the researcher probed their ideas on; media reports on gender based violence especially towards men in the area; and the cultural changes occurring in their society. The titles used for the narration comes from the major themes that came from the narrations at analysis stage and were not the titles given by narrators. Nevertheless, narrators agreed those titles and confirmed that narrations as translated for those who were interviews in Kikuyu language were what they had said.

4.7.1 Case Narrative one: Men perception of an economic empowered women

The following narrative highlights women economic empowerment as a variable in men perceptions of women empowerment. The narrator believes that a wife with more financial power can turn into a violent wife. The respondent is a middle aged man who has lived in the village but yearns for the day he will get a better job. These desire has led him to enroll for accounting classes even though his first born child has just finished secondary education. The respondent narrates how women groups which his wife is involved have helped their family and how it has affected their relationship. The story was narrated in English by the respondent. The narrative:

My name is Mr. Kamau (not his real name). I have lived in this county all my life. I have a family of seven children and with my wife we are a total of nine. Our first born has just finished form four examination and the last born in class four. I work with my wife in our two acre farm and a mini shop. I am studying accounts in a nearby college and I hope to get a job outside the farm. Our main challenge as a family is money for educating our children but that is common in most families. My wife is a member of three women groups. We hope to organize ourselves so that she is able to get some money from those groups which she can use to improve our farm. My wife

and I agreed that she will take care of our farm and children and I will go out to look for a better job that is why I went back to school.

The media reports of women beating their husbands is worrying. I know of men who are mistreated by their wives because they do not provide for their families. I also realize that women beat their husbands when they get money than their men so I would not want my wife to get more money than I. I work towards being very rich for my wife to be rich but not more than I. If she gets more money than I can get I fear that there might be a power imbalance in the family and the head figure that I am meant to have might not be lived as best as I would want.

My wife belongs to three women groups. The modern women groups are better than the previous merry go round groups she used to be in the past. The present groups have projects that generate income and they also get funding from constituency. Life is harder this days and everything requires money. One thing that each family must do is to ensure that they manage money well since money touches on almost all aspects of the family.

4.7.2 Case Narrative two: Poverty and men perception of women empowerment.

The following narrative involves a man whose wife has been a women group leader for over 20 years. He has seen positive help from his wife's empowerment and involvement of activities aimed at empowering other women. This respondent believes that a man who does not have income is in trouble in contemporary society. The narrative:

My wife is a natural leader. She has been involved in community work since she was a young school girl. We have been married for 20 years and throughout our marriage she has been a leader of various women groups. At the moment she is active in over ten groups and she is an official in four of them. Though leadership positions she holds takes a lot of her time and effort I cannot say that she has neglected me as her husband or her family.

The media reports that have been talked about a lot are alarming. We have talked about this with my wife and even though we also disagree, we cannot accept violence of that nature. I have never feared that one day my wife would do the things that have been done to some men by their wives including being killed.

When I was growing up, I would hear of town women who would throw on their husbands a basin full of hot water. The stories of that nature existed but I never knew of any specific case. Such cases were also never aired in the mass media of the time. Today with social media we are able to know the details of these cases. My wife and I never allow our differences to escalate to a situation that would even lead to name calling. I think that she has benefited a lot from the Church and women groups she attends to know that violence is not an answer to our differences. I do not even expect to have her turn violence since I will not accept to be seen in Television.

There are changes in our society which have made women and men to relate in ways that were not there before. Today, with electricity in our homes, motorbikes, mobile phones with Mpesa and so on, life is different. I am lucky that I had constructed some houses when I was younger and working- I can fund my family using the rent I get from some houses in our shopping center. That makes my contribution in the home possible. My wife has to respect the fact that when I was young I did what I was able. Today, I can still work if I get a better job, but I am focusing on farming and taking care of my houses where I get rent.

Men who have no source of income are usually hungry. I have friends in this village who sometimes go hungry and their wives are eating well. In one case, a man's children took their mother away to live with them in Nairobi and left their father to be taken care of by her mother. This has led this man to go into drinking and he is constantly in hospital. Due to changes that are happening in our society, a man who doesn't have pension money or some rentals where he can collect some rent each month is in real trouble if his wife is not willing to help him. I thank God my wife has been helpful.

4.7.3 Case Narrative three: Age of men and perception of women empowerment

The next narrative highlights socialization as a variable in men's perception of women empowerment programs. The narratives involves a young man who is married for five years. This narrative He is 30 years old and has seen his mother educate her through women group support activities and his wife in a women group that aims at empowering young mothers. This respondents supports his wife due to positive experience he got of women empowerment while he was growing up. The narrative:

I was raised together with my two older sisters by my mother alone. Our father died when I was a two month old. Life was difficult for us since our mother had to take over the task of providing for our family. As a widow, my mother relied a lot on other women who formed groups to empower each other. I still remember those groups and thanks to them my mother would save and get her home surviving tough situations.

My wife comes from a nearby village and she has been involved in women groups since she moved into our home. Her family is well off so they did not need the kind of support that our family constantly needed from the community. I started encouraging her to get involved in women groups but focus on only those that aimed at investing money. While growing up I did not know that most of the groups my mother got involved in were purely merry go round and had no investments. In some cases, a member of a merry go round would fail to honor he contributions towards another member on time that would create a lot of tension among women. Today, I realize that there are women groups that can be a burden to widow like my mother if there is no interest in money nor any income generating activity.

My mother would get a lot of stress trying to get money for a group that was forthcoming in a day or two. It seemed to us that sometimes she had to borrow money to go for the women group. I thank God that we never slept without food though it was sometimes little. Looking back it seems like my mother would have benefited a lot if she was saving some little cash and investing

that money. Unfortunately, the groups she was in never had that idea. I discourage my wife from joining a group that does not have investment option.

At the moment, through a loan from Women Trust Finance (WFT), we are running a groceries shop. The loan could not have been advanced to me since WFT finances women. My wife have also benefited from Women Fund that comes from constituency offices. I am happy that this is happening. My fear is that sometimes she might think that I do not help in getting financial opportunities the way she does. Government does not have financial services for men like us like the ones our women have.

I support the idea of helping women to be financially stable. Anything can happen to one's husband or father the way my father died while I was an infant. I am happy that my sisters who are now married are able to support their families and earn. I will also support my daughters to get the empowerment that they need in life. Thanks to my experiences as I was growing up seeing my mother getting assistance from women groups to keep herself financially able to cater for her needs.

4.7.4   Case Narrative four: Prejudice and perception of women empowerment.

The following case narrative demonstrates a case where a man has a bad opinion of women empowerment programs from what appears to be prejudice. Failure to understand what women empowerment is about, leads men to have a perception of women empowerment that is based on stereotypes. The narrative:

I am a teacher in a nearby secondary school. I am aware of the need of having educated girls in our community. I find my teaching job as a contribution towards the empowerment of girls. I have a family of three girls and we are expecting a fourth child. My three daughters are in primary school. My wife is also a teacher but we do not teach in the same school. I think that the most important element of empowering women and girls is helping them to be better wives and daughters.

The media reports about women who beat their husbands to me is a good example of what new changes of making women think they are like men does. In support an idea of a women who is submissive according to the bible. We never quarrel with my wife as far as her femininity and my masculinity are concerned. While still dating we agreed who is the man of the house and who is the woman of the house. The reason why I had to make sure that I was marrying a woman who has no ambitions of competing with me is what I saw an uncle of mine go through.

I had an uncle who was educated but he had a wife who was ambitious and did not understand why God said that man is the head of the family and the woman is meant to obey the head. Today they are divorces and my cousins suffered a lot due to this divorce. My uncle and his wife started disagreeing on matters that our culture explains very clearly. They starting disagreeing on where they should live. Our culture dictates that once a women is married she is supposed to move to the home of the man and not the other way round. In case the man has resources that are away from their house, he can build a house away from his family of birth but it is his choice. My uncle's wife started politics as soon as she got married.

I would never want my wife to get involved in politics. I also do not want to get involved in politics. The reason why I do not want to get my family in politics is because my uncle's family is today disintegrated yet it is meant to be one of the best. My family I pray will never have to go to lawyers and spend all the time in chief's office deciding on what should be divided among each one as we go each on his own way.

While it is good to get money from Government for empowerment of women, I think it is dangerous to use such money to compete with one's husband. I therefore do not agree with anyone who says that my wife should join women groups and learn about the modern empowerment methods of women. Men and women are equal in dignity according to what we are taught in the bible but they are different. Our differences are not subject to competition nor

46

quarrels. A man is meant to be in charge of his family affairs without involvement of any outsiders.

4.7.5 Case Narrative five: Men who are involved in community work

The following narrative highlights gender training as a variable in getting men involved in women empowerment as well as nurturing a positive perception of women empowerment programs in men. The respondents who narrated this experience is a leader of a community based organization that has women empowerment projects as well as other youth and entire community projects. He is a former army officer who left the army after injuries during a peace mission two decades ago. The narrative:

I am an organizing secretary of our community based organization. I am a grandfather too. I have five children who are now married and with families. My wife lives with me and we are both involved in community based organization as well as farming activities in out ten acre land. I am a retired army office even though the reason why I retired was health issues. Since I was a young man I always wanted to serve my country in whichever way possible. I desired serving in the armed forces and when the chance presented itself after high school I went for it. I was very happy during our passing out parade which was presided by Jomo Kenyatta at Lanet. I served in many areas but my last mission was as military observers for the UN Iran–Iraq Military Observer Group from 1988-1990. When I came back I had injuries that could not allow me to work actively. I decided to come back here in the village to serve my community.

The issues you are studying are very important to me. I attended a course on gender and development many years ago through the green belt movement groups that were very active in the 1990s. At that time there very few community based organizations in this area and as you remember before multi-party system in Kenya community organizing activities were always taken cautiously. What made me to really push for the registration of our current community based organization is a course I attended in the United States in 1993. I also travelled to Europe

through sponsorship of an organization that gets men involved in women empowerment in 1994. These trainings helped our community based organization work on women empowerment as well as the rights of the girl child. The trainings revived my wish to serve my country once again.

My family has also benefited from my knowledge on women empowerment and I took it upon myself to be in the forefront of empowering my wife and daughters. My wife was for a long time the only woman who could drive her husband's car in this village. My daughters too learned what my sons was learned and there was no room for discrimination. Our community based organization has held awareness campaigns ranging of war on gender based violence, drug abuse, HIV/AIDs campaigns among others.

The issue of women beating their husbands reported in the media has been discussed and witnessed in our community. Most of the men who are facing these violence are also to blame since they tend to neglect their responsibility. There is a lot of indiscipline among the men of these days. You cannot marry and at the same time behave like bachelor. Majority of these men are abandoning their responsibilities and leaving their wives to do all the chores at home and work to finance their families. When such a man comes in the wee hours of the night, what do you expect? There will be chaos. If the man tries to fight a women who is stronger than him while he is drunk he will get beaten. In one incident, that happened in our village, the young man is the one who went for the weapon that that was used against him. What that means is that the man provoked his wife and in self-defense injured the drunk husband. It is very sad.

I would recommend that men get more training of gender equality issues and especially on gender based violence. Once a man is able to see all women as his daughters, or mother, or wife then they will know that violence against women is evil. There is a culture that some men are propagating where women are objectified. These men are looking at women as toys to play with. Once such indiscipline is allowed what you get is a society filled with anger, bitterness and sadness. It is like people who are constantly looking for something that they do not know and

cannot find. Classes of gender issues and love within family can help our society. Sometimes I help young couples and those preparing for marriage. The media reports of violence of the magnitude that the media has been reporting can be averted.

I therefore support women empowerment programs and I hope that more men and in fact all men get to that level. In our society and I think this cuts across many communities, it is women who are active in community work. More involvement of men in this sector can help in making men appreciate the need for women to be empowered.

4.7.6 Case Narrative six: Education and perception of women empowerment

The following narrative establishes level of education as a variable influencing perceptions of men on women empowerment. The respondent of this narrative demonstrates that the more educated a man is there is a likelihood of understanding the need of empowered women and a community with gender equality.

I call myself an educationalist. I am tutor in Huruma (not actual name) Teachers Training College. I have been in education sector for a long time and I started as a primary school teacher, then went back to school and got a degree in education that enabled me to teach at secondary school and finally did my master's degree that qualified me to be where I am. If there is something I repeat to people is education is very important. I am also a family man with a family of eight children most of whom have finished their university education. I thank God all of my children have studied to university level but there are two who are still in University.

I like the study you are carrying out and I have to tell you that we are worried about the young men in our community. The cases of men who are falling into despair in life are in the increase. A lot of those men have very little education and are not willing to go back to school nor learn a skill that can help them to support themselves. Life is not easy for anyone. Even the educated

49

men and women have to struggle to make end meet, but the young generation we have today seems to think that things comes easy. There are many young men today who bet all the money they earn and believe that is a good approach in making wealth. With the massive unemployment we are witnessing today, a young person has to ensure he knows how to do something that will bring bread on the table. I am sure with better education of both men and women we can do away with most of the cases of despair that men are falling into.

The issues of women empowerment are close to my heart. In our college there are a lot of discussions about gender equality and the future teachers we teach are sensitized on some of these issues. There is obviously room for improvement but no one graduates from our college without some knowledge on the principles of gender equality. The more educated a person is, the easier it is for such a person to know that men and women are equal in dignity. A woman can be your surgeon and save your life as well as engineer. The tradition idea that women stay in the house is now passed by time and as more women get the same education that men are getting you will see less discrimination in society on the basis of gender.

4.7.7 Case Narrative Seven: Travelling and perception of women empowerment

The following narrative highlights exposure to countries that value gender equality as a variable in men perception of women empowerment. The narrator has worked in Saudi Arabia, United States and Norway but he is now back to Kenya. He talks about his personal experiences in the countries he had travelled and how they shaped his perception of women empowerment. He asserts that if a man travels and sees the difference between countries where women are free from those where women are still fighting for their basic rights one will appreciate the need for women empowerment.

My name is Daudi (Not his real name). I am business man and a farmer. I used to work in Saudi Arabia as an English teacher and as a security man. I have also worked for ten years in United Stated of America Minnesota and six months in Norway as a truck loader for DHL. Now I am

settled back in Kenya and I think this will be my place until I die. I have a young family of two children who are in primary school and my wife is a lawyer working in Nairobi.

I am happy that you are asking the questions of women empowerment. We take for granted the fact that we have so many women leaders in Kenya. This was not the case in Kenya for a long time. I came back from Norway in the year 2012 and I was impressed by the sheer number of women vying for political positions. As you know our member of parliament is a woman and she campaigned on a development platform to retain her seat. That is a great achievement in our community.

When I was working in Saudi Arabia I worked for very rich people. I was always shocked by the fact that the wives and daughters of the three families I worked for never seemed to enjoy the resources of their families. I say these knowing that Saudi's have a different culture from us and other western cultures but in America a woman could drive, go out at night for a party and such kind of enjoyment money allows people to have. In retrospect, I think that Norwegian women and American women were never stopped from doing whatever they needed by their society unlike what I seemed to experience in Saudi. Back in Kenya, we are nowhere near Norwegian or American women. There are many taboos, stereotypes and practices to this day that hinder women enjoying their lives and wealth.

The media reports of men and women fights we have witnessed I do not think are unique to Kenya but are worrying. Violence is never an answer to domestic conflicts. Conflicts exists everywhere but to get them to escalate to that level shows that there is a problem somewhere. While I was at Saudi Arabia women were not allowed to drive. As you know, Saudi women started driving from 26 September 2017, when King Salman issued an order to allow women to drive in Saudi Arabia. The reasons why women were not allowed to drive are not clear to me the same way Saudi's might not understand some of the African taboos on food that we have on

women. The bottom line here is that one needs to travel to know that women empowerment raises the quality of life all members of a community.

I support women empowerment and the idea of travelling to see other parts of the world away from home. There is a Kikuyu proverb that states "Munduutathiagaeciragia no nyinaurugaga" (A person who does not travel thinks that only his mother is a cook). Before I left Saudi for United States I thought that Kenya women were the most empowered. At Minnesota I saw women who are truly emancipated and even though America is a tough place if you are poor, there were structures to allow those who had the wealth half of what I saw in homes I worked for in Saudi Arabia to really enjoy the world. So I would suggest that men get to travel and see the need for engaging their daughters in what they are doing and letting them make their own choices in life.

4.7.8 Case Narrative Eight: Men perceptions of political empowerment of women

The following case narrative highlights political changes as a catalyst in spreading the gender equality values. The narrator who was involved in politics demonstrates how Kandara constituency has managed to elect a women member of parliament for two terms consecutively. The respondents has vied for political position in the past but lost. He explains how he has changed his perception of women in leadership positions in various sector of society.

My name is Jonathan (not his real name). I am a member of these community and I run a construction company. I have a family of four children who are married. I am also a grandfather even though I am still young at heart. I am a community leader and as you have heard I vied for Member of County Assembly last general elections but it was not my turn to serve our people. I am forever interested in what can help our people and one thing that I am passionate about this topic is women having their own self esteem.

When I was growing up there were only male chiefs, sub chiefs, district officer, and provincial commissioners and so on. Community leaders were simply chairmen. I think we take for granted the number of women who are leading in our community today. The new 2010 constitution had helped a lot in bringing women and women issues on the decision making table. I am sure if all aspects of the constitution were to be implemented pertaining to gender composition of various public institutions we shall see more of our mothers and daughters contributing in the development of our community.

Our constituency Kandara has been one of those constituencies that have voted in a woman member of parliament. This has been a great motivation for girls that they can also lead in out community. There are also several women in various key positions in our county and this has been a great boost in raising the position of women in our community. Once people get used to having women in various leadership positions and those women perform their duties diligently, there is no doubt we shall have to change our perceptions of what women are capable.

I never used to think that a time would come when we could have as many women as we have today in leadership positions. I see a future woman president in Kenya if we continue the way we are going. My change of heart in believing that women should be at decision making table and should be empowered in all possible ways came from observing my sisters and cousins women who have really done well in life. The person who encouraged me to go into politics is a women and she actually won her seat in County Assembly.

The media reports of men being beaten by women are misleading. There is no way a women who is empowered will kills his husband because she is empowered. The reason behind those incidences is actually due to lack of empowerment. Once you empower a women she will be able to take care of her family and avoid some of the petty reasons why people are fighting. Anyone who uses such media reports which are at best sensational to fight the empowerment of women has a lot of learning to do. In think an empowered woman can be independent and leave the man

who is not providing for his family to be. I do not encourage separation and divorce but if one is endangered, for your safety leave that man a lone and go start your life.

4.7.9 Case Narrative Nine: Religion and men perception of women empowerment

The following case narrative highlights the religion as an intervening factor in shaping men perception of women empowerment program. The narrator is a 'Mukorino'- that is, a member of Christian Pentecostal that is predominately known for putting turban on their heads. He narrated how in his family women must listen to what God says and never try to dominate men. The narrative was done in Kikuyu and translated into English by the researcher. The narrative:

My name is Nahum (not his real name). I am happily married to two women in our church and I have eleven children. I am a driver and I own three passage service vehicles one of which is over there (pointing at a matatu parked near bus stop). I work for my family with my God given hands and I believe that God helps those who help themselves. My family is happy with my work and they all go to school they are admitted according to their performance. I would not want them to be spending all their day behind the wheel as I do from dawn to dusk. I want my family to be blessed with rich children in the future.

When we listen to radio news about men who are battered by their wives one wonders what is wrong with such women and men. I base by life on the bible and what God asked his people of Israel. In our Akorino church a woman is supposed to be submissive to her husband. This does not mean that the husband is meant to beat her, no! The same bible commands a man to love his wives. I let my wives know that they are loved but they must respect me. If people do not respect God what you see is the violence that is prevalent in our community. There are many people in our community who go to various Christian denominations. One then wonders whether they are reading the same bible I read. The Muslims have their own sacred scriptures and I am sure in it there are verses that tell them how to relate in marriage. That is what everyone is supposed to do. I thank God my wives believe in what I also believe and I do not expect them to kill me.

I do not know about women empowerment but I think that is for school going girls and women who live in towns. A powerful woman sounds like challenging the way society works here. Women are created to be companions of their husbands and I do not understand where power is coming there. Even men should not desire power to lord over others. We should all let everyone be without wanted to be the one to tell the other what to do. I am sure women teach girls as they grow up what a woman is meant to do as we men do to boys. Why does one group want to interfere with the other? It would be better for men to know God and their traditions and leave this new ways which are not compatible with the bible and our culture to be practiced by those who are teaching them.

4.7.10 Case Narrative Ten: GBV and men perception of women empowerment

The following case narrative highlights that gender based violence is directly related to men perception of women empowerment. Where a man's close relatives are survivors of gender based violence, men seem to support the idea of women empowerment. The narrator stated that he witnessed his mother and these days one of his sisters facing domestic violence. He asserts that if women are empowered and are able to stand for their rights, there is a high likelihood of averting abusive relationships.

My name is Brian (not his real name). I was born in Thika town and moved here ten years ago for high school education. I am yet to get married but I have high hopes to get married next year. I am a welder and I can also do woodwork. I did my training in the nearby Vocational Training Center. My mother stays in Thika and my two sisters are living in Nairobi.

The media reports on domestic violence evoke very bad memories for me. I grew up is a setting that was very bad. My mother operates a pub in a slum Thika town. We used to live in a room behind that pub and as you can imagine there were many times she would also drink. That made me to study with a lot of problems and witness a lot of fights. I have tried everything I can to

bring my mother home but she has refused. It used to pain me a lot when boys would joke about my mother's lifestyle but there was nothing I could do since most of what they were saying was true. But I still love her as my mother and I have gone through a lot of counselling to get to accept her as she is and never to get tired trying to save her.

As I stated my mother had a lifestyle that saw her married and divorce severally. I share with people my condition since it is better to let out some of these challenges than to keep quiet. I have bipolar disorder and attribute this to my childhood experiences. When my sisters went into alcohol abuse I got crushed in life. I do not even pass near an alcohol joint. I fear that drink because of what it has done to my siblings and mother. I also do not blame my family because I know what challenges we have gone through without a responsible father to help us. My sisters are in the same cycle as my mother and in one case it is even worse. My eldest sister gets admitted in a mental hospital from time to time. It is every hard for a person to live that kind of life while she is also an alcoholic. Her marriage has also been very hard and she is constantly fighting with her husband who deserts her from time to time.

Having witnessed gender based violence towards my siblings and mother, I know the value of empowering all women. It does not matter the level of education a woman is, there is need for all women to be able to self-determine themselves and be able to flourish in their lives. If my family had resources we would not have lived in a slum and been held captives by alcohol. The abusive relationships that my mother and my two sisters have suffered from would not have happened. I pray that my wife and my daughters will not have to go through what my poor mother and sisters went through.

4.8 Conclusion

There are inevitable cultural changes among the members of Murang'a community which have occurred from colonial time to date that has seen a once patriarchal society with communal land tenure change into a capitalist system. Culturally, Murang'a Kikuyu community has evolved from one that assigned men and women different roles to one that has given women power to do men roles but it seems for men, their traditional gender roles of providers in the family still

remain. Over the years, women have preferred their independence and to that end they have been provided with facilities which enables them to provide for themselves. Independence from men seen in increased number of single mothers is traceable to gender mainstreaming and women empowerment programs. On the other hand, men who are not successful in life unlike their counterpart women have no governmental or non-governmental organization providing facilities to cope with the cultural and economic changes distressing them. From the case narratives, the chapter has managed to demonstrate that person experiences of men play a key role in shaping the perceptions one will have on women empowerment programs.

From the research findings presented in this chapter, the study was able to establish that, women empowerment had no causal relationship with masculinity crisis. In its stead, a lack of a comprehensive gender mainstreaming strategy which aims at equality of all boys and girls, men and women was identified as a contributor to crisis of masculinity coupled with men's disinterestedness in women issues. Manhood competitionswere also seen to be precarious in their nature and coupled with changes in economic organization of people of Murang'a towards a more capitalist and individualistic system, crisis of masculinity and disempowermentof some men are inevitable due to scarcity of resources. The next chapter discusses the research findings.

Chapter Five

Discussion of the findings

5.1 Introduction

This section discusses the research findings along the three research objectives. The first part discusses whether women empowerment programs have played a role in disempowerment of some males in Murang'a County. The next part discusses the question; how Murang'a men perceive their disempowerment in the wake of gender mainstreaming and women empowerment? And, the last part seeks to find out how gender mainstreaming can incorporate the aspect of positive empowerment of all members of society- women and girls, men and boys to avert men crisis?

5.2 Women empowerment programs in relations to traditional male status

Radical feminism aims at dismantling patriarchy. The idea of precarious manhood- which is, the phenomenon of men status in society being hard to get and easy to lose requiring men to be constantly seeking to affirm their supremacy and fighting aggressively to retain that position whenever threatened works only within in patriarchy. That competition according to radical feminists is a form of hegemonic masculinity. Hegemonic Masculinity is the culturally normative idea of male behavior, in which men are encouraged to aspire to and is culturally calculated to guarantee the dominant position of some men over others, and the subordination of all women to men. Hegemonic masculinity and precarious manhood are thus possible within the context of patriarchal system. Connell (2005) defines hegemonic masculinity as a social ascendancy achieved in a play of social forces that extends beyond contests of brute power into the organization of private life and cultural process. If women empowerment programs were aimed at raising the status of women in society from the subjugated state to an equal playing plane, then women empowerment does endanger men status in society. The term endanger is used assuming that men really want to dominate each other and collectively subjugate women - that fortunately is not the case in Murang'a.

Caution is needed to avoid a situation where there is what Willer et al., (2013) calls masculine overcompensation which is a thesis which states that men react to masculineinsecurity by enacting extreme demonstrations of their masculinity. Further, men's pursuit of masculinity in the face of threats is driven by desires to recovermasculine status both in their own and others' eyes. Women empowerment if perceived in negative terms and specifically as a threat to men's status might call for a backlash between men and women and especially from disempowered men.

5.3 Gender mainstreaming and disempowerment of some men

Gender mainstreaming understood as the process of integrating a gender equality perspective into the development process at all stages and levels. Gender mainstreaming is a strategy for the achievement of gender equality is good for boys and girls, men and women.It is fallacious to argue that because a thing happens before another, the prior thing has caused the later. That fallacy is referred to by logicians as *post hoc ergo propter hoc* literal translation is 'because of a thing therefore a thing'. Common example to demonstrate this fallacy is that the day does not cause the night just because after the day come night. Similarly, we can fallaciously state that because gender mainstreaming and attention to girl child came and them the masculinity crisis came after one is the cause of the other. The link between gender mainstreaming and masculinity is a problematic gender politics especially when it touches on matter such as high suicide rates among men.

According to Jordan and Chandler (2019), using a feminist analysis of the high rate of suicides among males in the UK there are two distinguishable accounts; between 'progressive' and 'conservative' crisis narratives. For the conservative narrative high male suicide rates are as a pernicious outcome of 'threats' to traditional gender roles and norms and the solution offered is a return to those roles. For the progressive narrative, the male suicide demonstrates that existing gender norms harm men as well as women and argue they should be altered to address male suicide. Jordan and Chandler (2019) asserted that conservative narratives often map on to anti-feminist politics, whereas progressive accounts reflect aspects of feminism. In looking at the case

of disempowered men in Murang'a County, one might argue along what Jordan and Chandler (2019) that a dichotomy between those who are pro-gender mainstreaming and anti-gender mainstreaming exists. Where the pro-gender mainstreaming side see the crisis of manhood not as a result of gender mainstreaming but a lack of gender equality in society, while the anti-gender mainstreaming side seeing the crisis as a result of gender power imbalance brought about by women empowerment programs to the detriment of men.

Masculinity is condition of being a male human; the state of being a man or boy. Masculinity crisis is the phenomenon of men struggling to cope with their normal life demands due to changes in the world. Changes in gender roles, economic hardships, and reduced farmlands makes it hard for men to adapt and cope with the pressure and expectations of their society. The situation of men losing their social cultural status through disempowerment in economic, social and political arena leads to a crisis.It is therefore wrong to argue that gender mainstreaming necessarily leads to masculinity crisis or disempowerment of men. Since masculinity denotes the traditional male qualities (qualities such as authority, ability to provide and offer leadership to one's family, physical strength, courage and virility) any form of empowering women might be seen as a challenge to masculinity but that would be a reductionist approach to the issue. As discussed in the next section, gender mainstreaming can be done right to ensure that every member of society leads a flourishing life without subjugating anyone.

5.4 Inclusivity inpositive empowerment through gender mainstreaming

The study has established that there is a negative attitude towards gender mainstreaming and women empowerment among men in Murang'a. The study has further established that here is no direct causal relationship between women empowerment and disempowerment of men due to the precarious nature of manhood. The task that remains is a question of motivation of men and education so that they may be turned into champions for gender equality. A lesson can be learned on motivating men from Murang'a to be interested in gender equality fromCasey et al., (2016) who using data from an international sample of 392 men who had attended gender-based violence (GBV) prevention events examined their motivations for involvement in GBV prevention work.The most commonly reported reasons for involvement included concern for

related social justice issues (87 percent), exposure to the issue of violence through work (70 percent), hearing a moving story about domestic or sexual violence (59 percent), and disclosure of abuse from someone close to the participant (55 percent).

From the above lessons it is therefore possible to sensitize men from Murang'a on social justice and how it relates to gender equality, sharing stories and information in general of need for women empowerment among others.

5.5 Conclusion

In conclusion, the study on men's perception of gender mainstreaming has managed to demonstrate that the same waywe say that women are not a homogeneous group, similarly men are not a homogeneous group. Men differ in the way they live their masculine identity (manhood) and they are organized in hierarchies where the higher one is situated in the hierarchy the more the benefits one gets. Men at the lowest level of the hierarchy are as disempowered as women who are disempowered by hegemonic masculinity.Through socialization process, disempowered men are gendered by society to hide and live in shame since they are unable to meet the gender roles assigned to them by culture. Once they are marginalized, disempowered men as seen in the case of Murang'a men, hide in illicit alcohol brewing joints, hide in their houses suffering from loneliness and depression and in some cases might end up committing suicide. Cultural change is needed and the values that people have held from tradition of man as provider be adapted to modern situations. It is therefore necessary to acknowledge that men by nature compete but that competition does not have to be toxic and when a man is not able to meet his goals there should be a social net to protect them from becoming disempowered and stigmatized. Failure to do so, will inevitably lead to creating of scape goats such as gender mainstreaming and women empowerment.

Chapter Six

Summary, Conclusions and Recommendations

6.1 Introduction

The study on men perceptions of gender mainstreaming in Murang'a County had sought to find out; first, the perception of men on women empowerment programs in relations to their traditional male status; second, How Murang'a men perceived their disempowerment in the wake of gender mainstreaming and women empowerment; and thirdly, how gender mainstreaming could incorporate the aspect of positive empowerment of all members of society- women and girls, men and boys to avert men crisis. This section provides the summary of the study, summary of the findings, recommendations of the study, and suggestions for further research.

6.2 Summary of the study

The study sought to achieve three objectives which were; first, to find out the perception of men on women empowerment programs in relations to their traditional male status; second, to investigate men's perception of the role gender mainstreaming played towards disempowerment of some men; and thirdly, to demonstrate how gender mainstreaming can incorporate the aspect of positive empowerment of all members of society- women and girls, men and boys to avert masculinity crisis. The study was guided by Sarah Longwe's women empowerment theory and socialization theory.

The study used descriptive and cross sectional design and made use of three methods of data collection one was primary mode of collection which was in-depth interviews. The two supplementary data collection methods were a case narratives and key informants. A sub sample of 20 respondents to the in-depth interviewwas purposively selected and their responses were considered. A guide for case narratives and key informant interviews were also prepared and used during field work. The data collected was both qualitative and quantitative and was

analyzed using statistical packages for social science SPSS and through thematic analysis to come up with summary of the findings. The next section reports the summary of the findings.

6.3 Summary of findings

The summary of the study's findings will be presented along the three objectives of the study.

6.3.1 Perception of men on women empowerment programs and traditional gender roles

The study's first objective was to find out men's perception of women empowerment programs in relation to their status in society. From the research findings it was established that men had a negative perception of women empowerment programs and felt that the core aim of the empowerment programs was to replace them with women. Women on the other hand felt that men had a positive perception of women empowerment programs since the programs benefited their wives, daughters and granddaughters. The study established that men think of hierarchies in their families and society at large and still cling to the traditional patriarchal values where they are the ones who hold power. Empowering another person – in this case a woman, meant disempowering them in return. The concept of gender equality had not been understood well to men.

6.3.2 Perception of men on gender mainstreaming in relation to men's disempowerment

The second objective of the study was to find out men's perception on gender mainstreaming in relation to their disempowerment. From the research findings, the study was able to establish that men had a negative perception of gender mainstreaming programs and attributed the crisis of manhood on too much attention on the girl child. To most men, the process of integrating a gender equality perspective into the development process at all stages and levels was marred with a lot of discrimination of men and favoritism on women yet men were subjected to similar experiences in schools and at home. For some men, instead of gender mainstreaming being a strategy for the achievement of gender equality, they saw it as a strategy to disempower the boy child. Some men further alluded that a lot of policies and laws empowering their wives and predisposing them to battering by their wives. The study found that a man who was either

depressed or alcoholic and unable to meet his traditional gender roles of a family provider was met with a form of violence on the bases of their sex which is technically gender based violence.

6.3.3   Ways in which gender mainstreaming can be more inclusive

The third objective of the study was to find out ways in which gender mainstreaming within Murang'a County could be more inclusive to cater for the needs of boy and girls, men and women. From the research findings, the study was able to establish that a lot of awareness and educational work needed to be done especially among men by gender practitioners and others leaders to change perceptions of men. The precarious nature of manhood- that is, the phenomenon of men status in society being hard to get and easy to lose requiring men to be constantly seeking to affirm their supremacy and fighting aggressively to retain that position whenever threatened was not going to change. Precarious manhood seemed to be part of nature of men but once gender mainstreaming and women empowerment in particular is perceived as a threat to men's status, there could be a backlash. The study found that masculinity which is simply the condition of being a male human or the state of being a man or boy is acted out along other social, political, economic and cultural contexts. Masculinity looked at as the traditional male qualities (qualities such as authority, ability to provide and offer leadership to one's family, physical strength, courage and virility) did not necessarily oppose gender mainstreaming. It is hegemonic Masculinity- that is the culturally normative idea of male behavior calculated to guarantee the dominant position of some men over others, and the subordination of all women to men that posed as a threat to gender mainstreaming.

Finally, from the research findings, the study established that masculinity crisis which is the phenomenon of men struggling to cope with their normal life demands due to changes in the world was not a direct result of gender mainstreaming or as some respondents stated- too much attention to the girl child. The situation of men losing their social cultural status through disempowerment in economic, social and political arena and the crisis of masculinity which has left many families without fathers and huge groups of men falling into drug abuse especially cheap liquors was not a result of gender mainstreaming but changing cultural norms.

6.4 Recommendations

Based on the findings on this study on men's perceptions of gender mainstreaming in Murang'a County, the following recommendations were made:

1. That efforts be made by all stakeholders to ensure that a correct representation of women empowerment programs is done targeting men in order to get them to appreciate the need for gender equality.

2. That gender mainstreaming include also men and boys who are disempowered and recognize that men are not a homogeneous group but one that has hierarchies that subjugate some men.

3. That community leaders and other stakeholders be sensitized on the changes that have occurred in traditional gender roles for men and women and ensure that measured are put in place to avoid conflicts arising from unrealistic demands on disempowered men.

4. That society work towards the promotion of shared domestic responsibilities between women and men with an understanding that modernization had brought equality which means that the traditional line between gender roles is increasingly getting imprecise.

5. That there be adequate allocation of resources for programs targeting the elimination of gender stereotypes towards disempowered men through advocacy and awareness-raising campaigns in the community

6. That education of boys include the realization that manhood can be expressed in many virtuous ways that do not necessarily mean dominating other men.

7. That gender mainstreaming experts that practitioners work towards including men and boys in their programs and take cognizance of men who are disempowered due to their inability to meet their traditional gender roles.

8. That financial facilities advanced towards women by governmental and non-governmental institutions also consider widowers and men who do unpaid work at home.

6.5 Suggestions for further Research

Based on the research findings the study makes the following suggestions for further research:

1. Studies on masculinity aimed at showing how gendering takes place unconsciously leading to creation of stereotypes that disempower men and boys.
2. That studies on gender based violence against men who are disempowered and suffering from alcoholism, depression and other psychosocial problems.
3. That further studies be done on husband battering within Murang'a County.

Bibliography

Adel Ben Youssef, Laurence Lannes, Christophe Rault and Agnès Soucat. (2016). Energy Consumption and Health Outcomes in Africa. The Journal of Energy and Development, 41, 175-200.

Ana Jordan & Amy Chandler (2019) Crisis, what crisis? A feminist analysis of discourse on masculinities and suicide, Journal of Gender Studies, 28:4, 462-474, DOI: 10.1080/09589236.2018.1510306

Andrea G. Hunter and James Earl Davis, 1992. Constructing Gender: An Exploration of Afro-American Men's Conceptualization of Manhood. Gender and Society, Vol. 6, No. 3, (Sep., 1992), pp. 464-479 Sage Publications, Inc. https://www.jstor.org/stable/189997 Accessed: 31-07-2019 10:27 UTC

Basu, Alaka&BrijKoolwal, Gayatri. (2005). Two concepts of female empowerment: Some leads from DHS data on women's status and reproductive health. A Focus on Gender: Collected Papers on Gender Using DHS Data.

Batliwala, S. (1995), Defining Women's Empowerment: A Conceptual Framework Education for Women's Empowerment. ASPBAE Position Paper for the Fourth World Conference on Women, Beijing, September, New Delhi, Asia-South Pacific Bureau of Adult Education.

Berdahl, J. L. (2007). Harassment based on sex: Protecting social status in the context of gender hierarchy. Academy of Management Review, 22, 641–658.

Bosson, J. K., Vandello, J. A., Burnaford, R. M., Weaver, J. R., &Wasti, S. A. (2009). Precarious manhood and displays of physical aggression. Personality and Social Psychology Bulletin, 35, 623–634. https://doi.org/10.1177/0146167208331161

Claudia Gather, Lena Schürmann and Heinz Zipprian, 2016. Self-employment of men supported by female breadwinners. International Journal of Gender and Entrepreneurship. Vol. 8 No. 4, 2016 pp. 353-372. Emerald Group Publishing Limited 1756-6266. DOI 10.1108/IJGE-07-2015-0026

Chaudhuri, T. (2012). Patterns of Male Victimization in Intimate Relationships: A Pilot Comparison of Academic and Media Reports. *The Journal of Men's Studies*, *20*(1), 57–72. https://doi.org/10.3149/jms.2001.57

ChimaraokeIzugbara, Ronny Tikkanen& Karin Barron (2014): Men, masculinity, and community development in Kenyan slums, Community Development, DOI:

10.1080/15575330.2013.868816: Pages 32-44 | Published online: 25 Feb 2014
http://dx.doi.org/10.1080/15575330.2013.868816

Coney, N. S., &MacKey, W. C. (1999). The Feminization of Domestic Violence in America: The Woozle Effect Goes beyond Rhetoric. *The Journal of Men's Studies*, *8*(1), 45–58. https://doi.org/10.3149/jms.0801.45

Denise Hines and Emily Douglas, 2010. Intimate terrorism by women towards men: does it exist? Journal of Aggression, Conflict and Peace Research. Volume 2. Issue 3. July 2010

Dobash RE &Dobash RP (1979) Violence against Wives: A case against the patriarchy. New York: Free Press.

Dörre, K. (2005), "PrekäreBeschäftigung – einunterschätztesPhänomen in der Debatte um die Marktsteuerung und Subjektivierung von Arbeit", in Lohr, K. and Nickel, H.M. (Eds), Subjektivierung von Arbeit – RiskanteChancen, WestfälischesDampfboot, Münster, pp. 180-206. (As cited in: Claudia Gather, Lena Schürmann and Heinz Zipprian, 2016. Self-employment of men supported by female breadwinners. International Journal of Gender andEntrepreneurship. Vol. 8 No. 4, 2016 pp. 353-372. DOI 10.1108/IJGE-07-2015-0026)

Erin A. Casey, Richard M. Tolman, Juliana Carlson, Christopher T. Allen, Heather L. Storer. 2016. What Motivates Men's Involvement in Gender-based Violence Prevention? Latent Class Profiles and Correlates in an International Sample of Men (March 7, 2016) https://doi.org/10.1177/1097184X16634801

Fisher, A.A., Laing, J.E., Stoeckel, J.E. and Townsend, J.W. (1998) Handbook for Family Planning Operations Research Design. Population Council, New York

Kabeer, Naila. (2001). 'Reflections on the measurement of women's empowerment', in Discussing women's empowerment: Theory and practice (Sidas studies), 3:19-39. Stockholm: Swedish International Development Corporation Age

Kenya, L. O. (2010). The Constitution of Kenya, 2010. Attorney General Nairobi.

Klammer, U. (2012), Wenn Mama das Geld verdient. FamilienernährerinnenzwischenPrekaritätundneuenRollenbildern, Edition Sigma, Berlin. (As cited in: Claudia Gather, Lena Schürmann and Heinz Zipprian, 2016. Self-employment of men supported by female breadwinners. International Journal of Gender and Entrepreneurship. Vol. 8 No. 4, 2016 pp. 353-372. DOI 10.1108/IJGE-07-2015-0026)

Kosakowska-Berezecka, N., Besta, T., Adamska, K., Jaśkiewicz, M., Jurek, P., & Vandello, J. (2016). If my masculinity is threatened I won't support gender equality? The role of agentic self-

stereotyping in restoration of manhood and perception of gender relations. Psychology of Men & Masculinity, 17, 274-284.

Longwe, S. (1995). Gender awareness: the missing element in the third world development program. In C. March, & T. Wallace, Changing perception: new writings on gender and development. Oxford: Oxfam.

Loseke DR &Kurz D (2005) Men's violence toward women is the serious social problem. In: DR Loseke, RJ Gelles& MM Cavanaugh (Eds) Current Controversies on Family Violence (2nd edition, pp79–96). Thousand Oaks, CA: Sage.

Malley-Morrison K & Hines DA (2007) Attending to the role of race/ethnicity in family violence research. Journal of Interpersonal Violence 22 943–972.

Martin, Brian. 1990. Uprooting war. London: Freedom

Meuser, M. (2012), "Entgrenzungsdynamiken: GeschlechterverhältnisseimUmbruch", AusPolitik und Zeitgeschichte, Vol. 62 No. 40, pp. 17-24. (As cited in: Claudia Gather, Lena Schürmann and Heinz Zipprian, 2016. Self-employment of men supported by female breadwinners. International Journal of Gender and Entrepreneurship. Vol. 8 No. 4, 2016 pp. 353-372. DOI 10.1108/IJGE-07-2015-0026)

Migliaccio Todd (2001). Marginalizing the Battered Male. *The Journal of Men's Studies*, *9*(2), 205– 226. https://doi.org/10.3149/jms.0902.205

Mugenda, O. and Mugenda, A. (2008). *Research Methods: Qualitative and Quantitative Approaches.* Nairobi: Acts Press.

Moser, C., & Moser, A. (2005). Gender Mainstreaming since Beijing: A Review of Success and Limitations in International Institutions. Gender and Development, 13(2), 11-22. Retrieved from www.jstor.org/stable/20053145

Peretz, T. (2018). "We're Not Equipped": The Paradox of Intersectional Failures in the Formation of Men's Gender Justice Groups. *The Journal of Men's Studies*, *26*(3), 284–304. https://doi.org/10.1177/1060826518773489

Jewkes, R., Morrell, R., Hearn, J., Lundqvist, E., Blackbeard, D., Lindegger, G., Gottzén, L. (2015). Hegemonic masculinity: Combining theory and practice in gender interventions. Culture, Health & Sexuality, 17(Suppl 2), 96-111. http://dx.doi.org/10.1080/13691058.2015.1085094

ReshmaSathiparsad, Myra Taylor and SiyabongaDlamini. 2008. Patriarchy and Family Life: Alternative Views of Male Youth in Rural South Africa: Empowering Women for Gender Equity, No. 76, *Family Politics* (2008), pp. 4-16

Robb Willer, Christabel L. Rogalin, Bridget Conlon, Michael T. Wojnowicz, 2013. Overdoing Gender: A Test of the Masculine Overcompensation Thesis. American Journal of Sociology (AJS) Volume 118 Number 4 (January 2013): 980–1022. Downloaded from 156.000.233.027 on July 31, 2019 03:39:30 AM

Rudman, L. A., & Phelan, J. E. (2008). Backlash effects for counterstereotypical behavior in organizations. In A. Brief & B. M. Staw (Eds.), Research in organizational behavior (Vol. 28, pp. 61–79). New York: Elsevier.

Silberschmidt M. (2005) Poverty, Male Disempowerment, and Male Sexuality: Rethinking Men and Masculinities in Rural and Urban East Africa. In: Ouzgane L., Morrell R. (eds) African Masculinities. Palgrave Macmillan, New York

Soman, U. (2009). Patriarchy: Theoretical Postulates and Empirical Findings. Sociological Bulletin, 58(2), 253-272. Retrieved from www.jstor.org/stable/23620688

UN Economic and Social Council (ECOSOC), UN Economic and Social Council Resolution 1997/2: Agreed Conclusions, 18 July 1997, 1997/2, available at: https://www.refworld.org/docid/4652c9fc2.html [accessed 26 August 2019]

UN ECOSOC. "Mainstreaming the Gender Perspective into all Policies and Programmes in the United Nations System." New York: UN ECOSOC, 1997.

Vandello, J. A., &Bosson, J. K. (2013). Hard won and easily lost: A review and synthesis of theory and research on precarious manhood. Psychology of Men and Masculinity, 14, 110–113. https://doi.org/ 10.1037/a0029826.

Vandello, J. A., Bosson, J. K., Cohen, D., Burnaford, R. M., & Weaver, J. R. (2008). Precarious manhood. Journal of Personality and Social Psychology, 95, 1325–1339. https://doi.org/10.1177/ 0146167208331161.

Wanyoike, Mary W. (2002). WanguwaMakeri. Makers of Kenya's History. Nairobi: East African Educational Publishers. ISBN 978-9-966251-121.

Watson, Callum. 2014. Preventing and Responding to Sexual and Domestic Violence against Men: A Guidance Note for Security Sector Institutions. Geneva: DCAF, 2014

Websites

International Labour Organization. South-East Asia and the Pacific Multidisciplinary Advisory Team (SEAPAT) ILO/SEAPAT's Online Gender Learning & Information Module. 1998. Adapted from: Training Workshop for Trainers in Women, Gender and Development, June 9-21, 1996, Programme Handbook, Royal Tropical Institute. The Netherlands. https://www.ilo.org/public/english/region/asro/mdtmanila/training/unit1/empowfw.htm

JOSEPH WANGUI, 2019. Pregnant woman gets 30 years for killing drunk husband. Daily Nation. https://www.nation.co.ke/counties/nyeri/Woman-who-killed-drunk-husband-jailed/1954190-5228080-16gsbu/index.html. THURSDAY AUGUST 8 2019

Map of Murang'a County within East Africa (Adapted from https://informationcradle.com/kenya/wp-content/uploads/2017/04/Kandara-Contituency-Map.png) Accessed on 25th Aug 2019

Appendix IIn-depth interviews guide

My name is Raji Thomas, a student of Master of Arts in Gender and Development Studies at the University of Nairobi. I am conducting research on the precarious nature of manhood within Murang'a County. The findings of these study are for academic purposes only. Your confidentiality and anonymity as a respondent is assured. Kindly spare some time to answer the questions below and feel free to ask for any clarification. You are free also to abandon the process at any point. Thanks in advance.

In-depth Interview Guide
Men perception of gender mainstreaming.

1. **How long have you been in this community? ***
○ Less than one year
○ One year to years
○ Three years to Four years
○ Five years to Six years
○ Seven years to eight years
○ All my life.

2. **What is your gender? ***
○ Male
○ Female

3. **What is your age bracket?**
Age: □ 20 – 29 years □ 30 – 39 years   □ 40 – 49 years □ 50- 59 years □ Above 60 years

4. **What is your level of education?**
□ Primary and below □ Secondary □ College □ Graduate and above

5. **In a scale of 1 to 5 (where 1 is least aware and 5 is most aware) how would you rate yourself in terms of awareness of gender mainstreaming?**

□ 1	□ 2	□ 3	□ 4	□ 5

6. How long have you been aware of gender mainstreaming or women empowerment?

□ 0-5 years □ 5-10 years □ 11-15 years □ 16-20 years □ 21-25 years □ 25-30 years □ >30

7. Please describe briefly your view on women empowerment.

8. Does women empowerment endanger men's status in society? Explain.

9. What best practices can you recommend for women empowerment programs to be beneficial for all members of your community?

10. How do men react to their empowered women (either daughters, wives, sisters or granddaughters etc.)?

11. Does women empowerment increase hegemonic masculinity- i.e. raise men aggression or lead them to drug abuse like alcohol, or make them aspire to dominate other men and subjugate women etc.?

Appendix II: Key Informants Interview Guide

My name is Raji Thomas, a student of Master of Arts in Gender and Development Studies at the University of Nairobi. I am conducting research on men's perception of gender mainstreaming and in particular women empowerment in the context of precarious nature of manhood in Murang'a County. The findings of these study are for academic purposes only. The interview will take approximately one hour.

The interview will not be structured but will touch on the following themes among other matters that he informants will be willing to share in the topic or outside the topic.

- Your personal biographical information.
- Experience in Gender Mainstreaming.
- Experience with women empowerment
- Experience of men reaction to women empowerment
- Reaction on media reports on women being bitten by husbands.
- Way forward in ensuring that gender mainstreaming does not lead to a backlash.

The goal of the key informant interview above is to get a wider view on perceptions of people on precarious manhood.

Appendix III: Case Narrative Guide

My name is Raji Thomas, a student of Master of Arts in Gender and Development Studies at the University of Nairobi. I am conducting research on men's perception of gender mainstreaming in Murang'a County. The findings of these study are for academic purposes only. You have been invited share your personal experiences as member of this community who have either a daughter or wife who has been involved in women empowerment programs. Please share your experiences on how things were before women empowerment programs and today.

The narrator will be free to express whatever opinion they want and the direction the conversation should take. Nevertheless, if possible we also talk about:

- Media reports on gender based violence especially towards men in the area.

- The cultural changes occurring in the society will also be talked about.

- Any other topic will be welcome.

Thanks a lot for sharing your person experiences. Once the narrative is written it will be shared with you to make sure that you agree with the details. A Pseudonym will be used and all efforts will be used to make sure that your identity is concealed.

Appendix IV: Consent Form

Consent Form

Dear Respondent,

Thank you for your time.

My Name is Thomas MuiguaRaji. I am conducting a research on men's perception of women empowerment in Murang'a County in the context of male backlash. I intend to understand whether media reports showing men in distress in the hands of their wives from these area have any effect on gender mainstreaming. Further, in this study I wish to find out whether men traditional gender roles are affected by women empowerment and social cultural changes in society.

I am requesting you to kindly spare a few moments of your valuable time to participate in these study. All the information you will share in this study will be used for academic purposes only. Your input will be treated in utmost respect, confidential and where need be to identify one respondent from another a pseudonym will be used.

 Thanks a lot,

Name…………………………………………

Signature …………………………………….

Date ………………………………………….

Appendix V: Research Permit from NACOSTI

License Applied on: November 2019

License No: NACOSTI/P/19/3100