

PROMOTING POSITIVE MALE GENDER SOCIALIZATION AMONG MIGRANT MALE YOUTH LIVING IN
KAKUMA REFUGEE CAMP, KENYA: APPLYING APPRECIATIVE INQUIRY TO GENDER-BASED VIOLENCE
PREVENTION EFFORTS

Mary Whitney Fry

A dissertation submitted to the faculty at the University of North Carolina at Chapel Hill in partial fulfillment of the requirements for the degree of Doctor of Public Health in the Department of Health Policy and Management in the Gillings School of Global Public Health.

Chapel Hill
2016

Approved by:

Stephanie B. Wheeler

Asheley C. Skinner

Bryan Weiner

Claire Campbell

Mary M. Kincaid

©2016
Mary Whitney Fry
ALL RIGHTS RESERVED

ABSTRACT

Mary Whitney Fry: Promoting Positive Male Gender Socialization among Migrant Male Youth Living in Kakuma Refugee Camp, Kenya: Applying Appreciative Inquiry to Gender-Based Violence Prevention Efforts
(Under the direction of Stephanie B. Wheeler)

Detrimental gender norms that influence male perpetrated gender-based violence against women are enhanced in times of forced migration and refugee resettlement.¹ While a variety of factors in these contexts contribute to male adoption of harmful notions of masculinity and subsequent controlling and violent behaviors towards women, a variety of protective factors may exist to counteract this tendency and reduce gender-based violence perpetration.² This research sought to understand how social and structural factors in Kakuma Refugee Camp in Kenya could be leveraged to promote positive male gender socialization among refugee youth.

This study employed a two-phased qualitative data collection approach to best explore these factors among predominantly South Sudanese migrant male youth living in Kakuma Refugee Camp. The Appreciative Inquiry leadership theory served as the base conceptual framework for the study methodology.

Key findings from this study were categorized into four core themes: 1) Kakuma structures that promote positive male gender socialization and positive male/female interactions, 2) male gender socialization among refugees in Kakuma and what factors affect this development process, 3) perceived characteristics of the ideal man in Kakuma society and

how this “real man” should relate with women in the community, and 4) recommendations for promoting positive male gender socialization in order to avert GBV perpetration behaviors.

The study’s results suggest a change model to promote positive male gender socialization that averts GBV perpetration behaviors among male youth in Kakuma. Specifically, the plan for change elevates men as leaders in order to facilitate change amid complexity by building on the constructs of freedom, information, culture, and relationships to influence male gender identity.

ACKNOWLEDGEMENTS

This dissertation is the culmination of a three-year journey through the University of North Carolina's Executive Doctoral Program in Health Leadership. A number of individuals have supported me with wisdom and encouragement along the way.

I'd like to first express my gratitude to the members of my dissertation committee for their guidance and expertise. Stephanie Wheeler, my dissertation chair, shared in my passion for the study's topic and offered a unique perspective on research in my study's location due to her own experience living and working in the region. Stephanie provided invaluable counsel to my work and thoughtful leadership of the dissertation process. Asheley Skinner provided insight in adolescent health and best approaches to the application of literature to the study. Bryan Weiner advised greatly on the study's design from his expertise of qualitative research methods. Mary Kincaid contributed thoughtfully to the study's gender-specific content, offering insight from her own research and practice in the sector. Claire Campbell supported the study's application of Appreciative Inquiry through her experience and skill in applying strengths-based methodologies to community-focused research and insider-driven change models. I'm grateful to each of these individuals for their encouragement and overwhelming support.

Secondly, I'd like to thank the leadership of IsraAID for its on-the-ground facilitation of my research in Kakuma. Naama Gorodischer sat with me for hours in the early days of this study's design, brainstorming about GBV prevention and how best to engage men in this effort. She also opened doors of contacts in Kakuma and enthusiastically endorsed my research. Alex

Theran's leadership during this study facilitated meetings with camp authorities for necessary research approvals and paved the way for engaging with study participants. Julie Krause organized all personal and research-related logistics for my time in Kakuma. I couldn't have conducted this research without the dedicated support of IsraAID.

Third, I'm grateful to the Appreciative Inquiry practitioner community for its support throughout this study, as well as during my personal journey of embracing appreciative living. Wendy Sarratt was my initial inspiration of applying AI to my doctoral research, having previously traveled this road in her own DrPH dissertation. Susan Wood further solidified my thinking about the relevancy and applicability of AI in this study, and she introduced me to tools and practitioners who could further support my research. In the spirit of AI, I'm overwhelmed with gratitude to this community for embracing me and so generously giving of time, insight, and encouragement.

Fourth, I'd like to thank the faculty of the Department of Health Policy and Management in the Gillings School of Global Public Health at UNC and the Don Holzworth family for awarding me the Charles A. Veatch Endowed Scholarship in Health Leadership. I appreciate the financial support this award offered for this research, as well as the faculty's confidence in my future as a global health leader.

Fifth, I am indebted to friends and family for standing by me in this process. I consider it an honor to have walked this DrPH road with other members of Cohort 9, an incredible group of leaders in global health who are certainly up to something! I am grateful for their collective positivity, immense wisdom, and unwavering friendship. I am also eternally grateful for my parents, Bob and Mary Fry, who instilled within me at a young age the power of dreaming.

Their relentless encouragement and love has been a pillar of support as I carry out my life's ambitions and professional pursuits.

Finally, I appreciate the time and honesty provided by this study's participants, both agency leaders and male youth residents of Kakuma Refugee Camp. Words cannot express the efforts exerted by agencies that work tirelessly to affect change in Kakuma; their dedication is unyielding. And to the young men of Kakuma who are brave, creative, respectful, powerful, responsible, forgiving, and wise: Thank you for allowing me to step into your world.

TABLE OF CONTENTS

LIST OF TABLES	xi
LIST OF FIGURES	xiii
LIST OF ABBREVIATIONS	xiv
CHAPTER 1: INTRODUCTION	1
Statement of the Issue.....	1
Purpose Statement	3
CHAPTER 2: REVIEW OF THE LITERATURE	7
Background	7
Methodology for Literature Review	11
Article Inclusion Criteria.....	12
Search Terms.....	13
Study Selection.....	15
Results.....	17
Description of Included Publications	17
Results of Included Publications	18
Discussion	32
Limitations in the Review Process	33
Considerations for Future Research	34
CHAPTER 3: RESEARCH METHODS.....	36
Specific Aims	36
Population and Setting	38

Background	38
Study Population	40
Conceptual Framework	41
Study Design	44
Study Participant Recruitment	45
Consent and Confidentiality	48
Data Collection.....	49
Data Analysis Procedures	53
Ethical Considerations	56
Psychosocial Risk.....	56
Statement of Non-Affiliation	57
Ethical Approvals.....	57
CHAPTER 4: RESULTS.....	58
Population.....	58
Study Results and Discussion.....	61
I. Kakuma structures that promote positive male gender socialization and positive male/female interactions.....	62
II. Male gender socialization among refugees in Kakuma	68
III. The real man	72
IV. Promoting positive male gender socialization that averts GBV perpetration behaviors	77
Conclusion.....	85
CHAPTER 5: PLAN FOR CHANGE	88
Introduction	88
Promoting Positive Change: Men as Leaders	89

Change Amid Complexity: Self-Organizing Systems.....	91
The Plan for Change.....	94
Freedom.....	97
Information.....	99
Culture.....	101
Relationship.....	103
Conclusion: Male Gender Identity.....	105
CHAPTER 6: DISCUSSION.....	108
Impact of the Study on Public Health.....	108
Study Limitations.....	109
Further Research.....	112
Final Thoughts.....	113
APPENDIX 1: AIM 1 CONSENT FORM.....	115
APPENDIX 2: AIM 1 KEY INFORMANT INTERVIEW GUIDE.....	118
APPENDIX 3: AIM 1 KEY INFORMANT INTERVIEW AGENDA.....	122
APPENDIX 4: AIM 2 VERBAL CONSENT FORM.....	123
APPENDIX 5: AIM 2 FOCUS GROUP DISCUSSION GUIDE.....	126
APPENDIX 6: AIM 2 FOCUS GROUP DISCUSSION AGENDA.....	130
APPENDIX 7: DATA ANALYSIS CODEBOOK.....	131
APPENDIX 8: IMAGES OF DRAWINGS AND LISTS FROM AIM 2 FOCUS GROUP DISCUSSIONS.....	136
REFERENCES.....	143

LIST OF TABLES

Table 1.1. Definitions of key terms	6
Table 2.1. Search Terms 1: Male gender socialization and GBV in sub-Saharan Africa	13
Table 2.2. Search Terms 2: Male gender socialization and GBV among refugees in sub-Saharan Africa	14
Table 2.3. Quality and characteristics of papers included in the literature review	20
Table 2.4. Variables of gender socialization among male youth in sub-Saharan Africa, as pertaining to gender-based violence	26
Table 2.5. Variables of forced migration among male youth in sub-Saharan Africa in the male socialization/gender-based violence continuum	30
Table 4.1. Description of Aim 1 participants	59
Table 4.2. Description of Aim 2 participants	61
Table 4.3. Kakuma structures that promote positive male gender socialization.....	63
Table 4.4. Kakuma structures that promote positive male/female interactions.....	65
Table 4.5. Gender socialization constructs for male refugees living in Kakuma	69
Table 4.6. Constructs of the real man.....	73
Table 4.7. Constructs of the real man with women	75
Table 4.8. Aim 1: Agency recommendations for promoting positive male gender socialization to avert GBV perpetration behaviors.....	78
Table 4.9. Aim 2: Hopes and dreams for young men and young men in their interactions with women (as documented and verbalized in small groups within the larger FGD).....	82
Table 4.10. Aim 2: Male youth recommendations for promoting positive male gender socialization to avert GBV perpetration behaviors.....	84
Table 5.1. Recommendations to promote freedom.....	98

Table 5.2. Recommendations to promote information.....	100
Table 5.3. Recommendations to promote culture	102
Table 5.4. Recommendations to promote relationship	104

LIST OF FIGURES

Figure 2.1. Study selection process	16
Figure 3.1. Male behavioral tendencies amid forced migration	42
Figure 3.2. The adapted Appreciative Inquiry 4-D Cycle as a conceptual model for positive change ¹⁷	43
Figure 3.3. Qualitative study design	53
Figure 5.1. Forces that Change: Constructs that influence, and are influenced by, male gender identity.....	95

LIST OF ABBREVIATIONS

GBV:	gender-based violence
STI:	sexually transmitted infection
UNHCR:	United Nations High Commission for Refugees
NGO:	Non-governmental organization
AI:	Appreciative Inquiry
FGD:	Focus group discussion
HIV/AIDS:	Human immunodeficiency virus/Acquired immunodeficiency syndrome
SSA:	Sub-Saharan Africa
SES:	Socioeconomic status
PEER:	Participatory ethnographic evaluation and research
DRC:	Democratic Republic of the Congo
CI:	Confidence Interval
WHO:	World Health Organization
DOAT:	Directory of Open Access Journals
MFC:	Men for Change
RCT:	Random control trial
CTS:	conflict tactics scale
UN:	United Nations
SGBV:	Sexual and gender-based violence
GoK:	Government of Kenya
KI:	Key informant
JRS:	Jesuit Refugee Services
DRA:	Department for Refugee Affairs

AMREF:	African Medical and Research Foundation
NACOSTI:	National Centre for Science, Technology, and Innovation
UNC-CH:	University of North Carolina at Chapel Hill
IRB:	Institutional review board
WASH:	Water, sanitation, and hygiene
UAM:	Unaccompanied minor

CHAPTER 1: INTRODUCTION

Statement of the Issue

Gender-based violence (GBV) is progressively becoming recognized as a global public health problem. Women survivors of GBV face increased morbidity through physical injuries, sexually transmitted infections (STIs), reproductive health problems, and psychological trauma.¹⁻⁴ Vulnerability to GBV increases amid complex humanitarian emergencies, forced migration, and resettlement due to the absence of protection, gender or ethnic discrimination, economic disparity, and limited rights for women.^{1,3-5} Increased GBV perpetration behaviors among men in these settings influence cyclical patterns of acceptable gender norms—among men and women—and societal violence, shaping behaviors among new generations of males. Specifically, social and structural contexts of forced migration and refugee camp resettlement contribute to this gender norm development cycle, challenging notions of manhood that may lead to unhealthy male socialization and ultimately higher GBV incidence perpetrated against women.

In sub-Saharan Africa, manhood is achieved when one is both provider and protector, yet this is often challenged in emergency contexts. Within these contexts, many men are unable to work in refugee settings, and families rely on the United Nations High Commissioner for Refugees (UNHCR) or nongovernmental organizations (NGOs) for their provision of needs. Men must relinquish ambitions, and many find it difficult to adapt to their host country's unspoken definitions of masculinity and expectations of manhood.⁶ Indeed, the very nature of

fleeing danger and becoming a refugee is seen as a weakness.⁶ The literature links this unhealthy socialization to what is termed “hegemonic masculinity,” a behavioral disposition among males to overcompensate for weakness through dominance and control,⁷⁻¹⁰ and hegemonic masculinity often leads to GBV perpetration.¹¹⁻¹⁴

Male refugee youth are at risk of adopting hegemonic masculinity behaviors. The literature reveals themes of male socialization and the common crisis of masculinities—both in a general sub-Saharan context as well as amid forced migration—that contribute to hegemonic masculinity and GBV incidence. In fact, forced migration tends to enhance pre-existing gender inequalities and power imbalances among male youth, further increasing GBV incidence.¹⁴ To best support this knowledge base, research is needed to provide insight into positive structural and contextual factors that lead to healthy notions of masculinity among male refugee youth, specifically noting factors that could reduce male perpetration of GBV.

As a recipient of thousands of refugees from surrounding nations—including over 46,500 from South Sudan since December 15, 2013¹⁵—Kenya offers a prime location for further study in this regard. Kakuma Refugee Camp in Northern Kenya, established in 1992, hosts over 170,000 refugees from over nine nations and 20 ethnic groups.¹³ Whereas most refugee camps hold majority populations of women and children, Kakuma hosts a majority population of male youth.¹³ This male refugee youth population presents an exceptional case to explore gender socialization among forced migrants, including structural and contextual factors that protect against GBV perpetuation. While risk factors exist among this population that could contribute to hegemonic masculinity development, a variety of protective factors from such a community may counteract this tendency.¹⁶ These protective factors may include attachment to others,

involvement in an institution such as school or church, and the attainment of support from other social networks.¹⁶

Purpose Statement

My long-term goal for the study was to contribute to efforts that reduce GBV incidence and subsequent health burdens by promoting healthy masculinity development among refugees through innovative agency- and youth-directed change. The overall objective of this research was to explore possibilities for positive change among social, organizational, and leadership structures that affect masculinity development among refugee male youth. The following research questions guided the process of achieving the above objective: *How can social and structural factors in Kakuma Refugee Camp in Kenya be enhanced to promote positive male gender socialization among refugee youth?*

- Sub-question 1: What positive elements exist for male refugee youth in Kakuma that promote healthy masculinity development and potentially protect against GBV perpetration behaviors?
- Sub-question 2: What do agencies and male youth envision for the positive collective future of male youth in Kakuma?
- Sub-question 3: How can these positive drivers be realized and replicated to affect change in refugee male youth behaviors, ultimately reducing GBV perpetration incidence?

The rationale for the research was that GBV prevention requires reduced male perpetration of GBV. Prior to expecting such behavior change, we must first address factors contributing to male identity by creating environments that foster healthy notions of masculinity.

The above research questions were addressed using the Appreciative Inquiry (AI) leadership theory for promoting positive change. The AI methodology approaches organizational or community-level transformation by valuing the past and present to effectively embrace the future, and the above research questions follow the logic of the AI approach through appreciating, envisioning, constructing, and sustaining positive change.¹⁷ This theoretical approach is embodied in the following aims by which the above questions were explored through a qualitative research methods design:

- *Aim 1: Explore organizational leadership potential in promoting healthy male development in Kakuma.* The research team conducted key informant (KI) interviews with 3 lead agency representatives with GBV programming focus in Kakuma. These interviews accomplished the following: 1) assessed current GBV prevention efforts working with male youth in Kakuma, 2) engaged participants in the Appreciative Inquiry (AI) approach detailed in *Chapter III: Methods*, and 3) garnered support for conducting similar discussions with male refugee youth. Participants received an introduction to AI and discussed the positive core elements that promoted healthy masculinity development and reduced GBV incidence in Kakuma. A draft KI interview guide for Aim 1 can be found in Appendix 2, and data analyzed from Aim 1 contributed to the plan for change (see Chapter 5). An interview team, including myself, conducted the KI interviews in English, as the working language among agency staff working in Kakuma was English. Participants were recruited in partnership with UNHCR and the study's lead partner agency in Kakuma, IsraAID.

- *Aim 2: Explore youth leadership potential in promoting healthy male development in Kakuma.* Four FGDs, including one group of 4 and one group of 8 male youth refugees ages 18-35 facilitated on two different occasions, followed the FGD guide in Appendix 5. The FGD adhered to AI methodology, displayed in the conceptual model in *Chapter III: Methods*, and achieved the following: 1) discovered positive factors existing both within traditional cultural settings and in Kakuma to promote healthy male development and GBV prevention, 2) imagined and designed a positive future for male youth that builds on existing strengths to prevent GBV, and 3) developed a plan for change and a means to transfer this change to communities, programs, and policies. A facilitation team, including myself, conducted the FGDs in English. Due to universal education offered in the camp, English proficiency was commonly grasped after the first year of living in Kakuma. Aim 2 participants were recruited from IsraAID's students engaged in the organization's mentorship training program, South Sudanese and Sudanese men who mentor South Sudanese adolescents who arrived in Kakuma following the December 15, 2013 influx of refugees.

As refugees in sub-Saharan Africa continue to migrate from conflict zones to refugee camp settings, GBV prevention research focusing on refugee male youth remains paramount. This study sought to address this research gap by exploring a root attribute to GBV perpetration by males, specifically male gender socialization and how masculinity development affects male behaviors with women. Results from this study uncover current GBV prevention efforts in Kakuma that engage men, agency- and male-perceived notions of positively socialized men, how men develop this sound masculinity, how positively socialized men behave with and treat

women, and recommendations for promoting positive male gender socialization and positive male/female relationships. These recommendations, and the data at large, contributed to a proposed plan for positive change in Kakuma, specifically, and in complex environments, more broadly. Five key themes emerged as influencers in promoting positive change in this complex environment: freedom, information, culture, relationships, and identity. Understanding the interconnected nature of these constructs and how male gender identity is influenced amid complexity can inform both research and practice in GBV prevention efforts.

Table 1.1. Definitions of key terms

Key Terms	Definition
Gender-based violence	Any form of violence—due to one’s gender—that may result in physical, sexual, and/or psychological harm, “including threats of such acts, coercion or arbitrary deprivation of liberty.” ¹⁸
Male socialization	The development of one’s gender identity, a relational construct that refers to social expectations and ideals about how men are meant to behave ¹⁹
Hegemonic masculinity	Behavioral tendency among males to overcompensate for weakness through dominance and control ⁷⁻¹⁰
Healthy masculinity development	The adoption of positive gender identity constructs through a variety of protective factors that impact the resiliency of an individual ¹⁶
Forced migration	Movement of persons from one country to another due to conflict or impact from natural disasters
Appreciative Inquiry	Leadership theory and conceptual framework for this study design; an iterative process for accelerating positive change through tenets of valuing the past/present and designing a better future ¹⁷
Youth	Defined, for purposes of this study, as age 18 to 35 years old

CHAPTER 2: REVIEW OF THE LITERATURE

Background

The global public health community is progressively recognizing gender-based violence (GBV) as a significant issue affecting the health of women. GBV is defined as any form of violence due to one's gender, which may include physical, sexual, and/or psychological violence such as deprivation or neglect ^{20,21}. Women survivors of GBV face increased morbidity through physical injuries, sexually transmitted infections (STIs), reproductive health problems, and psychological trauma ¹⁻⁴. In sub-Saharan Africa, physical assault against women by intimate partners ranges from 24% in Zambia to 31% in Nigeria ²², and all forms of intimate partner violence reach heights of 46% and 48% prevalence in Kenya and Zambia, respectively ²³. Among adolescent girls 12-19 years of age in Mbarara, Uganda, the sixth largest urban center in the Eastern African nation, 23% reported sexual coercion, or an unwillingness to engage in sexual intercourse, upon first sexual experience ²⁴. A variety of social, cultural, and contextual factors influence these rates in sub-Saharan Africa; increased understanding of these dynamics may contribute positively to GBV prevention efforts.

Gendered stereotypes and perceptions of GBV in low-income settings appear to perpetuate the above statistics, as sexual relationships are heavily influenced by gender norms within societies ²⁵. Violence against women in such settings is often condoned ⁷, and the acceptability of such violence alone is arguably among the greatest determinants of GBV in sub-Saharan Africa ²². Research shows that women, more often than men, justify GBV in an

intimate partner instance, such that 80% of women respondents in a nationally representative survey in Zambia and 66% of women respondents in Kenya defend a man's use of violence against her because of an erroneous act committed, as per societal expectation ²². Among men, justification of GBV among intimate female partners varies from 8% acceptability in Madagascar to 63% in Kenya ²⁶. The impact of such gender norms may include the continued perpetration and increased incidence of GBV in societies where such acts are condoned.

Indeed, social and structural contexts greatly influence norms affecting GBV, are deserving of attention. Gender identity is the relational construct that refers to social expectations and ideas about how men and women are meant to behave ²⁷. Gender, not sex, has greater influence over one's behavior and perceived power in relationships ⁷. Culture, religion, and other aspects of society determine these precepts, and differences in the male and female genders are rooted in power inequalities, traditionally resulting in male domination and female subordination ^{7,27}. The socialization of gender recognizes that both men and women acquire a set of learned behaviors based on social expectations of gender identities. Uthman and colleagues researched attitudes associated with GBV in sub-Saharan Africa and based their work on the social learning theory ²⁶. This theory states that individuals adopt behaviors as observed in role model's actions. Pertinent to gender socialization in sub-Saharan Africa, norms in patriarchal societies are learned and passed down to the next generation to reinforce potentially harmful ideals of masculinity that are rooted in the control of women and exhibition of power ^{19,26}.

This aspect of male dominance is often referred to as hegemonic masculinity, a construct seen in men who have either adopted it from role models or chosen it out of

insecurity ⁷⁻¹⁰. Research states that hegemonic masculine behavior can be adopted if traditional aspects of masculinity are threatened or if one is unable to achieve culturally perceived notions of gendered success ^{10,28}. Men of this gender identity who engage in violent sexual behavior may be influenced by “low self-esteem and poor social skills,” desiring to cover up their weakness through power ²⁸. Men who take on this identity transition from insecurity to control, thereafter judging their success and the success of other men by physical strength and heterosexual conquest ^{7,9}. The position of hegemony among men becomes an accepted ideal in society whereby men exercise their power in sexual relationships, often engaging in violent and controlling behaviors against women. Social control and power imbalances, as exemplified by hegemonic masculinity, cultivate societal norms that justify GBV and therefore encourage male violent behavior among women ²⁹.

Specific vulnerability constructs related to violence, oppression, and migration may further increase a man’s tendency to adopt hegemonic masculine behaviors and act out in sexual violence ³⁰. The literature reveals an increased psychosocial burden on those who experience trauma, forced displacement, separation from family, loss of basic necessities, and threats to aspirations ³¹, and research also highlights that female vulnerability to GBV increases amid complex humanitarian emergencies, forced migration, and resettlement due to the absence of protection, gender or ethnic discrimination, economic disparity, and limited access to rights ^{1,3-5}. These burdens associated with forced migration affect millions in sub-Saharan Africa who have fled their nations of origin and become refugees. As of 2009, 17 sub-Saharan African nations hosted 50,000 refugees each ³². According to a 2013 UNHCR report, refugees in sub-Saharan Africa account for 26% of the world’s refugee population ³³.

Forced migration and resettlement also influence masculine gender role stress, specifically the added struggle of male refugees to manifest traditional notions of masculinity, thereby contributing to unhealthy coping and socialization patterns ³⁴. Traditional gender norms place men in the role of provider and protector; however, refugee males have not only fled their livelihoods and ambitions upon fleeing conflict, but they have also had to rely on agencies for provision of needs. Most host countries prohibit refugees from gaining employment, as they lack citizenship in their new homeland. This inability to work—along with a variety of other factors associated with forced migration—arguably challenges one’s manhood. The very nature of fleeing danger is seen as weakness ⁶. The stress of challenged masculinities can lead to hegemonic masculinity behaviors and a number of detrimental outcomes, including interpersonal violence and aggressive sexual behaviors towards women ^{30,34}.

In light of the above-mentioned masculinity development patterns and the perpetration of GBV, I undertook a systematic literature review to identify factors linking gender socialization among male youth in sub-Saharan Africa with violent sexual behaviors and GBV incidence. This review is structured in two parts: 1) male gender socialization to present a foundational model of gender norm development in the region, and 2) male gender socialization among refugees in sub-Saharan Africa to understand how forced migration contributes to this construct.

A review of male socialization in sub-Saharan Africa is critical to preventing GBV. A great deal of research and intervention has targeted female empowerment and GBV survivor response; however, significant potential exists in research and subsequent policy development and prevention programming involving men ¹⁰. Understanding structural and cultural factors

that contribute to gender socialization among males and the ensuing behavior patterns among them can help facilitate “gender transformative” GBV prevention, a process that seeks to alter gender norms and foster increased gender equity ⁷. Additionally, increased male involvement in GBV prevention strategies promotes positive male development and increases social pressure against GBV. When given the opportunity, men have been known to reconsider their hegemonic masculinity, altering behaviors to adopt a less harmful gender identity that contributes to improved health outcomes among both males and females ⁹.

Methodology for Literature Review

A review of articles was conducted following the standard systematic review methodology to understand the relationship between gender socialization in sub-Saharan Africa (independent variable) and gender-based violence (dependent variable), and also to examine the role of forced migration due to conflict (independent variable) in the context of GBV. I used Web of Science, PubMed, CINAHL, Global Health, and Scopus in initial searches to identify interventions, evaluations, and other systematic reviews of the subject under study. Among these search engines, only Web of Science produced results matching inclusion criteria. English articles in the Web of Science database were searched on a number of occasions between January 31, 2014 and February 1, 2016. Next, I contacted key experts in the field to provide information on international organizations and renowned researchers who have distinguished themselves in GBV prevention efforts through male-targeted interventions, as well as experts in the field of forced migration research. I then pulled additional publications and grey literature from these sources for review—including reports, research, and essays—between February 14, 2014 and February 1, 2016. Finally, references from selected articles

were examined to further highlight articles of relevance. The following section outlines the methodology I used for the review process, including eligibility criteria, sources, search terms, and study selection.

Article Inclusion Criteria

Characteristics of articles included in the review can be summarized by study design, population of focus, type of intervention, and outcome measure.

The following study designs were included in the review: peer-reviewed original research, systematic reviews, and performance evaluations. Grey literature was also included, such as education manuals, collections of case studies, advocacy briefs, and expert papers.

Study populations of inclusion were limited to youth and adolescents (i.e. defined differently per country, but approximately between 13 and 35 years of age) in sub-Saharan Africa. Articles focusing on populations above 35 years and in countries outside of sub-Saharan Africa were excluded from review. Exceptions included studies that comprised—and separately aggregated—the target age range in the population under study. I also included in the review global research that presented data on sub-Saharan Africa.

Intervention types included those studies focusing on male gender socialization, male involvement in GBV prevention, and forced migration as associated with GBV. Only articles discussing forced migration, refugee populations, or post-conflict were included; wartime violence and its affects on masculinity development and GBV were excluded if not also addressing migration. The review included HIV-specific studies that focused on gender and power dynamics associated with male socialization and GBV. HIV-focused studies addressing

male socialization without association to GBV were excluded; likewise, HIV-focused studies focusing on association to GBV without insight into male socialization were excluded.

Two outcome measures were included in the review: 1) sexual, physical, and/or emotional GBV among women, as perpetrated by males, and 2) GBV prevention.

Search Terms

The first set of search terms that I used for this systematic review represents terminology searches for part one of the research question, namely how gender socialization in sub-Saharan Africa contributes to violent sexual behavior among male youth. Multiple searches were conducted in Web of Science to promote a comprehensive collection of publications, following these search terms (see Table 2.1): “Youth OR adolescent OR young adult” AND “Male OR masculinity OR man OR men” AND “Gender-based violence OR violent sexual behavior OR intimate partner violence” AND “Determinant* OR social* factor OR social*” AND “Kenya OR east* Africa OR sub-Saharan Africa.”

Table 2.1. Search Terms 1: Male gender socialization and GBV in sub-Saharan Africa

Population	Youth OR adolescent OR young adult
AND	
Population	Male OR masculinity OR man OR men
AND	
Issue	Gender-based violence OR violent sexual behavior OR intimate partner violence
AND	
Cause	Determinant* OR social* factor OR social*
AND	
Location	Kenya OR east* Africa OR sub-Saharan Africa

Search Terms 2 represents search terms for part two of the literature review: forced migration and male gender socialization as contributing to GBV. The above-mentioned databases were used to conduct multiple searches, with only Web of Science producing articles

for inclusion. I intentionally did not include this secondary search element of forced migration in the first search terms in order to gain initial context about male socialization and GBV in the sub-Saharan Africa prior to understanding how forced migration adds to this complexity.

Nonetheless, Search Terms 1 did surface one article that addressed forced migration, and it was included in the review for part two, as well.

The following represents search terms used for the second part of the literature review (see also Table 2.2): “Youth OR adolescent OR young adult” AND “Refugee OR refugees OR “forced migration” OR post-conflict” AND “Masculinity OR masculine OR gender identity OR socialization OR gender norm OR manhood” AND “Gender-based violence OR violent sexual behavior OR sexual violence OR rape” AND “Kenya OR sub-Saharan Africa OR east* Africa.”

Table 2.2. Search Terms 2: Male gender socialization and GBV among refugees in sub-Saharan Africa

Population	Youth OR adolescent OR young adult
AND	
Context	Refugee OR refugees OR “forced migration” OR post-conflict
AND	
Issue	Masculinity OR masculine OR gender identity OR socialization OR gender norm OR manhood
AND	
Outcome	Gender-based violence OR violent sexual behavior OR sexual violence OR rape
AND	
Location	Kenya OR sub-Saharan Africa OR east* Africa

In addition to the provision of recommended references by key experts in the field, of which two were included in the review, I also reviewed the following organizational websites for institutional resources and publications as per the counsel of key experts:

- *Instituto Promundo*: <http://www.promundo.org.br/en/publications/home-of-publications/>

- *Sonke Gender Justice*: http://www.genderjustice.org.za/resources/cat_view/43-journal-articles-book-chapters.html
- *Engender Health*: <http://www.engenderhealth.org/pubs/gender/index.php>
- *Raising Voices*: <http://raisingvoices.org/resources/#reports-articles-essays>

Additional references were pulled from selected articles.

Study Selection

Following the strategic searches and added articles from other sources, I screened article abstracts and removed duplicates. I then reviewed full text articles for eligibility and searched relevant references for additional full text review. All articles screened for inclusion by abstract, full text, snowball, and other sources were documented in an Excel spreadsheet, noting the following details: author, date of publication, title, design, population, outcomes, and eligibility criteria. Figure 2.1 below displays the article selection process for parts one and two of the review.

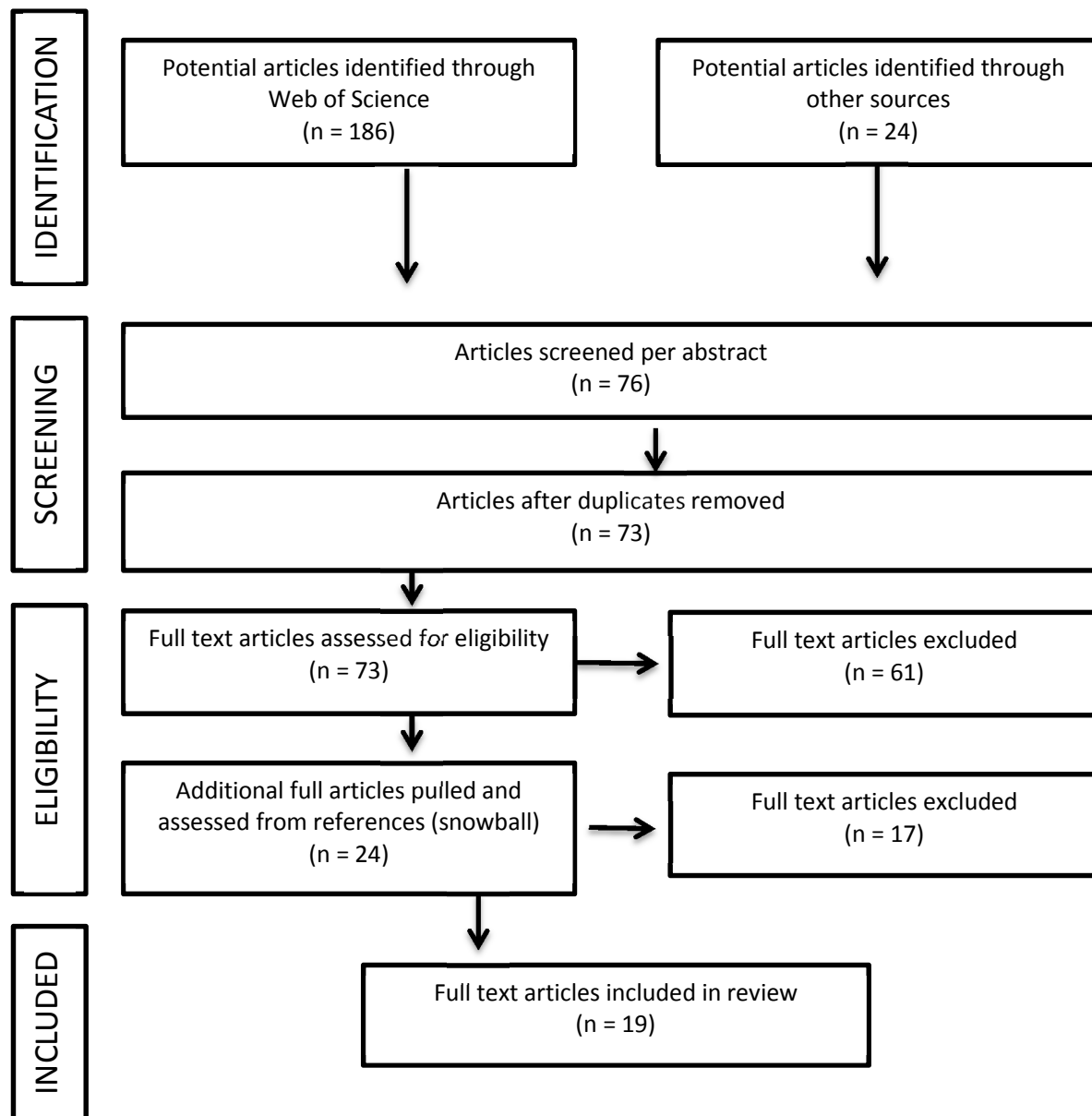


Figure 2.1. Study selection process

Results

A total of 19 papers, from 210 articles initially identified, were included in this systematic review. Among these papers, 13 were studies of observational, cross-sectional, and descriptive designs with one study including a thorough systematic review. The remaining papers included one systematic review, one education manual, one collection of case studies, one advocacy brief, and two expert papers.

Description of Included Publications

The papers under review consisted of research design studies, programmatic reviews, and expert reports. Table 2.3 details the quality and characteristics of papers included in this systematic review. The majority of studies were observational, cross-sectional, and descriptive studies that assessed the attitudes and experiences of male—and sometimes female—youth in sub-Saharan Africa around male gender socialization as it relates to GBV, and in a few instances, the relationship between forced migration and GBV.

The remaining articles were systematic reviews (1)²³, an education manual (1)³⁵, a collection of case studies (1)³⁶, an advocacy brief (1)¹⁴, and expert papers (2)^{13,37}, all of which met inclusion criteria. The systematic review focused on Africa more generally, but all but one of the 12 studies reviewed in that article were within sub-Saharan Africa. The education manual targeted men of all ages in a global context, addressing issues of young men and GBV, including reference on many occasions to gender norms as related to sub-Saharan African nations. The collection of case studies also addressed both men and boys throughout Africa; however, data was presented in reference to age, and specific sub-Saharan African cases were highlighted: South Africa, Rwanda, Nigeria, Tanzania, Zimbabwe, and Kenya. The advocacy brief and the first

of two expert papers were global in focus, with clear reference to nations in sub-Saharan Africa. Finally, the last expert paper addresses peace education in refugee camps in Kenya and Uganda, while highlighting contextual factors of forced migration and male socialization that impact GBV incidence.

Results of Included Publications

Two main interlocking themes emerged from the 19 included articles, namely male socialization and the role of forced migration in the socialization/GBV continuum. Table 2.4 details this first theme and presents 20 variables from this correlation, many of which reoccurred in a number of articles. Specifically, men in sub-Saharan Africa tend to face social pressure from parents and their community to be sexually active at a young age, hold multiple partners ^{8,11,28,38-40}, and display manhood by initiating dominance and control over the opposite sex ^{8,11,14,25,39-42}. Hegemonic masculinity as a social construct was examined in many studies and found to be positively associated with GBV. In four reviewed studies, a crisis of masculinities is noted to manifest itself into an overcompensation of this insecurity through sexual conquest, contributing toward sexual violence ^{6,11-14,28,41,42}. Other social factors among males—such as the role of parenting ^{35,43}, religion ^{6,25,44}, communication ^{40,43}, and cultural nuances of language and behavior ^{25,42}—were commonly associated with GBV.

Among the included 19 articles in the review, six produced aspects relevant to the second theme under study: forced migration as affecting the male socialization and GBV continuum. While forced migration from conflict does not directly lead to increased GBV incidence through negative socialization experiences for young men, the literature reveals that pre-existing gender inequalities and power imbalances are amplified under such notions of

distress and displacement ¹⁴. The context of post-conflict environments, including refugee camps, can encourage and sustain GBV through the strain on masculinities, further detailed in Table 2.5. Specifically, men's inability to work and the lack of financial independence ^{6,11-13}, along with other frustrations of diminished aspirations and hopelessness ^{6,11}, are key factors that challenge male notions of masculinity. One's inability to protect self and/or family ^{12-14,37}, in addition to the fear and defeat that is associated with forced migration ⁶, can directly reduce a male's sense of worth and pride ^{6,11-13}. Such threats to one's masculinity due to forced migration and resettlement can lead male youth to behave in acts of violence towards women in an effort to reclaim lost dominance, power, and control ^{11,12}. In contrast, the literature also highlights cohorts of young men who choose an alternate form of masculinity from the traditional hegemony that is often described amid threats to manhood; positive notions of masculinity are known to be adopted amid the trauma and loss associated with refugee status. Men exhibiting this "benign masculinity" gain endurance and hope from certain protective factors, including education and religion ^{6,11}.

Table 2.3. Quality and characteristics of papers included in the literature review

STUDY, YEAR	DESIGN	TARGET POPULATION & SAMPLE SIZE	LOCATION	DATA COLLECTION PROCESS	DATA ANALYSIS PROCESS	LIMITATIONS & BIASES
Atwood, 2011	Observational, descriptive, cross-sectional	6th and 7th graders between 13 and 19 years from one school, n=36 (boys and girls)	Monrovia, Liberia	Five focus group discussions, 4 same-gender and 1 mixed-gender, randomly assigned	Audiotaped and transcribed FGDs, qualitative research coding approach, themes prioritized	Not generalizable (one school in one city); Sample size low; unknown nationality or age of FGD moderators
Barker, 2005	Systematic literature review plus observational, cross-sectional, descriptive study	Young men in sub-Saharan African nations, and programs operating within these nations. Botswana (n=4), Nigeria (n=20), Uganda (n=16), South Africa (n=18)	Botswana, Nigeria, Uganda, South Africa	Reviewed literature on men and masculinities, conflict and HIV/AIDS in SSA; consulted with partners; conducted 50 key informant interviews with staff working with young men; conducted 23 FGDs; conducted 4 in-depth interviews with young men showing compelling gender-equitable attitudes.	Not described	Unknown data analysis methodology
Hampshire, 2011	Observational, descriptive, cross-sectional	Youth aged 9-17 (boys and girls), selected settlements of relatively poor SES, n=959	Eastern Cape Province, South Africa	Child Mobility Project as platform for data collection. Phase 1: 30 youth trained to collect mobility data to inform phase 2. Phase 2: 394 interviews by adult interviewers. Phase 3: survey questionnaire administered to 959 youth. Administrators were black South Africans, not necessarily from communities of interview.	Not described	Unknown data analysis methodology; unknown selection process of included youth in the study--possible selection bias; communities were targeted as SES for purposes of the study objective, but not generalizable to other communities in region or abroad.

STUDY, YEAR	DESIGN	TARGET POPULATION & SAMPLE SIZE	LOCATION	DATA COLLECTION PROCESS	DATA ANALYSIS PROCESS	LIMITATIONS & BIASES
Heslop, 2013	Observational, descriptive, cross-sectional	Youth aged 16-29, n=30 (12 male, 18 female)	Chipata District, Eastern Province, Zambia	Adapted "Participatory Ethnographic Evaluation and Research" (PEER) method. Trained youth interviewers, selected peers, unrandomized and uncontrolled. Targeted youth were interviewed 4 times, once per theme. Usually same sex interviewers and interviewees. Authors interviewed the youth interviewers after 2 days to gather data; one author took notes. Interviewed community key informants.	Feedback workshop (including interviewers, authors, and host program staff) following all interviews. Peer researchers (youth interviewers) and authors conducted their own analysis (unknown method) of main findings, challenges, and recommendations	Unknown of data documentation method by the interviewers; possible recall bias after 2 days from the interview on behalf of the interviewers. Data analysis method not reliable or valid (unknown method beyond discussion).
Jaji, 2009	Observational, descriptive, cross-sectional	Refugee men from Burundi, DRC, Rwanda, Uganda, and South Africa, living in Kenya. Ages 21-35 years (n=29)	Kangemi, Nairobi Kenya	Ten men agreed to individual interviews with 19 engaging in FGDs. FGDs were in three groups, with either six or seven participants in each.	Not described	Findings not generalizable to all refugees in Nairobi due to the diverse countries of origin, some men were married while some were single, some had jobs while others did not, various education levels, and diverse religions. Unknown data analysis methodology.
Jewkes, 2006	Observational, descriptive, cross-sectional	Rural men in Stepping Stones program from 70 villages. Ages 15-26 years (n=1370)	Rural Eastern Cape Province, South Africa	Most participants recruited from schools. Structured questionnaire administered in face-to-face interview, in Xhosa by young male interviewers. IPV measured by WHO's 2000 instrument that captures data on perpetration. Stratified two-staged survey with participants clustered within villages.	First, analysis of descriptive variables on rape. Then continuous variables summarized by calculating means (95% CI). Binary and categorical variables summarized by percentages (95% CI). Use of STATA 8.0 and GLMM (where required) via PQL checks using Genstat v6.	Inability to establish temporal relationships due to point-in-time data collection. Not generalizable due to the volunteer sampling method.

STUDY, YEAR	DESIGN	TARGET POPULATION & SAMPLE SIZE	LOCATION	DATA COLLECTION PROCESS	DATA ANALYSIS PROCESS	LIMITATIONS & BIASES
Kaufman, 2012	Policy brief	Men and boys.	Conflict and post-conflict settings. Global	Unspecified. The purpose of this policy brief is to discuss 1) the context of sexual violence in both war and peace; 2) the varied roles of men and boys carry out in conflict and post-conflict; and 3) outline policy and programmatic proposals that engage men.	Not described	Selection bias, in terms of cases documented. Unknown data analysis methodology
Lary, 2004	Observational, descriptive, cross-sectional	Youth recruited from venues (sports grounds, marketplaces, bus depots, and bars), aged 16-24, both male (n=40) and female (n=20)	Dar es Salaam, Tanzania	Semi-structured interviews. Iterative approach, allowing for question refining throughout the study. PI and technical advisors reviewed incoming data for new thematic direction and provided feedback to data collection team. Venues from one of 12 wards were mapped, participants screened for inclusion criteria. Interviews tape recorded, transcribed into Kiswahili text, translated into English.	Data exhaustively reviewed for main themes, coded for retrieval and analysis using NUD*IST program. Matrices of three main emergent themes to best condense, organize, and analyze data.	Cross-sectional disallows temporal relationship. Not generalizable (limited to men and women who associated at public venues).
Lwambo, 2011	Observational, descriptive, cross-sectional	Men and women in urban, semi-urban, and rural settings (n=231)	North Kivu (Eastern), DRC	Field research in two cycles. Three semi-structured questionnaires developed: one for male FGDs, one for female FGDs, and one for in-depth interviews with men. Single male focus group participants chosen for in-depth interviews. Participants could express in French, Swahili, and local languages.	Interviews were digitally recorded and later transcribed. During second cycle, participants were given opportunity to discuss results.	Not generalizable outside DRC or even perhaps location within DRC (narrowly defined location). Unknown participant selection strategy or analysis methodology.

STUDY, YEAR	DESIGN	TARGET POPULATION & SAMPLE SIZE	LOCATION	DATA COLLECTION PROCESS	DATA ANALYSIS PROCESS	LIMITATIONS & BIASES
Maganja, 2007	Observational, descriptive, cross-sectional	Male urban youth ages 16-24 from one ward (administrative unit) with population 73,978. Recruited from venues (e.g. soccer fields, movie/video rooms, bars). n=60 (interviews) and n=between 70 and 168 (FGDs)	Dar es Salaam, Tanzania	In-depth interviews and FGDs. Local interviewers were trained in the qualitative instrument used. Recruitment occurred in venues mapped for key concentration of youth least likely to generating income and most likely to engage in HIV risk behaviors. Gender-specific interviews (40 men, 20 women). 14 FGDs (10 with men, 4 with women). Youth participating in interviews were not eligible to participate in FGD.	Interviews and FGDs were in Kiswahili, audiotaped, transcribed, and translated into English. Data were reviewed for themes. Codes developed, data coded, and matrices constructed to condense and organize the data to facilitate cross-case analysis.	Not generalizable due to small sample size; not generalizable to rural environments, for these youth were urban. Strength: triangulation of data from interviews and FGDs to support findings.
Peacock, 2012	Expert paper prepared for UN Women Expert Group Meeting	Men and boys.	Global	Review of data from IMAGES survey, WHO multi-country study (2005), and other expert authors. Methodology unspecified.	Not described	Unknown data collection and analysis processes. Difficult to generalize globally as various locations are used in research.
Peterson, 2005	Observational, descriptive, cross-sectional (ethnographic)	Youth ages 13-16. Volunteer, convenience sample from one community school in semi-rural Zulu tribal area of 10,000 population. FGDs: 5 male FGs, 5 female FGs (8-10 in each). Interviews: n=5 girls, n=5 boys.	KwaZulu-Natal Province, South Africa	Young black South African psychologists were trained and conducted FGDs and interviews (gender-specific). Field notes were also taken for body language and other contextual factors.	FGDs and interviews were taped, translated, and transcribed. Nvivo (software) was used for data coding management. Sexual violence data analyzed using Glaser's constant comparative technique.	Not generalizable due to one specific location/community under study
Promundo, 2008	Programmatic Tool for Education/ Training	Boys, young men, and men (all ages)	Global	Data drawn from literature review process and expressed in the manual's introduction	Not described	Unknown data analysis methodology

STUDY, YEAR	DESIGN	TARGET POPULATION & SAMPLE SIZE	LOCATION	DATA COLLECTION PROCESS	DATA ANALYSIS PROCESS	LIMITATIONS & BIASES
Roman, 2013	Systematic literature review	Literature focusing on families and adolescents (articles of inclusion n=7)	Africa	Comprehensive search conducted in May 2012 for previous 10 years, using databases such as Ebscohost (Medline, CINAHL, PsyArticles), Directory of Open Access Journals (DOAJ), Project Muse and BioMed Central and also specific journals Lancet, and JSTOR. Two reviewers independently evaluated the methodological quality of the studies reviewed.	Methodological quality scores were given to each article prior to inclusion.	Studies didn't review implications of youth exposure to IPV; possible limitation.
Sommers, 2001	Expert paper prepared for UNHCR workshop on refugee education in developing countries	Refugee youth (ages 12-30 years) populations	Kenya and Uganda	Review of literature on peace education concepts and programs, pertaining to refugee youth and violent youth. Followed by field research in Kenya and Uganda. Interviews with UNHCR officials in Geneva, as well as peace education experts will also be incorporated.	Not described	Unknown data collection and analysis processes. Difficult to generalize as various locations are used in research with various nationalities of refugees and camp policies.
Stern, 2009	Collection of Case Studies	Men and boys	Africa	Unspecified. The purpose of the case study collection is to showcase some of the innovative programs and policies taking place across the African continent, working with men and boys on issues related to gender, HIV, health, development and social justice.	Not described	Selection bias, in terms of cases documented. Unknown data analysis methodology
Walker, 2005	Observational, descriptive, cross-sectional	Young men ages 22-35 involved in Men for Change (MFC, an NGO) programming (n=17). Also, counseling staff at MFC (n=5)	Alexandra Township, South Africa	Author (white female) and research assistant (black male) conducted formal interviews with men in MFC living in Alexandra. Informal discussions with men who previously worked for MFC. Interviews with MFC clinical counseling staff.	Interviews transcribed.	Selection bias (all these men had gone through the MFC program); not generalizable (small population size in narrowly defined location). Unknown data analysis method.

STUDY, YEAR	DESIGN	TARGET POPULATION & SAMPLE SIZE	LOCATION	DATA COLLECTION PROCESS	DATA ANALYSIS PROCESS	LIMITATIONS & BIASES
Wood, 2007	Observational, descriptive, cross-sectional (ethnographic)	Young men (out-of-school) and women in one township, ages 14-25. Interviews female n=46, males n=30.	Former Transkei region in Eastern Cape, South Africa	Participant observation for 18 months. Data collection taken by young, white female alongside young, local, male (1) and female (1) research assistants. In-depth semi-structured interviews. Participants recruited directly through networks, from observation, or from snowballing. Interviews conducted in language of choice.	Interviews transcribed and translated. Observational field diary and interview notes were coded thematically using Atlas software.	Limited population and therefore not generalizable. Selection bias may have occurred due to the relationships that were possibly created following the 18 months of observation.
Wubs, 2009	Observational, descriptive, cross-sectional	Students (in relationships) in school-based health education program in three sites (schools selected n=80). Student ages 10-18. Cape Town n=3796, Mankweng n=2616, Dar es Salaam n=567 (total n=6979)	Mankweng and Cape Town, South Africa; Dar es Salaam, Tanzania	Use of baseline data from a RCT taking place. Self-administered questionnaire of 115 items covering sexuality and reproductive health. Pre-tested questionnaire and adjusted appropriately.	Statistical analysis from baseline data only. Conflict Tactics Scale (CTS) instrument used to assess assaults by intimate partners. Analyses conducted with SPSS (v14.0). Statistical analysis cross-tabulation and logistic regression models for cluster effects. Final models included only explanatory variables that were significant ($p \leq .05$).	CTS does not take into consideration environmental/ contextual factors. Instrument not designed to cover a broad range of factors, but merely socio-demographic prevalence factors. Overcrowded classrooms may have influenced results (i.e. socially desirable answers, distracting, etc.).

Table 2.4. Variables of gender socialization among male youth in sub-Saharan Africa, as pertaining to gender-based violence (part 1 of 2)

Variables of male gender socialization associated with GBV										
	Gender norms and identity shaped by upbringing	Father figures don't engage with their sons on issues of reproduction and fertility	Male role models in question (exposure to GBV, self or others, as child, no role model at all)	Growing up with neither biological parent associated with lower risk of perpetration	Social pressure (parents and/or community) to be sexually active and/or have multiple partners	Rites of passage as socialization factor (sexual experience as initiation into manhood)	Boys/men are seen as strong, brave, risk-taking, aggressive, etc.	Gender socialization influenced by social context, urbanization, politics, and poor social institutions	Hegemonic masculinity as male gender identity (power, status, control, dominance)	Male socialization amid violence
Studies										
Atwood, 2011					x				x	
Barker, 2005	x	x			x	x		x	x	x
Hampshire, 2011					x		x			
Heslop, 2013						x			x	
Jaji, 2009	x							x		x
Jewkes, 2006				x						
Lary, 2004					x					
Lwambo, 2011			x					x	x	x
Maganja, 2007					x				x	
Peterson, 2005			x		x				x	
Walker, 2005			x			x			x	x
Wood, 2007									x	
Wubs, 2009										
Reviews										
Roman, 2013			x							
Education Material										

Promundo, 2008	x	x			x	x			x	
Collection of Case Studies										
Stern, 2009			x			x	x	x	x	
Policy Brief										
Kaufman, 2012							x	x	x	x
Expert Papers										
Peacock, 2012	x									x
Sommers, 2001			x					x		x

Table 2.4. Variables of gender socialization among male youth in sub-Saharan Africa, as pertaining to gender-based violence (part 2 of 2)

Variables of male gender socialization associated with GBV										
	Violence justified to control and discipline female in relationship	Some young men believe violence is not justified	Crisis of masculinities (traditional masculinities threatened, men over-compensate through sexual conquest)	Justification for sexual abuse (men unable to control sexual desires; female obligation to control this	Gender inequality and poverty lead to sex for exchange	Poor communication skills associated with high risk of perpetration	Cultural nuances of behavior and desire (e.g. no means yes)	Various understanding by males of the meaning of "forced sex"	Religion as justification of male dominance	Religion as protective factor against violence
Studies										
Atwood, 2011					x					
Barker, 2005			x							
Hampshire 2011			x							
Heslop, 2013							x		x	
Jaji, 2009		x	x							x
Jewkes, 2006						x				
Lary, 2004	x	x						x		
Lwambo, 2011			x	x						
Maganja, 2007										
Peterson, 2005	x			x		x				
Walker, 2005			x	x						
Wood, 2007			x	x			x	x		
Wubs, 2009										x
Reviews										
Roman, 2013										
Education Material										
Promundo, 2008								x		
Collection of Case Studies										

Stern, 2009										
Policy Brief										
Kaufman, 2012			x							
Expert Papers										
Peacock, 2012										
Sommers, 2001			x	x						

Table 2.5. Variables of forced migration among male youth in sub-Saharan Africa in the male socialization/gender-based violence continuum

Variables of forced migration affecting male socialization and GBV	Barker, 2005	Jaji, 2009	Kaufman, 2012	Lwambo, 2011	Peacock, 2012	Sommers, 2001
Men who witness or experience violence are more likely to report using violence against women	x		x		x	
Men who have been displaced are more likely to report physical violence against women			x			
Weakened ties to land: men fear that others will take their land and they'll have nowhere to return	x					
Sense of idleness and little hope for future; loss of pre-migration goals and aspirations	x	x				
Employment is a requisite to being publicly recognized as a man; unemployment leads to loss of social status and low self-esteem	x	x		x		x
Refugees often rely on assistance from outside agencies, directly going against the masculine notion of financial independence		x				
Inability to provide and protect loved ones is seen as failure in manhood			x	x	x	x
Because male youth are not economically capable of marrying, they use sexual violence against women	x					x
Refugee women prefer local (from host population) men who can meet her needs, over refugee men who cannot		x				
Frustration and stress is high among refugee males; often men manifest this frustration and loss of manhood through sexual violence	x		x	x		x
With violence and migration comes a loss of manhood, and men feel the need to recover this lost masculinity	x			x		
Women's increased agency, often promoted by international influences in refugee camps, can be seen as counteracting traditional notions of manhood, leading to increased violence by men	x			x		
Flight or migration is seen as feminine and a sign of weakness, through fear and defeat		x				
Young men who migrate face challenges in their new countries, often seen as second-class citizens; they need to	x	x				

Variables of forced migration affecting male socialization and GBV	Barker, 2005	Jaji, 2009	Kaufman, 2012	Lwambo, 2011	Peacock, 2012	Sommers, 2001
conform to new notions of masculinity						
Education as a protective factor for refugee young men against violence and in promotion of achieving manhood and headship	x	x				
Religion as a protective factor for refugee young men against hegemonic masculine attitudes and behaviors		x		x		
Men who are engaged in community development as agents of change form positive masculine attitudes	x		x	x		
Some refugee youth adopt a positive or benign masculinity, which contrasts other dominant and potentially violent masculinities (i.e. hegemonic masculinity) mentioned in literature		x		x		

Discussion

This literature review presents data from 19 studies, reviews, programmatic evaluations, training tools, case study collections, advocacy briefs, and expert papers, highlighting key findings for application in the field of GBV prevention. I have understood two main themes from the literature: 1) male socialization in GBV behavior and 2) the role of forced migration in the socialization/GBV continuum. Firstly, young men in sub-Saharan Africa face social pressure to exhibit gender dominance and control over young females of the same age group. This hegemonic masculinity mentality manifests into one's gender identity, affecting behaviors that often result in GBV. Secondly, male refugee youth encounter a number of challenges in migration and resettlement that threaten masculinity and influence behaviors. Although positive behaviors may emerge, such traumatic and life-altering experiences often result in an overcompensation of control and power that contributes to GBV perpetration.

My original question sought to interpret how gender socialization in sub-Saharan Africa contributes to GBV perpetration behaviors among male youth, and what role forced migration plays in the gender socialization/GBV continuum. Much was uncovered in the above-mentioned research to address gender socialization among men in sub-Saharan Africa, specific to its association with GBV. The literature reveals aspects of culture, language, parenting and role modeling, religion, and context of violence that shape a young man's perspective regarding the opposite sex and gender relations, as well as sexual desires and dominance. This understanding is foundational to uncovering the effects of forced migration on the same process. Although minimal research exists in this regard, the literature routinely cites exposure to violence, inability to protect and provide, loss of social status, hopelessness and loss of aspirations, and

the stress of adjusting to host community norms as paramount to shaping one's masculinity and potentially threatening manhood. As recognized in part one of this review, hegemonic masculine tendencies surface when traditional gender norms are at risk, creating an environment whereby sexual violence is both prevalent and justified.

Limitations in the Review Process

Limitations exist in the body of research included in this systematic review. The majority of articles (10 out of 19) were conducted in a very specific setting with small subsets of populations^{6,8,12,28,38-42,44}. In addition, many included studies selected participants based on convenience or volunteerism, rather than randomization. This may present selection biases to those particular studies, and therefore also to this systematic review. As such, these studies are not generalizable to the larger sub-Saharan African community. In addition, the majority of included research (13 out of 19 included studies) employed a cross-sectional, descriptive study design, disabling a temporal relationship assessment between gender socialization and GBV, or forced migration and male socialization with GBV, due to point-in-time data collection methodology^{6,8,11,12,25,28,38-44}. Additionally, although a variety of other databases beyond Web of Science were explored in the process, they had minimal quality results. Also relating to the search process and inclusion of articles, the grey literature included in the review was limited to data that was known through key expert recommendation and to which I had access. Indeed, additional grey literature exists and demands review, but these sources were unknown for purposes of inclusion. Lastly, I faced difficulty in the study selection process, namely that male socialization was addressed in many additional studies; however, despite the fact that male socialization is by definition a construct of youth, these articles may not have met the age

inclusion criteria due to the included study participants. Despite the narrow selection of participants in many studies, however, a variety of common and important themes emerged from the research, and important gaps in knowledge remain.

Considerations for Future Research

Limited research addressing male socialization and GBV incidence among male refugee populations exists, demanding attention for future studies. Based on the existing body of knowledge detailed above, I recommend the following for future research, programmatic implementation, and policy change. First, the greater GBV prevention community must not only look to women's interventions, but should focus on men and male involvement in research and efforts to prevent GBV and promote positive gender relations. Second, particular concentration must be placed in refugee communities throughout sub-Saharan Africa, sensitively addressing issues of masculinity as contributing negatively or positively towards GBV incidence. Priority must be placed on first understanding protective factors that lend to positive masculine development, or one that discourages GBV perpetration, and next building up healthy notions of masculinity among male refugee youth. Examples of such initiatives may include availing male youth with opportunities to protect, provide, and impact communities for positive change.

General knowledge exists, as highlighted in select studies included in this review, to advocate for increased male involvement in positive gender norm development and GBV prevention^{11,14,35-37,45}. First and foremost, this knowledge must be applied across both the GBV and general development sectors to reduce the risk of GBV, including health sectors, as male behaviors affect health outcomes for both men and women. In addition to applying

generalizable knowledge, future efforts need to focus on information and patterns in target areas of high GBV incidence, such as refugee camps. In order to best implement such programming and effectively change behavior through male-focused interventions, further research is needed in the specific locations of proposed programmatic implementation. Specifically, the literature that met my inclusion criteria, and thus those data sets that focus on male socialization and GBV in sub-Saharan Africa, are limited in region and scope. Increased impact in GBV prevention will require additional information in additional settings.

Additional inquiry regarding the relationships between forced migration and male socialization in strategic locations such as Kenya may enhance the research findings above. Kenya is a prime location of refugee resettlement due to surrounding nations' political and ethnic tensions. The scant research conducted among male refugee youth demands further understanding of how forced migration affects masculinity development and GBV patterns, specifically to uncover aspects of positive masculinity development that may aid in the response. Future studies in key locations such as Kenya have potential to surface a framework that promotes positive gender socialization in refugee settings.

Defining social, developmental constructs of young men concerning their sexual behaviors of gender dominance can help shape future GBV prevention interventions in the region. A specific focus on gender norm development among forced migrants can present opportunities for behavior change among refugees to promote positive masculinity development and healthy gender relations. This systematic review provides the foundation for future research to inform, and interventions to impact, public health practice in GBV prevention.

CHAPTER 3: RESEARCH METHODS

Specific Aims

In light of the above discussion and stated recommendations to enhance existing literature on male gender socialization and GBV, particularly among forced migrant youth, the following primary and secondary questions were addressed: *How can social and structural factors in Kakuma Refugee Camp in Kenya be enhanced to promote positive male gender socialization among refugee youth?*

- *Sub-question 1:* What positive elements exist for male refugee youth in Kakuma that promote healthy masculinity development and therefore potentially protect against GBV perpetration behaviors?
- *Sub-question 2:* What do agencies and male youth envision for the positive collective future of male youth in Kakuma?
- *Sub-question 3:* How can these positive drivers be realized and replicated to effect change in refugee male youth behaviors, ultimately reducing GBV perpetration incidence?

The above research questions were addressed using the following aims:

- *Aim 1: Explore organizational leadership potential in promoting healthy male development in Kakuma.* The research team conducted key informant (KI) interviews with 3 lead agency representatives with GBV programming focus in Kakuma. These interviews accomplished the following: 1) assessed current GBV prevention efforts

working with male youth in Kakuma, 2) engaged participants in the Appreciative Inquiry (AI) approach detailed in *Chapter III: Methods*, and 3) garnered support for conducting similar discussions with male refugee youth. Participants received an introduction to AI and discussed the positive core elements that promoted healthy masculinity development and reduced GBV incidence in Kakuma. A draft KI interview guide for Aim 1 can be found in Appendix 2, and data analyzed from Aim 1 contributed to the plan for change (see Chapter 5). An interview team, including myself, conducted the KI interviews in English, as the working language among agency staff working in Kakuma was English. Participants were recruited in partnership with UNHCR and the study's lead partner agency in Kakuma, IsraAID.

- *Aim 2: Explore youth leadership potential in promoting healthy male development in Kakuma.* Four FGDs, including one group of 4 and one group of 8 male youth refugees ages 18-35 facilitated on two different occasions, followed the FGD guide in Appendix 5. The FGD adhered to AI methodology, displayed in the conceptual model in *Chapter III: Methods*, and achieved the following: 1) discovered positive factors existing both within traditional cultural settings and in Kakuma to promote healthy male development and GBV prevention, 2) imagined and designed a positive future for male youth that builds on existing strengths to prevent GBV, and 3) developed a plan for change and a means to transfer this change to communities, programs, and policies. A facilitation team, including myself, conducted the FGDs in English. Due to universal education offered in the camp, English proficiency was commonly grasped after the first year of living in Kakuma. Aim 2 participants were recruited from IsraAID's students engaged in the

organization's mentorship training program, South Sudanese and Sudanese men who mentor South Sudanese adolescents who arrived in Kakuma following the December 15, 2013 influx of refugees.

Gender norms among male youth are greatly influenced by society and context, as noted in the literature review, and this dissertation seeks to widen the breadth of understanding of influences on male refugee youth that protect against GBV perpetration. The units of analyses were the groups of agency leaders and male youth under study, to explore how social and structural factors in Kakuma could be enhanced to promote positive male gender socialization among refugee youth. Data on GBV outcome measures in Kakuma were not collected; rather, data collection focused on factors that promote healthy notions of masculinity for purposes of reducing GBV incidence perpetrated against women.

Population and Setting

Background

Over 30 NGOs and approximately 10 UN affiliated agencies contribute to the prevention of and response to GBV in Kenya. Although many of these agencies apply GBV expertise and funding to long-term development initiatives, efforts in the GBV sector often increase in times and locations of humanitarian crisis. Following the Kenyan post-election violence of 2008, for example, an inter-agency GBV coordinating body developed and published a strategy and action plan for the nation that addressed structural, systematic, and operative level initiatives to address GBV.⁴⁶ Due to the heightened risk of GBV in Kenyan refugee camps—namely Kakuma and Dadaab—UNHCR has prioritized sexual and gender-based violence (SGBV)

prevention and response as a primary program area of focus, providing leadership, coordination, and funding to agencies working in this sector.

In addition to NGOs and UN agencies, the Government of Kenya (GoK) has advanced greatly over the past decade to create departments, pass legislation, and endorse policies that support the rights of women and children. Primary among these laws is the Sexual Offenses Act of 2006, which makes provisions about the definition, prevention, and protection of all Kenyans from harm due to unlawful sexual acts and related actions.⁴⁷ In addition to the Sexual Offenses Act, The National Youth Policy of 2005⁴⁸—as enacted by the Ministry of Gender, Sports, Culture, and Social Services—promotes gender inclusivity and equity in its guidelines and strategies of involving youth in national development efforts. As such, women are given greater freedoms and roles in civic participation, an act of government to transition from male-dominated to shared-gender involvement. Lastly in 2009, the Ministry of Public Health and Sanitation, in partnership with the Ministry of Medical Services, drafted and approved the National Guidelines on Management of Sexual Violence in Kenya.⁴⁹

The GoK enacted a new Constitution in 2011,⁵⁰ which included a restructuring of government ministries and departments, as well as the devolution of authority and autonomy to the nation's 47 counties. Shortly after the new Constitution's adoption, The Gender Policy of 2011⁵¹ was embraced—produced by the new Ministry of Gender, Children, and Social Development—as well as the National Gender and Equality Commission Bill of 2011.⁵² Regarding refugees, the GoK approved the Refugee Act of 2006⁵³ prior to the new Constitution, and this Act remains active following the new Constitution. Ongoing effort to modify this existing law through the Refugees Bill of 2012 is currently under internal review and

stakeholder consultation. According to Section 16 of the Refugee Act of 2006, “every recognized refugee and every member of his family in Kenya a) shall be entitled to the rights and be subject to the obligations contained in the international conventions to which Kenya is party; [and] b) shall be subject to all laws in force in Kenya.”⁵³ As such, refugees are entitled to the benefits outlined in the aforementioned GoK statutes.

While the advances among external agencies, NGOs, and the GoK to address issues of GBV over the past decade are noteworthy, a number of opportunities remain by which stakeholders can further address issues of GBV in Kenya at large and among refugees specifically.

Study Population

The primary population under study was South Sudanese refugee male youth in Kakuma Refugee Camp in Northwestern Kenya, a camp that has received over 46,500 refugees from South Sudan since December 15, 2013.¹⁵ Kakuma hosts over 170,000 refugees from nine nations and 20 ethnic groups.¹³ The majority of refugees in Kakuma are male youth, unlike many refugee camps, which host predominantly women and children.¹³ This population of male refugee youth, particularly the large influx of South Sudanese over the past two years, presented an exceptional case to explore gender socialization among forced migrants.

Kakuma Refugee Camp was purposefully selected as the site under study due to the lack of proposed research conducted in this particular refugee setting. Additional reasons for selecting Kakuma included the relative ease of conducting research in the camp due to minimal security threats and the high proficiency of English among its residents because of universal education.

As recognized above and at the time of research, there was limited understanding of GBV prevention among refugees in the region at large, justifying research among men in a variety of sub-Saharan African settings. Kenya was of specific interest, however, due to its strategic location as an epicenter in East Africa for refugee settlement. A number of Kenya's neighboring countries faced political and ethnic tension, forcing migrant populations to destinations in Kenya, including Kakuma. Explaining structural drivers that positively influence male socialization would significantly affect the future of GBV prevention work nation-wide, and even regionally. Therefore, this community presented itself as a rare case to explore and comprehensively understand contextual protective factors amid forced migration that promoted healthy masculinity development and therefore potentially protected against GBV perpetration behaviors.

Conceptual Framework

The review of literature highlighted male behavioral tendencies existing amid the risks of forced migration, specifically the association of GBV perpetration patterns with hegemonic masculinity, threats to manhood, and forced migration. Figure 3.1 presents how these factors related with one another in the literature, portraying behavioral potentials existing among male refugee youth.

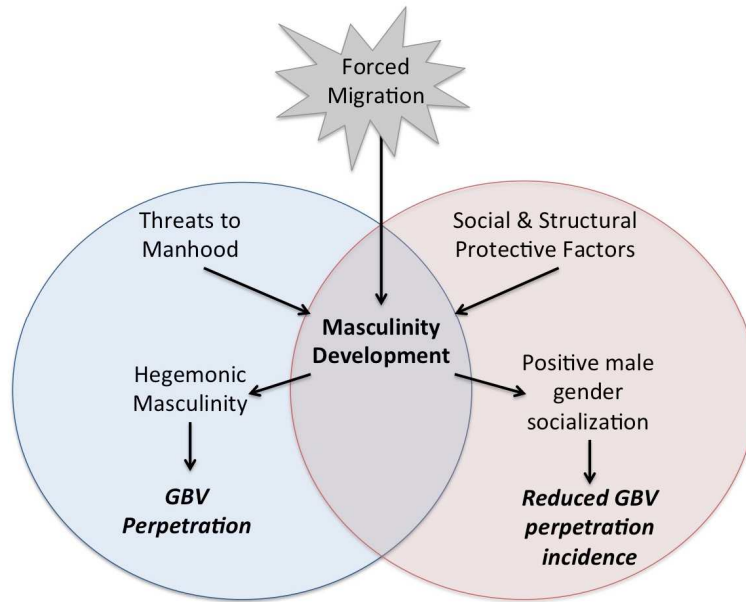


Figure 3.1. Male behavioral tendencies amid forced migration

While risk factors existed among this population of male refugee youth that often contributed to hegemonic masculinity development,^{6,12} as seen in the left side of Figure 3.1 above, protective factors promoting resilience and positive masculinity development were thought to also exist and potentially counteract this tendency, as displayed in the right side of Figure 3.1.¹⁶ Scant research existed in refugee settings regarding how to best address and prevent GBV perpetration through promoting positive notions of masculinity, and this study intended to address this research gap.

The AI leadership theory provided an approach to facilitate positive change and served as the base conceptual framework for the study's methodology. Building on the tenets of appreciating or valuing what existed at the time, and inquiring or seeking out change that could exist in the future, AI was an iterative process that sought to accelerate positive change. Through AI, organizations and communities of male youth were presented with the opportunity to build on strengths and successes to enact a better future.¹⁷ Figure 3.2 presents the

conceptual model for positive change, adapted from the AI 4-D cycle (*discovery, dream, design, and destiny*) to include the concept of *transfer* that applies conceptualized change to systems-level impact.

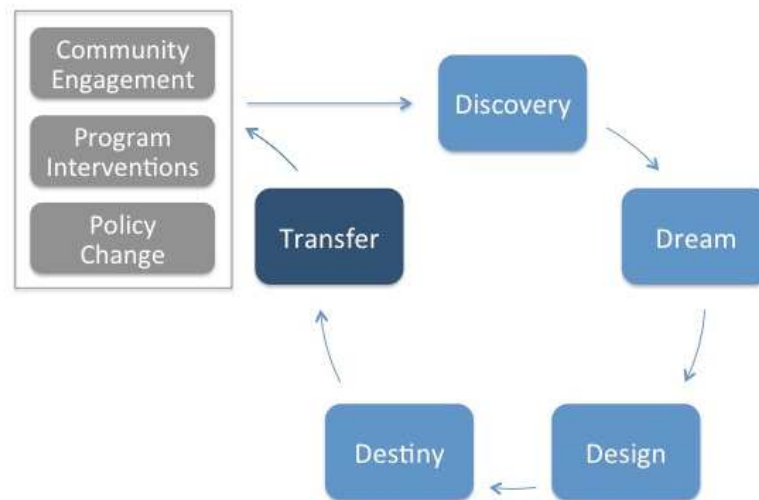


Figure 3.2. The adapted Appreciative Inquiry 4-D Cycle as a conceptual model for positive change¹⁷

Through the AI approach, individuals first appreciate the best of what exists (*Discovery*), highlighting strengths in the current context that promote the desired outcome. Second, they envision an ideal environment, as facilitated by social structures, interventions, and policies (*Dream*). Third, a new reality is constructed through iterative process and planning (*Design*). Fourth, individuals commit to carry out the plan for positive change (*Destiny*).¹⁷ As part of this plan for change, agency and male youth leadership agree to *transfer* this newly established emergence of hope through structured community engagement, programmatic interventions, and policy change. The AI leadership theory becomes a continual process of community change that cycles back to the initial effort of appreciation. As such, a constant rediscovery process ensues among communities that embrace this philosophy of change. Agency and male youth leadership within Kakuma were presented with an opportunity in this research to promote

healthy masculinity development among male refugee youth through the AI approach to achieving positive change.

Study Design

To best understand the structural drivers that promoted healthy masculinity development and a reduced GBV perpetration incidence among refugees in Kakuma, I employed a qualitative research methods design using the AI leadership framework. The benefits of a qualitative approach for this study were vast, including the ability to uncover meaning from key populations that would lead to a comprehensive understanding of the issue under study. As the concepts of positive social and contextual factors that contribute to healthy masculinity development had not before been studied in Kakuma Refugee Camp, it was important to first build patterns and themes from the ground level inductively and then discern themes through deduction.⁵⁴ Additionally, qualitative research allowed for process changes, based on data that surfaced throughout the study, which would benefit the research and required flexibility amid complexity. Using multiple data sources and interacting with study participants in their natural setting were additional benefits to qualitative research that further deepened understanding of how to promote the social and structural factors that contribute to positive behaviors.

As the chosen framework for this study, AI provided the foundation for the inductive design mentioned above. Traditional approaches to complex issues promote a problem-solving methodology of change, a deficit-based approach. AI, on the other hand, promoted positive change from within the agency and community by way of identifying what worked, and building on this positive core to promote ongoing and sustainable success. As part of an overall

collective process of imagining the best way forward as a team, creativity and innovation were core tenets of AI that allowed the group to embrace and carry forth a positive, lasting change.¹⁷ AI was selected as a promising approach to the proposed study for purposes of effectively highlighting positive social and structural aspects of male refugee youth communities in a way that would garner collective support, action, and change.

A variety of agencies had previously applied AI to their growth and improvement strategies, such as the Academy for Educational Development in Ethiopia, British Airways, Group Health Cooperative, Guyana Democratic Consolidation and Conflict Resolution Project, McDonald's, NASA, Save the Children, the United Nations, and many others.¹⁷

Study Participant Recruitment

The qualitative study design included the careful identification and recruitment of participants for the two aims mentioned above, in order to ensure the high quality and effective data collection process. Phase one of the qualitative research interviewed three Kakuma agency leaders from different NGOs working in GBV programming to explore potential in promoting healthy male development for GBV prevention. Phase 2 engaged a total of 12 male refugee youth in FGDs to understand the male socialization experience, and how they believe male youth can contribute to peaceful and positive male/female relationships in Kakuma.

Recruitment of Aim 1 focus group participants began within the Kakuma SGBV (sexual and gender-based violence) Coordination Committee, a multi-agency working group that met once a month to establish effective protocols, collaborations, and needs-based responses to GBV in the camp. This group collectively held comprehensive knowledge of camp systems,

policies, and programming related to GBV and sought to prevent, document, and respond to cases of GBV in Kakuma.⁵⁵ Additionally, participants were recruited from other camp-specific institutions, including the Peace-Building Department of the camp's governing body. UNHCR and the study's primary agency partner, IsraAID, both played key roles in mapping relevant stakeholders and providing access to potential participants.

A total of 12 individuals were invited to participate in Aim 1, and 10 confirmed attendance in advance. The study's facilitation team encouraged voluntary participation among those recruited, taking note of demographic make-up of the comprised participant group to note potential biases in sex, age, and ethnicity. Due to a conflicting series of events (The 16 Days of Activism, an international awareness raising campaign to prevent violence against women and children) taking place in the camp, commencing soon after the scheduled FGDs, and demanding the time of many of the recruited participants, only one individual attended the first meeting and two attended the second. With just three of the ten hopeful participants contributing feedback to this aim of the study, the meetings took on the format of key informant interviews, though still following the AI framework to meet data collection objectives. Despite the modest participation, this small group of leaders provided sound contextual insight to the topic under study, and the data from phase one served as foundational to analyzing data from Aim 2 of the study. Additionally, the working knowledge from this population on GBV prevention efforts in Kakuma complemented Aim 2 outcomes, together generating the study's plan for change (see Chapter 5).

Phase two (Aim 2) recruited 16 South Sudanese male refugee youth, ages 18-35, to form two focus groups. Twelve of these 16 invited participants attended the FGDs for the study: four

in the first group and eight in the second. Each group of males met on two occasions, totaling four focus group discussions under study with this population. The open and honest nature of the focus group discussions, as well the application of AI that entered into an ongoing community process, required careful recruitment of male youth. Recruitment of participants for Aim 2 was strategically considered, in partnership with partner agency IsraAID, an international NGO working with the population under study in small-group psychosocial activities and mentorship-training programs. Recruitment for phase two study participants was among the male youth beneficiaries engaged in IsraAID mentorship training program. This program covered topics such as setting goals, dealing with stress, and understanding potential. Men in the program were young leaders in society, providing the research team an opportunity to understand leadership thought among the youth around concepts of positive male gender socialization, as well as leadership potential. IsraAID programming was open to all ethnic groups living in Kakuma, and yet the mentorship training program specifically targeted South Sudanese due to the large influx of South Sudanese young men and unaccompanied minors since December 2013 who needed mentorship and positive male role models. Due to this pool of male youth in the IsraAID training program, the research study also targeted South Sudanese men, but was be open to other ethnicities that were selected to participate in the program, namely Sudanese.

The study team selected participants with a working spoken proficiency in English, which favored those who had resided in the camp for at least one year or more. Due to universal education offered in the camp, English proficiency was commonly grasped by refugees after the first year of living in Kakuma. IsraAID's initiatives at the time of research

provided a platform for the facilitation team to access and develop trust among male youth refugees by engaging them in informal preliminary conversations at a few of these activities. Additionally, this population of youth had developed trust among one another and was therefore more willing than the general refugee population to express themselves in the focus group discussions conducted in phase two.

A small incentive of a meal was provided to all research participants following each FGD discussion. No financial compensation was provided to any of the study participants.

Consent and Confidentiality

Participants in Aim 1 received by email a written description of the study, AI approach, and consent form prior to their interview; Aim 2 participants received a verbal reading of the study description, AI approach, and consent form prior to the first FGD. All participants were given the opportunity to ask questions and/or express concerns between recruitment and date of interview or FGD. All participants in the study were required to provide informed consent before undergoing any aspect of the study, and consent was gathered in-person, with all aspects of consent clearly read aloud prior to beginning the interview or FGD. Consent forms and data from interviews and FGDs were kept secure and confidential. Analyses and reports used aggregated data, and only the co-facilitator who also completed all transcriptions—who agreed to confidentiality and nondisclosure—and I, the principal investigator, had access to interview and focus group responses and notes. All data saved in electronic form was stored on password-protected Microsoft Word documents and saved in a secure and encrypted Google Drive system until transferred to *NVivo for Mac*. Transcribed data on NVIVO was secured on the password-protected computer of the principal investigator and when not in use, stored in a

locked office. All facilitation team members and partner agency staff were required to sign confidentiality agreements.

Data Collection

I employed a two-phased qualitative data collection approach to best explore social and structural factors that promoted positive male gender socialization among predominantly South Sudanese migrant male youth living in Kakuma Refugee Camp. As mentioned above, rather than collecting data on GBV outcome measures, the study gathered primary information on factors that promoted healthy notions of masculinity, as related to male interactions and relationships with females, to reduce violence. This knowledge base has been, and will continue to be, applied to affect changes in communities, programs, and policies to reducing GBV incidence perpetrated against women (see Chapter 5 for more detail).

First, in Aim 1, two key informant interviews were conducted by a facilitation team, engaging Kakuma agency leaders whose work addressed GBV in Kakuma. The facilitation team consisted of myself and a Kenyan male who had extensive experience working in the greater Kakuma region of Turkana and GBV prevention. I worked closely with this facilitation partner prior to engaging in the study's data collection procedures, specifically to train on AI facilitation and pilot the original FGD guide (as Aim 1 was originally planned to engage participants in FGDs) with individuals uninvolved in the study. One representative participated in the first KI interview for Aim 1, and the second interview hosted two participants. Both interviews followed the originally planned AI framework for the interview structure; however, slight changes were made to customize the workshop-style focus group format into an individualized interview approach. The interviews covered the first three phases of the AI conceptual model

cycle (*Discovery, Dream, and Design*) to address the specific research questions mentioned above. FGDs were conducted in English, the primary working language of agencies in Kakuma and one of the two official languages of Kenya. Participants received a brief introduction of AI and then engaged experientially in the AI process to collectively highlight the positive core elements that promote a healthy masculinity development in Kakuma. Data from these interviews informed the research study in the following ways:

1. Provided descriptive data on GBV programming in Kakuma
2. Provided assessment data on camp policies and specific agency programming among male youth in Kakuma in areas of male gender development (relevant to the plan for change)
3. Provided data on expert-level opinions and strategies to promote healthy masculinity development and reduce GBV perpetration incidence (plan for change)
4. Garnered support for conducting follow-up AI workshops with male refugee youth to promote positive male gender development and reduce GBV (relevant to Aim 2 of the research study)

The study's details and purpose were sent to participants in an email prior to the interviews. This document was reviewed at the beginning of the interview, while a brief explanation of the interview procedures, including mention of audio recording, was also provided. The agenda (see Appendix 3) was distributed alongside informed consent forms (see Appendix 1), and the latter was reviewed, signed, and collected. Aim 1 KI interviews were audio recorded, beginning with question 1 in the interview guide (see Appendix 2) and concluding at the end of the discussion. Audio recordings were fully transcribed by my facilitation partner.

Transcription data were kept confidential for the duration of the data analysis process. My facilitation partner destroyed all data once I received and confirmed accuracy of all transcriptions. Each transcribed interview was saved on a separate Microsoft Word document, password-protected using Microsoft Word's password function. Documents and audio files were securely stored in the password-protected and encrypted cloud-based Google Drive platform. More detail regarding the analysis of these data can be found in the *Data Analysis* section below.

Second, in Aim 2, the same facilitation team (myself with a Kenyan male) facilitated in English four focus group discussions with predominantly South Sudanese refugee male youth in Kakuma, between the ages of 18 and 35 years old, to explore potential in promoting healthy male gender development and reducing GBV perpetration against women. One group of four and one group of eight male youth met each on two occasions, and FGD questions drew out contextual protective factors amid force migration and resettlement that contributed to healthy masculinity development. Paralleling the first study phase, these FGDs also adhered to AI methodology, while addressing all phases of the conceptual model cycle in Figure 3.2 above (*Discover, Dream, Design, Destiny, and Transfer*). Participants received a brief introduction of AI and then discussed their understanding of a real man and life experiences that have contributed to this understanding. Additionally, participants dreamed about best-case scenarios for male/female interactions both within traditional/cultural settings and in Kakuma, and they engaged in a collective planning process for positive change. The FGD guide for Aim 2 can be seen in Appendix 5. Data from these discussions informed the research study in the following ways:

1. Provided descriptive data on male youth participants
2. Provided insider data on male refugee youth opinions and strategies to promote healthy masculinity development, for purposes of improving male/female interactions and therefore reducing GBV perpetration incidence (plan for change)
3. Developed a community-driven plan for change, based on opinions and strategies generated from the discussion (plan for change)
4. Harnessed leadership potential among male refugee youth to carry out the plan for change

The facilitation team reviewed the study details and purpose, explained the discussion procedures, disseminated the agenda (see Appendix 6), and mentioned the use of audio recording to the participants at the beginning of the discussion. Informed consent forms were read and explained to the participants following this introduction, giving participants time to consider and sign their consent before collection (see Appendix 4). Aim 2 FGDs were audio recorded, beginning with question 1 in the FGD (see Appendix 5) and concluding at the end of the discussion. Audio recordings were fully transcribed by my facilitation partner. Transcription data were kept confidential for the duration of the data analysis process. My facilitation partner destroyed the data once I received and confirmed accuracy of all transcriptions. Each transcribed FGD was saved on a separate Microsoft Word document, password-protected using Microsoft Word's password function. Documents and audio files were securely stored in the password-protected and encrypted cloud-based Google Drive platform.

Analysis of data from phases one and two revealed how social and structural factors among male refugee youth could be enhanced to promote positive male gender socialization

and contribute to reduced GBV incidence. More detail regarding the analysis of these data can be found in the *Data Analysis* section below.

Figure 3.3 below displays the implemented qualitative study design, including the above-detailed data collection process.

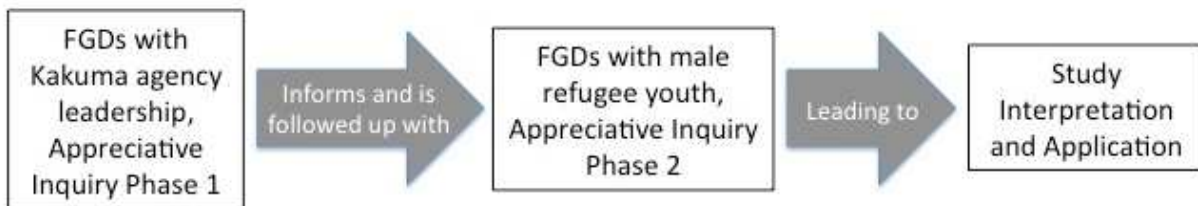


Figure 3.3. Qualitative study design

Data Analysis Procedures

Primary data were collected in this study, in two distinct and sequential phases. Data from phase one of the study—Aim 1 KI interviews with agency leads—were analyzed prior to, and to best inform, phase two (Aim 2).

The following study endpoints were retrieved from Aim 1 analysis:

- Descriptive data outlining agency-led GBV programming in Kakuma, among representing agencies and others working in the camp were analyzed, including primary programmatic focus areas, target population(s), years worked in Kakuma, number of staff (international and national), documented male-focused programming, and inter-agency collaborations (See Table 4.1).
- Assessment data on core community strengths, currently implemented program strategies, and existing camp policies that served to promote healthy masculinity development were analyzed (See Tables 4.3 and 4.4).

- Expert opinion data were gathered and analyzed concerning proposed strategies that would promote healthy masculinity development and reduce GBV perpetration incidence, relevant to the plan for change (See Table 4.8).

Data from phase two, Aim 2 focus group discussions with male refugee youth, directly informed the study's plan for change. Study endpoints for Aim 2 analysis were as follows:

- Descriptive data outlining representative individuals in the FGDs, including age, years lived in Kakuma, nationality, and marital status (see Table 4.2)
- Assessment data on core community strengths that served to promote healthy masculinity development in Kakuma (see Tables 4.3 and 4.4)
- Data from male refugee youth opinions and strategies to promote healthy masculinity development for purposes of reducing GBV incidence in Kakuma (see Tables 4.9 and 4.10)
- Community-driven plan for change based on opinions and strategies generated from focus group discussions with male refugee youth (see Plan for Change, Chapter 5)
- Harnessed leadership potential among male refugee youth who committed to carry out the plan for change (see Plan for Change, Chapter 5)
- Piloted AI approach, FGD guide, and recruitment process for engaging male refugee youth in positive community change; specifically, the success of this study may encourage replication to a variety of groups, relevant for both youth-led plan for change strategies (mentioned above) and agency-directed change by way of implementing AI with other community groups

Qualitative data analyses for both Aim 1 and 2 were conducted through the applied thematic analysis method. The analyses served to best reflect collective and individual constructs and experiential meaning of positive male socialization among male refugee youth to prevent GBV perpetration behaviors.⁵⁶ Transcribed data, as mentioned above, were entered into *NVivo for Mac*, propriety software for computer-assisted qualitative data analysis, to allow for effective data review to discern themes, develop codes, and align codes with data.

Codes were designated as per recommendations and regulations in the study Codebook (see Appendix 7), which served to ensure consistency in coding and best application of text units to data gathered from the qualitative tool. A preliminary Codebook was partially developed prior to data collection, using pre-determined codes drawn from the AI conceptual framework categories. Through an iterative process following data collection, codes were clarified and more explicitly documented in the Codebook as per existing data. Words, phrases, or sections of the KI interviews and FGDs were designated into themes and primary codes by the facilitation team following data collection in a formal debrief session. Primary codes were descriptive in nature and labeled for subsequent reviews of the data that allowed for more analytic coding, which surfaced theories, concepts, and emergent thought. The Codebook was a living document, apt for continual amendments throughout the data review process. The coding was conducted primarily by me, the principal investigator, with reviews conducted by my facilitation partner to allow for validation of data interpretation.

After the data were coded, codes were analyzed to identify themes or content patterns, upon which the data were organized and displayed in memos to draw conclusions that were displayed in matrices, network displays, and narrative forms. Conclusions were reviewed and

verified by the facilitation team and a subgroup of study participants to examine the code set, verify patterns and themes, make contrasts and comparisons, and aid in assembling data into a cohesive story that accurately represented their shared experiences. The above-described thematic analyses from these data sets will inform stakeholders of factors that positively affect male socialization as demonstrated by using the Appreciative Inquiry method, with the ultimate aim of promoting the plan for change developed by study participants.

Ethical Considerations

Psychosocial Risk

To prepare for psychological needs that may have surfaced in focus group discussions, counseling services was available on-call through two pathways: 1) InterHealth, a Nairobi-based staff care provider, to address agency participant needs (Aim 1), and 2) Jesuit Refugee Services (JRS), operating four counseling centers in Kakuma, to address male youth participant needs (Aim 2). The second of two FGDs held with male youth also allowed for a brief check-in with participants to dialogue about any issues that may have surfaced for them internally since the last meeting and provide an opportunity for them to speak with an on-call counselor from JRS. None of the participants sought out either of these formal counseling services, either during or following the FGDs. A thorough resource list of psychosocial and medical providers was provided to male youth participants in focus groups, should any prefer to seek care outside of the research parameters.

Statement of Non-Affiliation

The research study was conducted by me, the principal investigator and independent global health consultant with unpaid partnerships among various agencies working in Kakuma Refugee Camp in Kenya. IsraAID, an NGO based in Tel Aviv with psychosocial and GBV prevention programming in Kakuma, served voluntarily as the primary partner for this research, incorporating the above study design into its psychosocial programming with male refugee youth and assisting in participant recruitment. IsraAID did not have access to FGD data, which was used solely for the purposes of this study. IsraAID and others, however, has plans to use the outcomes of this study to leverage broad social change through both agency- and youth-led interventions. Finally, research results may at some point be published in full or in part.

Ethical Approvals

This study was approved by the African Medical and Research Foundation (AMREF); National Center for Science, Technology, and Innovation (NACOSTI); Kenyan Department of Refugee Affairs; and the UNC-CH IRB. All IRB/ethical committees were provided with the same version of the proposed activities for their review and approval.

CHAPTER 4: RESULTS

This chapter documents the study's results, which seeks to understand how social and structural factors in Kakuma Refugee Camp can be enhanced to promote positive male gender socialization among refugee youth, for purposes of preventing GBV perpetration behaviors. To best introduce the findings from the data collected for Aim 1 and Aim 2, a description of the populations under study is first presented. Next, the data to address the above research aims are organized into themes, as highlighted from key informant interviews with agency representatives and focus group discussions with male refugee youth and grounded in the Appreciative Inquiry logical framework. These themes are explored in detail to extrapolate meaning that can be applied to the plan for change in Chapter 5. Finally, a conclusion of the results is included for synthesis of the study's findings.

Population

Aim 1 targeted agency leaders working in Kakuma in the field of GBV prevention and response, protection, and peace building. Aim 2 participants consisted of male refugee youth (ages 18-35) participating in the IsraAID mentorship-training program.

While the Aim 1 research design intended to conduct focus group discussions with agency leaders working in GBV, totaling 12 to 16 representatives over two days, only three participants attended the meetings. As such, the design for Aim 1 required brief modification. While the discussion format remained nearly the same for these interviews, with slight changes for the proposed breakout group work, the discussion approach was amended for key

informant interviews. Interviews took place over two days, and each interview filled approximately four hours of discussion time. The below table presents descriptive statistics of the key informants interviewed in Aim 1.

Table 4.1. Description of Aim 1 participants

Agency	Sex and Ethnicity of Participant	Agency's Primary Focus	Agency's Target Population	Male Targeted Programming in Representative Agency	Member of GBV Committee
Agency 1	Male/ Kenyan	Protection (psychosocial support, Adolescent and Youth Protection Unit, Community-Driven Protection Initiative, Women and Girls Empowerment) and livelihoods (life-skills trainings)	South Sudanese, mainly. Male and female, adolescent and adults	None specifically targeted at males or focused on males	Yes
Agency 2	Female/ American	Mentorship training, psychosocial support, WASH*	Unaccompanied minors (m/f**) and youth (m/f)	Mentorship training program is largely male, but not exclusively male or male focused	Yes
Agency 3	Male/ Kenyan	Advocacy, legal aid, and legal representation, with a strong focus on GBV*** (trainings, community forums,	Community members, police and security personnel, GBV survivors, doctors	None specifically targeted to males or focused on males	Yes
*WASH: Water, Sanitation, and Hygiene **m/f: male/female ***GBV: gender-based violence					

The limited participation among Aim 1 participants was mainly due to the upcoming global campaign called “16 Days of Activism.” All organizations involved in GBV programming in Kakuma had planned a number of events throughout these 16 days, requiring personnel capacity in planning and executing the details of these events. While the key informant interviews were scheduled to take place prior to the start of the campaign, and all 12 recruited agency leaders did agree to participate in the interviews, only three attended. The remaining

participants who could not attend did not formally cancel, reschedule, or explain their absence, but it was discerned from the partner agency leadership that the low turnout was due to demands in preparing for the campaign. This reality for the research team was a finding in itself, complementing discussions documented later in this chapter about organizational capacity limitations to carry out additional responsibilities, and the great demand that is placed on agencies for their time and efforts.

Research Aim 2 was carried out in focus group discussions with 12 refugee male youth participating in the IsraAID mentorship-training program. Men were divided into two groups, and each group met on two occasions for a total of four focus group discussions across both groups. The first group contained four participants, while the second group contained eight. All but one participant across the two groups were from South Sudan, as the majority of unaccompanied minors that these youth mentored were from South Sudan. The remaining participant was from Darfur, a region in Sudan also affected by conflict with a small representative of unaccompanied minor refugees in Kakuma. Table 4.2 below presents descriptive statistics of focus group discussion participants in Aim 2.

Table 4.2. Description of Aim 2 participants

Participant	Age Range	Years lived in Kakuma	Nationality	Marital Status
Male 1	26-30	10	South Sudanese	Married
Male 2	26-30	1.75	South Sudanese	Married
Male 3	26-30	2	South Sudanese	Single
Male 4	31-35	12	South Sudanese	Single
Male 5	26-30	11	South Sudanese	Married
Male 6	26-30	7	Sudanese (Darfuri)	Single
Male 7	26-30	3	South Sudanese	Single
Male 8	21-25	3	South Sudanese	Single
Male 9	21-25	2	South Sudanese	Single
Male 10	26-30	3	South Sudanese	Single
Male 11	21-25	2	South Sudanese	Single
Male 12	21-25	3	South Sudanese	Separated

Study Results and Discussion

The study results and discussion sections below analyze data from the first three phases in the conceptual framework, namely *Discovery*, *Dream*, and *Design*. The *Destiny* and *Transfer* components of the conceptual framework will be covered in detail in Chapter 5, the Plan for Change. From the *Discovery*, *Dream*, and *Destiny* components of the interviews and FGDs, the following four core themes emerged and will frame the text below: 1) Kakuma structures that promote positive male gender socialization and positive male/female interactions, 2) male gender socialization among refugees in Kakuma, 3) the real man, and 4) promoting positive male gender socialization that averts GBV perpetration behaviors.

The first three themes are presented with joint findings from Aim 1 and Aim 2, as the data from both aims complemented each other, and data from Aim 1 provided context to the main findings from Aim 2. Data that supported the fourth theme, on the other hand, were more population-specific, namely they were unique to each aim's study population. As such, they are presented separately within section IV below, as specified in the text and table headings.

Inevitably, interview and FGD participants struggled at times to focus strictly on the positive dimensions of issues under discussion, so data presented in this chapter also include gaps and challenges. Such data, however, were further framed in the context of facilitating positive change.

I. Kakuma structures that promote positive male gender socialization and positive male/female interactions

Structures in Kakuma have been defined in terms of policies, programs, and cultural or community systems. Policies include Kenyan legal authority to influence camp systems and community behavior, as well as international directives from UNHCR to mandate refugee camps worldwide, including Kakuma. Programs include international and national non-governmental organization (NGO) initiatives funded either by UNHCR or other external donors to aid and respond to the refugee population in Kakuma. Cultural/community systems include structures that exist within the camp as established by local communities, usually drawn from refugees' home cultures. There is slight overlap between these three structural categories. For example, NGOs also have their own policies, which are each regulated by its own leadership—either in Kenya or headquartered internationally—and organizational mandates. Additional overlap exists between programs and cultural/community systems in that often NGO programming supports local community autonomy and builds capacity to effectively carry out community-led processes of law enforcement—laws that are informally determined by the community and regulated by a local body of elders in that particular subsection of the camp. For purposes of the data presented below, I decided to adhere to the three defined categories of policies, programs, and cultural/community systems.

Positive male gender socialization was the first theme discussed among participants, both in Aim 1 and Aim 2. I desired to understand existing structures that focused on male development and that seemed to be working well. Table 4.3 below presents the findings from these discussions, as relevant to existing policies, programs, and cultural/community systems in Kakuma.

Table 4.3. Kakuma structures that promote positive male gender socialization

Policies
UNHCR mandated free education for all (male and female)
Programs
NGO supported mentorship-training program for 18-35 year old males and females who served as positive role models to unaccompanied minors (UAMs) living in child-headed households in Kakuma 4, a predominantly South Sudanese neighborhood block within the camp.
NGO supported cultural dancing, singing, and drama groups that “allow[ed] them to avert their minds from doing wrongs.” These activities also allowed them to pass messages about right behavior and build cohesiveness among those (mostly males, but includes females) engaged in groups
NGO supported psychosocial support for traumatized youth (male and female), to assist them in adopting positive coping mechanisms
NGO supported life-skills training for males 12-24 year, to mitigate idleness and keep male youth away from “peer pressure, drugs, crime, and joining gang groups,” and to equip them with skills on decision-making, time management, and achieving goals.
NGO supported sports football program to relieve stress and offer a venue for passing positive messaging to males
Cultural/Community Systems
Youth in Kakuma were large (60-70% of the population) and cohesive. “They [took] part in activities that engage[d] them, and that [was] how they avoid[ed] doing drugs and these other offenses.”
Within Kakuma 4, each “age set police[d] each other. If there [was] an issue...that [was] taken care of within that age set.”
The church taught one how to live and be a real man, to respect and fear God and to not engage in crime.

Existing structures to support positive male gender socialization were not articulated as such in the interviews and FGDs; rather, the nature of policies, programs, and cultural/community systems as support mechanisms for male gender socialization was deduced by the research team in the iterative process of data collection and analysis. The above-mentioned structures to promote positive male gender socialization included one policy-level structure to provide free education to all. Cultural/community systems included locally led

youth activities and community policing, as well as the religious influence of church. The majority of structures supporting male gender development stemmed from NGO supported efforts of mentorship, engaging in the arts for expression and message delivery, sports to relieve stress, life-skills training, and psychosocial support. Most of these structures targeted both males and females, with a few noted exceptions, yet these structures were discussed as having the potential and expressed benefit of supporting males in their gender socialization process.

Despite those listed in Table 4.3, current structures to promote positive male gender socialization were limited. One agency representative mentioned that donors prioritized funding for emergency response, specifically ensuring the existence of life-saving services to secure food, shelter, and healthcare. Agencies positioned themselves to receive available funding, and therefore “softer” programming efforts such as those addressing male gender socialization tended to be under-funded. Funding opportunities focused on short-term, rather than long-term, efforts. Among those initiatives that were funded, notably protection and gender-based violence programs, they had at the time been “designed with the woman in mind.” Great effort among organizations was put into women’s empowerment programs, targeting female development, while little attention was given to male socialization.

My second priority to discuss with all study participants was the understanding of structures in Kakuma that promoted positive male/female interactions. Table 4.4 below presents the findings from these discussions, as relevant to existing policies, programs, and cultural/community systems in Kakuma.

Table 4.4. Kakuma structures that promote positive male/female interactions

Policies
Kenya law forbade early and forced marriages
UNHCR forbade polygamy among those seeking resettlement, as this was a precondition for resettlement to a Western country
Programs
He-for-She Campaign backed by UNHCR and implemented by NGOs; convened men to discuss ways they could advocate for women.
NGO supported film productions to present and foster discussions (with both men and women) about male/female relationships and GBV
NGO supported monthly discussions on GBV to allow men to discuss, “Why is it happening? Is it a good thing? If it’s not a good thing, what do we need to do to stop it?”
NGO supported Gender Office in Kakuma to sensitize men and women on relationships and interactions with the opposite sex. The Office conducted trainings and supported drama groups for peace building. Its primary focus was to eliminate violence, including GBV.
NGO supported mentorship-training program for 18-35 year old males and females who served as positive role models to UAMs living in child-headed households in Kakuma 4. Mentors learned how to address issues of working together with women and living peacefully.
Cultural/Community Systems
Community elders leadership structure (predominantly South Sudanese) served as a mechanism for dealing with conflict, but following traditional laws, not national laws; the refugee community put a great deal of trust and confidence in this structure, according to participants.

Existing structures to support positive male/female interactions included two policy-level structures around marriage, namely enforcing Kenya law, which made illegal both early and forced marriages, as well as forbidding polygamy among those applying for resettlement due to the illegality of this practice among host nations receiving refugees. Cultural/community systems included the community elder leadership structure to manage conflict through traditional methods. As presented in Table 4.4 above, the majority of structures supporting positive male/female interactions existed in NGO-supported efforts of male advocacy, film and drama groups, community forums, trainings, and mentorship. As in structures highlighted in Table 4.4, most targeted both males and females, with a few noted exceptions.

Discussions with research participants about structures that promoted positive male/female interactions included gaps and challenges to the roles that policy makers, program designers, and communities play in engaging men in reducing GBV.

First, the majority of GBV programs centered on protecting females from perpetrators and harm. This approach dominated methods of working with men, such as engaging men in GBV prevention efforts and promoting positive male gender socialization to prevent GBV. Examples of protection efforts included effective GBV response centers and clinics, women and girls' empowerment, improved lighting in the camp, and energy saving stocks to reduce the amount of firewood needed for fuel and a woman's risk of GBV (GBV perpetration commonly occurred outside the camp when women walked long distances to collect firewood). Additional protection efforts included a strong focus by agencies on advocacy and enforcement of a woman's legal rights.

Second, one participant stated that the cultural/community system encouraged male dominance by nature of an all-male eldership that applied traditional law enforcement to community and interpersonal conflict. NGOs did not trust such a system to promote the rights of women, so they worked to instill a foreign mechanism for law enforcement—whether through the Kenyan legal system or an agency-imposed method for community elders to adopt. These agency methods, however, while perhaps more just for the female, tended to not be as trusted by the community as the traditional structure. One agency representative said this:

I think the main reason why the NGO's do not trust the elders is because, for instance, if a case is presented to them: a lady has been raped. You see the NGO [says, "Let's] take the perpetrator to the police and let there be an investigation." [He will be] found guilty, jailed and all that. Then it becomes a lesson to the community. That's the approach. But the elder[s], they...want peaceful coexistence... "We don't want to punish this person in such a way that his people will want to retaliate, so that in dealing with one problem, we create another." So the elder[s] will be seen like they are a bit permissive, not very punitive in the way they address that issue. So they will say, "Ok, you raped this girl, bring this number of goats as a way of being apologetic." So when we look at it as an NGO...we say, "That's not fair. A girl was raped and you're asking for 10 goats?" But they are looking at it like this: If goats have been exchanged, the guy has said sorry, and they continue living together in harmony. "We don't want to punish this guy in such a

way that would create a bigger rift.”

In this case, the cultural/community system responded in a way that was not acceptable to the NGO community; however, it was a trusted system among the refugee community.

While specifically referencing a response to GBV rather than promoting positive male/female interactions, this quote effectively presents the power of a trusted and respected system that, as one agency respondent noted, should be leveraged in this desire to promote positive change in male/female relationships, as opposed to introducing foreign, agency-directed structures.

Third, agencies often didn’t realize how they were alienating men from their efforts. One agency representative repeated a sentiment made by a fellow agency leader about a newly built women’s protection center in Kakuma. This leader said that she didn’t want men to step foot into the center, as the women inside may be traumatized. The interviewee expressed sadness by this comment, stating that without engaging men in the process of healing, “you are only helping [the women] to nurse their fear.” Additionally, UNHCR policy, which was carried out by implementing agencies in Kakuma, tended to favor women in the distribution of non-food items. Rather than promoting positive male/female relationships, these policies had the potential to create and foster animosity among men toward their female counterparts. Men were beginning to acknowledge this neglect, but also their desire to engage. One agency interviewee said this:

The males are saying, “We have been left out for a long time. We feel that we can do something to achieve the results that you guys are after.” This is coming from them. That awareness is something very positive because we are not talking to someone who is insisting on walking a different path from the one that we want to walk... And for me that is the best thing because it’s like our ideas have already synchronized. It becomes easy for us to relay this message to males, and for males to relay the same to other males.

While male engagement had not yet taken a foothold in Kakuma structures to promote both positive male gender socialization and male/female interactions, research respondents overwhelmingly expressed desire and will to engage men and boys in GBV prevention efforts in the future, by way of understanding and promoting positive male development to best support peaceful male/female relationships.

II. Male gender socialization among refugees in Kakuma

As a research team, we sought to understand the process among refugees of a boy becoming a man, fully understanding his individual masculinity, as well as his role as a man in society. This section documents this gender socialization process as articulated by both agency and male refugee youth representatives. Male gender socialization, for purposes of this study, was defined as the development of one's gender identity, a relational construct that refers to social expectations and ideals about how men are meant to behave¹⁹.

The section below details the constructs that influence a male's gender socialization process in Kakuma. Both male refugee youth and agency leaders described the factors by which a man learned to be a man, in his various roles. Table 4.5 lists the seven key constructs that surfaced in the data, as well as definitions and quotes to further express meaning for each construct. The next section (*III. The real man*) will look at the type of man that was described as most desirable, a man who was shaped by the constructs noted below.

Table 4.5. Gender socialization constructs for male refugees living in Kakuma

Socialization Constructs	Definition	Example Quotes
Role models	Both positive and negative role models shaped boys in their development. May have included relatives (fathers, mothers, brothers, sisters, uncles, grandfathers), friends, mentors, TV programs, or someone else he sees who has “walked in their shoes”	<p>“All those things you learn from the mother. Without the mother, we cannot be called a man.”</p> <p>“I have known also by watching TV, what makes a good family. Once I came across that, it puts a dream in me that I’m supposed to behave like him, and I want to be like him.”</p> <p>“When you have a bad father, you cannot adopt that behavior and try to apply it outside...[but] when your father is a real man, you can apply those behaviors.”</p>
Becoming a refugee	Transitioning from traditional society to “the modern world” and exposure to methods in this new society, included learning about rights, interacting with foreigners and NGOs, and instantaneous independence	<p>“This place taught me a lot because when I was with my parents, I didn’t know how to make my own decisions; but now I make my own decisions.”</p> <p>“Where we come from, very many people still have that belief of mistreating women.”</p> <p>“They think that way because they have interacted with a lot of aid workers. The heavy presence of NGOs in this place has played a role in shaping their thought patterns...”</p>
Education	Receiving trainings in life skills, personal development, human rights, and how to treat others (including women), as well as formal education	<p>“This is what can happen between educated men and women. They cannot mistreat themselves, also something like discrimination cannot happen at all because we know.”</p> <p>“Being educated also helps me understand myself how to be this person.”</p>
Religion	Learning from fellow Christians or Muslims, adopting faith practices	<p>“There is one factor that can make a good family: prayers.”</p> <p>“The church encourages people to be God fearing, persons who love each other, love your neighbor, love the people around you.”</p>
Economic independence	The process of competing with peers to becoming financially stable and provide for family, economic independence from family (building a home, growing up)	<p>“Once you see another man like you who is independent, happy, and a wife and the children, able to stay alone, as a person who has competition in his heart, you must also compete harder. ‘Why don’t I be like him? He is my age mate. I can do what he is doing.’”</p> <p>“As a boy...separate from the family tomorrow, we become independent...According to my culture, if you get married, [you are] to bring everything to her. And you as a wife, you just at home and he brings something to you.”</p>
Interacting with women	Opportunities to live, work, and be in trainings with women (relatives, neighbors, colleagues) could help shape a man’s view of himself, as he related to the opposite sex.	<p>“Once you have learned how can you treat your sister in that good way, you can also be able to treat your wife the same way.”</p> <p>“Here in the camp there are so many different circumstances where we can learn to interact with women....training sessions or working with women. Those things will help you a lot in interacting with women.”</p>
Struggle	Recognizing that becoming a man requires a struggle; it doesn’t come easily. He must show strength.	<p>“Your father was like that but because he struggled...so what you have to do is plan something, you promise yourself to be like your father. These things can make a child to think he is strong enough.”</p>

The most frequently discussed determinant of a male's gender socialization—both by agency representatives and male youth—was the construct of role models. Indeed, boys are highly impressionable and look to others who are older, or those who have advanced more quickly, for their direction of how to behave and how to think. Male youth also explained that negative role models could equally push a young man to right behavior and a positive notion of masculinity, in his desire not to emulate those negative behaviors.

Also frequently raised by respondents was the construct of the refugee experience, specifically transitioning from “traditional society” to “modern society.” These words were commonly used to express place, rather than time. For some of the men, time was also a factor, as they had been living in Kakuma for many years; however, the notion of traditional society most often referenced South Sudan, and modern society referenced Kakuma and their exposure to new rules and ways of thought. Becoming a refugee provided insight into how to treat women and concepts of human rights, as well as regular interaction with international aid workers and NGOs. Finally, the refugee experience, by nature of forced migration, availed these men immediate independence, whether or not this independence was desired or they were ready to be on their own.

Closely linked to the refugee experience were the notions of education and a man's journey of learning how to be a man. His education, both through short training courses or formalized schooling, offered him the forum to think critically, interact with others who were also learning or further along in education, and apply new concepts to his life. Education was often referenced as critical in shaping a man's development and gender role.

Religion, whether Christianity or Islam (both were represented), was noted by participants to play a role in shaping a man's identity. Both the religious community (i.e. church or mosque) and faith practices (e.g. prayers) were noted to influence a man's development and perception of how to behave. One male participant shared that not everything shared in church should be adopted, but that he could think critically and apply those words that are consistent with the faith.

Male youth participants articulated a desire to provide financially for their families, and that the struggle for economic stability would grow them into a man who is ready for marriage and children. One agency representative stated that by nature of refugees' exposure to livelihood support in Kakuma, a man does not need to stress about what his family will eat or where he will receive income. Men can be financially secure in Kakuma, due to assistance provided by UNHCR and small stipends received by working with NGOs on various projects within Kakuma camp. Conversely, male participants spoke of this stability in terms of proving his maturity and responsibility to the society, both in his financial independence and in terms of having a family.

A man developed his gender identity further in his frequent interaction with women. In traditional society (South Sudan), this may have only been with his sister or mother; however, in Kakuma, his exposure to women had been increased by way of education, trainings, community forums, and NGO programs. One man shared the following, in terms of his transition from boyhood to manhood in the way of interacting with and understanding women:

Sometimes when you are young, you don't even feel like when you see a girl like you can talk to her. You don't have that sense of maybe conversing with them, all you have is: I can fight her like you fight your age-mate boys. But you have come to know that I am supposed to have a conversation with a girl, which shows that you are now a man, you

be able to have that good language of approaching them. Sometimes, you may not just call someone in a way that she may not feel happy with you. You have to know, “How can I call this person so that she may not refuse to greet to me?” That shows that you have learned now the difference between you [and her]. So this interaction is different between you and a woman. You must know: I am a man. Although I don’t have a wife, I must know she is a woman and I am a man and we have our differences. That will not make me to be that harsh or rude to them, I must respect her and in respecting, we understand the difference[s] between [us].

This man articulates his own journey of appreciating the differences between his identity as a male and a woman’s identity as a female, and this understanding came as he developed and interacted with women.

Finally, male youth expressed the construct of struggle in their development of becoming a man. There are many challenges in life, and this is noticed in observation of other men in their life. As men, they must show their strength in their ability to overcome challenges and struggle through life, and to assist others in their struggles.

III. The real man

This section presents and analyzes responses from both agency and male youth representatives on the concepts of what it means to be a “real man” in Kakuma. A “real man” is defined as the ideal man in their society, a man who agencies would like to see replicated in Kakuma, and a man who male youth would show respect and desire to emulate. This real man was defined both in terms of his role as an individual (displayed in Table 4.6) and his role in relation with women (displayed in Table 4.7).

Table 4.6. Constructs of the real man

Constructs of the Real Man	Definition	Example Quotes
Personal responsibility	Appropriate behavior for a man, relating to his own efforts as an individual. This included hard work, discipline, and making decisions	<p>"You need to work hard and don't involve yourself in laziness."</p> <p>"The ideal man I know, he works with an agency and he does his work immediately, strictly. He delivers within the time limits...He's disciplined with his own time and other things."</p> <p>"He should be diligent and committed in everything he is doing, and [he should] take things serious[ly]."</p>
Future thinking	A man who set goals, and who had a vision and plans for the future	<p>"A real man is one who thinks about the future and who knows what is going on in the country."</p> <p>"A real man must plan for long goals."</p> <p>"You don't need to sit there waiting for anything to happen; you need to do things for yourself for the better life tomorrow."</p>
Good character	Male traits of integrity, trustworthiness, transparency, honesty, openness, and faithfulness.	<p>"[He should have] some moral values...and guidelines that can protect his life. He should respect and fear God."</p> <p>"A real man should have good character: he should not be found stealing or doing other bad things in the community."</p> <p>"Being a real man is about being honest, understandable, approachable, and faithful."</p> <p>"A real man does not involve himself in drug abuse."</p>
Employment	Having work in the community to keep busy and be productive in society. This may have been paid or volunteer work.	<p>"The real man here in Kakuma may be you work in the community as a volunteer"</p> <p>"If you have work, you wake up and say, 'I have to attend to my job,' and the other person is thinking that way, everyone is busy. You have no way to gather yourself, talking about something that can cause quarrel between you and [another] person."</p> <p>"In Kakuma, there are many ways of getting money, it is at least for you to work or plan something that will make you get money instead of going to steal. As a real man in Kakuma...you struggle for your own and you get it."</p>
Resilient	A man's ability to overcome challenges, or to withstand great pressure or adversity, and to remain strong	<p>"A real man should be resilient in [his] challenges; he should stand strong."</p> <p>"They must be able to sort themselves out of problems."</p>
Confident	A man who was self-assured, secure in his identity, fearless, and courageous	<p>"They should not fear people. If they are called to come up and represent the community in public, they should talk there in front, without fear."</p> <p>"A real man can also be a person who is confident in everything he does."</p>
Social responsibility	How a man should socialized in the community and with whom he should associate. This included community engagement and cooperation, treating people in a good way, fairness, being respectable and respectful.	<p>"A real man is someone who understands other people, who can call people to come and live in peace, live in unity, love one another."</p> <p>"A real man is a person who can assist the people who are vulnerable, those who don't even have parents."</p> <p>"A real man is cooperative with the community, understandable in the society. He doesn't involve himself in ways of a thief."</p>

Constructs of the Real Man	Definition	Example Quotes
Peacemaker	Male behaviors in the community related to reconciliation, solving disputes, promoting systems that discourage fighting, maintaining neutrality, and being fair.	<p>"A real man can also make people come together when there is a disagreement between them. He can solve a solution whenever there is fighting. He will call people together, they will share together, and then they will make reconciliation."</p> <p>"A real man has forgiveness if someone does a bad thing."</p> <p>"If you see people fighting, a real man is supposed to come near to them and tell them, 'What you are doing is not good. Just leave it and go to your own ways.'"</p>
Leader	How men should engage as leaders in the community, and attaining to high social and professional authority.	<p>"A real man is someone who can take care of his people...to promote human rights in the community."</p> <p>"I believe church leaders and others who are working in good or high position, they are also an example of a real man."</p> <p>"One who is leading the community is...a real man."</p>

Study participants expressed ease in discussing their thoughts of an ideal man in society. Both agency representatives and male youth FGD participants recalled stories of role models, community elders, and friends who fit the constructs above and aptly exemplified this notion of a real man. Constructs of a real man included both individual and social characteristics, both resting in the foundations of responsibility (personal and social). The real man as an individual was responsible in personal discipline and decision-making, focused on the future, of good character, at work in the community (paid or volunteer), resilient, and confident. As he interacted with the community, the real man was cooperative and socially responsible, a peacemaker, and a leader.

Additional qualities of the real man were raised in interviews and FGDs, specifically relating to how a real man was to engage with women. Table 4.7 below presents these findings.

Agency representatives in Aim 1 expressed their responses based on how they believe men should interact with women to improve the peace and cohesiveness of Kakuma as a community, from a structural perspective (overviewed in *I. Kakuma structures that promote positive male gender socialization and positive male/female interactions*).

Although the majority of male participants in the study were single (i.e. not married) and expressed apprehension in speaking with authority about how a real man was to relate with women in society, each was able to draw from his lived experience of being a man and interacting with women, whether these women were wives, sisters, neighbors, or friends. Many drew from observations in the community of men whom they respected and saw as someone they would want to emulate, pulling from the strength of the role model construct in male gender development (*II. Male gender socialization among refugees living in Kakuma*).

Table 4.7. Constructs of the real man with women

Construct of the Real Man with Women	Definition	Example Quotes
Provision for family	The ability of a man to financially and emotionally support his wife and children	<p>"A real man also can take care of his family and even his children. If you are not a real man, you cannot manage your family."</p> <p>"This man is working...whenever he receives money he gives her something small. He used to think of what to do to support the wife. That's why I call this man a good husband."</p>
Positive treatment of women	The right way for a man to treat women, such as greeting her, cooperating with her, not abusing her, asking her about problems, communicating respectfully, sharing ideas, and working together	<p>"He should be disciplined and not abuse anybody any how."</p> <p>"It is all about knowing the rights and value of ladies. And also intervene where by necessary, like when we first came here in the camp there were no buildings, and some didn't have financial resources, so men you need to begin and lay some bricks for them. So that is how relationships work."</p> <p>"What is the right of the woman? How do you give rights to the woman? ...When you are educated, you treat your wife as a human being like you."</p>
Peacemaker and protector	Male behaviors in the community to prevent or end violence against women	<p>"It's the role of the man to protect the woman. So at night what they do, they have formed themselves into groups and they go around the camp just to ensure peace and safety and all that. That time the women and the children are sleeping."</p> <p>"They have a heart to see that women are protected [from GBV]."</p> <p>"When you see a man beating his wife and you just go leaving them fighting...that is very impossible for a real man."</p> <p>"First of all, you can use your powers to help that lady."</p>
Respectful communicator	How a man should effectively share ideas and listen (understandable and understanding) and respect the opinions of women	<p>"An ideal man is able to have a heart-to-heart conversation with a lady. An ideal man is able to cross all those boundaries and say, 'I know I am a man and that doesn't change if I talk to a woman freely.'"</p> <p>"Sharing ideas together, giving her time to talk to you to tell you what she likes and what she does not like, giving her</p>

Construct of the Real Man with Women	Definition	Example Quotes
		good advice...good cooperation between you and her, understanding each other and giving each other time to talk." "Be honest with her, be transparent with no secrets."
Educated in women's rights and gender equality	A man's ability to grow in knowledge through formalized education (i.e. school) or through additional trainings. In the context of being a real man, education brought understanding of women's rights.	"The educated person cannot try to beat his wife any how the way ancient people used to do long ago...Human rights is taught in the school there." "Once I went to school, I knew that somebody was having this right and for me I was having this right...I must say she is equal to me...fortunately God has created everyone equal. Trying to understand such a person will not make me mistreat them." "Before, we didn't know that men and women are equal, but coming to this modern world, we learned that we are all equal."
Showing love	The "modern world" notion of men promoting happiness and peace in the family by showing love and respect to the wife and children	"This man ought to have certain qualities: love, care, support, ability to consult, ability to share power." "You need to love your children plus your wife...this family they love themselves, they are going to church." "I have seen in the camp there is a man with the wife and they love themselves [each other], the children are playing around the compound. I take some time to sit with them...and they feel happy. They start laughing...I feel happy when I am with them and how they live together."

Table 4.7 above presents six key constructs that both agency and male youth representatives express as necessary for a real man in his interactions with women. A real man must be able to provide for his family both emotionally and financially, treat women in a respectful and honoring way, promote peace and protection of women in the community, engage in respectful communication with women, understand and act positively on his knowledge of women's rights, and express love in relationship.

Positive treatment of women is a notion that many male youth participants noted as an understanding that has only been appreciated since arriving to Kakuma, through trainings and receiving formal education, as well as by interacting with role models who display this behavior. In South Sudan and Sudan, as they referenced as the traditional society, the men would treat women in ways that would not now allow them to be considered a real man, according to male

participants. “According to where we came from,” clarified one male participant, “very many people still have that belief of mistreating women.”

The mistreatment of women was commonly expressed in terms of beating a woman, giving her heavy jobs that she was not meant to do, not respecting her words or decisions, speaking to her in a harsh voice, instilling fear, not sharing in the family workload, marrying a second wife only if the first cannot produce children, taking advantage of a girl without the parents knowing, and general abuse. One man said, “We should treat women as we would treat our sisters.” This was his standard for positive treatment of women. In speaking about gender equity as it relates to the treatment of women, another participant stated the following:

Coming to the modern world, everybody is having right where we have equal rights. So according to the treatment, women are treated also the same and also the men are treated the same. It means that they are in the same level, just a difference in gender.

The structure in Kakuma to instill trainings and messaging about gender equality and positive treatment of women seemed to be well received and clearly articulated by the male youth participants in the study. Their understanding of these concepts had been grounded in a firm belief that, indeed, this was how a real man was meant to behave with women.

IV. Promoting positive male gender socialization that averts GBV perpetration behaviors

As the literature suggests, promoting positive male gender socialization has the potential to develop the “real men” who are confident in their gender identities and who are respectful of women in their gender identities. One agency representative affirmed this notion and study hypothesis by sharing the following in an interview: “Once we have these ideal men in the community, I think automatically we are going to see that such things like female genital mutilation and early marriages will be no more.” The following section outlines participant

suggestions of how to best promote positive male gender socialization, to effectively counteract negative male GBV perpetration behaviors in Kakuma.

Findings presented in section one above (*I. Kakuma structures that promote positive male gender socialization and positive male/female interactions*) have been used as the foundation of further recommendations as stated by participants and documented below. As the AI framework posits, current strengths should be best leveraged to achieve the desired future, through a structured design process and the follow through of this newly designed future. Chapter 5 will extrapolate further on the data presented here, to most fully develop the *Destiny* and *Transfer* components of the AI conceptual framework.

Table 4.8 below presents agency recommendations (Aim 1) for promoting positive male gender socialization in Kakuma, those which will strive to most effectively avert GBV perpetration behaviors among men. Findings from agency representatives in Aim 1 have been separated out from recommendations by Aim 2 male youth participants, due to the diverse nature of the recommendations' applicability and implementation.

Table 4.8. Aim 1: Agency recommendations for promoting positive male gender socialization to avert GBV perpetration behaviors

Recommendation	Explanation	Example Quote
Facilitated discussions/forums	Utilize the existing structures for community forums by raising up a "real man" champion to facilitate discussions for 1) men and 2) men and women on male gender socialization.	"These refugee men can learn from these ideal people...we should have a place to sit as men and talk...it is good for each of us...so that when they go out they know, yeah, we can be masculine. They should have space for women, too."
Cultural dances	Build on an existing community event and agency-support initiative, using dance as a way for men to reconnect with positive elements of their culture and gender identity. The current initiative could be altered slightly to focus solely on male gender socialization, including constructs from section two above (<i>II. Male</i>	"Through these cultural dances/ performances/theme nights, it's a way of reconnecting with their origin. It's like a restoration of identity because their identity was lost the moment they cross over the border...It brings out the positive things about their

Recommendation	Explanation	Example Quote
	<i>gender socialization among refugees in Kakuma</i>) that we have learned best shapes male identity.	culture.”
Livelihood support	Further enhance existing trainings conducted by various agencies to empower men, focusing on how men can be economically independent and able to live out his manhood with this security.	“You see, it is one person that you have singled out, empowered him, and through that one person the impact is now being felt by the entire community.”
Circumcision ceremonies	Raise up a male champion, a man in the community fitting the “real man” description, to lead circumcision ceremonies with the male gender socialization constructs as the foundation of the initiation.	“I wanted to borrow a similar practice [from circumcision practices]. Their fellow youth will lead the training, teaching them about good morals, respect for women, peacekeeping... allowing them to be themselves and they have a man to man kind of talk.”
Male and police engagement	Foster healthy relations between male youth in Kakuma and the police, a relationship that is currently tense. This can begin with an invitation to police to attend current trainings for men.	“Extend an invitation to the police officer in charge, and tell him to send a representative... because we are training the young people on the importance of keeping peace.”
Utilize elders	Maximize on the current structure of elders in promoting positive male gender socialization, a trusted and respected social and legal entity in the community. Empower the elders to support the development of the “real man” in Kakuma and involve them in the design and decision-making process.	“Involve the community structures more. There is much trust and confidence in the elders. So that tells you if you want to end GBV, you don’t come with your own structures. If you can build something around the elders, they are the best people in helping you to deal with GBV.”
Support recreational facilities	Provide more opportunities for male youth to relieve stress, engage with other males, and further develop their understanding of the real man through facilitated discussions in recreational facilities.	“These males don’t have a place that they can go and play volleyball, soccer, basketball...it’s a good way of developing them. That way also addressing the issue of them being idle so they are spending time in a healthy, constructive way.”
Expansion of mentorship programs	Current male mentorship programs should grow to increase the reach, both for the benefit of the mentors serving as “real man” role models and the mentees receiving the role modeling.	“If we could make it into a bigger program or project to reach more people...I’ve seen the change...even within the mentors themselves, not just looking at the mentees.”
Equitable policies and programs	Advocate for gender equitable policies and programs, rather than the current bent towards policies and programs that focus on women and girls.	“We should not have policies that are seen to favor one gender over the other. Like what we have currently shows so much support towards women and they will argue that women are more vulnerable than males. But we have seen how it causes a rift.”
Enforcement of current policies	A specific recommendation for how to carry out this recommendation was not discussed, as current politics between the DRA and UNHCR	“We have quite some good policies in place. It is the enforcement of these policies [that is the issue].”

Recommendation	Explanation	Example Quote
	enhance difficulty in the full enforcement of all policies in Kakuma. Too much “push” from UNHCR ran the risk of outside agencies being forcibly removed from Kakuma by DRA.	“We have seen where the organization was really pushing the government. The government wakes up and says, ‘We no longer need you in the country...’”
Incorporate AI	Agencies to incorporate Appreciative Inquiry into their work, to build on strengths and what is working, rather than focusing on the gaps and the negatives within the Kakuma society.	“Many of the workshops that I have been to, we tend to focus on the negative, the things that are not happening. In the NGO world, we call them gaps...but it’s not always about the gaps. There is always something within the context, however bad the situation is, that you can build on to achieve a lot more.”

Within the context of these recommendations, agency representatives stressed the need to change the current paradigm of GBV programming, specifically to change the strategy. The current communication and intervention framework seemed to be producing minimal results, and an alternative method and strategy should be considered. Here were the words of one:

So how long will you continue saying the same thing? It is time you look at it differently because it is becoming clearer by the day that that issues will never be responded to the way you want it. So I keep telling them, is there another way? Is there something we can do locally?

Another representative agreed and stated that any change of strategy should begin from the inside, from within communities. She had this to say:

When we start to put that on agencies...is this really what we want? Agencies pull out. So I think it really needs to start with the communities. Because having an outside force telling you something, does that make you want to change?

Pursuing change among agencies in Aim 1 of the study posed a number of limitations that surfaced in the interviews with this study population. Among these challenges to change, representatives mentioned limited budgets, limited personnel and time capacity, limited

influence in enforcing policy, and discontentment in the current coordination efforts among agencies working in Kakuma.

With this in mind, the research team approached Aim 2 of the study with intent to understand, through the AI conceptual framework, if and how male youth leaders could design a plan to promote positive change in their community. Following the *Discovery* process, which produced findings presented in sections *I, II, and III* above, this study population expressed their hopes and dreams for young men living in Kakuma, followed by their hopes and dreams for how men interact with women. They next spent time in small groups imagining a perfect future for men and women in Kakuma, thinking critically about male gender socialization and the role of men in promoting peaceful interactions among women in their community. Finally, these groups took time to design a plan for positive change, thinking about how to connect their hopes and dreams with reality and replicating change throughout the community. Images from these FGDs are presented in Appendix 8, while a summary of findings from these discussions have been analyzed and presented below.

Following the *Discovery* phase, male youth participants in Aim 2 were guided through the AI facilitated process of dreaming. We asked participants to dream in a number of different ways, understanding that abstract thought such as dreaming might have required different approaches.

Before presenting the *Dream* findings in Table 4.9 below, a preliminary finding should be noted here: In general, participants in Aim 2 struggled to dream. To be sure, participants have all experienced conflict, forced migration, and resettlement into a refugee camp community outside of their home culture and most likely contrary to their childhood hopes and dreams for

their lives. Early dreams from this population were most likely diminished or discouraged by nature of their circumstances, as many of these young men have grown up amid the challenges of war and the personal effects of death, oppression, and forced migration.

I discovered that it was also easier for male participants to dream about the future of Kakuma in general, rather than for them to anchor their dreams in male socialization and male interactions with women. Additionally, participants were more at ease with expressing advice for their mentees specifically, rather than dreaming for themselves or dreaming abstractly for men and women in Kakuma. As such, the findings for Aim 2 dreams are presented in Table 4.9 below as advice they would give to young men in Kakuma, first to young men in general, and second to young men in their interactions with women.

Table 4.9. Aim 2: Hopes and dreams for young men and young men in their interactions with women (as documented and verbalized in small groups within the larger FGD)

Hopes and Dreams for Young Men in Kakuma	Hopes and Dreams for Young Men in their Interactions with Women
<ul style="list-style-type: none"> • Hardworking: work hard to change your situation • Committed: able to work on your own • Diligent: committed in all they do and take things serious • Creative: in problem solving • Flexible: to get out of a problem • Respectful: respect others, men and women, elders and young • Judging people fairly: don't take sides; first understand and then make a fair decision • Good leaders: for a positive tomorrow (not "bad like some of the dictators") • Pillar of the nation: nation's leaders of tomorrow • Faithful: not involved in stealing; faithful to the people they are living with • Cooperative: cooperative with both men and women in Kakuma, understanding, value rights • Accepting: don't immediately judge, be open to opinions, don't discourage people • Good relations: look to each other as a brother, love one another • Social: engage in community activities 	<ul style="list-style-type: none"> • Understanding: understand needs of a woman, giving her time to talk and express herself • Reconciliation: call on both sides to solve, in conflict • Rehabilitation of relationships: call both men and women together to solve • Resistant to relational contention • Mediators: around male/female conflict • Promote gender equality: consider females as human beings like males, promote her ideas • Neutral: not taking sides, fair • Polite: not in harsh voice; cooperative • Help the woman: share in work with women, help her when she is in need • Appreciation: when she does something, her roles and duties, that she is the peaceful one and directs the man in the peaceful way • Treat women in a good way: treat the same as men • Faithful: loyal • Respectful: caring for her when not feeling well, respecting her rights, not discriminating

Hopes and Dreams for Young Men in Kakuma	Hopes and Dreams for Young Men in their Interactions with Women
<ul style="list-style-type: none"> • Help each other: in problem solving and decision making • Transparent: in all dealings in Kakuma • Compassionate: dream for a good future wife • Peace ambassadors: to the community, live peacefully • Confidence: in case something happens to you • Committed to education: to change the community and the nation 	<ul style="list-style-type: none"> • Apologize: if you've done something wrong • Support girl child: encourage her to go to school • Forgive and forget: when someone does something that is not good to you • Trust: tell her what is in your heart, without hiding • Share ideas: joint decision-making, knowing what she likes and doesn't like • Giving her advice: in problem solving, for the future, in pursuing her education • Make her happy: don't be afraid to hug her in public, make her feel comfortable

Hopes and dreams of male youth participants to their young mentees, expressed in advice they would transfer, included notions of personal and social responsibility, as well as character traits that would best develop them as men and present them as honorable before their community. Hopes and dreams for young men in their interactions with women also centered on male responsibilities of provision and protection, respect and right treatment, and averting conflict.

Finally, male youth participants in Aim 2 engaged in the *Design* phase of the AI FGD process. Table 4.10 displays the concluding recommendations from male youth as discussed in this phase. These recommendations are the cumulative product of time spent connecting *Discovery* (ideas that surfaced in sections I, II, and III above) with *Dream* (ideas presented in Table 4.9 above). Overall, male youth participants were eager to maximize their personal position as mentors in the community to advise and encourage the transfer of ideas and behaviors to the greater community of men. The below suggestions further detail methods of carrying out their role as mentors in society.

Table 4.10. Aim 2: Male youth recommendations for promoting positive male gender socialization to avert GBV perpetration behaviors

Recommendation	Explanation	Example Quote
Role model and counselors to others	In the same way male participants noted role models in their lives as influential, participants noted their own power and influence to influence their peers, mentees, and others in society by living the example of the “real man” and encouraging the transfer of ideas and behaviors to the greater Kakuma community.	“I can advise the young to use their power in relationship to the woman. They can be friendly to one another, confident in whatever they are doing, and also they can be helpful, they can help one another. They can also be respectful and also respecting one another. They should not abuse the power of each other.”
Coaching and training	Male youth in the community to take the lead in coaching and training on male and female rights and how to be a real man.	“If I may be a teacher...what I can just do is to organize something that will offer coaching to children.” “As an educated person, you know, I know my rights. So teach those people about their rights.”
Clubs	Establishing organized clubs in the community for young men, encourage activities that will pull them out of their idleness.	“These activities actually take people out of their idleness or things that take them out of their trauma, stress, and struggles.”
Spreading of information	Formalizing the spread of information through community sensitizations and message delivery. Participants mentioned various methods and communication strategies, such as the following: <ul style="list-style-type: none"> • Performances, shows, dramas • Community forums/meetings and facilitated discussions • Mentorship • Recreational activities with structured message delivery • Church as a platform • Family as a platform 	“It can spread because those people you teach with those ideas they will go to the community. They will organize also a meeting with other people, then they will tell them the same ideas you told them. Then the other people will discuss with other people and the whole community will be ok.”
AI process	Participants appreciated the AI process and believed it could be a useful tool to use with their mentees, the exploratory process of uncovering strengths and positive aspects within them, and applying this power to the ideal future as men in Kakuma.	“Yeah, I think this process needs to be done in a group like the way we are doing it because we also need their contribution. Once we tell them all these things, we need to hear from them, what good things come from it. How will they benefit?”

Male youth in Aim 2 expressed a desire to utilize their power and position as mentors among UAMs in their community to advise and transfer knowledge and behaviors of positive male gender socialization and how to be a real man in Kakuma. Participants struggled to think of practical applications for change that were not already being implemented in the

community. This challenge parallels the challenge mentioned above with this population's struggle to dream. From informal discussions with IsraAID, the host institution and lead agency in the mentorship-training program in Kakuma, these challenges may have stemmed from the education system, which wants in developing critical thinking skills among students, or from the refugee experience mentioned above.

Applying the process of AI to both agency leaders (Aim 1) and male youth participants (Aim 2) allowed these populations to articulate a number of concepts that could prove useful in promoting positive male gender socialization and positive male interactions with women in Kakuma in the future. By linking *Discovery* outcomes of the discussion with the *Dream* phase, *Design* elements of promoting a positive future with reduced GBV perpetration patterns could effectively surface to best set the stage for a positive plan for change, to be discussed in Chapter 5.

Conclusion

The current chapter presents findings from Aim 1 key informant interviews with agency leaders and Aim 2 FGDs with male youth in Kakuma, using the AI logical framework as a model for uncovering positive elements within individuals and society that can be applied to promote positive change in Kakuma, specifically promoting positive male gender socialization to avert GBV perpetration behaviors in the community.

The study first discovered effective systems and structures within the camp setting that both Aim 1 and 2 participants noted as promoting positive male gender socialization and positive male interactions with women. Next, the study uncovered how men were socialized in the Kakuma community, specifically elements in camp policies, organizational programming,

and within the community that influenced how they transitioned from boyhood to manhood and how they saw themselves as men. After understanding the development process, the study team inquired about the ideal man in society: what were the characteristics of this “real man” and how did he relate with women in the community. Finally, the chapter presented recommendations by Aim 1 and Aim 2 participants, separately, as to how they believed male gender socialization could be promoted in Kakuma, as well as advancing efforts to promote positive male engagement with women to reduce GBV perpetration behaviors in the community.

While limitations existed in the data to most effectively analyze the results—such as the minimal participation among agency leadership in Aim 1, or the struggle that male youth in Aim 2 faced in effectively dreaming—the Appreciative Inquiry framework for approaching these discussions proved effective. While many, if not most, of the concepts within the AI approach were foreign and perhaps uncomfortable for the study participants, respondents were able to embrace the methodology and engage effectively. The AI process itself allowed for the true iterative process of qualitative research to shine, and it availed the research team to approach complex subject matter in creative and versatile ways to the participants. For example, speaking about strengths and best-case scenarios, while challenging and uncommon discourse for traditional emergency response efforts, presented opportunities for participants to think and engage in new modes of positive thought, moving away from problem solving methods and forward into designing a positive future. Participants were therefore free to share with the research team ideas that perhaps had not before been considered, harnessed, or cultivated.

The next chapter, The Plan for Change, seeks to further draw from the analyzed ideas and recommendations presented in this chapter in order to fully develop the way forward in preventing GBV perpetration behaviors in Kakuma by way of promoting positive male gender socialization.

CHAPTER 5: PLAN FOR CHANGE

“The task of leadership is to create an alignment of strengths...
making a system’s weaknesses irrelevant.”

-Peter Drucker

“We know that the best way to create ownership is to have those responsible for implementation develop the plan for themselves. No one is successful if they merely present a plan in the finished form to others.”

-Margaret Wheatley

Introduction

I applied the Appreciative Inquiry leadership change theory and conceptual framework to the research topic, which sought to understand how best to promote positive male gender socialization, for the purposes of reducing GBV perpetration behaviors among male youth in Kakuma Refugee Camp. As opposed to problem solving to advance change, AI sought to elevate strengths, assets, and best-case scenarios to plan for, and realize, a better future. The following section draws from results presented in Chapter 4, namely data covering *Discovery*, *Dream*, and *Design* phases in the AI conceptual framework.

Destiny is the application of *Design*, the realization of the structure for change that was recommended in Chapter 4. *Destiny* extracts from the recommendations to link strengths with dreams, and applies understanding within the contextual parameters of Kakuma as an environment, male gender socialization as a process, and GBV as an issue. The plan for change presented here details how the *Design* can be most effectively understood and carried out amid the complexities existing within the Kakuma environment, and within the male youth refugee

identity, specifically. *Transfer* is the devolution of *Destiny* principles and interventions to the wider community, whether Kakuma or the future homeland of the target population, male refugee youth. *Transfer* speaks to the spread of *Destiny* ideas that influence policies, programs, and cultural/community systems.

Leadership philosophies from David Cooperrider (AI) ¹⁷ and Margaret Wheatley (*Leadership and the New Science*) ⁵⁷ have been applied in the below plan for change, contributing to the development of a new model for understanding the social and structural elements that influence male gender socialization. This model will inform how *Destiny* and *Transfer* can best be lived out in a complex system, such as Kakuma or the wider refugee context.

Promoting Positive Change: Men as Leaders

As presented in Chapter 4, gender-based violence prevention in Kakuma was addressed in a variety of systems and structures—through policies, programs, and cultural/community systems—and engaging men in GBV prevention was beginning to gain momentum in the humanitarian aid community working in Kakuma. The strengths from these initiatives will be leveraged in the following plan for change.

It should be noted, however, that the model below presents an approach that draws from assets and strengths in the Kakuma community, creating an alternative approach to change than currently exists, which focuses on problem resolution. GBV prevention discourse in Kakuma at the time of research centered on female protection from perpetrators, which is an inherently deficit-based approach. Even male engagement to GBV prevention efforts drew men into this protection-based model. This study, on the other hand, sought a deeper, foundational

approach to GBV prevention: promoting positive male gender socialization that targeted male development and sought to understand the self-referenced male identity and gender socialization process, to truly prevent male perpetration of GBV.

The focus on male gender socialization also allowed us to look to the target population as a living system, a dynamic and maturing group of individuals with potential to affect change in their community. Men living as “real men,” as defined in Chapter 4, would be able to live peacefully with women and also exemplify positive behaviors to their peers. If men could be affirmed as real men in the gender socialization process, positive notions raised in Chapter 4 to promote healthy male/female interactions could be enhanced (*Destiny*) and even replicated (*Transfer*).

As such, the male refugee youth target population serves as the primary designer, vision bearer, and leader group of the proposed plan for change. As articulated by agency representatives in Aim 1, lasting change should not stem from NGO initiatives, as NGOs eventually leave Kakuma and do not fully understand the male refugee youth experience. As Margaret Wheatley explains in *Leadership and the New Science*, motivation for individual change comes not from the push of authority, but from a collaborative process of uncovering truth and meaning about a particular behavior⁵⁷. The AI process promoted such self-discovery in collaboration with other male youth, to dream about the positive future for male youth in terms of both development and relationships with women. Wheatley goes on to say, regarding the self-discovery process affecting leadership potential and influence, “They want the work to be more effective, and they now see how they individually can better contribute to that

outcome”⁵⁷. I believe that as a result of the study’s AI process, *male youth in Kakuma will be better positioned than agencies to be agents of change in their community.*

The plan for change vision, therefore, is to promote the positive gender identity development of male refugee youth in Kakuma, so they will move from victims of circumstance to shapers of their environment, agents of change, and leaders within the community. The influence of these men in GBV prevention has great potential, both on younger men with whom they mentor and on others in the community who notice and emulate this positive behavior, a by-product of a man who is secure in his masculinity. Men in this context assume leadership through behavior and influence, not necessarily because of their role in an organization or even in society; although, I will discuss below how men can—in addition to role modeling—accept informal or formal positions of leadership to initiate activities that promote positive male gender socialization and prevent GBV perpetration behaviors in the community.

Change Amid Complexity: Self-Organizing Systems

Margaret Wheatley’s leadership philosophy has been chosen to complement the AI conceptual framework for this study because of the complex natures of forced migration and refugee camps, and the contextual unpredictability inherent within the study topic. She argues that traditional leadership theory focuses on structure, control, safety, and predictability, whereas the New Science, as she terms it, embraces the dynamism that exists in complexity. This approach to leadership maximizes connectedness, relationships, information, and meaning to facilitate change amid self-organizing and complex systems⁵⁷. Further, by embracing the uncertainty of complexity, this approach to leadership appreciates the notion of

responsiveness, that systems can change in a manner that is responsive to the needs and context.

Complexity has been defined by Hummelbrunner and Jones as a construct in which the following challenges exist on a scale of simple to complicated to complex: the amount of certainty in an environment, the degree to which outcome goals and strategies are agreed by members or stakeholders, and the extent to which knowledge and capacities are circulated in a community⁵⁸. Great uncertainty, low levels of agreed upon goals and strategies, and minimal knowledge and capacity dissemination present a system with high levels of complexity. Based on this definition, Kakuma as an environment, male gender socialization as a process, and GBV as an issue all exist as complex systems within the further complex reality of forced migration. Formal data collection, informal conversations with refugees and agency representatives, and observations while in the camp all led us to appreciate the complexity innate within this study's various fields of interaction.

Despite the positive nature of the interview tools and discussion frameworks, Aim 1 participants expressed—whether verbally or nonverbally—the frustrations involved in working in Kakuma and in the sector of GBV prevention. Wheatley captures what I believe these participants were feeling in the face of complexity, though they did not seem to realize there could be another way, a model that will be presented later in this chapter:

*The world appears incomprehensible, chaotic, lacking rationality. We respond to this incoherence by applying old solutions more frantically. We become more rigid about our beliefs. We rely on habit rather than creating new responses. We end up feeling frustrated, exhausted and powerless in the face of so much failure. These frustrations and fears create more aggression. We try to make things work by using brute force rather than intelligence and collaboration.*⁵⁷

This response to complexity can also apply to the other systems mentioned above, namely male gender socialization and GBV, as complexity—when addressed with traditional leadership models of structure, control, safety, and predictability—can leave the system feeling frustrated and trapped. Nevertheless, agency representatives did recognize the need for a new strategy in their approach to GBV prevention. “It is time you look at it differently because it is becoming clearer by the day that issue will never be responded to the way you want it...[this] requires a change of strategy....” (Aim 1 research participant). They couldn’t articulate this new approach at the time, as observed in the recommendations given in *Design* (documented in Chapter 4). Most recommendations aligned with old or current strategies, with exception of the *strong desire for more local (male) leadership, as opposed to the current emphasis on agency led initiatives.*

Wheatley argues that when treated as a living organism, a complex system will move from disorder to order on its own. It can become self-organizing. “Systems that are constantly changing are becoming more organized. Those that don’t change are imploding...Complex systems will self-organize”⁵⁷. The challenge for leaders is to refrain from responding with old models that control and set up boundaries to change. Rather, leaders must become comfortable with complexity and understand the forces at work that promote self-organizing systems.

Appreciative Inquiry also counters traditional leadership methods that break down amid complexity: those that are limited by deficits and problems. AI, rather, encourages adaptability, creativity, and participation¹⁷. David Cooperrider, the founder of AI, shared an oft-recited Einstein quote at the Worldwide Appreciative Inquiry Conference in Johannesburg, South Africa

in July 2015: “No problem can be solved from the same level of consciousness that created it. We must learn to see the world anew”⁵⁹. Indeed, complex systems require a fresh vision for promoting positive change.

The Plan for Change

Amid inherent complexities, or rather *because of* them, we can move forward with a plan for positive change in Kakuma with male refugee youth. Data from this study and complementary leadership frameworks allow us to present a plan for change model that can positively influence the implementation of *Destiny* and *Transfer* from the AI conceptual framework. Cooperrider and Godwin discuss the power of positive institutions or systems “that not only elevate and connect human strengths (internally) but serve to refract and magnify our highest human strengths into society”⁶⁰. By leveraging strengths in a self-organizing and complex system, namely the dynamics at play to promote positive male gender socialization, we can envision change that ultimately reduces GBV perpetration behaviors among men.

The identity of a man is central to this plan for change. Four key constructs, as analyzed from the data, are understood to shape the identity of a man: freedom, information, culture, and relationships. These constructs influence how a man in Kakuma is being, or has been, socialized as a male in his society. They directly relate to how he lives out his manhood in context, and how he chooses to behave in relationships with women. In addition to shaping his identity, an internal development process, these same four elements translate into a man’s power or influence to facilitate change outwardly in society. He is able to influence the levels of justice and freedom in society, the clarity of and purpose behind information dissemination, the methods of maintaining shared culture and speaking into cultural elements in transition, and

the promotion of positive relationships in his community. Ultimately, a man owning an identity that has been positively socialized by these four constructs has power as a man to lead in such a way that promotes healthy male gender socialization among other males and reduces GBV perpetration behaviors. Figure 5.1 presents a model to display the connectedness between these core constructs that influence change. This model is foundational to the plan for change.

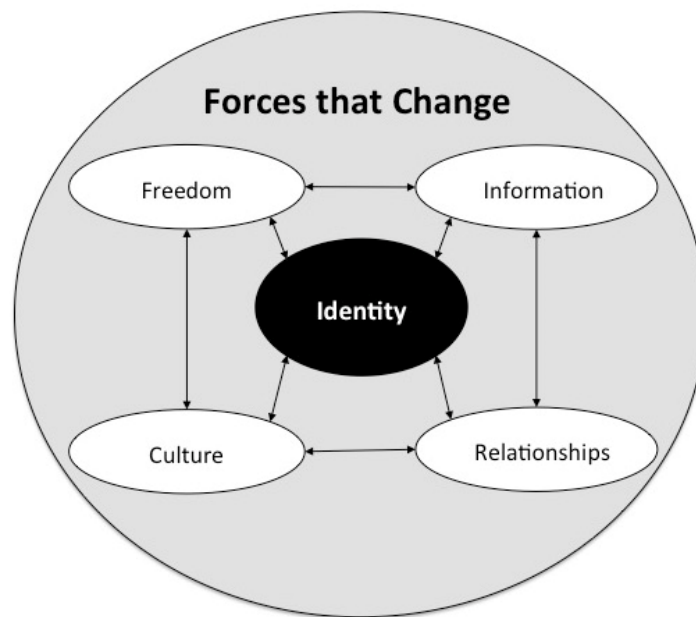


Figure 5.1. Forces that Change: Constructs that influence, and are influenced by, male gender identity

As displayed above, freedom, information, culture, and relationships all contribute to a man's gender socialization process, with becoming a "real man" the ideal end, as articulated by study participants. The real man, as presented in Chapter 4, was a man who others respected and wanted to emulate in society, and this notion was grounded in discipline, decision-making, planning for the future, being of good character, resilience, confidence, cooperation, social responsibility, peace-keeping, and leading. Likewise, a man's identity or understanding of his role as a man has the potential to promote positive change in the various spheres of freedom,

information, culture, and relationships. Interestingly, these same concepts are noted in Wheatley's *Leadership and the New Science* as paramount to self-organizing systems that affect change. She discusses the unique capacity of such interrelated systems in the description of another referenced model in her publication:

*Each [construct] has the capacity to interact with another and produce different outcomes. Rotating the diagram changes the roles played by different energies; what was a force influencing a reaction can, by turning the diagram, become a reaction channel influenced by other forces. Hierarchy and defined power are not what is important; what's critical is the availability of places for the exchange of energy.*⁵⁷

Understanding the power inherent in the interconnectedness of these constructs, and the ability for male gender socialization to self-organize and affect change, is key to moving forward with a plan for change. Drawing upon existing assets within freedom, information, culture, and relationships allows for maximized potential in male identity to both develop and drive positive change in society.

The four constructs from Figure 5.1 are detailed below, with specific recommendations drawn from the study's analysis to craft an implementation plan for change. The plan will conclude with an explanation of how male gender identity, core to change, will influence the future of GBV prevention efforts in Kakuma. By the nature of these constructs and their interconnectedness, many of the recommendations in each construct overlap with other constructs; this is to be expected in a self-organizing and dynamic system. The plan for change allows the complexity of each system to self-organize from a foundation of strengths, assets, and best-case scenarios.

Freedom

Participants from Aim 1 and 2 both referenced the need for male youth to live in freedom, as relating to their independence and rights being honored and respected by authorities. Kenyan authorities, according to participants, would often abuse their legal authority to frustrate male youth in society. Male youth also expressed feeling unfairly accused of actions they had not committed. “If you are [not] free by Kenya police or the government, we cannot do those [things (living out the real man identity)]. But through freedom everything can be possible; you can exercise whatever you feel like doing, and from there it can also create change” (Aim 2 participant). Another Aim 2 participant shared similar comments about freedom: “I believe that this can happen when you are given freedom, when you see that people are giving you your rights.”

Agency representatives recommended police engagement in male youth programming to initiate a bridge to this divide, as well as the advocacy of equitable policies and programs that would not just favor females and women’s rights. Additionally, Aim 1 participants recommended utilizing existing and trusted legal structures of community eldership to foster and promote freedom and change in society. Table 5.1 below outlines recommendations for promoting the freedom construct to thrive and influence male gender identity.

Table 5.1. Recommendations to promote freedom

	Recommended Initiative	Anticipated Change	Timeline
1	<p>Elevate the authority of eldership in Kakuma to support the male youth cause for justice in treatment and respect among authorities:</p> <ul style="list-style-type: none"> Facilitate AI forum with both community elders and Kenyan police to design the best way forward, suitable for all relevant stakeholders. Formalize eldership roles and responsibilities (based on their participation and feedback), and systematize their collaboration with Kenyan authorities, including joint law enforcement. 	<p>Each neighborhood block in Kakuma with elders is meant to appoint 1-2 representatives who will work collaboratively with the Kenyan police on a monthly basis, with specific details of this partnership to be birthed from the AI forum. Ultimately, a more just and effective legal system will foster confidence and freedom in male youth, allowing them to walk out in the “real man” dream. Additionally, as greater respect and influence are given to traditional leadership models, working through elders will promote understanding and respect for traditional methods of law enforcement, specifically capturing meaning that can best lead to a transformative process that promotes constructive change.</p>	<p>The AI forum and collaborative design will aim to be completed by July 2016.</p>
2	<p>Encourage UNHCR, representative NGOs, and authorities (Kenyan and elders) to review current policies and initiatives in Kakuma that affect men (e.g. GBV standard operating procedures [SOPs] for camp authorities, empowerment programs, in-kind distributions to refugees, GBV survivor programming, and others), creating more inclusivity for men (where necessary)</p>	<p>Humanitarian responses (e.g. in-kind distributions) should also include male distributions (currently only females receive hand-outs such as feminine hygiene products, household goods, clothing for children, etc.). Empowerment programs should include male gender socialization, in addition to current female-focused empowerment initiatives. SOPs should be carried out with strict fairness and transparency, enforcing a no-corruption culture among authorities.</p>	<p>A policy review will aim to occur by August 2016. Ultimately, men will feel as equal recipients of services, cultivating a notion of freedom and respected rights in Kakuma.</p>

The above two recommendations, applying AI to the process, will promote freedom for male youth living in Kakuma by “leveling the playing field” for men in terms of how they view their ability to be real men, treated with respect and dignity in the community. Policies and law enforcement that favor women over men, or that unnecessarily oppress men, foster frustration and futility that discourage men from living out their ideal real man identity and potentially lead to GBV perpetration behaviors.

Freedom amid complexity is paramount in order for the system to self-organize and become an agent of change in society. According to Wheatley, “Effective self-organization is supported by two critical elements: a clear sense of identity and freedom.... If people are free to make their own decisions, guided by a clear organization identity for them to reference, the whole system develops greater coherence and strength. The organization is less controlling, but more orderly”⁵⁷. To foster this sort of freedom for self-organizing into order, these recommendations will be made to relevant actors within Kakuma Refugee Camp for implementation.

Information

A recurring theme of all participants’ designs for change included the spread of information to the community. This directly links to *Transfer* in the AI conceptual framework for promoting positive change. Additionally, the spread of information relates to the interconnectedness of constructs presented in Figure 5.1, such that information fosters positive development of the male identity. Wheatley affirms this notion of information supporting a system’s ability to secure itself amid complexity: “If we are seeking resilien[ce]..., a prized property of living systems, information is a key ally”⁵⁷. She continues, “One of an organization’s most critical competencies is to create the conditions that both generate new knowledge and help it to be freely shared”⁵⁷. Likewise, key components of the *Destiny* component of AI include learning and capturing the sustaining value in a system.⁵⁹

Recommendations from Aim 1 and 2 participants that support the information construct represented in Figure 5.1 above include education, training, facilitated discussions, and message dissemination. Education was an established system in Kakuma for all residents, and

NGO training platforms existed to build capacity within selected community members (including male youth mentorship-training programs); these were strengths in the society. The below recommendations in Table 5.2 build on these structures, creating additional opportunities for receiving and spreading information.

Table 5.2. Recommendations to promote information

	Recommended Initiative	Anticipated Change	Timeline
3	Develop education system(s) to include male gender socialization in curriculum (e.g. how to be a “real man”, seeking role models, character development, positive treatment of women, etc.), in the same way they have included female-specific curriculum in the education system. (Agency efforts increasingly focus on girls’ empowerment of their bodies, education and employment potential, protection, etc.)	As a result of male-sensitive curriculum, male youth will come to understand and appreciate the “real man” characteristics raised in Chapter 4, as well as how to best treat and relate with women. Ultimately, information disseminated in schools will encourage positive behavior change.	By 2017 school term, male gender socialization curriculum should be incorporated into the formal education system.
4	Expand the mentorship-training program (currently offered by research partner agency IsraAID) to all blocks within Kakuma, reaching and influencing additional male youth to promote male gender socialization and GBV prevention. This expansion should be initiated and led by male youth mentors, rather than IsraAID or other international agencies. Male youth mentors should network and collaborate (overlapping with <u>relationship</u> construct in the plan for change model in Figure 5.1) to align skills, talents, and interests with other male youth, to secure funding and logistical details for carrying out additional mentorship training programs throughout Kakuma. The AI process, facilitated by an Aim 2 participant, should be followed to guide and shape program direction.	Outcomes of the AI forum will dictate the detailed targets to be achieved and by when (specifically) for this male-led initiative. Ultimately, the increase of male youth mentors to unaccompanied minors (UAMs) will both draw out “real man” characteristics of social responsibility in mentors as they engage with this vulnerable population, and encourage UAMs to socialize positively into the “real men” described in Chapter 4. The desired impact is reduced GBV perpetration behaviors among men in Kakuma.	AI forum and program design should take place by July 2016. Pending fund development, the mentorship training program should continue seamlessly from the current initiative, under male youth leadership and with potentially customized aspects birthing out of the AI process.

Recommendations outlined in Table 5.2 above formalize the growth of information sharing initiatives to both promote male gender socialization and the influence of the male identity on society to promote positive change. The current education system presents a prime platform for increasing access to information by men about gender socialization and GBV

prevention; therefore, I recommend an incorporation of male gender identity instruction into standard curriculum. Additionally, due to the positive influence of role models and mentors in the lives of men and their masculinity development, as well as the success of the current mentorship-training program in Kakuma, I recommend an expansion of this initiative, *led by men in the community as opposed to agencies*. Additional information sharing recommendations will be addressed in the next section, which presents the culture construct.

Kakuma and the men living within contain a wealth of information that merely needs to be shared, to flow freely throughout the environment. As this occurs, creative and surprising changes will have the opportunity to burst forth.

Culture

While the term culture could relate with any number of worldviews, customs, and methods of engagement within the Kakuma or refugee contexts, for purposes of this plan for change, I discuss culture as a shared set of values and traditions existing within the South Sudanese and Sudanese communities. The process of inquiry in *Discovery* and *Dream* surfaced elements within Aim 2 participants' cultures that needed to be discarded, as well as elements to embrace. Among the appreciated cultural elements to carry forward in the future, participants recommended ways these core elements could be leveraged for change, to build a collaborative culture where "real men" are the norm and where men and women coexist peacefully.

Table 5.3 outlines recommendations to promote the culture construct within the plan for change. Culture is crosscutting in each of the dynamic systems affecting male gender identity (see the plan for change model in Figure 5.1 above); consequently, these culture-

specific recommendations contain overlap from both information and relationship constructs in the plan for change model, and the expression of culture is a natural outcome of the freedom construct.

Table 5.3. Recommendations to promote culture

	Recommended Initiative	Anticipated Change	Timeline
5	Apply the AI process for determining methods to select and expand cultural messages, which would be most effective in achieving the outcome of promoting positive male gender socialization and reducing GBV perpetration behaviors.	The AI process will generate designs for infusing cultural practices with male gender socialization and “real man” messages to promote positive male/female relationships.	Male youth mentors should initiate AI workshop(s) with Kakuma male youth in June 2016.
6	Support male-initiated and led cultural ceremonies—such as dances, dramas, circumcision rituals, religious celebrations—as a way of preserving positive and peaceful elements of culture, and offering a platform for communicating messages about male gender socialization and GBV prevention. Ceremonies allow time for speeches, message delivery through dance/drama, and other methods of behavior change communication.	Male youth mentors will implement the designs from the AI process (see above). Cultural practices and ceremonies with infused messages about the “real man” for men of all ages in a culturally effective way will ultimately encourage behavior change, promoting positive male/female relations and reduce GBV perpetration behaviors.	Male youth-led AI process should be implemented in individual neighborhoods by August 2016, spreading to other neighborhoods by December 2016.
7	Initiate male-led community meetings, facilitated by a “real man champion” (role model) in society, to raise issues of male gender socialization and GBV prevention. Meetings should incorporate the AI process to encourage positive, strengths-based (versus deficit-based) discussions.	Meetings will ultimately infuse messages into men of all ages in a culturally effective way that speaks the language (spoken and unspoken) of participants and promotes behavior change.	Men should design and facilitate first community meeting with “real man” promotional themes by June 2016.

Both Aim 1 and 2 participants suggested the incorporation of cultural elements into future initiatives to promote positive male gender socialization and GBV prevention. Male youth participants, in particular, commonly referenced the traditional culture versus the modern culture, and expressed a desire to continue embracing the modern culture in their development as men and within society. Nevertheless, a number of traditional elements from their cultures (i.e. cultural dances, dramas, community meetings, etc.) were positive elements from South Sudan and Sudan that they desired to leverage in the future development of

society. All of the initiatives mentioned in Table 5.3 above existed within the camp at the time of data collection (i.e. cultural dances, dramas, community meetings, etc.); however, they had not yet been specifically leveraged to promote positive male gender socialization for purposes of preventing GBV perpetration behaviors, as is now suggested.

The notion of advancing the shared culture of a system or organization to promote self-organizing (based on strengths) as change is often noted in both AI and New Science principles. Cooperrider and Godwin affirm the importance of culture in their reference of French and Bell (1973): “It is possible for the people within an organization collaboratively to manage the culture of that organization in such a way that the goals and purposes of the organization are attained at the same time that human values of individuals within the organization are furthered”⁶⁰. Here they articulate culture in the community of an organization. In my research, I recommend the advancement of shared cultural values within the target community of South Sudanese and Sudanese male refugee youth. This construct holds importance in influencing the socialization of male gender identity, as well as providing a pathway for men to influence change within their society.

Relationship

A variety of themes from the data analysis position themselves within the relationship construct in the plan for change model. Agency and male youth participants discuss relationships in terms of interpersonal connectedness and the benefits that surface when this construct is leveraged. Applying, for example, the most frequently discussed influence of male gender socialization—role modeling and mentorship—I understand the power inherent of connectedness in complex systems. Wheatley routinely references relationships as a conduit of

potential, or in AI language, a channel for maximizing strengths. Gregory Bateson is referenced in Wheatley's *Leadership and the New Science* as speaking "of 'the pattern that connects' and urges that we stop teaching facts—the 'things' of knowledge—and focus, instead, on relationships as the basis for all definitions. With relationships, we give up predictability and open up to potentials"⁵⁷.

Table 5.4 presents recommendations from the relationship construct to open up potential and facilitate change in male gender socialization and in male influence outward into society.

Table 5.4. Recommendations to promote relationship

	Recommended Initiative	Anticipated Change	Timeline
8	Launch male-initiated and male-led clubs to facilitate the gathering of male youth and male unaccompanied minors (UAMs) to engage in structured and unstructured activities in common spaces within the camp (e.g. churches/mosques, child resource centers, schools, etc.). The development of these clubs, that promote positive male gender socialization and prevention of GBV perpetration behaviors, will be designed within the AI framework.	Ultimately, young men and male youth will grow in connectedness and understanding, to promote peace among various tribes, as well as to foster positive male gender socialization with GBV prevention goals.	AI forum to design this initiative should take place in July 2016, with clubs initiating by September 2016.
9	Develop men as role models in society, a lifestyle initiative that exists organically and begins immediately after a man is recognized (and recognizes himself) as a real man in society. Male youth will carry out AI with mentees and other men in Kakuma, encouraging the initiation of <i>Destiny</i> and <i>Transfer</i> of real man behavior that treats women with dignity and respect, and that does not engage in GBV perpetration of any form.	The ultimate goal is for men to understand, live out, and transfer positive behaviors as role models in society, leading to the prevention of GBV perpetration behaviors in Kakuma.	Male youth mentors should carry out ongoing informal AI sessions with mentees and other men in society, starting immediately.

The connectedness function of these recommendations utilizes networks, relationships, and cultural dynamics within society to foster change amid complexity. Men recognize that when gathered together in activity, they have potential to spread messages and role model

positive behaviors. They also believe they hold power within their society to influence and role model appropriate attitudes and behaviors to their male peers. The above recommendations leverage these strengths and positively held beliefs from among this population to foster change in Kakuma. Applying the AI methodology in the above recommendations, male youth are able to recognize their influence as leaders in society and encourage a transfer of leadership to others. Indeed, a focus on networks, partnerships, mentorship, and teams hold transformative potential in complex societies and systems, elevating the power of the relationship construct in facilitating positive change in Kakuma.

Conclusion: Male Gender Identity

The core element to the plan for change model displayed in Figure 5.1 is male gender identity. As noted above in the four influencing constructs to identity, this central component to the plan for change is paramount to change in society. Indeed, agencies and policies carry much weight and power within Kakuma, and they have realized noteworthy success in the community (see Chapter 4, section I); nevertheless, male behavior fundamentally prevents GBV in Kakuma, and a man's gender socialization ultimately dictates how he will behave. For this reason, I have chosen to focus the plan for change on men as leaders in society, promoting positive change.

The AI *Discovery* process surfaced initial beliefs about identity: defining the real man, how he should behave, and how he is socialized to behave in this way. Wheatley affirms the process of discovery by saying, "Self-reference is the key to facilitating orderly change in the midst of turbulent environments"⁵⁷. Men understood that in the midst of chaos—be it war, forced migration, resettlement, or any number of other turbulent aspects of their world—a

man is able to find security in his identity, and the construct of a real man should not falter even when everything else is changing.

After *Discovery*, participants engaged in the *Dream* process of AI. Though difficult for Aim 2 participants, they began to stretch a muscle that has potential to strengthen over time, as the identity construct in the plan for change is nourished by the four interconnected constructs of freedom, information, culture, and relationship. In referencing the male identity construct as a self-organizing system of its own, its ability to “partner with its environment [allows it to] develop increasing autonomy from the environment and also develop new capacities that make it increasingly resourceful”⁵⁷. In both giving and receiving to the various constructs in the self-organizing system, these men will be able to grow in their ability to dream and have vision for the change that they wish to see in Kakuma.

Linking *Discovery* and *Dream*, the *Design* process of AI further explains the desired development of identity. As freedom, information, culture, and relationship infuse identity, change potential increases among self-organizing complex systems. “When individuals discover a common interest or passion, they organize themselves and figure out how to make things happen. Self-organizing evokes creativity and results, creating strong, adaptive systems. Surprising new strengths and capacities emerge.” Male youth indeed engaged creatively to leverage the strengths highlighted in *Discovery* to recommend ways of achieving their dreams, where real men flourish and men and women live together in peace.

As detailed in this chapter, the plan for change presents a framework of carrying out *Destiny* and *Transfer* within a complex system, based on the promotion of positive male gender socialization within the community to prevent GBV perpetration behaviors. I understand from

Weatley's New Science that "if a system is suffering, this indicates that it lacks sufficient access to itself. It might be lacking information, it might have lost clarity about who it is, it might have troubled relationships, it might be ignoring those who have valuable insights" ⁵⁷. These constructs (freedom, information, culture, and relationship) affect the identity of a man and his ability to understand how he can and should behave, and subsequently how he can and should influence society.

I have argued in this chapter that in order to positively shape identity, I must infuse detailed and strengths-based recommendations into each of these constructs, as they indeed influence change, both within the identity construct of a male youth refugee and a man's ability to positively influence society. Appreciative Inquiry—the conceptual framework for positive change in this study, as well as an effective method of realizing strengths and fostering change agents in society—promises to be a sound foundation for all recommendations proposed in the plan for change, applying strengths to complexity and infusing potential into self-organizing systems.

By promoting freedom and justice, the spread of information, shared cultural values, and interconnectedness through relationships, male gender identity can develop into the real man construct that facilitates change by promoting peace and deterring GBV perpetration behaviors in Kakuma.

CHAPTER 6: DISCUSSION

Impact of the Study on Public Health

As migration to refugee camp settings continues to increase, GBV prevention research focusing on refugee male youth remains paramount. This study is well positioned to contribute to GBV prevention research and practice by providing guidance to professionals working in refugee settings. Understanding the social and structural factors in Kakuma Refugee Camp that promote positive male gender socialization—by specifically addressing the sub-questions in this study through the AI framework for promoting positive change—has potential to reduce GBV perpetration behaviors among male youth in Kakuma and possibly other complex refugee settings.

In addition to contributing to public health impact through the reduction of GBV perpetration incidence among male youth refugees, this study also has the potential to significantly influence research and practice through its use of AI. While strengths-based methodologies such as AI have been applied to research in a number of settings and addressing a diverse set of issues, applying AI to GBV prevention through the promotion of positive gender socialization among male youth refugees has not before been explored in global health research, to my knowledge. Results from this study reveal the potential in applying the AI method to public health, particularly in complex environments. The AI conceptual framework has proved effective in drawing out otherwise difficult-to-understand concepts and potentially

sensitive subject matter through the shift in perspective from deficit to asset, from problem to solution, and from burden to opportunity.

Finally, this study's findings on male identity as central to promoting positive change in complex environments is paramount to the future of GBV prevention efforts in locations such as Kakuma and other self-organizing systems. Primarily, men who are affirmed—by self and others—as real man leaders and agents of change in society have the potential to advance GBV prevention efforts with greater efficacy than traditional agency-led initiatives. Not only does this finding encourage locally designed and implemented initiatives that fit within cultural and relational norms, it reduces the burden on agencies to outsource personnel and other resources to instigate change. Not only will such efforts sustain longer and more efficiently than outside efforts, but also insider-led initiatives will potentially produce a more relevant impact on the issue of promoting positive male and female relationships.

I believe findings from this research are likely to influence research and practice in public health through the promotion of positive male gender socialization for GBV prevention efforts, the advancement of AI application in public health research and practice in complex environments, and the integration of refugee-initiated and refugee-led initiatives to promote positive change in dynamic settings such as Kakuma Refugee Camp.

Study Limitations

The study design notably possessed a variety of limitations. First, the limited participation among Aim 1 informants highlighted challenges existing within the study, specifically related to logistics in Kakuma that may also influence the implementation of recommendations in the plan for change. While I assumed the majority of Aim 1 participants

failed to attend the originally planned FGDs due to the 16 Days of Activism event in Kakuma, my experience in the camp and in conversation with various agency workers revealed that other barriers may have existed to inhibit participation. Aid workers based in Kakuma faced stress on a number of levels. As was noted in the study findings, agency staff struggled to meet the demands of donors and often couldn't imagine how they might add another responsibility to their already overflowing workloads. Agency buy-in to this study indeed struggled, not in terms of theory or concept, but in terms of time and the practicalities of implementation. While refugees were eager for activities to fill their time and contribute to their learning, agencies seemed less enthusiastic about adding another activity, study, or initiative to their portfolio. The reality of these time constraints and stressors on agency workers indeed limited the level of participation in Aim 1 of this study, as well as potentially overall buy-in of the study that may affect the plan for change.

Second, the sensitive nature of the topic under study may have encouraged Aim 2 participants to respond with perceived socially favored responses, specifically contributing to social desirability bias that could have significantly altered the validity of results in this setting. This limitation may have been enhanced due to the nature of my involvement in the study as a foreigner and as a female. I attempted to counteract this bias by co-facilitating with a Kenyan male of similar age to the Aim 2 participants, a professional who had vast experience in community programming with male youth and who knows the greater Kakuma community and cultures well. As a facilitation team, we spent a great deal of time orienting participants to the honest, open, and frank nature of information we hoped to collect, as well as the assurance of their anonymity. Additionally, I attempted to build preliminary trust among Aim 2 participants

by interacting with them prior to the commencement of the study. Such interactions were in the form of observant participation in IsraAID male youth mentorship training programs and informal conversations with community leadership groups.

Third, while recruitment of Aim 2 participants from pre-established groups engaged in psychosocial activities (i.e. IsraAID programming) seemed to allow for greater vulnerability and depth in responses to best surface the cultural constructs under study, it is difficult to know if data were maximized in this participant pool without a comparative group to assess responses from others not engaged in such programming. Additionally, this method of recruitment may have led to a selection bias that presented the views of a subset of the population having been exposed to psychosocial programming, developing a plan for change that would not be readily received by the remaining male youth population in Kakuma. To address this, I worked closely with IsraAID, the primary partner agency in the study, as well as the male youth themselves to encourage a transfer model that would be most relevant to the community and could be customized for subset populations.

Lastly, the results from this study represented predominantly South Sudanese male refugee youth living in Kakuma Refugee Camp, but they are not necessarily generalizable in other settings and among different people groups. Additionally, the men selected in the sampling frame were potential leaders and their views may not be representative of the larger Kakuma population.

Further Research

Public health initiatives in GBV prevention could benefit from additional research in a number of areas. First, an impact evaluation study is needed to follow up on this research, namely to understand the exact outcomes of the proposed plan for change and the implementation of the study's *Design* and *Transfer* models documented in Chapter 5.

Second, a similar study should engage different populations in the sampling frame, including elders, religious leaders, male youth who may not be leaders in society, and UAMs (as allowed by camp authorities and ethics boards). As noted in the limitations section, the sampling frame chosen for this study may have limited the themes that surfaced to address male socialization patterns in Kakuma, so sampling diverse populations may enhance the understanding on this topic.

Third, similar studies should be conducted in other refugee settings in sub-Saharan Africa and globally, in light of the limited generalizability of this study. Such locations include refugee camps, urban areas where refugees often settle (legally and illegally) outside camps, and permanent resettlement locations (e.g. nations who receive refugees as part of an permanent resettlement agreement with the International Organization for Migration and the United Nations).

Fourth, GBV prevention research that seeks to understand how to promote positive male gender socialization is also needed in non-refugee settings that are perhaps equally complex. Such settings could include urban slums, conflict settings who host vulnerable populations such as internally displaced persons (IDPs) or child soldiers, and post-conflict settings with populations returning from refugee settings.

Finally, similar research needs to be conducted with both men and women together, understanding how both genders are socialized and therefore to compare and contrast relational needs to promote positive interactions between men and women and ultimately prevent GBV in complex environments.

Final Thoughts

Margaret Wheatley documents a story in her work *Leadership and the New Science*⁵⁷ about a geologist who awaited the end of a powerful hurricane that was making its way through the Outer Banks of the eastern United States. The geologist specialized in beaches and shorelines, and he was being interviewed on the radio to share the potential outcome of the storm on the land. When asked by the interviewer what he expected to see once the storm had moved on, he said this, with surprising composure: “I expect to find a new beach”⁵⁷. While listeners most likely expected to hear about the destruction and negative impacts of the hurricane, he chose to express curiosity about something new and to focus on change potential.

Within the field of GBV prevention among refugees, we too need to embrace the potential of positive change by understanding—and applying results from this study’s understanding of—male gender identity development amid the complexities of refugee life. Through the promotion of positive male gender socialization in complex environments, we can encourage the embodiment of “real man” behaviors among men in society and in relationships with women, to ultimately reduce GBV perpetration incidence. Likewise, by applying AI to a field that traditionally responds with deficit-based models, we can “refract and magnify”⁶⁰

potential in men to change their own behaviors and also influence behavior change in society to reduce GBV.

From this study, I expected to find a “new beach” in research that could release potential for positive change in GBV prevention practice. Indeed, we now walk upon this new beach with a clearer impression of how to promote positive male gender socialization among male refugee youth, applying Appreciative Inquiry to reduce GBV perpetration incidence in Kakuma Refugee Camp.

APPENDIX 1: AIM 1 CONSENT FORM

University of North Carolina-Chapel Hill
Consent to Participate in a Research Study

IRB Study # 14-2502

Consent Form Version Date: 10/11/15

Title of Study: Promoting positive male gender socialization among migrant male youth living in Kakuma Refugee Camp, Kenya: Applying Appreciative Inquiry to gender-based violence prevention efforts

Principal Investigator: Whitney Fry, MPH

Faculty Advisor: Stephanie B. Wheeler, PhD

UNC-Chapel Hill Department: Health Policy and Management Operations

Study Contact:

Whitney Fry, mwfry@live.unc.edu, +254 701 166 020

Stephanie Wheeler, Stephanie_Wheeler@unc.edu, +1 919 966 3671

What are some general things you should know about research studies?

You are being asked to take part in a workshop on Appreciative Inquiry (AI), which is also a research study. The workshop will lead you through a process that you can apply to your initiatives in Kakuma, specifically with male refugee young adults. To join the study is voluntary. You may refuse to join, or you may withdraw your consent to be in the study, for any reason, without penalty. Nor will your decision to participate have any effect on your employment status.

Research studies are designed to obtain new knowledge, and this particular study seeks to apply this knowledge in real time to your Kakuma context. The process of gathering information may help the people involved in the study through professional growth, and it may also help people in the future through the application of information gathered. You may not perceive that there is any direct benefit to you by being in this study. In general, there also may be risks to being in research studies.

This guide provides information on AI, why we believe AI holds potential in your work in Kakuma, the objectives of the workshop and study, and any risks that may be involved in your participation. You will be asked to sign this consent form prior to taking part in the workshop, should you choose to participate. It is important that you understand this information so that you can make an informed choice. You will be given a copy of this consent form once signed. You should ask the researchers named above, or anyone from the AI facilitation team, any questions you have about this study at any time.

What is the purpose of this study?

The purpose of this research study is to understand how to promote healthy masculinity development among young adult males in Kakuma Refugee Camp, in order to reduce GBV incidence against women.

We recognize that GBV is an issue in Kakuma that is being addressed at many levels. While most approaches to GBV look at traditional ways of problem solving, we aim to take another approach. We want to look at the positive factors and successes in camp-based initiatives to collectively chart a new course that promotes positive change.

AI provides an approach to facilitate positive change in which organizations and communities can build on strengths and successes for a better future. The first step is to appreciate the best of what exists and highlight strengths. Second, we will envision an ideal environment, as facilitated by social structures, interventions, and policies. Third, we will construct a new reality through planning. Last, we hope you will carry out the plan for positive change in the Kakuma community.

The study's workshop objectives include:

1. Assess current camp policies and specific agency programming among young adult males in Kakuma in areas of male gender development
2. Assess expert-level opinions and strategies to promote healthy masculinity development and reduce GBV perpetration incidence
3. Gather support for conducting follow-up AI workshops with male refugee young adults to promote positive male gender development and reduce GBV
4. Finalize the AI approach, tools, and recruitment process for engaging male refugee young adults

How many people will take part in this study?

If you decide to participate in this workshop, you will be one of approximately 12 agency leaders and 16 male refugee young adults in this research study, which is being conducted only in Kakuma. Agency participants were chosen based on their professional work in GBV programming in Kakuma. Male refugee young adults were recruited through the assistance of UNHCR and other agency leadership.

How long will your part in this study last?

Your participation in this focus group will last from approximately seven hours, including lunch and tea breaks.

What will happen if you take part in the study?

You will be asked to speak on issues concerning your work and insights into male socialization patterns in Kakuma, specifically as they relate to male GBV perpetration patterns. We will also meet with small groups of men, ages 18-35, in similar workshops to address the same issues; we hope that this workshop with agency leaders can support these workshops with young adult men. Questions will be directed to the group in general. You may choose to respond or not respond at any point during the discussion. The focus group discussion will be audio recorded so we can capture comments in a transcript for analysis.

The information gathered from these workshops will be analyzed for themes. We will document these themes and any outcomes promoting a positive plan for change, and will share them with you as soon as possible. They will also be shared in the monthly Kakuma SGBV coordination meeting.

What are the possible benefits from being in this study?

This workshop will serve to enhance your professional skills in the Appreciative Inquiry leadership framework, which will enhance your work. The information you provide will be used to promote healthy masculinity development in Kakuma and may reduce GBV perpetration incidence by young adult males. This has potential to benefit your agency as you continue to address this issue of GBV in the camp.

What are the possible risks or discomforts involved from being in this study?

By choosing to participate in this focus group discussion, led by a trained facilitation team, there may be a small risk of privacy loss. Even though we will emphasize to all participants that comments made during the focus group session should be kept confidential, it is possible that participants may repeat comments outside of the group at some time in the future. Therefore, we encourage you to be as honest and open as you can, but remain aware of our limits in protecting confidentiality.

We have taken several steps to reduce this risk: we will not record your name, all information will be stored in a secure place, and responses shared in the workshop will only be heard by the facilitation team and the other members of your focus group. Names will not be listed in any reports.

This study is overseen by the University of North Carolina (UNC) in the US. We have also sought necessary ethical approvals from AMREF Kenya; National Commission for Science, Technology, and Innovation; and the Department for Refugee Affairs.

How will information about you be protected?

Every effort will be taken to protect your identity as a participant in this study. You will not be identified in any report or publication of this study or its results. Your name will not appear on any transcripts; instead, you will be given a code number. The list which matches names and code numbers will be kept in a password-protected Microsoft Word document on a secure computer that will be locked in an office, when not in use. After the focus group recordings have been transcribed, the audio files will be deleted, as well as the list of names and code numbers. The electronic field notes from the discussion will be kept in a secure location for up to three years. Only the principal investigator will have access to these documents. After three years, the electronic study files will be deleted. All study team members have signed confidentiality agreements not to disclose any personal details of study participants.

Will you receive anything for being in this study?

You will receive lunch for taking part in this study, midway through the focus group discussion.

Will it cost you anything to be in this study?

There will be no costs for being in the study.

What if you have questions about this study?

You have the right to ask, and have answered, any questions you may have about this research. If you have questions, or concerns, you should contact the researchers listed on the first page of this form.

What if you have questions about your rights as a research participant?

All research on human volunteers is reviewed by a committee that works to protect your rights and welfare. If you have questions or concerns about your rights as a research subject you may contact, anonymously if you wish, the UNC Institutional Review Board at +1-919-966-3113 (this is a US-based number) or by email to IRB_subjects@unc.edu.

Participant's Agreement:

I have read the information provided above. I have asked all the questions I have at this time. I voluntarily agree to participate in this research study.

Signature of Research Participant

Date

Printed Name of Research Participant

Signature of Research Team Member Obtaining Consent

Date

Printed Name of Research Team Member Obtaining Consent

APPENDIX 2: AIM 1 KEY INFORMANT INTERVIEW GUIDE

Thank you for agreeing to participate in today's Appreciative Inquiry interview. Our focus will be male youth (ages 18 to 35 years) in Kakuma and their socialization process into manhood, or how they develop their gender identity, as it relates to GBV prevention. I am engaging you in this discussion as part of my DrPH dissertation research to address GBV prevention efforts and recommend strategies for positive change. Many times in interviews, we ask questions about how things don't work well. This time, we are going to approach this issue from a different perspective; we hope to find out about what is working (specifically, your positive experiences) here in Kakuma so we can build on those experiences.

We will also be holding workshops with male youth to inquire and learn more about what social and structural elements exist for them that promote their ideal view of manhood and positive male/female interactions, specifically related to GBV prevention. Male youth will be engaged directly to collect the "best case" stories on which to build the future. The point is to move forward in achieving the vision of healthy masculinity development, to ultimately prevent male youth from acting out against women in violence, dominance, and control.

Today's interview will focus on what works and how we can possibly paint a better picture for the future. Your input will be an important contribution to generate meaningful ideas and actions.

This study has been approved by the University of North Carolina IRB; AMREF Kenya; National Commission for Science, Technology, and Innovation; and the Department for Refugee Affairs. The email you received inviting you to participate covered issues relating to confidentiality and reporting the results of the study. Would you like me to again share that information with you now?

Is it ok if I audio record your responses? Do you have any questions before we begin?

Session 1: Discovery (Appreciating) *[Begin audio recording]*

1. Please explain your organization's efforts in GBV prevention in Kakuma. How do these efforts engage male youth? How do they influence male social development?
2. What other policies and programs exist in Kakuma that focus on male youth in the specific area of male gender development? (This is the process that a boy/man goes through to understand and carry out his gender identity.) *[Probe: any policies/programs that work to alter dominant masculinity that we see in many men in Kakuma, or policies that adapt masculine behavior so that it is expressed without violence?]*
3. What policies and programs exist to promote positive, nonviolent, and equitable relationships between men and women?
4. Without being modest, what do you value most about your organization's efforts in promoting positive social change to reduce GBV in Kakuma, specifically engaging male youth in GBV prevention? *[Probe: e.g. leadership, relationships, technologies, core processes, structures, values, learning processes, etc.]?*

5. What would you describe as being a high-point experience or success story for your organization, in terms of your work (*or the work you've seen in others*) with male youth and GBV prevention in Kakuma?
6. What do you see as core factors that exist in Kakuma (cultural, social, structural, economic, political) that enhance the life and well being of male youth? How do these factors promote positive, nonviolent, and equitable relationships between men and women?
7. What strengths exist within the Kakuma camp to promote a positive social development of male youth? How have you seen this positive social development contribute to a reduction in GBV perpetration?

Thank you for your time and willingness to share your thoughts with me on this topic. *[Take time to review the main themes that emerged from this first phase of questions.]* For this next session you will be given flip chart paper because I will ask you to draw your responses to a few of these next questions. These drawings are not meant to be perfect, so feel free to freely create the image that comes to your mind, without much thought or effort. *[Pass out flip chart paper.]*

Session 2: Dream (Envisioning)

1. Please write out the characteristics of male refugee youth who treat women as positive and equitable social partners, in relationships, family, and society. *[Probe: In reality or hypothetically. What do they think about themselves and women? How do they act? It may be helpful to also explain your idea of "positive and equitable" to your partner.]*
2. How do these male youth become socialized to think and act in this way? *[Probe: what has shaped them? Reference the characteristics mentioned in question 1.]*
3. Close your eyes and imagine that you have awakened from a long, deep sleep. With your eyes still closed, imagine that you get up to realize that Kakuma is populated with these types of men who engage in healthy (i.e. nonviolent, equitable, non-dominating) relationships with women. It is as you always dreamed it would be. What do you see in these male youth that contribute to their positive interactions with women? What is going on in their lives? On flip chart paper, draw this new society (i.e. the future of Kakuma). Show in your drawing what has changed from today's situation. *[Probe: encourage thinking about healthy notions of masculinity, i.e. men who aren't behaving in dominance, control, and violence. What could influence this? E.g. policies, best practices (self-reflection, space to practice behaviors, positive role modeling, turning negative life experiences into lessons about behavior, tapping into male responsibility and positive influence as fathers, emphasizing positive traditions, strengthened families, employment and education access, and others).¹¹]*
4. Can you imagine your organization contributing to healthy male development among male youth, leading to these healthy interactions between men and women? Explain what this would look like for your organization. Where do you fit into this futuristic picture? Where do you see yourself?

[Spend some time debriefing the initial questions and drawings together.] I'd now like to ask you a few questions to think through how we can apply these ideas to future efforts in Kakuma.

Session 3: Design (Constructing)

1. With what we've just discussed as the best-case scenario for Kakuma, what three actions could your organization or you as an individual carry out to promote healthy masculinity development in Kakuma? *[Probe: programmatically, culturally, contextually]*
2. Keeping these three actions in mind, what could you do to engage male youth in enhancing the interactions and relationships between males and females in Kakuma? *[Probe: think policy, program, community engagement, promoting positive change]*
3. Describe a plan for positive change that your organization and the collective leadership of Kakuma refugee camp can carry out to promote healthy male socialization. What is the plan? What is your role in this plan? *[This may already have been covered in 1 and 2.]*

Thank you for sharing about your designs for a better future for male youth and ultimately a reduction in GBV perpetration in Kakuma. As shared earlier, we will be conducting similar exercises with male youth in the coming days. We will hold four separate workshops for a small group of male youth from the IsraAID mentorship-training program, six to eight youth ages 18-35 per meeting. We'll take them through the same Appreciative Inquiry process.

Your designs for a better future for male youth will be consolidated and combined with those designs developed by male youth, and we will share the results with you early in 2016. After sharing, we encourage you as a committee of influencers in GBV prevention to act upon the information we share and to carry out your plan for change through policy and program interventions.

This interview has been experiential to allow you to walk through the journey of AI and to see if and how a shift in mindset can open up greater creativity and exploration in terms of envisioning and carrying out change. In addition to seeing positive change among male youth in Kakuma, we hope that you and your organization will choose to incorporate AI into your everyday work. Let's take some time to reflect upon the journey we went through today.

[Discuss the AI cycle (Discovery, Dream, and Design) in the context of what went on today for this group. The next session, Destiny, will allow them to think practically about how to carry this out in their various spaces of influence.]

Session 4: Destiny (Capacity Building and Sustaining Positive Change in Kakuma)

1. Please explain your experience today, walking through Discovery, Dream, and Design. How did it make you feel? Did you experience any shift in thinking? How was this journey different than the typical "problem solving" methods that we are used to?
2. Can you envision carrying out AI in your various spheres of influence? How? Explain.

3. Explain a practical application of AI into your work. Talk through how you think the various components (Discovery, Dream, Design, and Destiny) can promote positive change in that space.
4. Destiny is about sustaining. We are trying to sustain a life skill or a mindset to not only ourselves, but to those with whom we work. How can we move from this place with a sustained shift in how we see and approach our work in Kakuma, and the possibilities of change that are before us all?

Do you have any recommendations for us, especially in light of what we've all shared just now about how to best apply AI in the context of Kakuma?

Thank you for your time. We believe your responses will improve GBV prevention efforts in Kakuma. I will be looking for themes from today, as well from my discussions with male youth. After analyzing the data, we will share our results and recommendations with the SGBV Coordination Committee. Sometimes after an interview, people have additional insight or ideas. If you think of something else that you would like to share, please contact me. Thank you.

APPENDIX 3: AIM 1 KEY INFORMANT INTERVIEW AGENDA

9:00am	Introduction, informed consent, and questions
9:30am	Session 1: Discovery
10:45am	Tea break
11:00am	Session 2: Dream
12:15am	Session 3: Design
1:00pm	Lunch
2:00pm	Session 4: Destiny and AI Application for Key Informant
3:15pm	Concluding remarks
3:30pm	Adjourn

APPENDIX 4: AIM 2 VERBAL CONSENT FORM

University of North Carolina-Chapel Hill
Consent to Participate in a Research Study

IRB Study # 14-2502

Consent Form Version Date: 10/11/15

Title of Study: Promoting positive male gender socialization among migrant male youth living in Kakuma Refugee Camp, Kenya: Applying Appreciative Inquiry to gender-based violence prevention efforts

Principal Investigator: Whitney Fry, MPH

Faculty Advisor: Stephanie B. Wheeler, PhD

UNC-Chapel Hill Department: Health Policy and Management Operations

Study Contact:

Whitney Fry, mwfry@live.unc.edu, +254 701 166 020

Stephanie Wheeler, Stephanie_Wheeler@unc.edu, +1 919 966 3671

What are some general things you should know about research studies?

You are being asked to take part in a workshop, which is also a research study. To join the study is voluntary. You may decide not to participate now or at any time, for any reason. Your decision to participate will not affect the services you receive in Kakuma.

Research studies allow us to understand something new, and this study plans to apply our findings to your Kakuma experience. This process may help you personally grow, and it may also help others. In general, there may also be risks to being in research studies.

I will now read to you the details of this study. It is important that you understand this information so that you can make the best choice about being in this research study. You will be given a copy of this consent form once you sign. You should ask Whitney, or anyone from the facilitation team, any questions you have at any time.

What is the purpose of this study?

The purpose of this research study is to understand better how to promote healthy male development among young adults in Kakuma Refugee Camp and to also improve male/female interactions and relationships.

We hear that many males and females experience violence in relationships and that it can hurt their relationship and ability to interact well with each other. While many group discussions focus on problems or what doesn't work well, in this discussion we are going to talk about what is working well. We want to hear about your positive experiences as a man in relationships with women and what makes these interactions healthy.

How many people will take part in this study?

If you decide to participate, you will be one of about 16 young adult males in this research study, which is being conducted only in Kakuma Refugee Camp. All male youth participants were chosen based on their age and English language skills. Apart from young adult males, we are also speaking with about 12 NGO leaders who have decided to participate in this study.

How long will your part in this study last?

Your participation in this focus group will take about six hours. We will meet twice—three hours on one day and three hours on another day.

What will happen if you take part in the study?

You will be asked to discuss your experience as a man in Kakuma and also your thoughts on improving male/female interactions and relationships. You will also be asked to share your thoughts for a better future. Questions will not be directed to you personally, but instead will be asked to the group. You may choose to speak or keep silent at any point during the discussion. The focus group discussion will be audio recorded so we can keep comments for listening later.

What are the possible benefits from being in this study?

The information you share and hear from others in this group will be used to improve systems in Kakuma for young adult males and male/female relationships, and it will hopefully also encourage you to lead in these improvements.

What are the possible risks or discomforts involved from being in this study?

By deciding to participate in this workshop, there may be a small risk. Even though we will encourage all participants to keep comments confidential, which means they won't be shared outside this room, it is possible that some may repeat comments outside of the group at some time in the future. Therefore, we encourage you to be as honest and open as you can, but still be aware of this.

We will do our best to keep you safe and your comments private: we will not record your name on any documents, all information will be stored in a safe place, and comments shared in the workshop will only be heard by the facilitation team and the other members of the group. Your name will not be listed in any report.

This study is supervised by the University of North Carolina (UNC) in the United States. We have also received approval to meet with you from AMREF Kenya; National Commission for Science, Technology, and Innovation; and the Department for Refugee Affairs.

How will information about you be protected?

We will do all we can to keep others from knowing you participated in this study. Your name will not be in any report or publication of this study. Your name will not be on any transcripts; instead, you will be given a code number. The list that matches names and code numbers will be kept in a password-protected Microsoft Word document on a secure computer that will be locked in an office. After the workshop recordings have been written down, the audio files will be deleted, as well as the list of names and code numbers. The electronic notes from the discussion will be kept in a secure location for up to three years. Only Whitney will have access to these documents. After three years, the electronic files will be deleted. All study team members have signed agreements not to disclose any personal details of study participants.

Will you receive anything for being in this study?

You will receive lunch following each discussion.

Will it cost you anything to be in this study?

There will be no costs to you for being in the study.

What if you have questions about this study?

You have the right to ask, and have answered, any questions you may have about this research. If you have questions, or concerns, you should contact the researchers listed on the first page of this form.

What if you have questions about your rights as a research participant?

All research on human volunteers is reviewed by a committee that works to protect your rights and welfare. If you have questions or concerns about your rights as a research subject you may contact, anonymously if you wish, the UNC Institutional Review Board at +1-919-966-3113 (this is a US-based number) or by email to IRB_subjects@unc.edu.

Participant's Verbal Agreement:

I have listened to the information provided above. I have asked all the questions I have at this time. I voluntarily agree to participate in this research study.

Signature of Research Participant

Date

Printed Name of Research Participant

Signature of Research Team Member Obtaining Consent

Date

Printed Name of Research Team Member Obtaining Consent

APPENDIX 5: AIM 2 FOCUS GROUP DISCUSSION GUIDE

Meeting 1 of 2

Thank you for agreeing to participate in today's workshop. We are interested in learning about your thoughts and experiences; we also hope you can learn from each other. The focus of today's workshop is to think about how you as men can be agents of change in reducing gender-based violence in your community. In exploring this idea, we hope to understand and appreciate those things that support you as male youth, specifically the environment, your culture, programs, and rules and make you feel good about yourself and confident. We will also talk about male/female relationships and how you think these interactions can be peaceful (i.e. nonviolent) and thriving (i.e. where both the male and female are giving and receiving equally). We will imagine the future for males and females in Kakuma and how you can be agents of change for your collective future. Your responses will contribute to my doctoral research and will be used to promote positive change in your community.

Many times in these types of sessions, we ask questions about how things don't work well. This time, we are going to talk about what is working well; we hope to find out about your successes here in Kakuma so we can build on those experiences for a better future. Your answers will be important as we think about meaningful ideas and action for change.

This study has been approved by the University of North Carolina IRB; AMREF Kenya; National Commission for Science, Technology, and Innovation; and the Department for Refugee Affairs. I'd like to now read you something that talks about confidentiality, or how your name and the exact responses you give will not be shared with anyone outside of this group. *[Read the confidentiality and consent form in Appendix 4.]* I have asked a counselor from JRS to be available in case any part of our discussion causes you to be upset or embarrassed. You can step out of the discussion at any time and speak with her if you'd like to talk about anything that is causing you to feel this way.

Is it ok if I audio record our discussion today? Do you have any questions before we begin? *[Conduct an icebreaker to loosen up the group to interacting with one another.]*

Session 1: Discovery (Appreciating) *[begin audio recording]*

[IDENTITY (UNDERSTANDING OF A MAN)]

1. Tell me about a man who you believe is a "real man," someone who is successful and who you would like to be like someday. *[Probe to best understand what makes this man "successful" or a "true man," in their opinion]*
2. Explain how you learned to be a man.

[NORMS (GENDER) THAT SHAPE THE ENVIRONMENT]

3. What is it about the Kakuma environment, your community, or your culture that allows you to feel self-confident as a man? Strong? Proud? *[Probe: use words that mirror their responses in question 1 and 2, their notions of achieving manhood.]*

[SOCIALIZATION]

4. How did you as men learn to interact with and treat females? *[Probe: if violent or harmful, try to understand the root of why they feel that way, i.e. control, discipline? Engage in narrative story telling to propose alternative behaviors so they think about achieving that goal in another way, and seek their opinions about these other options. Pull out the positives.]*
5. What do you appreciate most about the women in Kakuma?
6. Explain a time when you heard or observed men and women relating with each other in a positive way. By positive, I mean without the man yelling or beating or forcing her to do something that

she didn't want to do. *[Probe: If they don't see this as positive, ask what their definition of a positive m/f interaction is and handle similarly to question 4 with an alternate suggestion. If they haven't seen this, but do acknowledge this as positive, ask for other perhaps lesser examples of positive m/f interaction. Continue probing during these answers to understand all aspects of what they articulate as positive and how this situation worked out well, to draw on for Session 2.]*

7. During the years you've lived in Kakuma, have you seen a positive change in how men treat and interact with women (i.e. reduced violence)? What has helped this change to happen in men?

Thank you for your time and willingness to share your thoughts on this topic. *[Take some time to review the main themes that emerged from this first phase of questions.]*

I'd now like to ask you to please break into pairs for this session. We will be thinking about how we can apply the above successes to the future. You will be given flip chart paper and I'd like you to write out and draw your responses to these next few questions. I will direct you whether to write or draw. The drawings aren't meant to be perfect, just draw what comes to your mind, without thinking too much about it. *[Divide the group into pairs, and pass out flip chart paper.]*

Session 2: Dream (Envisioning) [Pairs share in the group after each question, for recording purposes]

1. What are your hopes and dreams for young men who live in Kakuma, based on the advice that you gave them earlier? Please write this out, as a list, on your large piece of paper.
2. What are your hopes and dreams for the future of male and female relationships in Kakuma? Please write this out, as a list, on your large piece of paper. *[Probe: How do you envision healthy relationships between men and women in Kakuma? Describe what positive roles men have in these relationships. How can you, for example, positively support females in Kakuma?]*
3. Close your eyes and imagine you have awakened from a long, deep sleep. What you see is men and women living and working together peacefully and productively. Relationships are strong, and both the men and the women are able to be their "best", as you've described in session one. I'd like for you to draw what you see going on. Spend time thinking about the society, the culture, the social interactions between men and women, and what's going on in the men, in particular, and how they can be the "real man" that we discussed earlier. *[The below questions are probes to ask when groups present their pictures]:*
 - a. What do you see in these relationships that contribute to their success?
 - b. What's going on in how the men treat the women? What positive roles do men have in these relationships?
 - c. How have things changed from today's situation?

[Recap the ideas and pictures shared from Session 2 and collect the drawings. Stop audio recording.]

Thank you for your time today. I hope that you will continue to think about what we have discussed between now and our next meeting. Sometimes after a discussion like this, people have additional ideas to share. If you think of something else that you would like to say, you can contact me directly, or you can save your comment and share it with the group when we meet again.

Next time we will review your thoughts from today and will build upon them to design your positive plan for the future of male youth in Kakuma, and how this future relates to positive interactions with women.

Meeting 2 of 2

[This second focus group discussion will ideally take place within two weeks of the first meeting.]

Welcome back and thanks again for your willingness to participate in this workshop. Today we will review our previous discussion. We will then build upon these ideas to design your positive plan for the future of male youth in Kakuma, and how this future relates to positive interactions with women.

[Begin with an icebreaker activity and a review of themes covered in Meeting 1]

Session 3: Design (Constructing) *[begin audio recording]*

1. Explain your power as a man. What kind of power and influence do you have as a man? How does this power influence male/female relationships?
2. If you could give advice to other males about how to treat (interact with) females, what would you pass on or teach them? In your pairs from before, please write out three recommendations that would enhance how they interact with women in relationships in Kakuma, specifically to make these relationships peaceful (i.e. nonviolent) and thriving (i.e. where both the male and female are giving and receiving equally)? *[Probe: Reflect upon our discussion last time, when you woke from a deep sleep and men and women were living and working well together.]*
3. Please share how this advice will help men in their relationships and interactions with women.

As a group, we will now design or develop a way forward, something that can be implemented by you and your community.

[By the conclusion of the Design phase, the group will have brainstormed ideas that can be formalized for practical implementation by this group of male youth, as leaders in their community, in Session 4.]

Session 4: Destiny (Sustaining) and Transfer

1. How do you think you could implement the plan that you've just created? What are some ideas you have that can be put into action to bring about this change?
2. You are leaders in your society. How could you use your power that we discussed earlier to influence others in your peer group, agencies, or those in authority to adopt and carry out this plan?
3. Are there other communities of male youth who could also benefit from going through this process and possibly developing their own positive destinies?
4. Where do you begin?

I encourage you all to take this discussion outside of this group, and to actually implement your plan. This will create positive change in your community. If you think it would be helpful to include others of your peers in a similar process that we went through today, I can organize a brief group facilitation training session for you. It's important that what you have collectively created here today does not end here, but moves out into your community.

Session 5: Capacity Building

Let's discuss the process we have gone through together over these last two days. [Take time to talk through AI and the Discovery, Dream, Design, and Destiny process]

1. Please explain your experience through today, walking through Destiny, Dream, Design, and Destiny. How did it make you feel? Did you experience any shift in thinking? How was this journey different than the typical "problem solving" methods that we are used to?

2. Can you envision carrying out AI in your role as mentor in Kakuma? How? Explain.
3. Turn to your partner and explain a practical application of AI into your work. Talk through how you think the various components (Discovery, Dream, Design, and Destiny) can promote positive change in that space.
4. Destiny is about sustaining. We are trying to sustain a life skill or a mindset to not only ourselves, but to the community. How can we move from this place today with a shift in how we see and approach our world and our influence?

[Stop audio recording.] Thank you for your time and willingness to share your thoughts with your peers and with me on this topic. Your responses have been very helpful. I will look for themes and will share the results and recommendations with all of you.

Sometimes after a discussion like this, people have additional insight or ideas to share. If you think of something else that you would like to say, please contact me. Thank you, again, for your time.

APPENDIX 6: AIM 2 FOCUS GROUP DISCUSSION AGENDA

Meeting 1

9:30am	Introduction, informed consent, and questions
10:00am	Session 1: Discovery
11:00am	Tea break
11:15am	Session 2: Dream
12:30pm	Concluding remarks
12:45pm	Lunch

Meeting 2

9:30am	Introduction and questions
9:45am	Session 3: Design
11:00am	Tea break
11:15am	Session 4: Destiny
12:15pm	Session 5: Capacity Building
1:00pm	Lunch

APPENDIX 7: DATA ANALYSIS CODEBOOK

Code	Definition	Example from FGDs
Male socialization / masculinity development	The process that a boy/man goes through to understand and carry out his gender identity, including marriage and becoming responsible	As I keep on growing, I keep on changing, psychologically my mind changed, biological things change and physically things change... Now I keep on learning even. Maybe during my childhood, I used to do this and this, but now, at this age, I supposed to behave like this. I'm supposed to behave like this person. Being educated also helps me understand myself how to be this person.
Role models	Includes male responses of role models in their own male development such as relatives, mentors, elders, TV, foreign customs, etc.; may include positive or negative role models	When you have bad father, you cannot adopt that behavior and try to apply it outside, they will not be able to consider your words. But when you come from good family, this is where can come up with this qualities of being a real man.
Real man	Responses specifically attributed to agency and male perceptions of what it means to be a real man, or owning to a culturally or socially perceived (by self and/or others) gender identity of masculine success. May include challenges to being a real man.	According to me, a real man can be someone who is responsible. Someone who can understand other people. Someone who can call people to come and live in peace, live in unity, love another one.
Personal responsibility	Appropriate behavior for a man, relating to his own efforts as an individual. Includes hard work, discipline, and making decisions	When I was with my parents, I didn't know how to make my own decisions; but now I make my own decisions because I understand that way of advancing and doing good things and also making my own plans to stand with other people.
Social responsibility	Including how to socialize in the community and with whom to socialize, community engagement and cooperation, treating people in a good way, fairness, being respectable and respectful	There are people like block leaders, security and the elders. You should learn to cooperate with them in order to become a real man. Whenever you have an idea that can assist the community where you are living, you should share together with them.
Communication	Includes responses about understanding and being understandable, sharing of ideas, respecting opinions of others	So in communication skills, you listen and you ask questions. So if you get the point right that is where you cannot ask questions and if you did not get the point right you can ask questions. If you need to know more about whatever that person is talking about you can ask questions.
Good character	Includes responses about integrity, trust, transparency, honesty, openness, and faithfulness. Does not include responses that may overlap with "law and order" (e.g. crime)	If you need to be in harmony with someone, first of all be honest with that person; be transparent, with no secret. So you don't hide anything.
Substance abuse	Includes male responses of substance abuse on male ability to live and be a real man in Kakuma	The real man does not involve himself in drug abuse because in Kakuma now so many people enter in the wrong way: alcohol, smoking, bhang and so many other things. You should be careful so that you don't involve yourself in such things.

Economic independence	Includes responses about provision for others, stability, and economic power. Includes the negative effect of not being economically stable	The man is working....Whenever he receives money what he does is to give her something small. He used to think of what to do to support the wife. That's why I call this man a good husband.
Leadership	Includes responses about how men should engage as leaders in the community, only when referenced their role as leaders or taking on leadership qualities such as power and authority	Leadership is my power, my people also they are my power because when you are a leader, you need to trust them and you need to encourage them. To be a good leader you have to have good qualities.
Mentorship	Includes responses specific to peer influence, coaching, advising, and role modeling to others	To those who can understand this you need to advise them when you hear their problem you need to be friend to them so that you can speak to discover their problem, so that they have a good understanding.
Protection	Responses of men related to how they can offer protection to the community, their mentees, and women	How to use the power with the ladies: the power is supposed to be used in different directions. First of all, you can use your powers to help that lady.
Power	Includes responses about a man's ability to influence the behavior of others or the course of events. May include dominant power. May overlap with leadership.	The young to use their power in relationship to the woman they can be friendly to one another, confident in whatever they are doing, and also they can be helpful...they can also be respectful...they should not abuse the power of each other.
Weakness	Local perceptions of how some fail to overcome stress	In Kakuma when you are not strong enough, it is most likely you will be a thief or just somebody who is a drunkard. Why do I say that? You know living in Kakuma also sometime causes stress.
Resilience	Able to perform well and with power; able to withstand great pressure or adversity, and able to stand strong	They should be resilient in their challenges. They should stand strong.
Confidence	Self-assured, secure in one's identity, fearless, courageous	In this case you are not powerful, you are not confident in yourself....Build confidence in yourself. First of all, if you are educated, you need to be confident.
Gender-based violence (GBV)	Violence due to one's gender that results in physical, sexual, or psychological harm, including FGM and early/forced marriage	GBV issues play out differently in the community.... What is done by the host community is...that is, perpetrated by the host community. Mainly that is sexual harassment, and rape. The Sudanese would never rape their girls in most cases. It is there but it is very rare.... But now the Sudanese will do a lot of forced marriages.
Social determinants of GBV	Social and structural elements that can contribute to the uptake of violent and abusive behaviors among men towards women	If those root causes are not addressed, it doesn't matter how much money you pour into mass campaigns you'll go round publicizing, you do concerts, you do all those things but because someone somewhere is starving for food and its because they don't have firewood; at the end of the day they have to go get firewood, so we're looking at how do we make this firewood available so that they don't have to go very far away.
GBV prevention	Intentional action/effort to stop GBV from occurring	In the community when you see a man beating his wife and you just leave them fighting, that is very

		impossible for someone who call[s] himself a real man. When you leave them fighting, the result of that fight may lead to death. If you go and tell them, "What you doing is not good,"... that may help.
Positive male/female relationships	Includes safety, lack of conflict or violence, unity	I think it is contributing to safety because wife and husband are doing things together, there is no conflict there between the husband and wife, because they are sharing thing together. No one is left to do something alone. That's what is uniting them together.
Value of Women	Includes responses that articulate the high opinions men have of women, what they appreciate and why they respect women	Women are the ones who work in the camp, going to search for water, going to search for firewood.... They do many things at home: taking care of children. So women are the most powerful. It starts from when you are young; your father can be far from you but your mother cannot be far.
Equitable male/female gender norms	Relationships whereby the man and the woman share power, responsibility, and opportunities equally; includes responses about human rights	Women have rights to be given the position of presidency or any post they would like to fit in they are supposed to be given.
Mistreatment of women	Includes responses where men see negative treatment of women, falling outside the definition or ideal of a real man. Doesn't include mistreatment of women that may be "necessary" to bring order (e.g. female sex workers)	So you decide to mistreat your wife by beating her, giving her such a heavy jobs she's not supposed to do, you reinforce that. If you are a real man you must know how to treat your wife. She has a right to do this and not to do this. You give her a right.
Positive treatment of women	Includes responses where men discuss what is right for a man in the way he should treat women, such as greeting her, cooperation, asking her about problems, communicating, sharing ideas and working together	Just to maintain this relationship you have to respect their rights, know their role because...you will also keep them cooperative and they will also know that they are being valued and the relationship will continue.
Traditional African Culture	Long-established customs or beliefs of the targeted social group; includes those mentioned that are not carried through to the modern African culture or modern world	During long time ago those ancient people, you know what they used to do? They used to beat people without a reason. Reaching to this time we are not encouraging that.
Modern African Culture	Includes responses that contrast the traditional African culture, but may draw from this traditional code, may include future culture	This modern world is not like the African traditional society...You know here in this modern world especially women they are not neglected, they cannot be neglected. Especially in the family or in any country; women have rights to be given the position of presidency or any post they would like to fit in they are supposed to be given.
Kakuma structures	Relating to systems of Kakuma society, specifically its inner workings (e.g. government and policy, funding, infrastructure, education systems)	These policies tend to promote girls more than boys. That means when the program is being designed, it has the woman in mind and not the man.
Organizational efforts	Agency efforts to educate and promote peace and women's rights;	Yeah you know it has actually changed the community, the agencies are teaching people how

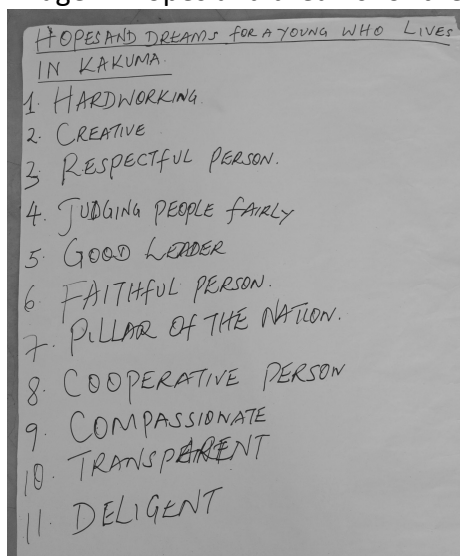
	includes agency coordination, strategy, and capacity; not inclusive of male engagement in GBV prevention	to be peaceful. Some agencies are training with on peace treating the rights of the ladies, where ladies have also come up to know their rights.
Male engagement	Responses addressing structural and organizational efforts to include men in GBV prevention efforts	We also realize that for a long time men have been left out...like ending forced marriage. They are the people who are making those decisions. So we are talking to them, training them. So there's more and more focus now to men.
Law and Order	Includes responses about rules of how people (i.e. men) should behave related to keeping the law, and law enforcement	In a community when people understand following rules and order it is a must that changes take place because rules are the ways which lead people to live in a good way
Promoting Peace	Responses about male behaviors in community related to reconciliation, solving disputes, promoting systems that discourage fighting, maintaining neutrality, and being fair	As a real man if you see those people fighting, you are supposed to come near to them and tell them, "What you are doing is not good. Just leave it and go to your own ways."
Rights	Includes responses about male needs regarding freedom and respect for their rights, including mistreatment from authorities and insecurity. Does not include responses of female rights	If you are [not] free by Kenya police or the government, we cannot do those. But through freedom everything can be possible you can exercise whatever you feel like doing and from there it can also create change.
Family	Includes responses of social roles related to caring for family or wife, being married, or being without family (unaccompanied)	In addition to what I can also add is that a real man also can take care of his family and even his children. Because a real man, if you are not a real man you cannot manage your family. You can just go into the market and take those drugs, or you drink alcohol, and you won't even know what is going on in your family
Work	Having paid or unpaid (volunteer) employment, includes valuable professional experiences	I get that I was in school I can also get a job. So from that job I get many experiences from the job which means that in every year you see something that you have not seen, in every year you receive some changes.
Education	Includes responses of growing in knowledge through the education system (i.e. school) or through additional trainings and short-courses	Normally we have a training that takes place for guys between 12 to 24 years, it is called life skills training. The first day, the topics are on what we call self-discovery just about you, we call it personal development.
Religion	Responses of either Christian or Muslim faith and their respective institutions and beliefs	God is the most powerful that can support your family. Even if you are a very good person in the society people recognize you as a very nice person. If you don't have God everything that you have it becomes useless at the end of your life, but if you put God first in your brain, everything can go in a very nice way.
Future	Includes responses of setting goals and vision, planning for the future, forecasting	Whenever you plan for the future, you do what is called forecasting, then you plan for what is going to happen. So in next year to come there will be change, how will that be? So I have to do this I have to do that.
Change	Responses of agency- and male-	I think if any of such a person take it serious, he can

	suggested methods to promote positive change (healthy male gender socialization to promote GBV prevention) in the Kakuma community	be able to go to another people somewhere telling them the knowledge that he has got from someone who was talking about is and such a group, one person can take, and such a thing can go round until people get it.
Barriers to change	Expressed challenges in carrying out proposed changes	We have to go back to the office to share with the relevant people: program managers, field coordinators, senior people who make decisions, and sometime they are reluctant because they are not used to making decision based on what is on the ground.

APPENDIX 8: IMAGES OF DRAWINGS AND LISTS FROM AIM 2 FOCUS GROUP DISCUSSIONS

Male youth participants broke into small groups to brainstorm their hopes and dreams for the young men living in Kakuma, in light of the foundation of discovery that had taken place earlier in the FGD about male gender socialization and what it means to be a real man. Images 1-14 below and the supporting text document the findings from these discussions with male youth.

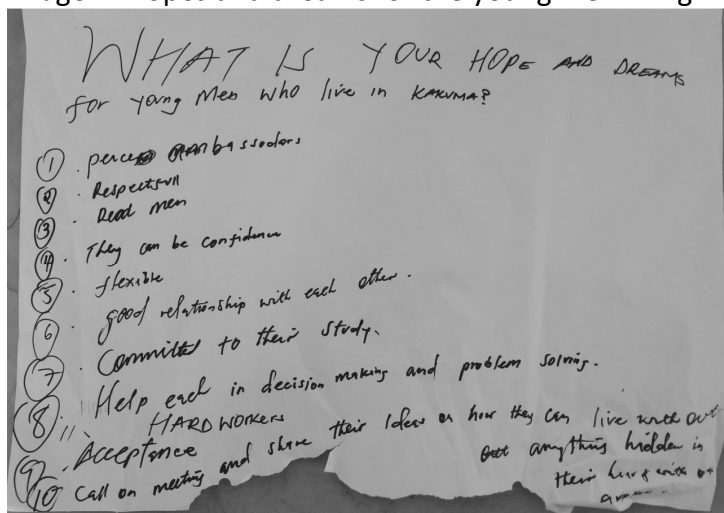
Image 1. Hopes and dreams for the young men living in Kakuma – small group 1



Hopes and dreams for a young who lives in Kakuma:

1. Hardworking
2. Creative
3. Respectful person
4. Judging people fairly
5. Good leader
6. Faithful person
7. Pillar of the nation
8. Cooperative person
9. Compassionate
10. Transparent
11. Diligent

Image 2. Hopes and dreams for the young men living in Kakuma – small group 2

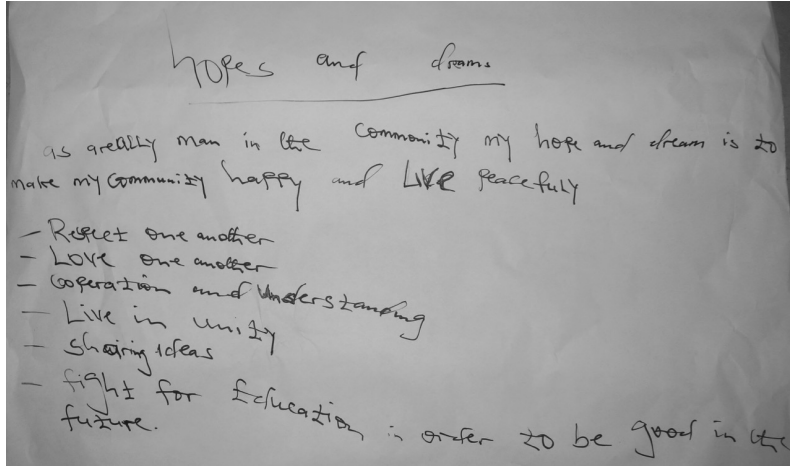


What is your hope and dreams for young men who live in Kakuma?

1. Peace ambassadors
2. Respectful
3. Real men
4. Confident
5. Flexible
6. Good relationship with each other

7. Committed to their study
8. Help each other in decision-making and problem solving
9. Hard workers
10. Accepting
11. Sharing their ideas about how to live without hiding anything

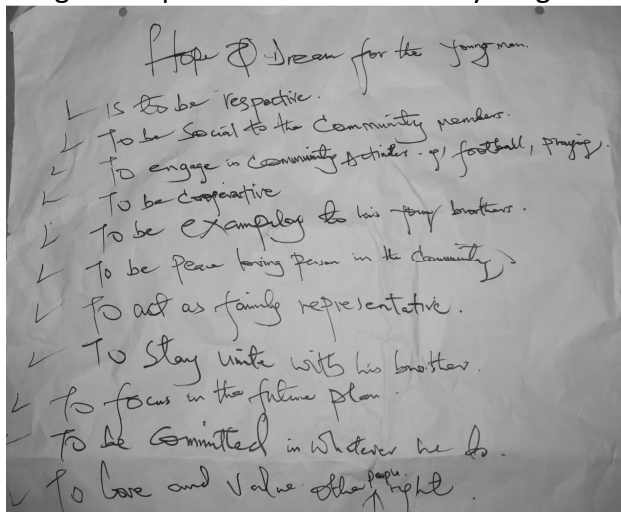
Image 3. Hopes and dreams for the young men living in Kakuma – small group 3



Hopes and Dreams: As a real man in the community my hope and dream is to make the community happy and live peacefully.

- Respect one another
- Love one another
- Cooperation and understanding
- Live in unity
- Sharing ideas
- Fight for education in order to be good in the future

Image 4. Hopes and dreams for the young men living in Kakuma – small group 4

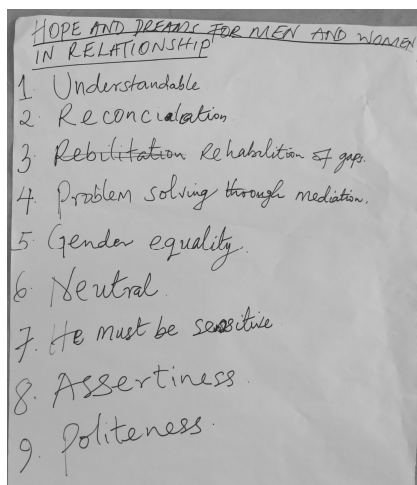


Hope and Dream for the Young Man

- Is to be respectful
- To be social to the community members
- To engage in community activities – e.g. football playing
- To be cooperative
- To be an example to his young brothers
- To be a peace loving person in the community
- To act as a family representative
- To stay united with his brothers
- To focus on the future plan
- To be committed to whatever he does
- To love and value other people's rights

Next, male youth participants outlined their hopes and dreams for young men in their interactions with women. The following images and supporting text document these findings.

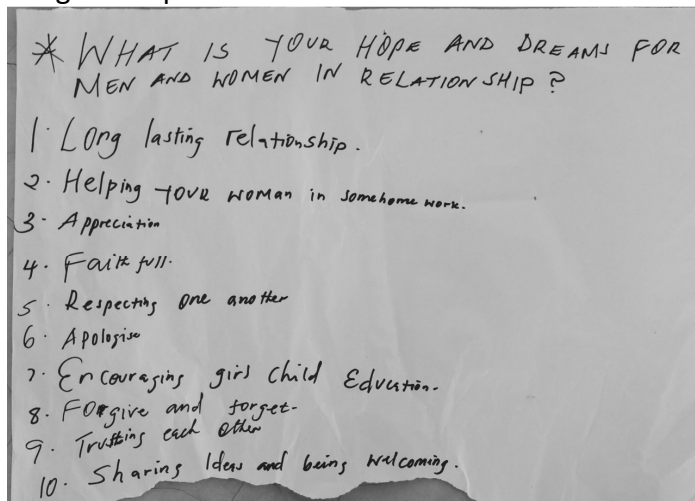
Image 5. Hopes and dreams for how men interact with women – small group 1



Hope and Dreams for Men and Women in Relationship

1. Understandable
2. Reconciliation
3. Rehabilitation of gaps
4. Problem solving through mediation
5. Gender equality
6. Neutral
7. He must be sensitive
8. Assertiveness
9. Politeness

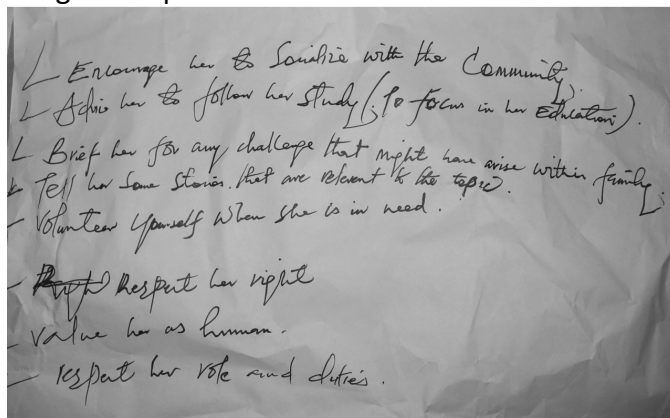
Image 6. Hopes and dreams for how men interact with women – small group 2



What is your Hope and Dreams for Men and Women in Relationship?

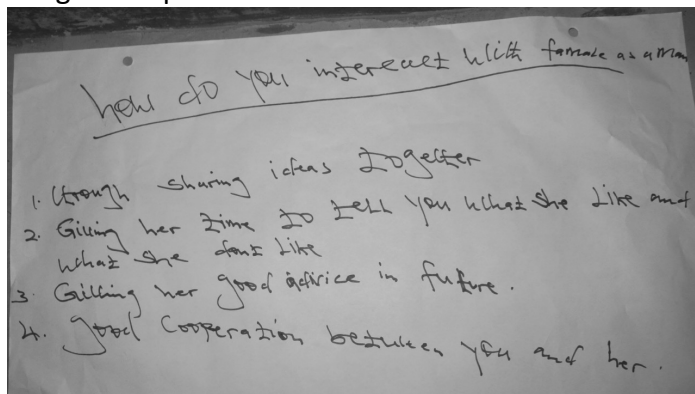
1. Long lasting relationship
2. Helping your woman in some home work
3. Appreciation
4. Faithful
5. Respecting one another
6. Apologize
7. Encouraging girl child education
8. Forgive and forget
9. Trusting each other
10. Sharing ideas and being welcoming

Image 7. Hopes and dreams for how men interact with women – small group 3



- Encouraging her to socialize with the community
- Advise her to follow her study (to focus on her education)
- Brief her for any challenges that might arise within the family
- Tell her some stories that are relevant to the topic
- Volunteer yourself when she is in need
- Respect her rights
- Value her as a human
- Respect her role and duties

Image 8. Hopes and dreams for how men interact with women – small group 4



How do you interact with female as a man?

1. Through sharing ideas together
2. Giving her time to tell you what she likes and what she doesn't like
3. Giving her good advice for the future
4. Good cooperation between you and her

Following these exercises in small groups, the male youth participants broke into pairs to draw their dream for the future, an ideal Kakuma where men are the real men they described earlier in the FGD and they are interacting peacefully with women in society. Images X-Y present the pictures of these imagined futures.

Image 9. Dream for future – pair 1



Image 10. Dream for future – pair 2



Image 11. Dream for future – pair 3



Image 12. Dream for future – pair 4

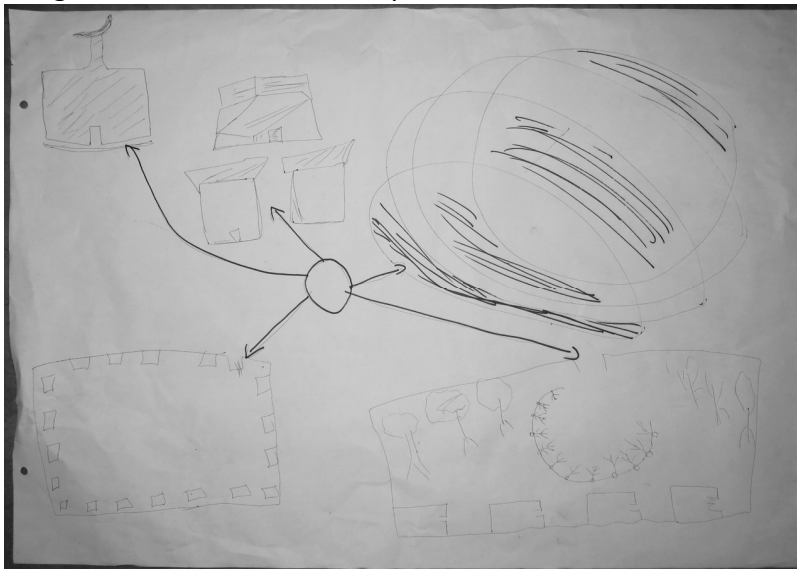


Image 13. Dream for future – pair 5

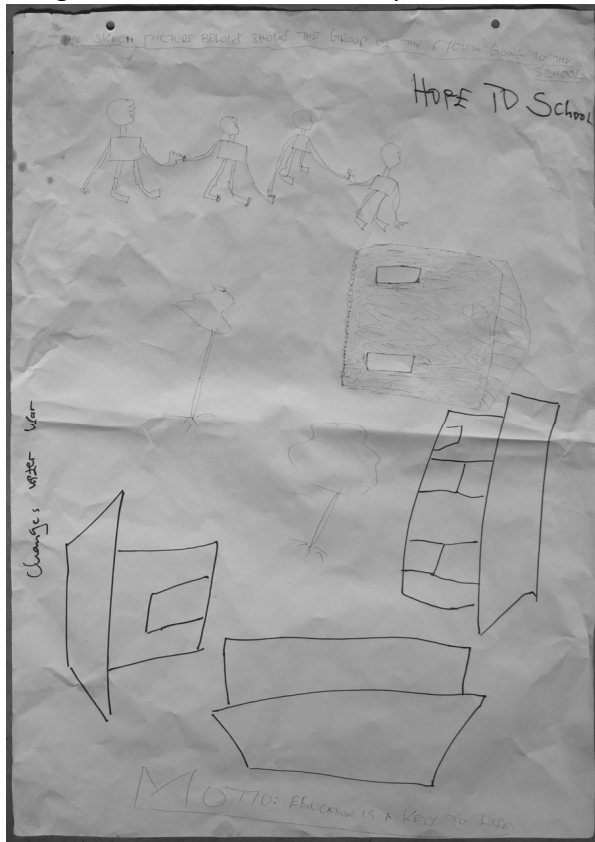
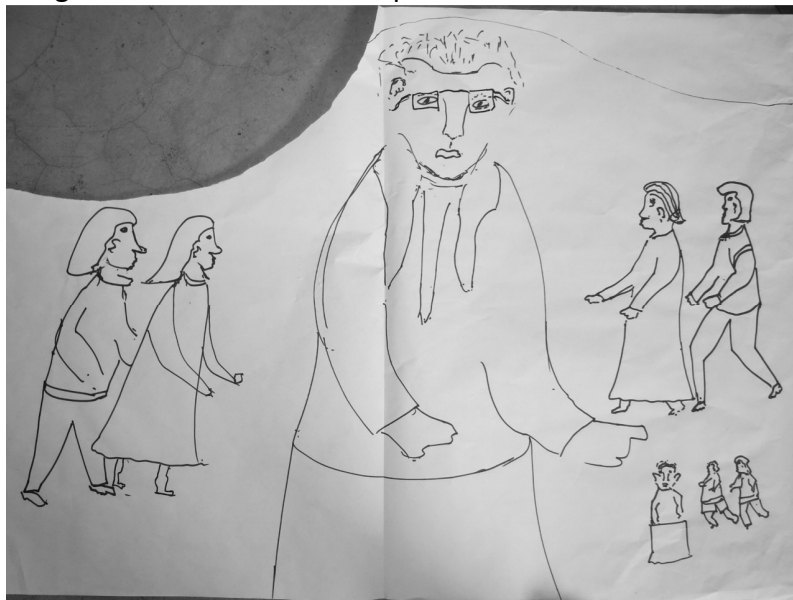


Image 14. Dream for future – pair 6



REFERENCES

1. Al Gasseer N, Dresden E, Keeney GB, Warren N. Status of women and infants in complex humanitarian emergencies. *Journal of Midwifery & Womens Health*. 2004;49(4):7-13. doi: 10.1016/j.jmwh.2004.05.001.
2. Stark L, Roberts L, Wheaton W, Acham A, Boothby N, Ager A. Measuring violence against women amidst war and displacement in northern uganda using the "neighbourhood method". *J Epidemiol Community Health*. 2010;64(12):1056-1061. doi: 10.1136/jech.2009.093799.
3. Wirtz AL, Glass N, Pham K, et al. Development of a screening tool to identify female survivors of gender-based violence in a humanitarian setting: Qualitative evidence from research among refugees in ethiopia. *Conflict and health*. 2013;7(1):13-13. doi: 10.1186/1752-1505-7-13.
4. Pavlish C, Ho A. Pathway to social justice research on human rights and gender-based violence in a rwandan refugee camp. *Advances in Nursing Science*. 2009;32(2):144-157.
5. Perera S, Gavian M, Frazier P, et al. A longitudinal study of demographic factors associated with stressors and symptoms in african refugees. *Am J Orthopsychiatry*. 2013;83(4):472-482. doi: 10.1111/ajop.12047.
6. Jaji R. Masculinity on unstable ground: Young refugee men in nairobi, kenya. *Journal of Refugee Studies*. 2009:fep007.
7. Jewkes R, Morrell R. Gender and sexuality: Emerging perspectives from the heterosexual epidemic in south africa and implications for HIV risk and prevention. *J Int AIDS Soc*. 2010;13:6-2652-13-6. doi: 10.1186/1758-2652-13-6; 10.1186/1758-2652-13-6.
8. Atwood KA, Kennedy SB, Barbu EM, et al. Transactional sex among youths in post-conflict liberia. *Journal of Health Population and Nutrition*. 2011;29(2):113-122.
9. Dworkin SL, Hatcher AM, Colvin C, Peacock D. Impact of a gender-transformative HIV and ant violence program on gender ideologies and masculinities in two rural, south african communities. *Men and Masculinities*. 2013;16(2):181-202. doi: 10.1177/1097184X12469878.
10. Gibbs A, Willan S, Misselhorn A, Mangoma J. Combined structural interventions for gender equality and livelihood security: A critical review of the evidence from southern and eastern africa and the implications for young people. *Journal of the International Aids Society*. 2012;15:17362. doi: 10.7448/IAS.15.3.17362.
11. Barker G, Ricardo C. *Young men and the construction of masculinity in sub-saharan africa: Implications for HIV/AIDS, conflict, and violence*. World Bank Washington, DC; 2005.
12. Lwambo D. 'Before the war, I was a man': Men and masculinities in the eastern democratic republic of congo. *Gender & Development*. 2013;21(1):47-66.
13. Sommers M. Peace education and refugee youth. *Geneva: UNHCR.EPAU Working Paper*. 2001.

14. MenEngage-UNFPA. Sexual violence in conflict and post-conflict: Engaging men and boys. . 2013.
15. UNHCR. South sudan situation. . October 2, 2015(10/10).
16. Carlson BE, Cacciatore J, Klimek B. A risk and resilience perspective on unaccompanied refugee minors. *Soc Work*. 2012;57(3):259-269. doi: 10.1093/sw/sws003.
17. Cooperrider D. *Appreciative inquiry handbook: For leaders of change*. Berrett-Koehler Publishers; 2008.
18. García-Moreno C, Jansen H, Ellsberg M, Heise L, Watts C. WHO multi-country study on women's health and domestic violence against women. *Geneva: World Health Organization*. 2005;204.
19. Dunkle KL, Decker MR. Gender-based violence and HIV: Reviewing the evidence for links and causal pathways in the general population and high-risk groups. *American Journal of Reproductive Immunology*. 2013;69:20-26. doi: 10.1111/aji.12039.
20. Andersson N, Cockcroft A, Shea B. Gender-based violence and HIV: Relevance for HIV prevention in hyperendemic countries of southern africa. *AIDS*. 2008;22:S73-S86. doi: 10.1097/01.aids.0000341778.73038.86.
21. Kenya National Bureau of Statistics (Nairobi). *Kenya demographic and health survey 2008-09*. Kenya National Bureau of Statistics; 2010.
22. Lawoko S. Predictors of attitudes toward intimate partner violence - A comparative study of men in zambia and kenya. *J Interpers Violence*. 2008;23(8):1056-1074. doi: 10.1177/0886260507313972.
23. Roman NV, Frantz JM. The prevalence of intimate partner violence in the family: A systematic review of the implications for adolescents in africa. *Fam Pract*. 2013;30(3):256-265. doi: 10.1093/fampra/cms084.
24. Ybarra ML, Bull SS, Kiwanuka J, Bangsberg DR, Korchmaros J. Prevalence rates of sexual coercion victimization and perpetration among uganda. *Aids Care-Psychological and Socio-Medical Aspects of Aids/hiv*. 2012;24(11):1392-1400. doi: 10.1080/09540121.2011.648604.
25. Heslop J, Banda R. Moving beyond the "male perpetrator, female victim" discourse in addressing sex and relationships for HIV prevention: Peer research in eastern zambia. *Reprod Health Matters*. 2013;21(41):225-233. doi: 10.1016/S0968-8080(13)41697-X.
26. Uthman OA, Lawoko S, Moradi T. Factors associated with attitudes towards intimate partner violence against women: A comparative analysis of 17 sub-saharan countries. *Bmc International Health and Human Rights*. 2009;9:14. doi: 10.1186/1472-698X-9-14.
27. Greig A, Peacock D, Jewkes R, Msimang S. Gender and AIDS: Time to act. *AIDS*. 2008;22:S35-S43.

28. Hampshire K, Porter G, Mashiri M, Maponya G, Dube S. Proposing love on the way to school: Mobility, sexuality and youth transitions in south africa. *Culture Health & Sexuality*. 2011;13(2):217-231. doi: 10.1080/13691058.2010.522255.
29. Small E, Nikolova SP, Narendorf SC. Synthesizing gender based HIV interventions in sub-sahara africa: A systematic review of the evidence. *Aids and Behavior*. 2013;17(9):2831-2844. doi: 10.1007/s10461-013-0541-x.
30. O'Neil JM. Summarizing 25 years of research on men's gender role conflict using the gender role conflict scale new research paradigms and clinical implications. *The Counseling Psychologist*. 2008;36(3):358-445.
31. Roberts B, Browne J. A systematic review of factors influencing the psychological health of conflict-affected populations in low- and middle-income countries. *Global Public Health*. 2011;6(8):814-829. doi: 10.1080/17441692.2010.511625.
32. Schmitz-Pranghe C, Vollmer R. Migration and displacement in sub-saharan africa, the security-migration nexus II. . 2009;39.
33. Lori JR, Boyle JS. Forced migration: Health and human rights issues among refugee populations. *Nurs Outlook*. 2015;63(1):68-76.
34. Eisler RM, Blalock JA. Masculine gender role stress: Implications for the assessment of men. *Clin Psychol Rev*. 1991;11(1):45-60.
35. Instituto Promundo. Engaging boys and men in gender transformation: The group education manual. . 2008. <http://www.promundo.org.br/en/publications/home-of-publications/>.
36. Stern O, Peacock D, Alexander H. Working with men and boys: Emerging strategies from across africa to address gender-based violence and HIV/AIDS. . 2009.
37. Peacock D, Barker G. Working with men and boys to promote gender equality: A review of the field and emerging approaches. . 2012.
38. Lary H, Maman S, Katebalila M, Mbwambo J. Exploring the association between HIV and violence: Young people's experiences with infidelity, violence and forced sex in dar es salaam, tanzania. *International Family Planning Perspectives*. 2004;30(4):200-206. doi: 10.1363/3020004.
39. Maganja RK, Maman S, Groves A, Mbwambo JK. Skinning the goat and pulling the load: Transactional sex among youth in dar es salaam, tanzania. *AIDS Care*. 2007;19(8):974-981.
40. Petersen I, Bhana A, McKay M. Sexual violence and youth in south africa: The need for community-based prevention interventions. *Child Abuse Negl*. 2005;29(11):1233-1248.
41. Walker L. Men behaving differently: South african men since 1994. *Culture, health & sexuality*. 2005;7(3):225-238.

42. Wood K, Lambert H, Jewkes R. "Showing roughness in a beautiful way": Talk about love, coercion, and rape in south african youth sexual culture. *Med Anthropol Q*. 2007;21(3):277-300.
43. Jewkes R, Dunkle K, Koss MP, et al. Rape perpetration by young, rural south african men: Prevalence, patterns and risk factors. *Soc Sci Med*. 2006;63(11):2949-2961.
44. Wubs AG, Aaro LE, Flisher AJ, et al. Dating violence among school students in tanzania and south africa: Prevalence and socio-demographic variations. *Scand J Public Health*. 2009;37:75-86. doi: 10.1177/1403494808091343.
45. Instituto Promundo. Engaging men to prevent gender-based violence: A multi-country intervention and impact evaluation study. . 2012. <http://www.promundo.org.br/en/publications/home-of-publications/>.
46. Ward J, Lafreniere J, Kanyana JB. *Handbook for coordinating gender-based violence interventions in humanitarian settings*. Gender-Based Violence Area of Responsibility Working Group; 2010. http://www.unicef.org/protection/files/GBV_Handbook_Long_Version.pdf.
47. Parliament of Kenya. Sexual offenses act. . 2006;3.
48. Republic of Kenya: Ministry of Gender, Sports, Culture, and Social Services. The national youth policy. . 2005.
49. Republic of Kenya: Ministry of Public Health and Sanitation & Ministry of Medical Services. National guidelines on management of sexual violence in kenya. . 2009;2nd Edition.
50. National Council for Law Reporting with the Authority of the Attorney General. The constitution of kenya. . 2010.
51. Republic of Kenya: Ministry of Gender, Children, and Social Development. Gender policy. . 2011.
52. National Council for Law Reporting with the Authority of the Attorney General. National gender and equality commission act. . 2011.
53. Parliament of Kenya. The refugee act 2006. . 2007.
54. Creswell JW. *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage; 2013.
55. UNHCR. Standard operating procedures for prevention of and response to SGBV: Kakuma refugee camp, kenya. . 2007.
56. Guest G, MacQueen KM, Namey EE. *Applied thematic analysis*. Sage; 2011.
57. Wheatley M. *Leadership and the new science: Discovering order in a chaotic world*. ReadHowYouWant. com; 2011.

58. Hummelbrunner R, Jones H. A guide for planning and strategy development in the face of complexity. *Background Note, Overseas Development Institute, London*. 2013.
59. Cooperrider D. World appreciative inquiry conference 2015. . 2015.
60. Cooperrider DL, Godwin L. Positive organization development: Innovation-inspired change in an economy and ecology of strengths. *Oxford handbook of positive organizational scholarship*. 2011:737-750.