CAUSES AND EFFECTS OF DOMESTIC VIOLENCE ON MARRIED MEN OF ANGLICAN CHURCH OF KENYA, RURUGUTI DEANERY, NYERI COUNTY- KENYA

BY

David Kariuki Mwangi

MTH/NRB/4431/15

This Thesis is submitted in Partial Fulfillment of the Requirements for the Award of the Degree of Masters of Theology (MTh), Counseling from St. Paul's University

September, 2017

ST. PAUL'S UNIVERSITY

DECLARATION

This thesis is the product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this research may be available for reference and photocopying at discretion of the University.

NAME OF THE STUDENT: David K. Mwangi STUDENT'S No.**MTH/NRB/4431/15**

SIGNATURE OF STUDENT:_____ DATE :_____

I/We confirm that the work presented in this proposal was carried out by the student under my/our supervision.

NAME OF LEAD SUPERVISOR: Ven. Prof. Ndung'u J.B Ikenye

SIGNATURE OF SUPERVISOR:_____ DATE: _____

NAME OF CO-SUPERVISOR: Rev. Prof. Kabiro wa Gatumu

SIGNATURE OF CO-SUPERVISOR_____ DATE: _____

ST. PAUL'S UNIVERSITY

ACKNOWLEDGEMENT

I would like to extend my sincere thanks to God who has provided good health to me, the ability to be a student and even the provision with money for the fees among other needs. I would not like to forget to congratulate my wife Eunice for the courage she took– going without some necessities for the family in order to see me finish the course: My three children; Wangeci, Wanjiru and Mwangi you are wonderful children: You longed to see me, but I could not be in a position sometimes.

Secondly I would like to thank Ven. Professor Ndung'u John Brown Ikenye and Rev. Dr. Kabiro wa Gatumu who have been with me in class and who have devoted themselves to see me finish my course. To the faculty Dean Dr. Githuku and the former Dean of Student, Dr. Emily Onyango; what you have done to me including encouragement is unexplainable by single words. I want to express my heartfelt gratitude to every lecture who have taught me and who have been of inspiration to me in any way. May almighty God bless you.

Last but not the least I want to acknowledge my class which has been of motivation to me to carry on with studies even when it seemed hard to continue because of the many responsibilities bestowed on me. For one being a father and having decided to further the Education with the little resources available. Second, I took a risk of getting to unpaid study leave so as to forge on a little further in knowledge gathering.

St. Paul's University is like my father and mother. It has taken role of molding me to become a better servant of God and Humanity and because of this, as St. Paul's Anthem pronounces, may God bless St. Paul's abundantly.

ST. PAUL'S UNIVERSITY

ABSTRACT

This study investigated the causes and effects of Domestic Violence on married Men of Anglican Church of Kenya (ACK) Deanery in Othaya District, Nyeri County. The study area is situated on the slopes of Aberdare Ranges and bounders the Nyayo tea zone - a stripe where tea was planted during president Moi era. The study used a qualitative design whereby the scholars in Africa are able to effectively address social issues that affect the individuals and families. The study randomly selected a sample of thirty Married Men from the study population of one hundred and twenty Married Men for the survey and issued them with questionnaires to fill. The study interviewed key informants among them (Two Chiefs) one from Ruruguti village and another from Gitundu village. The literature review suggested that underlying reason for domestic violence (Men battery) is due to patriarchal systems in the society. These systems' dictates that Men have the overall authority of the family and are not under the rule of anyone. The research Investigates the Violence Against Men in ACK Ruruguti Deanery, the Causes of Violence Against Men in ACK Ruruguti Deanery, the Effects of Violence Against Men in ACK Ruruguti Deanery and also Assesses the Counseling role the Church is praying to curb the Violence Against Men in ACK Ruruguti Deanery. The research found domestic violence to be a causal reaction dual to Men engaging in alcoholism. There is suspicion of infidelity from spouses, which cause Men to suffer psychologically and emotionally and there is no likelihood of battered Men reporting the case to family and friends. The research recommends the Church to take Counseling role among the affected individuals in order to restructure the society.

ST. PAUL'S UNIVERSITY

TABLE OF CONTENTS **PAGE**

DECLARATION..... **i**

ACKNOLWEDGMENT ……..……..**ii**

ABSTRACT..... **iii**

TABLE OF CONTENTS ..... **iv**

LIST OF TABLES ..... **ix**

LIST OF FIGURES ..... **x**

LIST OF ABREVIATIONS AND ACRONYMS..... **xi**

CHAPTER ONE: INTRODUCTION

1.1 Introduction..... 1

1.2 Background of the Study 1

1.3 Statement of the Problem..... 3

1.4 Significance of the Study..... 4

1.5 Objectives of the Study..... 4

1.6 Research Questions..... 5

1.7 Purpose of the Study 5

1.8 Limitations of Research 5

1.9 Conclusion 6

ST. PAUL'S UNIVERSITY

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction 7

2.2 Types of Violence Against Men 7

2.2.1 Intimate Terrorism 7

2.2.2 Situational couple violence 8

2.2.3 Mutual violent control 8

2.3 Causes of the domestic violence. 10

2.3.1 Alcoholism and Drug Abuse 11

2.3.2 Family or Emotional Terrorism 12

2.3.3 Suspicion of Infidelity 13

2.4 Effects of domestic violence on men 14

2.4.1 Psychological and Emotional Distress 14

2.4.2 Physical Injuries and death 15

2.4.3 Social effects of domestic violence on men 16

2.5 Church counseling services on men 17

2.6 Theoretical Framework 21

2.8 Conclusion 25

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction 26

ST. PAUL'S UNIVERSITY

3.2 Research Design 26

3.3 Study Area 26

3.4 Study Population 26

3.5 Sampling Population and Procedure 27

3.6 Data Collection Methods 27

3.6.1 Survey Method 27

3.6.2 Key Informant Interview 28

3.7 Data Processing and Analysis 28

3.8 Ethical Consideration 28

3.9 Conclusion 28

CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION OF FINDINGS

4.1 Introduction 30

4.2 Social Demographic characteristics of the respondents 30

4.2.1 Age of respondents 31

4.2.2 Marital status of respondents 31

4.2.3 Educational level of the respondents 32

4.2.4 Respondents Duration in Ruruguti Deanery 33

4.3.0 Respondents' perception of domestic violence against men (DVAM) 33

4.3.1 Respondents level of awareness that men suffer from domestic violence 33

ST. PAUL'S UNIVERSITY

4.3.2 Respondents' knowledge of men who have been battered in the past 34

4.3.3 Likelihood of married men to be battered by their wives..... 34

4.3.4 Level to which alcoholism predisposes men to domestic violence 35

4.3.5 Level to which suspicion of infidelity influences women to batter men..... 36

4.3.6 Patriarchal structures make men shy away from reporting incidences of violence..... 36

4.3.7 Domestic violence against men predisposes them to physical injuries 37

4.3.8 Likelihood of battered men to report DVAM cases to family and friends. 37

4.3.9 Likelihood of battered men to suffer from psychological and emotional distress. 38

4.3.10 Likelihood of Husbands battering to lead to negative social effects. 38

4.3.11 Respondents' response on church Counseling services- Section (iii) question 7..... 39

4.4 General information about domestic violence against men. 40

4.5 Responses from key informants..... 44

CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS

5.1 Introduction..... 45

5.2 Summary of the findings..... 45

5.2.1 The types of violence against men in Ruruguti Deanery..... 45

5.2.2 Causes of Domestic Violence among Men in ACK Ruruguti Deanery 46

5.2.3 The effects of Domestic violence on Men in ACK Ruruguti Deanery 46

5.2.4 Respondent Statement 47

ST. PAUL'S UNIVERSITY

5.2.5 The Church counseling services in ACK Ruruguti Deanery 48

5.3 Conclusion 48

5.4 Recommendations 49

5.5 Recommendation for further research 51

BIBLIOGRAPHY 52

APPENDICES 58

APPENDIX 1: QUESTIONNAIRE FOR MEN 58

APPENDEX 2 : Research Permits 65

ST. PAUL'S UNIVERSITY

LIST OF TABLES

Table 4.1: Age of Respondent..... 31

Table 4.2: Marital Status of Respondents..... 32

Table 4.3: Duration in Ruruguti Deanery..... 33

Table 4.4: Level of awareness that men suffer from domestic violence..... 34

Table 4.5: Respondent knowledge of battered men..... 34

Table 4.6: Likelihood of married men to be battered by their wives..... 35

Table 4.7: Alcoholism predisposes men to domestic violence..... 35

Table 4.8: Patriachal structures that make Men to shy from reporting..... 37

Table 4.9: Domestic violence that dispose Men to physical injuries..... 37

Table 4.10: Likelihood of battered men to report domestic violence case to family and friends.38

Table 4.11: Likelihood of battered men suffering from psychological and emotional distress... 38

Table 4.12: Likelihood of husband battering leads to negative social effects..... 39

ST. PAUL'S UNIVERSITY

LIST OF FIGURES

Figure 2.1: Conceptual framework representing components which mold personality 25

Figure 4.2: Level of education of the respondents..... 32

Figure 4.3: Level to which suspicion of infidelity influences women to batter men 36

Figure 4.4: Respondents ' response on church counseling services..... 40

ST. PAUL'S UNIVERSITY

LIST OF ABREVIATIONS AND ACRONYMS

ACK	**:**	Anglican Church of Kenya
DVAM	**:**	Domestic violence Against Men
IAGAS	**:**	Institute of Anthropology Gender and African Studies
IPV	**:**	Intimate Partner Violence
KDHS	**:**	Kenya Demographic Health Survey
MGD	**:**	Millennium Goals of Development
MSM	**:**	Men who have Sex with Men
NACOSTI	**:**	National Commission for Science, Technology and Innovation
NIAAA	**:**	National Institute on Alcohol Abuse and Alcoholism
UK	**:**	United Kingdom
WHO	**:**	World Health Organization

ST. PAUL'S UNIVERSITY

DEFINITION OF KEY TERMS

Anglican Church of Kenya: Is a missionary initiated denomination dated back 1844 after the first missionary from the Church Missionary (CMS), Dr. Johann Ludwing Krapf arrived in Mombasa.

Deanery: Is one of division of a diocese into smaller groupings of parishes. Usually deaneries are named simply by a geographic designation.

Domestic violence against men: Refers to abuse against men in an intimate relationship such as marriage, cohabiting, dating, or within a family.

Social Theory: Refers to the use of abstract and often complex theoretical frameworks to describe, explain, and analyze the social world.

Violence: An act carried out with the intention, or perceived intention, of causing physical injury or pain to another person.

ST. PAUL'S UNIVERSITY

CHAPTER ONE

INTRODUCTION

1.1 Introduction

The chapter contains the background of study which introduces the topic, the statement of the problem, significance of the problem, research questions, objectives of study, significant of study, limitations of study, definitions of the key terms, and conclusion.

1.2 Background of the Study

Domestic violence, also known as domestic abuse, spousal abuse, battering, family violence, dating abuse, and intimate partner violence (IPV), is a pattern of behavior which involves the abuse by one partner against another in an intimate relationship such as marriage, cohabitation, dating or within the family. Domestic violence can take many forms, including physical aggression or assault (hitting, kicking, biting, shoving, restraining, slapping, throwing objects, battery), or threats thereof; sexual abuse; emotional abuse; controlling or domineering; intimidation; stalking; passive/ covert abuse and economic deprivation. It is perpetrated by, and on both men and women. Domestic violence is violence that is perpetrated by intimate partners and other family members, and that is manifested through physical abuse, sexual abuse, psychological abuse, economic abuse, and acts of omission (UNICEF: 2010).

Domestic violence is therefore a mix of physical and coercive behaviors designed to manipulate and dominate another competent adult or adolescent, to achieve compliance and dependence. The term intimate partner violence (IPV) is often used synonymously; other terms have included wife beating, wife battering, man beating, husband battering, relationship violence, domestic abuse, spousal abuse, and family violence with some legal jurisdictions having specific definitions. Intimate partner violence is gender based and is a serious public health problem that cuts across nations, cultures, religion, and class (Adebayo and Anthony, 2014: 14).

Domestic Violence has been a serious problem in most societies throughout history. Physical violence in particular is very common among intimate partners in both developed and developing countries. Physical violence is the intentional use of physical force with the potential for causing

ST. PAUL'S UNIVERSITY

death, disability, injury or harm. Physical violence includes but it is not limited to, scratching, pushing, shoving and throwing, grabbing, biting, choking, shaking, slapping, punching, burning, use of a weapon and use of restraints or ones' body size, or strength against another person (Adebayo, 2014: 15).

Domestic violence against men (DVAM) is a term describing violence that is committed against men by the man's intimate partner. It is a rare finding. Even though there have been so much hues and cries about domestic violence against women across the globe, domestic violence against men is a reality. It occurs virtually in every society in varying degrees. The problem in conducting studies that seek to describe violence in terms of gender is the amount of silence, fear and shame that result from abuse within families and relationships. This is why domestic violence against men remains largely unreported. Gender differences in reporting violence have been cited as another explanation for mixed results (Adebayo, 2014: 16).

Literature on domestic violence including intimate partner violence shows that domestic violence against men (DVAM) is a global problem hence some scholars have written about it in a global way. This literature included the findings from large scale and multicounty demographic surveys (Hiddin, 2008:57).

Numerous studies have shown that the primary motives provided by female perpetrators are to gain control over their partner, as retribution, as part of a reciprocally violent relationship, or out of anger, which are also motives frequently endorsed by male perpetrators. Although extant research has examined and compared men and women's motivations for IPV, most of the existing research was obtained from undergraduate samples and did not contain data that enabled direct gender comparisons in the motivations for IPV. Thus, additional research that compares men and women's motivations for IPV in clinical samples (e.g., individuals arrested for domestic violence) was needed. In an effort to evaluate the available literature on men and women's motives for partner violence and ultimately clarify the similarities and/or differences among them, a number of systematic literature reviews have been conducted. A research reviewed the extant literature on motives for IPV perpetration and reported a number of gender differences. Specifically, the research found that women typically engage in IPV out of self-defense, whereas men perpetrate IPV in order to control their partners (Elmquist, 2014:359-374).

ST. PAUL'S UNIVERSITY

The intergenerational transmission of DV has been one of the most commonly reported influences of DV in adulthood. Research conducted on the intergenerational transmission of DV has framed much of its inquiry in social learning theory. The social learning theory- based, intergenerational transmission model of DV posits that observing violence in one's family of origin creates ideas and norms about how, when and toward whom aggression is appropriate (Corvo, 2008:116).

Early studies found a high frequency of violence in families of origin of domestically violent men. Other studies found association between child abuse in the family of origin and current DV for both men and women. Research reanalyzing the national sample, found that both exposure to child abuse and observation of interpersonal spousal violence contributed to the probability of marital aggression for men and women (Corvo, 2008:117).

In recent years therefore, concerns have been expressed in media and in news papers about the rising incidences of domestic violence perpetuated by women and targeted to men in Kenya. Though domestic violence against men (DVAM) is not new in any chance; the great concern is the increasing rates where women beat their husbands. The most common forms of violence are physical battering and psychological abuse. It has been identified in the recent past that a great number of men globally, regardless of their color, age, marital status, creed, social economic status and /or place of residence live with constant threats of domestic violence whether physical or emotionally. There have been numerous efforts to curb the problem, but since this has not been achieved, DVAM still continues to be unhindered and uncontrolled. This has sensitized different sorts of people ranging from observers, researchers, academicians, civil society and priests to question on what would be the causes and effects of multiple cases of DVAM in Kenya and more so in Nyeri in particular (Kubai, 2014:1).

1.3 Statement of the Problem

There is common opinion that men in Ruruguti Deanery take a lot of alcohol that can result to their inability to provide for their families, mainly even failing to provide the conjugal rights to their partners. This is thought to be the main cause behind DVAM (Kubai, 2014:1), that can provoke women to abuse men in their livelihood together. The social expectation is that men

ST. PAUL'S UNIVERSITY

should provide to their families' and should be the heads of the families'. The fact that men in ACK Ruruguti Deanery know the societal demands, their failure to attend their families' could lead them to be silent even when they encounter the battering from their spouses, as it is upon many men today. The church has been silent too about the violence or may not be aware of the problem so as to provide the solution. The Kenya Government law principle is that for any law to be enforced there must be the plaintiff and the defendant. Since men do not speak up even when things are not in order, who is to help them assume the formal glory where respect and honor was displayed by their wives as well as by the whole society? This study sought to indentify the causes and effects of battering so that men may be assisted and contribute to the society.

1.4 Significance of the Study

The researcher observes that while there has been mounting concern over the rising incidents of DVAM in Kenya, there has been little research carried out so far on this subject and more so from a counseling perspective. There are therefore serious gaps in our understanding and knowledge about DVAM. The study seeks to address these gaps and enable interested parties to gain a better understanding of the causes and effects of DVAM. The findings from this study will be of great interest to the church, policy makers, organizations such as Maendeleo ya Wanaume, the police, the law enforcement agents, researchers and academicians whose work is geared towards meeting the specific needs in the society. Conducting this kind of research at a localized area contributes to highlighting the phenomenon of violence against men in ACK Ruruguti Deanery, hence offering suggestions on how to solve the plight of men being battered by their spouses here and elsewhere in Kenya. Below are questions which address the domestic violence on men of this area.

1.5 Objectives of the Study

The study was informed by the following objectives:

1. To explore the types of violence against Men in ACK Ruruguti Deanery
2. To explore the causes of violence against Men in ACK Ruruguti Deanery

ST. PAUL'S UNIVERSITY

3. To explore the effects of violence against Men in ACK Ruruguti Deanery

4. To explore the Church counseling services on Men in ACK Ruruguti Deanery

1.6 Research Questions

1. What are the types of violence against Men in ACK Ruruguti Deanery?

2. What are the causes of violence against Men in ACK Ruruguti Deanery?

3. What are the effects of violence against Men in ACK Ruruguti Deanery?

4. What are the Church counseling services in ACK Ruruguti Deanery?

1.7 Purpose of the Study

Domestic violence has emerged seriously and widespread problems in Kenya. However, double standard is operating in today's society. Situations of domestic violence are ignored largely when they are perpetration by women but are taken serious only when they are perpetrated by men.

Unless the effects of DVAM by women are well understood and ways to foster counseling are put in place, the family life will be adversely affected. This stresses the primacy of this study. This study aims to investigate causes and effects of violence perpetrated by women so that men can be free psychologically, emotionally, and socially as they involves with issues of building the society full of freedom.

1.8 Limitations of Research

Even Though this research was carefully researched and organized, the researcher is aware of its restrictions and shortcomings.

Firstly, the research was conducted in five churches within four Parishes and lasted two weeks. The two weeks ware not enough, it would have been better if there was more time.

Secondly, the population of experimental group was small, only thirty men. This did not represent majority of men in ACK Ruruguti Deanery.

ST. PAUL'S UNIVERSITY

Thirdly, the questionnaire designed to measure the causes and effects of Domestic Violence against Men in Ruruguti Deanery did not provide enough evidence of the actual representation of men subjected to violence in the area under investigation.

Fourthly, the participants were not ready to reveal the family issues. There is a social impression that unveiling family issues is betrayal to the family, there was no ready participants to give out the information of the family.

1.9 Conclusion

This chapter has discussed the main aspects that the research sought to study. It highlighted the background of the study, the statement of the problem, research objectives and questions to be answered. The next chapter explores the relevant literature that informs the study in its entirety.

ST. PAUL'S UNIVERSITY

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter focuses on the literature review which provides explanation of theoretical basis of the problem being studied as well as the research that has already been done, and how the finding relates to the problem at hand. Literature is evaluated from working papers, journals, books, reports, periodicals and internet sources. The literature here carries the information on the types of violence against men whereby domestic threats towards men in Kenya are manifested in form of physical and emotional abuse perpetrated by women in the domestic setting. Such threat is often viewed as a personal and private affair. The literature is to show why it happens and as well as what the church has been doing towards this.

2.2 Types of Violence Against Men

In intimate terrorism, the perpetrator uses violence in the service of general control over his or her partner while the partner does not. In violent resistance the partner is violent and controlling- an intimate terrorist and the resister's violence arises in the reaction to that attempt to exert general control, both members of the couple use violence in attempts to gain general control over their partner. Thus, three of the four types of intimate partner violence are organized around attempts to exert or thwart general control (Johnson, 2008: 5).

2.2.1 Intimate Terrorism

This involves the general exercise of the coercive control that is the heart of the distinctions of domestic violence. It comprises a pattern of power and control that cannot be identified by looking at violence in isolation or by looking at one incidence in isolation or by looking at one incident. It can only be recognized from information about the use of multiple control tactics over time, allowing one to find out whether a perpetrator uses more than one of the tactics to control his or her partner, indicating an attempt to exercise general control (Johnson, 2008: 8).

ST. PAUL'S UNIVERSITY

2.2.2 Situational couple violence

Probably the most common type of partner violence does not involve any attempt on the part of either partner to gain general control over the relationship. The violence is situational provoked, as the tensions or emotions of a particular encounter lead someone to react with violence. Intimate relationships inevitably involve conflicts, and in some relationships one or more of those conflicts may escalate to violence. The motive for such violence varies. A physical reaction might feel like the only way one's extreme anger or frustration can be expressed. It may as well be intended to do serious injury as an expression of anger. It is mainly attempt to get to attention of a partner who doesn't seem to be listening.

However, critical distinctions among types of violence have to do with general patterns of power and control not with ostensible motives for specific incidents of violence. Thus, many of the separate violent incidents of situational couple violence may look exactly like those involved in intimate terrorism or violent resistance. The difference is in the general power and control dynamic of the relationship, not in the nature of any one assault (Johnson, 2008:11).

2.2.3 Mutual violent control

Finally, in a very small number of cases, both members of the couple are violent and controlling each behaving in a manner that would identify him or her as an intimate terrorist if it weren't for the fact that their partner also seems to be engaged in the same sort of violent attempt to control the relationships. Very little is known about the dynamics of such relationships other than that they seem to involve the "mutual combat" that researchers have for decades attributed to any relationship in which both partners reported that they had been violent. In most such cases, however, that so called mutual violence was a product of intimate terrorism. With relation resistance, or situational couple violence in which both partners had been violent. With mutual violent control, we have the true mutuality of two people fighting for general control over the relationship (Johnson, 2008:12).

Domestic threats towards men in Kenya are manifested in form of physical and emotional abuse perpetrated by women in the domestic setting. Such threat is often viewed as a personal and

ST. PAUL'S UNIVERSITY

private affair. While domestic threats against men in Kenya has been widely noticed as persistent and glaring social, legal, and health problem manifested in several ways and at several fronts, the magnitude of the problem is widely unknown. However, cases such as those of Nyeri, where there have been many cases of men battered by their wives, are clear illustrations of how far domestic violence against men goes in the country. This has brought about a heated debate among women from the Mt. Kenya region, who has found themselves on the receiving end.

Many cases of violence against men however do not catch public attention because the concerned parties, usually the men, do not know what to do about it or are afraid to speak out. The few cases that capture media or public attention are often horrific in one way or another. When such cases are reported to the relevant authorities or raised in public, victims often face social stigma as well as possibilities of retaliation and other dilemmas. Cultural norms about the treatment of men by women as well as of women by men have varied greatly depending on geographic region and sub-region, even area by area sometimes, and physically abusive behavior of partners against each other is regarded varyingly from being a crime to being a personal matter (Kubai, 2014:7).

When women get to severe violence or even use weapons can be justified with the argument that they have no other way of defending themselves from their male attacker. Previous studies of domestic threats some scholars argued that because of this, women should remain focus of invention since men were found to use threats more often, and were likely to do more harm because of the size differences. It is also argued that women are economically trapped in a marriage and many women only use violence to defend themselves. (Gelles, 1974:96)

Interestingly in a research done in Kenya (Gathogo, 2015) 70% interviewees pointed that men battering is more rampant amongst Christians than amongst Muslims. In other words, it is very rare to find a Muslim woman battering her husband. A victim of the physical assault was deeply asleep as he commented, when his wife attacked him. He was therefore defenseless, and even added that his case could not be counted as husband battery because he was caught unawares. This contradicted the popular belief that the victim was overpowered by his ‘stronger’ half and when the beating took place. In a nutshell, his wife had mercilessly cut his head with the intention of killing him. After he had been discharged from hospital, he went to live with his

ST. PAUL'S UNIVERSITY

father, who like childhood days became his provider for his every need before he healed completely. He however was quick to add that Nyeri women are not what they were portrayed to be. He noted rightly that any woman regardless of the community she comes from can beat the husband. When he was asked whether he would remarry, he said he would consider it after he made a full recovery, since he could not, at that time, provide for a wife (Gathogo, 2015:3).

Significantly 25% of the respondents noted that the main cause for men battering was the reckless use of alcohol (traditional liquor popularly called *Kairaci*) mainly by men, 15% felt it was the failure to provide for the family, 8% felt it was unfaithfulness in the marriage (popularly called *mipango ya kando*), 7% felt it was general poverty and 3% noted that it had something to do with denial of conjugal rights. Other causes of men battering cited include; denial of conjugal rights by drunkard or busy spouses, marriage to older women who underrate younger spouses, insults to women, retaliation against men who keep beating their wives, parental interference especially on both sides, poor upbringing, general disagreements over matters of sexuality, children, money or/and wealth. Again, when a sexually promiscuous man infects a faithful woman with sexually transmitted diseases, a woman may get out of her senses and wildly attack unsuspecting spouse and thereby injure him fatally. The latter can however apply to any of the spouse (Gathogo, 2015:3).

2.3 Causes of the domestic violence.

The contemporary understanding of domestic violence against men is mainly as a result of the ongoing pattern of the abusive behavior by intimate partner motivated by the intention to dominate, control or oppress man and cause fear.

Domestic violence is a causal reaction in response to behaviors of people who are close to an individual. Males in his book “Violence in the family- what every Christian needs to know”, explain this as he gives a story of Ted, who abused the wife “Leslie”, spending long hours away from home, drinking and calling her names when questioned. He further notes that the relationship worsens when Ted begins the physical abuse to the wife. He would slap her across the face, punch her in the stomach, and throw her on the floor or against a wall. Worse than before, when the wife shared this to elder’s wife “Brenda”, who to her seemed to be a very

ST. PAUL'S UNIVERSITY

compassionate person, she disclosed it to Leslie's parents in law. Eventually Leslie was held to be a liar and was forced to beg forgiveness to Ted (Males 2002:25-26).

Most societies have often focused on men as the main perpetrators of violence toward women and do not believe or recognize that men may suffer from domestic violence the same as women do. Battered husband syndrome as some scholars discussed in 1970's is to date a taboo in patriarchal society. Lack of noticing male as victim means that they have to cope without any assistant or guidance. Women can be violent and create fearful surrounding to their husbands but argues that no sufficient evidence since this syndrome is mostly with women. It has been proposed that violence imposed towards husband or partner by their wife or girlfriend is carried out in self-defense. This is due to majority of people in the society; holding to a belief that it is improbable idea that woman would hit a man for any reason than in self-defense (Fontes, 1999:40).

When faced with violence, men are placed in a difficult arena. They have to make the decision whether or not to stand up for themselves and confront the situation like 'real men' in their traditional, stereotypical role or reject the role and allow themselves to become victims of domestic violence and be rendered powerless, (Shiechowski & Sherven,1995: 69-73).

In a study examining arrested women's reasons for perpetrating physical IPV, the research found that the most frequently endorsed reasons were self-defense, poor emotion regulation, provocation by a partner, and retaliation against a partner. Aside from being one of the few known investigations of proximal motivations for IPV among women arrested for domestic violence, this study examined the most extensive list of potential motivations to date (Elmquist, 2014:359-374).

2.3.1 Alcoholism and Drug Abuse

Alcohol, drugs and abuse is a major contributor of violence against men since men cannot contribute to the economy and socially. Excessive drinking by male partner can exacerbate financial difficulties, child care problems and infidelity. Strong links have been found between alcoholism and occurrence of intimate partner violence in many countries. Evidence suggests

ST. PAUL'S UNIVERSITY

that alcohol use by male partners increases the occurrence and severity of domestic violence (Dienye, 2009:34).

Alcohol is thought to reduce inhibitions (shy or nervous feelings), cloud judgment, and impair ability to interpret social cues. However, biological links between alcohol and violence are complex. Research on the social anthropology of alcohol drinking suggests that connections between violence and drinking and drunkenness are socially learnt and not universal. Some researchers have noted that alcohol may act as a cultural "time out" for antisocial behavior. Thus, men are more likely to act violently when drunk because they do not feel they will be held accountable for their behavior and in response their partners respond out of anger. In some settings, men have described using alcohol in a premeditated manner to enable them to beat their partners because they feel that this is socially expected of them. It seems likely that drugs that reduce inhibition, such as cocaine, will have similar relations to those of alcohol with intimate partner violence, but there has been little population-based research on this subject, (Cook, 2009: 89).

Alcoholism and drug abuse is more common among men in Kenya than among women. Drinking of lethal illicit brews known by various names such as Kumi Kumi and chang'aa is quite common particularly in the villages. This has become a major problem to an extent that it is being blamed for the low rate of population growth in central province in the last ten years. These brews make men to become zombie or irresponsible. Such men may be physically present but they do not contribute to household income. In fact they are a liability to the family because they might sell family property to fund alcohol and drug abuse. This immensely leads to violence against men by women (Kubai, 2014: 10).

2.3.2 Family or Emotional Terrorism

As with violence against women, domestic violence against men is by no means limited to simply physical assaults. Scholars work on family violence, has long recognized that there are women involved in emotionally and/or physically violent relationships that express and enact disturbance beyond the expected (and acceptable) scope of distress. Such individuals, spurred on by deep feelings of vengefulness, vindictiveness, and animosity, behave in a manner that is

ST. PAUL'S UNIVERSITY

singularly destructive; destructive to themselves as well as to some or all of the other family members, making an already bad family situation worse. These women have been described as 'family terrorists'. Such women often become even more violent as their partner tries to break away. While the family remains together, however miserable that 'togetherness' might be the terrorist maintains her power (Pizzey, 1998:36).

"The terrorist, and the terrorist's actions, know no bounds. Intent only to achieve the goal the terrorist will take such measures as: stalking a spouse or ex-spouse, physically assaulting the spouse or the spouse's new partners, telephoning all mutual friends and business associates of the spouse in an effort to ruin the spouse's reputation, pressing fabricated criminal charges against the spouse (including alleged battery and child molestation), staging intentionally unsuccessful suicide attempts for the purpose of manipulation, snatching children from the spouse's care and custody, vandalizing the spouse's property, murdering the spouse and/or the children as an act of revenge." (Kubai, 2014:10).

2.3.3 Suspicion of Infidelity

Infidelity contributes largely to violence against men. Some men allegedly cheat on the wives with their wives' friends and even house girls, who makes wives biter and when chance presents they are beaten with anger. Some men just run away from their responsibility like paying school fees for their children and upkeep having spent money elsewhere (Fowler, 2002: 96).

Out of suspicion, a woman may become angry if he so much as speaks to another woman. Conversely, she may begin flirtations with every male around her, and business trips, or mini-vacations with her girlfriends may become a new feature of her life, (Atmore, 2001: 13).

Some scholars present arguments for the application of social learning theory and the different behaviors in men and women. They refer from the work of Bandura who considered that: "as role expectations of women and men become more similar, female and male patterns of aggressive behavior will become more similar" They propose three possible causes of female violence: masculinization, where the female takes on a more masculine role as they play a more masculine role in society.

ST. PAUL'S UNIVERSITY

Secondly, as an opportunity based crime is described as where offenders "typically behave like criminals only in certain settings, that is, slices of time and space within which relevant people and things are assembled". Those scholars also drawing from social learning theory consider that as females move into the male workplace they experience role strain which increases their likelihood of taking out anger and frustration on their male partner.

Thirdly they consider the opposite tendency, where there is frustration at not being able to participate in a male work environment that leads to aggressive behavior to obtain money and power from the male partner, (Felson 1998 in Cope 2008:420).

2.4 Effects of domestic violence on men

The effect is a change produced by an action of a cause; a result or an outcome (Hornby, 1995:369).

This part discusses the effects of abuse against men with a primary focus on psychological and emotional distress, physical injuries, death and social effects. It is worth to note that although the prevalence and effects of male violence directed towards women in intimate relationships has been well established, (Lawson 2003), the research on violent women is far less developed. The primary reason for this situation is the high amount and frequently of acrimonious debate about whether "husband battering" actually exists, (Pagelow, 1992: 199).

2.4.1 Psychological and Emotional Distress

They found that 90% of their sample reported experiencing emotional abuse, 40% reported experiencing physical abuse, and 29% reported experiencing severe physical abuse. Psychological distress and depression were significantly greater in men who reported being the recipient of either physical or emotional abuse than in men reporting no abuse. In addition, being physically abused predicted 37% of the variance in depression, whereas being emotionally abused predicted 14%-33% of the variance in depression (depending on the emotional abuse scale used). Being emotionally abused predicted 15%-16% of the variance in psychological distress. Thus, abused men appear to be at substantial risk for experiencing depression and psychological distress (Kubai, 2014: 12).

ST PAUL'S UNIVERSITY

The effects include behavioral problems, which are often associated with child management problems, school problems, and lack of positive peer relations (Jaffe, 1990:58). Children exposed to partner abuse also have a number of school adjustment difficulties, including dropping out of school. Campbell (2002:67), reports the results of a study by Hughes of children residing in shelters, which showed that 55% of the sample of children studied, were characterized as withdrawn and 10% were described as having made suicidal gestures. Other reports refer to a high degree of anxiety, with children biting fingernails, pulling their hair, and having somatic complaints of headaches and tight stomachs. Studies have also found that children who witnessed higher frequencies and intensities of partner abuse, performed significantly less well on a measure of 13 interpersonal sensitivity (the ability to understand social situations and the thoughts and feelings of persons involved in those situations) than did those children exposed to less frequent and intense partner abuse behaviors (Jaffe, 1990: 85).

2.4.2 Physical Injuries and death

Physical violence includes but it is not limited to, scratching, pushing, shoving and throwing, grabbing, biting, choking, shaking, slapping, punching, burning, use of a weapon and use of restraints or ones' body size, or strength against another person (Adebayo, 2014:2). Cascardi (1992:77) found that 2% of men who reported going through minor or major abuses reported of suffering from broken bones, teeth, or injury to a sensitive sensory organ. Similarly, Makepeace (1986) found that 2.2% of the males in the sample of 2,338 students reported sustaining a temperate injury as a result of their dating violence experienced. In analysis the results from 1985 National Family Violence Survey, Stets and Straus (1990:79) found that 1% of men that reported being severely battered needed medical attendance. Results of these studies are logical, considering relative size of average men compared to average woman. Men can inflict most harm with their fists than women and are able to restrain abusive partner than women are (Corry, 2001:72).

Similarly, another scholar found that 17.9% of the abused men in his sample sustained a mild or moderate harm. These rates of harm for abused men are notable due to their confirmation that men can mostly be injured by women. The effects of violence against men are far reaching. It's collision on all aspects of family, their health and that of their children.

ST. PAUL'S UNIVERSITY

Other researchers such as (Langley & Levy, 1977:80) suggested that sometimes women can attest to violence by tossing things that could harm their partners (e.g., dishes, boiling water, or frying pan) even by handling a weapon. Perhaps this explanation is the reason why Morse (1995) and Makepeace (1986) evaluated with injury rates in the previously studies, found even large rates of harm among men. Depending on time period, 10.4%-19.6% of the abused men in Morse's study sustained almost the same type of harm from the hands of their wives (Morse, 1995:440).

2.4.3 Social effects of domestic violence on men

Information from 2003 KDHS suggests that domestic violence contribute to separation and divorce. Almost two-thirds (64 percent) of divorced are separated men who are reported having experienced violence, compared with 53 percent of married men and 30 percent of those widowed. High proportion (40 percent) of men who have never been married reported having experienced physical Attack. Violence in a span of 12 months preceding the survey was high among the recently married women, with three in ten reporting violence in the past year. Although the occurrence and effect of male violence directed towards women in intimate relationships has been well recognized, (Lawson, 2003:63) the research on violent women is far less developed. The primary reason for this situation is high charge and frequently acrimonious debate about whether "husband battering" actually exists, (Pagelow, 1992:326).

Despite the view of domestic violence perpetration that emerged from the empirical literature, male victimization is not taken seriously; this is because there is a cultural belief that men should be able to defend themselves or a disbelief in female violence. Hence men are not thought of exposing their issues to the authority (Kubai, 2014: 14).

In Gathogo, (2015:17) research interviews, a question was posed; 'Do men report to the relevant authorities when battered by women?' In this 70% of the respondents gave an affirmative 'No' to Asked why the situation occurred, various reasons were given. These included; Cultural reasons, religious leadership that advises the people to 'seek the face of God' rather than 'washing dirty linen' in public; parents fear of embarrassment; male ego; close friends who prefer to down play the magnitude of the problem; fear of being laughed at; fear of the taboo or/and anathema

ST. PAUL'S UNIVERSITY

associated with the cultural dictates of the African societies; fear of divorce in cases where the man relies on the 'rich' woman for his daily upkeep and the embarrassment that goes with shame and exposure of being seen as a 'weak man' in a culturally sophisticated society. The fear of reporting to the relevant authorities is further compounded by the fact in most communities of Africa; it is an abomination, to see a 'crying man' after being beaten by a woman. In such scenarios, a 'crying man' would lose status due to amidst battering. This makes it difficult for the battered man to scream for help (Gathogo, 2015: 3-4).

2.5 Church counseling services on men

The Church has a responsibility to play. This is because the violence exists within the walls of the Church. In the Church is where we get the stigma which comes with the "divorce" and separation. It is a problem that only grows in silence like many sins and like other negative behaviors because of the nature of the violent relationships. It tends to take place behind closed doors, fueled by the silence and isolation (www.christianity.com). It is worth noting that since healing is needed among the perpetrators and the victims, hence, as much as we grieve with those being abused, we have to remember that the healing needs to take place on both sides of the relationships. Not only do we need to speak into the lives of those who are being hurt by domestic violence, but we also need to call forward those who are doing the hurting.

In order to bring people together, the church has to consider that inhabitants of ACK Ruruguti Deanery are Africans in Kenya, and as Ikenye (2015:12) acknowledges, African Soul as the optimal personhood, is studied in the African context and embeddedness, taking consideration of ecological and natural heredity; and in the heredity of nature and ecological environment of the ethnicity, culture and transmission. The church has to get involved in doing the modeling service of pastoral counseling, taking into consideration the social learning theory which advocates about the nature versus nurture debate (Viano, 1992:8); with a view that aggression and violence are learned behaviors that can be passed on from one generation to the other

Counseling is governed by principles that direct attention to important ethical responsibilities. Ethical decisions that are strongly supported by one or more of these principles without any contradiction from others may be regarded as reasonably well founded. However, practitioners

ST. PAUL'S UNIVERSITY

will encounter circumstances in which it is impossible to reconcile all the applicable principles and choosing between principles may be required. The key principles include; (a) Autonomy; where there should be respect for each individual client without imposing practitioners' values. (b) Beneficence; where the work should be for the benefit of the client. (c) Non-Malfeasance; where the practitioner should be after doing no harm to the client (d) Justice; here the practitioner should be far to all irrespective of their race, education, political affiliation, faith, color, economic or social status, gender and ethnicity. (e) Fidelity; honoring the trust placed in the practitioners. It entails acting in accordance to trust placed on them in all the undertaking in relationship to the client. (f) Competence: practitioners should be adequately trained, exposed, experienced and under supervision when handling clients (KCPA Code of Ethics, 2014:17-18).

Marriage and family are no longer what they used to be under the influence of the traditional ethos and traditional religious systems, and traditional rites and rituals. Modernity, Christianity, Colonization, and the present era of post-modernity and reconstruction of rites and rituals of traditional system; marriage and family are no longer the same. Marriage and family are calling for a paradigm shift because contexts have changed and the meaning and purpose of the marriage has also changed. There is need to deal with experiential systems in the African marital and familial needs and analysis; the theoretical systems of understanding and practical and action oriented systems of intervention and correction; and third, the development of African counselors who will treat marital and familial dysfunctions (Ikenye, 2013:11).

The Church has to further note that there must be a clear understanding of what informs mature and optimal systems of marriage and family, thus turning marriage and family into cradle. There is similar call for an understanding of systems that inform the immature and dysfunctional marital and family systems as basis for interventions and transformation in marriage and family counseling.

Normality, dysfunctions in marriage and family are born out of interactions, transmission, natural orientations, and within social cultural, ethnic, and village mentalities, global mentalities and personal motivations, needs and longings and all function as contexts of being married and being in the family. Marriage and family are value systems of society (as institutions) that are creations of society. Society appoints family to nurture children toward the core value and other

ST. PAUL'S UNIVERSITY

value systems to bring equilibrium in society. Stable marriages, families and society will build a strong nation. Programs by the national government must be geared towards strengthening the marital and family institution.

In Kenya for example, vision 2030 must include rebuilding the marriage and family institution. The Millennium Development Goals (MDGs) as articulated by the United Nations must include empowering the marital and family institution. In the "Kenya We want campaign," or "I am proud to be a Kenyan" and 2010 Kenya Constitution, are all forming the new dispensation. In this new dispensation, Marriage and family must be protected, nurtured, and their value in society clearly understood by all Kenyans (Ikenye, 2013:11).

The role of marriage and family in African culture and in African Christianity must be defined within multiple facet, contexts and lenses of being. These multiplicities are the place where the individual self and its structure is born, nurtured and given a niche for the purpose of living healthy relationships and personal fulfillment and actualization in life and vocation. Multiple changes in marriage, family, and society have brought about new pathologies and changes in relational systems in the cradle itself (Ikenye, 2013:14).

Ikenye, (2013:14) also notes that the cradle making in Africa has been shaped by six correlated paradigms with three types of ethos for the marriage and family. First is to understand African traditional culture as ways of life. It is here where all Africans begin. This paradigm forms the foundation of African life. As a local contextual and particular situation, men and women are trained to understand self-concepts, self-image, self esteem, tribal/ethnic-self and gender-specific self. By enculturation into the core value of interdependence and value system of marriage, family religion, economic, politics and socio structure, the African is nurtured into optimal and idolatry system of culture. This is the natural relational environment found by the colonialists and missionaries. They found male dominated and patriarchal systems where the "Weist soul" was held as optimal being.

Second, is to understand that Christianization of Africa brought the classical systems of marriage and family from Greek world. These classical wrappings brought an atmosphere, cosmology, literary and structural systems, that affected and infected the marital and familial systems. The

ST. PAUL'S UNIVERSITY

absorption of barbarian Psyche, symbolism, prestige, power, materialism and magisterial control into the already existing African cultural system, marital and familial systems stuffed to allow adaption and assimilation.

Third, is to understand that African Christianity is a paradigm of imposition. Christianization in Africa brought the bible, church tradition and church reasoning. This was a time of enlightenment, modernization and expansionism with the rapping of western ideology. This paradigm brings the wrapping of colonization of the African soul and systems of imperialism, marginalization, abuse and exploitation into marriage and family a new idolatry (Ikenye, 2013:168-170).

Fourth, is to understand the culture of detachment (oppressions). This is where Christianization and modernization, brought urbanization, mechanical and technical development, and other forms of western civilization. This paradigm brings the relational dynamics of individualism, competition, imitation and isolation. These personal and communal systems of oppression also brought distrust, divide-rule-conquer mentalities, and demonization of ethnicity, giving birth to negative ethnicity. This found the ownership rights and control by men to continue dominating the scene of marriage, family, and their contexts of embeddedness.

Fifth, is that the counselor is to understand the culture of reactionism within the African marriage. This paradigm made ego-centrism, individual goods and rights, and ethnocentrism become more internalized. Anger and hostility towards others was internalized giving birth to three systems of being in marriage, family and society. The first reaction is marital and familial systems of liberation that gave birth to fighting back at any price, including physical abuse and killing as optimal ways of acting out in personal and communal defense. The second is the marital and familial system of passivism that was also born. The *vumilia* state of being; Couples stayed in marriage for the sake of children or for the social economic status. The third reaction is the system of deconstruction; there was feeling that the western has taken over, and segments of society and church wanted to "go back to the good old ways".

Sixth, is the paradigm of reconstructions and transformation in marriage and family for our times? This paradigm seeks for genuine Africanism and genuine Christianity. It calls for

ST. PAUL'S UNIVERSITY

recovery relearning with the goal of reconstruction and transformation of marriage, family and society. It calls for enculturation of marriage, family and society and form the multiple dimensions of living and functioning. This paradigm recognizes the strengths and weakness of the other paradigms, except its own, its own time and already existing problems of the paradigm (Ikenye, 2013:171-172).

In conclusion, pastoral counseling would certainly be the most appropriate form of counseling for Christians. However from the fact that the battering have been happening to Christians where there are pastors who can provide counseling services, shows that from the outset it is offered by people who leaves some questions unanswered. We realize that it is in the Church where we get the stigma which comes with the "divorce" and separation. Domestic violence on men is a problem that grows in silence because of the nature of the violent relationships. It tends to take place behind closed doors, fueled by the silence and isolation (www.christianity.com). Pastoral ministry should take care to see to it that the clergy who get involved integrate both the theological and psychological Knowledge of counseling and should consider the theology to be the base. To help a client effectively, the pastoral counselor must apply all dynamics of counseling. Key to these dynamics is the ethical issues of confidentiality which this study is not in a position to address. In general the church has to understand the situation of the families and the individual victims of violence when dealing with the clients (www.niaaa.nin.gov).

2.6 Theoretical Framework

This study was guided by social learning theory which was developed by Albert Bandura in 1963. This theory stresses the nature verses stating that aggression and violence are learned behaviours which are passed from one generation to another. It incorporates behavioral and cognitive theories of learning in order to provide a comprehensive model that could account for the wide range of learning experience that occurred in real world (Bandura, 1963:36).

The social learning theory stresses the nature versus nurture debates (Viano, 1992:8). It states that aggression and violence are learned behaviors which are passed on from one generation to another. This hostility and violence manifests in particular social contexts like household where alcohol and drug abuse is common.

ST. PAUL'S UNIVERSITY

It also states that violence is learned through inspection, the basic foundation of this view is that physical aggression between family members' provide a likely model for learning of aggressive behaviors. Intergenerational transmission of threat stems primary form for principles modeling (Dousmas, 1994:49).

This theory also proposes that a violent background may reinforce early signs of violent behavior not only by exposing individuals to violence, but by teaching approval for the use of violence (Gelles, 1972:72). As a result, children may grow up concluding that violence is sometimes a necessary and effective strategy for achieving behavioral change in family and intimate relationships (Simons, 1998:78). Reinforcement plays a role in learning but it's not entirely responsible for learning.

This theory was relevant to the study since it attempted to explain the presence of integration and transmission of violence. Children who grow up in a violent and abusive set up may learn violent/abusive behavior, imitate those behaviors and then repeat them in future relationships (Wood, 2005:918).

Bowman (2003:3) gives five categories of theories that appear in literature on domestic violence in Africa that explain the causes of violence; (1) rights theories; (2) feminist theories; (3) "cultural" explanation; (4) "society-in-transition" explanations; and (5) "culture of violence" explanations. Interestingly, explanations explicitly based upon economics are relatively rare, as are theories that ground the phenomenon in individual psychology or family dysfunction, although these are common in the United States literature.

Most African Constitutions and legal systems follow Western models based upon individual rights but feminist explanations are frequent in the domestic violence literature in Africa in terms of pervasive gender inequality. Almost every traditional African society was patriarchal, and a woman's place within this scheme was decidedly subordinate. Institutionalization of this inequality remains common in African customary law. For example, under most African law, women have no rights to inherit from their husbands, are not regarded as sharing ownership of marital property, are excluded in the ownership of land and are almost without remedy upon divorce (Bowman, 2003:3-4).

ST. PAUL'S UNIVERSITY

Another set of cultural theories in the emerging Africa literature emphasizes the power of tradition and norms within Africa culture as explaining the widespread incidence of domestic violence. Some see this connection as a direct one, arguing that wife battering is regarded as normal within traditional African culture. In support of this preposition, one author describes interviews at the social welfare office in the Ibadan religion of Nigeria, at which police officers "remind wives that Yoruba culture allows men to beat women". Other culture explanation are more indirect, pointing, for example, to the uneven distribution of power within traditional African marriages, the impact of polygamy, the acceptance of male promiscuity, the power of extended family over the married couple, and the almost universal institution of bride price as underlying the widespread abuse of wives. The payment of bride price to wife's family at the time of their marriage makes it difficult for women to leave abusive husbands, unless their family of origin is willing to return the amount paid.

The second part involves jealousy as a "cause" of domestic violence centers on the husband's jealousy of his wife's contact with other men. In traditional African society, a married woman would have minimal contact with men other than her husband, but this is much less possible today, especially when the couple lives in urban areas and/ or the woman works. Yet tradition minded husbands fee threatened by interaction between their wives and other men and may act out of violently because of that threat, whether imagined or real.

Other common reported causes of arguments that escalate violence are (1) disputes about husband's traditional economic obligations to his extended family, now seen as a direct threat to the economic survival of the nuclear household; (2) anger over the wife's perceived failure to adequately fulfill the role of a wife within the traditional division of the household labor; and (3) violence occasioned by wife's "talking back," that is, failure to conform to the expected behavior of a wife to be submissive for all her husband's activities. In this way, domestic violence functions as a means of enforcing conformity with the role of a woman within the customary society (Bowman, 2003:7-9).

Another theory of domestic violence sees it as emerging from the fact that African societies are in transitional culture to the modern, urbanized society. Beneath the surface, many of the violent quarrels described by Armstrong are occasioned in many instances by social change and men's

ST. PAUL'S UNIVERSITY

sense of threat in the face of it. For example, quarrels erupt because of men's inability in the modern economy to support multiple wives or extended families, women's growing independence as they take "second" jobs and interact with other men and the difficulty for women to perform house-hold work in the traditionally expected ways when they also work in the cash economy. All of these are situations that might not have arisen if African society had remained untouched by the modern world, but they seem almost inevitable in the economic distress and social dislocation typical in most of Africa today, Moreover, traditional norms may now fail to control men's behavior in a variety of ways. One author points upon migration and urbanization, which have "brought many families and individuals in Africa into situations entirely unknown in the traditional lifestyles, uprooting them out of the context of the corporate morality, customs and traditional solidarity." With increasing urbanization, couples may live far from their families of origin, who traditionally mediated disputes about domestic violence and at least moderated the severity of wife abuse (Bowman, 2003:10).

For this reason, Ikenye, (2002:9) writing about 'the soul,' notes that the whole sense of being is relational within the context of a kinship community, and that the soul is the seat of personality, a locus of mind, intellect, will, effects, and relational connections. About " a theory on the colonization of soul' Ikenye, (2002:14) notes that 'colonization of soul is the subjective experience of being separated from memory, and not participating in the activities of kinship community, being disengaged from meaningful and coherent meaning-making and a sense of being disconnected from the reality. Wholeness is also integration, union, and coherence in self and community, and their history. Any process which works towards this disconnection renders a person and community soul-less (Ikenye, 2002:14-5).

When social learning theory is applied to domestic violence, it shows that we model behavior that has been exposed as children. Violence is learned, through role models provided through the family, either directly or indirectly, and reinforced in childhood and continued in adulthood as a coping response to stress or a method of conflict resolution (Bandura, 1973:36).

ST. PAUL'S UNIVERSITY

2.7 Conceptual Frame Work

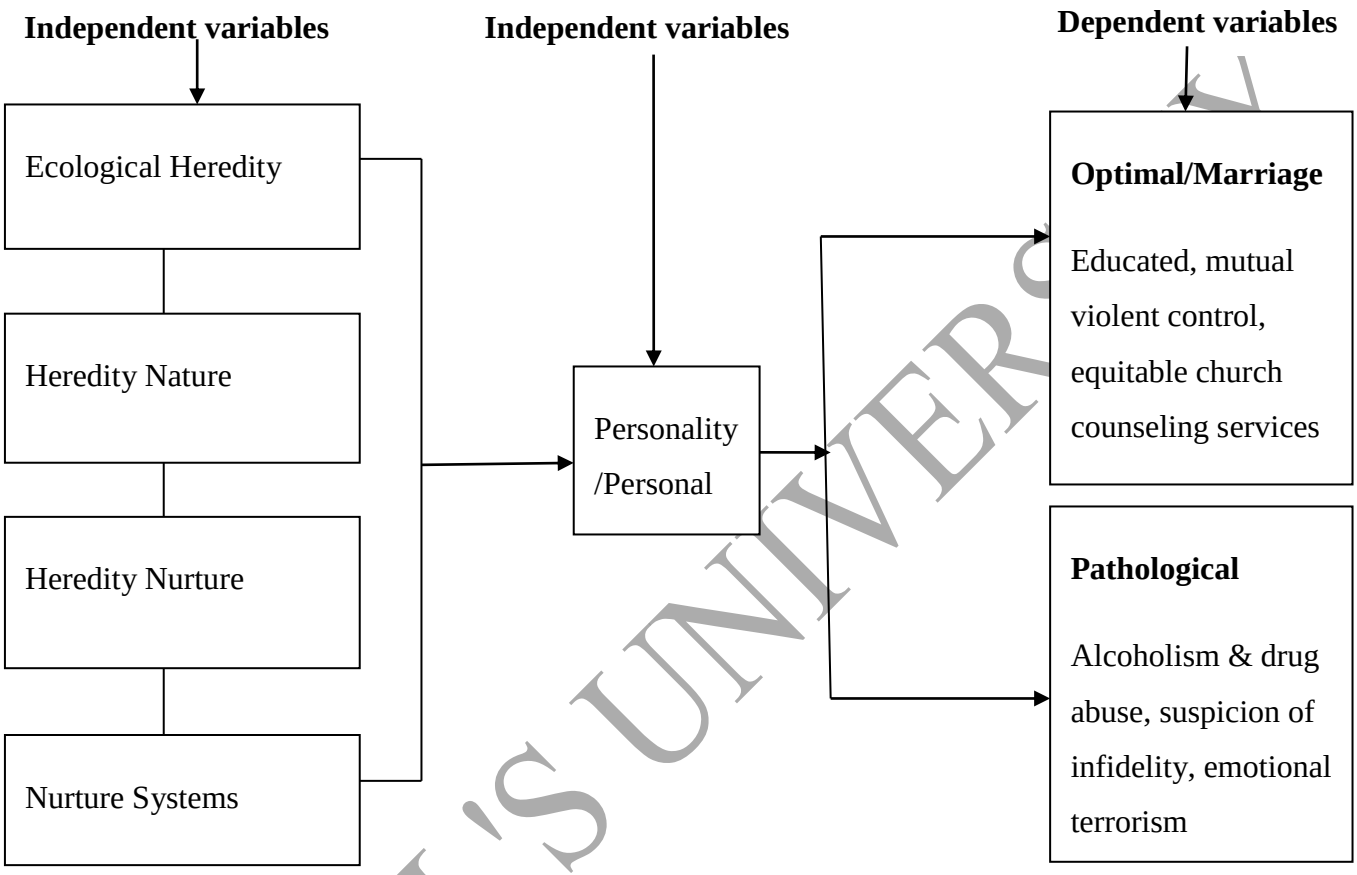


Figure 2.1: Conceptual framework representing components which mold personality

2.8 Conclusion

This chapter has discussed the Types of violence on men, Causes of domestic violence on men, the Effects of domestic violence on men, and the Church counseling services on men. It also captures the theoretical flame work and conceptual frame work that both illuminates the mind of the researcher on how to proceed with the research.

ST. PAUL'S UNIVERSITY

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on research methodology. It identifies and explains the research design, which describe process of the study area, target population, sampling techniques, research instrument procedures for data collection and analysis. It outlines also ethical considerations.

3.2 Research Design

This research used qualitative design. As Lofland (1971:11) describes, this design involves a procedure of creating list of questions, arranging them into groups according to different themes to be explored, and then it involves working out pivot interviews to tighten up the procedures and check the length of time in which interview consumes. According to Lofland, this kind of semi structured interview is highly effective when the researchers feel able to anticipate in advance the areas into which he or she intends to inquire (McLeod, 2003: 74).

3.3 Study Area

The study area is ACK, Ruruguti Deanery, a tea growing zone within Iria-ini South Location in Othaya District, Nyeri County. It has five ACK local churches namely; ACK St. Luke's Gakoe, St. Philip's Thunguri, St. Mark's Gitundu, St. Stephen's Ruruguti and St. Paul's Kihuri. The roads which connect these five churches are tarmacked except the road which connects Ruruguti and Gitundu which bares marram. This Deanery has four parishes namely St. Stephen's Ruruguti, St. Philip's Thunguri, St. Mark's Gitundu and St. Paul's Kihuri.

3.4 Study Population

The population can be defined as including all people or the characteristics one wishes to understand (Mugenda, 2003:9). The study targeted 120 married men in ACK Ruruguti Deanery who at time had experienced violence from their wives.

ST. PAUL'S UNIVERSITY

3.5 Sampling Population and Procedure

The researcher used a cluster sampling technique to break 120 into 4 clusters hence collected data from a sample of 30 men using structured questionnaires. The inclusion criteria for this group of respondents were as follows;

First, respondents had to be residents of ACK Ruruguti Deanery and secondly, respondents had to be married or at one point or the other in life.

Two Key informants (chiefs) were interviewed alongside the other respondents. These two were chosen based on their first-hand knowledge about the community, its residents, and issue under study; that is, domestic violence against men in Ruruguti Deanery. Key Informants were two chiefs one from Gitundu and the other from Ruruguti. This is because besides being chiefs, they are members of the ACK, and also belong to the Kenya Anglican Men's Association (KAMA).

3.6 Data Collection Methods

Diverse data collection techniques that included primary and secondary data were employed in order to look at the topic under investigation from different points of view. The methods included the following;

3.6.1 Survey Method

A survey was conducted using structured questionnaires to collect data which was administered to sample 30 respondents of the study population about their opinions and perceptions of violence against men, causes and effects. It had 13 combinations of close and open-ended questions (close ended questions are questions where they end up with a full stop and the respondent is expected to respond with a yes or no response. Open ended questions end up with a question mark where the respondent is expected to write a statement denoting personal views). The interviewer administered the questions and used trained assistants so as to provide possibilities of carrying the research.

ST. PAUL'S UNIVERSITY

3.6.2 Key Informant Interview

The study used key informant interviews. The researcher identified two key informants who had first-hand knowledge about the community, its residents, and issues under investigation.

An interview schedule section II was first to be used to obtain information from the two respondents (chiefs) who helped the researcher to understand the area and the predictions made about domestic violence against men in ACK Ruruguti Deanery.

3.7 Data Processing and Analysis

The first step was to edit all the answered questionnaires and schedules for accuracy, completeness and uniformity. The quantitative facts from the questionnaire were to be analyzed using descriptive statistics. Descriptive statistics is in the form of frequencies, percentages, tables and bar graphs. The researcher obtains the data/information from the field questionnaire and carried out an analysis and description describing the occurrence of violence in the community.

3.8 Ethical Consideration

Research permit was sought from the National Commission for Science, Technology and Innovation (NACOSTI). Clearance was to be sought from institute of Anthropology Gender and African Studies (IAGAS). The local administration was also informed about the research.

The researcher preserved anonymity and confidentiality for respondents. The informants were made aware of the research and its purpose. Consent was also sought from the informants on getting involved in the study.

3.9 Conclusion

This chapter focuses on the methodology where 30 men were sampled in ACK Ruruguti Deanery. Also 2 chiefs took place as the verifiers of the study taken. The study took place in a tea growing area where some men, the researcher's respondents were involved in the tea picking activity. Men were to by trace where they were; some from their pieces of land working others from the market places where they were chatting with their friends. Ethical considerations which

ST. PAUL'S UNIVERSITY

involved searching for the permit to collect data and researcher preserving anonymity and confidentiality were put into consideration. All along the researcher was considering the objectives of the research which are to explore the types of violence against men in the study area, to explore the causes of violence in the study area, to explore the effects of violence in the study area, and to explore the church counseling services in the area. This prompted the researcher to visualize the experiences as the time to analyze the data prevailed as we see in the next chapter.

ST. PAUL'S UNIVERSITY

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION OF FINDINGS

4.1 Introduction

This chapter presents findings the researcher wishes to analyze concerning the study. It is divided into three sections; Social demographic characteristics of the respondents, which include their age, marital status and level of education, Section two; deals with the respondent perception of the domestic violence against men, while section three focuses on their general opinion in relation to domestic violence against men in ACK Ruruguti Deanery. This was done by presenting it in tables and in bar graphs. This was in view, of carrying the objectives of the research which are; to explore the types of violence against men in the study area (ACK Ruruguti Deanery), to explore the causes of violence against men, to explore the effects of men, and to explore the church counseling services.

4.2 Social Demographic characteristics of the respondents

Social demographic characteristics describe how the respondents are deemed to fit in the research. This carries the introductory part to the respondent's research taking activity and the expectations of the researcher. Maithya.et al. (2013:27), has room for demographic information report return rates and also room to describe the subjects' characteristics. The researcher randomly sampled married men of different age brackets, marital status (some married to date, while others are divorced or separated). Respondents are of different academic levels, and have different experiences in the churches they come from and in the Deanery as a whole. This is represented below.

ST. PAUL'S UNIVERSITY

4.2.1 Age of respondents

The table below shows the age distribution of the respondents. There was one respondents who was between age (20-29), Ten between age (40-49) and fifty respondents were above 50 years.

Table 4.1: Age of Respondent

No.	Age Bracket	Frequency	Percentage
1	20-29	1	3.3
2	30-39	4	13.3
3	40-49	10	33
4	Over 50	15	50
	Total	30	100

4.2.2 Marital status of respondents

The table below shows the marital status of the respondents. Twenty respondents were married; two had separated, while there was an omission when one respondent did not fill the questionnaire. The results indicated that 27 of the respondents were married, 2 were separated and one did not disclose the marital status. There were no cases of divorce from the respondents.

ST. PAUL'S UNIVERSITY

Table 4.2: Marital Status of Respondents

Status	Frequency	Percentage
Married	27	90
Separated	2	6.7
Divorced	0	0
Unknown	1	3.3
Total	30	100

4.2.3 Educational level of the respondents

Majority of the respondents had attained college Education, followed by Secondary school, University and a smallest number represented those who had only attained the Primary education. The table represents 2 to have Primary education, 11 to have Secondary education, 13 to have College education, and 4 to have University education.

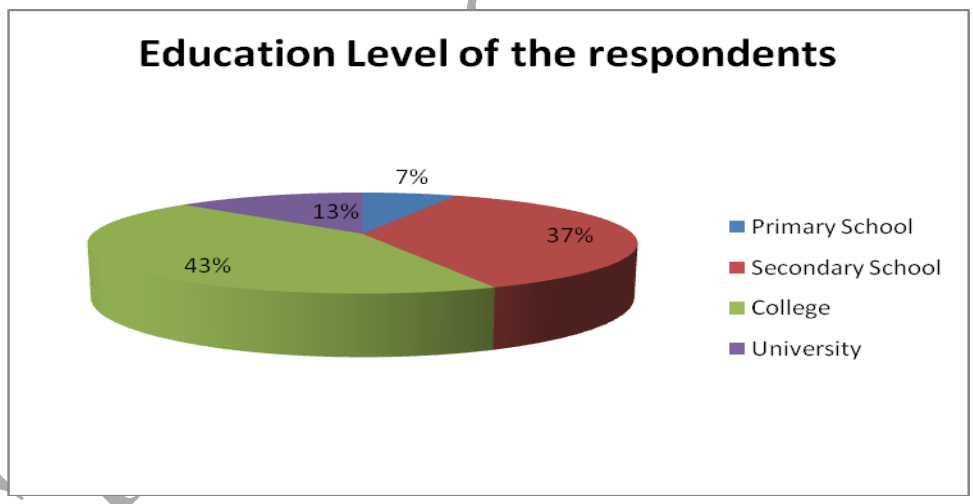


Figure 4.2: Level of education of the respondents

UNIVERSITY

4.2.4 Respondents Duration in Ruruguti Deanery

The table below indicates the number of year's each respondent had in the ACK Ruruguti Deanery. The table represents 1 respondent who has 2-5yrs in Ruruguti Deanery, 2 who are between 5-10yrs in the Deanery, 26 who are over 10 yrs in the Deanery and an omission of 1 who did not respond to the question. This is a clear indication that a big number of the respondents were born and raised in this Deanery.

Table 4.3: Duration in Ruruguti Deanery

No.	Number of Years in Ruruguti	Frequency	Percentage
1	2-5 yrs	1	3.3
2	5-10 yrs	2	6.7
3	Over 10 yrs	26	86.7
4	Omission	1	3.3
	Total	30	100

4.3.0 Respondents' perception of domestic violence against men (DVAM)

This section sought to establish the opinions of the respondents towards violence against men in Ruruguti Deanery.

4.3.1 Respondents level of awareness that men suffer from domestic violence

29 of the total respondents agreed that they were aware that men suffer from domestic violence perpetrated by women, 1disagreed that men suffer from DVAM.

ST. PAUL'S UNIVERSITY

Table 4.4: Level of awareness that men suffer from domestic violence

No.	Level of agreement	Frequency	Percentage
1	Agree	29	96.6%
2	Disagree	1	3.3%
	Total	30	100

4.3.2 Respondents' knowledge of men who have been battered in the past

21 respondents agreed that they knew men who had been battered by women, 3 respondents disagreed and 6 did not know of any man who had been battered by women.

Table 4.5: Respondent knowledge of battered men

No.	Level of Agreement	Frequency	Percentage
1	YES	21	70%
2	NO	03	10%
3	Don't know	6	20%
	Total	30	100%

4.3.3 Likelihood of married men to be battered by their wives

20 respondents agreed that married men were likely to be battered by their wives, 8 disagreed, while 2 had no idea about the battering. Their views are tabulated in the table below.

ST. PAUL'S UNIVERSITY

Table 4.6: Likelihood of married men to be battered by their wives

No.	Level of agreement	Frequency	Percentage
1	Agree	20	66.6%
2	Disagree	8	26.6%
3	Don't know	2	6.6%
	Total	30	100%

4.3.4 Level to which alcoholism predisposes men to domestic violence

The frequency was as follows; 28 out of the 30 sampled represented high level of alcohol predisposing men to domestic violence, 2 represented low. This was presented in percentage form as follows; 93.3% represented high choice that alcoholism predisposes men to domestic violence, while 6.7% represented low choice.

Table 4.7: Level to which alcoholism predisposes men to domestic violence

No.	Choice of levels	Frequency	Percentage
1	High	28	93.3%
2	Low	2	6.7%
	Total	30	100%

ST. PAUL'S UNIVERSITY

4.3.5 Level to which suspicion of infidelity influences women to batter men

The frequency was as follows; 20 agreed, 6 disagree and 4 don't know. In percentage; 70% of the respondents agreed that suspicion of infidelity influences women to batter their husbands, 20% disagreed and 13.3% did not know that infidelity has any effect to the battering of men.

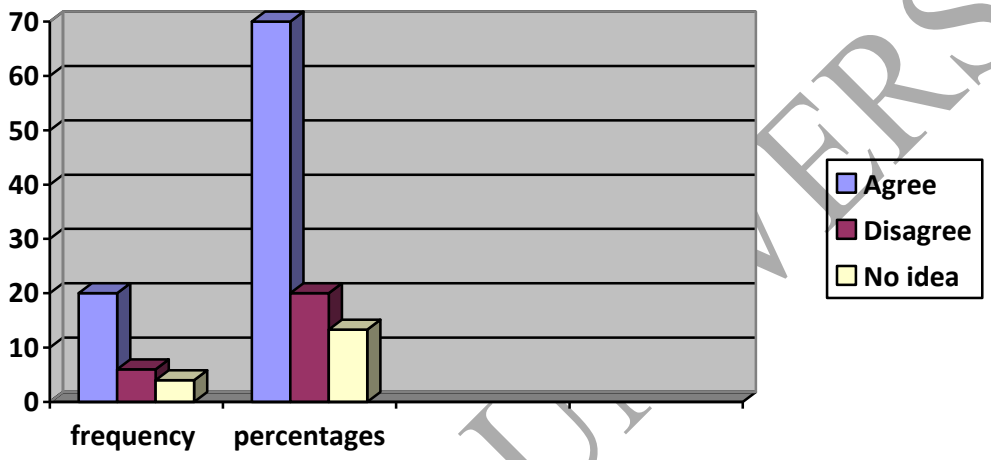


Figure 4.3: Level to which suspicion of infidelity influences women to batter men

4.3.6 Patriarchal structures make men shy away from reporting incidences of violence.

Respondents' frequency was as follows; 26 for high level, 3 for low level while 1 had no idea. In percentage 86.6% of the respondents represented those who feel that patriarchal structures make men to shy away from reporting incidences of violence while 10% represented those who chose low, and 3.3% had no idea.

ST. PAUL'S UNIVERSITY

Table 4.8: level to which patriarchal structure makes men to shy away from reporting

No.	Choice of Level	Frequency	Percentage
1	High	26	86.6%
2	Low	3	10%
3	No idea	1	3.3%
	Total	30	100%

4.3.7 Domestic violence against men predisposes them to physical injuries

The frequency of those who agreed were 28, 1 disagreed while 1 had no idea. In percentage, 93.3% of the respondents agreed that DVAM predisposes them to physical injuries 3.3% and 3.3% didn't know respectfully.

Table 4.9: Level to which domestic violence predisposes men to physical injuries

No.	Level of agreement	Frequency	Percentage
1	Agree	28	93.3%
2	Disagree	1	3.3%
3	Don't know	1	3.3%
	Total	30	100%

4.3.8 Likelihood of battered men to report DVAM cases to family and friends.

Those who agreed were represented by frequency of 5, those who disagreed were 23, those who and those who didn't know were 2. In percentage 16.6% of the respondents agreed, 76.7% disagreed, 6.7% don't know that there is likely of battered men to report DVAM cases to family and friends.

ST. PAUL'S UNIVERSITY

Table 4.10: Likelihood of battered men to report domestic violence case to family and friends

NO.	LEVEL OF	FREQUENCY	PERCENTAGE
1	**Agree**	5	16.6%
2	**disagree**	23	76.7%
3	**Don't know**	2	6.7%
	Total	30	100%

4.3.9 Likelihood of battered men to suffer from psychological and emotional distress.

Those who agreed were 27, 2 disagreed and 1 didn't know. This in percentage was represented by 90% of the respondents who agreed that there is likelihood of battered men to suffer from psychological and emotional distress, 6.7% disagreed, 3.3% did not know about the suffering of battered men.

Table 4.11: Likelihood of battered men suffering from psychological and emotional distress

No.	Level of Agreement	Frequency	Percentage
1	Agree	27	90%
2	Disagree	2	6.7%
3	Don't know	1	3.3%
	Total	30	100%

4.3.10 Likelihood of Husbands battering to lead to negative social effects**.**

83.4% of the respondents agreed that domestic violence against men lead to negative Social consequences like divorce; 16.7% disagreed. Those who agreed were 25 while 5 disagreed.

ST. PAUL'S UNIVERSITY

Table 4.12: Likelihood of husband battering leads to negative social effects

No.	Level of	Frequency	Percentage
1	Agree	25	83.4%
2	Disagree	5	16.7%
	Total	30	100%

4.3.11 Respondents' response on church Counseling services- Section (iii) question 7

This question asks, 'do you think a functional counsel of old men and women can help to reduce men battering in ACK Ruruguti Parish'?

Respondents who responded with an affirmative "yes" answer were 27 out of 30. This means that only 3 out of the total respondents had a different view. In percentage, this affirmation represented 90% while 10% had a different view. Other questions in the same section that carry the counseling idea were questions 11 and 12. In question 11, (26) respondents gave an affirmative 'yes', (to show that the church has ability to reduce men domestic violence); (3) respondents were for counseling to be planned with Christian counselors invited to carry on in the service, while another spoke about diversification among different church members. The figure below was drawn in reference to question 7 outcome of respondents' views.

ST. PAUL'S UNIVERSITY

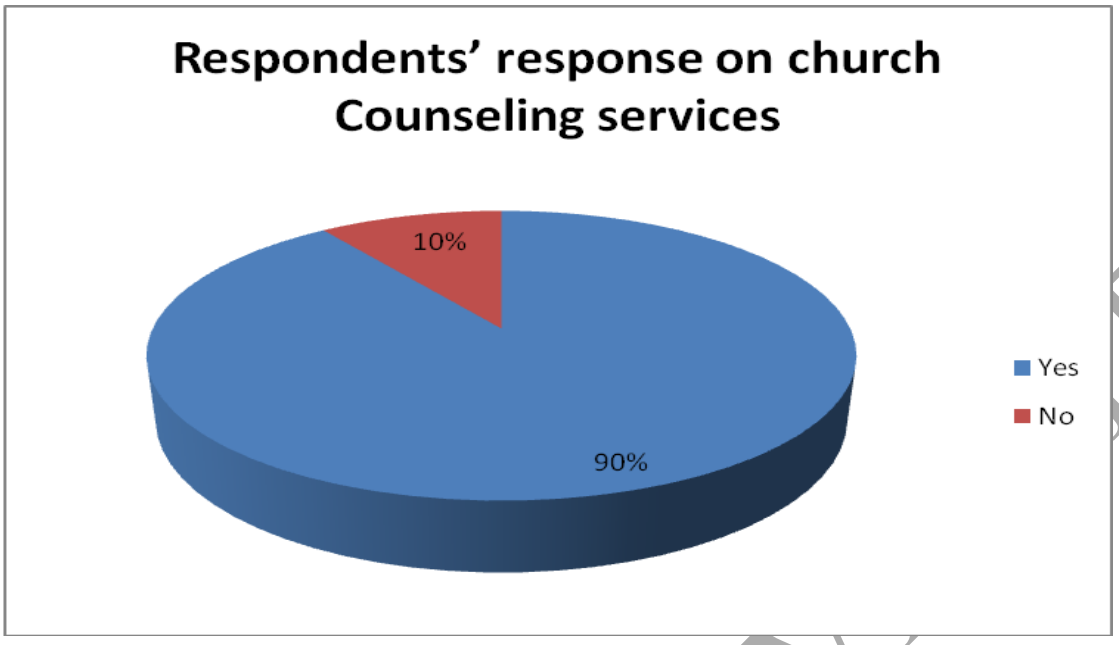


Figure 4.4: Respondents ' response on church counseling services

4.4 General information about domestic violence against men.

Domestic violence against men has been a problem in Ruruguti Deanery; physical violence in particular is very common among intimate partners. The female partner use physical force with the intention of causing death disability injury, or harm. Physical violence includes; physical fight and it is not limited to only punching or use of weapons.

Even though there have been so many cries about domestic violence against women across the globe, domestic violence against men in Ruruguti deanery is a reality. It occurs in varying degrees. The problem in conducting studies that seek to describe violence in terms of gender is the amount of silence, fear, and shame that result from abuse within families and relationships. This is why domestic violence against men in Ruruguti Deanery remains largely unreported. Gender differences in reporting violence, was cited as another explanation for mixed results.

The results of this study were from 30 respondents of whom two key informants(chiefs) were interviewed. Their mean age was 50 years. 6.7% had primary education, 36.7% had Secondary education, and 43.3% had College education, while 13.3% had University education. This means that over half of the despondences (over 50%), had college education or more. At the same time,

ST. PAUL'S UNIVERSITY

majority of the respondents were married represented by 90%, while a small number of 6.7% represented the separated ones and 3% represent unknown since there was a respondent who did not fill that particular question. There was no one who was divorced among the respondents. This information is presented by the sequent figures below.

The types of violence against men in Ruruguti deanery are mainly physical and psychological abuses. With the physical, the respondents who strongly agree were 36.7%, those who agree were 56.7%, 3.3% disagree and those who did not know about the battery covering 3.3%. This shows that by summing those who strongly agree and those who agree, we get a total of 93.4%.The percentage which is left to attain to a hundred percent is only 6.6% which is covering those who disagree and those who have no idea. About the issue of psychological abuse the respondents answering the statement "Is it likely that battered men will suffer from psychological and emotional distress," had 50% strongly agree, 40% agree, 6.7% disagree while 3.3% did not know. This gives us a clear picture of how the psychological and emotional distress has been rampant in Ruruguti Parish.

Many people noted alcoholism and substance abuse as the most involvement which exposes men to domestic violence because men are subjected to be irresponsible to their families. Drinking weakens men physically and psychologically, hence they become sexually inactive. Men are prone to misuse family resources, become angry when drunk and quarrel with members of the family; in particular their wife's, who tend to protest against the non questionable attitudes of men when they are drunk. This signals the truth upon every other person not necessarily coming from Ruruguti but it is by itself a character which has been witnessed by many people who have ever interacted with those who drink. The many actions of men who drink leave people to wonder on the fate of those who witness the harsh backgrounds where drinking takes place.

Women brought up in backgrounds where women batter men are likely to become violent in future. According to the findings it is culturally determined, socially learned although there still remain some individual cases which may determine the character of the battered to show up. This by itself makes us yet to wonder whether the African culture has anything to do with the prevention of men battery.

ST. PAUL'S UNIVERSITY

According to the findings, African culture determines expectations of the society, since there were no cases of men battery. Men had acquired respect from women mainly through the culture which dictated that men ought to be respected. Husband was bread winner thus women could wait for the provisions from him. The consistency of everyday life among the Africans established the habits, or behavioral dispositions to repeat well practiced actions given recurring circumstances (Wood, 2005:918). In the modern life it is through teachings that men receive the ultimate respect they deserve, however, the notion of battery has taken roots because community attachment which determined the social place of women is no longer there. Women were for the community which is not the case today. The change of the habits expected for women reflect the changes that occur when behavior is repeated whereby the aspect of repetition, association form in memory between the practiced action and typical performance times, locations or other features of context are interfered with. Hence the associations that guide the habitual action that ought to be triggered automatically by stable cues are not normally formed (Wood, 2005:918). The authority has a big role to ensure that men are protected from the battery which has today taken the stage.

The police have today taken a strong stand in controlling the use of alcohol and at times they persecute the wrong doers who do not adhere to the law, so that justice may have a place in the society. The administration also provides education to the community on the lights of men, though there are some views that they are a disservice to the community.

Chiefs on the other hand have not been doing much to curb violence perpetuated to men the reason being that the cases of violence are not often reported to them. Some people think of them to be ignorant to on violence against men. Issues of bribery are also thought to affect their effectiveness; however they are known to have gotten involved in destroying the illicit beers, holding meetings and seminars to sensitize the people about the menace. There is sometime a big task when the administration wonders about whether there are any attachments on certain families and the challenge of the tolerance of abuse.

Some women no doubt inherit the battery from other members of their family especially from the influences of sisters from where they are born. Even though other people think that men abuse is centered on physical weakness on men as a result of taking alcohol as a reliever, it also result

ST. PAUL'S UNIVERSITY

where women shy away from responsibilities and still others hold to it that it depends on individual attitude and mentality. In all these cases the unity in the family is subjected to stake.

Women empowerment is thought to have left women more privileged than men eluding them being disrespectful to their husbands. Men are thought to lose control of their families because of misconceived equality from women us they get money. However, this may not be the case since other people are for the idea that after women get empowered there are no many cases of domestic violence because women are able to negotiate issues with their husbands when things go wrong. Some even say that the root cause of DVAM is men them and that the focus should be upon men that they change their ways. This gives us the chance to evaluate what the non-Governmental organization like the Maendeleo ya Wanaume is doing to support eradicate men battery in ACK Ruruguti Deanery.

Some reports are that these organizations do exist, they hold seminars with an aim of educating people on issues of the family, and they help the victims pay the hospital bills. Other views are that these organizations are not influential and that they are only heard in big cities. Others think these groups to be agitators of women to advocate equality and are not after following God's principles which direct women to play their role in their position. However, the fact remains; those men's organizations requires support from other institutions so that they may stand to fight for the less privileged and they should not just be focused on the battered, but on men who prove to miss the truck to avoid the battering.

Ruruguti Deanery on the other hand can help reduce men battery in the deanery. This can be done through organizing men seminars that can aim at advising men to reduce the rate of taking beer and engage in economic activities, they can preach negative about the battery, can organize family and couple counseling where it can address issues of DVAM. This can be done with a precaution from some people who views are that the church favors women because they are the majority and that it does not take family matters as part of the ministry.

Ruruguti Deanery has a big role to play to ensure that there is good relationship between husbands and wives. This is to be achieved by showing equal treatment of husband and wives when attending church issues, Preaching to them to fear God, giving consistent advice to

ST. PAUL'S UNIVERSITY

couples, start income generating projects for men, encouraging women to be good role models when handling family matters, solemnizing weddings, holding couple seminars and organizing periodic counseling with selected professionals. Enhancing understanding of African cultural and moral values is also a good. The church should encourage men and women to be attending the church so as to hear the word of God and encourage interaction with other people. All in all seeking for a solution is the key thing when the families do not seem to work. The council of old men and women if applied in Ruruguti Deanery can also bring an impact. This can be implemented by giving a selected old men and women chances to offer couple counseling services and at the same time providing seminars aimed at transforming the families' mode of life. Counselors have to consider some of the challenges encountered in the changing world like the women empowerment which cannot be left an attended to create harmony in the families as the development takes place.

4.5 Responses from key informants

According to the two chiefs', one from Ruruguti and the other from Gitundu; responding to section II of the questionnaire, they were aware that men suffer from domestic violence hence they agreed. Responding as to whether they know of battered men, they strongly agreed. However they did not agree to the statement that "married men are likely to be battered by their wives". They were for the idea that alcoholism predisposes men to domestic violence by women and strongly agreed that suspicion for infidelity influences women to batter their husbands. Patriarchal, according to them make men shy away from reporting incidences of violence. They agreed that domestic violence against men predisposes them to physical injuries. They disagreed to the idea that there is likelihood of battered men to report the case to family and friend; however, they were for the idea that battered men are to suffer from psychological distress. Finally, they were for the idea that there is likelihood of battered man to lead to negative social effects like divorce and separation.

ST. PAUL'S UNIVERSITY

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMEDITIONS

5.1 Introduction

This chapter provides a summary of the findings of the study, the conclusion and the recommendations of the study findings of the causes and effects of domestic violence on men of Ruruguti Deanery. The implications of the findings on the objectives are also discussed in details. Recommendations were derived from the responses of the respondents.

5.2 Summary of the findings

The sample size of the research was an ideal one, amounting to 30 respondents however there was difficulty in obtaining knowledgeable respondents willing to participate. There was respondents' feeling that family information should not be released to an outsider (a taboo) which brought a lot of challenges in the locating of domestic violence information.

5.2.1 The types of violence against men in Ruruguti Deanery

The types of violence against men in Ruruguti deanery are mainly physical and psychological abuse. With the physical, the respondents who strongly agree were 36.7%, those who agree were 56.7%, 3.3% disagree and those who did not know about the battery covering 3.3%. This shows that by summing those who strongly agree and those who agree, we get a total of 93.4%.The percentage which is left to attain to a hundred percent is only 6.6% which is covering those who disagree and those who have no idea. About the issue of psychological abuse the respondents answering the statement "Is it likely that battered men will suffer from psychological and emotional distress," had 50% strongly agree, 40% agree, 6.7% disagree while 3.3% did not know. This gives us a clear picture of how the psychological and emotional distress has been rampant in Ruruguti Parish.

The chiefs also are for the ideas that the physical fight precedes after men get to low self esteem, having sold the valuable items which are within their exposure. This is a clear indication that the

ST. PAUL'S UNIVERSITY

people take physical violence and emotional abuse to proceed hand in hand among men who are violated by their wives.

5.2.2 Causes of Domestic Violence among Men in ACK Ruruguti Deanery

First, by the respondents' inferences on the statement "Alcoholism predisposes men to domestic violence," we are driven to make a conclusion about the causes of domestic violence against men. The percentage was as follows; 33.3%strongly agree, 60% agree, 6.6% disagree. The result a total of 93.3% of those who strongly agree and those who agree summed together.

By considering section 3 of the questionnaire we also find a question which stated "what makes you think that alcoholism and substance abuse exposes men to domestic violence?" Many respondents noted alcoholism and substance abuse as the most dangerous practices that expose men to domestic violence because men are subjected to be irresponsible to their families. Drinking weakens men physically and psychologically, hence they become sexually inactive. Men are prone to misuse family resources, become angry when drunk and quarrel with members of the family; in particular their wife's, who tend to protest against the non-questionable attitudes of men when they are drunk. This signals the truth upon every other person not necessarily coming from Ruruguti but it is by itself a character which has been witnessed by many people who have ever interacted with those who drink. The many actions of men who drink leave people to wonder on the fate of those who witness the harsh backgrounds where drinking takes place.

5.2.3 The effects of Domestic violence on Men in ACK Ruruguti Deanery

All participants agreed that men are extremely reluctant to ask for help for various reasons but most centered on masculinity and male pride. Male victims do not want to be seen as weak and unmanly. These actions and beliefs that men are not victims have been instilled in society. Therefore, societal stereotypes have developed to only view men as abusers, not the abused. The oppression of male victims makes it hard for men to speak out and get help. Some male victims find it hard to comprehend that they are being beaten and abused. They make excuses for the violence because they claim to still love their wives, in this respect 'some men are their own

ST. PAUL'S UNIVERSITY

worst enemy.' Others are worried that if they seek help, they may be charged as the perpetrator rather than the victim.

5.2.4 Respondent Statement

Even though male and female victims share similar experiences, men have the added stigma from the society setups and to overcome it. Men do not feel comfortable with female focused policies that deal with their experience of domestic violence. Therefore, the participants conclude that the system does not work because there is no chance for it to proceed.

The general consensus among the participants is that there is lack of help and support available to male victims of female perpetrated domestic violence, particularly because of the inherent social structures and attitudes within society and the lack of recognition of the male victims amongst the authorities. This supports the assumption that male victims of domestic violence rarely report cases of violence therefore providing validity to the supporting literature and research into this area.

Respondents were of the idea that the government has not done enough for male victims, stating that government 'deny' the abused and turn a 'blind eye' to the abused male. Participants believe that government is 'at the heart of the morals to punish men for [being] victims'. Therefore government disapproves and discriminates against men who are victims of domestic violence. Participants describe it as 'institutional sexism' with government ignoring the family figures that explicitly show men to be victims.

Another term used by a participant to describe government actions was 'lip service' as they listen and sympathize but never actually aid male victims through funding or awareness. They believe Government hold impact upon the authorities,' attitudes, and actions towards male victims in particular the police. The police try to be fair and equal when addressing domestic disputes but, instead, they tend to discriminate against men due to innate social stereotypes. The findings suggest that the police, for instance, feel comfortable in delivering a service that will always be female centered, so in reality no matter how hard authorities try, they will always tend to favor the female victims.

ST. PAUL'S UNIVERSITY

5.2.5 The Church counseling services in ACK Ruruguti Deanery

Section three of the questionnaire has three closely linked questions that address the church on issues of its involvement on domestic violence on men. Among them are questions; 7, 11, and 12. Question 7 asks, 'Do you think a functional council of old men and women can help to reduce men battery in ACK Ruruguti Deanery?' Question 11 on the other hand asks,' 'Do you think the Church can help in any way reduce men battery in ACK Ruruguti Deanery?' and question 12 which asks,' 'What do you think can be done to improve husband and wife relationship in ACK Ruruguti Deanery.' Among the three questions the respondents were mentioning the word 'counseling' as the way out, however other relative comments were given out at the same time. They would speak about the premarital counseling, the couple counseling and the post marital counseling. This makes the researcher to conclude that respondents have a high repute for the church and if only the church can take the role of counseling seriously in Ruruguti Deanery men battery can reduce and even the many already affected ones can come to realization of their failure.

5.3 Conclusion

Tables, bar graphs and the pie charts, were used for analysis and conclusions were made. The types of domestic violence, its causes, effects and the counseling/ministry of the Church are represented in the study. The respondent's views show that, the church, as well the government needs to shift the idea that was overtaken by time. The fact is that they paint the society that has no good values for men as cooperative workers for development. This means, good morals have to be effected in the society and make them be understood for development purposes. The social learning theory shows that the young generation learns from the old. Therefore, the battery aspect of men by their wives continues to prevail. Drinking is taken as a social norm hence the physical and psychological abuse is brought about by drinking which the young one's copy. The church has a role to counsel the respondents. Chapter five elaborate about it as it gives the recommendations and the conclusion of the whole study.

ST. PAUL'S UNIVERSITY

The study has dealt with Domestic violence against men in Ruruguti ACK Deanery. It has concluded there is a minimal help upon the victims of violence and also it is of poor quality. The researcher feels the research questions have been filled correctly without any biasness. The level of education of the respondents had a lot to play because most of the question was filled appropriately. To mention there was great insight as far as the whole process was concerned. The church, as well as the Government needs to elicit the notion which has been overtaken by time. This means that they should not go by the archaic social constructions but should focus on how to construct a society ready to challenge issues which do not make it grow holistically. The unrealistic misconception attitudes of the individuals as well as the co-operate world should be disregarded to nurture a society with values and virtues which propel it to grow. The aim of gaining an understanding was achieved and has provided information that confirms the thought of other literature in this area and added discussion to this research. The information gained from this research the Society, Church and the Government is the underlying repressors of the abuse that the male victims experience. There is a feeling that stereotypical attitudes of both men and women have been created where men tries to fight for power which generally should not be the case, where the social norms are taken seriously and effectively. Men should provide to the family, however in the current postmodern society it should be a combined effort where awareness is created that empowerment is to complement one another not to absorb power and control from the husbands. Empowerment should not be taken in a negative way but should be for the benefit of the family as a whole.

5.4 Recommendations

In order to encourage abused men to break their silence and appear visible, the authority and the church needs to take a stand. They cannot keep ignoring the evidence apparent to them. They need to officially recognize male victims who do suffer from domestic violence and aid them with support, counseling, and other social services. There is need for equality between female and male victims as far as support is concerned though the methods are not alike. If the authorities and the church acknowledge recognizing and supporting male victims, then the social repression would diminish gradually to become the recipients of men who are abused and have

ST. PAUL'S UNIVERSITY

sympathy upon them. This would prompt men to willingly avail themselves for help since they would be aware that they are not to be ridiculed or even be humiliated.

The research urges abused men to come forward and pressurize the government and the church not to turn a 'blind eye' any longer. The researcher provokes a debate on whether the male should be treated with the same prevalence as the female victims are, in terms of violence protection. It is suggested that abused men should receive the same quality of care but the methods may be different to that of female victims. At present the systems are proposed to provide equal treatment but realistically they are centered towards the female victims, and so men feel reluctant to seek help. It would be beneficial for male victims to embrace the church counseling system, for it would encourage men to seek help and contact authorities with trust and assurance of the attention as men. This only corresponds with the recognition and proactive support from the authority and also from the church.

Effective legislature to curb domestic violence against men must be put in place and enforced by law. The law enforcement must also be aware that domestic violence against men is a reality, and that men need to be protected. The brutality of women by their husbands should not be tolerated; serious measures should be put in place to those who attempt to harm men. Greater advocacy to enlighten the public about the existence and reality of domestic violence – evil, should be a priority; hence the government agencies, civil society organizations and religious groups should take it as their duty. This will help to create a gender balance on issues of human dignity and the family niche which foster the growth of any society. Gender activism must value and involve the balance of power upon women who turn to manipulate it for the ill motive of the family unit.

A transformative counseling service that has church values at heart is to be considered to pray a key role to the already affected and those who retain the family values. This will produce a learning platform for the youths in the church and the children who will copy characteristics of the old generation

ST. PAUL'S UNIVERSITY

5.5 Recommendation for further research

Future research needs to further explore the area of abused men future life. The fact that some men leave the family with physical and psychological challenges for security reasons, how do they cope up with future life? This need to be known since the life needs to continue (Gathogo, 2015:3). There is also the need to deal with the social cultural issues of the society, the society should accept and know the diversities that are changing each day with the economic and political growth of our society. There is need to deal with the issue of the taboos (Gathogo, 2015:4). In our case men can die while holding the withdrawal syndrome because of the taboos which lead them to stereotypical heads of the family. They do not want do disclose that they encounter challenges of battery from the weaker half. This is a problem that needs to be addressed. However, the growth of every society is realized when the challenges appear and are dealt with in the best way possible.

Finally, this research was conducted in a small section in Kenya. The researcher recommends that other researchers to replicate this study in other localities in Kenya. This will provide more data that would show domestic violence against men is a widespread problem not only in Kenya but the entire world.

ST. PAUL'S UNIVERSITY

BIBLIOGRAPHY

Bandura, A., (1977). *Social learning Theory*. Englewood Cliffs: NJ: Prentice-Hall

Bowen, M., (1978). *Family Therapy in Clinical Practice*. New York: Jason Aronson.

Cook, P.W., (2009). *Abused Men-the Hidden Side of Domestic Violence*: Preager, second edition 2009

Creswell, J.W., (2008). *Research design: Qualitative, Quantitative and Mixed Methods Approaches (3rd ed.).* London: Sage.

Feitham, C. and Dryden, W. (1993). *Dictionary of Counseling*. London: Whurr

Felson, R. B. (2002). *Violence and Gender reexamined*. Washington DC: American Psychological Press.

Glaser, B.,& Strauss., (1967).*The discovery of grounded theory*. New York.

Hornby, A, S. (1995). *Oxford Advanced Leaner's Dictionary*. New York: Oxford University Press

Huime, W., (1981). *Pastoral care and counseling*. Augsburg, Minneapolis, New York: Palgrave Macmillan.

Ikenye, Ndung'u J.B., (2013). *African Marriage, and Family Counseling.* Limuru: Zapft Chancery.

Ikenye, Ndung'u, J.B., (2015 a). *African Psychological Anthropology: Ethnicity, Culture and Personality*. Thika: Parkside Counseling Services.

Jaffe, P. G., Wolfe, D.A., & Wilson, S. K., (1990). *Children of battered Women*. Newbury Park: Sage

Kaufman, M., (1987). *Beyond patriarchy: Essays by Men on Pleasure, Power and Change*. Toronto: Oxford University Press.

ST. PAUL'S UNIVERSITY

Maithya, P., Ogola, F., Khamadi, S., and Kadenyi, M., (2013). *Research proposal and Thesis writing, General Principles and Format*. Nairobi: Rinny Publishing services

Males, (2002). *Violence in Families-What Every Christian Need to Know*. USA: Augsburg Books.

McClellan, et al., (2004). *Spiritual Care giving to Help Addicted Persons and Families-Handbook for use by Pastoral Counselors in Clergy Education*. Samnsa, USA.

McLeod, J. (2003). *Doing Counseling Research*. London: SAGE Publications

Mugenda, O. (*1999*). *Research methods: Quantative and qualitative approaches*. Nairobi: Acts Press.

Nguguna, K. (2012). *Causes and consequences of Domestic Violence against Men in Mukurue-ini Constituency in Nyeri, Kenya:* Ibid.

Olson, R., & Leonard, (1994). *A new day for Family Ministry*. New York: An Alban Institute Pub.

Parry, D. S., (2008). "Beacons of hope," *World Council of Churches*: HIV Completent Churches

Pierre, J. & Reju, D., (2015). *The Pastor and Counseling- The basis of shepherding members in need*. Wheaton: Ilion Crossway.

Richards, P. and Bergin, A., (1997). *A Spiritual Strategy for Counseling and Psychotherapy*, Washington, DC: American Psychological Association.

Steinmatz, S.K., (1977) .*The battered Husband Syndrome*, Delaware, Visage Press.

Straus, Murray A., Richard J., Gelles, and Suzanne K. Steinmetz, (1980). *Behind Closed Doors: Violence in the American Family*. Garden City, New York: Double-day

Vundi, N., (2015). *Connecting adolescents with Parents*. Nigeria: Foundation for Economic Initiative Development.

ST. PAUL'S UNIVERSITY

Wango, G.M., (2015). *Counseling psychology in Kenya: A Contemporary Review of the Developing World*. Nairobi: Kenya Literature Bureau

Wood, J., (2005). *Gendered Lives: Communication gender and culture, 7th ed*. Bemont: The Wardsworth series in communication studies

Journals

All Saints' Cathedral (January, 2015), News *and Views: Growing in Maturity*. Nairobi, Kenya

American Journal of Men's Health, 3 (4) 333–339 FEMNET (2012*). Mobilizing African women to participate and effect change*. Annual report 2012

Bowman, Cynthia Grant, (2003). "Theories of Domestic Violence in African Context" *American University Journal of Gender Social Policy and law* 11, (2) 847-863

Campbell, J., (2002). "Health Consequences of Intimate Partner Violence", *Lancet*, Vol. 359, 1331-1336

Cascardi, M. Langhinrichsen, J. & Vivian. D., (1992). "Marital aggression: Impact, injury, and health correlates for husbands and wives". *Archives of Internal Medicine*, 152, 1178-1184.

Dienye, P. O and Gbeneol, P.K., (2009). "Domestic violence against men in primary care in Nigeria." *American Journal of Men's Health* 3(4) 333-339

Ellsberg, M.,L. Heise, et al. (2001). "Researching domestic violence against Women: methodology and ethical considerations." *Stud Fam Plann* 32 (1):1-16

Gass, J. D., DJ. Stein, et al. "Differences in Risk for intimate partner violence Among South African Adults." *Journal of interpersonal violence* 26 (14):2764-2789.

Gathogo, J., (2015). *"*men battering as the new form of domestic violence? A pastoral care perspective from the Kenyan context*"* *HTS Teologiese Studies* 71(3), Art#2795, 9pages.

ST. PAUL'S UNIVERSITY

Gelles, Richard. J., (1974). "The Violent Home, Beverly Hills, California": Sage Gelles & D, Loseke (1993). *Current controversies in family violence (67-87) Beverly Hills*. California: Sage.

Graham, L. (2000). "Neue Perpektiven von Theorie und Praxis der Seelsorge in Nordamerica. In Zukunft sperspektiven fur Seelsorge und Beratung, ed. C. S. Schneider-Harpprecht, 35-52.Neukirchen-Vluyn,Germany:Neukirchener". In Gartner, S. Staying a Pastor while Talking Like a Psychiatrist? *A Proposal for an Integrative Model. Christian Bioethics*, 16 (1), 48-60.

Hindin, M., S. Kishor et al. (2008) "Intimate partner violence among couples in 10 DHS Countries: Predictors and health outcomes." *DHS Analytical Studies* No 18.

Jewkes, R. (2002). "Intimate Partner Violence: Causes and Prevention." *Lancent* 359 (9315):1423-1429.

Jewkes, R. K., J. B. Levin, et al. (2003). "Gender inequalities, intimate partner violence and HIV Preferences: Findings of the South African Practices." *Findings of South African cross-sectional study. Soc Sci Med* 56 (1):125-134

Kenya Demographic and Health Survey, (2003). "Key findings World Health Organization (2002)." *World Report on Violence and Health*. Geneva: WHO.

Kwesiga, E., M. P. Bell, et al. (2007). "Exploring the Literature on Relationships between Gender Roles, Intimate Partner Violence, Occupational Status, and Organizational Benefits." *Journal of Interpersonal Violence* 22 (3): 312-326

Langhinrichsen - Rohling, J. (2005). "Top 10 Greatest "Hits": Important Findings and Future Directions for intimate partner violence Research." *Journal of interpersonal violence* 20 (1): 108-118

Make peace, J. M., (1986). "Gender differences in courtship violence victimization", *Family Relations*, 35.383-388.

Morse, B.J. (1995). "Beyond the conflict tactics scale: Assessing gender differences in partner violence." *Violence and Victims*, 10, 251-272.

ST. PAUL'S UNIVERSITY

Pagelow, M.D., (1985). "The battered Husband Syndrome: Social problem or much about nothing"? *N. Johnson (Ed) Marital Violence* 172-195.

Sutherland, M., (2001). "Developing a transpersonal approach to pastoral counseling", *British Journal of Guidance & Counseling*, Vol.29, (4), 381-390)

Vyas, S. and C. Watts (2009). "How does economic empowerment affect Women's risk of intimate partner violence in low and middle income country settings?: Systematic review of published evidence*"* *Journal on intimate partner Development* 21: 577-602

White, J.W., & Kowalski, R., (1994). "Deconstructing the myth of the non aggressive female: A feminist analysis," *Psychology of Women Quarterly*, 18, 477-498.

Wood W, Witt M, and Tam L,(2005) "Changing circumstances Disrupting Habits," *Journal of personality and social psychology 2005* vol 88,No.6,918-933

Other Sources

Corry, C., Fiebert, M., & Pizzey, E. (2002). *'Controlling Domestic Violence against men'* Available at:www.familytx.org/research/Control_DV_against_men.pdf accessed on 18/4/2016

Corvo, K., Dutton, D., & Chen, W., (2008). "Toward evidence-based practice with domestic violence perpetrators." *Journal of Aggression, Maltreatment & Trauma* Vol 16(2) #48, 2008, *Available online at* http://jamt.haworthpress.com

http://www.domesticviolenceroundtable.org/ Retrieved on 27/6/2016-Time 10.30 am

Elmqust J, Hamel J, Shorey R, Labrecque L, Ninnemann A, Stuart G."Motivation for intimate partner violence in men and women arrested for domestic violence and court referred to batter intervention programs in partner Abuse-Author manuscript", *Available in PMC 2015 Oct 1.Published in final edited form as: Partner Abuse* 2014 Oct 1; 5(4):359-374 doi:10.1891/1946-6560.5.4.359

ST. PAUL'S UNIVERSITY

http://www.theguardian.com/ Retrieved18/5/2016- Time12.35pm

http:dx.doi.org/10.4102/ht.v71i3.2795/Retrieved on 30/7/2016-Time 7.00pm

www.christianity.com

www.lifeway.com/Article-monday 7/12/2015- Time 9.10 pm

www.nacoa.org

www.niaaa.nin.gov /Retrieved on 30/7/2016-Time 6.35 pm

www.upi.com/Top_News/Special/2012/06/08/In-Kenya-violence-against-men-rises/UPI81041339152827/#ixzz2hruJWJFPS

ST. PAUL'S UNIVERSITY

APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR MEN

Introduction

The researcher is a student from St. Paul's university doing Master degree in counseling psychology.

The respondent was requested to give correct and independent response. The information gathered was strictly to be used only for the purpose of this study. Should you have questions or anything you do not understand, kindly ask the researcher and was to assist you.

The questionnaire is divided into three sections.

Note (*Tick the appropriate box and fill the space provided as the case may be*).

SECTION I: GENERAL INFORMATION

1. Which age bracket do you belong (years)?

20-29 [ ]

30-39 [ ]

40-49 [ ]

Over 50 years [ ]

2. What is your marital status?

Married [ ]

Separated [ ]

Divorced [ ]

ST. PAUL'S UNIVERSITY

3. What is your highest academic qualification?

Primary school level [ ]

Secondary school level [ ]

College [ ]

University [ ]

4. For how long have you been living in Ruruguti Deanery?

0-1Year [ ]

1-2years [ ]

2-5 years [ ]

5-10 years [ ]

Over 10 years [ ]

5. Which Parish of Ruruguti Deanery do you come from?

Thunguri [ ]

Ruruguti [ ]

Kihuri [ ]

Gitundu [ ]

ST. PAUL'S UNIVERSITY

SECTION II. Framework of conviction about men in the Deanery

Respondents views on causes and effects/consequences of domestic violence against men in Ruruguti Deanery.

To what extent do you agree or disagree with the following statements. Tick the appropriate box.

	Statement	**Strongly agree**	**Agree**	**Disagree**	**Don't know**
1	I'm aware that men suffer from domestic violence perpetuated by women				
2	I know some men who have been battered in the past by women				
3	Married men are likely to be battered by their wives				
4	Alcoholism predisposes men to domestic violence by women				
5	Suspicion of infidelity influences women to batter their husbands				
6	Patriarchal structures in the society make men shy away from reporting incidences of violence				

ST. PAUL'S UNIVERSITY

7	Domestic violence against men predisposes them to physical injuries				
8	It is likely that a battered man will report the case to family member and friends				
9	It is likely that battered man will suffer from psychological and emotional distress.				
10	It is likely that battered man will lead to negative social effects e.g. divorce and separation				

ST. PAUL'S UNIVERSITY

SECTION III. Open ended and closed ended questions

Fill the spaces provided

1. In your opinion, what do you think is likely to cause domestic violence against men in the community?.....
.....
.....

2. What makes you think that alcoholism and substance abuse exposes men to domestic violence?.....
.....
.....

3. Do you think that women brought up in backgrounds where women battered men are likely to be abusive in future? Explain further
……..
.....
.....
.....

4. Do you think the African cultural values can in any way prevent the men battling?

.....
.....
.....
....

5. What is the role of the authority for example the police and the Judicial system in protecting men from domestic violence perpetrated by women……
……
…….....

ST. PAUL'S UNIVERSITY

6. Do you think family history on domestic violence against men contribute to the tolerance of abuse? Please explain further

……
……
……
……

7. Do you think a functional council of old men and women can help to reduce men battling in ACK Ruruguti Deanery?

.....
.....
....

8. How well are chiefs doing in protecting men against domestic violence?

.....
.....
.....

9. Do you think women empowerment has a part to play in the domestic violence against men? Please explain briefly

……
……
…

10. Do you think the non-Governmental organization for example Maendeleo ya Wanaume are giving necessary support to eradicate men battling in ACK Ruruguti Deanery?

.....
.....

ST. PAUL'S UNIVERSITY

11. Do you think the church can help in any way to reduce men battling in ACK Ruruguti Deanery?

……
……
……..

12. What do you think can be done to improve husband and wife relationship in ACK Ruruguti Deanery?

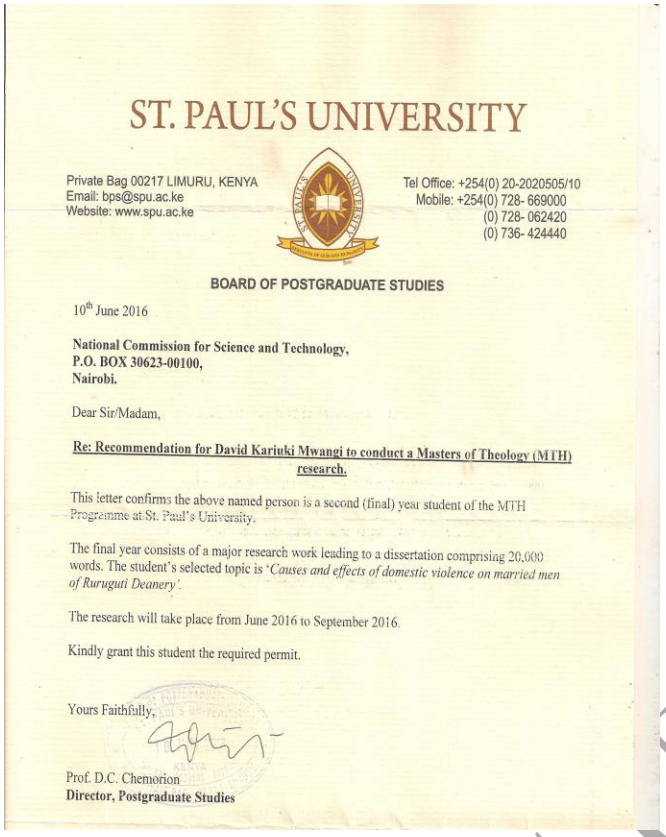
……
……
……..

13. Do you think government administration is doing enough to curb cases of domestic violence against men in ACK Ruruguti Deanery?

……
……
……..……
……..

ST. PAUL'S UNIVERSITY

APPENDEX 2 : Research Permits



ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: bps@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254(0) 20-2020505/10
Mobile: +254(0) 728- 669000
(0) 728- 062420
(0) 736- 424440

BOARD OF POSTGRADUATE STUDIES

10th June 2016

National Commission for Science and Technology,
P.O. BOX 30623-00100,
Nairobi.

Dear Sir/Madam,

Re: Recommendation for David Kariuki Mwangi to conduct a Masters of Theology (MTH) research.

This letter confirms the above named person is a second (final) year student of the MTH Programme at St. Paul's University.

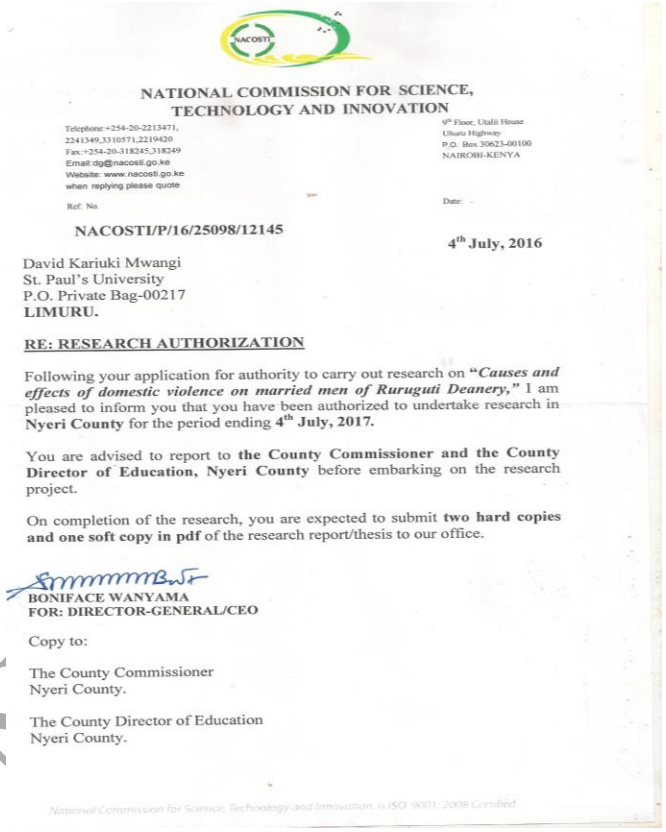
The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic is '*Causes and effects of domestic violence on married men of Ruruguti Deanery*'.

The research will take place from June 2016 to September 2016.

Kindly grant this student the required permit.

Yours Faithfully,

Prof. D.C. Chemorion
Director, Postgraduate Studies



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471, 2241349,3310571,2219420
Fax:+254-20-318245,318249
Email:dg@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

NACOSTI/P/16/25098/12145

4th July, 2016

David Kariuki Mwangi
St. Paul's University
P.O. Private Bag-00217
LIMURU.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"Causes and effects of domestic violence on married men of Ruruguti Deanery,"*** I am pleased to inform you that you have been authorized to undertake research in **Nyeri County** for the period ending **4th July, 2017.**

You are advised to report to **the County Commissioner and the County Director of Education, Nyeri County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

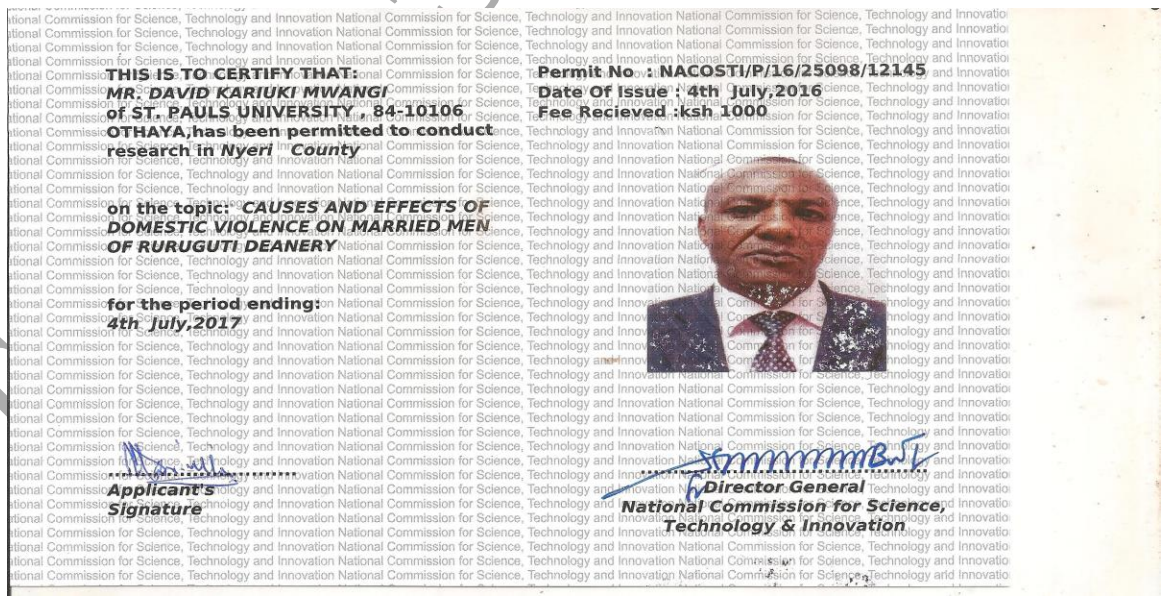
BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nyeri County.

The County Director of Education
Nyeri County.

National Commission for Science, Technology and Innovation is ISO 9001: 2008 Certified



THIS IS TO CERTIFY THAT:
MR. DAVID KARIUKI MWANGI
of ST. PAULS UNIVERSITY , 84-10106
OTHAYA,has been permitted to conduct
research in Nyeri County

on the topic: CAUSES AND EFFECTS OF DOMESTIC VIOLENCE ON MARRIED MEN OF RURUGUTI DEANERY

for the period ending:
4th July,2017

Permit No : NACOSTI/P/16/25098/12145
Date Of Issue : 4th July,2016
Fee Recieved :ksh 1000

Applicant's Signature

Director General
National Commission for Science, Technology & Innovation

National Commission for Science, Technology and Innovation