

Journal of

Historical Studies


(JHS)

**Patriarchy Without Masculinity in Homa-Bay County of Kenya
(1894-2022)**



**CARI
Journals**

Patriarchy Without Masculinity in Homa-Bay County of Kenya (1894-2022)

 ^{1*}John Akumu Orondo, ²Nashon Budy Budi, ³Dr. George Odhiambo Okoth, ⁴Dr. Isaya Oduor Onjala

^{1,2}Post Graduate Student: School of Education and Social Studies

³Senior Lecture: School of Education and Social Studies

Jaramogi Oginga Odinga University of Science and Technology

Corresponding Author's: E-mail: wuonxyle@gmail.com

<https://orcid.org/0000-0002-0155-5871>

Accepted: 4th Aug 2023 Received in Revised Form: 15th Aug 2023 Published: 28th Aug 2023

Abstract

Purpose: The purpose of this treatise is to justify the existence of patriarchy without masculinity because of the existence of patriarchal shell as evidenced in the male failure to meet the societal expectation of a functioning masculinity. This study is premised in the pre-colonial belief that in patriarchal society men made far-reaching decisions, they were the breadwinners and wielded exclusive authority and power.

Methodology: The study used historical research design of Gottschalk Louis to collect, verifies, and synthesizes evidence from the past to establish facts that defended the existence of patriarchy without masculinity in Homa Bay. Purposive and snowball sampling techniques were used to identify the individuals and gender groups informants during the primary data collection. Primary data was also gathered from the National Archives to triangulate oral and secondary data. Secondary data were collected from, thesis, journal articles, books, and other publications from the internet, university, and other libraries.

Findings: The data collected is given thematic content analysis based on study question. Primary and secondary data sources were corroborated to attain the validity and reliability of findings. The publication utilizes patriarchal theory of Robert Filmer which highlights the role of culture on gender performance roles and explains the role of patriarchal ideology in elevating men and making woman to depend on them for survival. In this study masculinity is viewed as a quality or set of habitual performed roles which were stereotypically connected with male gender as opposed to inherent in male. Contrary to the above, this study established that men still claim to have socio-economic and political entitlement in Homa Bay but the level of degeneration and reduction on the same is below expectation. Such degeneration makes patriarchy a shadow of its original reality. This premised in the study findings that there exists a widening masculine gap between the pre and postcolonial men of Homa Bay. The evidence in Homa Bay shows that most men fail to meet the societal expectation in their performances but grapple with vulnerability as they helplessly stare at the systematic loss of pre-colonial socioeconomic and political patriarchal authority.

Unique Contribution to Theory, Policy and Practice The existence indicators of the decline of patriarchal dominance in Homa Bay such as long-life expectancy among women, high birth rate among baby girls and the socioeconomic and political degeneration, make patriarchal; theory to be rethought. This paper shows that in the pre-colonial society, there was a concept of valorized hegemonic masculinity which men strived to emulate that consequently established patriarchy. Therefore, the policy makers, governments and the non-governmental organizations should reorganize their strategies to save masculinity from extinction for the purpose of gender egalitarian societies.

Keywords: *Patriarchy, Masculinity*

1.1 Introduction

The patriarchal society is where male gender exercises their masculinity by dominating socioeconomic political affairs of the community. However, the society where males do not perform their expected roles but depend upon the female gender indicates a decline of masculinity whose impact prompted an investigation on how patriarchy can exist without masculinity. The study treats patriarchy as a variable which depends on masculinity for its existence. Masculinity for generation has been defined as male performed that them qualify to men. This paper creates awareness on the change on the pre-colonial masculine cultural identities of men in Homa Bay. The arguments in this paper make this study a phenomenon of its time. In the current understanding some men are inherently considered manlier than others in a society. In the definition of Herzfeld (1985), masculinity is anything that women are not and cannot be, but men are and can, which associates masculinity to the performed roles in the society whose consistency establishes patriarchy. According to Morell (1998), historical premise indicates that patriarchy is represented by a society where socio-economic and political power is dominated by men through their performed roles. The investigation of patriarchal society without masculinity in Homa Bay from 1894 to 2022 opens scholarly attention and commences a renegotiation of the present meaning of patriarchy in line with declined socio-economic status of men. In the current socioeconomic and political success of women in Homa Bay, it goes without questions that women are progressively replacing men in what were perceived to be men's roles in public and private domains.

Most of the activities and situations that were identified with men in pre-colonial Homa Bay are quietly vanishing. In response women welcome masculine cultural decline with jubilation and unprecedented happiness. According Abeka (KII; 2021), the decline of masculinity threatens the generations old patriarchy as it changes social context and gender relations between men and women in the society. Likewise, Wasike (2013), current gender equality trends impact on how modern men think about themselves in relation to the positions that women hold in relation to claim of male domination of the society. A look at the past History of Homa Bay, there has been a concept of hegemonic masculinity which was valorized and any pre-colonial man endeavored to emulate (Connell, 1987). In Homa Bay the yard stick of masculinity that made male to be considered men were: virility, manliness, maleness, manhood, machismo, boyhood or boyishness and boldness. Such qualities were physical, social and political and were the measure and quality expected of any man worth his salt (Mboga, KII; 2021).

Pre-colonial society viewed masculinity as a primary way of signifying relationship of power distinguishing social contrast of men from women (Scott, 1986). In the support of the above Kiesling (2007), explains that masculinity is a quality or set of habitual way of doing things which are stereotypically connected with men, this succinctly make masculinity not to be inherent in men but conversely performed social practices without which their maleness is baseless and patriarchy exists without its fabrics. It is the dominant and consistent masculine roles that established patriarchal societies and made the whole livelihood of female to totally depend on the male gender

in the society (Omamo, KII; 2021). The current situation in Homa Bay, Omollo (II; 2021) states that present state of masculinity in Homa Bay is not balanced against post-colonial masculine identity. This argument introduces the existence of declined masculinity in a society where men still hold that they should continue to dominate without meeting the societal performed expectation in Homa Bay. In the words of Onyuka (KII; 2021), such decrease in the number, value or quality of being male in post-colonial society of Homa Bay, creates a society where men want to be heard without fulfilling their obligation as expected in the patriarchal society.

1.2 Patriarchy without Socio-Economic masculinity in Homa Bay up to 2021

It is established in this paper that in the past men made sweeping decisions and were the bread winners (Adams, 2003). Meanwhile, in the current dispensation, Asiyo (KII; 2021) posits that such pre-colonial notion of masculinity is rapidly changing because men currently grapple with vulnerability and they helplessly stare at the systematic loss of their pre-colonial socio-economic and economic authority. More importantly, harries (1982), posits that men are made more vulnerable by the long life expectancy among women in modern societies. While Mbataru (2014) confirms that male situation is made worse by current record of high birth rate among baby girls. In patriarchal society, men were expected to act and present themselves in the society within a cluster of norms, values and behavioral patterns that proves their masculinity (Asiyo, KII; 2021).

The inauguration and continuous celebration of International Men's Day (IMD) in Kenya is pointer that masculinity is facing crises worth protection from the females' onslaught. Emphasis of the objectives of IMD specifically third objective advocates for the welfare of boys and men, fourth objective highlights discrimination against men and boys and fifth objective aims at promoting gender equality, which facilitated investigative study on the rate of masculine decline in Homa Bay. In Obonyo's (II; 2021), view, the remarks by various schools of thought on issues of masculinity is an upshot of several cultural crises that male faces in modern societies. In reference to in Lay witness report (1984), the art of being a man is under threat of Christianity which has humbled men to the point of loss of masculinity. As Christianity specifies the type of men that God wants, world needs and women want the definition of masculinity gets new meaning. The report accordingly connects the rise of modern androgynous cult among men in Homa Bay witnessed in unisex clothing and feminists' hair style as a consequence of equality advocacy made by Christianity and other legal conventions. Oraro (II; 2021) explains that androgynous cult destroys even the last difference and distinction between men and women in the society making masculinity to be a pale shadow of what men was in the pre-colonial period. The decline of masculinity makes Mc Allister (1991) to declare that men are the sorriest cohort of *Homo sapiens* to have ever walked the planet (Mc Allister, 1991).

According to Lilaan (KII; 2021), declined masculinity makes modern men in Homa Bay to be hyper aggressive, get into gang violence and becomes liable to die at tender age apart from being thrown into prisons where they stay for long which impedes their ability to reproduce and have

families which further weakens patriarchy. Just like in Homa Bay, Harries (1982) and Butler (1990) contend that long life expectancy among women and their better economic stability threatens the existence of patriarchal societies. In the argument of Das Gupta (2003), male child preference that has been dominant world over is diminishing in rapidly industrializing countries (Ocholla, II; 2021). In Homa Bay, Anduko (KII; 2021) asserts that the current small and medium scale businesses and enterprises promotes female economic empowerment than do males hence the value of female children in the society is seen to be surpassing the male. In the understanding of Nye (1993), cultural masculine mystique makes men to neglect their own self-improvement as they assume that being biologically male is worth rewarded simply. In Homa Bay Onyuka (KII; 2021), says that masculine mystique, make men to boycott their responsibilities and take back stage as female develop themselves socially, economically at the expense of patriarchal establishment. While Kajwang (II; 2021) confirms that males believe that the society should recognize and reward them simply because they are men as they believe that female should do nothing except to serve men and meet the expectation of patriarchal society.

The need to promote the welfare of females in Homa Bay, the governor who is also a female has launched many economic and social projects which targets young and old females. According to Onyindo (KII; 2021), governor runs numerous girl's mentorship programs and has established several women economic empowerment projects in the county without consideration to the plight of males in the county. This paper established that the work force employed by the County government of Homa Bay under the leadership of a female governor is predominantly female signal the end of men domination among the working staff. This publication agrees with Connell (1987), that curtailment of patriarchal dividend promotes matriarchy and consequently eliminates patriarchy. This is because there are numerous pro-female organizations that wages socioeconomic and political war against masculine identity. The wars make men to lose their traditional rightful shares at homes and society such as unilateral financial decision and become unable to even determine where family would settle (Ouma, II; 2021). It is confirmed by Asiyo (KII; 2021) that even the physical beating that has been a common means by which men expressed their masculinity to enforce discipline and control over their wives and daughters is now an illegality. In the argument of Omamo (KII; 2021) men in Homa Bay laments for the revival of current illegal history of the male privileges which in the past trumped female consent to sex and made marital rape a normal occurrence.

This according to Mboga (KII; 2021) is because currently women have control over the right to or not to satisfy their men's sexual desire. This sorry state of affair began by the Beijing Women Declaration of 1995 which ushered in the period of vigorous, concerted and legalized international action to promoting rights and interest of female. It is argued by Brod (1987) that in the modern societies, masculinity confronts continual crises arising from cultural shock and transformation of socio-economic context to the detriment of patriarchy. The current state of masculinity exposes a need for the reconstruction of the past history of masculine identities aimed at freeing men or

„boys“ to adapt to new realm of identities where men exist without their culture

(Fanon, 1986). As a matter of fact, Silberchmid (1992) explains that for the last few decades African men have been experiencing cultural erosion of their position which is evidently tilting from patriarchy towards matriarchy. In Homa Bay the decline of masculinity is characterized by increasing loss of the earlier male prerogatives and social relations (Anduko, KII; 2021).

As is stated by Hoogvelt (1978), the measure of development of any modern society is based on the speed to which gender roles changes hands between masculinity to feminism. Emphatically, Vonkotze (1996) reports that men working in the town's experiences reverse gender roles. They long for their rural homes where they were respected and treated like „men“. In the words of Gogo (KII; 2021) men in towns far from families cook, wash clothes and dishes and are under the control of „other men“. This conforms to the assertion of Ougo (II; 2021) that wage labor reduces power of men. That is why Owalla (II; 2021) states that in towns the female and male roles are complementary. The taking over the reverse role is a pointer of a declined masculinity in Homa Bay. Such men perform family chores and roles in private and public which were initially considered feminists; including, nursing babies, cooking, washing and ironing clothes in the full view and authority of their wives unlike before.

Mule (II; 2021) contend that men perform females' roles because it is the only way in which they can report a united and happy marriages in their families. In the statement of Gogo (KII; 2021), men who married wives whose education level is higher than their husbands, do much more house chores than their counterparts whose education are higher comparatively. In this paper it is established that in the current dispensation, men who cannot stoop low to take up feminists' domestic house chores in the current reversed gender roles dispensation, do not only find themselves unable to cope with the modern society but also don't report happier marriages. Some continue to disappear in towns without traces like Okello Parasis of Kanyada Kothidha (Obonyo, II; 2021). Some also commit suicide than live in frustration under the female socio-economic power. During his presentation at the EASA conference in Frankfurt Moodie (1988), states that the decline of masculinity destroys patriarchal establishment in all world societies. In the view of Agola (II; 2021), there is an emergence of a rock culture which works against masculine cultural identities and subsequently changes the scene of real identities of men. Consequently, the culture develops into a new social identity known as phantasmagorias who are males but their actions and appearance are closer to female than male.

In Homa Bay, Mabona (KII; 2021) asserts that the rock culture is synonymous with young men who plait their hair, pierce their ears and even put on the female outfits which is progressively reduces patriarchal identity. The recent events in Kenya, shows the evidence of a diminishing masculinity which has not been given enough scholarly attention. According to Oyunga, P. (2014), in Kenya, like elsewhere, decline of masculinity is evident on males who respect women even when the same show them nothing but disrespect. The consequence of the above according to Ogutu (KII; 2021), is that such male abdicates their responsibilities for the fear of apprehension

by the existing anti-male agencies. In their relationship with the females, Mabona (KII; 2021) states that such men give unconditional nods to their wives and daughters simply because of the real legal threat of masculine social annihilation in the society. This is because men are unsure of what to do in response to the intense promotion of the „girl child“ (Asiyo, KII; 2021). Such promotion is largely blamed for the situation where girls and women enjoy more socio-economic mileage beyond male comprehensions. In Homa Bay, Ogwe (KII; 2021) says that the promotion of female agenda has reached the extent where females view males as socio-economic adversaries and the dawn of „Alpha girls“ society where women and girls take over what were traditionally male“s. According to Mbataru (2014), even education which ought to have promoted gender equity and equality, national values, and respect for others, for promoting girls as being more important than boys.

As promotion of girls' welfare goes on in Homa Bay, Odhiambo (II; 2021) states that such has become counterproductive as it marginalizes boys in the society consequently undermines social cohesion and breeds inter-gender conflicts. It is established that the rise of new social structures such as „The Dead beat dads“, transgender and male artists who prefer to act and appear as females so as to retain relevance and attract the societal attention like in the case of „*Min Jacky*“ program in Radio Ramogi and Ramogi TV are visible evidences of declined masculinity which shakes patriarchal cultural values. In patriarchal society Onyuka (KII; 2021) asserts that men“s masculinity is innately expected to be visible in economic superiority so that they provide for their family. Currently, society employs any available tactics to promote the socio-economic welfare of women but the male welfare is ignored (Dover, 2005). In Homa Bay, most females out-do their male counterparts in the socio-economic progress (Kamaria, KII; 2021) and continue to promote fellow females; daughters and sisters more than they do to the male counter parts giving female a head start in matters economy and social status.

According to Wasike (2013), the study of masculinity has been twisted to become a component of explaining the feminist“s agenda hence Kajwang (II; 2021) point at the existing gap between scholars who implicitly examine men as being social dominants and those that undertake study of men as men and men in relation to women which distorts the draperies of patriarchy. This negates the patriarchal theory used in this study which groups men as „good men“ based on their performed roles. Among the issues that defined masculinity has been the physical strength and size, type and amount of food men eat and how they eat. In Homa Bay men just taste food either because it's not enough or there is no time to eat as opposed to females who take their times to eat even better and much food comparatively. This has led to reduction of physical strength and size of males in Homa Bay. In attitude and character, Ogutu (KII; 2021) agree that the uncontrollable barbarism and group conformity among men in Homa Bay began during the colonial cultural shock among the formally patriarchal African society. According to Asiyo (KII; 2021), majority of in Homa Bay are paralyzed, diminished, ridiculous and embarrassed hence have lost their masculinity. They have

also lost a sense of patriarchy and hence surrendered masculine duties and responsibilities to females which deplete the last patriarchal establishment.

The record from the Christian churches in Homa Bay shows an ever decreasing number of men who attend services and other religious activities, therefore Odhiambo (II; 2021) reason that the absence of men empowers female to dominate a formerly patriarchal religious services and activities which shows a gender culture shift in the religious activities. In the explanation of Muthini (2015), the idea of religion was men's brain child; hence any change in its role is detrimental to its establishment. He asserts that people give God the male pronoun and contend that Jesus and Mohammed were males. Jesus started Christianity, Mohamed started Islam just as Moses started Judaism and in the traditional society men solely presided over serious religious phenomena. Onyuka (KII; 2021) believe that men domination of religious activities existed even into colonial Homa Bay. In the recent past, the gender gap with regard to church attendance and participation continue to widen with time. The religious case is seen in the entire congregation in almost all the Christian communities in Homa Bay.

The congregation in modern religious entities is predominantly made of women and children with only handful men. This is because according to Mule (II; 2021), most men currently observe church as women's *chama* (Organization) meant to tame men and make them be what God and women need. In the explanation of Omollo (II; 2021), men allege that most of the church deacons and leaders concentrate on females' issues who are the majority congregates with the hope of enticing them for the material benefits. According to Asiyo (KII; 2021), few men who still go to churches do so to please their wives and children but not for their own spiritual gains where they claim that the themes of the sermons scare men away as they are referred to as; „useless men“ or criticized as irresponsible fathers which according to Ocholla (II; 2021) confirms that the type of sermons that come from the pulpit pushes most men from modern religious activities in Homa Bay.

Culturally men made unchallenged decisions, were the bread winners, wielded exclusive authority and enjoyed masculine power, regrettably, Asiyo (KII; 2021) states that the trend is changing in Homa Bay, where men have become vulnerable and painfully stare at the systematic loss of their former socio-economic identities which rocks patriarchal establishment. Owalla (II; 2021) observes that there is a rise of men who are non-committal, indecisive and bolt out of responsibilities which indicates masculine degeneration in a formerly patriarchal society. Additionally, Mboga (KII; 2021) posits that the majority of male youth in Homa Bay fear the responsibilities and prefer to engage in short term girlfriends than start their permanent families. Such men are characterized by one night encounters and childlike escapades with aim of reducing masculine responsibilities. Onyuka (KII; 2021) define such men as those who hide in exotic underbrush of modern society where they intertwine with barbarism of rock culture. Such men are seen physically using whips, chains and other objects proliferating not for battle field or military parade but for normal street life to unleash fear among other men in order to hide their failed

masculinity leading to the growth of sodomachistic cult. In the view of Obonyo (II; 2021), the rise of sodomachistic cult points at the fading masculinity in a patriarchal society as it witnesses the rise of vigilante groups among young men who become lawless and terrorize the village through theft and rapes in Homa Bay. The trend makes the real meaning of masculinity to be contested and renegotiated to establish the new brand of patriarchy (Ocholla, II; 2021: Lay witness, 1984: 5-11 Wasike, 2013).

According to Onyuka (KII; 2021), the broken societal cohesion witnessed in Homa Bay is a confirmation that masculinity is no longer in charge of the society. Such fragmentation of masculinity is extended with the marginalization of men and boys through emphasis of female education as being more important comparatively (Moraa, KII; 2021). Asiyo (KII; 2021) clarifies that modern education system threatens patriarchal power structures because of its envisaged gender equality that purports to create gender equality in a patriarchal society. The selective promotion of females' education creates an ideological battle between sexes as men and boys tries to regain their declining position and power from females. In the same time males still hold a belief that emphasis on female education is a calculated scheme of excluding them from social hierarchies' consequently breed's chaos. Males view a well calculated choreography and a move to kick them out of historical socialization that placed them at the helm (Mang'ese, II; 2021). Asiyo (KII; 2021) narrates that in the colonial and into the early years of independent Kenya, education has been masculine agenda broadcasting patriarchal culture. But in the recent past the number of learners per gender in Homa Bay indicates a numerical decline of masculinity in formerly patriarchal domain as is confirmed by the classified reports from the education sector which shows the consistent higher number of female learners comparatively in primary and secondary schools within Homa Bay since 1998 (Moraa, KII; 2021). Despite the fact that the transition rate of boys to secondary school is higher than girls, the number of girls that get into secondary schools in Homa Bay is higher than boys just like the number of girls in private and public primary schools is higher than those of the boys. This evidently lays a stronger foundation for more intense decline of masculinity which subsequently breaks the established patriarchal society in Homa Bay.

As children grow without protector and provider father figures in Homa Bay, Achieng (II; 2021) says that the main cause of fatherlessness in Homa Bay is high mortality rate among men than females. More importantly, Asiyo (KII; 2021) expresses how most women in Homa Bay are disappointed by the declined virility in sexual performances; such women no longer find enthusiasm staying on with such men hence opts for singlehood. Above all, this paper reports that the option of one night encounters between ladies and men who fear masculine responsibility also leads to single motherhood. Subsequently, Ougo (II; 2021) confirms that children from single motherhood adopt the matriarchal tendencies which aggravate the patriarchal deficiency characters in Homa Bay. Asiyo (KII; 2021) describe such children as the ones who are destroyed by the pathology of maternal overprotection and momism as they miss patriarchal tendencies. According

to Omollo (II; 13/03/2021), male brought up in momism, transmute into effeminate homosexuals and have no clue of what a man should be or not, hence suffers identity syndrome. Contrary to the above Joys (II; 2021) states that girls who are raised in the families without father heads do not understand male roles hence cannot locate the boundary between masculinity and feminism thereby cannot isolate patriarchal ideals. The rise of women headed families caused by death, noncommittal men, masculine urban migration, and products of one night encounters and irresponsibility respectively indicates decline of masculinity in Homa Bay (Agolla, II; 2021).

The International Organization for Economic Co-operation and Development report of 2006 advocates for the greater power of women in the economic success of the affected countries. In light of the above Gogo (KII; 2021) posits that modern society blames patriarchy for the poor economy and proposes the reduction of masculine economic venture as a therapy to economic development of societies. It enumerates the examples of post genocide Rwanda government which boasts of majority of women parliamentarians and Liberian Hellen Johnson Sirleaf who successfully campaigned on the platform of blaming men for making Liberia a sick country in need of her mother's care. Based on the arguments above, Asiyó (KII; 2021) says that the report has given a moral obligation to mobilize world population to push masculinity out of economic and political positions so as to destroy patriarchy. Likewise, Homa Bay borrows from the leaf and endorses female economic empowerment by introducing pro-female idioms such is „when a woman gets the society gets“ while „when a man gets it is for the individual“ as a way of demystifying the importance of patriarchy. The women socio-economic success has a role in the cause of female headed families since such families rarely hold together since men are scared by such female economic success (Ocholla, II; 2021). It is recorded that masculine economic dominance is what established patriarchy hence the loss of the same advance's matriarchy. In the observation of Onyuka (KII; 2021), men without economic muscle bow out and gives room for economic matriarchy as witnessed in Homa Bay. This paper reports that the economically incapacitated masculinity in the society makes the meaning of masculinity vague.

The speed and the forceful entry of females in the professional positions which for generations been a domain of men indicates economic decline of patriarchy in Homa Bay. According to Kamaria (KII; 2021), in the past there were some jobs and professions that were identical with male gender which included construction, engineering, driving, and medical doctors. Contrary to the past such areas have attracted more women than men in modern Homa Bay. As a consequence of the matriarchal professional invasion, Gogo (KII; 2021) explains that men respond to such decline of masculinity by signing to feminine power and authority before they hide into alcohol drinking and portrays a sign of hopelessness in their families and themselves unlike patriarchal expectation. Such men either abdicate all responsibilities to their children and wives or commits suicides (Asiyó, 08/03/2021, Dover, 2005:178).

One of the characteristics of a declined masculinity in a patriarchal society of Homa Bay is the emergence of men who are socially and economically transformed into professional „yes men“

(Omamo, KII; 2021). Such men are unprincipled “robot” of company and family who can neither defend themselves nor their future cultural patriarchy. Asiyo (KII; 2021) confirms that such men have lost their self-esteem and determinations hence stopped being „men“ anymore and cannot make decisions instead, support other people’s ideas and recommendations bringing the name of „yes men“ who are ignorant of their own cultural heritage hence becomes akin to the collapse of actual masculinity which anchored patriarchy. In the society where the majority of women are rapidly becoming the bread winners make masculinity to face extinction on masculine provision. Such women according to Obara (KII; 2021), lord over their husbands who consequently lie low and dance to the feminists’ tunes as the only condition of reporting successful marriages. By contrast, the above situations expose the crises of masculinity in Homa Bay.

In the statement of Abeka (II; 2021), men in Homa Bay continue to blame women for their anxieties and woes as defense mechanism to cover up for their masculine failure which patriarchal society can hardly hold. Additionally, Asiyo (KII; 2021) explains that men give a lot of excuses that, „if it were not for the female economic dominance and empowerment, men would have not been thrown into the socio-economic and political periphery“. Such arguments create a distinction between „good men“ and those who are „good at being men“. In such scenarios, good men base their wiles neither from masculine performance nor from inheritance of physical being but in contrast, female believe that it’s their chance to make „good men“ where men have failed (Ouma, II; 2021; Herzfeld, 1985; Segal, 1999:120).

As masculinity continues to decline in Homa Bay, feminism continues to make a mark on the social and economic fields. Obara (KII; 2021) contend that modern feminists’ socio-economic order, gives them greater freedom from the previous patriarchal hegemony as the power and authority shift to promote matriarchy. The state of events above, give feminists’ reason to believe that it is needless having provider husbands and protector fathers as an option in their lives and fails to see the sense of patriarchy. This is because the traits that culturally defined men like stoicism and courage no longer count in the present crop of men (Awidhi, II; 2021). Without masculine traits, men in Homa Bay remain with no option but to cope and contend with the emerging trend of patriarchal society without masculinity (Omollo, II; 2021; Coontz, 1992).

As masculinity diminishes, because of the intense promotion of female issues, there is an emergence of a new society called the „Alpha girls society“ where emphasis is in the importance of female affairs. Asiyo (KII; 2021) posits that as the emphasis continues on the rights of females they get legal and moral support to access to several opportunities that in Homa Bay to outdo male counter parts. The spot check on the higher education sector in Kenya, confirms that Kenya University and Colleges Central Placement (KUCCP) policy make government to give females who have lower grades and cluster points compared to males’ students thereby increasing female access to higher learning institutions than males. According to Moraa (KII; 2021), the government deliberate action of replacing male images with female ones on the cover pages of the science text books shows the preference and importance attached to the „Alpha girls society“ (Moraa, KII;

2021). In Homa Bay Mule (II; 2021) states that females receive preferential treatment compared to boys as contained in various policies which are further strengthened by female based organizations. It's established that male who do not perform the expected socio-economic roles their masculinity hence cannot claim patriarchy

1.3 Patriarchy without Political masculinity in post-colonial Homa Bay

In the past, political dominance defined patriarchal societies; therefore, taking political authority from men to women is a war against patriarchy. According to Lindgren, (1998), as late as 1996, the people of Zimbabwe were highly shocked by the un-heard of installation of Sinqobile Mabhena as the fast woman chief in Ndebele Kingdom which was against their patriarchal orientation. In Kenya, Omamo (KII; 2021) confirms that societies started promoting women to positions that were traditionally preserved for men. According to Asiyo (KII; 2021) by 1960's women were already holding higher offices in Kenya such as commissions, parliament, cabinet and in the judiciary. Meanwhile in Homa Bay by 1980s Phoebe Asiyo was already elected the first female Member of Parliament. This brought a lot of jitters among the custodians of the patriarchal culture who felt that the latter was under attack. In the analysis of International Organization for Economic Cooperation and Development data base of 2006 which measured economic and political power of women in 162 countries worldwide. It emphasized that the greater the socioeconomic and political power of women the greater the economic success of the country with few exceptions. Asiyo (KII; 2021) confirms that such report influenced Aid agencies and International communities to push women in to political power with the aim of improving those countries economic fortunes regardless of patriarchal culture. In the implementation of such reports, several states and organizations have expanded the political space of women into the formally patriarchal domains by eliminating the masculine political dominance in the society (Obara, KII; 2021). In Homa Bay, there are reports of mismanagement of the socio-economic resources by male politicians. In the county leadership, the first governor who was a man was accused of running down the county resources with his male partners (Omollo, II; 2021). In election of 2022, a woman called Gladys Wanga was popularly elected against four male contenders. Mbadi (KII; 2021) states that during that election men surprisingly supported woman leadership as the best bet to treat the mismanagement in the county and they blamed men for incompetency in leadership in the patriarchal society. Obara (KII; 2021) posits that even in the formally male dominated election of the members of parliament in Homa Bay, there is considerably shift against men. In the same election, number of women members of parliament equaled that of men who for generations had dominated such coveted constituency seats. In the time of this publication out of the eight constituencies four women had been elected to replace former male members of parliament in Rangwe, Kabondo-Kasipu, Suba North and county representative. In the run up to the 2022 general election in Kenya, there were six men and one woman contesting for the gubernatorial seat in Homa Bay (Asiyo, KII; 2021). All the contestants were both competing for the ticket of the same regional dominant political party called Orange Democratic Movement party (ODM). During the

party primaries, the party national office unilaterally gave the only woman contender the ticket to vie for the seat. According to Mbadi (KII; 2021) who was the party national chairman and the contestant of the same seat, „the only reason why party favored Gladys Wanga to get the party ticket to vie for the gubernatorial seat was simply because she was a woman and not a man“. This was also replicated in the county assembly where the number of elected and nominated members overtook their male counterparts in the Assembly of Homa Bay. Likewise, Onyindo (KII; 20/03/2021) confirms that more women members of the county Assembly were elected more than men in the same election which indicates the decline of men political domination in Homa Bay. The reason why Women of Homa Bay are entrusted with strategic political positions is the belief that they shall improve the county fortunes.

According to government administrative data in Homa Bay County, out of the total 130 chiefs, there are 77 females and 53 males in the security sector a position which has been viewed as masculine in service. In the same report the total number of assistant chiefs doubled that of their male counterparts unlike before when the security issues were culturally the issues of men in the society. In the archival records the colonial government correspondence of 1943, the security issues were meant for male gender (KNA PC/NZA/1/3/1/4/ 1943). In the statement of Obara (KII; 2021), the abdication of the security issues in the society into the hands of female who were culturally perceived to be weak is a justification of the rate at which masculinity has degenerated in society where men still claim the control of all the political affairs. In the words of Amadi (KII; 2021), even the security of the family that men took seriously in the past has been consciously left in the hands of women. He wonders how of late when a dog backs at home; men will assertively ask their women or children to check what is wrong within the compound.

In response to the allegations that men misappropriate county resources in Homa Bay, Onyindo (KII; 2021) says that management of most of the projects are unapologetically placed in the hands of women simply because men are accused of running them down. Obara (KII; 2021) believe that men have failed the county hence it's fair to try female if development is to be realized. By the time of this research, it is recorded that even leaders and managers of Nongovernmental organizations in Homa Bay such as World vision, Aphia plus, Mizpa, Stepping stone and Plan International were all female at the time of this publication.

In Homa Bay, male who have acquired western education free themselves from traditionally established patriarchal political authority as they accuse traditional authority to be indoctrinated, undemocratic who possesses an outdated culture. They take advantage of their education as a tool to disagree with the patriarchal political tenets and wrestle societal control from the un-educated men thereby rendering the traditional patriarchy valueless (Odhiambo, II; 2021). According to Onyuka (KII; 2021), such elites forget to value their cultural patriarchal authorities whom they blame of being archaic and not in touch with the modern gender egalitarian dispensation. In the words of Ougo (KII; 2021), the educated young boys become rebellious and less respectful to the elders which ignites masculine rote and its decline. Nevertheless, Asiyo (KII; 2021) agree that

education has led the assemblage of multiple contested masculinities influenced by specific moments of communities' history. It is established that such masculine contest poses danger to the monolithic masculinity which ought to define societal patriarchal order (Mbataru, 2014; Morell, 1998; Wasike, 2013).

As explained elsewhere, the report of justice system in Kenya shows that activities of men make them to be the main victims of imprisonment and detention. Things that men do in the society with the aim of proving their masculinity in Homa Bay accelerates their imprisonment in large numbers comparatively justifying the higher number of male G.K prisons with fewer for females in Kenya (Asiyo, KII; 2021). It is reported that as men are detained or imprisoned in large numbers, they become under-represented in the positions of power and their patriarchal chores are taken over by the females in the society. Moreover, the behaviors of women deprive men the voice to state their case. In the attempt to state their case against women, they are branded chauvinists and law breakers hence are arrested and put behind bars (Ouma, II; 2021). As the number of men declines in the society, the political strategies and chemistry of patriarchy in Homa Bay is changed. According to Mbadi (KII; 2021), politicians in Homa Bay utilize the higher number of women in their strategy to win elections, they capitalize and embrace women numerical strength during their vote hunting periods. Meanwhile Ougo (II; 2021) explains that such politician's promise women better terms should they win electoral seats though the aim is not the service delivery but enticement of the popular women votes. Additionally, Onyuka (KII; 2021) asserts that those who are in power initiate women based projects to entice them so as to influence women voting in their favor and get the needed numerical political support.

This paper found that the only places where there are more male than female are in the prison and mortuary. According to the colonial government secular in Kisumu that by 1951-1955 there were 548 men in the prison with only 20 women on civil cases but in the criminal cases there were a total of 6792 men in Nyanza prisons without any woman (KNA DC/KSM/1/15/149- 1955). In response to the waning masculinity, men have formed movements and hold men-only conferences to state their case to counter the feminists' organizations in Homa Bay. Consequently, Omollo (II; 2021) states that such initiatives have always met rebellion from women organizations which brand them as militia groups hence such organizations are declared criminal gangs and are targeted by the national security agencies (Staples, 1982; Ross, 1998; Kimmel, 1996).

Among the families in Homa Bay, domestic authority is constantly contested between husbands and wives causing common gender based violence which males always lose. Violence against men was not only unheard of but was against patriarchal norms for a wife to battle the husband. In the defense of the above, Obonyo II; 2021) indicates that in the past men's bodies were embodiment of force and power. More importantly, Asiyo (KII; 2021) concedes that in the past, patriarchal portrait was represented by men who operated within a cluster of accepted norms, values and behavioral patterns which placed them in dominance course. In Homa Bay, this study exposes that the meaning of masculinity is currently facing contestation by men and women alike due to the

size, strength and provision of men. It is for this reason that Gogo, (KII; 2021) suggests that there is a need to open a window for the renegotiation for the real meaning of patriarchy in the face of diminishing masculine portrait. It is established that the annihilation and rebellion against current masculinity make men voices in Homa Bay to go silent from defending patriarchy. In support of the above, Obonyo (II; 2021) confirms that men remain aware that any attempt contrary to the conventions on the discussion of women affairs is labeled misogynist hence face real threat of social humiliation. Therefore Asiyo (KII; 2021) authoritatively asserts that currently men of Homa Bay are modeled to understand that the relevance and the content of their speeches are considered from the perspective in which they address the issues of concern to females; otherwise their speeches remain irrelevant to the occasion of discussion. Lastly, Oraro (II; 04/042021) opine that the way in which issues of males are handled in modern communities leads to the rise of a society of fearful men who have no political audacity but modeled to respect women even when such show them nothing but disrespect.

1.4 Summary, Recommendation and Conclusion

In summary this publication investigated the socio-economic and political change on the role of men in the pre and post-colonial Homa Bay up to 2021. Paper established that rise of powerless, lazy and fearful men who resigns to feminist power and authority is a sign of the absence of masculinity. The higher birth rate of female children as well as and higher male mortality rate in Homa Bay establishes a society dominated by female. Such is a society where the relevance of actions and speeches remains only when it laid emphasis on female based ideas and development. Men without masculinity also conform to group activities and ideologies but hold no idea of their own. They look at themselves as muscularly paralyzed and diminished apart from being noncommittal, traits which fail the tenets of patriarchy. Further, the absence of masculinity in Homa Bay is visible in the growth of children without protector and provider fathers subsequently women who survive without protector and provider husbands. This paper recognized that the legal dividend given to females by Kenyan constitution 2010 promotes females economic and political competition without considering the plight of the disadvantaged males. It is further reported that the handling of men in Homa Bay places fear on the custodian of the culturally values. Publication asserts that the global gender equality mitigations plants and waters a society which claims patriarchy without masculinity.

This study recommends that the existence of patriarchy male must satisfactorily perform their expected socio-economic and political responsibilities as a way of proving their masculinity. It is only the masculine socio-economic and political dominance over female in the society that establishes patriarchy. The verbal claim of dominance by males in Homa Bay where males do not satisfactorily perform their socio-economic and political roles is a claim of patriarchy without masculinity. The absence male performance dominance in the society describes the absence of masculinity. It is endorsed that Men without socio-economic and political masculinity transmute into professional „yes men“ who can neither defend themselves nor their patriarchal culture. There

is a need to opens a renegotiation on the real meaning of patriarchy as opposed to what it used to be in the past in light of the current situation where the performances that made male to be good men such as disciplining, provision for the family and security of the family are things of the past in Homa Bay. Lastly there is a need to relook at the Kenyan constitution 2010 to consider the plight of male.

This study was based on the patriarchal theory of Robert Filmer. This theory explains the totality of the oppressive and exploitative relations between men and women in Homa Bay. This theory defines the nature of relations between men and women in different fields of engagement. Patriarchal theory has analyzed and categorized different forms of gender relations which have emerged in recent times resulting in exploitation and oppression of men instead of women. Contrary to the belief of the theory which placed women as disadvantaged group, this study explores the existing gap in the patriarchal theory by pointing at the feminists' socio-economic and political domination in Homa Bay. Such female dominations are categorized by this study in the form as materialistic, sexual and cultural exploitation and oppression (Abbott & Wallace, 2006).

In conclusion, in the modern societies world over, the character traits that made, „male to be men“ so as to stamp patriarchal authority are no longer attainable. Men have become diminished in physical size and strength. Men are degenerated such that they become so afraid to the point of asking females for social, economic and political security. The finding of this publication confirms that in the absence of masculinity, the patriarchy loses meaning and operational sting. Hence any attempt to promote socio-economic and political equality between men and women is an attempt to replace patriarchy with matriarchy.

REFERENCES

Books

Brod, H., ed. (1987). *The Making of Masculinities: The New Men Studies*. Boston: Allen and Unwin. Butler, J., (1990) *Gender Trouble: Feminism and subversion of identity*. New York:

Routledge.

Connell, R.W., (1987). *Gender and Power: Society the Person and Sexual Politics*. Palo Alto, California: University of California Press Stanford University Press. Stanford. Coontz, S., (1992). *The way we never were: American Families and the Nostalgia Trap*. New York.

Das Gupta, M., (2003). http://www.en.wikipedia.org/wiki/dasgupta_2003.

Dover, P., (2005). *Expectations of Manliness in A Zambian village*” in Reid, G., and Walker, L., *Men Behaving differently; South African men since 1994*. Cape Town: Double story books.

Du Pisani K. and L. Grundlingh., (1998). "*Volkshekde*" *Afrikaner Nationalist mobilization and representation of the Boer warriors,*" *Rethinking South African War*. Unisa Library Conference.

Fanon, F., (1986). *Black skins, white masks*. London: Pluto Press.

Harries, P., (1982). *Kinship Ideology and the Nature of pre-colonial labor Migration from the Delagos Bay Hinter land to South Africa up to 1895*. London: Heinemann.

Herdz, G. (1994). *Guardians of the Flutes: Idioms of Masculinity*. Chicago: University of Chicago Press.

Herzfeld, M. (1985) *The Poetics of manhood: contest and identity in a Cretan Mountain Village*. Princeton, N.J: Princeton University Press.

Hoogvelt, A.M., (1978). *The Sociology of Developing Societies*, London: Macmillan Publishers.

Kabira, W.M., (1994) "*Gender and the politics of control: an Overview of Images of women in Gikuyu Oral narratives*" Nairobi: Nairobi University Press.

Kiesling, S. (2007) *Men, Masculinity and Language* in *Language and Linguistics*. Compass Vol. No. 6 pp 653-673

Kimmel, M., (1996). *Manhood in America: A cultural History*. New York: Free Press.

Lay Witness; U.S.A., (1984; 5-11) *Journal of how the modern world has diminished men*.

Lindgren, B., (1998a). *The Politics of identity and the Rhetoric of Culture: Situational Analysis of the Installation of A female Chief in Zimbabwe*. Paper Presented at the

European Association of Social Anthropology's (EASA's) conference in Frankfurt.

Lindsay „et al“. (2003). *Men and Masculinities in modern Africa*. Portsmouth: Heinemann.

Mbataru, P. (2014). The standard-Kenya, Crazy Monday pg *Masculinity in crisis*. Daily Nation Kenya Monday march 17th 2014; DN2 pp 2-3

McAllister, P.,(1991) *Tradition and Transition in Southern Africa*. Johannesburg: Witwatersrand University Press.

Messner, M.A.,(1992). *Like Family: Power, Intimacy and Sexuality in Male Athletes' Friendships*. In P.M. Nardi, ed. *Men's Friendships*. Newbury Park: California. Sage.

Moodie, T.D., (1988). *Migracy and Male sexuality on the South African Gold Mines*, Journal of Southern Africa Studies 14(2)

Morrell, R., (1998). „*Of Boys and Men*“: *Masculinity and Gender in Southern African Studies*; Journal of South African studies.

Muthini, E. (2015) *Women and Pastors in panic: Why don't Kenyan men like going to church?* The standard- Kenya Monday January 19th, 2015. Crazy Monday pg 6.

Nye, R., (1993). *Masculinity and Male codes of Honors in Modern France*.New York: Oxford University Press.

Oyunga, P. (2014) *Male bashing: High time Women's role in failed relationship considered*: The standard- Kenya Monday September 22nd 2014 pg 4.

Scott, J.W., (1986). *Gender. A useful category of Historical Analysis, The American review Vol.91 No.1053-1075.*

Segal, L., (1999) *Changing Men: Masculinities in context, Theory and Society*. Vol. 22 No. 5 Sex Journal (USA) July/Aug 2010.

Silberchmidt, M., (1992). *Men Sex and Relationships*, writing from Achilles Heel. London.

VonKotze, A. (1996). *The Creaking of the Word: "A feminist Model?"* Cape Town/ London and New Jersey: Cace/Zed.

Wasike, J.C., (2013) *Textualising Masculinity: Discourse of power and gender relations in Manguliechi's Babukusu after burial Oratory Performance*. PHD Thesis, University of Witwatersrand, Johannesburg.

Archival Sources

KNA PC/NZA/1/3/1/4 Nyanza Provincial Annual Report 1943

KNA DC/KSM/1/15/149 Report on Prisoners in Nyanza 1955

Key Informant Interview

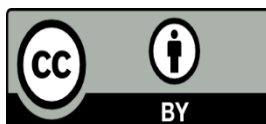
S.N	NAME OF INFORMANT	YOB	SEX	INTERVIEW DATE	CONSTITUENCY	PLACE
1	Amadi Isreal	1973	M	10/03/2021	Karachuonyo	Chiefs Camp
2	Anduko Joshua	1964	M	13/04/2021 26/04/2021	Homa Bay	Home

3	Asiyo Phoebe	1948	F	08/03/2021 20/12/2021	Karachunyo	Home
4	Gogo Lilian	1974	F	19/03/2021	Rangwe	CDF Office
5	Kamaria Judy	1976	F	20/04/2021	Suba North	Home
6	Mabona Mildred	1973	F	10/04/2021	Suba North	Mbita
7	Mbadi John Ng'ong'o	1977	M	21/04/2021	Suba South	Home
8	Mboga Samwel	1977	M	12/04/2021	Karachuonyo	Home
9	Moraa Millicent Omanga	1980	F	15/03/2021	Homa Bay	County Educ. Office
10	Lilaan Moses	1971	M	27/04/2021	Homa Bay	County Com. Office
11	Nyandiko Ngadi	1943	M	10/04/2021	Ndhiwa	Home
12	Obara Eve	1975	F	06/04/2021	Kabondo	Home
13	Ogotu Samson	1976	M	11/04/2021	Ndhiwa	CSO Office
14	Ogwe Isaiah	1965	M	15/04/2021	Homa Bay	TAUSI
15	Omamo Joshua	1949	M	02/04/2021	Homa Bay	Home
16	Onyindo S. Omondi	1986	M	20/03/2021	Karachuonyo	County Assembly
17	Onyuka Rose	1954	F	18/03/2021	Kasipul	Oyugis
18	Wanga Gladys Atieno	1983	F	16/03/2021	Rangwe	Home

Infomant Interviews

S.N	NAMES OF INFORMANTS	YOB	SEX	INTERVIEW DATE	CONSTITUENCY	PLACE OF INTERVIEW
1	Abeka Samuel	1970	M	09/04/2021	Karachuonyo	Chiefs Camp
2	Achieng Mary	1963	F	06/03/2021	Homa Bay	Masakla
3	Agola Debora	1953	F	06/03/2021	Rangwe	Nyambare

4	Awidhi Gumba	1952	M	06/03/2021	Homa Bay	Home
5	Joys Lavendah	1976	F	03/04/2021	Kasipul	Kosele
6	Kajwang Alice	1949	F	14/03/2021	Rangwe	Randung**
7	Mangese George	1978	M	29/04/2021	Suba South	Magunga
8	Mule Dolly	1964	F	02/03/2021	Karachuonyo	Oriwo
9	Obonyo Raphael	1943	M	14/03/2021	Homa Bay	Masakla
10	Ocholla John	1949	M	05/03/2021	Homa Bay	Kijawa
11	Odhiambo Sam Okello	1965	M	11/04/2021	Karachuonyo	Omboga Market
12	Omollo Javan Singh	1949	M	13/03/2021	Kasipul	Saye
13	Oraro George	1943	M	04/04/2021	Homa Bay	Otaro
14	Ougo Simon	1949	M	20/03/2021	Karachuonyo	Gendia
15	Ouma Bildard Ondiek	1968	M	05/04/2021	Karachuonyo	Wagwe
16	Owala Joseph	1969	M	01/03/2021	Homa Bay	Maguje



©2023 by the Authors. This Article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license

(<http://creativecommons.org/licenses/by/4.0/>)