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PERCEPTIONS OF PATRIARCHY AND PEACEFUL CO-EXISTENCE AMONG THE CATHOLIC MEN ASSOCIATION: A CASE STUDY OF REGINA CAELI CATHOLIC PARISH, ARCHDIOCESE OF NAIROBI

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ABSTRACT

Patriarchy has historically shaped leadership structures, social interactions, and decision-making processes within Catholic Church communities, influencing both unity and the emergence of conflicts. Gender roles and power dynamics within religious institutions, such as the Catholic Church, are still defined by this sociocultural construct. This study examined the role of patriarchy and peaceful co-existence among Catholics in Regina Caeli Catholic Parish in the Nairobi Archdiocese, Kenya, with particular reference to the Catholic Men's Association (CMA). It explored the perception of parishioners towards patriarchy, assessed how power dynamics influence peaceful co-existence in the Parish, examined the role of CMA to peaceful co-existence, and established ways to improve peaceful co-existence. Guided by Social Dominance Theory and Social Contract Theory, the study employed a convergent parallel mixed methods. Data were collected from 308 parishioners and seven key informants through structured questionnaires and purposive interviews and were analyzed using SPSS and thematic analysis. The findings confirm that patriarchal structures still prevail with men predominantly occupying leadership roles. Nevertheless, the study uncovered clear evidence of inclusivity, shared leadership, and intergenerational dialogue, particularly in participatory parish councils and Small Christian Communities. The CMA was a significant force for peace via shared parish activities, mentoring programs, and charity work, despite the fact that women's participation was sometimes limited. Gendered and generational interpretations of Scripture guided leadership attitudes: older members cited passages such as Ephesians 5:23 to support male headship, while younger members and women emphasized egalitarian principles from Galatians 3:28 and 1 Corinthians 12:12, which emphasized equality and unity in the body of Christ. Conversation, joint decision-making, mentoring, and formalized cooperation were the measures that the study identified as effective in preserving harmony. These findings provide guidance to policymakers, church leaders, and religious organizations as they negotiate customary practices, participatory democracy, gender equity, and sustainable parish harmony.

Keywords: - Patriarchy, Peaceful Co-Existence, CMA, Catholic Parish

INTRODUCTION

Background to the Problem

Weber (2022) in*"Throughout Theological Revolution and the Idea of Equality,"* examined how religious organizations influence how people act toward each other by setting up a system of moral principles for all areas of life. Therefore, his research focused on how Protestants regarded the poor, those lacking capital or land, believing that, in some cases, poverty showed God's disagreement and upheld social differences. In addition, Weber showed how sometimes modest religious ethics is responsible for sparking bureaucratic developments and the rise of capitalism.

In *"The Catholic Church and Catholicism in Global Politics,"* Hertzke (2023) studied how the Catholic Church's role extends past religion and influences politics and social life by promoting social peace in both the church and beyond. The Catholic Men's Association (CMA) has long affected Catholic communities, so reviewing these circumstances within it was necessary, as well as analysis of how these wider social trends came up in a particular religious group starts with examining CMA.

Globally and according to Cattaro and Wodon (2021), their study in *"Challenges and Opportunities for Catholic Schools Globally"Insights from OIEC's World Congress"* revealed that when men's groups

develop leaders, offer needed support and encourage them to be active in social and religious activities, they greatly shape the way communities behave and interact. In the Catholic Church, Men of St. Joseph and the Knights of Columbus have helped to bolster serving the community and growing in faith. In addition, they back religious groups and change the way society views those in charge and especially men, sometimes resulting in what social psychologists call "in-group bias."

This study looked at the role of men's groups in the Catholic Church in the United States, such as the Knights of Columbus. Although, according to Miller in *"Masculinity and Faith: Religion and Men in American Life"* (2019), these groups have promoted and supported specific values such as community service and the growth in faith, they have sometimes clashed with shifting thoughts on equality between partners in Catholic society. This was best viewed as cognitive dissonance experienced by association members.

A good illustration of patriarchy in Europe was Italy, whose social rules have often been steered by men's organizations in Catholicism. The fraternities have long worked in Italy and involved men in religion, leadership, and helped the community, as Rossi's study reports (2018). Rossi's study suggested that groups meant for men helped churches and changed how society viewed those in charge and masculinity (Rossi, 2018). While it uncovered the ways men's groups affect attitudes about patriarchy, it spoke to the research question.

An empirical study by Guglielmi (2022) called *"Sharpening the Identities of African Churches in Eastern Christianity: A Comparison of Religion and Ethnicity"* pointed out that Catholic Church organizations in Africa increased in numbers, which helped to cover a wide scope in meeting church's social and religious obligations. In his 2022 report, Guglielmi explained that these groups supported men in social, spiritual, and evangelization activities.

CMA, which brings Christian men together, is one of the most powerful associations in the Catholic Church in Kenya, which initiates them to get involved in both church and social activities. Gitonga and Kagema proved in their study *"Role of the Catholic Church in Addressing Environmental Crisis in Chuka Igambang'ombe Sub-County, Kenya*" (2024) that the CMA played an important role in environmental protection as well as promoting social growth. Gitonga's article, *"The Shifting Landscape of African Pentecostalism in Kenya"* (2022), depicted Men's organizations as central to the changes happening in Kenyan Pentecostalism, for example, the growth of youth, student ministries, and professional networks, brought about economic enablement. In the Archdiocese of Nairobi, for example, CMA has undertaken a project in the Kamulu area to build a Technical Institute (St. Joseph's) to empower both young boys and girls holistically (Nairobi, April, 2022).

Generally, the CMA focused on helping its members become better individuals spiritually, in society, and in their financial lives. Their dedication to the church's mission and helping their communities was clear in activities such as arranging deep spiritual retreats, starting worthwhile social projects, and overseeing broad community-based initiatives (Gitonga, 2022; Gitonga & Kagema, 2024). Due to this information, the operations of the CMA were visible through a local lens and considered their effects on community harmony.

The goal of the study was to offer a comprehensive understanding of the variables affecting harmony and collaboration within Catholic Church communities. Anchoring on Social Dominance Theory and Social Contract Theory, the study aimed at providing important insights into the dynamics of patriarchy, power, and peace within the Kenyan Catholic Church by firmly establishing the research on the same theories.

Statement of the Problem

Patriarchy remains a global challenge and its effect cut across spheres. Despite the central role of men's groups such as the Catholic Men Association (CMA) in promoting spiritual growth, leadership, and community service in Kenya's Catholic Church, limited empirical research exists on how patriarchal systems within these associations influenced parishioners' ability to live harmoniously. Kenyan patriarchy remains deeply entrenched within religious and social institutions, with studies confirming that structures dominated by men frequently shape decision-making and leadership in the Church (Kilonzo, 2020; Njoroge, 2019). This power imbalance hinders inclusivity and created barriers to peaceful co-existence among different parish groups.

At Regina Caeli Catholic Parish (RCCP) in Nairobi, CMA members were actively involved in parish governance, ushering, and decision-making roles. However, anecdotal observations and parish meeting records (RCCP Annual Report, 2023) suggested instances of gender-based exclusion and tensions in decision-making processes between the CMA and the Catholic Women Association (CWA). This is evident through parish conflicts, low rate of participation of men and sometimes leadership dissatisfaction which is

normally undocumented. These underlying tensions which are unspoken risk reinforcing unequal power dynamics and generated what organizational scholars term *"role conflict"* and *"role ambiguity"* (Katz & Kahn, 1978), particularly among women and youth. However, little is known about the extent to which patriarchal practices within CMA leadership reinforce or undermine peaceful co-existence in the parish life, thereby leaving a gap in both scholarship and pastoral strategies. Further reviewed literature reveals that the focus has been more on development roles of men's associations but not issues of power dynamics, social dominance through the lenses of social dominance theory.

Although prior research (Babirye, Shanyisa & Mbaro, 2024) documented the role of Catholic associations in fostering community development, there has remained a significant knowledge gap concerning how patriarchal practices specifically within CMA structures impacted peaceful relationships with other groups in the Church. This gap is critical, given that peace and social cohesion are core to the Catholic Church's teachings(Pontifical Council for Justice and Peace, 2004).

Furthermore, national reports by the Kenya National Bureau of Statistics (KNBS, 2022) highlighted a rise in gender-related tensions in institutions, including religious settings, calls for focused studies that will address structural inequality. Without addressing the influence of patriarchy within RCCP, efforts aimed at promoting inclusive pastoral participation and peace will fail or worsen existing divides.

Therefore, this study seeks to examine how patriarchal structures and power dynamics within CMA affect peaceful co-existence at RCCP. By generating parish-specific insights, the aim is to contribute toward building more inclusive and harmonious church environments.

Justification of the Study

This study addressed the limited understanding of how patriarchal structures within the Catholic Men Association (CMA) affected peaceful coexistence at Regina Caeli Catholic Parish (RCCP). While CMA played a vital role in spiritual and community development, its male-dominated structure hindered inclusive participation and created power imbalances.

Kenya's patriarchal social norms are reflected in church settings, yet few studies have examined how these dynamics impact relationships between groups like Catholic Men Association (CMA) and the Catholic Women Association (CWA). This research filled that gap by exploring local experiences within RCCP and offered insights into improving parish unity.

The findings will inform the church leadership and contribute to national goals on gender equality and social cohesion as outlined in Vision 2030. By promoting participative approaches within CMA and throughout the broader parish, the study will support broader policies towards equality and peace within religious communities.

Significance of the Study

This study is significant to the Catholic Church and diocesan leadership in that it offers real-life teachings on how patriarchal structures influenced harmony and interaction among the faithful. By its focus on Regina Caeli Catholic Parish, study facilitates Church leaders to realize the latent effects of gendered power structures on communal harmony. These findings justifies inclusive participation efforts and fosters peace in parish life, which are congruent with the mission of the Church to live justice and love.

For the Catholic Men Association (CMA), the study offers a critical examination of how their practice of leadership and process of formation influences gender relations in the parish. It invites CMA members to consider whether what they are doing is leading to peace and unity or reinforcing division. These learnings helps the association turn its practice back to the Church's essential values and increases collaboration with other parish communities, such as the Catholic Women Association (CWA).This research will guide diocesan policy and leadership stakeholders through attainment of common national goals such as gender equity, social cohesion, and community development in line with Kenya's Vision 2030. Outcomes directs church-based programs, training, and strategic planning aimed at strengthening unity and belonging in the parishes. Guiding such was the research advantage to RCCP and similar church communities in Kenya and beyond.

Scope and Delimitations of the Study

This study focused on the influence of patriarchal structures in peaceful coexistence in the Catholic Church, in this instance via the Catholic Men Association (CMA) of Regina Caeli Catholic Parish (RCCP) in the Archdiocese of Nairobi.

The research was limited to one Catholic institution Regina Caeli Catholic Parish. It concentrated primarily on the activities, perspectives, and organizational dynamics of the CMA. Other Catholic institutions or religious denominations were not part of this study.

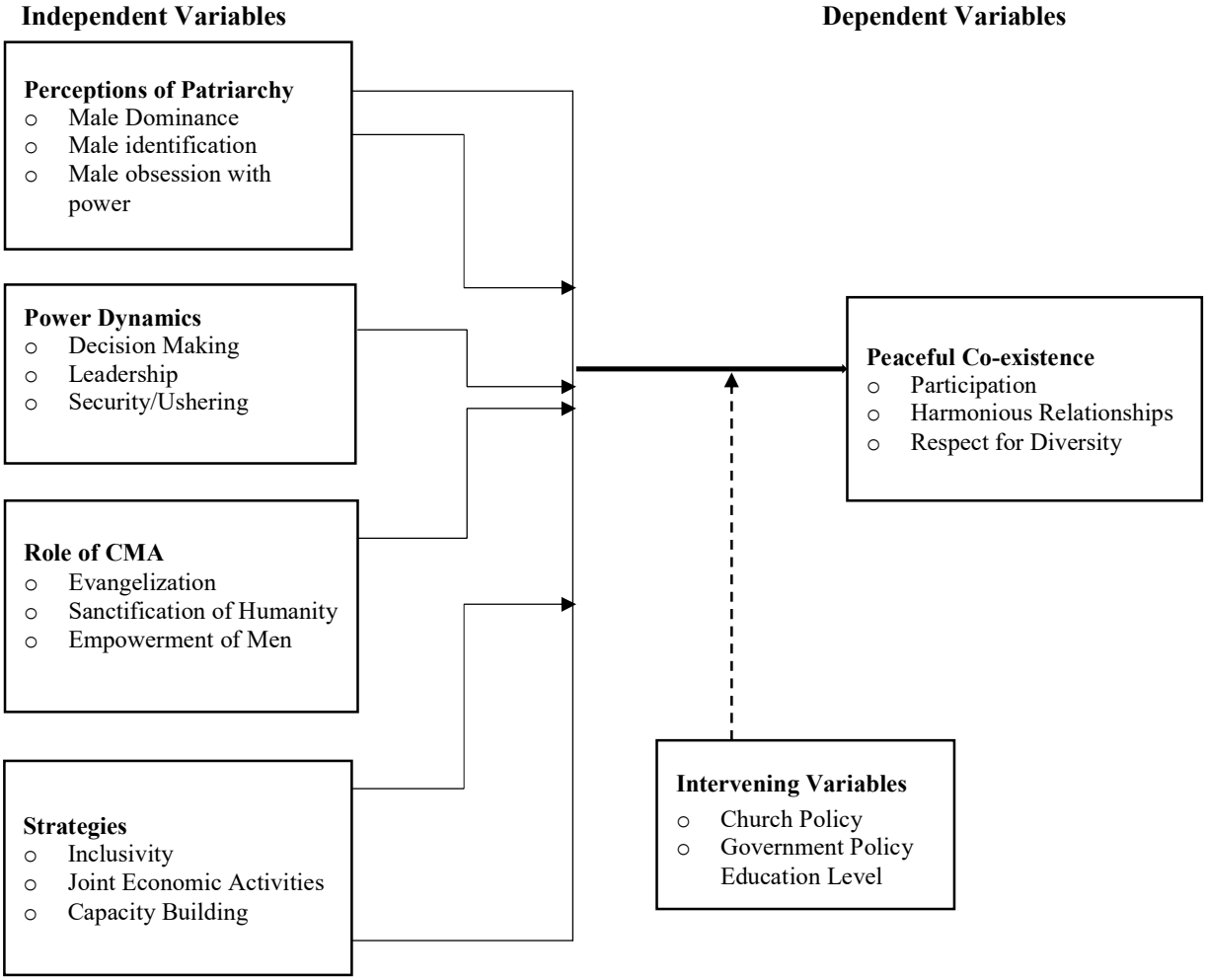
The study was geographically confined to RCCP, which is situated in Nairobi County, Kenya. It does not

include parishes outside the Archdiocese of Nairobi, and findings did not fully represent dynamics in rural or non-urban parishes.

Data collection and analysis were based on a cross-sectional approach, focusing on the period between January 2024 and June 2025. Historical developments or long-term changes before or beyond this timeframe were outside the scope of this study.

The study explored patriarchy, power dynamics, and peaceful coexistence within RCCP's CMA. It did not aim to analyze all church ministries or doctrinal teachings of the Catholic Church. While gender is a central theme, the study did not conduct a full gender audit of the parish.

Conceptual Framework



LITERATURE REVIEW

Patriarchy and Religious Institutions

Patriarchy, being a societal system controlled by male power over how social organization is structured, has been a focus of discussion by academics and teachers in religious settings (Connell & Messerschmidt, 2020). As scholars from Australia and United States, Connell and Messerschmidt provided a global lens on how patriarchal power structures were entrenched in institutions. They continued to say that patriarchy was a structure in society where men used their advantages to support their superiority, not merely, but because they personally felt prejudiced. Those in power usually used it to control resources, maintain certain norms, and form beliefs that helped men stay in charge. They claimed that a strong, culturally valued version of masculinity, called hegemonic masculinity, was key to keeping patriarchy in place in many organizations. Connell (2005) explained earlier that these situations

of power change were frequently negotiated, whereby results depended on the particular social situation.

Abraham (2019) claimed that the conceptions of traditional religion supported patriarchal perspectives, hence legitimizing existing gender hierarchies. This regional perspective was consistent with Sub-Saharan African trends, in which traditional gender institutions were frequently presented as carriers of traditional gender roles. Nevertheless, though this perspective emphasized the influence of the tradition in moral development of the gender roles, it did not pay attention to the shifting theological outlooks that embraced gender inclusiveness. Progressive scholars have started reinterpreting scripture to overthrow the male supremacy. This showed that the religion is not static, and that religious gender norms in the countries were subject to higher criticism even in Africa where churches were regarded as culturally conservative. An indication of this movement was that patriarchy was inflexible in every situation, and in particular, where the movement to gender justice found ground. Regina Caeli Parish demonstrated that in the CMA, the patriarchal norms predominated in leadership positions, highlighting the differences between the conventional levels of traditions and adherence to inclusivity on the basis of interpretation. This male dominance by church groups such as CMA in the Kenyan contexts (in this case the Regina Caeli Catholic Parish) still influenced participation and power. Compared to other situations globally and regionally where inclusivity took root, the CMA was one of the strongholds of patriarchy in church leadership and needed further examination of its effects on peaceful co-existence.

In his study, Klawiter (2022) also sought to discuss the hindrances that prevented women from reaching religious leadership roles in many denominations in America, as well as the problems women encountered. In this collection, you find evidence of how strongly held religious ideas clashed with modern ideas of equality, as was true in the Catholic Church as well.

Turning to Africa, studies done in Ghana gave a better understanding of how religion and traditional culture worked together to influence gender relationships. Earlier investigations, such as Amadiume's groundbreaking work *"Reinventing Africa: Matriarchy, Religion and Culture"* (2015), pointed out the diversity of gender roles in Africa and the strength of matriarchal cultures, while newer studies now further highlighted the many ways gender worked in these societies. For example, Larbi (2021), in "*Pentecostalism, Gender, and Development in Ghana"*, explored the conflicting effects of Pentecostal Christianity, showing how it empowered both men and women and reinforced patriarchal norms, especially those pertaining to marriage, family life, and women's roles in the home. This volume of work emphasized how crucial it was to take into account the wide range of African experiences as well as the complex ways that both contemporary religious movements and traditional belief systems shaped gender dynamics a complexity that also exists in Kenya.

Role of Men's Associations in Religious Settings

Men in religious groups helped to shape the social and religious life within their environs. Smith (2021) looked at how different associations were linked to changes in men's leadership abilities, service to others, and beliefs. It was important to note that since these groups structured for male dominance, they ended up sustaining patriarchy. It was necessary to review carefully how they were part of equal coexistence and how they overcame wrong gender beliefs. A careful examination of men's role in gender equality movements shed light on how such relationships helped change things within the Catholic Church.

Research on men's organizations in religious contexts around the globe, showed many ideas that were contradictory. Experts in the United States studied the roles of men's groups in different denominations, focusing at their charitable activities, interest in community improvement, and any roles they played in maintaining traditional concepts of masculinity and the influence of men. The ways in which men engaged with religion were illustrated well by Miller in his book *"Masculinity and Faith: Religion and Men in American Life"* (2019). Miller pointed out that some men's groups wanted gender equality, but other groups stuck with traditional norms. The importance of not making general assumptions by considering the variety among men's associations was stressed in this study.

Men's associations in European Catholic Church Communities had shifted strongly, largely because societies had become less religious. For example, from Germany groups in Protestant and Catholic churches adapted to changes in people's beliefs about gender and social customs. Gerdmann (2017) examined men's religious groups in Germany and found out that the religious gatherings of men in Germany experienced a decrease of power in more secular societies. The observation was significant, but it was not applied to the conditions within which religion still played a central role in certain countries especially in Africa. In contrast to Germany, male church groups within a parish in Kenya like CMA was very influential. This disparity brought out the significance of contextualizing findings on such an application of global literature to the local scenario.

RESEARCH DESIGN AND METHODOLOGY

Research Design

This study employed a convergent parallel mixed methods design, which was a combination of quantitative and qualitative approaches. The collection of data for both quantitative and qualitative was carried out simultaneous whereby questionnaires were distributed at the same time the interviews were being conducted. This design was employed so as to have a complementary perspectives of numerical patterns and personal narratives showing how patriarchy influences peaceful coexistence and also the social reality at Regina Caeli Catholic Parish (RCCP).

Description of Study Area

The research was carried out at Regina Caeli Catholic Parish (RCCP), which falls under the Archdiocese of Nairobi, Kenya. RCCP was chosen because of its vibrant group of Catholic Men Association, and the fact that it hosts a multicultural diversity of parishioners with different aspects, and was research-friendly. Thus, the location of choice gave researchers sufficient information sufficient for the study aims (Pattin, 2015). Its cosmopolitan social life and populous diversity provided a good canvass on which to study the connection of patriarchy to harmony in religion now.

Given numerous parishes and an enormous Catholic population, the Archdiocese of Nairobi is one of the core centers of religion in Kenya. Similar to numerous other urban parishes of the Archdiocese, RCCP also deals with gender, multicultural diversity, and social change. Exploring the dynamics of RCCP can inform other parishes with similar challenges.

Following Lincoln & Guba (1985), applying this site selection process allowed the results to be used in equivalent situations. Guides supported by NACOSTI (2024) indicated that this research enhanced the understanding of how social and religious matters functioned among Catholics in Nairobi and benefited other regions. It followed the rules of ethics common in Kenyan research and strictly applied methods for strong research design.

Population/Target Population

To understand the full range of patriarchal structures and peaceful relations, the study's focal population was all 4,000 adult members of Regina Caeli Parish. This included CMA members as primary participants, examined patriarchal structures, CWA members whose collaboration with CMA provided critical collaboration on the study, and SCC who served as the information and activity hub for the parish. Also surveyed were Young Christian Adults (YCA) and Youth Serving Christ (YSC) whose perspectives and attitudes towards patriarchy were considered in light of their awareness of intergenerational attitudes and perceptions. Parish Priest was added as a key administrator to provide background on the institutional environment. Such stratified approach – CMA as leadership, CWA as collective, grassroots organization of SCC, and dynamic change of youth groups' viewpoints – offered full stakeholder diversity while simplifying on the impact of patriarchal systems on parish relational structures. Observing these 4,000 parishioners alongside all significant parish organizations presented the intricate dynamic of gender, power, and community unity as Mertens (2018) characterized through meanings of inclusive research that sought to take account of all relevant experience on the part of all stakeholders. The demographic profile (CMA=900, CWA=1000, SCC=1200, YCA=300, YSC=600) gave quantitative and qualitative precision in examining the interaction of patriarchal structures at parish and structural levels of the organization.

As the association is about CMA issues, male members constituted an important subpopulation under research. But it was critical that it be understood that embracing the wider forces of patriarchy and harmony within the parish involved listening to the thoughts of those who belonged to CWA, YCA, YSC, and SCC. By using this approach, the study admitted that both men and other members of the parish community were involved in similar experiences, and healthy families were not just about men's experiences.

The study used a method recommended by the National Commission for Science, Technology, and Innovation (NACOSTI, 2024) made sure the findings were applied to the entire parish community by meeting the rigorous requirements of research and ethics in Kenya.

Sample Size

The sample size was used in research and determined the number of people taken to represent a population. Following Yamen's formula (1967), the required sample size was selected and it reflected the full population.

Sampling Techniques

The research used a two-stage sampling method to achieve depth and width in data. Stratified random sampling was used here to choose 364 parishioners from all the zones (CMA=900, CWA=1000, SCC=1,200, YCA=300, YSC=600) as per Cochran's (1977) technique for accurate representation of sub

groups. This approach allowed proportional sampling of all demographic groups with randomization potential, thereby enhancing generalizability of conclusions to the entire 4,000-member parish population (Field, 2018). The qualitative phase employed purposive sampling in order to capture 7 chief informants (Parish Priest, 2 CMA leaders, 2 CWA representatives, and 2 SCC) selected based on their clear understanding of patriarchal systems and peace processes within and surrounding them. This mix of methods was designed to best deal with the research issue: stratified random sampling captured as many representative statistical patterns as possible throughout the organizational structure of the parish and purposive sampling gathered in-depth data from strategically significant respondents. Volunteer self-administered questionnaires were the primary data collection instruments for quantitative survey of attitudes, experience, and demographics to enable efficient gathering of similar data from a large number of populations. Qualitative interviews that complemented quantitative data captured the contextual layers of the discussed patterns in unrestricted dialogues.

Such a combination of sampling methods fitted Field's (2018) advice on stream balancing generalizability against specialized knowledge because the random stratified part guarantees representation and the purposive portions add depth. These methods allowed the study to capture parish-wide trends using quantitative methods while simultaneously qualitatively explored the underlying patriarchal mechanisms that influenced community peace, thus achieved a comprehensive understanding of the research problem at different layers of organizational complexity within the parish.

Data Collection Instruments

This study employed both quantitative and qualitative instruments to gather data. For the quantitative component, a structured questionnaire was used. The questionnaire included both closed-ended and Likert-scale questions designed to assess perceptions of patriarchy, power dynamics, and contributions of CMA to peaceful co-existence and strategies that were used to enhance this harmony within the parish. These items were aligned with the study's objectives and theoretical framework.

For the qualitative component, information from key informants who were selected purposively, including leaders of the Parish Council, Catholic Women Association (CWA), and Catholic Men Association (CMA), was gathered through a semi-structured interview guide. The interview guide consisted of open-ended queries that explored participants' experience, attitude, and perception towards gender dynamics and harmony in parish life.

All tools were reviewed by academic experts and pretested prior to data collection in order to improve clarity, relevance, and validity.

Data Collection Procedure

The study employed a combination of qualitative and quantitative approaches using a range of tools for data collection to address the research objectives. Standardized questionnaires were used to gather quantitative data from members of the parishioners. The questionnaires included close-ended and Likert scale items to elicit perceptions of patriarchy, power dynamics, activities of the Catholic Men's Association (CMA), and activities for maintenance of peaceful co-existence. Questionnaires facilitated standard data gathering and allowed for statistical analysis in SPSS.

For qualitative data, semi-structured interview guides were employed during the key informant interviews with purposively chosen leaders of the Parish, CMA, CWA, sand SCC. These guides were open-ended questions that aligned with the goals of the study with a perspective of gathering more in-depth information on lived experiences, opinions, and interpersonal relationships. A document review checklist were also employed in reviewing parish records, CMA reports, and related documents with a perspective of providing contextual support and data triangulation. Prior to data collection, ethical clearance was obtained from the Institutional Review Board (IRB) at CUEA and a research permit from NACOSTI. Permission was also be sought from the Parish Priest of Regina Caeli Catholic Parish.

Quantitative data collection involved administering questionnaires to a random sample of parishioners. The researcher assisted participants who had difficulty understanding or completing the forms. For the qualitative phase, purposively selected informants were invited for interviews at the parish, with prior consent for audio recording and note-taking. Interviews were transcribed verbatim for thematic analysis. Throughout the entire process, ethical principles including informed consent, confidentiality, and voluntary participation were strictly observed. All data was securely stored and used exclusively for academic purposes.

Data Analysis

This was a systematic approach where quantitative data was analyzed using the Statistical Package for the Social Sciences (SPSS). The use of statistical methods helped to summarize, interpret, and draw

conclusions from numerical information. The process typically began with data cleaning and organization, followed by descriptive statistics such as means, frequencies, and percentages which provided an overview of the data. The results were presented in the form of tables, charts, or graphs for clarity and ease of interpretation. Quantitative analysis produced objective, generalizable findings that informed decision-making or support theoretical conclusions.

Qualitative data was analyzed through a thematic content analysis where a systematic process of identifying patterns, themes, and meanings within non-numerical data such as interview transcripts and open-ended survey responses were used. The analysis began with the familiarization of data by coding, where key themes and patterns were identified and organized into manageable categories. The final step involved interpreting these themes in relation to the research objectives and theoretical frameworks. According to Braun & Clarke (2006), thematic analysis allowed for a rich and nuanced understanding of qualitative data, revealed underlying meanings and patterns.

Pilot Testing

A pilot study was conducted with 5 respondents to test and refine the research instruments before full-scale implementation. This initial stage was critical in safeguarding the overall validity and reliability of the study. Participants provided completed draft questionnaires and took part in preliminary interviews and thereafter during post-event debriefing sessions participant feedback on, (1) clarity of questions and instructions, (2) logical progression of the instrument, (3) culturally appropriate wording, (4) time estimation for completion, and (5) sensitivity of the patriarchal norm and power structure question frames were gathered. Special attention paid to ethical frameworks concerning participant comfort with the interrogation of private issues. Responses were evaluated for the presence of ambiguous items with overlap and bias to suggest problematic items which feedback suggested revising or discarding. Items were graded for internal consistency through Cronbach's alpha with a targeted threshold of $\alpha \geq 0.7$ on scaled items stratified. This approach aligned with recommended standards in survey research (Field, 2018) and ensured that the final instruments were culturally relevant to the parish context and capable of yielding valid data. Preliminary analysis also refined the interview protocols and sampling logistics for the main data collection.

Validity and Reliability

A study's findings was stronger and more trustworthy with rigorous steps taken to prove their validity and reliability as required by any type of data. Specialists in sociology, religious studies, and gender studies assessed the instruments and confirmed the validity of the content of the quantitative data. As demonstrated by DeVellis (2017), the procedure allowed the instruments to reflect the correct aspects of interest and obeyed established psychometric regulations. When structural equation modeling was applied, factor analysis helped us to confirm that the instruments are actually measuring the desired constructs (Kline, 2016). According to Anastasi & Urbina (1997), criterion-related validity was established by comparing the instrument's results with other validated measures of similar constructs, if available, in accordance with the concepts of concurrent and predictive validity.

The reliability of the quantitative data was assessed through internal consistency, measured using Cronbach's alpha. An alpha coefficient of 0.70 or higher was considered acceptable, indicating satisfactory internal consistency among the items, as per Nunnally & Bernstein (1994). Test-retest reliability was evaluated by administering the questionnaire to the same participant group at two distinct time points and calculated the correlation between the two sets of scores, thus ensured the temporal stability of the measures, according to Field (2018).

For qualitative data, trustworthiness was established through a series of rigorous techniques. Credibility was achieved through prolonged engagement in the field, triangulation of data sources (interviews, focus groups, observation), and member checking, where findings were shared with participants ensured accuracy, and alignment with the principles of Lincoln & Guba (1985). Transferability was addressed by providing detailed, thick descriptions of the study context and participants, which enabled readers to assess the applicability of the findings to other settings, a concept emphasized by Stake (1995). Dependability was ensured through an audit trail, meticulously documenting the research process, including data collection, analysis, and decision-making, a practice that enhanced the study's transparency and accountability, according to Shenton (2004). Confirmability was enhanced through reflexivity, where the researcher acknowledged and addressed their own biases and assumptions throughout the research process, ensured that the findings were grounded in the data rather than the researcher's preconceptions, according to Berger (2015).

Ethical Considerations

Ethics took top priority throughout the research, upholding the highest standards of research ethics. The overall research was informed by a letter, which was

obtained from Regina Caeli Parish Priest and the Centre of Social Justice and Ethics to cater to the submission to NACOSTI for approval to collect data as an integral requirement in ethical conducting of research, according to the National Commission for Science, Technology, and Innovation (NACOSTI, 2024), in Kenya. The Principle of "Do No Harm" was applied to address the issues of informed consent, voluntary involvement, and confidentiality, as required by Kitchener (1984). The process had adhered to the offering of principles as outlined in the ethical guidelines of psychological research, according to the American Psychological Association (APA, 2020), with emphasis placed on the role of self-determination in research involvement. It also conformed to the legal and ethical requirements outlined in the Kenyan Data Protection Act (2019), which required safe handling of personal data, according to the Office of the Data Protection Commissioner (ODPC, 2023). Finally, the data was securely stored while conducting the research and for a reasonable period afterwards, in accordance with good practices in research data management, according to the Research Data Alliance (RDA, 2017).

DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

Response Rate

Table 4.1 presents the target sample, actual responses, and response rates for key informants and parishioners. The study targeted 371 participants, comprising 364 parishioners and 7 key informants who were the Parish Priest, CMA, CWA, and SCC representatives.

Although 56 of the target sample of parishioners failed to respond, the resultant 308 participants still provide sufficient data for meaningful analysis. The response rate of 84.6% was well above the typical acceptance thresholds for survey research in social sciences, which typically considered 70% or higher as being acceptable. The sample size contained sufficient statistical power to detect significant effects in quantitative analysis, and the respondents were typical of the target population. Therefore, the non-response was not likely to affect the results or invalidate the conclusions of the study.

Table 4. 1: Sample Target, Actual Responses, and Response Rates

Category	Sampling method	Target sample	Actual responses	Response rate (%)
Parishioners	Simple Random	364	308	84.6
Parish Priest	Purposive	1	1	100
CMA	Purposive	2	2	100
CWA	Purposive	2	2	100
SCC	Purposive	2	2	100
Total		371	315	84.9

*Key informants include Parish Priest, CMA, CWA, and SCC representatives.

Results were gathered from 308 churchgoers, an 84.6% response rate. The 7 informants all replied, attaining a 100% response rate. The total response rate was 84.9%, adequate for thorough quantitative and qualitative analysis. Respondents were representative of the targeted population, reduced potential non-response error and enabled findings validity that ensued.

Association Membership in the Church

The respondents were asked to indicate the specific associations they had joined within the church. The findings presented in Table 4.7 reveal that the Catholic Women Association (CWA) had the highest representation, followed by the Catholic Men Association (CMA). The other clubs such as the SCC, Young Catholic Adults (YCA), and Youth Serving Christ (YSC) also had their members, but in smaller percentages.

Table 4. 2:Association Membership in the Church

Association joined in the church	Frequency	Percent	Cumulative Percent
CMA	104	33.8	33.8
CWA	113	36.7	70.5

SCC	52	16.9	87.3
YCA	18	5.8	93.2
YSC	21	6.8	100.0
Total	308	100.0	100.0

The study also sought to establish the groups that the respondents belonged to in church. This assisted in providing an idea of how immersed they were in organized church activities, something which was relevant in measuring levels of community participation and fellowship. As indicated in Table 4.8, the most membership level was by the Catholic Women's Association (CWA) with 36.7%, followed by the Catholic Men's Association (CMA) at 33.8%. The Small Christian Communities (SCC) comprised 16.9% of the respondents, while the Young Catholic Adults (YCA) and Youth Serving Christ (YSC had relatively lower memberships at 5.8% and 6.8% of the respondents, respectively.

As illustrated in Figure 4.5, the distribution highlighted that adult associations (CWA and CMA) dominated church membership, with relatively fewer respondents participating in youth and small group associations. This suggested a strong presence of mature membership in church structures, which have implications for programme planning and leadership development.

The Perceptions of Patriarchy among the Catholic Men's Association

Objective One sought to examine perceptions of patriarchy within the Catholic Men's Association (CMA) at Regina Caeli Catholic Parish (RCCP). To address this objective, both quantitative data from survey responses and qualitative insights from in-depth interviews were analyzed. The integration of these approaches provided a comprehensive understanding of how CMA members perceive patriarchy, capturing both the measurable trends and the nuanced, personal perspectives expressed by participants.

As presented in Table 4.8**,** the quantitative findings highlighted key patterns in members' attitudes towards patriarchal norms and practices, while the qualitative narratives further contextualized these patterns, revealing the underlying beliefs, cultural influences, and lived experiences shaping these perceptions.

Table 4. 3: **Descriptive *Statistics for Perceptions of Patriarchy in RCCP (N = 308)***

Statement	SA *n* (%)	A *n* (%)	N *n* (%)	D *n* (%)	SD *n* (%)	M	SD
Patriarchy is evident in RCCP	108 (35.1)	63 (20.5)	62 (20.1)	53 (17.2)	20 (6.5)	3.62	1.23
Men should always lead in Church matters	80 (26.0)	52 (16.9)	54 (17.5)	90 (29.2)	30 (9.7)	3.21	1.37
Patriarchy is important for preserving Church traditions	88 (28.6)	51 (16.6)	67 (21.8)	74 (24.0)	26 (8.4)	3.35	1.34
Average	—	—	—	—	—	**3.39**	**1.31**

Note. SA = Strongly Agree; A = Agree; N = Neutral; D = Disagree; SD = Strongly Disagree.
Means are calculated on a 5-point Likert scale where 5 = Strongly Agree, 1 = Strongly Disagree.

The descriptive statistics in Table 4.9 reveal that a notable proportion of respondents perceive patriarchy as a visible and influential feature within Regina Caeli Catholic Parish. More than half of the participants (55.6%) agreed or strongly agreed that patriarchy was evident in the parish, yielding a relatively high mean score (M = 3.62, SD = 1.23). This indicated that, for many members, patriarchal structures were not only present but also recognized as part of parish life.

Regarding leadership roles, 42.9% of respondents agreed or strongly agreed with the statement that men should always lead in Church matters, while 38.9% disagreed or strongly disagreed. The mean score (M = 3.21, SD = 1.37) suggested a modest leaning towards supporting male leadership, though the relatively high standard deviation pointed to considerable divergence of opinion among members.

Similarly, when asked whether patriarchy was important for preserving Church traditions, 45.2% agreed or strongly agreed, compared to 32.4% who disagreed or strongly disagreed. The mean score (M = 3.35, SD = 1.34) reflected a mixed but slightly positive inclination towards linking patriarchal structures with tradition preservation.

Overall, the average mean score across the three statements (M = 3.39, SD = 1.31) suggested that

perceptions of patriarchy within RCCP leaned towards moderate agreement, with responses indicating both support for and resistance to patriarchal norms. These variations implied that while patriarchal ideals remained embedded in parish life, they were not uniformly embraced, pointing to an ongoing negotiation between tradition and evolving gender perspectives.

To complement these findings, Table 4.9 presented responses to the follow-up closed question: *"Are there examples of situations where you have observed patriarchy in RCCP?"* The distribution of "Yes" and "No" responses offered a quantitative snapshot of how widespread such observations were among parish members, before exploring the thematic details from those who answered "Yes."

Table 4. 4: Observation of Patriarchal Practices in RCCP

Response	Frequency (n)	Percent (%)
Yes	141	45.8
No	131	42.5
Not stated / No example given	36	11.7
Total	**308**	**100.0**

Source: Field data, 2025

The results indicated that 45.8% of respondents (n = 141) had observed patriarchal practices within the RCCP, while 42.5% (n = 131) reported no such experiences. A further 11.7% (n = 36) did not provide a response or were unable to cite an example. Among those who reported patriarchal practices, thematic analysis revealed recurring patterns including male dominance in decision-making processes**,** exclusion of women from parish leadership roles**,** unequal distribution of responsibilities**,** and the prioritization of men's voices in community deliberations**.**

In addition to the quantitative findings presented in Table 4.9, respondents who answered "Yes" to having observed instances of patriarchy in RCCP were invited to provide examples. Their qualitative accounts, summarized in Table 4.10, elaborated on the nature of these observations, highlighting specific instances within parish leadership, decision-making processes, and the distribution of roles in church activities. These narratives enriched the statistical trends by illustrating how patriarchal norms manifested in practice, offering a more nuanced understanding of their impact on perceptions of equality and participation within the parish community.

Table 4.5: Patriarchal Practices Observed in RCCP (n = … "Yes" responses)

Observation Category	**Frequency**	**Percent (%)**
Leadership dominance by men (PPC, SCC, parish council, group moderators)	92	29.9
Men dominating decision-making processes	64	20.8
Restriction of key liturgical/sacramental roles to men (priests, altar servers, Mass animation)	28	9.1
Gendered role assignment (women given catering/decorating, men in leadership)	26	8.4
Exclusion of women from financial/development committees or projects	19	6.2
Leadership wrangles / resistance to women leaders	38	12.3
Justification of patriarchy through tradition, doctrine, or scripture	11	3.6
Cultural practices mirrored in parish life (elders, 'wazee' privileges)	7	2.3
Others (miscellaneous examples)	12	3.9
Total "Yes" responses	297	100.0

Note. Categories were generated through thematic grouping of open-ended responses. Each "Yes" response was coded into a dominant theme and counted once per category to avoid duplication. The total reflected the number of respondents who provided substantive examples. "No" responses were excluded from the table but were discussed in the narrative.

The data indicated that leadership dominance by men was the most frequently cited example of patriarchal practice within RCCP, reported by 29.9% of respondents. This included male control of key decision-making bodies such as the Parish Pastoral Council, Small Christian Communities, and parish group leadership. Male dominance in decision-making processes more broadly was the second most common theme (20.8%), followed by restrictions on liturgical or sacramental roles such as priests, altar servers, or Mass animators being reserved exclusively for men (9.1%).

Other notable practices included gender-specific role assignments (8.4%), where women were typically tasked with supportive or domestic duties, while men assumed leadership positions. Exclusion of women from financial or development committees was observed by 6.2% of respondents, and leadership disputes or active resistance to women leaders by 12.3%. A smaller proportion of participants (3.6%) reported that patriarchal norms were explicitly justified through religious tradition, doctrine, or scriptural interpretation, while 2.3% identified parallels between parish customs and broader cultural practices such as privileging male elders. Miscellaneous examples comprised 3.9% of the responses.

Participants emphasized that men were often expected to lead both in the family and in church contexts, guiding and protecting others. One respondent expressed this sentiment in brief:

"In RCCP, everyone is highly educated and is becoming civilized. But at the family level, there is the concept of patriarchy. Men are men within their families; they advise, feed and take much responsibility."

Male dominance was also present among leadership and governance structures, particularly SCCs and Parish Pastoral Council elections, despite modernization and education painfully pushing gender complementarity. Another interviewee said:

"By modernization and education, the supremacy of the male is slowly disappearing outwardly, although at family level it is all about what each cultural circumstance dictates. At church level, people are now embracing both sexes in leadership and that they understand there has to be complementarity."

These accounts revealed the complex and evolving nature of patriarchy in RCCP. Despite the persistence of old-fashioned male domination in some institutions and practices, there was unequivocal evidence of new directions towards mutual accountability, openness, and more equal participation in church polity and community life.

The Role of CMA in Promoting Peaceful Co-existence

Objective Three sought to find out the role of the Catholic Men's Association (CMA) in promoting peaceful co-existence in Regina Caeli Catholic Parish (RCCP). To achieve this goal, both quantitative results from questionnaire responses and qualitative information from depth interviews were analyzed. The use of mixed methods offered a rich insight into how activities of the CMA promoted harmony in the parish, capturing both quantifiable patterns as well as the rich, subjective perceptions expressed by respondents.

Table 4. 6: Contribution of CMA in Promoting Peaceful Co-existence at RCCP

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	SD
CMA contributes to fostering harmony during parish activities	14 (4.5)	40 (13.0)	49 (15.9%)	82 (26.6%)	105 (34.1%)	4.00	1.12
CMA promotes collaboration and joint decision-making with other groups	12 (3.9%)	52 (16.9%)	74 (24.0%)	81 (26.3%)	73 (23.7%)	3.60	1.13
CMA plays an active role in maintaining peaceful co-existence among parish members	12 (3.9%)	57 (18.5%)	66 (21.4%)	77 (25.0%)	79 (25.6%)	3.62	1.12

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	SD
Average across statements	—	—	—	—	—	3.74	1.12

Notes:

- Likert-scale coding: Strongly Disagree = 1, Disagree = 2, Neutral = 3, Agree = 4, Strongly Agree = 5.
- Mean and SD computed from numeric coding.
- "Average across statements" represents the overall perception of CMA's contribution to peaceful co-existence.

The findings presented in Table 4.14 indicate that the Catholic Men's Association (CMA) is a factor promoting peaceful co-existence in Regina Caeli Catholic Parish. The majority of respondents agreed that CMA promoted harmony in parish activities since 60.7% of them agreed or strongly agreed (Mean = 4.00, SD = 1.12). This meant that the Association is widely regarded as a unifying structure that promoted cohesion among the parish members. Similarly, 50% of the respondents agreed or strongly agreed that CMA promoted collaboration and joint decision-making with other parish groups (Mean = 3.60, SD = 1.13). While a generally positive assessment, the relatively high level of neutrality (24.0%) indicated that some parishioners remained uncertain or less engaged in such collaborative processes.

In relation to maintaining peaceful co-existence, slightly more than half of the respondents (50.6%) affirmed CMA's active role, with a mean score of 3.62 (SD = 1.12). This pointed to a modest but consistent recognition of the Association's contribution to peace-building at the parish level.

Taken together, the average mean score of 3.74 suggested a broadly favourable perception of CMA's involvement in peace promotion, though not without areas of ambivalence. The findings revealed that while the CMA was appreciated for fostering harmony and collaboration, there was still room to strengthen its visibility and inclusiveness in peace-related initiatives. To probe this further, respondent was asked directly whether they believed that the CMA associated with other parish groups. Their responses are summarized in Table 4.15.

Table 4. 7: Association of CMA with Other Parish Groups

CMA associates agree	Frequency	Percent	Valid Percent
Missing	59	19.2	19.2
No	103	33.4	33.4
Yes	146	47.4	47.4
Total	308	100.0	100.0

The data in Table 4.15 indicate that nearly half of the respondents (47.4%) confirmed that CMA actively associated with other parish groups, while one-third (33.4%) did not share this view. A notable 19.2% did not provide a response, which suggested either limited awareness or disengagement on this issue. These findings reinforced earlier results, showing that although CMA was viewed positively in peace promotion, its association with other groups was not universally recognized. This implied that while collaborative efforts were present, they may not be consistently visible or accessible to all parishioners. To gain deeper insights into the nature of these associations, respondents who indicated that CMA collaborated with other groups were asked to specify which groups these were and the ways in which collaboration took place. Their responses are summarized below.

Table 4. 8: Forms of CMA Collaboration with Other Groups in the Parish

Collaboration Category	**Frequency**	**Percentage (%)**
Joint Planning & Decision-Making	18	24.0
Shared Leadership Roles (PPC, SCC, etc.)	25	33.3
Event Co-hosting (Mass, Family Days, Fundraisers)	22	29.3
Church Projects (Building, Liturgy, Order, Choir Support)	6	8.0
Other / Minimal / N/A	4	5.3
Total	**75**	**100**

The analysis showed that collaboration between CMA and other parish groups was reported most frequently in shared leadership roles (33.3%) and co-hosting of events such as family days, [harambees], and Mass animations (29.3%). Joint planning and decision-making accounted for 24.0%, while involvement in parish projects such as construction or liturgy was less common (8.0%). A small proportion (5.3%) reported minimal or no collaboration. These findings suggested that while CMA had a visible presence in leadership and communal celebrations, its contribution to structured development projects remained limited.

Taken together, these findings highlighted that CMA's strongest collaborative role lay in leadership and event organization, suggesting it was viewed as an integral player in parish governance and community cohesion. While these forms of collaboration illustrated CMA's integration into parish life, the lower percentages in church projects and external outreach suggested opportunities to expand collaboration beyond routine parish activities into broader community peace and development initiatives.

This finding was supported by qualitative data generated through interviews and focus group discussions that provided more vivid descriptions on how CMA members constructively contributed to peace-building in Regina Caeli Catholic Parish and the surrounding community.

The participants' voices upheld these trends. One of them explained, "There is equal representation of men and women in the parish council, and CMA members are always included in planning." Another highlighted the spirit of co-hosting: "In family day or grand liturgical events, CMA and CWA always animate Mass together, it brings harmony." Others highlighted the association's mentoring function, particularly among young men, with one member explaining, "CMA guides families, especially the youth, by showing them how to live peacefully."

Beyond liturgical collaboration, CMA was also seen as a mediator in conflicts. As one participant stated, "When disputes arose among parishioners, CMA leaders were often called to help resolve them before they escalate." Similarly, involvement in maintaining order was appreciated:

"During parish functions, CMA provides security, which promotes peace and safety." Acts of charity further strengthened this image, with a respondent remarking, "They visit the sick and support bereaved families, and this makes people feel cared for."

Taken together, these insights confirmed that CMA's involvement in peace building extended beyond formal structures into everyday parish life. While its contribution was widely acknowledged in leadership and communal functions, the relatively lower involvement in long-term development projects suggested a space for expanding its impact. By enhancing visibility in structured peace building initiatives, CMA built on its strong foundation of collaboration, mentorship, and conflict resolution.

Discussion of the Findings

The present study achieved a high response rate of 92.4%, which exceeded the minimum threshold of 70% recommended by Mugenda and Mugenda (2003) for social research. This strong response rate enhanced the reliability of the findings, suggesting that the views gathered were broadly representative of the parish community at Regina Caeli Catholic Parish. Demographically, the predominance of married parishioners (64.9%) highlighted the family-oriented character of the parish, reflecting a social environment where household responsibilities and gender expectations inevitably shaped perceptions of patriarchy. Moreover, the high proportion of self-employed respondents (45.5%) indicated a context of entrepreneurial engagement, where flexibility in time and resource allocation affected participation in parish activities. Association membership patterns also revealed that woman's organizations, particularly the Catholic Women's Association (CWA), slightly outnumbered men's groups such as the Catholic Men's Association (CMA), suggesting that patriarchal influence within the parish was contested by strong female participation. These population dynamics provided a central frame of reference for making sense of how social and cultural formations affected the thematic outcomes of the research.

In addition to marriage patterns and educational trends, age and gender also became central frames of reference for interpreting patriarchal relations within the parish. More mature survey respondents also frequently employed Scripture to define male headship in church and home, the most commonly cited of which is Ephesians 5:23 "For the husband is head of wife as Christ is head of church." Such passages were employed to validate men's leadership as God-commanded within home and parish. Conversely, younger respondents employed more to highlight biblical concepts of equality, service, and partnership in passages such as Galatians 3:28 "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." Such universalistic interpretations reflected a generation's move toward unity over structure. Gender also conditioned such readings: men interviewees were

more inclined to affirm leadership by means of references to headship, while women were more likely to appeal to biblical visions of justice and respect toward one another, quoting 1 Corinthians 12:12 "Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ." Such dynamics serve to underscore the fact that while Scripture offers a common point of reference; use is mediated through generational context and gendered positioning, and leading to contested readings of patriarchy in parish life.

Together, the findings showed that patriarchal orders continued to characterize parish life at Regina Caeli but were not monolithic or unchallenged. Social Dominance Theory provided useful paradigms for understanding long-standing hierarchies but was not able to fully capture the negotiated and dynamic nature of parish interactions. Similarly, Social Contract Theory illuminated the shared understandings upon which peaceful coexistence was grounded, but did not account for symbolically contested fights and cultural tensions that accompany gendered church life. This study therefore contributed to the literature in demonstrating that patriarchal religious systems were more dynamic than hitherto acknowledged. Peaceful coexistence did not arise from the eradication of dominance, but through its ongoing negotiation through shared responsibility, inclusive practices, and changing values within the community.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Perceptions of Patriarchy among CMA Members

The study found that patriarchal attitudes continue to shape family and parish life, though they are gradually being re-examined. Many men still saw themselves as the primary decision-makers in their families, yet an increasing number recognized the importance of listening to and involving women in parish activities. In this sense, patriarchy at RCCP was persistent but not immovable; its boundaries were slowly being negotiated.

Role of CMA in Promoting Peaceful Coexistence

The CMA emerged as a central player in promoting peace in the parish. By way of joint liturgical activities, fund-raising activities, and family days, the association promoted unity and community. The majority of the respondents viewed the CMA as a stabilizer, rallying resources and maintaining order. However, there were some concerns that male domination within the association stifled women's work, limiting the degree of inclusiveness.

Strategies for Strengthening Peace within the Parish

Dialogue, shared decision-making, and collaborative leadership were seen to be the strongest ways of promoting peace at RCCP. Inclusive committees, open forums, and gendered mentorship were shown to be extremely useful in fostering cooperation. Yet the continued trend of male dominance and the very limited voice of women indicated the need for greater efforts to internalize inclusivity into parish life.

Conclusions

The study concluded that while patriarchy had strong roots in parish organisations, it was not fixed or unproblematised. The parish was gradually shifting towards shared leadership, reflecting the principles of Feminist Theory, which validated the proposition that gender roles had been socially constructed and evolved, and Transformative Learning Theory, which centred on participatory practice transforming attitudes and behaviour.

These findings verified existing literature describing the long-standing nature of patriarchy within African religious contexts (Oduyoye, 2001; Chitando, 2013), but also contributed to the debate by demonstrating that grassroots inclusivity was revolutionizing parish life. The CMA had a contradictory role, both maintaining patriarchal tradition while being a probable agent of change.

Scripture itself opposed patriarchal monopoly and held one another accountable. Galatians 3:28 reminded believers that "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus," bringing equality before God. Ephesians 5:25 also pushed men to be leaders in service and love, not domination. These teachings from the Bible confronted the parish towards an abandonment of strict gender hierarchies to Christian values-based mutual leadership. Even as patriarchy still existed, both theological insight and practicing inclusive action laid the foundation for re-revitalizing peace building and mutual leadership in the parish.

Recommendations

For Policy Makers and Church Leaders

The study recommended that church leaders and policy makers take deliberate steps to increase gender inclusiveness in parish organizations. This would mean ensuring that men and women were proportionally represented on parish councils and leadership committees to enable decision-making to incorporate the perspectives of the entire parish community. In addition, training must be organized for the Catholic Women's Association (CWA) and the Catholic Men's

Association (CMA) members on inclusive leadership, peace building, and constructive dialogue. These were not just aimed at building the capacity of lay leaders but also enhancing more collaborative parish governance. Finally, the Archdiocese was encouraged to create and implement accurate policy rules that particularly supported equal gender participation in liturgical, pastoral, and administrative positions. These steps were to institutionalize inclusivity and ensure it became a standard practice and not an occasional gesture.

For the Parish Community

Parish level, there was the necessity of encouraging increased coordination among women and men by cooperative leadership. This was to be achieved through maximizing the contribution of Small Christian Communities (SCCs), parish committees, and other collaborative efforts which automatically brought members together in decision-making and action. In addition to shared leadership, mentoring programs should be encouraged where older CMA members mentored younger men towards more participative and inclusive modes of leadership. This mentorship would help break attitudes across generations and slowly erode patriarchal stiffness. In addition, deliberate partnerships between CMA and the Catholic Women's Association (CWA) be reinforced to guarantee collaborative planning and execution of parish projects. By working as equal partners, these groups were to model inclusivity for the wider parish community and promote harmony in both liturgical and social activities.

Suggestions for Further Research

Future research could extend this study to multiple parishes to provide broader comparative insights. Involving parishioners beyond CMA members, including women, youth, and lay leaders, would also yield a more complete picture of parish dynamics. A longitudinal design could track how inclusivity evolved over time within parish structures. In addition, studies exploring the use of digital platforms in parish governance may reveal new opportunities for inclusive participation.

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