

**STRATEGIES OF PATERNAL INVOLVEMENT IN PROMOTING HOLISTIC  
DEVELOPMENT OF MALE CHILD IN AFRICA INLAND CHURCHES,  
KIAMBU COUNTY, KENYA**

**GICHARU PAULINE WANGUI**

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**DECLARATION AND APPROVAL**

**Student,**

This Thesis is my original work and has not been submitted in any other institution of higher learning for any award to the best of my knowledge.

Gicharu Pauline Wangui

REG NO: MARS/2015/27536

Signature: .....

Date: .....

**Supervisors,**

We confirm that this Thesis was carried out by the candidate under our supervision as the university supervisors.

Sign: .....

Date: .....

Dr. Regina Kinuthia

Mount Kenya University

P.O Box 342- 01000

Thika.

Sign: ..... Date: .....

Prof. Paul Kyalo

Mount Kenya University

P.O. Box 342-01000,

Thika.

## **DEDICATION**

This work is dedicated to my husband Joel N. Gicharu and our children Stephen, Lilian and Teresiah for their great support during my study.

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## ABSTRACT

The study sought to investigate implementation strategies for paternal involvement in promoting holistic development of a male child in African Inland churches in Kiambu County. The purpose of this study was to investigate the strategies for paternal involvement in promoting holistic development of male child in Africa Inland Church churches in Kiambu County. The study objectives included to explore biblical and theological foundations on paternal involvement in promoting holistic development of a male child; To investigate the influence of paternal involvement in promoting holistic development of a male child; To examine the effect of team parenting in promoting holistic development of a male child; and to seek strategies that enhance paternal involvement in the promotion of holistic development of a male child. Social learning theory by Bandura 1969 was used to guide the study. The target population was 1734, Kijabe Mission Church, Maingi Church, Kijabe Town Church, and Machani Church. This study adopted descriptive survey research designed, purposive sampling, questionnaires, focus groups and interview schedules were used as tools of collecting data by the researcher. A pilot study was done in the neighboring Africa Inland Church Mutati Church. Test re-test method was used to evaluate the reliability of the research instrument. Quantitative data was analyzed with tables and pie-charts according to statistical package for social sciences while qualitative data was analyzed, organized, and presented thematically according to the objectives. The findings justified that the church has put in place biblical and theological foundations on paternal involvement of a male child. Paternal involvement influences the holistic development of a male child. The study recommends that stakeholders such as the church and non-governmental organizations should engage with each other and develop manuals to provide guidelines while training fathers on issues pertaining to parenting. Employing authorities such as government bodies and private organizations should consider on how they engage parents so as to facilitate availability for their families. That the church should increase on the frequency of strategies that should be diverse in nature so as to capture all issues that touch on paternal involvement.

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## **LIST OF ABBREVIATIONS**

**A.I.C-** Africa Inland Church

**D.C.C-** District Church Council

**SPSS** -Statistical Package for social sciences

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background of the Study**

The need for biblical and theological foundations in promoting paternal involvement in holistic development of male child is not a new topic in religious studies. Convincing the society to understand the impact of paternal involvement in holistic development of male child is an uphill task for many counsellor and pastors today. While pastors, religious leaders and scholars easily understand the impact of lack of promoting paternal involvement in raising of a male child, implementation of proposed strategies hardly come by. Moreover, a concern may be redirected to the unmarried men especially before and during courtship. The growing need is to build a society with a male child who grows up to take up the father responsibilities in a household.

The absence of the father figure in raising up children is a worldview phenomenon. According to Freeks (2017), in a research conducted in twenty-one countries reveals that, father absence was identified as a big problem for instance he revealed that in America 85% of children with behavioral problem come from homes where fathers are absent and are not responsible, while 90% of homeless children come from absentee fathers, Cowan & Hetherington (2013) defines a family as an ecological system by stating that what affects a single individual also affects the whole system.

According to Boothroyal & Perret, (2008), the term absent father means that the male parent doesn't play significant role in clarity responsibility affairs of clay today's life of his children and thus, affects identity and their holistic development that is social, emotional academic and spiritual progression of a child.

According to the National Centre on Fathers (2014) states the primary objective of a father's authority as to endorse the welfare of their family and putting the best interests

of their child. The cultural context depicts a father as an esteemed member of the general society and the acknowledged head of the family. According to Feldman-Savelsberg, (2016), the achievements of a father in a family awards good status to his wife and the male child as it serves as the symbol of values of latitudinal and the social realms out of the kitchen and household. This implies that the after-effects of the absence of the father create a lot of disorganization in a nuclear family like breakups, motivational and disciplinary difficulties which affect the male child holistic development in social, emotional, spiritual and psychological aspects.

According to Kimani & Kombo (2010) highlights that a quarter to a third of families universally is raised by single mothers questioning if these families are normally raised. Krohn *et al.*, (2016) notes a global increase in single mothers and single parent families as divorce has become more rampant in many developed countries unlike in developing countries. Further, occurrences of father absenteeism vary in different countries, for instance in Kuwait it is 5% while Botswana and Barbados have a high of 40% respectively. In Ghana, Kenya Puerto Rico and Rwanda, more than 25% of families are headed by women Krohn *et al.*, (2016). Kagendo (2017) lists dissertation, death and imprisonment as the major causes of absence in developing countries.

According to Degby, (2015) states that the African setting has withered from extended to become nuclear families consisting of a mother, father and child thus shrinking and denying assistance from combined parenting that once existed in extended families support linkages. Such assistance extends from the traditional way of doing things like our land, our home and all the happiness, problems and assistance that came with the extended family.

Due to this change, it's hard for a mother to handle their careers and carry out individual tasks and responsibilities simultaneously. According to Dobson, (2014)

modernization and development have come with challenges on family's incursion especially the problem of job scarcity and alcohol menace and unfaithfulness. This has resulted in lack of involvement among African nuclear families. This breakdown has resulted to increase of single women which correlate to lack of paternal involvement.

According to Dumbaugh *et al.*, (2014) clearly elaborate that male child with absentee father in Africa involve themselves in violence to assume power and find male role models. In South Africa, a study was done to investigate the experience of boys living without their fathers' presence. The study revealed that males without father involvement usually experience relationship difficulties in realizing their self-identity, social involvement and spiritual involvement. The study focused on males' physical, cognitive, religious and moral development. It was discovered that 63 per cent of males committing suicide are from families without paternal involvement. In addition, 90% of the boys that are homeless and street child are from maternal headed families. 85% of boys with indiscipline behaviors come from these homes. In Kenya family are a respected institution and a source of happiness and pride. This, however, is changing gradually due to the changing economic and social environment. The family bonds and principles are quickly eroding, through abandonment or progression into more feasible forms that are more conservative.

According to Zaman, (2013) men are unavailable to their homes and families as they are busy seeking employment in the urban areas leaving women as the sole caretakers of the family. This has resulted in child growing up without father role models hence venturing into dangerous activities like drug abuse and robbery to try and make ends meet.

This increasing trend of single parenthood in Kenya is due to increased occurrences of teenage and premarital sexual activities which have attributed to paternal involvement

in the society Kagendo, (2017). This research is under the perception that when a father is not available for his family the upbringing of the child is left squarely to the mother who has to multitask into many activities like reproductive, productive and community activities. These children fail to receive love and affection and masculine role models from their fathers. They end up being deprived emotionally, spiritually, socially and economically in their daily lives.

From the religious point of view, father absenteeism comes about due to lack of awareness and understanding that it's a father's role to maintain and sustain their place in their child's lives. They lack consideration and knowledge of their personality, power and purpose. Having knowledge but fail to understand it should be used lead to obliteration. Intelligence is gained through understanding the insight you have and implementing it in your daily life. The Bible helps us understand Gods original purpose and the significance of being a father. The Bible elaborates the original plan for the purpose and the strategy of all fathers by God who is the creator of all human beings. God insights on the tenacity and roles of all fathers and the source of father absenteeism Campbell *et al.*, (2015).

In Kijabe locality, most families have limited part of tender attachment of their children to mothers and strangers. This is attributed by the rural-urban migration. Other men may illegally migrate to other countries due to social, political and economic instabilities in their locality. This has posed a great challenge to our male child in their homes as they grow up since their fathers have gone to look for green pastures living them with their mothers who cannot fill that gap of the father in their lives.

This research proves the vital need of paternal involvement just as God intended to child. This is a clear revelation of the implication in the lives of child, and the community in which we coexist, particularly in the case fathers are out of the position

God originally created them to occupy. This study will outlay relevant and vital data that explains the necessity of paternal involvement in the daily lives of their child. Moreover, special focus is given to the issues, reluctance and in different aspects the resistance to involving fathers in the providing of social service. Usually, the role of a father in the nuclear family is important for the survival and well-being of the family. Reformation of the father's role is necessary, especially in the family. This is with respect to social, political, economic, authority and emotional involvement of the father to the family. This study sought to investigate the strategies for promoting paternal involvement in holistic development of male child in African Inland churches in Kiambu County.

### **1.2 Statement of the Problem**

Fathers play an essential role in the upbringing of their child. The increasing cases of single parenthood and specifically single motherhood is appealing to society. Such cases have seen the children brought up in absence of father figure in their environments. The effects of these scenarios are rampant cases of divorce for young couples, domestic violence, and crimes of passion, prostitution, drugs and drug abuse indulgence among others. The children brought up without a father figure are likely to fall victims as they lack role model, lack an outstanding point of calling for order and rules. A father's nurturing presence can continue to benefit child and help them develop cognitive, socially, and emotionally as they grow up to reduce some these evil incidences in society.

Following previous studies, researchers have concluded that the concern of parents for their children is to see them successful and healthy. This relates to the entire behavioral and emotional complications that relate the socialization to real life situations. Studies have shown that absence of father figures in son's life mostly cause sadness and

unhappy life for the sons. The boys take their fathers as role models in various aspects including behavior, taking authority, decision making and ruling at family level. Thus, general revelation is that the paternal love helps in improving the social outcomes of boy child. Therefore, this study sought to investigate successful implementation of paternal involvement in promoting holistic development of male child in Africa Inland Churches in Kiambu County, Kenya.

### **1.3 Purpose of the Study**

The main purpose of this study is to investigate the strategies for paternal involvement in promoting holistic development of male child in Africa Inland Churches in Kiambu County.

### **1.4 Objectives of the study**

This study sought to achieve the following objectives:

- i. To explore biblical and theological foundations on paternal involvement in promoting holistic development of a male child.
- ii. To investigate the influence of paternal involvement in promoting holistic development of a male child in Africa Inland church, Kiambu.
- iii. To examine the effect of team parenting in promoting holistic development of a male child in Africa Inland church, Kiambu.
- iv. To seek strategies that enhances paternal involvement in the promotion of holistic development of a male child in Africa Inland church, Kiambu.

### **1.5 Research Questions**

The study was guided by the following research questions.

- i. What are the Biblical and theological foundations on paternal involvement in promoting holistic development of a male child?

- ii. What is the influence of paternal involvement in promoting holistic development of a male child?
- iii. What is the effect of team parenting in promoting holistic development of a male child?
- iv. What are the strategies that enhance paternal involvement in the promotion of holistic development of a male child?

### **1.6 Significance of the Study**

The study will help fathers in understanding the biblical and theological foundations in promoting paternal involvement in holistic development of male child thereby reverting them not to be involved when they are not supposed to be. The study will also help the society to understand the impact of paternal involvement in holistic development of a male child. Pastors, religious leaders and scholars will be able to understand the impact of not promoting paternal involvement in raising of a male child and ways of promoting paternal involvement in holistic development of a male child.

Moreover, the findings of the study will be valuable to unmarried men so that they may also take guidance not to exhibit such behavior when they marry. The study will provide other researchers with more knowledge on the strategies of promoting paternal involvement and will also provide them with areas that would need further research and investigation. The limitations from this study can be worked on by future studies more valid and reliable.

### **1.7 Justification of the Study**

The vast majority of the paternal involvement literature is formulated for the works based in the Western countries which hardly applies in other developing countries. More specifically, the literature focus much on the role and responsibilities of mothers or female figures rather than pointing at paternity. Such classes also put mor interest in

first class families which leaves out the situation for both middle- and lower-class families where the current study focused. Notwithstanding, the concept of relating paternal involvement in raising of boy child can be critical. However, a number of research studies have focused on the role of father figures in the upbringing of by children in the Kenyan context. While the studies appreciate the importance and role of the fathers in the boys; development, most miss out on specifying the degree of the relationship.

Delving into the study that ascertains the role of the father figures in development of boy child becomes unique in that it spells the modalities and the means by which the fathers can be involved. While it is also African that the father figure is a commanding centre of power in a family, the changing environment is leaving behind the gaps. The family structures have significantly changed with almost half of them becoming single parent families. Most of these single parent families are mothers led which denies the children the father figure in parenting. The reviewed literature depicts a context of mother fed loved children who feel that they are complete physically while they lack the psychological connectivity with both parental dimensions. The literature also depicts critical role of fathers to children that mothers may give. Such included independent thinking and decision making while focusing on leadership. Other researchers point out that the presence of father figures is core not only in earlier life stages but life in entirety. Thus, the consideration of the current study that focused on addressing the strategies for paternal involvement in promoting holistic development of male child in Africa Inland Churches in Kiambu County.

### **1.8 Scope of the Study/Delimitation**

This study focused on implementation strategies promoting paternal involvement in holistic development of a male child. The location of the study was Kiambu County.

The study was conducted in four churches: Africa Inland Church Kijabe Mission Church, Africa Inland Church Maingi, Africa Inland Church Kijabe Town and Africa Inland Church Machani. Although this research is carefully prepared, there are some methodology parameters that were difficult to control, and they restricted the scope of the research findings. First, the study sample for this study was small. Only 180 respondents were included and might not represent the majority of the fathers in the republic of Kenya. While there are several components of parenting, this study focuses only on paternal involvement in holistic development of male child.

The researcher reassured the respondents and the church elders of the confidentiality of the information provided. The researcher also reaffirmed that the information obtained purely for research purposes.

### **1.9 Limitations of the Study**

This section indicates the challenges that the researcher faced while carrying out the field work. Lack of enough time and funds limited the researcher. The researcher experienced several inconveniences in taking information from church pastors and fathers. Some participants failed to return all the questionnaires dispatched to them.

### **1.10 Assumptions of the study**

The study was guided by the following assumptions:

1. The sample respondents selected willingly provided accurate and true information about themselves and their male child.
2. The fathers' responses were a true reflection of their true feelings and attitudes.
3. That lack of promoting paternal involvement had a devastating impact on holistic development of a male child.

### 1.11 Operational Definition of Key Terms

- Child:** This is a person who has been given birth to, a son or a daughter who becomes a dependent on some care for guidance through development towards adulthood.
- Cognitive ability:** A brain-based skill the Christian boy child needs to carry out assigned duties based on simple to complex. The abilities recognize the potential to reason independently, make decisions, and solve simple life problems
- Holistic development:** The development of the Christian male child intellectual, emotional, social, physical, artistic, creative and spiritual potentials.
- Parenting:** This is the role and skill played for upbringing of children. The parental role players are normally the father and mother of the children, but some cultures point the parenting roles to the community, while the emerging situations are putting parenting more for mothers especially in the situations of single motherhood.
- Paternal involvement:** This refers to the direct contact of the fathers of a child to be in touch with the raising and rearing the children. The involvement includes both guiding, providing and shaping the children
- Team parenting:** This is used to refer to the situation where a group of either parents, community or any grouping that have a mandate of taking caring and rearing of children

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter was guided by four topics, namely: Biblical and theological foundations on the role of paternal involvement in promoting holistic development on their sons, influence of paternal involvement in holistic development of a male child, influence of team parenting in holistic development of a male child, to seek strategies that would help mitigate the promotion of paternal involvement in the holistic development of a male child, research gaps, theoretical framework, conceptual framework and conclusion.

#### **2.2 The Biblical and theological foundations on the role of paternal involvement in promoting holistic development of a male child.**

Since creation, family has achieved the most basic role of refurbishing God intentions on Earth. The family is the most basic unit of a community. Family was intended to achieve the context of passing knowledge to each and every subsequent generation. Furthermore, a family was also set to mirror out the religious and spiritual truth. The Bible uses a family as a symbol of our association with God in Jesus Christ.

##### **2.2.1 Old Testament on Parental involvement**

Character is what is produced from life that is stressed, hurried, and overwhelmed by the challenges of life, yet all the promises kept, and deadlines are met. For good character formation to take place the researcher refers to Proverb; 22:6 train your child while still young and he will never put you into shame therefore we should not spare the rod and spoil the child Proverbs; 13:24. In the book of 1<sup>st</sup> Sam chapter 3 Eli was a Godly man but he failed in training his child to fear and follow the laws of God. The Lord God said to Samuel: see I am about to do something in Israel that will make the

years of everyone who hears of it shiver. When that time comes, I will carry out against Eli everything I spoke against his family from the beginning to the end. For I told him I will judge his family forever because of the sins. His sons made themselves disgraceful, and he failed to control them. Therefore, He swore to the house of Eli, the guilty of the Eli's house will never be atoned for the sacrifice or offering. 1<sup>st</sup> Sam 3:1-17; Eli didn't not rear his child to be Godly he neglected his duty as a parent. This neglect costed his two sons and Israel great loss through the capture of the ark of God. Neglect also costed death on his two sons Hophnie and Phinehas, Israelites were defeated, and thirty thousand soldiers were slaughtered. When Eli received the report, he fell backwards of his chair broke his neck and died.

In the books of Psalm 127:3-5 children are depicted as a gift from God. They are God's children but has for the moment placed them under our protection and care. In simple terms, God has given us children for a limited time so that we can bring them up from being dependents to independence and when they mature up, they are released back to God. This is a truth that every Christian parent should adhere to and on the contrary will bring about unholy attitudes that can cause disturbing personality of the child. Some of the examples of these attitudes are like possessiveness which leads to parents believing that children are their possessions and fails to prepare them to live their home to grow and have independence to have skills and be responsible of their individual lives. Therefore, these children even after being in their own marriage life will always remain to be psychologically and financially reliant to their parents Sternberg, (2015).

God made this abundantly clear when he inspired the instruction to parents "correct your son, and he will give you rest yes, he will give delight to your soul" (Proverbs 29:17).

“God’s word teaches us to chasten our children while there is hope” (Proverbs 19:18). In other word, do it in early years otherwise if you wait until he is grade school to begin teaching him the lesson of self-control, it is almost too late for his maximum success in life. God himself summarized godly parenting in that speech mark “you shall love the Lord your God with all your heart, soul and mind, and these words which I command you today shall be in your heart: you shall teach them diligently to your children, and you shall talk of them, when you sit in your house, walk by the way, lie down and when you rise up. You shall bind them as sign of your hand, and they shall be as frontlets between your eyes”. (Deuteronomy 6:5-8). That parent should teach their children daily activities of their life. Children who grow up in sterile environment with very little parent/ child interactions do not readily develop the capacity to identify with and love God, the spiritual parent.

## **2.2.2 New Testament on Parental Involvement**

### **2.2.2.1 Building self-esteem**

The stimulation of real love is the source of self-esteem in human beings. The apostle Paul was inspired to love “Love suffers long and is kind.... (1 Corinthians 13:4, 7-8) by the fact it can never fail but bears all things. This implies that the responsibility of parents in regard to loving their children should be open and unconditional. This also goes down into the biblical verses that specify that God loves human beings regardless of their sins or mistakes. Similarly, Jesus loved humanity, and this is expressed in God’s will that Jesus would die for man’s sins (Romans 5:8). This communicates that anytime we fail to love, and specially to love our children, then we are going against the specifications of the Holy Bible. The scriptures specify and state that fathers should love their children, and that they should never provoke them, and that such would

easily spark discouragement among them (Colossians 3:21). Children need to feel loved and not just feel corrected.

### **2.2.2.2 Physical contact on paternal involvement**

This is critical pointer to showing love to children just like Jesus himself did. Jesus loved children and the Bible illustrates that he pronounced that little children be left to see him as they are clean, and that the kingdom of heaven is to those who are as clean as children. Jesus was displeased and concerned with the disciples blocking of children to reach out to him (Mark 10:13-16). Children need physical contact to develop properly. Physical contact in many families occurs only when it is deemed absolutely necessary. The emphasis here is the love required for parents for children. The physical contact through holding hands, patting on the back and any other decent touches are critical for building a paternal involvement love for children. This is also the basis of long-term relationship between the parents and children.

Faithfuls are children adopted into the family circle of God (Rom 8:15-17). The Bible also states that we are inheritors with Jesus (Rom 8:17). God according to the scripture, God is our father, and the Christians are his children (1<sup>st</sup> John 3:1). The Bible itself demonstrates the duty and responsibilities of a Christian parent. Genuine Christian character involves sacrifice that only faith brings.

A home is the laboratory for the application of biblical truth by a Christian in simple scenery. It's the best place to practice of virtues like love and development of relations. The material need is to be provided by the parents specially financiers. Parents are also obligated to mold their child's behaviors and leading them spiritually, emotionally, intellectually and the physical growth. The most basic religious and moral training should be in the home but not in schools and churches. Children should be dedicated to God as people can diligently serve him. We may not have all the solution and answers

to our problems but biblical values and our connection with God can provide the competence and the self-control we require to bring up our children in the way of the Lord (Ephesians 6:4).

A family that is guided by Christ should be adorable and not hideous. This kind of home should possess virtues like, honesty, forgiveness, openness, love and acceptance. This is evident when a home is full of fun and creative actions, support, pleasure and stress-free attitudes. This is only possible when a family is bound together by Christ and when the parent leads in committing to Him.

When parents portray Christ like attitude, everyone else in the family feels important in the family. Parents are supposed to be the role models to their child and portray shared respect for each other in God. This ambitious gradually extends to their relationship with their children and they respect the distinctiveness of each and every child. Respect of one's individualism and self-esteem is portrayed through encouraging attitude. When people in a relationship are not collaborative relationships breaks because it requires about five positive remarks to overcome one negative comment. Parent should avoid preferences and comparison amongst their children. It is also very important for parents to apologize when they do wrong to their children since this will build honesty and respect for everyone in the family.

According to Hives (2017), many out-of-school activities are held when fathers are at work and cannot participate in activities. Garcia and Hasson (2004) reported the comfort level of parents as another hindering factor preventing fathers from engaging in the matters of their children. Some parents are not familiar with some issues facing their children and lack training on some activities that require expertise such as sexuality. Parents may be uncomfortable with the language to use and therefore might avoid some

topics such as those relating to teenagers, for example, pre-mature sexual activities Kioli, (2013).

Another approach is whereby the parents involve themselves and their marriages so deep into their child's lives that everything they do; may it be their ambitions or carrier objectives are solely identified through their child and that what keeps them moving. This method of seeking accomplishment through one's child may lead to aggravation and disappointment since child have their own goals and passions in life so different from your aspirations and finally leaves home sooner than expected. This behavior gives child unbearable demand to perform that they sometimes become physically, emotionally or mentally unable of attaining. Though it's difficult for a parent, the Bible teaches parents to accept their children as they are. A parent's source of identity should be in Jesus Christ and not in their children since a child may not be as capable as you would wish but if you accept, he is Gods' procession and not yours you can try and accept them as they are. Application of this truth by parents liberates their child from fright of failure and being rejected.

Having priorities as the Bible commands is the greatest challenge of a Christian parent. It's effortless to allow what is good to become the enemy of the best by considering a professional career extremely significant in one's life. When in this situation a person will begin to abandon their personal devotional lives, their children and wives or husbands. The Bible order of priority is well outlined. God come first, family falls second, career and ministry comes third. Following this order helps a Christian to do away with needless obligations. Children of God are as a result of careful nurturing hence requires time.

### **2.3 Theological foundation on the role of paternal involvement in holistic development of a male child**

Since creation, family has achieved the most basic role of refurbishing God intentions on Earth. The family is the most basic unit of a community. Family was intended to achieve the context of passing knowledge to each and every subsequent generation. Furthermore, a family was also set to mirror out the religious and spiritual truth. The Bible uses a family as a symbol of our association with God in Jesus Christ. Faithfuls are child adopted into the family circle of God (Rom 8:15-17). The bible also states that we are inheritors with Jesus (Rom8:17). God according to the scripture God is our father and the Christians are his child (1<sup>st</sup> John 3:1). The bible itself demonstrates the duty and responsibilities of a Christian parent. Genuine Christian character involves sacrifice that only faith brings.

Character is what is produced from life that is stressed, hurried, and overwhelmed by the challenges of life, yet all the promises kept, and deadlines are met. For good character formation to take place the researcher refers to proverb; 22:6 train your child while still young and he will never put you into shame therefore we should not spare the rod and spoil the child proverbs; 13:24. In the book of 1<sup>st</sup> Sam chapter 3 Eli was a Godly man but to he failed in training his child to fear and follow the laws of God. The lord God said to Samuel: I am about to do something for Israel, and when that time comes, Eli will carry everything he owns out of that place. Therefore, He swore to the house of Eli, the guilty of the Elis house will never be atoned for the sacrifice or offering. 1<sup>st</sup> Sam 3:1-17; Eli didn't not rear his child to be Godly he neglected his duty as a parent. This neglect costed his two sons and Israel great loss through the capture of the ark of God. Neglect also costed death on his two sons Hophnie and Phinehas,

Israelites were defeated, and thirty thousand soldiers were slaughtered. When Eli received the report, he fell backwards and his chair broke his neck and died.

According to Hives (2017), many out-of-school activities are held when fathers are at work and cannot participate in activities. In addition, Shulman (2011) found that 91 percent of fathers in a study conducted in USA reported that work schedules precluded them from participating in their child activities. Garcia and Hasson (2004) reported the comfort level of parents as another hindering factor preventing fathers from engaging in the matters of their child. Some parents are not familiar with some issues facing their child and lack training on some activities that require expertise such as sexuality. Parents may be uncomfortable with the language to use and therefore might avoid some topics such as those relating to teenagers, for example, pre-mature sexual activities (Kioli, 2013).

In the books of Psalm 127:3-5 children are depicted as a gift from God. They are God's child but has for the moment placed them under our protection and care. In simple terms, God has given us child for a limited time so that we can bring them up from being dependents to independence and when they mature up, they are released back to God. This is a truth that every Christian parent should adhere to and the contrary will bring about unholy attitudes that can cause disturbing personality of the child. Some of the examples of these attitudes are like possessiveness which leads to parents believing that children are their possessions and fails to prepare them to live their home to grow and have independence to have skills and be responsible of their individual lives. Therefore, these children even after being in their own marriage life will always remain to be psychologically and financially reliant to their parents (Sternberg, 2015).

Another approach is whereby the parents involve themselves and their marriages so deep into their child's lives that everything they do, may it be their ambitions or carrier

objectives are solely identified through their child and that what keeps them moving. This method of seeking accomplishment through one's child may lead to aggravation and disappointment since child have their own goals and passions in life so different from your aspirations and finally leaves home sooner than expected. This behavior gives child unbearable demand to perform that they sometimes become physically, emotionally or mentally unable of attaining. Though it's difficult for a parent, the bible teaches child to accept their child as they are. A parent's source of identity should be in Jesus Christ and not in their child since a child may not be as capable as you would wish but if you accept, he is Gods' procession and not yours you can try and accept them as they are. Application of this truth by parents liberates their child from fright of failure and being rejected.

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God as people can diligently serve him. We may not have all the solution and answers to our problems but biblical values and our connection with God can provide the competence and the self-control we require to bring up our child in the way of the lord (Ephesians 6:4)

A family that is guided by Christ should be adorable and not hideous. This kind of home should possess virtues like, honesty, forgiveness, openness, love and acceptance. This is evident when a home is full of fun and creative actions, support, pleasure and stress-free attitudes. This is only possible when a family is bound together by Christ and when the parent leads in committing to Him.

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#### **2.4 The influence of paternal involvement in promoting holistic development of a male child.**

According to Wertheimer, Croan, Moore and Hair (2003), the absence of a father figure in a family affects children's development. This ranges from the dimensions for emotional, affective and even cognitive wellbeing. For Currie and Tekin (2012), children who are brought up without fathers in the family have high likelihood of being

only average, and even tend to show lower academic performance grades compared to their counterparts. The study further attributes this to lower scores in assessments related to achievement tests, intellectual abilities and intelligence measures. Some used samples of students depicted lower academic outcomes with more challenges in sorting out complex mathematical problems. Such students were also shown to have spent an average of 3.5 hours per week in their studies, implying that the factor of studying was not a concern as such.

According to Mohanty & Ullah (2012), a child raised without paternal involvement showed poor relationships with the school administrators in terms of discipline. Such students were more likely to be suspended, fail in classroom assessments or even record less school attendance. The study also revealed that they were twice more likely to drop out of school, less likely to proceed to the next grade and transit from one level to another. The follow study indicated that the children without paternal guidance were more likely to fail in enrolling into college, have poor work-related outputs, and especially during their mid-20s.

On other hand, Olweus (2014) reported that male children without father figures consistently showed poor performance in moral indices. They could not match the expect scores on conformity in moral judgement, moral values, simple life rules and acceptance of blame. The study also showed that both boys and girls without fathers in their upbringing were less likely to control sexual gratification, anger, and even differentiating between what is wrong and right.

While discussing lack of paternal involvement, Grinde & Tambs (2016) states that boys in, on average, were more likely to be depressed and stay unhappy. They were also more hyperactive and dependent. For the girls without father figures, they were more likely to experience difficulty in making decisions, feeling stressed and lonely. In a

related study among the African American boys, it was revealed that the boys without father figures more felt anger and perceptions pegged on their emotional and psychological view of family life. Coley (2003) revealed that boys without father figures in their families were easy to anger and showed less concern about social relationships. Sentse *et al.*, (2011) reported that such children, both boys and girls were more likely to exhibit disruptive life disorders which goes to an extended on more likelihood of attempting suicide. Other studies have indicated that children brought up in families of single mothers, or born out of wedlock or family experienced divorce, the children later on exhibit behavioral problems compared to their counterparts in the right family structures (Carlson, 2006).

Wertheimer *et al.*, (2003) found that father absence has detrimental effects on various child development outcomes such as health, social and emotional, and cognitive endings. Currie and Tekin (2012) found out that boys who lived in families where the male figure was absent had low scores on achievement tests, intellectual exams and were generally lower academic achievers. In addition, Mohanty and Ullah (2012) studied children who live without their fathers and found them experiencing behavior problems such as disobedience, poor school attendance, high school drop-out rates and were less likely to enroll in colleges. Boys who live without their fathers are discussed in Olweus (2014) as having very low scores on moral indexes.

Nonetheless, Beard (2011) states that male children who live in families without father figures were more likely to indulge in criminal behavior. Such children reportedly experienced problems with drug use and misuse, higher delinquencies, possessing weapons in school, engaging in assault cases, and general aggression. In another study, Mackey and Immerman (2004) reported that absence of fathers in families was a strong predictor of the involvement in criminal behavior among male children. Harper and

McLanahan (2004) also added that such boys were at higher tendencies of incarceration cases compared to their counterparts in complete family structures.

### **2.5 Effect of team parenting in promoting holistic development of a male child**

Bogart *et al.*, (2014), the American church is fully involved in producing and distributing information on parenting as an integral part in addressing teenage issues such as drug abuse, teenage pregnancies and other forms of delinquency such as violent behaviors. This information is distributed through materials such as posters, audio-visual cassettes, handbooks and booklets for counseling dealing with the role of the parent and how to conduct parenting and booklets on participatory parenting. In addition, the church can sponsor seminars and conferences to create awareness to the fathers on their roles to facilitate holistic development of their child.

According to Jia & Schoppe-Sullivan, (2011) high levels of supportive team parenting was a key factor in controlling criminal behavior among students. The study revealed that co-parenting was a key in supporting the role of father figure in families. This showed that not only does the father figure exclusively solve child rearing challenges but need compacting by the mother support. According to Feiring & Lewis, (2014) co-parenting and community child rearing support was significant in showing the positivity among children as whole, both boys and girls. Studies have also revealed that cooperative co-parenting predicts create a greater chance of father contact which develops greater relationship quality between fathers and their children. This is the greater source and role of the father figure in families (Sobolewski & King, 2005). The support through frequent conversations between fathers and children play significant role in generating social boy child.

According to Skolnick and Skolnick (2011), though the mothers have had it all, team parenting fits today's description of a family as most parents nowadays are either

working either as full time or part time. According to Parker and Wang (2013), parenting and household responsibilities are distributed more equally when both the mother and the father are working than when only one of them is working. As Bianchi (2011) points it out, more than half (54%) of households where both the mother and the father work full time, tasks are shared equally in most cases when it comes to doing activities with the kids such as homework, engaging in school meetings and socializing the child such as going out with them.

Research studies have indicated the relationship between family discords and poor child development. The negativity in marriage affects the children's aspects including performance in academics, behavior, self-esteem among other things. Cummings *et al.*, (2010); Fosco & Grych, (2010). Happily married parents interact more positively with their infant, preschool child, and school age child Morrill *et al.*, (2010). A successful family interaction between a father and mother is more likely to report better children's relationships and successful ones. Co-parenting is essential for building emotional support, creating room for solving conflicts, effective communication and avoiding criminal behavior among children.

## **2.6 Interventions that would help mitigate the absence of paternal involvement of a male child.**

The Bible is very clear that from time in memorial God has always worked mostly through to fulfill his purpose from the beginning man was created first in as referred in Genesis; 1:27, God created man in his own image and likeness. Also, God spoke to Noah. In the Old Testament God used men prophets like Jeremiah. This is a clear picture to show that church can have a great role in influencing a male child where there is an absence of the father by establishing programs like boys to men ministries, mentorship programs, gender specific video programs games nights programs, men

retreat programs, child centered programs and specialized programs. Through these, the church has been fulfilling what the Bible states that God himself is the father of the fatherless. The cases of being fatherless is a concern to God who says that he hates it when one makes another person fatherless (Isaiah 1:17). Therefore, this programs from the church have helped to shape the lives of the male child who do not have a father figure in their life in a positive away through programs like:

### **2.6.1 Men's programs**

The church has come up with initiation programs that take place in the church where boys are mentored. Through these interactions, the men take lead as the boys are counseled on manhood duties and responsibility of men in the family life skills and positive values. This stage has played an important avenue for involvement of men in the bringing up of the male children. Men directly engage the boys by holding discussions on instilling positive behavior, skills of decision-making, their responsibility. Boys learn from the male adult. Moreover, the concern that the single-mother households' boys get a chance to freely interact with these male figures hence development of accountability and creation of father-sons' relationship Schwartz, Rhodes, Spencer & Grossman, (2013).

### **2.6.2 Mentorship programs**

The church leadership has played a big role in having mentorship program headed by men and specifically meant for male child. Boys are guided on how to grow and understand themselves by identifying themselves with men offering guidance and counseling in the mentorship classes in the church. Lack of a father figure has led to stress and emotional disturbances among the male children. Therefore, the church has organized and attracted attendees by providing information about the activities that have been carried out in these mentorship programs. In order to motivate the male

adults to take part in these activities, Bible citations such as (Proverbs; 22:12, NIV) where God has always worked to transform and strengthen men through the influence of mentorship.

By having small groups that encourage the fathers to participate while at the same time helping the boys to know God's purpose in their life, father-son's relationship is enhanced. According to Cabrera & Bradley (2012), father-son's relationships most important in enhancing father-son relationship is by ensuring that the two are always there for each other. This also encourages men's participation in the upbringing of the boy child.

### **2.6.3 Gender specific video programs**

The church programs facilitated by a team of fathers and sons who share their stories, wisdom and professional expertise in the context of the Catholic faith. The programs entail content that spells how boys' physical and emotional changes to prepare them for adulthood. Through these programs, gathering father figures in the church subsequently encourages the boy child to converge and participate in as simple programs as viewing film which would help them to cope with life challenges. The boys learn from the present fathers the role of the male in the family, dressing and how to relate with men in the society. Would enable them to develop courage of becoming a man-maker in life of male who does not have a father figure back at home to direct their energy in ways that would benefit them in their lives. According to Rateliffbarr article (2017), Bible study lessons could be done with the present fathers as the boys are watching the films. From this, they easily learn other qualities of Godly men. Programs that entail sporting events like outdoor event (rafting and bike riding) that would help them enjoy and would enhance father-sons' relationship since this program is to allow fathers and sons to grow together. The fathers also verify to the boys that what God

created man and that God is their father who brightens all things in their lives. In spite of the absence of the father figure in their lives, God is the father to the fatherless a defender of the windows, in his holy dwelling psalms 68:5.

#### **2.6.4 Games night programs**

Organized church games by the church fathers would be well attended especially when these boys are enlightened on the activities that would be done. This would create an ample time for fathers to gather these male children and minister to them by offering guidance and counseling. Through the interactions, the fathers engage them to this games night event for them to interact with other male in their community so that their knowledge on required norms and values. Fathers thus help the boys to discover their identity and gender roles of as male in our society, and the challenges that may exist in the absence of the father figures in their family.

#### **2.6.5 Men retreats programs**

Men retreats programs organized by the church would play a big role in changing the negative mentality of this male child who do not have a father figure in their families. Through the retreats, the fathers attend, and their presence makes the boy child to share with other different fathers and peers. The boy child shares on what they go through as men without a father figure in their life; narrate conflicts in their mind and the fear that they face especially when they are at their puberty stage where they cannot be able to share with their mothers. The presence and involvement of fathers also make the boys to feel that their mothers are always against what they do and what they like. Through this retreat, the boys are helped to overcome these challenges and understanding their mothers by respecting, accepting and appreciating them.

### **2.6.6 Father-son centred programs**

The church having understood the background in which the boy child comes from, they have created programs that bring them together with other fathers. These has helped these male children and to be responsible people despite the absence of the father figures at homes. In addition, the church has played a big role on influencing knowledge to the mothers through seminars facilitated by fathers to help them to develop fatherhood mentality to influence positively in the lives of their male children who are growing without father figures in a morally upright way. Teaching these men through father-son centered programs has been the number one need for them to know God. Teaching them to know about God has been very helpful in whatever way they are going through in their lives and always overcome them. God is referred as the father to the fatherless (Psalms; 145:9) that is God cares enough for us in all ways. Church child centered programs like Sunday school classes, Bible clubs, (VBS) Vocational Bible School, Awana clubs (A work man Approved and not Ashamed) programs would enhance father-son's relationship through the study of Gods words and interact socially and develop talents by observing their patrons who may be their role model. The teachers are trained by the church to handle these classes and are provided with materials that have good teachings and are of the best interest of the child in learning the word of God. The church should be good role models as Christian since people learn by observing what others are doing and in order to influence good behavior in our child's life, we need to be good role models to them. For example, some psychologists define behavior as an action which can be seen and observed in an objective way (Odiemo & Otieno, n.d).

### **2.6.7 Specialized family programs**

The church has made a family as the important part in the society by designing and holding specialized family programs. This is meant to attract the presence of fathers in church care about families. The programs are designed to involve more fathers while widely targeting the male child. The boy child also shares and narrates how they are living with their mothers at home. This has made the church to provide specialized family programs that would help the male children to be productive in their lives. Through the programs, male children are taught how to engage some developmental and innovative small projects like chicken rearing in order to keep independent membership in the society. The children also gain skills to be productive as a way of spending their energy so that they would not be tempted to engage themselves in negative activities like stealing, use of drugs. Studies associate such evil activities with many male children are facing in life. Also, church partnered with the hospitals through these specialized programs to educate the males about the consequences of engaging in early sex which could lead to sexual transmitted disease.

### **2.7 Research Gaps**

A lot of the research work has been carried out by various researchers. on self-identity, psychological wellbeing, discipline, social behavior and spiritual wellbeing. The researcher noted that much has not been done on investigating strategies that promotes paternal involvement in holistic development of male child, especially from Christian perspective. Therefore, the researcher wishes to fill this research gap.

### **2.8 Theoretical Framework**

#### **2.8.1 Social - Learning (Social - Cognitive)**

The study was anchored in social-learning theory of Bandura 1969. Social learning theory attempts to describe behavior within a learning theory framework. Bandura

(1969) was on parental child-rearing practices. The theory postulates that the behavior and the future of a child is dependent on the ways by which s/he was brought up. This was also the postulation of Freudian theory by Fagot and Leinbach (1989). In this theory, the concept of socialization exists because two phenomena affect each other and thus being a two-way relationship. This denotes that emergence of one behavior in an individual is more likely to have been borrowed from another socializing agent. The behavior is then more likely to be passed to other person within the same socialization circle. The growth of the developed behavior is then nurtured and grown by others and the environment where socialization takes place. A good parenting ground would thus discourage the bad behavior while nurturing the desired ones. Thus, the entire socialization process helps in learning behavior through imitation. This has been elaborated on various imitation models that spell out how it is passed from one person to another. The success of the learning is reinforced by the community or parents who are in charge.

Social learning theory is relevant in the current study as it elaborates on how behavior is a learned phenomenon. The theory works on assumptions that children best learn through observing the activities and behavior of their parents or caregivers. This means that if children find out their parents are irrational, have frequent fights and quarrels, then they are more likely to adopt the same behavior and exhibit through different ways. It could be criminal activities or just aggression. When parents work on and develop good relationships with the people around them, then their children are also more likely to adopt the same. They will then exhibit the behavior through socialization with their friends through play and even task sharing (Bronte-Tinkew *et al.*, 2010).

## 2.9 Conceptual Framework

The relationship between the study variables is illustrated in a figure as shown below. The relationship between the variables were conceptualized and hypothesized from the study objectives in chapter one.

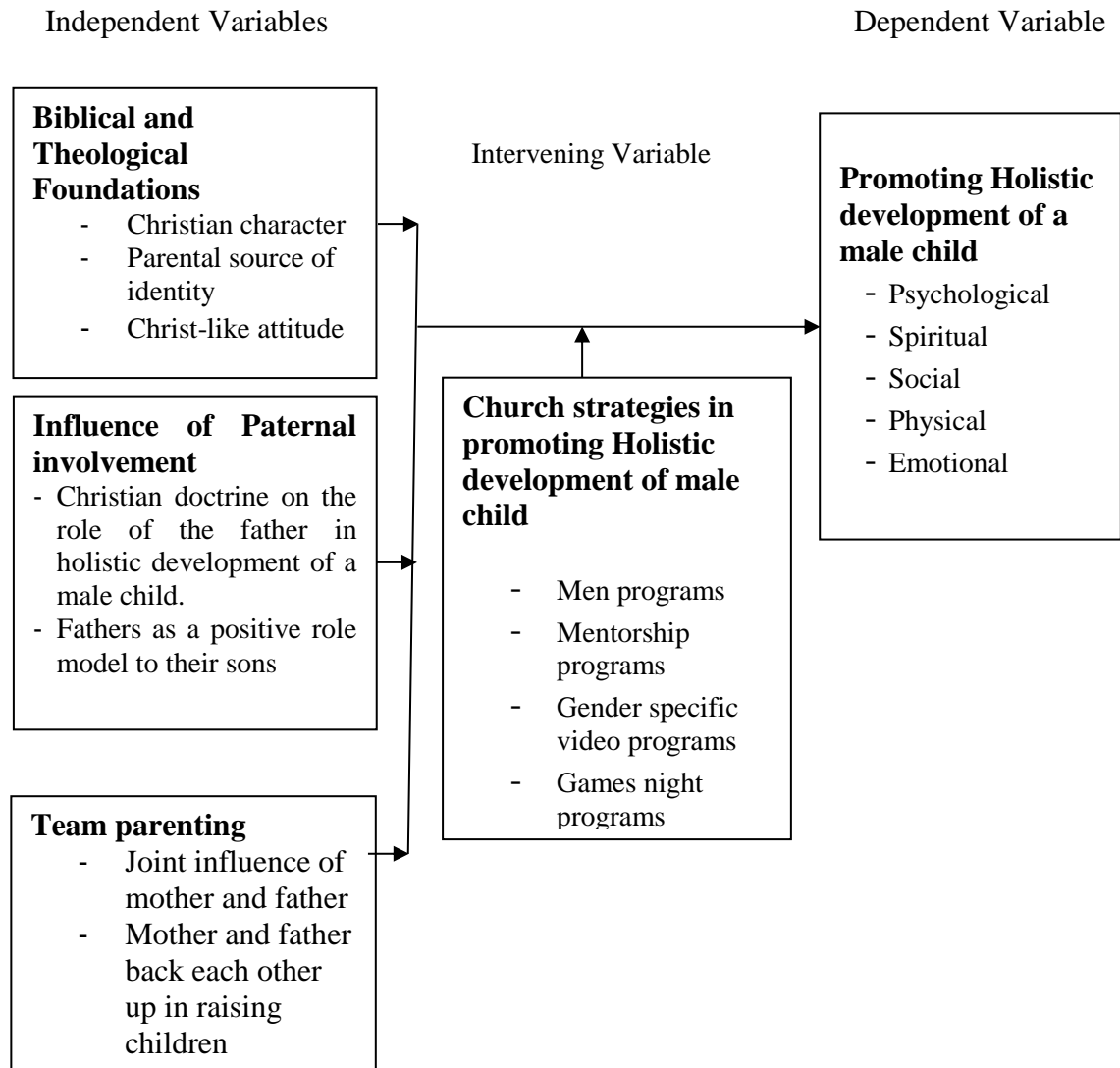


Figure 1: Conceptual Framework

Paternal involvement and team parenting will make male child gain self-identity, hence affect their holistic development. The church strategy programs such as mentorship programs, men programs, gender specific video programs and child centered programs will affect the church attendance and participation in the church activities by the father

which will in turn affect the holistic development of a male child, psychologically, spiritually, socially, physically and emotionally.

### **2.10 Conclusion**

The study literature has depicted a picture that illustrates the role of fathers in family structure where child rearing is key. The fathers have the potential to significantly influence the holistic development of children, both males and females. The literature does also recognize the support of mothers, the community and generally the role of co-parenting for child development. Parents who understand and appreciate the role of parents in child rearing, then they focus on giving fathers a priority in the planning process of family leadership and control. This is seen as the focus in the current study to illustrate the paternal role in cultivating the holistic development of male children in society.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter presents that areas of concern in methods and methodology that were used in delivering the results. The section presents areas in subheadings including research design, study area, the study population, sample size and sampling methods used. The chapter also covers the areas on the research instruments used, the methods used to examine their validity and reliability. The chapter then closes with data collection and analysis procedures and the ethics observed in the entire study process.

#### **3.2 Research Design**

Shager *et al.*, (2013) define research design as the framework that is used for the collection and analysis of data obtained to help the researcher to achieve the objectives of the study. This study adopted a descriptive research design. According to Machimas & Machimas (1996) and Mugenda & Mugenda (2003), a descriptive research design produces data that is holistic, contextual, descriptive in depth and rich in details. The rationale for using a descriptive design in this study is that it is convenient because of time and resources factors.

#### **3.3 Location of the study**

The study location was in African Inland Churches in Kiambu County, Kijabe which stands on the edge of the Great Rift Valley at an altitude of 2200m, 50 kilometers north-west of Nairobi City. The selection of Africa Inland Churches in Kijabe was based on the fact that it was one of the mission stations where missionaries first landed in Kenya and established the church. Hence, the historical context makes it one of the most advanced churches in this area. In addition, Africa Inland Church is the most dominant church with a substantial following as compared to other churches that are small in size

and not fully established. Thus, Africa Inland Churches in Kijabe provided us with the required target population. Therefore, the study sought to investigate successful implementation of paternal involvement in promoting holistic development of male child in Africa Inland Churches in Kiambu County Kenya.

### 3.4 Target Population

Target population is a group of items or objects that is characterized by common attributes of interest to a researcher (Mugenda & Mugenda, 2003). The target population was 2112 men and 8 pastors attending the 4 African Inland churches as shown below. The characteristics of interest to the research included the membership at the African Inland churches which are specifically found Kijabe within Kiambu County, Kenya.

Table 1 Target Population

Category of the Respondents	Men	Pastors	Total
1. A.I.C Kijabe Mission	1370	2	1372
2. A.I.C Kijabe Town	290	2	292
3. A.I.C Machani	262	2	264
4. A.I.C Maingi	190	2	192
<b>TOTAL</b>	2112	8	2,120

### 3.5 Sampling procedure and techniques

Random sampling technique was employed so as to select men who were not involved in paternal involvement. In total, 212 men were selected. Africa Inland Church Kijabe Mission had a population of 1370, 10% of which is 137; Kijabe town had a population of 290, 10% of which is 29, Machani church had a population of 262, 10% is 26. A.I.C Maingi contributed a sample of 10% (190) which is 19. Together, a sample size of 212 was arrived at. So as to arrive at 10% of men from each of the populations, a sampling

fraction was necessary; obtained by dividing the sample size of 212 by the total population of 2112 of the four churches. All the 8 pastors were included in our sample.

### 3.6 Sample size

The individual men in the four selected churches constituted the units of analysis for this study. According to Mugenda & Mugenda (2003), 10% of the population is adequate however, the larger the better. The target population of the churches selected is two thousand one hundred and twelve (2,112) and 10% (212) of which form the sample size. A sample size of two hundred and twelve (212) was used. 8 pastors and 32 respondents were selected from each church to participate in focus groups. The sample size was large enough so as to allow easy comparison between sample statistics and population constraints.

**Table 2 : Sample size**

<b>Category of the Respondents</b>	<b>Population</b>	<b>Pastors sample</b>	<b>Men sample (Questionnaire)</b>	<b>Men sample (FGDs)</b>	<b>Sample Size per church</b>
1. A.I.C Kijabe Mission	1370	2	127	8	137
2. A.I.C Kijabe Town	290	2	19	8	29
3. A.I.C Machani	262	2	17	8	27
4. A.I.C Maingi	190	2	9	8	19
<b>TOTAL</b>	<b>2112</b>	<b>8</b>	<b>172</b>	<b>32</b>	<b>212</b>

### **3.7 Research Instruments**

A self-administered questionnaire, interview schedules and focus group discussions were used as the main tools for primary data collection. All the questions asked were either open-ended or closed-ended questions. This was necessary to facilitate coding and allow for comparison of responses.

#### **3.7.1 Questionnaires**

The research had a sample size of 212. 172 respondents were church members who were male fathers were given questionnaires which were used to correct the data. Questionnaires were used to collect data from the men. The questionnaire consisted of four parts: part one consisted the fathers' demographic information; part two consisted of biblical and theological foundations; part three consisted of effects of paternal involvement in holistic development of male child and part four consisted of effects of co-parenting on holistic development of male child.

#### **3.7.2 Interview schedules**

The researcher used 8 pastors 2 from each of the 4 churches for interview because they were conversant with the respondents. In this study, open ended and closed ended interview schedules were administered to the church pastors. The interview schedule provided a structured format to the interview by providing an exact list of questions that would be covered in the interview Brymann *et al.*, (2004).

#### **3.7.3 Focused Group Discussions**

The researcher used 4 churches and from each church selected 8 participants adding to 32 men who were used in focus groups because this number was adequate and not too low or too high. In this research, the researcher acted as a moderator (interviewer) in a loosely structured discussion of various topics of interest so as to control the direction of the discussion. The Focused Grouped Discussion involved gathering people from

similar backgrounds or experiences together to discuss a specific topic of interest Gerrish, (2006). The FGD guide was designed to contain discussion items themed on perceptions and attitudes about the role of the father in holistic development of the boy child. The participants were put in groups and allowed the autonomy to express themselves. This enhanced the participations levels and willingness of the participants in the study thus giving deeper and more reliable information. The discussion groups entailed between 8 and 12 persons each and discussed the study problems independently from each other. The study entailed 4 FGDs one in each church, each consisting of 8 participants drawn from the sampled men totaling to 32 participants.

### **3.8 Piloting study**

The study piloted the study instruments prior to the actual data collection. The piloting of the research instruments was carried out in a neighboring church with similar environment. Piloting of the research tool was necessary to ensure that the questions asked were understood by respondents. Pilot study was done at the Africa Inland Church Mutati.

### **3.9 Testing for validity and reliability/Trustworthiness**

#### **3.9.1 Validity**

Validity was used in checking validation of the data. This measures the level to which the instruments reflect the intended attributed of the identified indicators or content of a particular concept. The researcher administered questionnaire to test the validity of the primary data obtained. This was meant for boosting the accuracy levels of the results yielded from the study (Mugenda & Mugenda, 2003). This is also described the degree to which the results obtained conformed to the intended measures. This elaborated on the conformance of the results to the actual phenomenon under study.

### **3.9.2 Reliability**

The study adopted the test-retest type of test of reliability to assess the degree of consistency of the study results in repeated measures. Test re-test method works through administering an instrument to an identified group for the first time, take some lapse of time and administer the same instrument again to the same sample. The researcher used the results collected from the research questionnaire for the first time and the second time during piloting. Using the paired results as X and Y for the first and second times of questionnaire administration respectively, the research analyzed the relationship using Pearson's product moment correlation coefficient. This was aimed at finding the level of correlation coefficient that would ascertain the consistency of the obtained results between the first and second administering of the questionnaire. According to Mugenda and Mugenda (2003) this undertaking helps in knowing how reliable the research instrument was. This was necessary as the consistency of the results would be replicated to the actual study.

### **3.10 Data collection methods and procedures**

A preliminary visit was made to the 4 churches to inform them of the intended research. A date to administer the instrument was arranged. Questionnaires were distributed to the participants personally by the researcher in the 4 churches after the normal Sunday service. According to Kamonjo (1997), the direct method was preferred because it would be easier for the researcher to immediately deal with the problems and other issues arising in the course of data collection. In addition, it also enhances face to face communication with the respondents making it possible to convince them on the importance of the study and also control boredom that may arise during the study. The researcher collected and analyzed data using both qualitative and quantitative approach to minimize the imitations Kombo, (2006). The data was edited, coded, classified and

tabulated. The researcher used percentages and frequencies to measure the independent and dependent variables of the study. The researcher coded to show the patterns of the classified results, used SPSS version 24 to form frequency distribution tables. The study hypothesis was tested using inferential statistics.

### **3.11 Data analysis techniques and procedures**

Data analysis refers to the scientific process of data organization, analysis and making inferences. The procedure is important for any research study as all studies entail data whether primary or secondary (Kombo & Tromp, 2009). The collected data was cross-examined for completeness, correctness and adequacy. Qualitative data was then entered into the computer for analysis using the Statistical Package for Social Sciences (SPSS) version 24.0. Data analysis was done by use of descriptive and inferential statistics, which included means and frequencies, according to the objectives of the study. Where necessary, tables and figures were used to describe the data.

### **3.12 Ethical Consideration**

#### **3.12.1 Ethical consideration concerning participants**

The researcher ensured that the confidentiality of the respondents through ensuring that no identity of research participant would be revealed. The study participants were informed of the study purpose through an introduction letter and a participation consent form. The participants were required to read and understand the research participation consent form before participating. They were also informed of their voluntary participation, and that they would withdraw from the study if they decided otherwise without given any explanation. The use of children and the insane was avoided to ensure only those who are allowed to give consent participated in the study.

### **3.12.2 Ethical consideration related to the researcher**

Expression of gratitude to each respondent by the researcher was promptly accorded. Research studies must be designed to answer specific research questions. The methods of assessing the questions were related specifically to the questions.

### **3.12.3 Ethical consideration concerning the research process**

An introductory letter to all the churches participating in the research was obtained from Mount Kenya University through the School of Social Sciences. The church leadership and all the participants were sensitized on the purpose of the research to ensure them of protection from victimization or public embarrassment.

## CHAPTER FOUR

### RESEARCH FINDINGS AND DISCUSSION

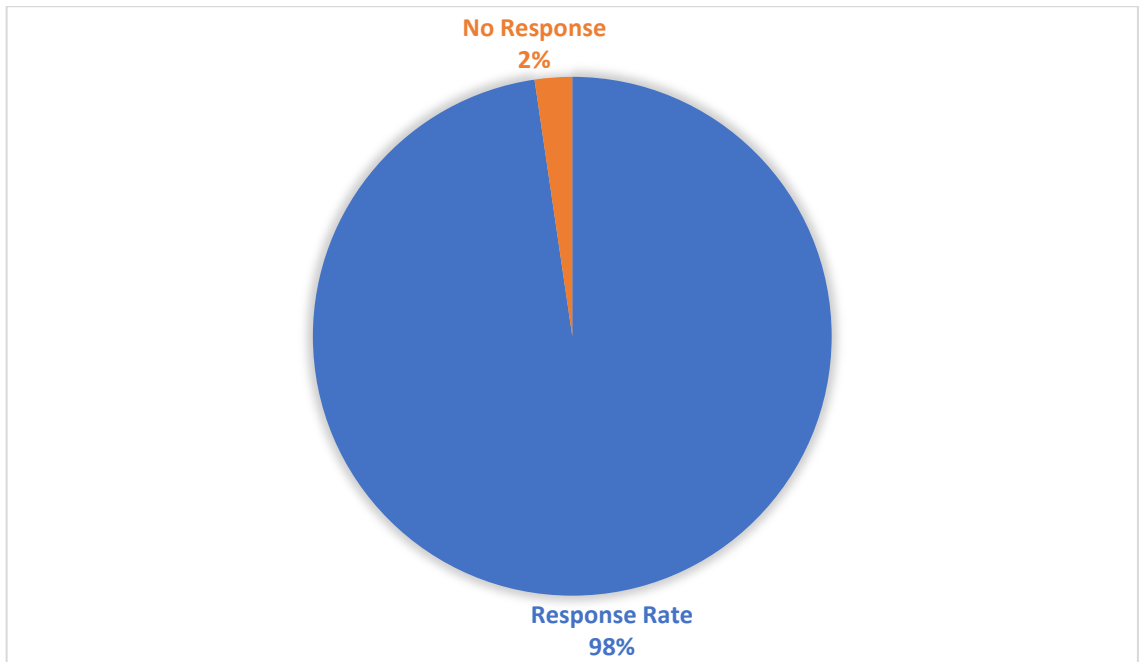
#### 4.1 Introduction

This chapter presents data analysis, findings, and discussions of the study. The purpose of the study was to investigate strategies for promoting paternal involvement in holistic development of male child in African Inland Churches in Kiambu County. The research findings were presented in two sections. First, demographic information of the respondents was presented. Descriptive analysis related to variables in each objective was then presented. The research findings are presented in the order of the following objectives.

- i. To explore biblical and theological foundations on paternal involvement in promoting holistic development of a male child.
- ii. To investigate the influence of paternal involvement in holistic development of a male child in African Inland Church, Kiambu.
- iii. To examine the effect of team parenting in holistic development of a male child in African Inland Church, Kiambu.
- iv. To seek strategies that would help mitigate the promotion of paternal involvement in holistic development of a male child in African Inland Church, Kiambu.

#### 4.2 Response rate questionnaire

The total sample size was 212. 4 did not respond, 172 men were issued with questionnaires, 168 returned and found to be fully filled for data analysis. All the participants sampled for in-depth interview and focus groups responded 100%. This represented a response rate of 97.7%. The results were analyzed and presented using figure 2.



**Figure 2 : Response rate**

According to Mugenda and Mugenda (2003) a 50 percent response rate is adequate for analysis and reporting; a 60 percent response rate is good and a 70 percent and over response rate is very good. Therefore, the response rate for this study was very good since it was over 70%.

#### **4.3 Demographic information**

This was obtained only from the men who were given questionnaires. In-depth interviews and focus groups were not required to give their demographic information.

##### **4.3.1 Age of respondents**

The questionnaire entailed inquiry in the age of the participants. The age was designed in brackets from below 26 years to above 50 years. The respondents indicated their age brackets in the questionnaires and the results were presented in Table 3.

**Table 3 : Respondents' age**

Age	Number	Percentage
Below 26 years	24	14.3
26-30 years	40	23.8
31-35 years	30	17.9
36-40 years	35	20.8
41-45 years	14	8.3
46-50 years	15	8.9
Above 50 years	10	6.0
Total	168	100.0

According to Table 3, 14.3% of the men are below 26 years, 23.8% are aged between 26-30 years, 17.9% are aged between 31-35 years, 20.8% are aged between 36-40 years, 8.3% are aged between 41-45 years, 8.9% are aged between 46-50 years and 6.0% are aged above 50 years. According to the results above parents of different ages were represented in the study. Thus, the analysis entails views from a varied age groups in regard to the problem of paternal involvement in child upbringing.

#### **4.3.2 Highest level of education**

Men's level of education was categorized into primary, secondary, college and university. The distribution of highest level of education is as shown in table 4.

**Table 4 Education level of the respondents**

Level of education	Number	Percentage
Primary	5	3.0
Secondary	7	4.2
College	66	39.3
University	90	53.5
Total	168	100.0

In table 4, majority of the respondents had university education as shown by a response of 53.5%, followed by those with college education with a total response of 39.3%. Those with secondary education were represented by 4.2% while those with primary education were represented by a response of 3.0%. It is clear that more than 90% of the respondents had secondary, college and university education. This can be attributed to the study area's proximity to neighboring towns especially the capital city where there are opportunities for further education. Thus, according to this response, most of the respondents are literate for participation in the problem of paternal involvement in child upbringing.

### 4.3.3 Occupation

The distribution of the men by occupation is as shown in Table 5.

**Table 5 Occupation of the respondents**

Form of employment	Number	Percentage
Not working	7	4.2
Self employed	20	11.9
Farming	30	17.8
Government employed	64	38.1
Private employed	47	28.0
Total	168	100.0

From table 5, majority of the men in the study area are government employed as shown by a response of 38.1%, 28.0% are privately employed, 17.8% are into farming, 11.9% are self-employed and 4.2% are not working. Thus, according to this response, most of the respondents have a varied economic background which may reflect the different views on the problem of paternal involvement in child upbringing.

### 4.4 Biblical and theological foundations on paternal involvement in promoting holistic development of a male child

The first objective of the study aimed at exploring the biblical and theological foundations on paternal involvement in promoting holistic development of a male child. In order to achieve this objective, the researcher developed a Likert-scale on the activities that the church is undertaking to address the Biblical and theological foundations on paternal involvement in promoting holistic development of a male child due to paternal involvement especially father absenteeism. In addition, there are

sections of open-ended questions where the respondents are required to express their opinions on biblical teachings on paternal involvement.

#### **4.4.1 Bible scriptures Discussing child(ren) upbringing**

The respondents were required to indicate what scriptures they knew in the bible which talks about child(ren) upbringing, and the results are as shown in table 6.

**Table 6 Church attendance frequency per month**

People known in the Bible	Number of respondents	Percentage
Colossians 3:21	0	0.0
Ephesians 6:4	5	3.0
Exodus 20:12	24	14.3
Hebrews 12:11	35	20.8
Lamentations 3:22-23	94	55.9
Matthew 6:33-34	10	6.0
Total	168	100.0

Table 6 shows that majority of the respondents knew about Lamentations 3:22-23 about upbringing of children well as demonstrated by a response of 55.9% of the total respondents. This is followed by 20.8% of the respondents who knew about Hebrews 12:11, 14.3% who knew about Exodus 20:12, 6.0% who knew about Matthew 6:33-34, and 3.0% who only knew about Ephesians 6:4; while none indicated having known Colossians 3:21.

#### **4.4.2 What the bible teaches about paternal involvement in the line of male child**

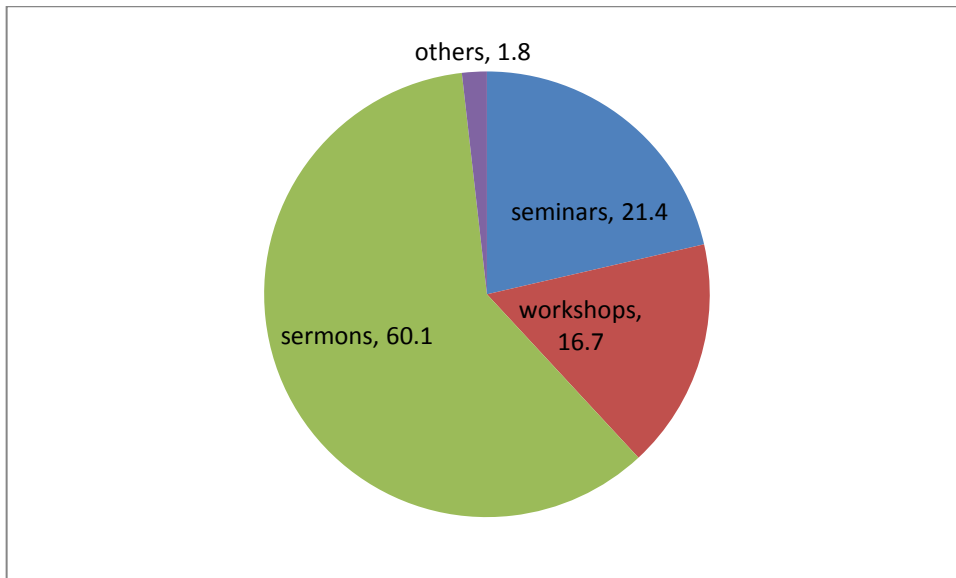
The questionnaire contained open ended questions of which one asked men to indicate what the Bible teaches on paternal involvement on the upbringing of male child. Depending on their response, it can be argued that most men understood on the biblical

teachings regarding paternal involvement on the upbringing of male child. Most responses were found to relate to the teachings provided for in the book of proverbs. For instance, one respondent quotes proverbs 19 verse 18 and says that one of the biblical teachings is “*Discipline your son while there is hope, and do not desire his death*”. Another respondent states the biblical teaching in relation to proverbs chapter 13 verse 24 and states that “*He who withholds his rod hates his son, but he who loves him disciplines him diligently*”.

Other respondents seemed to have a general overview without having a specific verse to quote from the bible. For instance, one respondent states that “if a man raises a stubborn son, then the elders shall stone him to death so as to remove the evil ones from the crowd”. This is seen to be a close response to the teachings in Deuteronomy chapter 21. Another respondent states one of the biblical teachings as “*Fathers should not irritate their child so as to prevent them from losing hope in life*”. This response seems to agree with the Colossians chapter 3.

#### **4.4.3 Source of information on paternal involvement and behavior change**

The respondents were required to indicate their source of information on teachings involving paternal involvement and the response is as shown in figure 3.

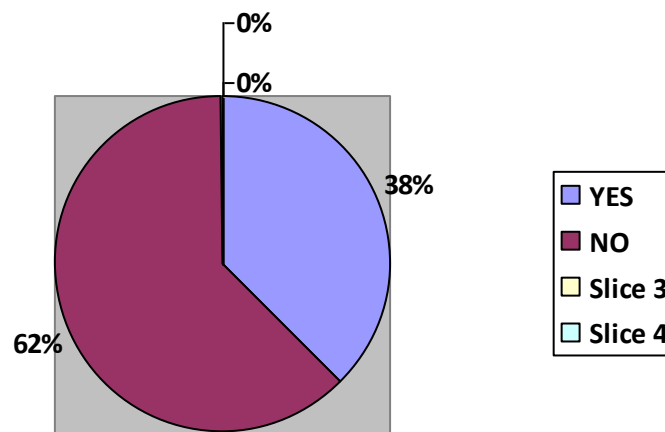


**Figure 3 : Paternal involvement sources**

As demonstrated in the figure above, 60.1% of the respondents' state that the main source of information on paternal involvement and behavior change is from sermons, 21.4% state that seminars are another source, 16.7% indicate that another source of information on paternal involvement and behavior change is workshops while 1.8% state other sources that are part of the list provided.

#### **4.4.4 Pastors' training on formal training pertaining to paternal involvement**

The sampled 8 pastor respondents in an interview were asked whether they had any formal training pertaining to paternal involvement. The results were analyzed and presented using figure 4.



**Figure 4: Pastors' formal training pertaining to paternal involvement**

Figure 4 shows that majority of the pastors (62%) have not attended a formal training pertaining to paternal involvement. Only fewer (38%) have attended the training. This implies that the information available for the men involvement is scarce.

#### **4.4.5 Information that men would want to get regarding paternal involvement**

The respondents were asked to describe the information that they would want to get regarding paternal involvement. Being an open-ended question, various responses were sampled. For instance, most respondents were in favor of getting information on risky behaviors such as drugs, delinquency and violent behavior. One respondent state that *“I would like to be guided on how to counsel my son on alcohol use and smoking”*. Another respondent states that *“the church should provide positive information on how to raise up teenagers in a Christian way in these times of global problems such as unregulated Tv programmes and social networking sites”*.

Another proportion of respondents needed guidelines on how to foster relationships with their male child and enhance academic performance. For instance, one respondent was interested on the *“measures to put in place in order to enhance higher levels of*

*trust and lower levels of insincerity to the parents by their male child*". Other respondents were interested on programs that are vital on improving their overall parenting skills. For example, a respondent's description states that "I would want to understand out of church programs that we fathers should initiate that enhance parental participation in the upbringing of male child".

#### **4.4.6 Why more men within the church continue to absent in the upbringing of male child**

During the Focus Group discussions with men, the participants were required to discuss opinions on why more men are absent in the upbringing of male child and why this trend continues to rise. Most respondents cited busy schedules and inadequate parenting skills. For example, one respondent describes the challenge of busy schedules. Another respondent states that "I am not comfortable with parental involvement on sensitive issues since I am not an expert on issues such as drug abuse, sexuality and teenage development". This means that male parents require training on parenting skills that they should apply in the upbringing of their male child.

#### **4.4.7 Church programs on paternal involvement**

The participants were required to indicate their level of agreement on various measures that the church has put in place in order to address the challenges of paternal involvement. The response was then tabulated as shown in Table 7.

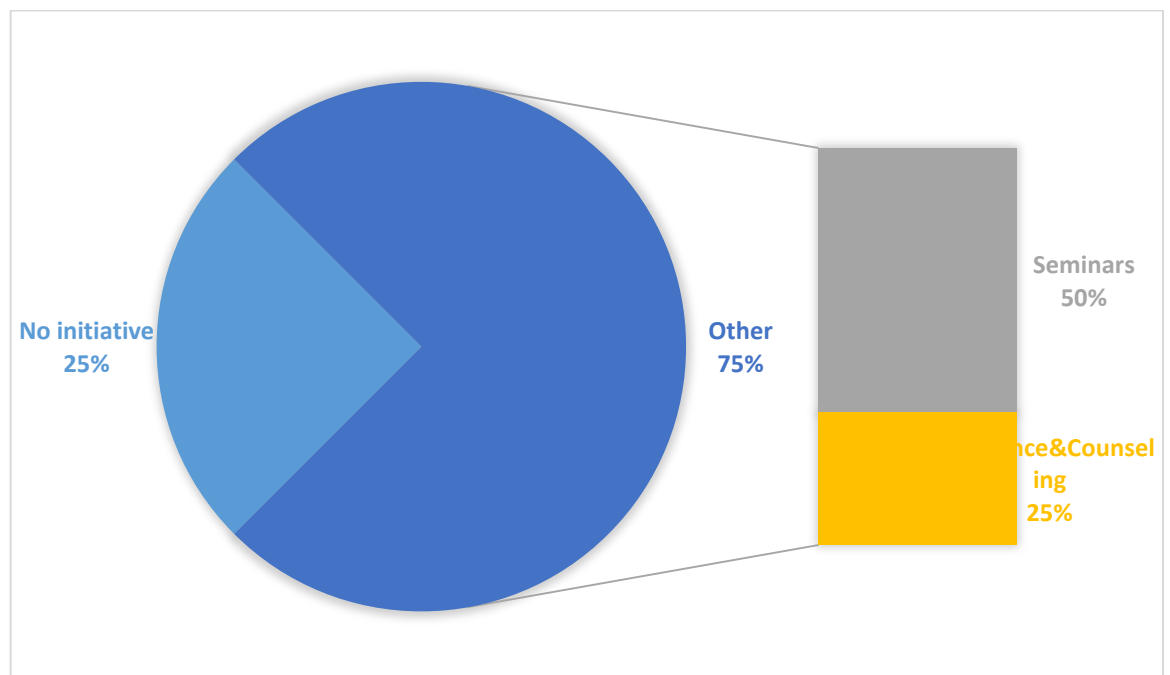
**Table 7 Programs that the church implements on paternal involvement**

Statement	Strongly agreed	Agree	Not sure	Disagree	Strongly disagree
The church has put measures in place to handle the father absenteeism in the development of their male child	36.9	27.9	5.4	15.5	14.3
The church collaborates with other actors in the addressing paternal involvement in the development of their families	19.6	27.4	9.5	19.6	23.8
The church organizes seminars and workshops to educate people on paternal involvement	57.1	18.5	8.3	8.3	7.7
The church has put in place facilities for guidance and counseling for single mothers' male child	13.1	19.1	11.3	33.9	22.6

According to Table 7, a total of 64.8% of the respondents strongly agree and agree that the church has put measures in place to handle the father absenteeism in the development of their male child, 5.4% are neutral, 15.5% disagree and 14.3% strongly disagree. On collaboration with other actors in addressing paternal involvement in families' development, 19.6% of the respondents strongly agree, 27.4% agree, 9.5% are neutral, 19.6% disagree and 23.8% strongly disagree. It is also evident that 57.1%, 18.5%, 8.3%, 8.3% and 7.7% of the respondents strongly agree, agree, are neutral, disagree and strongly disagree respectively that the church organizes seminars and

workshops to educate people on paternal involvement. Lastly, the statement “The church has put in place facilities for guidance and counseling for single mothers’ male child” sees a response of 13.1%, 19.1%, 11.3%, 33.9% and 22.6% strongly agreeing, agreeing, being neutral, disagreeing and strongly disagreeing respectively.

During the interviews with pastors, the interviewees were required to indicate if there are any initiatives by the church for parental training. Moreover, the pastors were asked to illustrate how the church has tailored its programs and communication on paternal involvement and behavior change that can result in significant changes in knowledge and attitudes that affect the upbringing of male child. The responses were analyzed and presented in figure 5.



**Figure 5: Initiatives by the church for parental training**

Figure 5 shows that majority (72%) of the respondents indicated that their churches had initiatives on strategies promoting paternal involvement in promoting holistic development of male child.

More than half (43%/72%) of these respondents, indicated using seminars to advocate to the implementation strategies on promoting paternal involvement. The rest of these group indicated using guidance and counseling for the parents in promoting the paternal involvement.

On the contrary, 28% indicated that they had no church initiatives towards implementation strategies in paternal involvement in development of holistic male child. This affirms what Beard (2011) stated that church initiatives have been on growth path and are mostly effective through hosting of seminars.

#### **4.5 Effects of paternal involvement in holistic development of male child**

This section gives a detailed analysis on the results of the second objective of the study. The chapter outlines some of the paternal involvement practices by the respondents and effects of these practices in the holistic development of the male child.

##### **4.5.1 Paternal involvement**

The respondents were required to indicate the extent to which they engage on a list of paternal involvement practices and their response was as follows in Table 7.

**Table 8 Extent of engagement on paternal practices**

Statement	Not at all	Rarely	Always
Rewarding good school performance	16.1	40.5	43.4
Talking to child on phone while not at home	51.8	33.3	14.9
Disciplining the child	12.5	57.1	30.4
Securing the child while at home	9.5	13.7	76.8
Knowing the child's friends	19.1	60.1	20.8
Assisting child in doing homework	14.9	63.7	21.4
listening to child when talking to you	21.4	13.1	65.5
Praising good school performance	32.1	53	14.9
Showing friendship to child	54.2	30.9	14.9
Guiding on church activities	61.9	19.6	18.5
Discussing school activities at home	48.2	23.8	28

As Table 8 demonstrates, 65.5%, 13.1% and 21.4% of the respondents always, rarely and do not at all listen carefully to their child as they talk to them. It can be seen that 48.2% of the respondents do not at all talk to their child (ren) about schoolwork, 28.0% always talk to their child about schoolwork while 23.8% rarely do. Majority of the respondents do not talk to their child about church activities as shown by a response of 61.9%, 19.6% rarely do and 18.5% always talk to their child about church activities. Most of the respondents (51.8%) do not call their child on phone when away, 33.3% rarely call them when away while 14.9% always call them when away. As evidenced in the table above, majority of the respondents (53.0%) rarely praise their child when they perform well in school, 32.1% do not praise them while 14.9% always praise them when they perform well in school. On showing genuine interest on the child's friends,

54.2% of the respondents indicate that they do not at all, 30.9% rarely do while 14.9% always do. The table also shows that most of the respondents rarely give advice to their child about doing schoolwork as evidenced by a response of 63.7%, 21.4% and 14.9% always give advice and do not give advice at all respectively to their child about doing schoolwork. On disciplining the child, 57.1% of the respondents rarely discipline their child, 30.4% always discipline and 12.5% do not discipline at all. It is also demonstrated that most of the parents (76.8%) always ensure their child's safety while at home while only 13.7% and 9.5% rarely and do not at all respectively.

"Finding out about the child's friends and what they do when together" as a paternal involvement activity has majority of the respondents (60.1%) stating that they rarely do it, 20.8% and 19.1% always doing it and not doing it at all respectively. Finally, 43.4% of the respondents always buy a present for their child (ren) when they perform well in school, 40.5% rarely do and 16.1% do not buy a present at all.

#### **4.5.2 Effect of paternal involvement**

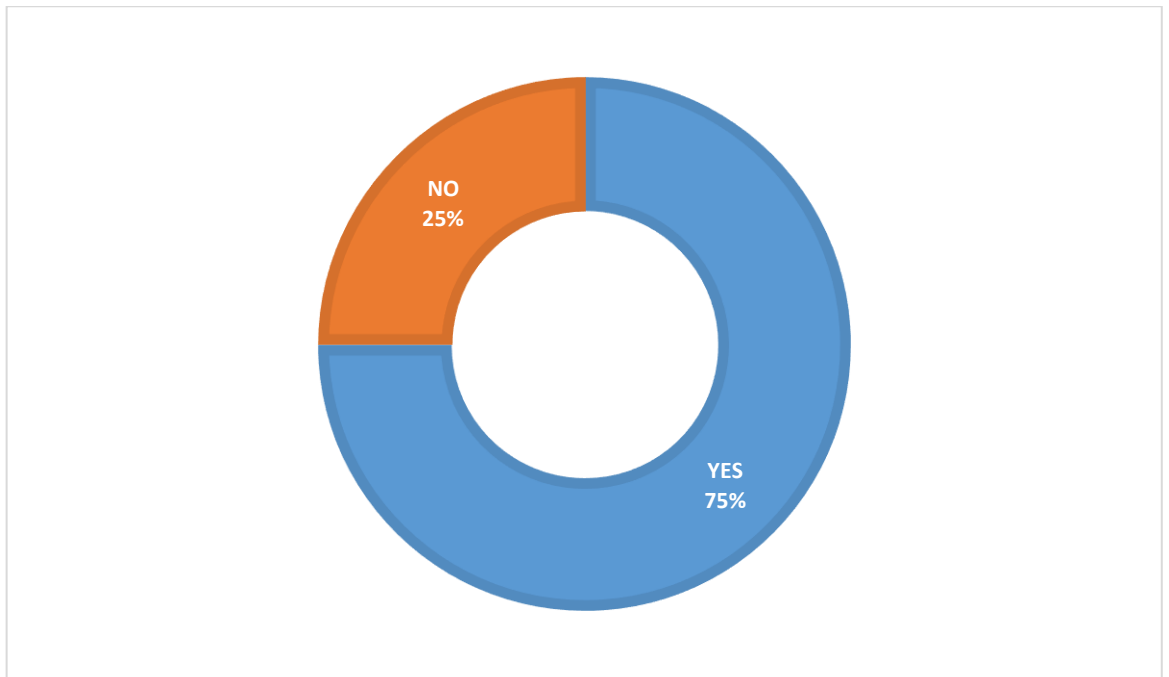
On a Likert scale, the respondents were required to indicate by ticking their level of agreement on several statements regarding the effects of paternal involvement in holistic development of male child. The results are as presented in Table 9.

**Table 9 Level of agreement on the effect of paternal involvement**

Statement	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
When I listen carefully to my child he develops high self-esteem	47.0	38.1	8.9	1.8	4.2
Giving your child attention as he/she talk to you ensures that I guide him on sexuality	27.4	26.2	8.9	21.4	16.1
Talking to a child about schoolwork improves his academic performance	66.7	23.8	2.9	4.2	2.4
When I talk to my child about church activities, the frequency of church attendance increases	52.9	28.6	11.3	4.2	3.0
Knowing the child's friends and what they do to protect him from engaging in delinquent behavior	34.5	33.3	9.5	16.7	6.0
Finding out about the child's friends and what they do when together prevents him from engaging in drugs	14.3	23.2	8.3	30.4	23.8
Finding out what child does to prevent him from engaging in early sexual activities	13.7	16.1	9.5	22.0	38.7

Table 9 shows that approximately 85.1% of the total respondents strongly agreed that when they listen carefully to their child, he develops a high self-esteem. In addition, a combined total of 53.6% of the respondents strongly agree and agree that listening carefully to a child as he talks ensures that there is guidance on sexuality. However, there is a portion of a total of 37.5% of the respondents who disagree and strongly disagree that listening carefully to a child as he talks ensures that there is guidance on sexuality. The study also found that most of the respondents strongly agree that talking to a child about schoolwork improves his academic performance while 23.8% agree on this. The statement “When I talk to my child about church activities, the frequency of church attendance increases” has 52.9%, 28.6%, 11.3%, 4.2%, and 3.0% of the respondents strongly agreeing, agreeing, being neutral, disagreeing and strongly disagreeing respectively.

The table also shows that a total of 67.8% of the respondents strongly agree and agree that finding about the child’s friends and what they do when together prevents him from engaging in delinquent behavior; only 9.5%, 16.7% and 6.0% are neutral, disagree and strongly disagree respectively. These findings are in line with those of previous scholars. For instance, Wertheimer *et al.*, (2003) found that father absence has detrimental effects on various child development outcomes such as health, social and emotional, and cognitive endings. During the interviews, the pastors were asked on whether they were aware that there are fathers who are not involved in promoting holistic development of male child in their churches. The respondents were analyzed and presented using figure 6.



**Figure 6: Pastors' awareness of fathers who are not involved in promoting holistic development of male child**

Figure 6 shows that the majority (75%) of the pastors indicated that they were aware of the fathers who are not involved in promoting holistic development of their male children. Only a quarter of the respondents indicated not being aware of the situation. The results were analyzed and presented in a frequency distribution Table 10.

**Table 10 Factors that promote lack of paternal involvement in holistic development of a male child**

Factors promoting lack of paternal involvement	Number	Percentage
Child rearing is a mother responsibility	7	87.50
Busy work schedules	6	75.00
Too many responsibilities	6	75.00
Lack of knowledge on the need of involvement	5	62.50
Little interaction with the children	4	50.00
Personal decision	6	75.00
No substantive reason	2	25.00

Table 10 shows that majority of the respondents (87.5%) were of opinion that the belief that child rearing is a mother responsibility was the main concern for no involvement in holistic development of a male child. Other important opinions of strength that could be hindering paternal involvement included busy work schedules, many responsibilities for the men and personal decision all at 75%. Another opinion which had least frequency was that there was no substantive reason behind the lack of paternal involvement in holistic development of male child.

#### **4.6 Effects of team parenting on holistic development of male child**

The third objective investigated the effects of team parenting on the holistic development of male child. In order to achieve this objective, areas of team parenting were investigated and then the effects of team parenting on the holistic development of male child. The results are as discussed in the sub-sections below.

#### 4.6.1 Areas of team parenting

The respondents were required to tick appropriately on the different areas of parenting by indicating who was responsible between the mother and the father or both of them. Based on their responses the following results were obtained and presented in table 11.

**Table 11 : Effects on team parenting on holistic development of a male child**

Area of parenting	Father	Mother	Both of us
Who punishes the boys when they disobey?	33.3	19	47.6
Who has a close relationship with the child?	22.6	32.1	45.2
Who helps the boy child in doing his school homework?	15.5	31.5	53
Who often goes with the boy child to church?	22	23.2	54.8
Who often answers their sons' queries?	21.4	42.3	36.3
Who often speaks to the boy child about church activities?	24.4	26.2	49.4
Who signs the assignment books?	12.5	48.2	39.3
Who discusses with the son on academics' matters?	21.4	29.8	48.8
Who talks to the boy child on drug abuse?	15.5	51.8	32.7
Who talks to the boy child on engaging in criminal activities?	27.9	29.8	42.3
Who talks to the boy child on sexuality?	18.5	32.1	49.4
Who tells stories to the boy child?	42.9	19	38.1

From table 11, majority of both parents help the boy child in doing his school homework as shown by a response 53.0% of the parents in favor of this team parenting

area. However, mothers are more active in helping the boy child in school homework as shown by a response of 31.5% as compared to that of 15.5% representing the fathers. According to the respondents, mothers are the ones who sign majority of the assignment books as represented by a response of 48.2%, 39.3% of the respondents indicate that both the mothers and fathers sign the assignment books while 12.5% of the fathers sign the assignment books. On who tells the stories to the boy child, 42.9% of the respondents believe it is the fathers, 38.1% believe that it is both of them while 19.0% believe it is the mothers. The parenting area “Who often sit, listen and answer questions from their sons?” has 42.3% of the respondents indicating the mothers, 36.3% indicate that it is both the mothers and fathers and 21.4% state that it is the fathers. Most of the respondents as shown by a response of 54.8% indicate that it is both the father and the mother who often go with the boy child to church, 23.2% state that it is the mother while 22.0% indicate that it is the father who often goes with the boy child to church. Most respondents state that both the mother and the father speak to the boy child about church activities, 26.2% indicate that it is only the mother while 24.4% indicate that it is the father. From the table, it can also be seen that 48.8% of the respondent’s state that it is both the mother and the father who sits to discuss with the son on matters to do with education activities and performance, 29.8% state that it is the mother while 21.4% indicate that it is the father who to discuss with the son on matters to do with education activities and performance. Also, 49.4% of the respondents’ state that both the father and the mother talk to the boy child on sexuality, 32.1% and 18.5% state that it is the mother and father respectively who talks to the boy child on sexuality.

#### 4.6.2 Effects of team parenting on holistic development of male child

Table 12 shows the results for the perceived effects of team parenting on holistic development of male child.

**Table 12: Level of agreement on the effects of team parenting on holistic development of male child**

Statement	Strongly agree	Agree	Neutra	Disagree	Strongly disagree
Christian values in the boy attributed to parents' engagement	61.9	22	7.7	3.6	4.8
Close parental relationship creates higher self esteem	73.8	17.8	3	1.8	3.6
Current academic performance attributed to parents' involvement	63.1	19	8.9	3.6	5.4
Discipline in the boy attributed to parents' involvement	56	21.4	10.1	4.2	8.3
Fathers/mothers belief in the boy- Childs' education motivates them	66.7	17.8	6	3	6.5
Fathers/mothers interest academics of on makes greater engagement	58.3	31.5	5.4	1.8	3
Parents' interest in academics of boy child makes them participate	57.7	31.5	6.5	1.2	3

Table 12 shows that majority of the respondents as indicated by 57.7% strongly agree that father's/mother's concern for their Boy-Child's academic outcomes motivates them to engage him more; in addition, 31.5% also agree that Parents' interest in academics of

boy child makes them participate. It can also be seen that 58.3%, 31.5%, 5.4%, 1.8% and 3.0% of the respondents strongly agree, agree, are neutral, disagree and strongly agree respectively that Fathers/mothers interest academics of on makes greater engagement. A father's/mother's belief in the boy-Childs' education have motivated them to improve on the HLE for their son's academic performance as indicated by a response of a total of 84.5% who strongly agree and agree to this effect of team parenting. A total of 82.1% of the respondents strongly agree and agree that the current academic performance attributed to parents' involvement modeling of their child in education activities. As the table also demonstrates, 83.9% of the respondents strongly agree and agree that the current Christian values of the boy child can be attributed to the father's/mother's modeling of their child in church activities.

#### **4.7 Strategies that enhance paternal involvement in the promotion of holistic development of a male child**

This section analyses some of the implementation strategies that the church has put in place to help mitigate the promotion of paternal involvement in the holistic development of male child. In this case, the participants were provided for with a list of various strategies and required to tick on one or more than one strategy that exists in their churches. The study results are as shown in Table 13.

**Table 13: Strategies that enhance paternal involvement in the promotion of holistic development of a male child**

Strategy	Number	Percentage
Pastoral Counseling services	93	55.4
Seminars and conferences	151	89.9
Men's retreat programs	126	75.0
Parenting training	91	54.2
Gender specific video programs	48	28.6

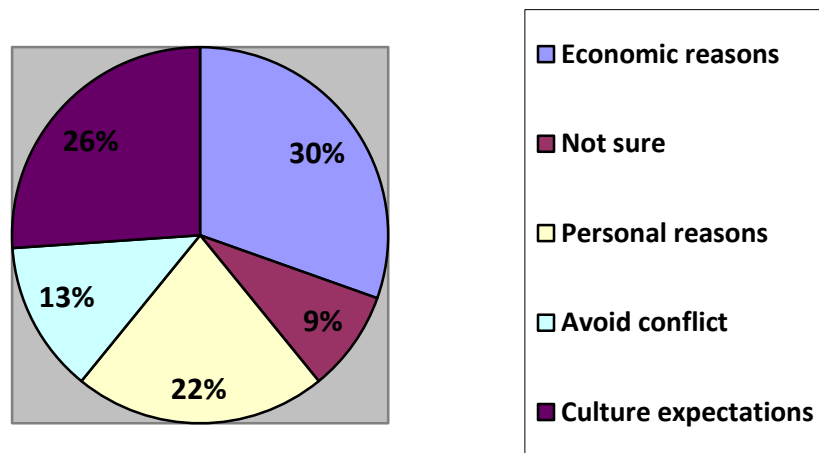
According to the results as represented in table 13 the most used strategy is seminars and conferences (89.9%), followed by men's retreat programs (75.0%), pastoral counseling services (55.4%), parenting training (54.2%) and then gender specific video programs (28.6%).

During the interviews with pastors, the participants were asked on the strategies that enhance paternal involvement in the promotion of holistic development of a male child. The respondents noted that the church has been keen on the documentation of the programs that concern paternal parenting as a result of the growing cases of single motherhood. The pastors indicated that the church has put in place pastoral counseling, holds regular seminars over the same theme, and even provide gender specific training videos. One of the respondents noted;

*“While there are always challenges in regard to this topic, including stereotyping as if it is meant for the disadvantaged – the single mothers, the church has been interested in helping them. The church had designed and implemented a number of strategies such as pastoral counseling. The church*

*has offered, and is always open to receive members who are frustrated and feel that they need someone to talk to about their family life...”*

During the Focused Group Discussions, the members were asked to discuss some of the reasons that made fathers absent from their homes. The results were analyzed and presented using Figure 7.



**Figure 7 Reasons why fathers are absent from home**

Figure 7 shows that majority of the groups (30%) discussed on the absence from home due to economic reasons which involved job posting or long working hours. Apparently, other members indicated that they missed being present at home for no reasons they were not sure of (26%). About 22% of the groups' members discussed the concern of personal reasons which they could not reveal for being away from home most of the times. A portion of 9% discussed and indicated their home absence led by culture expectations that spells out that men spent outside their homesteads most of the times.

During the Focused Group Discussions, various groups also discussed in depth the strategies that church has been using to encourage paternal involvement in child upbringing. One group had the following to note;

*While key issues surrounding single parenthood are met with fear and shyness, the church has committed its resources to ensuring that anyone who is affected gets appropriate help. There are a number of strategies that have been put in place in AFRICA INLAND CHURCH to intervene in such.*

#### **4.8 Discussions**

The findings showed that all the church members knew at least one scripture in the bible that discusses upbringing up of children well. Therefore, conversant with the teachings provided by the church and are therefore fit to respond on the foundations that the church has provided regarding paternal involvement. The study also found that Many paternal involvement programs are scheduled when male parents are busy at work and cannot participate in such activities. This implies that the busy schedules limit the time that the male parents can spend with their male child and hence hinder parental involvement.

The findings demonstrated that a total of 54.2% of the respondents disagree and strongly disagree that finding out about the child's friends and what they do when together prevents him from engaging in drugs while a total of 37.5% agree and strongly agree. Also, a total of 60.7 of the respondents disagree and strongly disagree that finding out about the child's friends and what they do when together prevents him from engaging in early sexual activities while 29.8% agree and strongly agree on this effect of paternal involvement.

The interview findings pointed out the factors most likely promoted lack of paternal involvement in holistic development of a male child. The responses had varied views with majority >50% narrowing down on culture which spells out that most upbringing responsibilities are meant for mothers. On talking to the boy child on drug abuse, 51.8% of the respondents' state that it is the mothers' duty, 32.7% state that both the mother

and the father do it while 15.5% state that it is the father who talks to the boy child on drug abuse. Most of the respondents (42.9%) state that it is both the mother and the father who talk to the boy child on engaging in criminal activities, 29.8% state that it is the mother while 27.9% state that it is the father. Moreover, 47.6%, 33.3% and 19.0% of the respondents stated that it is the father and the mother, father and mother respectively who discipline the boys when they make mistakes. Both the father and the mother have a close relationship with the male child as indicated by a response of 45.2%, followed by only the mother at 32.1% while the father comes third with a response of 22.6%.

Most of the respondents also strongly agree and agree that the current discipline of the boy child can be attributed to the fathers/mothers modeling of their child in social activities as shown by a total response of 77.4% of the participants. Lastly, 91.6% of the participants strongly agree and agree that close mother/father relationship develops a high self-esteem for the boy child.

The findings also showed that the church organizes gender specific meetings and narrows down to having single mothers' separate meetings. Through these, the emphasis on the roles of both parents in reference to the bible are discussed. The cases of biblical scenarios are used to woo the members into bringing up their children in Godly way. The church is also keen on warning the parents against dishonoring their roles with examples of Lot and the daughter being punished for incest (Genesis 19: 30-35).

#### **4.9 Findings in relation to the Literature**

According to Hives (2017), many out-of-school activities are held when fathers are at work and cannot participate in activities. In addition, Shulman (2011) found that 91 percent of fathers in a study conducted in USA reported that work schedules precluded

them from participating in their child activities. Garcia and Hasson (2004) reported the comfort level of parents as another hindering factor preventing fathers from engaging in the matters of their child. Some parents are not familiar with some issues facing their child and lack training on some activities that require expertise such as sexuality. Parents may be uncomfortable with the language to use and therefore might avoid some topics such as those relating to teenagers, for example, pre-mature sexual activities (Kioli, 2013).

Currie and Tekin (2012) found out that boys who lived in families where the male figure was absent had low scores on achievement tests, intellectual exams and were generally lower academic achievers. In addition, Mohanty and Ullah (2012) studied child who live without their fathers and found them experiencing behavior problems such as disobedience, poor school attendance, high school dropout rates and were less likely to enroll in colleges. Boys who live without their fathers are discussed in Olweus (2014) as having very low scores on moral indexes such high temper, sexual gratification and have a weaker sense of right and wrong.

The study findings affirm what Sentse et al., (2011) posit that some church leaders are neve aware of the need of the children and other members in the church. Skolnick and Skolnick (2011) state that family life is changing and therefore is the role that mothers, and fathers play. According to Skolnick and Skolnick (2011), though the mothers have had it all, team parenting fits today's description of a family as most parents nowadays are either working either as full time or part time. According to Parker and Wang (2013), parenting and household responsibilities are distributed more equally when both the mother and the father are working than when only one of them is working.

As Bianchi (2011) points it out, more than half (54%) of households where both the mother and the father work full time, tasks are shared equally in most cases when it

comes to doing activities with the kids such as homework, engaging in school meetings and socializing the child such as going out with them. According to Raley, Bianchi and Wang (2012), the distribution of childcare activities is at times unevenly distributed especially in cases where only one partner is working. For instance, mothers take on more of the responsibilities for parenting tasks in households where the father is working on a fulltime basis. Such is the case that is noted in our study whereby mothers are more involved than the fathers in most of the tasks; perhaps this can be attributed to the fact that most fathers are away engaged in busy working schedules Mungania, (2017 and Gathuto, (2014).

The research findings conform to those of Sperry & Widom (2013) who states that when fathers are supportive, mothers are highly likely to be more friendly to their children especially at the infant stage. This leads to a higher quality of the mother-child attachment that is key in mental development of the child. On the other hand, support from wives improves the level of parental involvement (Feiring & Lewis, 2014), which in turn has positive child development outcomes. A research by Fosco & Grych (2010) documents a negative link between lack of team parenting and child development outcomes such as academic performance, behavioral conduct, emotional adjustment, self-esteem, and social competence. According to Morrill et al., (2010), team parenting enhances quality relationship between the child and the people in the environment. These areas include concerns on emotional support, creating good communication patterns, developing respect, and even conflict resolution.

In reference to literature reviewed, Bogart et al., (2014) states that the American church is fully involved in producing and distributing information on parenting as an integral part in addressing teenage issues such as drug abuse, teenage pregnancies and other forms of delinquency such as violent behaviors. This information is distributed through

materials including brochures and posters that entail parenting roles and how to conduct parenting and booklets on participatory parenting. In addition, the church can sponsor seminars and conferences to create awareness to the fathers on their roles to facilitate holistic development of their child. By engaging professionals, the church can also conduct training on paternal involvement, offer counseling services to boys raised from single mother families or engage men by use of focus group discussions conducted during retreat programs Corren et al., (2011).

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Summary

A number of the respondents attend the church four times per month as demonstrated by a response of 55.9% of the total respondents. From the open-ended question half of men understood on the biblical teachings regarding paternal involvement on the upbringing of male child. Most responses were found to relate to the teachings provided for in the book of proverbs. Other respondents seemed to have a general overview without having a specific verse to quote from the bible.

The main source of information on paternal involvement and behavior change is from sermons (60.1%). Other sources include seminars (21.4%) and workshops (16.7%). Some respondents were in favor of getting information on risky behaviors such as drugs, delinquency and violent behavior; other respondents needed guidelines on how to foster relationships with their male child and enhance academic performance while others were interested on programs that are vital on improving their overall parenting skills. Some respondents cited busy schedules and inadequate parenting skills. Some respondents agree that the church has put measures in place to handle the father absenteeism in the development of their male child (64.8%), collaborates with other actors in the addressing paternal involvement in the development of their families (47.0%), and organizes seminars and workshops to educate people on paternal involvement (75.6%). However, other respondents disagree that the church has put in place facilities for guidance and counseling for single mothers' male child (56.5%).

Some practices do not draw the interest of the male parents such as talking to their child about schoolwork (48.2%), talking to the child about church activities (61.9%), showing genuine interest on the child's friends (54.2%), calling the child on phone

when you are away (51.8%). Other practices rarely draw the interest of male parents such as praising the academic performance of a child (53.0), disciplining the child (57.1%) and finding out the son's friend and what they do together (60.1%). The male parents always engage in the following practices: Giving attention to the child as he/she talks (65.5%), ensuring the child's secure environment (76.8%) and rewarding the child when he/she performs well in school (43.4%).

The following are the effects of paternal involvement: listening carefully to a child develops a high self-esteem (85.1%), talking to a child about schoolwork improves his academic performance (90.5%), talking to a child about church activities increases the frequency of church attendance (81.5%) and knowing the sons' friends and what they love doing prevents him from engaging in delinquent behavior (67.8%).

Most areas concerning team parenting are conducted by both parents. For instance, helping the boy child in homework (53.0%), escorting boy child to church (54.8%), speaking to the boy child about church activities (49.4%), discussing with the son on matters to do with education activities and performance (48.8%), talking to the boy child on sexuality (49.4%) and disciplining the boys when they make mistakes (47.6%). However, mothers seem to be more involved in most practices than fathers (table 10).

On the effect of team parenting on holistic development of male child most respondents agree that team parenting in a child's education improves the overall performance in education (participation and higher scores), team parenting also instills Christian values, discipline and a higher sense of high esteem.

The implementation strategies being employed by the church include seminars and conferences (89.9%), followed by men's retreat programs (75.0%), pastoral counseling services (55.4%), parenting training (54.2%) and then gender specific video programs (28.6%).

## **5.2 Conclusion**

From the study findings, it can be concluded that

- i. African Inland has put in place biblical and theological foundations on paternal involvement in promoting holistic development of a male child.
- ii. Paternal involvement influences the holistic development of a male child.
- iii. Team parenting is essential in holistic development of a male child.
- iv. African Inland has put in place strategies that enhance paternal involvement in the promotion of holistic development of a male child.

## **5.3 Recommendations**

### **5.3.1 To policy makers**

This study recommends that

- i. Stakeholders such as the church and non-governmental organizations should engage with each other and develop manuals to provide guidelines while training fathers on issues pertaining to parenting.
- ii. Employing authorities such as government bodies and private organizations should consider on how they engage parents so as to facilitate availability for their families. This will in turn promote team parenting and parental involvement.
- iii. That the church should increase on the frequency of strategies that should be diverse in nature so as to capture all issues that touch on paternal involvement.

### **5.3.2 For further studies**

Future research should focus on;

- i. Investigating the factors that cause the gender gap in parental involvement. The studies should specifically focus on why women are more involved than men and measures that should be taken to bridge this gap.

- ii. Similar studies should be conducted in other areas and churches to aid in generalization for the whole country.
- iii. Studies should be conducted to assess specific issues such as sexuality, teenage issues, drug abuse, and the skills that parents especially men possess in addressing them.

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## APPENDICES

### **Appendix A: Letter of Introduction**

PAULINE GICHARU,  
MOUNT KENYA UNIVERSITY,  
MAIN CAMPUS - THIKA

Dear Respondent (s)

**RE: DATA COLLECTION FOR MASTER OF ARTS IN RELIGIOUS  
STUDIES THESIS PROJECT**

I am a post-graduate student at Mount Kenya University undertaking a Master of Arts in Religious Studies. As part of my study, I am required to carry out a research entitled **“IMPLEMENTATION STRATEGIES FOR PROMOTING PATERNAL INVOLVEMENT IN HOLISTIC DEVELOPMENT OF MALE CHILD IN AFRICAN INLAND CHURCHES IN KIAMBU COUNTY.”**

I humbly request your participation in this study by filling the questionnaire provided. The information you give me will be treated for research purposes only and your confidentiality is assured. Do not write your name on the questionnaire. Please complete the questionnaire and return it as agreed.

Thank you for accepting to participate in the study.

Yours sincerely,

Pauline Gicharu

## **Appendix B: Consent Form**

Dear respondent,

My name is Pauline Gicharu. I am a student at Mount Kenya University currently pursuing a Master of Arts in Religious Studies and as part of the requirement for the award of the degree, I am conducting a research on: -

**“IMPLEMENTATION STRATEGIES FOR PROMOTING  
PATERNAL INVOLVEMENT IN HOLISTIC DEVELOPMENT  
OF MALE CHILD IN AFRICAN INLAND CHURCHES IN  
KIAMBU COUNTY”.**

The specific objectives will be i. To explore biblical and theological foundations on paternal involvement in promoting holistic development of a male child ii. To investigate the influence of paternal involvement in promoting holistic development of a male child in Africa Inland church, Kiambu iii. To examine the effect of team parenting in promoting holistic development of a male child in Africa Inland church, Kiambu, and iv. To seek strategies that enhances paternal involvement in the promotion of holistic development of a male child in Africa Inland church, Kiambu.

I am aware that my participation is voluntary; even if I consent now, I can still withdraw later when I feel uncomfortable to continue.

I understand that my involvement will include offering interviews and participating in group discussions; although I strongly believe in my views, I will still tolerate opinions of other participants; the transcripts of my interviews may be reproduced wholly or in part in the research report but will be treated confidentially.

I am aware of my rights to my own opinion and the right to seek anonymity if I consider matters too sensitive to my own personal and job security; I can also contact the research if I need further guidance or information.

I know that my participation does not earn me any benefits directly but might involve risks since this is a political discourse on state formation and survival; my views might not be welcome by parties that are the subject of the research. If I inform the research that I or any participant is at risk of harm, he can report it to authorities after discussing it with me or the other participant.

I, nevertheless, contend that this study will contribute to a clearer understanding of the conflict dynamics plaguing South Sudan.

I agree the interview may be recorded either with audio or audiovisual devices for reference; the recordings and the signed consent form will be retained by the researcher in Kijabe, under her custody and with access only to her and, if need be, her supervisors until the report is approved by the University.

I am informed in writing of that the researcher is PAULINE GICHARU, a student of a student pursuing a Master of Arts in Religious Studies of Mount Kenya University, supervised by Dr. Regina Kinuthia and Prof. Paul Kyalo of the Department of Languages and Humanities, School of Social Sciences, Mount Kenya University.

Signature of research participant: ..... Date: .....

I, PAULIN GICHARU, as the researcher, believe the participant is giving informed consent to participate in this study.

Signature of researcher: ..... Date: .....

For more information, please contact:

Chairman,

MKU IERC, P.O. Box 342-01000, Thika.

## Appendix C: Questionnaire

### General Instructions

My name is Gicharu Pauline Wangui, a master's degree student at Mount Kenya University. My research is focused on implementation strategies for promoting paternal involvement in holistic development of a male child. This questionnaire is part of the study and your responses will be kept anonymous and confidential and will be used only for this academic purpose. Thank you.

### SECTION A: DEMOGRAPHIC INFORMATION

1. What is your age range?

Below 26 years

26-30

31-35

36-40

41-45

46-50

Above 50 years

2. Which is your highest level of academic qualification?

Primary

Secondary

College

University degree

3. What do you do to earn a living?

Not working

Self employed

Farming

86

Government employed

Private employed

**Objective 1: Biblical and theological foundation of paternal involvement**

1. a) Which bible scriptures do you know that mention and discuss parenting?

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

b) Kindly explain what the bible scriptures that teach about paternal involvement in the lines of male child.

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

c) How do you usually get information about paternal involvement and behavior change from the church? (Tick as appropriate)

Seminars	
Workshops	
Sermons	
Others (specify)	

**Objective 2: Influence of paternal involvement**

2. a) The following are statements drawn from the influence of paternal involvement in child upbringing. Please rate how it applies to you.

Statement	Not at all	Rarely	Always
When I listen carefully to my child, he develops high self-esteem			
Giving your child attention as he/she talk to you ensures that I guide him on sexuality			
Talking to a child about schoolwork improves his academic performance			
When I talk to my child about church activities, the frequency of church attendance increases			
Knowing the child's friends and what they do to protect him from engaging in delinquent behavior			
Finding out about the child's friends and what they do when together prevents him from engaging in drugs			
Finding out what child does to prevent him from engaging in early sexual activities			

b) Indicate by ticking the extent of your agreement with the following statements.

Strongly agree (1), agree (2), neutral (3), disagree (4), strongly disagree (5)

Statement	1	2	3	4	5
When I listen carefully to my child, he develops high self-esteem					
Listening to son's inquires help in answering and guiding him on sexuality					
Talking to a child about schoolwork improves his academic					

performance					
When I talk to my child about church activities, the frequency of church attendance increases					
Knowing son's friends and what they do together prevents him from engaging in delinquent behavior					
Knowing son's friends and what they do together prevents him from engaging in drugs					
Knowing son's friends and what they do together when together prevents him from engaging in early sexual activities					

- c) Tick all the factors that you think that promote lack of paternal involvement in holistic development of a male child.

Factors promoting lack of paternal involvement	Tick appropriately
Child rearing is a mother responsibility	
Busy work schedules	
Too many responsibilities	
Lack of knowledge on the need of involvement	
Little interaction with the children	
Personal decision	
No substantive reason	

### Objective 3: Effects of Co-parenting

3 a) Please tick appropriately.

Co-parenting area	Father	Mother	Both of us
Who punishes the boys when they disobey?			
Who has a close relationship with the child?			
Who helps the boy child in doing his school homework?			
Who often goes with the boy child to church?			
Who often answers their sons' queries?			
Who often speaks to the boy child about church activities?			
Who signs the assignment books?			
Who discusses with the son on academics' matters?			
Who talks to the boy child on drug abuse?			
Who talks to the boy child on engaging in criminal activities?			
Who talks to the boy child on sexuality?			
Who tells stories to the boy child?			

b) Indicate by ticking the extent of your agreement with the following statements.

Strongly agree (1), agree (2), neutral (3), disagree (4), strongly disagree (5)

Statement	1	2	3	4	5
The academic performance of a child makes the parents					

participate more actively in the school activities					
The greater the interest of the parents in the child, the more they are likely to follow up on academic of the child					
When parents put more trust on their child, he is more likely to perform better in academics					
The performance of the child in school can be attributed to the involvement of the parents in his/her school activities					
The Christian values of a child are determined by the parent involvement in the religious activities with the child					
The parents are the ones who model discipline and obedience of the child in upbringing					
The close relationship between children and their parents leads to a higher level of self-esteem among the children					

c) How do you make sure that other people around your children are involved in their upbringing?

---

**Objective 4: Strategies on paternal involvements**

- 4 a) Indicate by ticking some of the strategies employed by the church in promoting paternal involvement in holistic development of a male child

Strategy	Tick appropriately
Pastoral Counseling services	
Seminars and conferences	
Men's retreat programs	
Parenting training	

Gender specific video programs	
--------------------------------	--

b) In order to handle strategies for paternal involvement, it is important that we learn of the reasons that make fathers away from home. Based on this argument, of the following reasons, which ones apply to you? Tick all that apply.

Reason	Tick
Economic reasons	
Personal reasons	
Avoid conflict	
Culture expectations	
Not sure	

c) Of the following, tick all that applies as strategies in regard to paternal involvement in the promotion of holistic development of a male child

Strategy	Tick
The church organizes gender specific meetings	
Having single mothers' separate meetings	
The emphasis on the roles of both parents	
Reference to the bible is discussed	

## **Appendix D: Interview Guide for Pastors**

### **Question 1: Biblical and theological foundation on paternal involvement**

- a) How many scriptures do you know from the bible that discusses parenting?
- b) Is there any scripture you can quote to show God's commands to fathers on parenting?
- c) Do you have any biblical training pertaining to paternal involvement?

### **Question 2: Influence on paternal involvement in holistic development of a male child.**

- a) In which ways should fathers be involved in promoting holistic development of male child in your church?
- b) In your opinion, which factors promote lack of paternal involvement in holistic development of a male child?
- c) What factors promoting lack of paternal involvement?

### **Question 3: Team building in the church.**

- a) How are you as a leader of the church involved in enhancing team building as an effective way of paternal involvement?
- b) Are there initiatives in your church for promoting team building as one effective ways of parental involvement in holistic development of a male child?
- c) In which way do team parentings promote holistic development of a male child?

### **Question 4: Strategies for promoting paternal involvement**

- a) How are you as a leader of the church involved in enhancing team building as an effective way of paternal involvement?
- b) What strategies do you have in your church that promotes paternal involvement?
- c) What should the church do to promote paternal involvement in holistic development of a male child?

## **Appendix E: Focus Group Schedule for Fathers**

Hallo everyone, my name is Pauline Gicharu. I will conduct the discussion and my research assistant (Name) will observe and take notes. We invited you all to discuss the **“IMPLEMENTATION STRATEGIES FOR PATERNAL INVOLVEMENT IN PROMOTING HOLISTIC DEVELOPMENT OF MALE CHILD IN AFRICAN INLAND CHURCHES IN KIAMBU COUNTY”**

### **Question one: Biblical and theological foundation on paternal involvement**

- a) What does the bible teach pertaining parenting?
- b) What are some of the quotes that show God’s commands on parenting?
- c) Do these quotes have any effects pertaining to paternal involvement?
  - i. Yes \_\_\_\_\_
  - ii. No \_\_\_\_\_

### **Question two: Influence on paternal involvement**

- a) Which are some of the situations where fathers are not involved in promoting holistic development of a male child in your church?
- b) What are some of the factors that promote lack of paternal involvement in holistic development of a male child?

### **Question three: Co-parenting on paternal involvement**

- a) As leaders of the church, discuss the ways you are prepared to address parenting challenges
- b) Discuss any initiatives by your church for parental training.
- c) Discuss whether team parenting is one of the effective ways of parenting.

### **Question four: Strategies for promoting paternal involvement.**

- a) How does the church tailor its programs and communication on paternal involvement?

- b) Which behavior change strategies that can result in significant changes in holistic development of children?
- c) What are some of the knowledge characteristics and attitudes that affect the upbringing of male child?

## Appendix F: Research Budget

ITEM	QUANTITY	UNIT COST	TOTAL COST
HB pencils	20	@ Ksh. 40	800
Pens	20	@ Ksh. 20	400
Foolscaps	1 ream	@ Ksh 600	600
Printing papers	2 reams	@ Ksh. 400	800
Notebooks	20	@ Ksh. 100	2000
Proposal typing, printing and binding	4	@ Ksh. 2,000	8,000
Project typing, printing and binding	4	@Ksh. 3,000	12,000
Cyber and Internet services			10,000
Data analysis			15, 000
Transport cost			15, 000
Mobile phone cost			10, 000
Meals for research assistants			7, 000
Research assistant's payment	20	@ Ksh. 6,000	120, 000
		<b>Sub-Total</b>	201, 600
10% contingencies	10% of total		20,160
		<b>Grand Total</b>	<b>Ksh. 221,760</b>

## Appendix G: Timeframe

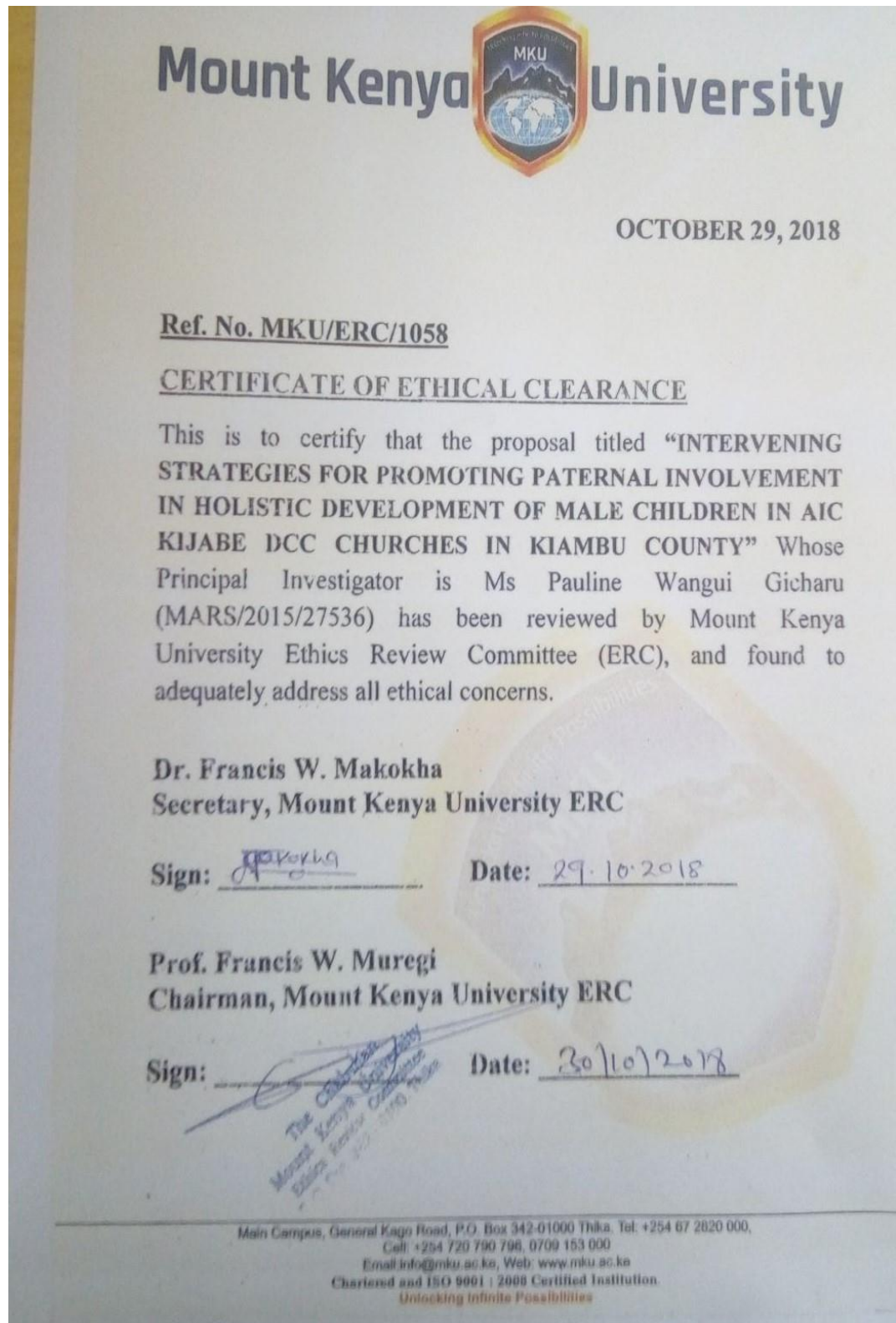
TASK	NOV 2016	DEC 2017	JAN 2018	MAR 2018	APR 2018	MAY 2018	JUNE 2018	JULY 2018	OCT - DEC 2018	JAN - JULY 2019	AUG - NOV 2019
Identification of study topic											
Proposal writing											
Presentation of research proposal											
Data collection											
Data analysis											
Dissemination of the research findings											

## Appendix H: Map of Kijabe




SOURCE: CETRAD 2017

**Appendix I: Ethical Review Committee Clearance**



## Appendix J: Postgraduate Introduction Letter

  
**Mount Kenya University**

**SCHOOL OF POSTGRADUATE STUDIES**

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MARS/2015/27536

01<sup>st</sup> November, 2018

*The Director, Research Coordination Division  
National Commission for Science, Technology & Innovation  
Utalii House, 8<sup>th</sup> & 9<sup>th</sup> Floor  
P.O Box 30623- 00100  
NAIROBI*

Dear Sir/Madam,

**RE: GICHARU PAULINE WANGUI - REGISTRATION NO. MARS/2015/27536**

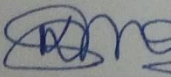
The purpose of this letter is to introduce the above named student who is pursuing **Master of Arts in Religious Studies** in the Department of **Languages & Humanities** in the School of Social Sciences.

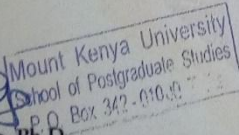
The title of her research is *"Intervening Strategies for Promoting Paternal Involvement in Holistic Development of Male Children in AIC Kijabe DCC Churches in Kiambu County."*

She has been cleared by the University's Ethics Review Committee (Certificate attached) and now has to proceed to the field to collect data for her research between **November and December, 2018**.

Any assistance accorded to her will be highly appreciated.

Thank you.

  
**Dr. Samuel Karenga, Ph.D**  
**Dean, School of Postgraduate Studies**  
**Enc.**

  
Mount Kenya University  
School of Postgraduate Studies  
P.O. Box 342-01000

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Main Campus, General Kago Road, P.O. Box 342-01000 Thika. Tel: +254 67 2820 000,  
Cell: +254 720 790 796, 0709 153 000  
Email: info@mku.ac.ke, Web: www.mku.ac.ke  
Chartered and ISO 9001 : 2008 Certified Institution.  
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## Appendix K: Research Permit by NACOSTI


**THIS IS TO CERTIFY THAT:**  
**MS. PAULINE WANGUI GICHARU**  
**of MOUNT KENYA UNIVERSITY, 16-220**  
**KIJABE, has been permitted to conduct**  
**research in Kiambu County**

**Permit No : NACOSTI/P/19/16172/29132**  
**Date Of Issue : 12th April, 2019**  
**Fee Received :Ksh 1000**

**on the topic: INTERVENING STRATEGIES**  
**FOR PROMOTING PATERNAL**  
**INVOLVEMENT IN HOLISTIC**  
**DEVELOPMENT OF MALE CHILD IN AIC**  
**KIJABE DCC CHURCHES IN KIAMBU**  
**COUNTY**

**for the period ending:**  
**12th April, 2020**


**Applicant's**  
**Signature**

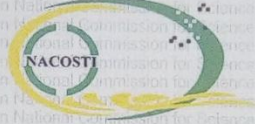


  
**Director General**  
**National Commission for Science,**  
**Technology & Innovation**

**THE SCIENCE, TECHNOLOGY AND**  
**INNOVATION ACT, 2013**

The Grant of Research Licenses is guided by the Science,  
 Technology and Innovation (Research Licensing) Regulations, 2014.

  
**REPUBLIC OF KENYA**

  
**NACOSTI**  
**National Commission for Science,**  
**Technology and Innovation**

**RESEARCH LICENSE**

**Serial No.A 24034**

**CONDITIONS: see back page**

**CONDITIONS**

1. The License is valid for the proposed research, location and specified period.
2. The License and any rights thereunder are non-transferable.
3. The Licensee shall inform the County Governor before commencement of the research.
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
5. The License does not give authority to transfer research materials.
6. NACOSTI may monitor and evaluate the licensed research project.
7. The Licensee shall submit one hard copy and upload a soft copy of their final report within one year of completion of the research.
8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice.

**National Commission for Science, Technology and innovation**  
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 TEL: 020 400 7000, 0713 788787, 0735 404245  
 Email: dg@nacosti.go.ke, registry@nacosti.go.ke  
 Website: www.nacosti.go.ke

## Appendix L: Turnitin Report

### STRATEGIES OF PATERNAL INVOLVEMENT IN PROMOTING HOLISTIC DEVELOPMENT OF MALE CHILD IN AFRICA INLAND CHURCHES, KIAMBU COUNTY, KENYA

#### ORIGINALITY REPORT

<b>14%</b>	<b>10%</b>	<b>1%</b>	<b>8%</b>
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

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<b>4</b>	Submitted to Kenyatta University Student Paper	<b>1%</b>
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