

GENDER INEQUALITY AND ITS INFLUENCE ON THE BOY CHILD IN THE PROMOTION OF QUALITY VOCATIONS FOR AUGUSTINIANS: A CASE OF THE VICARIATE OF SAINT RITA, KENYA

¹Atanasio Mwaniki Nyaga, OSA; ²Rev. Dr. Jude Chisanga and ³Dr. Jeketule Soko
^{1*}MA Student Tangaza University College
^{2&3}Lecturer Tangaza University College
atanasiomwaniki@gmail.com

DOI: 10.13140/RG.2.2.26135.18082

Abstract

This thesis proposal aims at investigating Gender Inequality and its influence on the Boy Child in the promotion of Quality Vocations for Augustinians. It is a Qualitative study that will utilize the Phenomenological research design. It will use snowball and stratified research techniques. The target Population is the Augustinian Vicariate of Saint Rita, in Kenya. The research will draw on the behavioural theory to provide a framework for understanding the attitudes, behaviours, and perceptions of the Boy Child in relation to his vocational aspirations in Augustinian Missionaries. The study will use the Purposive sampling method. It will seek to answer several research questions, including the following: What is the prevailing perception of Gender Inequality in Kenya? What are the indicators of the neglect of the Boy Child in Kenya? How does gender inequality influence the Boy Child in the promotion of quality vocations to the Augustinian religious life? What are the mitigations to gender inequality in Kenya? The study's findings will be relevant to policy makers, educators, and stakeholders in the Kenyan education and vocational spheres. The research will provide acumen into the objections and opportunities faced by Boy in pursuing quality vocations in the Augustinians and suggest strategies for addressing them.

Keywords: Augustinians, Boy Child, Influence, Gender Inequality, Quality Vocation, Religious Vocation

Introduction

The gender inequality stems from the discussions of gender and women empowerment.¹ The contemporary period has yielded less fruits in solving changes in the general attitude towards women. Philosophers like John Stuart Mill advocated for equal rights in England, nevertheless, women still maintained their subordinate position². Mill struggled intensively to champion for women's political rights. In his writings, he also demanded equality for both women and men within the family and in society as a whole. He condemned the social arrangements that favour one sex which are biased and suppressive. I do agree there was need to advocate for the rights of girl child and women in some years back, but the affirmative policy aim to bring equality between men and women in the

¹Isabel Pike, "A Discursive Spectrum: The Narrative of Kenya's "Neglected" Boy Child." *Gender & Society*, 2019: 456-467.

²Doda, Zerihun. "Introduction to sociocultural anthropology." (2005).

society ended up bringing gender inequality where the Boy Child is oppressed and the girl child becomes more taken care of in their needs.

In Traditional African tribes, it looked legitimate for males to oppress and subordinate women, according to the sociocultural system. Women, for example, were traditionally unable to inherit or possess property.³ Man was viewed as the general leader of the household or society, anything a woman "owned" was often believed to be her husband's property. Girls have long been recognized as oppressed, neglected, and in desperate need of the world's attention.⁴ In Kenya, attention and targeted efforts have been made to lift and empower girls and women. The campaign has, to some extent, been successful. Such efforts, however, have a negative side effect. The Boy Child tends to fall behind and become more vulnerable in the midst of girl child. Research has shown that boys are suffering from gender inequality and can therefore be regarded as vulnerable in a way that has not been acknowledged before.⁵

The Boy Child of the twenty-first century has enormous obstacles, and unless properly protected, society risks losing him. Failure to receive much attention and nurture the Boy Child has got lost in criminal gangs, alcoholism, drug and substance abuse, and school dropout. All children are tomorrow's leaders and guardians, and the primary goal of every family and society should be to raise healthy and productive persons who are physically, psychologically, socially, and cognitively mature. These may be attained through guiding and educating the Boy Child who will be the father of tomorrow. The neglect of issues impacting the Boy Child is visible in most speech and academic publications.⁶ I opine that, when the society nurtures the Boy Child from tender age, he will grow with confidence to face his life goals with less challenges.

According to international statistics such as the Education for All global monitoring report,⁷ Kenya has nearly achieved gender parity in primary and secondary school enrollment. Close examination indicates, however, that significant gender discrepancies in enrollment exist between areas in terms of access, retention, completion, performance, and transition. Despite the implementation of Free Primary Education and other initiatives, transition rates remain extremely low.⁸ The Republic of Kenya in 2005 report states that the international community has highlighted transition rates for both boys and girls from elementary to secondary school as an important criterion toward education access for all. These changes have improved the education of both boys and girls but still there exist low morale for education in the Boy Child. Religious vocation entails living the evangelical counsels of chastity, obedience and poverty which are of great essence for consecrated life. According to the teachings of the Church, these three vows are to be taken in public and be

³Chang'ach, John Koskey, "An Unfinished Agenda: Why is the Boy Child Endangered?" International Journal of Academic Research in Business and Social Sciences 181-188, 2012.

⁴Chang'ach, John Koskey. "An Unfinished Agenda: Why is the Boy Child Endangered?" International Journal of Academic Research in Business and Social Sciences 181-188, 2012.

⁵Moraa, Nyangena Emily, "The Tragedy of the Boy Child amid Souring Girl Child Empowerment." East African Scholars Journal of Education, Humanities and Literature 16-21. 2018.

⁶Chang'ach, John Koskey. "An Unfinished Agenda: Why is the Boy Child Endangered?" International Journal of Academic Research in Business and Social Sciences 181-188, 2012.

⁷UNESCO, MaB. "Biosphere reserves." (2003).

⁸Edwards, Gail. "Legal transplants and economics: the World Bank and Third World economies in the 1980s-A case study of Jamaica, the Republic of Kenya and the hilippines." *Eur. JL Reform* 9 (2007): 243.

lived according to the spirit of the institute. The male can pursue two vocations to religious life, that is priesthood and religious brother. Both brotherhood and priesthood require that individual has good performance.

The liturgical practice of the Catholic Church remains patriarchal⁹ in the sense that the Boy Child is the one that has always been in the frontline to join religious life as representative of Christ. The introduction of Affirmative Action Policy against Boy Child has seen even the religious vocation of male having challenges. The policies which aim to achieve gender equality and gender parity and gender mainstreaming in all spheres of development have been at the heart of many international organizations and local organizations.^{10,11,12} Very few of these local and International Organization focus on the Boy Child. Most of these organization gives an upper hand to empowerment of girl child and this leads to the Boy Child having less opportunities to shine in the society. This led to gender inequality where Boy Child has been weakened in the quest to bring equality between Boy Child and girl child through the affirmative action policy.

Generally, there has been great achievement across the globe to redeem the plight of the Boy Child in the society, though indicators such as women's employment, women professionals, women in leadership, and women in business are on the rise as well as their overall engagement.¹³ However, this has come with a price as male children continue to receive little attention, an indication of Boy Child neglect. This disparity has led to great support being directed to the girl child to grow holistically whereas the Boy Child at times is left to fight for his own survival. When the Boy Child lacks someone to empower and nurture him holistically, despite his potentials of becoming a religious or anything he want in his dream, it may be hindered by the challenges that he goes through due to lack of close eye on him to enable him achieve his potentials.

There is evidence across the globe that vulnerability has shifted to male children who are not formed holistically to realize their call to religious life. For instance, Björn and Doris, meta-analysis shows that little attention is given to the male child. In USA, Vocational consideration appears to rebound slightly among the Millennial Generation, for example those born after 1981, particularly among men.¹⁴ Studies shows that there is a positive interrelation between vocation choices and faith formation strategies among males.¹⁵ Stark and Finke study in Europe established that the history of this decline could be traced at Vatican II Council, which greatly reduced the rewards of religious life while maintaining high costs of vocations.¹⁶ Failure to reward religious people whose vocation is considered a sacrifice for the greater glory of God's people has led to disinterest of young men

⁹ibid

¹⁰(The World Bank 2022)

¹¹Chang'ach, John Koskey, "An Unfinished Agenda: Why is the Boy Child Endangered?" International Journal of Academic Research in Business and Social Sciences 181-188. 2012.

¹²The World Bank, The World Bank Group takes as its starting point that no country, community, or economy can achieve its potential or meet the challenges of the 21st century without the full and equal participation of women and men, girls and boys. Washington, DC: The World Bank in Gender. 2022.

¹³Ouma Jane Nambiri, "Fifty Years of Boy Child Education in Kenya: A Paradigm Shift."

International Journal of Humanities and Social Science Invention 06-10. 2016.

¹⁴Haski, Cheryl Y.. "Gender Bias in the Roman Catholic Church: Why Can't Women be Priests?" The University of Maryland Law Journal of Race, Religion, Gender & Class 100-132. 2003.

¹⁵Isingi, Elizabeth M, Chrispine Ouma Nyandiwa, and Bibiana Ngundo.. "Influence Of Faith Formation Strategies on Vocation Choices of Young Catholic Adults in Ruaraka Deanery, Nairobi Archdiocese, Kenya." African Journal of Emerging Issues (AJOEI) 1-16. 202.

¹⁶Stark, Rodney, and Roger Finkē. "Catholic religious vocations: Decline and revival." *Review of Religious Research* (2000): 125-145.

embracing discernment to religious life. My view is that, God is the one who rewards anyone who works at his vineyard as a religious minister hence a true vocation should not be put within the maxim of material gain but eternal reward for the salvation of souls.

Peer pressure has led the young boys to drop out of schools and indulge themselves in drugs and taking alcohol. Some do not take these drugs and alcohol as drop outs but as they continue with their studies, they supply it to the cliques that supply these drugs like bang. Once boys indulge themselves in this behaviour of taking alcohol and using drugs, even if they remain in the corridors of school, their performance will always be poor. "Recent findings have established that drug use was the reason behind dropping out for Boy Child since it exposed him to so many socio-economic issues that compelled him to abandon school given that boys were noted to register low levels of concentration, bad relationships with other students, and recorded poor performance."¹⁷

This affects the desire for male vocation and with Affirmative Action Policy they end up with reduced opportunity which affect their cognitive development. The defect of this is male child becoming victim of militarism, political hooliganism, jails, violence, among maladies.¹⁸ This affects their faith and desire for the religious vocation. It implies that these young people have limited opportunities not only for a professional career but also to pursue their dreams including religious vocation.¹⁹ Arasu consents that Catholic religious vocation is in decline in the West but has greatly increased in Africa. However, the anecdotes continue that Africa faces a vocation crisis hence, it's becoming hard to form young people to religious life.²⁰ Little attention given to male children is the cause of deviant behaviour. In addition, the psychopathic behaviour developed in childhood continues in adulthood. Vocation promoters have raised concerns among young people entering religious life because they have run out of life choices.²¹

In 18th century, there was boom of religious life in Europe and that is why they send missionaries to come in Africa to spread Christianity. Religious men were in the front line to evangelize Africa to embrace Christianity. As Christianity in Africa has continued to thrive and a good number of them joining religious life, Christianity in Europe is reducing tremendously and young people are not interested in joining religious life. "Europe religion has been characterized as one of inexorable secularization particularly among the young people."²² In Africa and Asia, the religious life has been flourishing, the vocation boom has been on the rise until some of the congregations came up with restrictions on the number of admissions to seminary. In the recent past, the numbers of Boy Children

¹⁷Ampiah, Joseph Ghartey, and Christine Adu-Yeboah. "Mapping the incidence of school dropouts: a case study of communities in Northern Ghana." *Comparative Education* 45, no. 2 (2009): 219-232.

¹⁸(Ouma 2016)

¹⁹Mann, Anthony, Vanessa Denis, Andreas Schleicher, Hamoon Ekhtiari, Terralynn Forsyth, and Elvin Liu. *Teenagers' Career Aspirations and the Future of Work*. United Kingdom: OECD. 2020.

²⁰Otieno, Edwine, Jeremiah, Bernard, Gichimu Karanja, and Michael, Tedd Okuku. "Primary Socialization on the Formation of Child Behaviors in Kenya: Systematic Review." In *Handbook of Research on Nurturing Industrial Economy for Africa's Development*, by Frederick, Muyia Nafukho and Alexander, Boniface Makulilo, 317-338. Texas: Igi Global Publishers. 2021.

²¹Global Education Monitoring Report Team, *Global education monitoring report 2019: gender report: Building bridges for gender equality*. UNESDOC. 2019.

²²Giselle Vincent, Sarah Dunrop, Kornelia Sammet, et al, *Young People and Religion and Spirituality in Europe: A Complex Picture*. *Handbook of Children and Youth Studies*, 2015, pg 889-902.

embracing religious life has begun reducing in Africa.

The General Objective of the study is to investigate Gender Inequality and its influence on the Boy Child in the promotion of Quality Vocations for Augustinians within the context of the Vicariate of Saint Rita, Kenya. This study aims to answer the following questions: What are the prevailing perceptions of Augustinians regarding gender inequality in Kenya? What are the indicators that suggest neglect of the Boy Child in Kenya? How does gender inequality influence the promotion of quality vocations to the Augustinian Religious Life among the Boys? and lastly, what strategies can mitigate gender inequality for the promotion of quality vocation in the Augustinian Vicariate of Kenya. In answering these questions, we will be able to get the clear picture of how Gender Inequality is influencing the Boy Child in the promotion of Quality Vocations for Augustinians within the context of the Vicariate of Saint Rita, Kenya.

Methodology

Research design is an outline of scheme that is used to generate answer to research problems and to show how all of major parts of the research project work together to try to address the central research questions.²³ This research on gender inequality and its influence on the promotion of quality vocation for Augustinians in the Vicariate of Kenya will employ Phenomenology. This Research Design is chosen because it seeks the lived experiences of people. According to Creswell, phenomenology focuses on what all the participants have in common as they experience a common phenomenon, because “it also aims to reduce individual experiences with a phenomenon to a description of a universal essence.”²⁴ For phenomenology, Creswell recommended a sample of 20 participants.

According to Loiose Barnsbee and Son Nghiem a target population “is the group of individuals that the intervention intends to conduct research in and draw conclusions”²⁵. The target population is the Augustinian in the vicariate of Kenya. The respondents will be picked through snowball technique from vocation animators, Parish Priests, and parishioner. A total of 25 respondents will be interviewed in order to get more clarity on the information required. These respondents will be picked through snowball and stratified methods from Augustinian vocational animators, formators, parish priests and Parishioners from Augustinian parishes in Kenya.

According to Kimalu and Marimba a sample size could be described as a small group of “individuals, events or objects obtained from the accessible population of the study,” that is representative of the target population. This allows a researcher to select “a given number of members or cases from the accessible population of the study”²⁶, in order to carry out a more qualitative study of the situation or cases being examined. The sampling method used is Snowball sampling. Twenty 25 respondents will be chosen through

²³Donald K. Kombo & Delno L. A. Thromp, *Proposal and Thesis writing*, (Nairobi: Paulines Publications Africa, 2006), 70.

²⁴John W. Creswell, 4th Ed., *Quality Inquiry & Research Design, Choosing among Five Approaches*, (London: Sage Publications, 2007) 58.

²⁵Heng, Eeh Eeh, Yue Ying Ng, Shin Yee Ngeow, and Bei Er Siau. "*Determinants of graduate unemployment: case study in Malaysia.*" PhD diss., UTAR, 2022.

²⁶Paul Kamalu Kieti, & Marimba, *Research Methods Monitoring and Evaluation*, (Nairobi: Kamamu Enterprises Limited, 2014), 68.

snowball from the target population. According to Creswell, twenty sample size is enough for phenomenology. The 25 respondents will be picked through snowball technique from formators, vocation animators, parish priests and parishioners.

The study will use a Snowball Sampling Strategy to pick people who are knowledgeable on subjects of vocation promotion because of their lengthy participation in vocation promotion or formation programs. It will use the snowball so that those who are interviewed and happen to know other who are knowledgeable on the subject matter can refer them. The figure below shows how the respondents will be chosen.

Figure 2:

	Male	Female	Total
Formators	5	5	10
Vocation Animators	3	2	5
Parish Priests	5	0	5
Parishioners	3	2	5
All respondents	16	9	25

Source: The Researcher

In the figure above, among the formators, Vocation animators, and parishioners we will use snowball and stratified sampling techniques. To get parish priests the study will use only snowball

Data Analysis and Presentation of the Findings

Demog

Participant	Age	Level of Education	Role in the Church
P1	40	PhD	Parish Priest
P2	32	Masters	Parish Assistant
P3	35	PhD	Parish Assistant
P4	48	BA	Parish Priest
P5	30	BA	Parish Assistant
P6	49	PhD	Formator
P7	33	Diploma	Christian
P8	41	Diploma	Christian
P9	50	Masters	Parish Priest
P10	40	Masters	Formator
P11	40	Masters	Formator
P12	43	Masters	Vocation promoter
P13	18	BA	Christian
P14	33	Masters	Vocation director
P15	49	Masters	Parish Priest

(Source Field Data, 2023)

The study was conducted among 15 participants, the above data show their age, level of education, and role in the church. The participants' ages range from 18 to 50 years, with the majority falling within their 30s and 40s, indicative of a mature group. In terms of education, their backgrounds vary from Diploma to PhD, with most holding a Master’s degree or higher, suggesting a highly educated cohort. Regarding their roles in the church, there's a diversity among participants, encompassing Parish Priests, Parish Assistants, Formators, Christians, a Vocation Promoter, and a Vocation Director, showcasing a broad spectrum of responsibilities and engagement within the church.

Perceptions of Augustinians regarding gender inequality in Kenya

Interview Question One focuses on the impact of gender inequality on (the spiritual development and commitment of) boys aspiring to join the Augustinian Religious Life in Kenya. Respondents from various interviews acknowledged the existence of gender inequality within Augustinian perceptions, particularly in spiritual mentorship and career guidance. The disparity in support systems between boys and girls may significantly impact the spiritual development and commitment of boys aspiring to join religious life. Without adequate support, boys may feel undervalued, affecting their motivation to pursue vocations within the Augustinian order.

Perceptions of Gender Inequality and its Impact on Spiritual Development

The study revealed several key findings on the Augustinians' perception of the impact of gender inequality on the spiritual development and commitment of boys aspiring to join the Augustinian Religious Life in Kenya. The Augustinians affirm that inequality exists, with boys lacking spiritual mentorship programs and career guidance compared to girls. This lack of support is perceived to affect the level of commitment of boys in joining and sustaining their trajectory in religious life. In addition, the respondents acknowledge that individuals come from different religious and cultural backgrounds, which significantly impact their initial formation this because of inequalities and that exist in their cultural background. The findings affirm that the diversity can present challenges in the spiritual development of boys.²⁷ Gender inequality has been associated with several negative effects, including poor interpersonal relationships, emotional imbalance, entitlement, obsession with material things, fear, and mistrust. These factors can deter boys from aspiring to join the Augustinian Religious Life. One respondent stated that:

It's no longer a secret that the boy child has been neglected in all aspects of life. The emphasis has been on the girl child. The end result, as a matter of life is the negative effect on the life of boys. This exclusion which includes matters faith as well as spiritual development has a ripple effect that includes lack of desire to join religious life. Boys no longer feel attracted to the religious vocation.²⁸

The Augustinians observe that the boy child has been neglected in all aspects of life, with the emphasis being on the girl child. This neglect extends to matters of faith as well as spiritual development, resulting in a lack of desire among boys to join religious life. Despite the challenges, there is a noted growth in the commitment of boys joining the Augustinian Religious Life. This growth indicates a resilience and determination among boys to overcome the barriers posed by gender inequality. Gender inequality has been linked to low self-esteem among boys, which can hinder their spiritual development and commitment to joining the Augustinian Religious Life.

The respondent notes a disparity in the attention paid to boys' education compared to girls. The respondents indicated that boys educated is not given much attention leading to poor performance of boys which hinder their vocation. This affirm Koskei, Ngeno and Simiyu

²⁷Atoni, Rose, Shiracko Anthony Ndongolo, and Jeniffer Munyua. "Perceived Family Factors Influencing Transition Rates of Seminarians from Minor to Major Seminary Schools in Kisumu Ecclesiastical Province, Kenya." *International Journal of Scientific and Research Publications*, 2021: 443-449

²⁸Muange, Fr. Francis, Interview by Mwaniki Atanasio. How do Augustinians perceive the impact of gender inequality on the spiritual development and commitment of boys aspiring to join the Augustinian Religious Life in Kenya? (October 23, 2023)

(2016) who observed that the disparity negatively impacts the spiritual development of boys. Moreover, gender inequality has resulted in some boys becoming indifferent and overly concerned with material benefits hence cannot sustain the religion life. This focus on materialism can lead to a lack of transparency in community finances and goods.

Further analysis showed that some boys exhibit disobedience to authority and engage in drug abuse, behaviors that are detrimental to their spiritual development and commitment to the Augustinian Religious Life. Gender inequality affects the Augustinian ideal of sharing everything in common and calling nothing one's own. This impact can deter boys from aspiring to join the Augustinian Religious Life. These findings provide a comprehensive understanding of the perceptions of Augustinians on the impact of gender inequality on the spiritual development and commitment of boys aspiring to join the Augustinian Religious Life in Kenya. They highlight the need for interventions to address these issues and promote equality in spiritual development and religious commitment. The question was preceded with experience of gender inequality among the participants.

Experiences and Incidents Illustrating Gender Inequality

The interviews revealed that participants have experienced gender inequality in several aspects such as Societal Beliefs and Practices, Challenges Faced by Boys, Shift in Family Responsibilities, Institutional Biases, Advocacy and Media Influence, and Church Leadership. The findings highlighted the societal belief that girls require more holistic support compared to boys. This is manifested in the emphasis and recognition accorded to girls' education, while boys are often left to their own devices. This disparity in educational support directly impacts the quality of candidates joining religious life, aligning with literature that suggests educational opportunities play a crucial role in promoting vocations.²⁹ One respondent stated that;

Society holds the belief that girls require more holistic support compared to boys. The emphasis on, and actual schooling of, girls are given a higher priority and recognition by society. In contrast, boys are left to their own devices, with the choice to pursue education or not. This disparity in educational support directly impacts the quality of candidates joining religious life, as failure in education can be a significant hindrance. (Priest 2023)

The respondents experience suggests that women are more actively involved in religious activities than men. This is evident in the number of women compared to men in the church, the number of sisters joining convents each year compared to young men joining seminaries or religious life, and the number of women who pray daily. Women are also perceived to take their spirituality more seriously than men, which could be attributed to the societal expectations and roles that encourage women to be more religiously active.³⁰ However, it is noted that this might not be the case with Muslim men who appear more committed to their religious practices than their women. During an interview a participant stated that;

²⁹Moraa, Nyangena Emily. *"The Tragedy of the Boy Child amid Souring Girl Child Empowerment."* East African Scholars Journal of Education, Humanities and Literature, 2018: 16-21

³⁰Leavitt, Chelom E, David B Allsop, Amber A Price, Loren D Marks, and David C Dollahite. *"Exploring Gender Roles in Highly Religious Families."* Review of Religious Research, 2022: 511–533.

In the church, women often outnumber men. This is evident in the number of sisters joining convents each year compared to young men joining seminaries. Female congregations typically have more sisters than there are men in religious life. Women tend to take their spirituality more seriously, and they outnumber men in religious gatherings, such as at the Subukia shrine. However, this trend seems to be reversed in Muslim communities, where men appear more committed to their religious practices. Overall, more women are attached to a religious affiliation or devotion, and more women than men pray daily. (Priest 2023)

Other experience was drawn from specific challenges faced by boys including struggles with obedience and issues with alcoholism. Boys might also experience psychosocial challenges due to traditional gender norms, which could discourage them from expressing their emotions or seeking help when facing difficulties, potentially affecting their mental health. The rate of young men discerning a priestly vocation can be influenced by a variety of cultural factors.³¹ For instance, worldly, secular materialism can pull young men away from vocational discernment.

In addition, the respondents noted that there has been a shift in family responsibilities, with the girl child increasingly taking over the maintenance of the family from aging parents. This shift is perceived as a departure from the past when it was primarily the responsibility of the boy child. Moreover, institutional biases favoring girls were noted, such as lower entry points in educational facilities for girls compared to boys and reserved seats specifically for women in the political field. There is also a high-grade demand for the boy child in comparison to the girl upon admission to religious life. For instance, a parishioner alluded that:

In educational matters, favoritism is often shown towards girls, where their entry points in educational facilities are lower than those of boys. This preferential treatment extends to the political field, where seats are specifically reserved for women. On the other hand, boys may face psychosocial challenges due to traditional gender norms. These norms could discourage them from expressing their emotions or seeking help when they encounter difficulties, potentially impacting their mental health. This highlights the importance of addressing gender biases in all areas of society, not only for the sake of fairness but also for the overall well-being of all individuals (P5 2023)

This was not limited to media influence, the respondents reported that the current culture of over-advocating for the girl child at the expense of the boy child was highlighted. This is seen in media programs that advocate only for the female gender, education systems that overemphasize the rights of the girl child, and NGOs that support only the girl child. Further analysis was conducted to determine the impact of inequality.

³¹Cláudio Manoel Luiz de Santana, Luiz Fábio Domingos, Cléia Zanatta and Luís Antônio Monteiro Campos. "Catholic priests mental health facing contemporary challenges", *International Journal of Development Research*, 11, (07), 48976-48982

Perspectives on Gender Inequality and its Impact

The data gathered from the interviews reveal a complex picture of gender inequality and its impact on boys, particularly in relation to the Catholic vocation for priesthood. For instance, on education and entry requirements, the interviewees highlighted that education plays a crucial role in shaping the opportunities available to boys and girls. It was noted that boys are often required to attain higher grades (C+ and above) for entry into seminaries compared to girls entering female congregations. This disparity in entry requirements could potentially limit the number of boys pursuing a vocation in priesthood.

On societal perceptions and vulnerability, the interviewees stated that societal perceptions of the vulnerability of girls compared to boys have led to a shift in focus and resources towards supporting girls, often to the detriment of boys. This shift has resulted in boys growing up in harsh environments, often without adequate support or role models. The societal expectation for boys to be strong and resilient, even in the face of adversity, further exacerbates their vulnerability. Pressure to conform to certain stereotypes of masculinity, such as being tough, stoic, dominant, and unemotional, can impact boys' physical and emotional health. This can limit their ability to pursue vocations that do not align with these stereotypes, including priesthood.³² This could potentially discourage boys from pursuing a vocation in priesthood due to the perceived lack of support and understanding. One respondent a priest gave a comprehensive response as stated:

Gender inequality often focuses on its negative impact on women and girls, it's important to recognize that it can also have significant consequences for boys and the broader society. Stereotypes and Expectations: Gender inequality can perpetuate harmful stereotypes and rigid expectations about what it means to be a boy or a man. Toxic Masculinity: Gender inequality can contribute to the perpetuation of toxic masculinity, which can have detrimental effects on boys. Unequal Opportunities: Gender inequality may limit boys' opportunities to pursue interests or careers outside of traditionally male-dominated fields. (P6 2023)³³

The interviewees expressed a range of perspectives on gender inequality and its impact on the boy child. Some interviewees felt that gender inequality stifles creativity, limits new ideas, and can lead to a loss of self-esteem in boys. Others noted that gender inequality can perpetuate harmful stereotypes and expectations about what it means to be a boy or a man, contributing to the perpetuation of toxic masculinity. The findings suggest that gender inequality could potentially impact the number and quality of candidates joining the priesthood. The disparity in educational support and societal perceptions could discourage boys from pursuing a vocation in priesthood. This aligns with literature suggesting that educational opportunities and societal support play a crucial role in promoting vocations.

The Neglect of the Boy Child in Educational Opportunities

Interview Question Four focuses on how the Boy Child is neglected in terms of Educational Opportunities. The Respondents pointed out that there are Patriarchal Roles at

³²Stanford University. (2016, April 6). *Men, masculinity and the persistent nature of gender inequality*. In The Clayman Institute for Gender Research. Retrieved from <https://gender.stanford.edu/news-publications/gender-news-articles/men-masculinity-and-persistent-nature-gender-inequality>

³³P6, Interview by Atanasio Mwaniki. 1. *What are your perspectives of Gender Inequality and its impact on the Boy Child?* (October 8, 2023).

the Expense of Education, and Societal Exaltation of the Girl-Child.

Neglect in Educational Opportunities

The neglect of boys in educational opportunities, as highlighted by respondents, poses significant challenges to the promotion of quality vocations for Augustinians. Disparities in resource allocation and academic standards favoring girls contribute to unequal access to education for boys, hindering their intellectual and spiritual development. The study presents findings on how the boy child is neglected in terms of educational opportunities in Kenya, and its implications on the Roman Catholic priesthood vocation. The participants alluded that many NGOs support the girl child to get an education but rarely support boys. This unequal support limits the educational opportunities available to boys. In addition, the participants noted that the pass mark for some programs in learning institutions gives a lower cut mark for girls than boys. This could potentially discourage boys from pursuing higher education. A participant noted that: “Many NGOs support the girl child to get an education but rarely do we get such for boys. In cases of insufficient resources, the boy child has often been asked to relinquish his education chance to the girl child.”³⁴ (P7 2023)

In cases of insufficient resources, the boy child has often been asked to relinquish his education chance to the girl child. This can further widen the educational gap between boys and girls. There is a focus on building more girls’ schools with better facilities, leaving boys with fewer and potentially lower-quality educational facilities. There has been a concerted effort to campaign for the education of the girl child, neglecting the need to sensitize society to educate both genders equally. Lesser men are enrolled in learning at a high level, and there are severe cases of drug and alcohol abuse among men.³⁵ The boy child is neglected educationally since more effort is put on empowering the girl child. Many NGOs seem to be focusing more on the girl child in comparison to the boy child, and scholarship opportunities are not given to them.

Boys are sometimes disciplined more harshly than girls in school, which can lead to suspensions or expulsions. This can negatively impact their educational progress. Boys may also face pressure to conform to traditional notions of masculinity, which can discourage them from pursuing certain academic interests or extracurricular activities that are perceived as “unmasculine.” The findings highlight the various ways in which the boy child is neglected in terms of educational opportunities. This neglect can have significant implications for the Roman Catholic priesthood vocation. With fewer boys receiving quality education, the pool of potential candidates for the priesthood may decrease. Furthermore, the societal pressures and discipline disparities faced by boys can potentially discourage them from considering a vocation in the priesthood.³⁶ “Boys are sometimes disciplined more harshly than girls in school, which can lead to suspensions or expulsions. This can negatively impact their educational progress.” (Priest 2023)

³⁴P7, Interview by Atanasio Mwaniki. *How is the Boy Child neglected in terms of Educational Opportunities?* (December 8, 2023).

³⁵Arasu, Lazar. *Challenges of Recruiting Vocations in Africa Today*. January 8, 2022. <https://www.patheos.com>.

³⁶Muange, Fr. Francis, Interview by Mwaniki Atanasio. *How do Augustinians perceive the impact of gender inequality on the spiritual development and commitment of boys aspiring to join the Augustinian Religious Life in Kenya?* (October 23, 2023).

The neglect of the boy child in education could have significant implications for the Roman Catholic priesthood vocation. The priesthood requires a solid educational foundation, and if boys are disadvantaged in terms of educational opportunities, this could potentially lead to a decrease in the number of boys pursuing the priesthood. Furthermore, the societal pressures and norms that discourage emotional expression in boys could also impact their ability to fully engage with the emotional and spiritual aspects of the priesthood. Therefore, it is crucial to address these disparities and ensure equal educational opportunities for all children, regardless of gender. This would not only benefit individuals and society at large but also enrich the pool of candidates for the Roman Catholic priesthood.

Indicators and Variations of Neglect Across Regions:

Variations in neglect across different regions underscore complex socio-cultural factors influencing boys' participation in religious life. Economic disparities, cultural views, and family dynamics contribute to unequal opportunities and support for boys. The study also points that neglect varies across different regions and communities. A series of interviews were conducted to understand the indicators of neglect for the boy child in Kenya and the factors contributing to these variations. In addition, further discussion is provided on the implications of the findings on the promotion of quality vocations for Augustinians.

The interviews revealed that the neglect of the boy child in Kenya can be attributed to a combination of cultural, economic, familial, and religious factors. Certain cultural norms view boys as societal security or warriors, leading to a neglect of their education. These cultural views also influence the roles and responsibilities assigned to boys in the family and society, which can lead to neglect. In addition, the type of economic activity prevalent in a region can influence the education of boys. In areas where mining or construction is the main source of livelihood, boys often leave school to work, while girls continue their studies. Moreover, irresponsible parenthood and dysfunctional families contribute to the neglect of the boy child, who may lack a father figure as a role model. Neglect is more common in poor areas and among single parents and dysfunctional families. One respondent indicated that; "In areas where mining or construction is the main source of livelihood, boys leave school to look for money but girls proceed with their studies."³⁷

The role of religion is also significant. For instance, in Christianity, neglect is severe, while in Islam, men often hold a glorified position due to the practice of polygamy. These findings have significant implications for the promotion of quality vocations for Augustinians. Boys who have experienced neglect often have low self-esteem and face challenges in their formation journey. Therefore, addressing these issues is crucial for promoting quality vocations for Augustinians. To mitigate these issues, the interviewee suggested that it is important to advocate for equal opportunities for boys and girls, provide support for economically disadvantaged boys, promote responsible parenthood, and encourage religious institutions to address the issue of boy child neglect. This would not only improve the situation of the boy child in Kenya but also have positive implications for

³⁷P8, Interview by Atanasio Mwaniki. *In your experience, how do the indicators of neglect for the Boy Child in Kenya vary across different regions or communities, and what factors might be contributing to these variations?* (October 22, 2023).

the promotion of quality vocations for Augustinians.

Neglect in Emotional Support

The interview responses shed light on the multifaceted neglect of emotional support for boy children across various societal domains, highlighting deep-rooted challenges that affect their holistic development. Societal expectations and gender norms dictate that boys should adhere to traditional notions of masculinity, emphasizing toughness and resilience while discouraging the expression of vulnerability or emotional distress. This prevailing narrative perpetuates a culture of emotional suppression and isolation, leaving boys to navigate their internal struggles alone. This societal conditioning often sows the seeds of anti-feminine prejudice and misogyny.³⁸

Moreover, the lack of parental involvement and belief in boys' ability to handle difficulties independently further exacerbates emotional neglect, creating an environment where boys feel unsupported and disconnected from their emotions. Studies have shown that boys hold more negative attitudes towards the use of psychological services compared to female students and are less likely to seek help. A major concern is boys make up a significant percentage of suicides, which is often associated with lower rates of help-seeking. Boys with Attention Deficit Hyperactivity Disorder (ADHD) often experience difficulties in social relations, which are pervasive and persist into adulthood³⁹ this can affect not only their formation but also efficacy in their formation. A respondent indicated that; "The assumption by the society that a man/boy should not show weakness have made many boys to hide their emotions without sharing hence negatively impacting their holistic growth."⁴⁰

In addition, the interview revealed that cultural and social factors also play a significant role in perpetuating the neglect of emotional support for boy children. The decline of traditional initiation rites, which historically offered emotional guidance and support, leaves a void in boys' developmental journey, depriving them of crucial rites of passage that could foster emotional resilience and self-awareness. Additionally, cultural expectations that boys should always embody strength without expressing weakness contribute to internal conflicts and feelings of bitterness, further isolating boys from the emotional support they desperately need. The lack of advocacy for the challenges and abuses faced by boys amplifies their suffering, underscoring the urgent need for systemic change and support mechanisms within communities. A respondent stated that; "The cultural expectation that the boy child must always be strong and not express any weakness leads to boys growing up full of bitterness. No many advocates for the abuses committed on boys, thus boys suffer silently."⁴¹

The participants suggested that addressing the neglect of emotional support for boy children requires a concerted effort from Catholic congregations and broader society.

³⁸Elmose, Mette, and Mathias Lasgaard. "Loneliness and Social Support in Adolescent Boys with Attention Deficit Hyperactivity Disorder in a Special Education Setting." *Journal of Child and Family Studies*, 2017: 2900–2907.

³⁹Otieno, Edwine, Jeremiah, Bernard, Gichimu Karanja, and Michael, Tedd Okuku. "Primary Socialization on the Formation of Child Behaviors in Kenya: Systematic Review." In *Handbook of Research on Nurturing Industrial Economy for Africa's Development*, by Frederick, Muyia Nafukho, & Alexander, Boniface Makulilo, 317-338. Texas: Igi Global Publishers, 2021.

⁴⁰P10, interview by Atanasio Mwaniki. In what ways is the Boy Child neglected in terms of Emotional Support? (December 1, 2023).

⁴¹P9, interview by Atanasio Mwaniki. In what ways is the Boy Child neglected in terms of Emotional support? (December 9, 2023).

Integration of comprehensive formation programs within congregations, coupled with training for clergy to support the emotional needs of young boys effectively, can create environments of openness and acceptance. By challenging rigid gender norms and fostering equitable spaces where boys feel comfortable expressing their emotions without judgment, congregations can promote holistic development and spiritual growth. Through community engagement and pastoral care initiatives that prioritize emotional well-being alongside doctrinal teachings, Catholic congregations can empower boys to discern their vocations with clarity and confidence, cultivating future leaders committed to serving others with compassion and humility.

Neglect in Societal Expectations and Cultural Attitudes

Shifting societal expectations and cultural attitudes towards boys may marginalize their contributions to religious life. Addressing stereotypes and promoting inclusive practices is essential for nurturing quality vocations among boys within the Augustinian order. The interview responses underscore the erosion of traditional roles and expectations placed on the boy child within societal contexts. Formerly, elders played a crucial role in guiding the boy child's formation and setting high expectations for their future endeavours. However, with the advent of modernization and urbanization, these traditional values have waned, leading to a neglect of the boy child's life trajectory, including religious expectations. In patriarchal communities like many in Kenya, where the male child was once considered the heir and lineage bearer, societal perceptions have shifted, diminishing the significance of the male role in family and societal structures. One respondent indicated that; “Traditionally, the boy child had a moment with elders who helped in formation and setting high expectations in life. However, the changes in societal values, and adoption of city life/modernization, has contributed to the neglect of the boy child’s life expectation and by extension, religious expectations.”⁴²

Moreover, the respondents stated that the lack of clear life skills training compounds the neglect experienced by the boy child, leaving him ill-prepared to navigate the complexities of contemporary society. While society places heavy expectations on boys to be responsible providers and contributors, there is a notable disparity in the investment made to boost their confidence and unlock their potentials. This imbalance not only stunts their personal growth but also perpetuates cycles of unfulfilled potential and unrealized aspirations. A respondent added that; “The society expects the boy child to always provide even if he does not have enough for his own needs. The society expects the boy child to succeed and provide.” (P9 2023)

Furthermore, the interview revealed that the prevalence of toxic masculinity exacerbates the challenges faced by the boy child, as societal pressures compel them to conform to rigid and harmful ideals of manhood. This results in emotional neglect and the adoption of risky behaviours as a means to validate their masculinity. The implications of these findings for quality vocation within religious life are profound. The neglect and societal expectations placed on the boy child may hinder the emergence of suitable candidates for religious vocations. Religious institutions must address these issues by providing comprehensive

⁴²Muange, Fr. Francis, Interview by Mwaniki Atanasio. *How do Augustinians perceive the impact of gender inequality on the spiritual development and commitment of boys aspiring to join the Augustinian Religious Life in Kenya?* (October 23, 2023).

Discrimination within some religious congregations based on geographic origin further exacerbates gender inequality, underscoring the need to address biases that may hinder equal opportunities for all participants. The significant decline in young men joining the Augustinian formation reflects a waning interest in religious life among boys, prompting a re-evaluation of strategies to make religious life more appealing and relevant to contemporary youth. Disparities in academic requirements between boys and girls within religious contexts suggest a need to revise standards to prevent disadvantageous treatment of boys and ensure gender parity in educational expectations. “The boys are given many academic requirements compared to their female counterparts in religious life. Many boys are not able to meet up with the admission requirements.”

Moreover, societal challenges manifest in low self-esteem and timidity among boys entering the Augustinian life, emphasizing the importance of providing additional support and resources to help them overcome societal barriers. Pressures to conform to traditional masculine roles further compound these challenges, calling for a re-examination of societal norms to foster inclusivity and support for boys pursuing religious vocations. This suggests that addressing these multifaceted issues demands concerted efforts to change societal attitudes, mitigate discrimination, and create inclusive environments that empower all participants in the Augustinian Religious Life in Kenya. Further research and strategic interventions are essential to effect meaningful change and promote gender equity within religious institutions.

Mitigating Gender Inequality:

Efforts to mitigate neglect and reduce gender inequality, such as advocacy programs and gender-sensitive education, are essential for fostering a supportive and inclusive environment for potential Augustinian candidates. By promoting equal opportunities and empowering both genders, religious institutions can cultivate a diverse and vibrant community of vocations. Implementing these approaches can enhance the quality and sustainability of vocations within the Augustinian order, ensuring that all individuals are valued and supported in their spiritual journey.

Successful Examples and Best Practices:

The respondents were asked to share some successful strategies for mitigating gender inequality. The participants identified some successful examples and best practices across the responses include advocacy programs, training initiatives, gender-sensitive employment practices, seminars, workshops, and platforms for self-discovery and creativity. These initiatives aim to address gender inequality within the Augustinian Vicariate in Kenya by promoting awareness, empowerment, and inclusivity.

The participants noted that advocacy programs play a crucial role in highlighting the importance of supporting both genders within society. By raising awareness and promoting inclusivity, these programs contribute to changing attitudes and behaviours towards gender roles. In addition, training initiatives, such as the training of trainers, empower individuals within parishes to champion gender equality and promote inclusive practices. These initiatives facilitate the dissemination of knowledge and skills necessary to address gender disparities effectively.

In addition, gender-sensitive employment practices ensure fairness and equity in employment and appointment processes within the Vicariate. By prioritizing merit and equal opportunities, these practices contribute to creating a supportive environment for

both genders. Seminars, workshops, and platforms for self-discovery and creativity provide opportunities for individuals to explore their strengths and abilities. These initiatives foster personal growth, confidence, and empowerment, contributing to mitigating gender inequality within the Vicariate.

Neglect of the Boy Child:

The neglect of the boy child within the Augustinian Vicariate is a significant concern identified by respondents. Addressing neglect and reducing gender inequality necessitates collaborative efforts and proactive initiatives within religious institutions. Sensitization, financial support, and educational programs are essential for raising awareness and addressing systemic barriers to boys' participation in religious life. Most of the participants acknowledge that accepting the issue of neglect is the first step towards addressing it effectively. By acknowledging the existence of neglect, individuals and institutions within the Vicariate can begin to take proactive measures to rectify the situation.

The participants suggested that raising awareness about the challenges faced by the boy child is essential in garnering support and resources for programs aimed at addressing neglect. Sensitizing society about the issue helps mobilize stakeholders and fosters a collective commitment to finding solutions. In addition, providing financial support for programs targeting the boy child is crucial for their implementation and sustainability. Financial resources enable the development and implementation of interventions that promote the well-being and empowerment of boys within the Vicariate. Ensuring equal opportunities for the boy child is fundamental in addressing neglect and promoting inclusivity within the Vicariate. By affording boys the same opportunities as girls, regardless of gender stereotypes, the Vicariate can create a supportive environment that nurtures the potential of all individuals.

Approaches to Reduce Gender Inequality:

Various approaches are suggested to reduce gender inequality within the Augustinian Vicariate, including publishing research findings, accepting and owning the challenge, organizing joint conferences and ventures, parental education, and policy implementation. Publishing research findings on the existence of gender inequality and potential solutions provides valuable insights and evidence for developing targeted interventions. Research serves as a catalyst for change by informing policies and practices aimed at promoting gender equality within the Vicariate.

Accepting and owning the challenge of gender inequality involves acknowledging its existence and taking collective responsibility for addressing it. By embracing the challenge, individuals and institutions within the Vicariate can work together to implement meaningful interventions and foster a culture of inclusivity. Organizing joint conferences and ventures brings together stakeholders from diverse backgrounds to collaborate and share best practices. These platforms facilitate dialogue, networking, and collaboration, leading to innovative solutions and collective action towards gender equality.

Parental education plays a crucial role in promoting gender equality from an early age. By educating parents about the importance of treating children equally and supporting their individual aspirations, the Vicariate can instil values of fairness and inclusivity within families and communities. Policy implementation ensures that gender equality principles are integrated into institutional frameworks and practices. By enacting and enforcing

policies that promote equal opportunities and rights for all individuals, the Vicariate can institutionalize its commitment to gender equality.

Quality Vocations

Positive approaches and initiatives are believed to lead to quality vocations within the Augustinian Vicariate. By addressing gender inequality and fostering inclusivity, these initiatives contribute to the development of balanced personalities and authentic religious vocations. Quality vocations are nurtured in an environment that values diversity, fairness, and inclusivity. By creating a supportive and inclusive culture, the Vicariate can attract individuals who are passionate about serving their communities and living out their religious calling.

Positive approaches empower individuals to discern their vocations freely and express their creativity and skills. By providing opportunities for personal growth and self-discovery, the Vicariate can cultivate a vibrant and dynamic community of religious practitioners committed to making a positive impact on society. All the respondents consented that, addressing gender inequality within the Augustinian Vicariate requires a multifaceted approach that includes advocacy, education, empowerment, and policy implementation. By adopting these strategies and fostering a culture of inclusivity, the Vicariate can promote quality vocations and create a supportive environment where all individuals can thrive and fulfil their potential.

Recommendations

Based on the comprehensive findings of the study, the researcher proposes several recommendations to address the prevalent issues of gender inequality and neglect of the boy child within the Augustinian community in Kenya. Firstly, advocating for policy reforms and institutional changes emerges as a crucial strategy to combat gender disparities and ensure equitable opportunities for both boys and girls aspiring to religious life. This entails revising admission criteria to religious institutions to foster fairness and inclusivity, along with implementing gender-sensitive educational policies to counter biases favouring girls. Community engagement and awareness programs also feature prominently in the recommendations, aimed at challenging harmful gender norms and stereotypes. Through workshops, seminars, and training initiatives, the Augustinian community can promote awareness about the importance of equal opportunities for boys and girls, thereby mitigating societal expectations and cultural biases that perpetuate gender disparities.

Additionally, the researcher underscores the importance of implementing supportive initiatives tailored to address the unique needs of boys. Mentorship programs, life skills training, and emotional support networks can serve as pivotal mechanisms to counteract the adverse effects of neglect and societal pressures. By empowering boys from economically disadvantaged backgrounds through financial support and equal opportunities, the Augustinian community can bridge the gap in access to education and vocational opportunities. Collaborative efforts with external organizations, NGOs, and stakeholders specializing in gender equality and child development can further enhance the effectiveness of interventions. Leveraging external expertise and resources enables the Augustinian community to adopt holistic approaches, fostering environments that promote holistic development, gender parity, and inclusivity for all individuals. These

recommendations collectively strive to enrich the religious community, empowering boys to pursue their vocational aspirations with dignity and purpose.

Reference

- Arasu, Lazar. *Challenges of Recruiting Vocations in Africa Today*. January 8, 2022. <https://www.patheos.com>.
- Atoni, Rose, Shiracko Anthony Ndongolo, and Jeniffer Muniya. "Perceived Family Factors Influencing Transition Rates of Seminarians from Minor to Major Seminary Schools in Kisumu Ecclesiastical Province, Kenya." *International Journal of Scientific and Research Publications*, 2021: 443-449.
- Chang'ach, John Koskey. "An Unfinished Agenda: Why is the Boy Child Endangered?" *International Journal of Academic Research in Business and Social Sciences*, 2012: 181-188.
- Doda, Zerihun. "Introduction to Sociocultural Anthropology." 2005.
- Elmose, Mette, and Mathias Lasgaard. "Loneliness and Social Support in Adolescent Boys with Attention Deficit Hyperactivity Disorder in a Special Education Setting." *Journal of Child and Family Studies*, 2017: 2900–2907.
- Global Education Monitoring Report Team. *Global education monitoring report 2019: gender report: Building bridges for gender equality*. UNESDOC, 2019.
- Haski, Cheryl Y. "Gender Bias in the Roman Catholic Church: Why Can't Women be Priests?" *The University of Maryland Law Journal of Race, Religion, Gender & Class*, 2003: 100-132.
- Isingi, Elizabeth M, Chrispine Ouma Nyandiwa, and Bibiana Ngundo. "Influence Of Faith Formation Strategies On Vocation Choices Of Young Catholic Adults In Ruaraka Deanery, Nairobi Archdiocese, Kenya." *African Journal of Emerging Issues (AJOEI)*, 2021: 1-16.
- Koskei, Benjamin K, Godfrey K Ngeno, and Catherine Simiyu. "Gender Roles And Boy-Child Educational Aspirations in Secondary Schools In Nakuru County, Kenya." *European Journal of Education Studies*, 2016: 221-227.
- Leavitt, Chelom E, David B Allsop, Amber A Price, Loren D Marks, and David C Dollahite. "Exploring Gender Roles in Highly Religious Families." *Review of Religious Research*, 2022: 511–533 .
- Mann, Anthony, Vanessa Denis, Andreas Schleicher, Hamoon Ekhtiari, Terralynn Forsyth, and Elvin Liu. *Teenagers' Career Aspirations and the Future of Work*. United Kingdom: OECD, 2020.
- Moraa, Nyangena Emily. "The Tragedy of the Boy Child amid Souring Girl Child Empowerment." *East African Scholars Journal of Education, Humanities and Literature*, 2018: 16-21.
- Muange, Fr. Francis, interview by Mwaniki Atanasio. *How do Augustinians perceive the impact of gender inequality on the spiritual development and commitment of boys aspiring to join the Augustinian Religious Life in Kenya?* (October 23, 2023).
- Otieno, Edwine, Jeremiah, Bernard, Gichimu Karanja, and Michael, Tedd Okuku. "Primary Socialization on the Formation of Child Behaviors in Kenya: Systematic Review." In *Handbook of Research on Nurturing Industrial Economy for Africa's Development*, by Frederick, Muyia Nafukho, & Alexander, Boniface Makulilo, 317-338. Texas: Igi Global Publishers, 2021.

- Ouma, Jane Nambiri. "Fifty Years of Boy Child Education in Kenya: A Paradigm Shift." *International Journal of Humanities and Social Science Invention*, 2016: 06-10.
- P10, interview by Atanasio Mwaniki. *In what ways is the Boy Child neglected in terms of Emotional Support?* (December 1, 2023).
- P5, interview by Atanasio Mwaniki. *1. What are some specific experiences or incidents that Augustinians in Kenya believe exemplify gender inequality?* (December 6, 2023).
- P6, interview by Atanasio Mwaniki. *1. What are your perspectives of Gender Inequality and its impact on the Boy Child?* (October 8, 2023).
- P7, interview by Atanasio Mwaniki. *How is the Boy Child neglected in terms of Educational Opportunities?* (December 8, 2023).
- P8, interview by Atanasio Mwaniki. *5. In your experience, how do the indicators of neglect for the Boy Child in Kenya vary across different regions or communities, and what factors might be contributing to these variations?* (October 22, 2023).
- P9, interview by Atanasio Mwaniki. *In what ways is the Boy Child neglected in terms of Emotional Support?* (December 9, 2023).
- Pike, Isabel. "A Discursive Spectrum: The Narrative of Kenya's "Neglected" Boy Child." *Gender & Society*, 2019: 456-467.
- Priest, Respondent X Parish, interview by Fr Atanasio Mwaniki. *1. What are some specific experiences or incidents that Augustinians in Kenya believe exemplify gender inequality?* (October 26, 2023).
- The World Bank. *The World Bank Group takes as its starting point that no country, community, or economy can achieve its potential or meet the challenges of the 21st century without the full and equal participation of women and men, girls and boys.* Washington, DC: The World Bank In Gender, 2022.