



NATIONAL DEFENCE UNIVERSITY-KENYA

RESEARCH REPORT

ON

**WHOLE-OF-SOCIETY APPROACH TO
ADDRESSING FEMICIDE IN KENYA:
INTEGRATING CULTURAL,
FAMILY, RELIGION AND
YOUTH PERSPECTIVES**

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Foreword

In the era defined by profound security challenges characterized by their volatility, uncertainty and ambiguity, understanding the extreme manifestation of intimate partner violence, namely femicide, is no longer an academic niche pursuit, but a societal imperative. Despite numerous studies in gender-based violence, there remains a critical gap in empirical data, particularly in Kenya, to addressing femicide as a threat to both human and national security. This research report emerges at the pivotal moment to address this very need.

The study was undertaken by a multi-disciplinary team from across the National Defence University – Kenya (NDU-K) spearheaded by the Research, Innovation and Security Studies Division. The study mandate was drawn from the President of Republic of Kenya, Commander in Chief of the Kenya Defence Forces, and the Chancellor of the National Defence University - Kenya, H.E. Dr. Willian Samoei Ruto C.G.H., PhD, whose concern was on the rise of femicide cases in the country. The Chancellor tasked the NDU-K to examine femicide in Kenya highlighting the place of culture, religion, family and youth perspectives, and to proffer evidence-based strategies to address it.

The university, therefore, expresses its profound gratitude to the President of Republic of Kenya, Commander in Chief of the Kenya Defence Forces, and the Chancellor of the National Defence University - Kenya, H.E. Dr. Willian Samoei Ruto C.G.H., PhD, for this grand opportunity to carry out the study and contribute to national security. National security and Research in Security and Strategy, are among the key mandates of NDU-K, that include Education and Community Out-reach. Our appreciation and gratitude extend to our well-grounded researchers in particular:

- **Maj Gen Joyce Sitienei**, the DVC Centre for Security and Strategic Studies, and an expert in National Strategy and Policy, Gender Studies, Conflict, Peace and Security studies.
- **Brigadier (Dr) David Ngochi Ngari PhD**, the Director of Research and Innovation, and the Principal Investigator of Femicide Research, a Lecturer and Researcher in NDU-K and a specialist in National Strategy and Policy, Peace and Security studies, Conflict and International Studies.
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- **Col (Dr) Emmanuel Kondortiony PhD**, a Lecturer and Researcher in NDU-K, and a specialist in Gender and Development Studies.
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- **Dr Lilian Wambui Macharia PhD**, a Lecturer and Researcher in NDU-K attached to International Peace Support Training Centre (IPSTC), and a specialist in Gender Studies, Conflict, Peace and Security studies.

The university also extends sincere appreciation and gratitude to the Supreme Court of Kenya, Office of National Security Advisor, Ministry of Gender, Culture, the Arts and Heritage; Ministry of Interior and National Administration and the County Governments, Regional and County Commissioners, the National Police Service, National Gender and Equality Commission, National Council of Churches of Kenya, FIDA-Kenya, Women Economic Empowerment Hub and Faculty of Social Sciences of University of Nairobi, among other key stakeholders for their advisory role and support in data collection.

Additionally, *hongera* to the Kenya communities that welcomed our researchers across various Counties offering invaluable insights, support and cooperation. This research report stands as a testament to the collective effort of stakeholders, communities, researchers, research assistant, enumerators and dedicated staff members involved. As a university to all of you we say thanks you for a job well done.

The findings of this study not only illuminate key root causes of femicide crisis in Kenya but also offer a clear path and actionable strategies to the stakeholders such as the policymakers, gender experts, educators, security actors, among others. As a university we are confident that this study will serve as the focal point for future research and guide for meaningful action to address GBV and femicide, not only in Kenya but also in the region. We hope that this research report will ignite discourse and motivate innovations to addressing gender-based violence the basis for femicide, to enhance peace and security of our nation.

David K C Tarus
Lieutenant General
Vice Chancellor – National Defence University -Kenya

Executive Summary

This research report, entitled “Whole of Society Approach to Addressing Femicide in Kenya: Integrating Cultural, Religious, Family, and Youth Perspectives,” presents a comprehensive analysis of the systemic drivers of femicide and the pervasive phenomenon of victim blaming within the Kenyan context. The investigation was guided by three core objectives: to delineate the root causes of these issues, to examine the influential role of socio-cultural and media narratives, and to evaluate the efficacy of existing institutional responses and interventions critically.

Employing a rigorous mixed-research design, the study integrated quantitative surveys, analysed via regression models, with in-depth qualitative data from interviews and focus group discussions. This triangulated approach yielded both statistically significant evidence and nuanced insights into the perspectives of cultural, religious, familial, and youth stakeholders.

The empirical findings conclusively identify deeply entrenched patriarchal norms, structural gender inequalities, and harmful cultural beliefs as the primary predictors of victim-blaming attitudes that result in femicide in Kenya. Quantitative analysis established a significant positive association between adherence to these beliefs and the propensity to femicide ($B = 0.36, p = 0.046$). Qualitatively, these attitudes manifest through stereotypes concerning female morality, behaviour, and economic autonomy, which systematically divert culpability from perpetrators to victims and their families. The media ecosystem, encompassing both traditional and social media, was found to be a potent amplifier of these harmful narratives; sensationalist reporting often reinforces stigma, though digital platforms also present a paradoxical potential for advocacy and awareness.

Furthermore, institutional mechanisms, while existing within a framework of policy, were assessed as critically fragmented, under-resourced, and poorly enforced. This institutional fragility results in the secondary victimisation of bereaved families, who reported experiencing stigmatisation, insensitive treatment by authorities, and inadequate access to psychosocial and legal support.

The study concludes that victim-blaming resulting in femicide is not an isolated incident but is symptomatic of a multidimensional crisis embedded within Kenya's socio-cultural and institutional fabric. Consequently, ad-hoc interventions are insufficient. Eradicating this scourge necessitates a transformative, integrated, and ‘whole-of-society’ strategy that simultaneously targets normative, media, and institutional domains.

To eradicate gender-based violence and its extremities of femicide, the study proposes four key recommendations on the following thematic areas:

- **Legal and Institutional Reform:** i.e, securitization of femicide and androicide.
- **Community Engagement and Education:** i.e., a robust community engagement and educational programs to deconstruct harmful gender norms.
- **Survivor Support and Empowerment:** i.e., invest in economic empowerment initiatives.
- **Media and Digital Literacy:** i.e., fostering responsible media coverage.

This holistic approach is imperative to dismantle the structures perpetuating gender-based violence and to foster a collective national responsibility for safeguarding women’s lives.

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List of Abbreviations

AU	African Union
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
COVAW	Coalition on Violence Against Women
CREAW	Centre for Rights Education and Awareness
EAC	East African Community
IPV	Intimate Partner Violence
FIDA-Kenya	Federation of Women Lawyers Kenya
FGD	Focus Group Discussion
FGM	Female Genital Mutilation
GBV	Gender-Based Violence
HRW	Human Rights Watch
KII	Key Informant Interview
KNBS	Kenya National Bureau of Statistics
KNHRC	Kenya National Human Rights Commission
MYWO	<i>Maendeleo Ya Wanawake</i> Organisation
NACOSTI	National Commission for Science, Technology, and Innovation
NGEC	National Gender and Equality Commission
NGO	Non-Governmental Organisation
UN	United Nations
UNODC	United Nations Office on Drugs and Crime
WEF	Women Enterprise Fund
WHO	World Health Organisation
VAW	Violence Against Women

Contextualization of Concepts

Cultural Norms: Cultural norms are traditional beliefs and practices that influence societal attitudes toward gender roles.

Family Structures: Family structure refers to the composition and roles within households that affect vulnerability to femicide.

Femicide: Femicide is the intentional killing of a woman or a girl by a man because she is a woman. In this study, femicide is contextualised as the extreme form of gender-based violence that results in the death of a woman or a girl.

Household: A household refers to a family unit composition or those who dwell under the same home or homestead. In this study, the concept of household is expanded to include all those with roles within a family unit, including church leaders, elders, cultural leaders, and the justice system.

Intervention: Interventions are efforts to enhance existing policies and programs aimed at addressing femicide.

Religious Aspects: Religious aspects are the interpretations of religious dogmas that tend to influence gender perspectives in reference to femicide in Kenya.

Youth Perspectives: Youth perspectives are the beliefs and behaviours of people aged between 18 years and below 35 years old in respect to gender equity and violence meted against women, resulting in femicide.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 Introduction

This section offers a comprehensive introduction to femicide in Kenya, exploring its root causes, dynamics, and potential solutions. It begins with a detailed background that presents femicide as a global, regional, and local issue, emphasising its systemic nature and the urgent need for a multisectoral approach. The chapter details the problem statement, the study's general and specific objectives, and the related research questions. It concludes by justifying the study, including its scope and limitations.

1.1 Background

Femicide is defined as the killing of females by males because they are female (Russell, 2016). The 2024 United Nations Office on Drugs and Crime (UNODC) report defines femicide as "the intentional killing of women or girls because of their gender," emphasising its systemic character (UNODC, 2024). However, femicide can encompass many related forms of murder, such as killing an intimate partner or due to a love triangle, murder related to witchcraft, religious honour killings, discriminatory killings of women in armed conflict, and the murders of Aboriginal and indigenous women, among others. Femicide is a crime that is considered to be rarely reported and prosecuted by authorities (Ibid).

According to the UNODC (2024) report, femicide remains a significant public health and human rights issue worldwide. The same report documents that approximately 85,000 girls and women were victims of femicide in 2023. Among these cases, 60% involved murders carried out by intimate partners or family members. This statistic underscores the alarming frequency of femicide and the urgent need for targeted interventions (Ibid). The highest femicide rates were recorded in Africa, Latin America, and parts of Asia, where systemic socio-economic disparities and entrenched patriarchal norms worsen the problem (WHO, 2022). In Latin America, countries such as El Salvador and Honduras report femicide rates as high as 13 per 100,000 women, a figure compounded by systemic impunity and limited legal protections (Corradi et al., 2018). Similarly, in Africa, socio-economic inequalities, armed conflict, and traditional gender norms play a significant role in the high

rates of gender-based killings. These patterns highlight the global nature of femicide and the critical need for comprehensive solutions (Wasuna, 2019; Ng'ang'a, 2021).

A study by the South African Medical Research Council (SAMRC) found that 60% of women were murdered in 2020/21 by intimate partners in South Africa (SAMRC, 2024). The study also highlighted a decline in conviction rates and an increase in unresolved cases due to unidentified perpetrators (Ibid).

Nasri (2024) asserts that societies in Algeria remain critical of the government's failure to curb femicides, where at least 38 cases were reported in 2024. In East Africa, femicide is an increasing concern, often linked to broader issues of gender-based violence and systemic inequality. Studies show that most femicide cases involve intimate partners, reflecting cultural norms that discourage women from reporting violence or seeking justice (Amnesty International, 2019). For example, Uganda's 2022 Police Crime Report recorded over 400 cases of women killed in domestic violence incidents, many involving intimate partners (Uganda Police, 2022). Tanzania faces similar challenges, with reports indicating increased vulnerability among rural women due to limited access to legal and social support services (Human Rights Watch, 2022).

In Kenya, femicide has reached alarming levels, with significant increases in reported cases over the past decade (Wasuna, 2019; Ng'ang'a, 2021). Between 2019 and 2024, at least 504 women were murdered, with many cases involving intimate partners or family members (Kenya Police Report, 2024). According to the Kenya National Bureau of Statistics (KNBS), 40% of Kenyan women have experienced physical or sexual violence from an intimate partner at some point in their lives (KNBS, 2022). Prior to these statistics, it was already recognised that Intimate Partner Violence (IPV) was common and normalised, affecting 4 out of 10 women in Kenya (KNBS/ICF, 2014). However, the prevalence of femicide in Kenya is deeply rooted in cultural and societal norms that perpetuate gender-based violence. According to the Coalition on Violence Against Women (COVAW), dangerous practices such as Female Genital Mutilation (FGM), child marriage, and bride price reinforce systemic gender inequalities, creating an environment where violence against women is normalised (COVAW, 2017). Kombo (2024) argues that socio-economic disparities further exacerbate these practices, while poverty, unemployment, and lack of financial resources increase the likelihood of domestic violence, thus becoming triggers for intimate partner violence.

The Media Council of Kenya's analysis of femicide reporting highlights notable gaps in coverage of femicide cases. Many incidents remain unreported or are misrepresented due to societal stigma and limited journalistic resources. The council stresses the importance of responsible media in raising awareness and ensuring accountability for perpetrators (Media Council of Kenya, 2024).

The National Gender and Equality Commission (NGEC) has led efforts to tackle femicide and other forms of GBV in Kenya. During a consultative meeting in 2024, the NGEC emphasised the importance of a multisectoral approach involving government agencies, civil society, religious institutions, and community organisations to address the underlying causes of femicide (NGEC, 2024).

Cultural norms in Kenya often reinforce patriarchal beliefs that subordinate women, maintaining power imbalances and enabling violence. In many communities, women are expected to obey their husbands without question, with deviations frequently resulting in violence (Amnesty International, 2019). Religious teachings, while often promoting the protection of women, can sometimes be misinterpreted to justify or diminish violence against them. Engaging religious leaders in advocacy efforts is essential to challenge these narratives and foster gender equality.

A Kenyan non-governmental organisation (NGO), the Siasa Place, observes that family structures and youth perspectives also play a crucial role in maintaining or challenging cycles of violence (Siasa Place, 2024). It contends that the disintegration of traditional family systems has left many women without support networks, while intergenerational cycles of violence continue to reinforce harmful attitudes among young people.

Kenya has made notable progress in tackling Gender-Based Violence (GBV) through legislative measures such as the Protection Against Domestic Violence Act (2015) and the Sexual Offences Act (2006). These laws establish vital legal frameworks for combating violence against women. However, enforcement remains inadequate due to societal stigma, corruption, and resource constraints (COVAW, 2017).

The Kenyan government has also established specialised police units to handle GBV cases and to run public awareness campaigns. Civil society organisations, such as FIDA-Kenya, have enhanced advocacy efforts by supporting survivors and advocating for legal reforms (FIDA-Kenya, 2024).

In 2024, the President of Kenya, via the Cabinet, approved the creation of a presidential working group to develop a comprehensive strategy to address femicide. The working group is tasked with engaging religious leaders, parents, schools, security agencies, and other stakeholders to identify gaps in law, enforcement, and social values that contribute to the crisis (ROK, 2024).

This initiative highlights the urgency of tackling the crisis and offers a platform for other stakeholders to engage in searching for a sustainable solution and developing practical strategies.

1.2 Statement of the Problem

Femicide, the intentional killing of women because they are women, has become a relentless issue in Kenya. However, there is limited or no empirical research on approaches to addressing femicide in Kenya. Moreover, critical gaps exist that require an understanding of intervention strategies that incorporate aspects of cultural, religious, family, and youth dynamics. Nonetheless, various studies have explored the unique trends and drivers of gender-based violence in Kenya, particularly the intersection of societal norms and individual behaviour within the realm of criminal justice. However, interventions have often focused heavily on reactive measures, such as policing and punitive legal actions, while neglecting preventive approaches that should tackle the root causes of femicide.

In Kenya, femicide is viewed by internal security agencies as an Intimate Partner Violence Crime or “Crime-of-Passion”, even when a person has lost her life. In criminal justice, it falls under manslaughter, a lesser offence than those in the Penal Code, which keeps it on the periphery of capital crimes within the Kenyan criminal justice system. Nonetheless, the country has experienced a rise in gender-based violence resulting in femicide, with many cases believed to be rooted in cultural, religious, and societal norms. Despite various initiatives, femicide remains widespread and inadequately addressed. Therefore, there is a need to scientifically examine the femicide crisis in Kenya to understand the roles of culture, religion, family, and youth. This empirical investigation aims to uncover a comprehensive, society-wide approach to tackling Gender-Based Violence and ultimately femicide. Additionally, it seeks to inform sustainable strategies for addressing the fundamental causes of femicide in Kenya.

1.3 Research Objectives

1.3.1 General Objective

To explore actionable strategies for developing a multisectoral approach that integrates cultural, religious, family and youth dynamics for sustainable solutions to femicide

1.3.2 Specific Objectives

The specific objectives of this study are:

1. To analyse the root causes of femicide in Kenya.
2. To examine the socio-cultural trends of femicide in Kenya.
3. To evaluate strategies and interventions for addressing femicide.

1.3.3 Research Questions and Hypotheses

Objective 1:

- Research Question: What are the primary factors contributing to femicide in Kenya?
- Hypotheses:
 - H_0 : There is no significant association between socio-economic factors and the incidence of femicide.
 - H_1 : Socio-economic factors (e.g., poverty, unemployment) are significantly associated with the incidence of femicide.

Objective 2:

- Research Question: How do socio-cultural norms and practices influence the prevalence of femicide in Kenya?
- Hypotheses:
 - H_0 : Cultural practices and beliefs have no significant effect on the trends of femicide.
 - H_1 : Cultural practices and beliefs significantly influence the trends of femicide in Kenya.

Objective 3:

- Research Question: Which interventions are most effective in reducing femicide cases in Kenya?
- Hypotheses:
 - H_0 : There is no significant difference in the effectiveness of various interventions aimed at reducing femicide.
 - H_1 : Some interventions are significantly more effective than others in reducing femicide.

1.4 Justification of the Study

Femicide, the killing of women and girls by men because they are women, is a crime and a severe violation of human rights concerning the right to life for any woman or girl. Femicide hinders societal progress and national security. An evidence-based, clear, and precise approach is essential to combat this vice. The criminal justice system's intervention has been largely reactive, focusing on responding to incidents rather than preventive measures, often treating femicide as GBV and overlooking strategies that could tackle the increasing capital crime at the grassroots.

Scholarly empirical research is crucial in providing evidence needed to develop a whole-of-society approach that critically addresses the root causes of femicide in Kenya and aims to eradicate it. The study delved into examining, assessing, identifying, and analysing vital aspects within communities, households, religions, and youth that are key to understanding the fundamental origins of femicide. Ultimately, the study proposed actionable strategies to inform the development of a multisectoral approach that incorporates cultural, religious, and family elements for a sustainable solution to combat femicide at the grassroots level.

The study is expected to enhance further the well-being of women, girls, communities, religious organisations, and youth, ultimately fostering a safer and more secure environment. The evidence-based, multisectoral approach to be developed will serve as a key model for promoting sustainable solutions that are culturally relevant and broadly applicable to address threats to national, regional, and international security.

Ultimately, the study will be a critical step toward addressing one of Kenya's most urgent national security threats while contributing to a broader understanding of femicide in diverse contexts.

1.5 Scope of the Study

The scope of this study was centred on understanding the causes and trends of femicide, the effectiveness of existing mitigation approaches, and the cultural, religious, familial, and youth factors that underpin femicide. To achieve this, the study sampled Kenyans from both urban and rural settings in some of the most affected counties, Nakuru, Nairobi, and Machakos. It included two of the least affected counties, Kwale and Wajir, which are believed to be influenced by cultural practices, religion, and youth perspectives.

The study's timeframe was the period between 2019 and 2024, which aligns well with the significant rise of femicide cases.

1.6 Limitations of the Study

Several limitations affected the scope and findings. The study depended on reported femicide cases, which means unreported or undocumented cases were not included. This likely underestimated the true prevalence of femicide in Kenya. However, this was addressed by improving data collection through collaboration with local GBV NGOs and other organisations, and by using multiple data sources, including police reports, hospital records, and community-based surveys, to gather a more comprehensive dataset.

During data collection on cultural and religious issues, the study faced resistance from the community and religious individuals reluctant to discuss cultural or religious matters due to deeply rooted practices. This was addressed through community engagement in Focus Group Discussions (FGDs). Additionally, the researchers carried out sensitisation campaigns and involved local leaders and stakeholders to build trust and promote open dialogue on cultural and religious norms.

The process of getting archival data from the courts and Police stations was also not easy. This was resolved by following the necessary procedures to ensure compliance with the relevant bureaucracies.

The study's timeline also limited longitudinal analysis, restricting the ability to observe long-term trends or outcomes of interventions. To maximise insights within the study's timeline, a mixed research design was employed, complemented by follow-up studies to track long-term outcomes.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews literature related to the study concerning the research topic. The review is organised under sub-themes developed in alignment with the study objectives. Therefore, the chapter examines literature on the root causes of femicide, socio-cultural trends, strategies and interventions, and a comprehensive societal approach to tackling femicide in Kenya. It also presents a summary of the chapter and identifies knowledge gaps. The chapter concludes with a review of theoretical frameworks that will guide the study.

2.1 Root causes of femicide

The root causes of femicide can be understood from its definition, which aims to distinguish it as the specific murder of women from other gender-neutral terms such as killing, murder, manslaughter, and homicide or ‘crime-of-passion’. Generally, femicide is placed within the continuum of Gender-Based Violence (GBV), particularly affecting women's lives. It is defined as the killing of women by men driven by hatred, contempt, pleasure, or a sense of ownership over women (Caputi & Russell, 1990; Russell & Harmes, 2001). This definition emphasises femicide as a misogynistic killing of a woman because she is a woman. The UN also affirms this, noting that femicide is a manifestation of existing forms of GBV (UN, 2023).

Femicide occurs as a result of some men's ideological belief that they are entitled and privileged over women; sociological norms that prioritise masculinity over feminism; and the need to assert male control or power, enforce gender roles, or prevent, discourage, and punish behaviour deemed unacceptable for women (United Nations Office on Drugs and Crime [UNODC] and UN Women, (2021). Thus, according to UNODC and UN Women, femicide represents the lethal end of a continuum of multiple, overlapping, and interconnected forms of GBV.

Generally, femicides occur in various settings, both inside and outside the private sphere, driven by gender-related motives. Such motives are rooted in societal norms and stereotypes that view women as subordinate to men, as well as in discrimination against women and girls, inequality, and unequal power relations between women and men in society (UN, 2021).

Research identifies deeply rooted patriarchal systems and harmful gender norms as primary causes of femicide worldwide. The UNODC–UN Women (2022) framework links gender-related killings to systemic power imbalances and the normalisation of violence (UNODC & UN Women, 2022). Femicide trends in Latin America, especially Mexico's "Ciudad Juárez," demonstrate how cultural impunity and gendered control drive lethal violence (Gutiérrez-Romero, 2024).

Most femicides worldwide occur within caregiving spaces: approximately 55–60% are committed by intimate partners or family members (UN Women, 2024). Data indicate women are killed due to jealousy, control, or defiance of gender roles (Shepherd, 2024). Additionally, the UNDOC and UN Women (2022) reports identify causes of femicide to include: murders following rape, “honour killings” (to preserve the family’s cultural and religious beliefs); dowry-related murders (when a girl rejects an arranged suitor who has paid the bride price); killings of women accused of witchcraft; and gender-motivated homicides linked to armed conflict, gangs, trafficking in persons, and other forms of organised crime. Other factors involve socioeconomic stressors, such as conflict, humanitarian and environmental crises, and displacement, which can increase the risk of gender-based violence and gender-related killings.

Legislation alone often fails without judicial follow-through. In Mexico, despite specialised femicide laws, enforcement remains weak in patriarchal societies (Gutiérrez-Romero, 2024). UN recommendations urge the creation of “Femicide Watches” to track gender-motivated killings (European Parliament, 2021).

Global studies often depend on cross-sectional data, providing limited socio-cultural insights into how norms develop into lethal violence (UNODC & UN Women, 2022). There is minimal longitudinal and intersectional research analysing class, race, disability, or sexuality.

Although femicide is a worldwide issue, its impact on cultural and socioeconomic factors varies across regions. For instance, femicide rates are higher among Black women than White women in the United States; murder rates for Indigenous women surpass those of non-Indigenous women in Canada and Australia; honour killings and dowry-related murders are prevalent in Iran and India, respectively; and women are killed over accusations of witchcraft in Nepal (Womankind Worldwide, 2022).

A systematic review of African femicide, such as in South Africa, highlights patriarchy, male entitlement, and toxic masculinity as key causes (Masemola & Du Preez, 2025; ResearchGate, 2024). Poverty and economic dependency worsen domestic tensions. In informal settlements, male economic insecurity and women's financial dependence increase violence (DIGNITY, 2016). There are few pan-African comparative studies, with most focusing on South Africa. Broader cross-country qualitative research into norm dynamics and economic precarity is necessary.

Major root causes of femicide include deeply entrenched gender inequalities, cultural norms, and systemic failures (Femicide Count Kenya, 2023). In Kenya, women are often the primary victims of violence due to the patriarchal system (Kariuki, Chatterjee, and Dejak 2016). Kenyan research highlights cultural acceptance of male dominance, victim-blaming, and practices like FGM that normalise gender-based violence (Okochil, 2024; Bhattar, 2024; IJISRT, 2024). Economic dependency and disparities are also significant contributing factors. Women's lack of financial autonomy traps them in abusive relationships, increasing their vulnerability to lethal violence (Okochil, 2024; Kombo, 2024).

Local studies utilise media framing theories to demonstrate how victim-blaming shifts responsibility from systemic issues to individual morality (IJISRT, 2024). The Media Council of Kenya reports that sensationalist coverage reinforces harmful stereotypes and downplays structural factors (Hörter, 2024). Despite laws such as the Protection Against Domestic Violence Act (2015) and Kenya's ratification of CEDAW, enforcement remains weak. Judicial delays, police negligence, and class bias result in impunity (Thuiya, 2024; Ngeckanya, 2024). There is a need for more cross-country qualitative research on norm dynamics and economic precarity.

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Generally, violence against women in Kenya is deeply rooted in unequal power relations and is sustained by regressive religious and cultural dogma that promotes sexist gender stereotypes through harmful narratives. As a result, over 40 per cent of women have experienced physical or sexual intimate partner violence in their lifetime (KNBS, 2022). Furthermore, at least 504 women have been murdered between 2019 and 2024 (Femicide Count Kenya, 2024). This staggering figure only reflects cases reported in the media and does not represent the actual number, as on average, a woman or girl is killed every day, often by a close family member. Movements like #JusticeForSharon, #MenAreTrash, and #EndFemicideKE mobilise public outrage, highlighting collective resistance to patriarchal violence (Ngeckenya, 2024; IJISRT, 2024).

Several gaps have been identified. There is no comprehensive database or legal definition; femicide cases remain semantically hidden within general homicides (Thuiya, 2024; Ngeckenya, 2024). There is limited intersectional analysis—considering race, class, sexuality, and disability—beyond a victim-blaming focus (IJISRT, 2024). Additionally, there is a lack of evaluation regarding judicial reforms such as specialised GBV courts and expedited police units (AP, 2024). The absence of longitudinal data linking changing norms to femicide rates has also been observed.

2.2 The socio-cultural trends of femicide in Kenya

Femicide is a critical human rights and security issue that requires nuanced sociocultural analysis. Unlike homicide, it is rooted in patterns of gendered violence, systemic inequalities, and social norms that often sustain male dominance over women (Whittington et al., 2022). These killings are embedded in broader societal structures that perpetuate control, oppression, and gender-based abuse. Notably, much of the available research has predominantly focused on Western contexts, leaving significant gaps in understanding its dynamics within non-Western societies (Dayan, 2022).

Therefore, a comprehensive exploration of femicide calls for global attention with regionally and nationally sensitive approaches to prevention and intervention.

According to the 2023 UN Women report, the Americas and Oceania recorded some of the highest rates of intimate partner and family-related femicide, at 1.6 and 1.5 per 100,000 women, respectively. Latin America faces a particularly severe crisis, with countries like El Salvador, Guatemala, and Guyana reporting femicide rates exceeding 8 per 100,000 women, among the highest globally (Nowak, 2012). In comparison, Asia and Europe reported significantly lower rates, at 0.8 and 0.6 per 100,000 women, highlighting the influence of cultural, legal, and institutional differences on these fatal outcomes (UN Women, 2023). The prevalence of femicide and its associated socio-demographic patterns appear to be shaped by cultural orientations. However, social factors, including educational level and socioeconomic status, may exert a more decisive influence, potentially surpassing the impact of cultural dimensions on femicide. Studies in Western countries have consistently shown that femicide is most committed by a current or former intimate partner, often following long-standing patterns of domestic abuse, which range from psychological and sexual violence to physical assault (Campbell et al., 2007). Globally, in 2017, approximately 87,000 women were intentionally killed, with 50,000 of these deaths perpetrated by intimate partners or family members, equating to about 137 women killed daily by someone within their family circle (UNODC, 2018).

Another critical but underexplored aspect of femicide is femicide-suicide, where the perpetrator kills a female partner and then dies by suicide. Although this phenomenon occurs in various societies, it remains particularly under-researched in non-Western regions (Dayan, 2018). In Western contexts, scholars have begun to investigate the psychological and situational factors that lead to femicide-suicide. Recent global data indicate that Africa has the highest rate of intimate partner and family-related femicide relative to its population, with 2.9 victims per 100,000 women (UN Women, 2023). This rate is significantly higher than in other regions. A study by Adinkrah (2023), on intimate partner femicide-suicide in Eswatini from 2009 to 2022, found many of these incidents involved prolonged histories of domestic abuse, with victims experiencing psychological, sexual, and physical violence before their deaths. Social stigma surrounding separation or divorce, coupled with economic dependence, often traps women in abusive relationships, raising the risk of fatal violence. Despite the seriousness of the issue, empirical research on femicide and femicide-suicide in African countries remains limited (Dayan et al, 2022).

One of the key factors shaping global patterns of femicide is age. Evidence indicates that younger female victims are particularly vulnerable to family-perpetrated femicide, especially in cases of "honour killings." (Chesler, 2010) reports that worldwide, 81% of younger victims are murdered by their family members. The average age of victims in such cases is around seventeen years, reflecting the targeting of adolescent girls and young women whose behaviours are perceived to contest family or community expectations regarding honour and purity. Chesler (2010) also distinguishes between two different groups of victims in honour-related killings: one comprising young women with an average age of 17, and another consisting of adult women with an average age of 36. This distinction underlines that not all honour-based femicides involve adolescents; some involve adult women whose life choices, such as seeking divorce or engaging in domestic disputes, may provoke fatal retaliation from their families.

Campeiz et al. (2023) carried out a matched case–control study in Campinas, São Paulo, Brazil, comparing femicide victims (cases) with living women (controls). They identified the following risk factors: lower education, economic dependency, previous incidents of intimate partner violence (IPV), and a criminal record of the perpetrator, all of which reflect socio-economic and cultural vulnerabilities in Brazil's urban environments. Although thorough in establishing statistical links, the study did not investigate how cultural norms, such as machismo or attitudes towards gender roles, influence these risk factors, particularly in marginalised communities.

In different cultural settings, older women are often targeted due to accusations of witchcraft. For instance, in Ghana, older women are frequently accused of witchcraft, making them vulnerable to violence. These accusations usually originate from deep-seated societal stereotypes that link old age in women to witchcraft (Adinkrah et al., 2004). In some instances, these suspicions directly result in femicide based on cultural beliefs about witchcraft.

Furthermore, perpetrators tend to be older than their victims in most cases (Adinkrah, 2023). In honour killings, for example, older male relatives such as fathers or brothers are often the culprits. Meanwhile, in intimate partner homicides, the age difference may be less noticeable but remains evident. As Dayan (2022) highlights, these differences emphasise the diverse and complex character of femicide. It should not be viewed as a single phenomenon but rather as a broad category that includes various forms of violence against women, each with its own motivations, victim profiles, and cultural contexts.

Regarding media trends, the framing of femicide stories greatly influences the public's understanding of these cases. Ng'ang'a (2021) argues that these 'frames' can be shaped by factors such as the victim's identity, the relationship between the victim and the perpetrator, their social status, and the severity and brutality of the killing. Romanticising the relationship or framing the murder within societal or victim-blaming contexts can assign blame to the victim and inadvertently justify the perpetrator's actions. News outlets tend to prioritise status, scandal, or sensationalism (Ng'ang'a, 2021).

The way femicide stories are phrased in mainstream media often assumes a perspective that normalises or seeks to justify the murder of the victim (Media Observer, 2021). Instead of viewing murder as a criminal act that requires justice, these stories frequently read like tragic love stories or thrillers, where the woman's death is presented as the inevitable outcome of a supposed harmful action. In the media, relationships between older men and younger women are often depicted through a lens of financial gain, portraying the latter as targeting, exploiting, and manipulating a lover to accumulate wealth. This creates the impression that women are gold diggers, solely interested in material benefits at the expense of the man. Although this may be true in some cases, it should not serve as a justification for taking a life. It also overlooks the complexities of power, abuse, and violence involved in the victims' experiences.

2.3 Strategies and interventions for addressing femicide

Femicide, the gender-based killing of women, has become a significant issue in many parts of the world, including Kenya. A complex web of socio-cultural, economic, and political factors influences the persistence of femicide in Kenya. Studies have shown that the underlying causes of femicide include entrenched gender inequalities, harmful cultural practices, and a lack of adequate legal protection for women (UN Women, 2024). The alarming rise in femicide cases in Kenya, alongside increasing reports of violence against women, has prompted scholars and policymakers to examine the broader context of gender-based violence and the mechanisms in place to combat it. Addressing femicide requires a multi-faceted approach that considers policy frameworks, legal structures, and community-level interventions.

Femicide, as a relatively new and evolving phenomenon or concept, has been expanded to include broader dynamics of violence rooted in societal structures that devalue women (UNODC, 2024). This

highlights the dynamic and contextual nature of femicide and the need for tailored interventions. The continued occurrence of femicide in Kenya, despite interventions, likely indicates the failure of “one size fits all” strategies and emphasises the importance of context-specific approaches. Generally, effective femicide interventions are those that address local challenges and cultural nuances (Jankey, 2022). UN Women (2024) further stresses the importance of exploring context-specific solutions to femicide due to its evolving, dynamic, and contextual nature. This issue remains understudied in Kenya, where cases of femicide are on the rise.

As this concept of femicide continues to be more prominent, more focused areas have emerged, particularly in relation to dynamics in society. Researchers have delved into areas such as adopting a multicausal perspective in their approach to explaining violence, as there is no single factor that can explain violent behaviour (WHO, 2002). An ecological model (Bronfenbrenner, 1979) posits that a multifaceted approach that was initially applied to the study of child abuse has since been applied to explain other forms of violence, particularly domestic violence. The ecological perspective has been used to offer not only an applicable working methodology for achieving a broader vision of a problem (Vives-Cases et al, 2016) but can also be applied to promote educational initiatives, interprofessional collaborations and community- and population-based efforts to prevent and decrease violence, especially in cases of Gender-Based Violence and Femicide (WHO, 2012).

Several studies have explored the interventions to mitigate cases of femicide as well as perspectives from community members, contributing valuable insights into the complexities of femicide across the world. Carlson et al. (2015) conducted a study examining strategies to engage men and boys in violence prevention, highlighting that men and boys need to be engaged in the prevention of violence against women. However, while these studies offer a detailed examination of violence against women, gaps remain in the literature. Issues such as strategies and interventions of curbing femicide continue to challenge scholars, pointing to the need for further exploration into the whole-of-societal approach to addressing femicide in Kenya.

During the COVID-19 pandemic, there was an increase in reported cases of femicide as women and girls worldwide stayed in homes with abusive partners, facing violence, trauma, and even death (Parker et al, 2024). The United States was among the countries that saw a rise in gender-based violence (GBV) during lockdown. The Centres for Disease Control and Prevention (CDC) reports

that the domestic violence crisis peaked in early 2021 during the COVID-19 restrictions, mainly affecting women and children who had to stay with their abusers (Parker et al.,2024).

In a systematic review of structural interventions for intimate partner violence in low- and middle-income countries (Bourey et al., 2015), the findings support the effectiveness of such interventions, which encompass politico-legal and physical approaches to reduce violence against women, including femicide.

Across Africa, strategies to combat femicide encompass legal, institutional, and community-based approaches, yet significant implementation gaps often hinder them. South Africa, with a femicide rate of 3.1 per 100,000 and seven women killed daily (2015–2020), has enacted progressive legislation, including the Domestic Violence Act (1998), Criminal Law Amendment (2007), and the National Strategic Plan on Gender-Based Violence and Femicide (NSP-GBVF, 2020–2030). The NSP-GBVF introduced Thuthuzela Care Centres and Sexual Offences Courts aimed at providing integrated legal, medical, and psychosocial support. However, evaluations of the NSP indicate limited impact: funding remains insufficient, coordination is weak, and accountability mechanisms are ineffective. High-profile murders, such as Uyinene Mrwetyana (2019) and Tshegofatso Pule (2020), sparked social movements (IamNene). Yet, frontline enforcement and judicial responsiveness continue to falter. In 2025, calls for declaring gender-based violence and femicide a national disaster highlights the urgent need for deeper systemic reforms, as outlined in the NSP-GBVF (2020–2030).

In a study on gender-based violence and femicide interventions in South Africa (Mkwanzanji et al., 2024), 191 participants took part in mixed-methods research, which included a survey and focus group discussions to gather data on interventions. The findings highlighted that there are three main types of interventions in South Africa: government-led campaigns, such as the annual 16 Days of Activism against Violence Towards Women and Children; community-led campaigns responding to GBVF cases reported in the media; and NGO-led initiatives supporting GBV survivors. The study also found that these interventions faced challenges due to social and cultural stigma surrounding reporting GBVF, and there was a lack of sustainability in the campaigns and initiatives because of funding issues. The study recommended developing intervention initiatives that go beyond raising awareness of GBVF, and partnering with local NGO organisations through involvement in programmes and initiatives aimed at changing social norms.

South Africa has conducted various studies to assess the extent of femicide, alongside civil initiatives to raise public awareness and secure government commitment for effective responses. However, it has lacked a comprehensive strategy to guide femicide prevention (Shai et al, 2022). As the most severe form of gender-based violence worldwide, research indicates that an intimate partner is responsible for approximately one-third of femicide cases. During key stakeholder consultations, it became clear that establishing a nationally agreed definition of femicide was the crucial first step in developing a strategy. This definition was crafted by a multidisciplinary working group comprising legal, social, and judicial experts through a series of workshops, taking into account both global and local contexts and experiences.

Recent scholarship indicates a sharp rise in gender-related killings of women in Nigeria, with civil-society monitors estimating that femicide reports more than doubled between 2024 and early 2025, an increase that prompted activists to call for a nationwide state of emergency on gender-based violence (Chinonye, 2024; Udo, 2024). While the Violence Against Persons (Prohibition) Act 2015 was designed to offer comprehensive protection, empirical studies show inconsistent enforcement: fewer than two-thirds of states have fully adopted the Act, institutional coordination remains weak, and conviction rates for intimate-partner homicides stay in the single digits (Dipo-Salami et al., 2021; Ikuteyijo et al., 2024; Theophilus, 2024). Independent evaluations of the EU–UN Spotlight Initiative also report that the national GBV data dashboard is hampered by non-interoperable police, health, and judicial databases, while the inter-ministerial task force meets only sporadically (UNFPA, 2024; Udo, 2024). Researchers further contend that deeply rooted patriarchal norms, reinforced by tech-facilitated misogyny on social media, maintain a permissive environment for lethal violence against women (Falobi, 2025; Ahmed & Azeez, 2024). As a result, Nigeria still lacks a dedicated femicide legislation or strong cyber-safety measures, and the incomplete domestication of the VAPP Act leaves millions of women without protection (Chinonye, 2024; Ikuteyijo et al., 2024).

Recent data indicate that over 50% of Ugandan women aged 15–49 have experienced intimate partner violence (IPV) at some point in their lives, with approximately 56% reporting abuse and 46% noting a rise during COVID-19 lockdown measures in informal settlements (Uganda Bureau of Statistics & UN Women, 2018; Akimbirigho et al., 2020). Despite progressive reforms, such as strengthened land rights for women and mandatory workplace protections under the Employment Act, no legislation currently defines femicide as a separate crime (Uganda Bureau of Statistics & UN Women, 2018).

Community-driven organisations, notably the Eliezah Foundation Initiative, provide vital support, including shelters, legal aid, economic empowerment, and community gender dialogue initiatives; however, their efforts are constrained by limited financial resources and weak linkages with national systems (EFI Uganda, 2023). Refugee and displaced women are disproportionately affected but remain largely underserved due to gaps in service delivery in settlements. Moreover, psychosocial support services have proven inadequate during crises, such as lockdowns, when IPV rates spiked but mental health and coping supports lagged (Akimbirigho et al., 2020; PLOS One, 2022).

These countries face challenges in enforcement and professional capacity. Across these nations, laws exist, but under-trained police, systemic patriarchy, and poor coordination hinder practical application. Nigeria lacks systematic femicide monitoring; South Africa's NSP has no measurable impact; Uganda's data collection remains underdeveloped. NGOs fill critical service gaps but struggle with inconsistent funding and limited cooperation with government institutions, especially in Uganda. Most African countries officially define femicide as a distinct crime yet prosecute it under general homicide or GBV statutes. Countries like Nigeria face rising femicide rates worsened by online violence, while others lag in regulating digital threats. There is a pressing need to enact femicide-specific legislation, including stronger sentencing and prosecutorial frameworks. Laws can be improved and enforced through ongoing training, dedicated budgets, and accountability systems for law enforcement and the judiciary. Ignoring these reforms risks prolonging the ongoing toll of femicide across Africa. A coordinated approach integrating legal, institutional, community, data, and digital strategies is vital to tackling the crisis, lowering femicide rates, and ensuring perpetrators are held accountable.

Meta-analysis of 19 randomised controlled trials assessing the impact of economic empowerment interventions on Intimate Partner Violence (IPV) was conducted (Eggers et al, 2020). The study involved a total sample size of 44,772 participants and utilised robust variance estimation. The meta-analysis found that women's economic empowerment was associated with a significant decrease in the combined measure of emotional, sexual, and physical IPV. The study also provided tentative evidence suggesting that these effects might be enhanced when additional gender sensitisation training is included in such programmes. It further indicated that, despite the overall positive outcomes, some studies reported increases in IPV, mainly through partners exerting controlling behaviour and dominance over financial resources. The findings highlight the importance of

prioritising women's safety when designing economic empowerment initiatives and of closely monitoring potential risks of conflict and violence within beneficiaries' households.

Considering that femicide is a serious violation of human rights and a primary global concern, various approaches with different levels of effectiveness have been adopted. As a result, regional and international gender instruments demonstrate a commitment to achieving gender equity and equality, thereby addressing gender-related issues, including femicide. These instruments include the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Beijing Platform for Action, the African Union (AU) Heads of States Solemn Declaration on Gender Equality in Africa, and the Optional Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa.

Kenya is a party to regional and international gender instruments that demonstrate the government's commitment to ending femicide. Kenya is a signatory to various international instruments that address violence against women (VAW), GBV, and femicide.

On the domestic front, comprehensive interventional strategies have been implemented within existing policy and legal frameworks in Kenya to combat femicide and related issues. For example, these include: the national values of the Republic of Kenya as outlined in Article 10(2) of the Constitution, which encompass human dignity, inclusiveness, human rights, and non-discrimination; the protection of marginalised groups; the Children's Act and the Employment Act, which contain provisions safeguarding women and girls from harmful practices like femicide; and the rights to freedom under Article 29, highlighting the Government's obligation to protect all individuals from both public and private acts of violence. Additionally, the 2010 Constitution of Kenya's Bill of Rights (Chapter 4) affirms the rights and fundamental freedoms of all citizens, guaranteeing equality and protection from discrimination on any grounds, including gender. Furthermore, Article 27 of the Bill of Rights states that women and men are entitled to equal treatment, including equal opportunities in all spheres, such as political, economic, cultural, and social domains. Other national legal frameworks include the Sexual Offences Act (2006), Employment Act (2007), Prohibition of FGM Act (2011), the Counter Trafficking in Persons Act (2010), the Protection Against Domestic Violence Act, the Gazettement of Sexual Offences Medical Treatment Regulations and Post Rape Care (PRC) Form, and the Victims Protection Act.

The Government of Kenya has also established various institutions with specific mandates to promote gender equality, equity, and empowerment of women and men in the development process. These, as reported by COVAW (2017), include the Directorate of Gender in the Ministry of Devolution and Planning, the National Gender and Equality Commission (NGEC), the Kenya National Human Rights Commission (KNHRC), and the Anti-Female Genital Mutilation (FGM) Board. Gender equality and empowerment of women are priorities in Kenyan development policies, such as Vision 2030 and the Second Medium Term Plan. Some of the gender policies are implemented through special funds at the Ministry of Devolution and Planning, such as the Women Enterprise Fund (WEF), the Youth Enterprise Development Fund (YEDF), the Uwezo Fund, and the earmarking of 30% of total government procurement for women, youth, and persons with disabilities. As part of government policy, the performance contracts for all ministries, departments, and agencies must include gender mainstreaming targets.

Furthermore, through various platforms, including the formation of organised societies, agencies, and political movements, women in Kenya continue to advocate for positive societal change and an end to violence against women and girls. Examples include the Maendeleo ya Wanawake Organisation (MYWO) and the Coalition on Violence Against Women Organisation (COVAW). COVAW, for instance, was established in 1995 as a response to the silence of Kenyan society on issues of violence against women and girls. It is an organisation primarily dedicated to eradicating violence against women and girls in Kenyan society. Additionally, COVAW has achieved a notable level of prominence within the country. These organisations demonstrate that women possess the capacity and ability to combat violence in their society. Over time, they have identified critical gaps that no other organisation was addressing, violence against women and girls (COVAW 2017).

Kenya has gradually strengthened its legal framework to fight gender-based violence (GBV) and femicide. The Sexual Offences Act (2006) and the updated Penal Code specify penalties for rape, domestic violence, and homicide (Domestic violence in Kenya, 2024). A notable milestone was the Protection Against Domestic Violence Act (2015), which introduced civil protection orders and recognised emotional, economic, and property abuse, including marital rape (Kenya Social Protection policy, 2025; Wakuraya Mureithi, 2019; PolicyVault, Africa, n.d.). Additionally, national policies like the National Gender and Equality Policy and NGEC-led GBV cluster initiatives call for multi-sectoral prevention efforts, centralised data collection, and accountability (NGEC, 2018; World Bank,

2017). Nonetheless, challenges in implementation remain—legislative actions are often hindered by resource shortages, weak enforcement, and deeply rooted patriarchal attitudes that normalise violence (Le Monde, 2024; Reuters, 2025). Despite progressive legislation, enforcement remains inconsistent. Courts and police frequently lack specialised training, resulting in delays and poor handling of GBV and femicide cases (Le Monde, 2024). The legal recognition of femicide as a separate offence, as seen in countries like Mexico, is still notably absent.

County-level governments have implemented GBV service frameworks, including police gender desks, shelters, and referral systems supported by UN Women and local NGOs (World Bank, 2017; AP News, 2024). The World Bank–UNICEF GBV Service Gap Analysis (2020) found that many counties, such as Kisii, Kisumu, Kitui, and Kwale, have achieved significant progress through training programmes for police, healthcare providers, and community leaders (World Bank, 2020). These initiatives involved multi-day workshops on clinical GBV management, listening skills, and evidence collection. Despite regular training efforts, systemic shortcomings remain evident. County clinicians, police officers, and paralegals often lack updated training, essential resources like ambulances, and sufficient budgetary allocations for themselves and community outreach (World Bank, 2020). Many police desks are unstaffed or insufficiently trained, and GBV reporting at health facilities remains inconsistent (Le Monde, 2024).

Innovative, community-centred approaches address entrenched patriarchal norms. Campaigns like NGEAC’s 2014–2017 “Keeping the Promise” mobilised cross-sector advocacy, while grassroots groups such as Usikimye provide counselling and safe homes (AP News, 2024). Men-led programmes, drawing on models like “Stepping Stones” and “Men as Partners”, promote critical reflection on masculinity and violence, with reported reductions in abuse in sub-Saharan settings. Nairobi’s community-based geospatial safety mapping initiatives have empowered residents to advocate for safer public spaces in informal settlements (Friedberg et al., 2020).

Although norm-change initiatives show promise, their scale remains limited regionally. Few countries allocate sufficient funding for culturally tailored community programmes; economic constraints and resistance from religious or traditional authorities often hinder progress (Le Monde, 2024).

Several organisations in Kenya offer survivor-centred support, combining legal, medical, and psychosocial services. Clinic-based GBV vouchers and community partner referrals, piloted in 2013, strengthened support networks and enabled specialised clinical care for survivors (Njuki et al., 2012). A 2018 psychosocial support intervention demonstrated improved mental health outcomes among survivors (Bunch & Kumuyi, 2018). Digital tools such as machine learning risk assessments and peer support platforms are emerging as cutting-edge strategies globally (González-Prieto et al., 2021; Bellini et al., 2021).

These interventions often rely on donor funding and are not easily expanded across rural regions. Mental health services remain concentrated in urban centres, leaving many survivors without adequate access. Risk-assessment technology is still untested within Kenya's law enforcement systems and lacks local validation.

Nicknamed "Femicide Count Kenya," NGOs have documented over 150 femicides in 2023, sparking national protests like "Dark Valentine" vigils (Guardian, 2024; Reuters, 2025). Despite these efforts, government systems still lack centralised femicide tracking; data collection remains fragmented across NGOs, police, and the judiciary (MyGov Kenya, 2024). The absence of routine fatality reviews limits understanding of systemic failures. Legal definitions and classification practices often mask femicide within general homicide statistics, undermining targeted accountability (Le Monde, 2024; Reuters, 2025).

Kenyan feminist movements, such as “#JusticeForLiz” and “#StopKillingWomen”, have used social media to mobilise public outrage and pressurise institutions. Mobile-based forums provide support to survivors and enable public reporting (Higgs, 2015). Digital access remains uneven; women in informal settlements often lack connectivity and digital literacy. Online mobilisation, although effective in urban centres, may not sufficiently reach or protect rural and marginalised survivors. Furthermore, online platforms can inadvertently increase the risks of stalking or harassment, necessitating stronger safety protocols.

Kenya's diverse legal, institutional, and community strategies show significant progress. Legal protections and policy frameworks lay a solid foundation, and service delivery is expanding at both local and national levels. Community-driven norm-change initiatives and survivor-centred support further strengthen the response system.

Gaps have been identified in the literature. Implementation shortcomings exist. Training lapses, resource limitations, and patriarchal attitudes weaken police and judicial responses. Inconsistent femicide classification and absent fatality review mechanisms reduce effectiveness. Many interventions rely on donor support; expanding to rural areas remains rare. Digital inequities and risks are present. Online safety approaches are still developing and unevenly accessible. Kenya faces a legal gap. Femicide is legally classified under homicide, lacking specific recognition.

Despite significant legal and policy progress, Kenya faces a crucial gap in implementing measures against femicide. To address this, the country must combine effective legislation, strong enforcement, comprehensive data collection, community empowerment, survivor-focused care, and careful use of digital tools. Without tackling these issues, the femicide problem may persist unnoticed despite policy efforts.

In summary, the existing literature offers valuable insights into femicide. However, there are still areas that remain understudied, particularly the role of different sectors in mitigating the rising number of femicide cases in Kenya. This current study aimed to address this gap by employing a whole-of-society approach, thereby providing a fresh perspective on femicide in Kenya.

2.4 Collective Societal Response to Address Femicide

Femicide is a transnational issue occurring worldwide, crossing all continents due to deep-rooted gender inequalities, cultural values, and social and political systems that oppress women. The United Nations (UN Women, 2024) has highlighted increased awareness of femicide as a violation of human rights and called for stricter legal measures and better strategies to combat gender-based violence. Countries around the world, including Mexico, Argentina, Chile, and Cyprus, have begun adopting a more holistic approach to fight femicide. As the gender-based killing of women and girls, femicide is a global human rights crisis requiring coordinated action across multiple sectors. The ongoing rise of femicide reflects deeply ingrained gender disparities, systemic impunity, and ineffective prevention strategies. Tackling the femicide crisis through a multisectoral approach involves engaging various stakeholders and sectors to create a coordinated, comprehensive, and sustainable response. This involves collaboration between legal, health, education, security, and community sectors to effectively address and prevent femicide.

Femicide impacts various aspects of society through its manifestations and causes; therefore, a comprehensive societal approach to femicide would unite different sectors such as justice, health, education, civil society, religious groups, and law enforcement to address the root causes and systemic failures that enable femicide to continue. No single sector can fully tackle the complexity of gender-based violence and femicide alone.

Chile exemplifies a strong case of the success of a whole-of-society approach as an effective intervention to combat femicide. Over the past 20 years, Chile has made significant progress by combining legal reforms, organisational campaigns, and community-based activities. A notable example is the National Femicide Observatory, which monitors femicide cases, raises public awareness, and influences policymaking (Pineda, 2019). This observatory is one among several projects within the wider strategy of the public sector, uniting efforts from law enforcement, social services, and health workers to provide a comprehensive response to femicide. Chile has also implemented community sensitisation programmes, such as No Más Violencia (No More Violence), aimed at changing societal attitudes towards violence against women. These advances, along with legal reforms including the recognition of femicide as a distinct crime, have contributed to a decline in femicide rates in Chile (Jauregui Mejia, 2005).

Another example of the progressive laws against femicide supports Cyprus's Prevention and Combat of Violence against Women and Domestic Violence Law of 2021 (Law No. 115(I) of 2021), which was amended in 2022. The law states that anyone who unlawfully causes the death of a woman by an act or omission is guilty of femicide and liable to life imprisonment (Journal of Criminology and Criminal Law, 62(3), 69-88, 2024). Cyprus also allows the court to consider many aggravating factors in sentencing femicide, including intimate partner violence, misogynistic intent, domestic abuse, honour, sexual orientation, gender identity, and violence related to religious beliefs. The comprehensive nature of this holistic approach, with its range of aggravating factors, provides a valuable example to Kenya on strengthening legal frameworks and ensuring accountability.

In Latin American countries such as Mexico and Argentina, the Spotlight Initiative (UN & EU) has adopted a multisectoral framework, resulting in legal reforms, improved data collection, and stronger services for survivors. In Mexico, for example, it enhanced cooperation between police, courts, shelters, and education campaigns (UNDP, 2022).

Therefore, even with these frameworks, the global fight against femicide is significantly hampered by various challenges. The response from legal systems to violence against women remains ineffective due to underreporting, failure to implement legal measures, and cultural acceptance of such violence. These issues support the idea that more localised intervention models should be specific and tailored to the unique cultural and social-political contexts of particular regions.

In Africa, patriarchal systems, harmful cultural practices, and a socio-economic crisis often compound the problem of femicide. Gender-based violence continues in most African countries due to gender norms and practices deeply embedded in the culture, such as female genital mutilation (FGM), early marriages, and violence against women in dowry transactions (Sele et al., 2024). These practices tend to expose women to abuse and various forms of violence, including femicide, in nations like Kenya, Uganda, and Somalia. Therefore, efforts to combat femicide in Africa should consider the region's socio-cultural and political specificities.

In South Africa, the government, civil society, and religious leaders collaboratively developed the National Strategic Plan to combat femicide through law reform, victim support, policing reforms, and economic empowerment. Additionally, the Interfaith Gender-Based Violence and Femicide Prevention and Mitigation Strategy involved religious leaders to promote behaviour change (Government of South Africa, 2022).

2.4.1 Legal and Judicial Reform: The Foundation for an Integrated Societal Framework

Tackling the femicide crisis requires a comprehensive, whole-of-societal framework that combines legal and judicial reforms with strong institutional coordination and meaningful community involvement. Such an approach ensures that responses to femicide are not handled in isolation but instead operate through interconnected systems of justice, health, education, social welfare, religious institutions, and civil society organisations working together to prevent and respond to violence (UN Women, 2024).

At the legal level, reforms must establish clear definitions of femicide, explicitly criminalise the act, and close loopholes that allow impunity. Strong legal frameworks should also ensure survivor protection while mandating accountability for perpetrators. For example, Argentina's Law 26.791, enacted in 2012, reclassified femicide as an aggravated form of homicide, introducing harsher

penalties and prioritising prosecution. This illustrates how legal recognition of femicide can strengthen deterrence and visibility within the justice system.

However, legislation alone is not enough. For reforms to succeed, they must be supported by capacity building within law enforcement, judicial institutions, and frontline responders. Police officers, prosecutors, and judges need training to manage cases with sensitivity, efficiency, and gender-responsive awareness. Without such systemic investment in institutional practice, even progressive laws risk being undermined by poor implementation, delayed justice, and secondary victimisation (UN Women, 2015).

Ultimately, the fight against femicide must be grounded in a multi-layered approach where legal frameworks, institutional mechanisms, and community-driven initiatives support each other. Only through such coordinated and intersectional efforts can real progress be made in dismantling the structural and cultural conditions that allow femicide to continue.

Furthermore, the legal framework includes "Ley Brisa," which provides financial reparations to children orphaned by femicide. This policy was introduced following public outrage and advocacy by women's rights groups and constitutes part of a broader institutional response that features judiciary training, rapid intervention courts, and protective measures for women at risk (Santos, 2025). Nonetheless, Argentina continues to experience increasing femicide rates, with 322 women murdered in 2023, 64% of whom were killed by intimate partners (Reuters, 2024). Despite these challenges, the implementation of legal reforms, data monitoring by civil society, and public awareness campaigns have established a foundation for long-term change.

In South Africa, legal reforms have been essential in addressing gender-based violence. The development of the National Strategic Plan on Gender-Based Violence and Femicide (NSP GBVF) was achieved through collaboration between the government and civil society. It includes targeted reforms in policing, survivor support services, legal aid, and social awareness campaigns. A notable innovation from this strategy is the Thuthuzela Care Centres, which are comprehensive facilities offering medical, psychological, legal, and social support to survivors of sexual violence, thereby reducing secondary victimisation and increasing conviction rates (South African Government, n.d.; SAnews, 2024).

In Mexico, the multisectoral strategy is being strengthened by political commitment. President Claudia Sheinbaum, who advocates a feminist agenda, aims to broaden women's rights and address impunity for gender-based crimes (Le Monde, 2024). Mexico has enacted national laws criminalising femicide and established gender units within prosecution offices. Nonetheless, enforcement challenges persist, requiring ongoing coordination among police, the judiciary, civil society, and local authorities.

A whole-of-society approach not only enhances institutional capacity but also guarantees survivors receive prompt and coordinated support while preventing future violence. Legal and judicial reforms alone are inadequate unless supported by wider policies that address social norms, economic inequalities, and gender power dynamics that drive femicide. Therefore, countries adopting a whole-of-society, legally solid, and community-driven approach have the best chance of reversing the global trend of femicide.

Health professionals often act as first responders to victims of gender-based violence. In Canada, the integration of domestic violence screening protocols in healthcare settings has improved early detection and referrals to support services (World Health Organisation, 2021).

The health sector plays a crucial role in both preventing and responding to femicide, especially through early detection, treatment of survivors of violence, data collection, and advocacy. Since most victims of gender-based violence (GBV) encounter health services before fatal incidents occur, health professionals are often strategically positioned to identify risks and intervene before femicide takes place (WHO, 2021).

Health systems are crucial in providing medical care, psychological support, and referral services for survivors of intimate partner violence (IPV), a leading cause of femicide. According to the World Health Organisation (2021), around 38% of all female homicides globally are carried out by intimate partners. Early detection of IPV through routine screening in reproductive health settings has been shown to reduce repeated violence and prevent fatal outcomes when linked to support services.

Countries like Spain and Chile have institutionalised health-based interventions as part of their multisectoral response. In Spain, the Protocol for Health Action against Gender Violence requires health professionals to screen for signs of abuse, keep confidential records, and coordinate care with

law enforcement and social services. This integration has improved early detection and increased prosecution rates (UN Women, 2019).

Similarly, in Chile, the Ministry of Health has created a Violence Against Women in Health Services model, which includes clinical guidelines, training for health providers, and data collection tools. This system enables health workers to report suspected abuse and work with legal and social services, making the health sector a frontline responder in preventing femicide (UNFPA, 2021). However, during COVID-19, attempted femicides increased, indicating that observatory and policy measures failed to fully safeguard vulnerable women (Cantor et al., 2022).

Moreover, the health sector plays a vital role in recording injuries for legal processes, providing forensic evidence, and supporting mental health for survivors and affected families. Without involvement from the health system, many femicide cases remain unreported or unprosecuted due to a lack of medical documentation (Garcia-Moreno & Amin, 2020).

Integrating the health sector into the wider multisectoral approach boosts both prevention and response efforts, strengthening collaboration between hospitals, police, social services, and community-based organisations. It also normalises the treatment of GBV as a public health emergency rather than a private matter, thereby mobilising institutional resources for ongoing action.

The education sector plays a crucial role in preventing femicide as part of a wider multisectoral approach. Schools, universities, and educational initiatives are influential in shaping attitudes, changing gender norms, and promoting gender equality. By incorporating gender-sensitive education, societies can actively address the underlying causes of gender-based violence (GBV) and femicide.

The education sector is uniquely positioned to break the cycle of violence that results in femicide. By promoting critical thinking, empathy, gender equality, and respect for human rights through curricula and extracurricular activities, educational institutions can serve as preventive spaces. When combined with legal, health, law enforcement, and community responses, education becomes a crucial element in a multisectoral framework to prevent femicide.

Long-term prevention involves challenging patriarchal norms through education. In Spain, national campaigns such as “Ni Una Menos” (“Not One Less”) have raised awareness and promoted gender-

equitable values through school curricula, media, and public dialogues, contributing to a cultural shift (OECD, 2021).

In Sweden, gender-sensitive pedagogy is integrated from preschool, where educators are trained to avoid reinforcing gender stereotypes. Schools are legally required to promote gender equality under the Swedish Education Act. This early intervention approach has helped normalise gender equity and respect in interpersonal relationships, establishing a foundation for long-term violence prevention (Swedish National Agency for Education, 2018).

In Mexico, the Ministry of Education works with civil society through the Spotlight Initiative to deliver comprehensive sexuality education covering modules on gender equality, respectful relationships, and the prevention of violence against women and girls. This has led to increased awareness among students and teachers about femicide and the cultural norms that sustain it (UN Women, 2022).

Rwanda has established Gender Clubs in secondary schools, with support from the Ministry of Education and UN Women, to promote dialogue on gender norms and violence prevention. These clubs empower students, both girls and boys, to become advocates for respectful relationships and to challenge harmful beliefs that normalise GBV (UN Women, 2019).

Similarly, in Uganda, the "Empowered and Safe" schools programme includes teacher training, peer education, and curriculum reforms that address issues of violence and gender discrimination. The programme has shown reductions in the acceptance of violence among adolescents (Devries et al., 2017).

In Canada, universities have adopted a proactive approach to femicide and campus sexual violence. After the devastating 1989 École Polytechnique massacre, Canadian institutions introduced gender violence prevention policies, mandatory consent training, and awareness campaigns as part of a wider educational reform aimed at protecting female students (Government of Canada, 2020).

In India, the Adolescent Education Programme (AEP), implemented in partnership with the National Council of Educational Research and Training (NCERT), has included training teachers on gender sensitivity and the dynamics of violence. Although challenges persist, the initiative is assisting in shifting perceptions among youth in conservative environments (UNESCO, 2015).

According to the All-Africa Conference of Churches (AACC CETA), tackling femicide in Kenya requires “a comprehensive, multi-sectoral approach involving government institutions, media, police service, legal system, religious institutions, civil society organisations, academia, and the private sector”

Kenya faces challenges in addressing femicide, mainly due to deeply rooted cultural traditions, socio-economic disparities, and inadequate law enforcement. Cultural practices such as FGM, child marriages, and dowry-related violence are common in Kenya, especially in rural areas (Njiru, 2021). These practices not only cause physical and psychological harm to women but also increase their vulnerability to extreme violence, or in other words, femicide. A patriarchal culture and gender discrimination persist, leading to some segments of society where violence against women is overlooked or accepted.

Based on global and regional experiences, this requires active participation from all sectors of society. Government policies must be strengthened to better protect existing laws and to support community-based organisations in engaging local populations to help prevent femicide. Awareness campaigns, such as the one in Chile, should be adapted to fit the Kenyan cultural context by challenging harmful gender norms and promoting gender equality. Furthermore, economic empowerment programmes that provide women with the financial means to leave abusive relationships are crucial in reducing the risk of femicide (Eggers et al., 2020).

The issue of femicide is significant and rising in Kenya. Although Kenya has made progress in addressing gender-based violence, the continued occurrence of femicide indicates that the country needs to intensify its efforts. Drawing from past experiences in Chile and other regions, it is evident that a comprehensive approach involving all sectors of society, including the government, civil society, the private sector, and local communities, can help reduce femicide levels in Kenya. By integrating legal reforms, education, economic empowerment, and community-based initiatives, Kenya can develop a well-organised and coordinated response to femicide, offering hope for a society where women are no longer subjected to violence.

2.5 Theoretical Framework

This research utilised the femicide multicausal model (Corradi et al., 2016) through the lens of gender and intersectionality (Crenshaw, 1989). Gender and intersectionality theory was initialised in 1989

by Kimberley Crenshaw. Intersectionality enables the examination of femicide by considering how gender intersects with other inequalities/oppressions and social ‘stratifiers’ such as gender identity, indigeneity, disability, age, sex, class, sexual orientation, or ethnicity, to recognise unique experiences of violence.

The multicausal femicide model explains the killing of women by men as a violent act targeting women, based on three levels: micro, meso, and macro (Corradi et al., 2016). The systemic, multifaceted causal model incorporates feminist, sociological, criminological, human rights, and decolonial perspectives to improve both scientific analysis and prevention (Corradi et al., 2016).

According to Castellani & Hafferty (2009), each of the three levels of the femicide multicausal model explanation identifies empirical variables associated with the killing of women at the micro-level, which focuses on individuals and their social interactions; the meso-level, which examines groups and their relationships; and the macro-level, which considers communities and societies along with their interactions. The micro-level investigates individual factors, including psychological organisation, psychosocial habits, and micro-social dynamics of interaction rituals and emotional energy among participants. The meso-level analyses group relations, encompassing networks and subsystems of relationships involving the couple, extended family, or other actors. The macro-level analysis considers community and societal factors that incorporate the sciences of complexity and socio-cybernetics, guided by two axes: from a linear-Cartesian to a systemic approach, and from a static to a dynamic model.

This multidisciplinary theoretical approach will serve as the analytical foundation for guiding the study in examining femicide as a complex social phenomenon, grounded in a pragmatic mixed research design.

2.6 Conceptual Framework

The conceptual framework shown in Figure 1 is based on Corradi et al.'s (2016) multicausal model. The multisectoral approach is identified as the independent variable that includes the following parameters in line with the research objectives:

1. Underlying causes and patterns of the femicide crisis, which in this study were examined based on the following three parameters, as adapted from Corradi et al., 2016: Micro level

(individual factors), Meso level (interpersonal relations), and Macro level (community factors).

2. Status of the multisectoral approach to tackling the femicide crisis, assessed by the actors, institutions, patriarchal structures, and power dynamics related to the ongoing femicide situation in Kenya.
3. The role played by culture, religion, family, and youth in addressing the femicide crisis was assessed through parameters viewed from a gender and intersectionality perspective (Crenshaw, 1989): rigid gender roles; inequalities, oppressions, and social stratifiers; harmful cultural, social, and religious practices; social stigma; and structural injustices

The dependent variable is femicide, which is characterised by factors of sexual, gender based, domestic and intimate partner violence, as well as homicide.

A multicausal model of femicide in Kenya

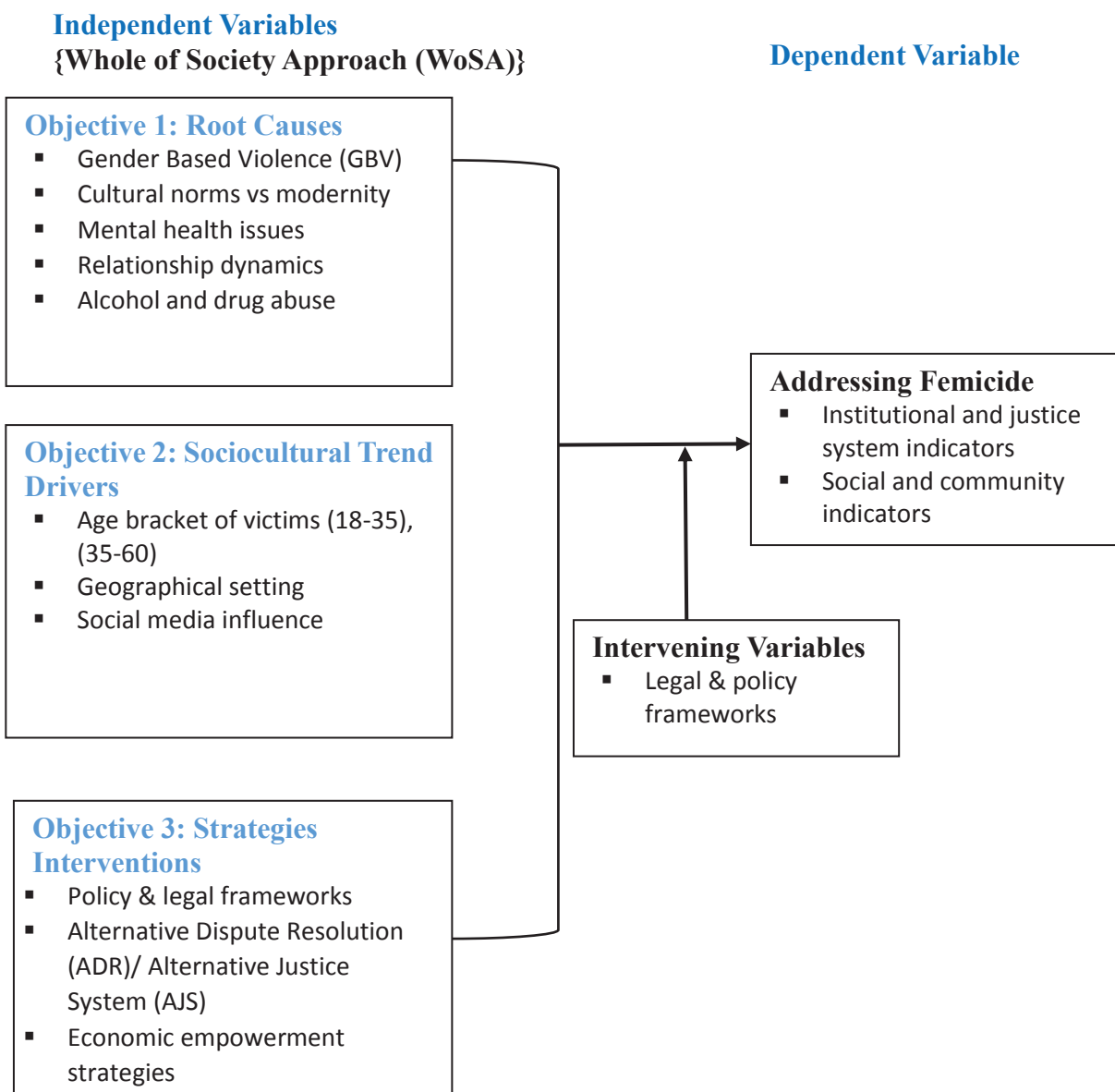


Figure 2.1: Conceptual framework

Source: Study 2025

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter describes the research methodology that guided the study. Methodology is an essential part of any research process, as it provides a systematic framework for addressing the research problem, ensuring that the findings are both reliable and valid. In this study, the methodology was carefully designed to reflect the complex and multifaceted nature of femicide in Kenya by using both quantitative and qualitative approaches.

The chapter starts by outlining the research design, which sets the overall framework for data collection and analysis. It then details the study sites, describing the geographical distribution of the six chosen counties and justifying their significance to the research aims. The section on the target population identifies the groups of interest for the study, while the sample size determination clarifies the statistical methods and criteria used to ensure representativeness.

Furthermore, the chapter discusses issues of data validity and reliability to ensure that the instruments and methods used produce consistent and trustworthy results. The data collection tools, including household surveys, Key Informant Interviews (KIIs), and Focus Group Discussions (FGDs), are described along with the procedures followed during fieldwork. Methods of data analysis and presentation are also outlined, emphasising both descriptive and inferential approaches for the quantitative part, as well as thematic analysis for the qualitative part.

The chapter also covers ethical considerations, emphasising the importance of safeguarding participants' rights, maintaining confidentiality, and following established research protocols. Lastly, it introduces the proposed project collaborations, which seek to strengthen partnerships with local institutions, community-based organisations, and government agencies to improve the relevance, ownership, and potential impact of the study findings.

In summary, this chapter offers a detailed account of the methodological framework used in the study, connecting the research aims to suitable tools and techniques. The next section outlines the research

design, which underpins the methodological approach and informs the choice of study locations, population, and sampling methods.

3.1 Research Design

The study used a mixed-methods cross-sectional research design to explore the root causes, socio-cultural factors, intervention strategies, and multisectoral responses to the femicide crisis in Kenya. By combining both quantitative and qualitative approaches, the research provided a thorough and multidimensional understanding of the issue. The quantitative part identified measurable patterns and prevalence rates, while the qualitative part offered contextual explanations of attitudes, perceptions, and institutional responses. This dual approach ensured the study addressed both structural aspects (such as laws, policies, and institutional mechanisms) and cultural aspects (such as norms, beliefs, and practices) of femicide. Blending these methods improved the validity of the findings and ensured that the recommendations were based on solid empirical evidence, helping to shape practical and policy-relevant solutions.

Quantitative Component

The quantitative part of the study involved conducting structured household surveys across the five target counties. The surveys aimed to gather data on femicide prevalence, community awareness, reporting patterns, and public perceptions of available interventions. A probabilistic sampling method was used to ensure the data reflected different demographic and geographic groups, including urban and rural populations. The survey included closed-ended questions that collected key information such as socio-demographic details, attitudes towards gender roles, knowledge of femicide cases, reporting behaviour, and access to support services.

Qualitative Component

The qualitative aspect of the study involved structured household surveys carried out across the selected counties. These surveys aimed to gather standardised data on femicide prevalence, community awareness, reporting trends, and perceptions of available interventions. To ensure representativeness, a probabilistic sampling method was used, allowing for the inclusion of diverse demographic and geographic groups, including both urban and rural populations.

The survey instrument mainly consisted of closed-ended questions, which made it easier to perform statistical analysis and compare responses. Key variables included socio-demographic characteristics, attitudes towards gender roles, awareness of femicide cases, reporting behaviour, and access to support services. By gathering data in these areas, the quantitative component provided essential evidence on the scope of the issue and how much communities were involved with, or excluded from, existing prevention and response mechanisms.

Table 3.1. Research design for the study

Specific Objective	Approach	Measurable Indicators	Research Design	Results (Expected)
1. To analyse the root causes of femicide in Kenya	Literature review, household surveys, KIIs with law enforcement and social workers	- Number and type of root causes identified - Prevalence by county and demographics	Mixed-methods (quantitative surveys + qualitative interviews)	Root causes classified into structural, relational, and psychological factors; regional trends mapped
2. To examine the socio-cultural trends of femicide in Kenya	FGDs with youth and elders, KIIs with religious and community leaders, and media analysis	- Frequency of cultural/religious/family factors cited - Shifts in societal attitudes	Qualitative analysis with community triangulation	Key socio-cultural drivers identified, youth and religious norms documented; generational shifts captured
3. To evaluate strategies and interventions for addressing femicide	Surveys on service awareness/use, KIIs with CSOs, police, judiciary, and review of government policies	- Number of programs - Utilisation rates - Community awareness levels	Cross-sectional evaluation of institutional and policy frameworks	Gaps in program implementation highlighted; public service accessibility assessed

The study was conducted in six counties across Kenya, as shown in light blue on the accompanying map (Figure 3.1). These counties, Kakamega, Kwale, Nakuru, Nairobi, Machakos, and Wajir, were purposively selected to represent a broad range of geographical, socio-economic, religious, and cultural contexts. Their selection aimed to ensure that the research captures the different dimensions and drivers of femicide in both urban and rural settings, among communities with various belief systems, livelihoods, and institutional capacities.

Nairobi County is Kenya's capital and its largest urban centre. It is characterised by high population density, rapid urbanisation, and a complex socio-economic landscape. Nairobi hosts a variety of actors involved in gender justice, including national institutions, higher education establishments, civil society organisations, media, and advocacy networks. The city records relatively high levels of reported gender-based violence (GBV) and provides a rich context for examining femicide within the framework of urban poverty, legal structures, and public awareness. It is an ideal location for analysing how institutional responses interact with community realities in metropolitan areas.

Machakos County, situated in Kenya's Eastern Region, offers a distinctive blend of peri-urban and rural perspectives. It is a county experiencing a significant socio-cultural transition, where traditional beliefs and practices coexist with modern influences resulting from its proximity to Nairobi. The dynamics in Machakos provide a valuable context for examining how changing gender roles, economic pressures, and intergenerational value systems affect GBV and femicide. The region also emphasises the disparities in access to justice and social services between rural and emerging urban areas.

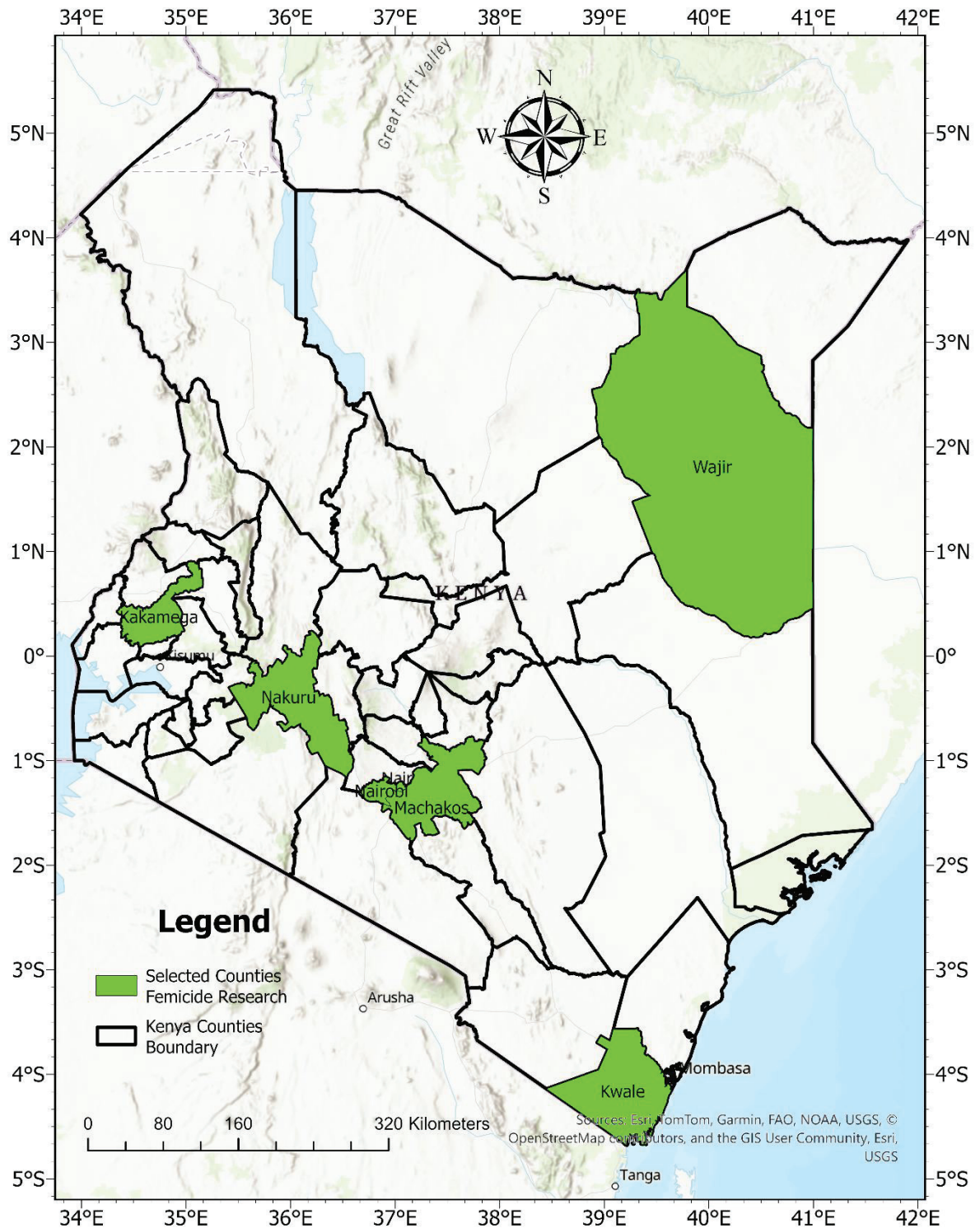


Figure 3.1. Map of Selected Counties for the Femicide Study in Kenya

Nakuru County is situated in the Rift Valley Region and is among Kenya's most diverse counties in terms of ethnicity, religion, and economic activities. As a rapidly growing urban centre, Nakuru reflects both rural and urban dynamics, making it a strategic location for studying femicide in

transitional contexts. The coexistence of formal institutions alongside informal settlements offers an opportunity to explore the interaction between state interventions, cultural identity, and grassroots responses to gender-based violence.

Kakamega County is situated in western Kenya and is mainly rural, with strong roots in cultural traditions and patriarchal systems. The county offers an important perspective on how traditional authority, customary norms, and family expectations influence community reactions to femicide. It also allows for the exploration of obstacles to justice and social protection in environments where formal reporting is often limited and community-based resolution mechanisms are common.

Kwale County, located along Kenya's coast, features a distinctive socio-religious landscape shaped by its mainly Muslim population, rich coastal traditions, and diverse rural livelihoods. The county is characterised by both religious conservatism and social-economic marginalisation, which may lead to underreporting and cultural silence surrounding femicide. Kwale provides a vital context for exploring the relationship between religion, gender norms, access to justice, and the role of women in coastal communities.

Wajir County, situated in Kenya's North-eastern Region, features a unique socio-religious environment shaped by its substantial Muslim population, Somali traditions, and pastoral rural livelihoods. The county is characterised by religious conservatism and socio-economic marginalisation as a pastoralist area, which may lead to underreporting and cultural silence around femicide. Wajir County provides a vital setting for exploring the intersections of religion, gender norms, access to justice, and women's roles in pastoralist communities.

The selection of these counties ensured regional and geographical balance, demographic diversity, and a sample encompassing urban, peri-urban, rural, pastoral, and coastal settings. This strategic distribution improved the comprehensiveness and validity of the study's findings, enabling the research to produce regionally grounded insights while supporting the development of nationally scalable multisectoral strategies to address femicide in Kenya.

3.2 Target Population and Sampling

3.2.1 Target Population

The target population for this study consisted of household heads (HHs), the primary unit of analysis, drawn from a total of 3,259,715 households located within six purposively selected counties in Kenya: Nairobi, Machakos, Nakuru, Kakamega, Wajir, and Kwale. These counties were chosen due to their socio-demographic diversity and reported prevalence of gender-based violence (GBV) cases. Table 3.1 offers a breakdown of households and population by county, based on the 2019 Kenya Population and Housing Census (KNBS, 2019). Table 3.2 details households and population in the six selected counties.

Table 3.2: Households and Population

Ser	County	Households	Population
1	Nairobi	1,506,888	4,397,073
2	Machakos	402,466	1,421,932
3	Nakuru	616,046	2,162,202
4	Kakamega	433,207	1,867,579
5	Kwale	173,176	866,820
6	Wajir	127,932	781,263
	Total	3,259,715	11,496,869

Source: KNBS, 2019

In addition to household heads, the study engaged a broad spectrum of key stakeholders and expert informants, including:

Table 3.3: Categories of Key Stakeholders and Data Sources

Category	Description / Examples
<i>Local Administrators</i>	Chiefs, Police Stations, Magistrate Courts, County Commissioners
<i>Civil Society & Advocacy Groups</i>	Women's groups and NGOs focusing on GBV prevention and survivor support.
<i>Cultural Leaders</i>	Community elders and custodians of traditional norms, Nyumba Kumi elders
<i>Religious Leaders and Faith-Based Groups</i>	Representatives from Christian churches, Muslim (e.g., SUPKEM), and African Traditional Religions
<i>Youth Organizations</i>	Youth groups engaged in community safety, civic education, and gender advocacy among university students. cy
<i>Academia</i>	Prof. Maria Nzomo, Prof. Wanjiku Kabira, Prof. Jack Odhiambo

<i>Policy and Governance</i>	National Security Advisor - Dr Monica Juma; Task Force on GBV and Femicide Chair - Dr Nancy Baraza; KEWOPA Chair, Supreme Court Judge -SC Hon Justice Njoki Ndung'u
<i>Institutions (Experts)</i>	UN Women, FIDA Chair, NGECH Chair
<i>SGBV Courts and Legal Institutions</i>	GBV Specialised Courts in Kisumu, Siaya and Shanzu in Kilifi
<i>Archival Data</i>	10-year retrospective review of documented SGBV cases from Police Official Records, legal archival data from Courts, and Institutional reports

Source: Femicide Study 2025

3.2.2 Sampling Technique

To ensure the research captures a comprehensive understanding of the root causes, socio-cultural dynamics, and institutional responses to femicide in Kenya, a multi-stage sampling technique was employed. This approach combined purposive, stratified, systematic, and snowball sampling methods to improve the representativeness, depth, and relevance of the data across the targeted regions.

In the first stage, the study used purposive sampling to select six counties: Nairobi, Nakuru, Machakos, Kakamega, Kwale, and Wajir. These counties were chosen based on their documented prevalence of gender-based violence (GBV), including femicide, as well as their regional and socio-cultural diversity. Nairobi represents a highly urbanised setting with complex gender dynamics influenced by modernisation and economic disparity. Nakuru and Machakos offer peri-urban and transitional environments where shifting norms intersect with traditional values. Kakamega and Kwale are mainly rural counties, characterised by deeply rooted cultural practices and varying levels of institutional access.

Wajir County has been included to ensure representation from the northern pastoralist regions, which are often underrepresented in national studies yet face unique challenges related to GBV. These challenges include limited institutional infrastructure, conservative social norms, and socio-economic marginalisation. The inclusion of Wajir broadens the geographical scope of the study to cover Kenya's arid and semi-arid lands (ASALs), facilitating a more comprehensive exploration of the structural and cultural drivers of femicide across the country.

This selection strategy ensured that the study covered a wide range of socio-economic, geographic, and cultural contexts, thereby promoting a comprehensive and contextually rooted understanding of femicide in Kenya.

The second stage involved selecting sub-counties and wards within each of the five counties. A stratified random sampling approach was adopted to ensure fair representation of different population groups and geographic areas. Specifically, 20% of the sub-counties in each selected county were randomly chosen, ensuring a balance between urban and rural regions. Within each of these sampled sub-counties, wards were selected proportionately based on population size and administrative relevance. This stratification facilitated the inclusion of varying community structures and socio-cultural environments, which were crucial for identifying localised trends and vulnerabilities related to femicide.

In the third stage, systematic random sampling was used to select households within the designated wards. From each chosen household, the head of the household or an adult member (18 years and above) knowledgeable about community issues and gender dynamics was interviewed. This method offered a statistically reliable way to gather quantitative data while reducing sampling bias. The structured household survey aimed to gather broad perspectives on femicide, including awareness levels, perceived causes, and the effectiveness of existing interventions.

The final stage of the study focused on the qualitative aspect, where purposive and snowball sampling methods were used to select participants for in-depth interviews and focus group discussions. This included key informants such as gender and human rights activists, police officers, healthcare providers, legal professionals, religious leaders, chiefs, and representatives from NGOs and government bodies involved in GBV response. Additionally, survivors of gender-based violence and families of femicide victims were identified through referrals and trusted networks, employing snowball sampling. The use of these non-probabilistic techniques was justified by the sensitive nature of the topic and the necessity to involve participants with lived experience or specialised knowledge relevant to the study's objectives.

This multi-stage approach ensured both statistical representativeness in the quantitative component and contextual richness in the qualitative strand, thereby enhancing the reliability and validity of the findings across the study's four key objectives.

3.2.3 Sample Size Determination

Determining an appropriate sample size was a vital part of the research design, as it directly affected the reliability, generalisability, and validity of the study outcomes (Taherdoost, 2017). To ensure representativeness, the study used a systematic sampling approach across six Kenyan counties: Nairobi, Machakos, Nakuru, Kakamega, Kwale, and Wajir. The methodology involved a two-stage process: (1) selecting a proportion of sub-counties within each county through stratified random sampling, and (2) assigning a proportionate share of the total sample to each sub-county based on household population. This method balanced statistical rigour with practical considerations such as time, budget, and accessibility, ensuring that larger populations were sufficiently represented (Sharma, 2017).

A key feature of the design was including Wajir County, which mostly consists of rural and pastoralist communities. Adding this county was important for capturing the views of people in arid and semi-arid regions (ASALs), who often face unique social, cultural, and institutional barriers that affect both the reporting and perception of femicide. Including such groups enhanced the fairness and representativeness of the overall findings.

Step 1: Definition of Sample Size Range

The total sample size for the household survey was set at 372 respondents, calculated using Cochran's formula with a 95% confidence level, a margin of error of 4.7%, and an estimated proportion of $p=0.40$. This prevalence rate was chosen based on existing estimates of intimate partner violence and provided a conservative, statistically robust basis for determining the sample. The selected sample size balanced the need for statistical power with practical considerations related to logistics and resources.

Step 2: Selection of Counties and Sub-Counties

The study concentrated on the six counties listed above. Within each county, about 10% of the sub-counties were selected. To maintain consistency, at least one sub-county was included from each county, regardless of size. Sub-counties were chosen through stratified random sampling, considering both population size and geographic distribution to maximise diversity of respondents (Etikan & Bala, 2017).

Table 3.4: Selected Sub-Counties based on population size & geographic distribution

County	Total Sub-counties	10% Selection	Selected Sub-counties
Nairobi	17	2	Kamukunji, Westlands
Machakos	9	1	Mwala
Nakuru	11	1	Naivasha
Kakamega	13	1	Navakholo
Kwale	5	1	Msambweni
Wajir	8	1	Wajir Central

Source: Femicide Study 2025

Step 3: Total Sample Frame Calculation

The household populations of the selected sub-counties were aggregated to determine the total sampling frame.

Table 3.5: Population of the Selected Sub-counties

County	Selected Sub-counties	Combined Household Population
Nairobi	Kamukunji and Westlands	189,345
Machakos	Mwala	45,840
Nakuru	Naivasha	117,633
Kakamega	Navakholo	32,315
Kwale	Msambweni	45,466
Wajir	Wajir Central	18,142
Total		448,741

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Source: Femicide Study 2025

Step 4: Sample Size Allocation

To proportionally allocate the target sample size of 372 respondents, a scaling factor was applied to each sub-county's population using the formula:

$$Adjusted\ Sample\ Size_{SC} = \left(\frac{Household\ Population_{SC}}{Total\ Population_{SelectedSCs}} \right) \times 372$$

The resulting sample size for each sub-county was:

Table 3.6: Sample Size of the selected sub-counties

County	Selected Sub-counties	Household Population	Sample Size
Nairobi	Kamukunji	84,365	70
Nairobi	Westlands	104,980	87
Machakos	Mwala	45,840	38
Nakuru	Naivasha	117,633	98
Kakamega	Navakholo	32,315	27
Kwale	Msambweni	45,466	38
Wajir	Wajir East	18,142	15
Total		448,741	372

Source: Femicide Study 2025

This sampling strategy ensured that each sub-county was proportionally represented according to its population size, thereby improving both statistical accuracy and fairness of representation (Singh & Masuku, 2014). By combining statistical rigour with contextual sensitivity, the design enabled the study to capture diverse demographic, cultural, and geographic realities while keeping logistical feasibility.

3.2.3.2 Sample Size for Stakeholder Interviews and Focus Group Discussions

In addition to the household survey of 400 respondents, the study employed purposive and snowball sampling techniques to identify participants for Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs). These qualitative approaches provided in-depth insights into the drivers of gender-based violence (GBV), the effectiveness of interventions, the functioning of legal systems, and the role of cultural norms across the five selected countries. By engaging a diverse range of stakeholders, the study complemented quantitative findings with rich, contextual perspectives.

The qualitative sample was drawn from multiple stakeholder groups. Key Informant Interviews (KIIs) were held with policymakers, administrators, cultural and religious leaders, NGO representatives, and experts at both the county and national levels. These informants offered critical reflections on institutional responses, legal frameworks, and policy interventions. Alongside this, Focus Group Discussions (FGDs) were conducted with youth groups, community-based organisations, women's advocacy networks, and GBV survivors, capturing community-level experiences and collective perceptions. This dual approach ensured that both grassroots voices and high-level institutional perspectives were systematically represented.

Table 3.7: Sample Size for Stakeholder Interviews and FGDs

Category	Method	Participants per County	Total Participants in the five counties	Remarks
Local Administrators (Chiefs, etc.)	KIIs	2 per county	12	1 chief & 1 police/magistrate per county
Civil Society & GBV NGOs	FGDs	1 FGD per Sub-County (6 pax)	36	A mix of NGO reps and women's group leaders
Cultural Leaders	KIIs	2 per Sub-County	12	Respected elder or council leader
Religious Leaders (e.g., NCKK, SUPKEM)	KIIs	2 per Sub-County	12	Representing different religious affiliations
Youth Groups	FGDs	1 FGD per Sub-County (6 pax)	36	Mixed-gender, age 18–35

Scholas, Religious Leaders & Experts	KIIs	National level	4	Profs Jack Odhiambo, Prof Maria Nzomo, Prof Wanjiku Kabira, GS NCCCK, etc.
Policy and Governance Experts	KIIs	National level	4	National Security Advisor - Dr Monica Juma, Task Force on GBV & Femicide Chair - Dr Nancy Baraza, Supreme Court Judge – Hon Justice Njoki Ndung’u, NSP -Rep
Institutional Reps (UN, FIDA, NGEC)	KIIs	National level	4	UN Women, FIDA, NGEC - Chairperson
SGBV Courts (Kisumu, Siaya, Shanzu)	KIIs	1 per court	3	Legal officers, GBV court personnel
Archival Data (10-Year Review) from police stations and courts in a Subcounty	Secondary	2 x records	12	Case volumes, trends, legal outcomes, police records

Source: Femicide Study 2025

The distribution of participants followed the framework outlined in Table 3.7. At the county level, KIIs included local administrators such as chiefs and police/magistrates, as well as cultural and religious leaders, with two representatives targeted per sub-county in each category. FGDs were conducted with civil society organisations, GBV-focused NGOs, and youth groups, each involving approximately six participants. At the national level, KIIs engaged academics, senior policymakers, governance experts, and institutional representatives from agencies such as UN Women, FIDA, and the National Gender and Equality Commission (NGEC). Additionally, specialised KIIs were conducted with personnel from Sexual and Gender-Based Violence (SGBV) courts in Kisumu, Siaya, and Shanzu to document judicial processes and outcomes.

The study also included a decade-long review of police and court records from selected sub-counties, offering historical data on case volumes, reporting trends, and legal outcomes. This secondary data enriched the qualitative findings by placing them within broader institutional and temporal contexts. In total, the study successfully conducted 50 Key Informant Interviews (KIIs), 12 FGDs involving 72 participants, and archival reviews from police and court systems. Combined, these methods created a comprehensive and triangulated body of evidence that incorporated the voices of survivors, community members, professionals, and policymakers. This multi-level approach enhanced the

depth, reliability, and policy relevance of the findings, ensuring that recommendations were well grounded in both lived experiences and institutional practices.

3.3 Data Collection Methods

To achieve the four core objectives of this study—namely, analysing the root causes of femicide, examining socio-cultural trends, evaluating existing interventions, and proposing a multisectoral response—a mixed-methods data collection strategy was adopted. This approach allowed for the integration of both quantitative and qualitative data, enabling a comprehensive understanding of the femicide phenomenon in Kenya. The combination of structured surveys, in-depth interviews, focus group discussions, and document reviews ensures both breadth and depth in data generation.

3.3.1 Quantitative Data Collection

Structured household surveys were conducted to gather quantitative data from the general population across five selected counties. These surveys primarily focused on Objectives 1 and 2, aiming to identify the root causes and socio-cultural trends related to femicide. The questionnaire included both closed and semi-structured questions, covering factors such as domestic violence history, gender norms, societal beliefs, economic stressors, access to justice, and community-level interventions. This data helped to identify patterns, prevalence, and correlations between socio-economic conditions and femicide-related incidents.

Each selected respondent, usually a household head or adult (18+), answered questions based on personal experiences, community perceptions, and awareness of gender-based violence issues. The survey tool was pilot-tested to ensure reliability and validity, and translated into relevant local languages to improve accessibility.

3.3.2 Qualitative Data Collection

Qualitative data collection was essential for addressing Objectives 1, 2, 3, and 4, especially in understanding the lived experiences behind the statistics and uncovering the subtle socio-cultural and institutional dynamics that quantitative data might not fully reveal.

a) In-depth Interviews (IDIs):

IDI interviews were conducted with survivors of gender-based violence, families of femicide victims, human rights defenders, religious leaders, legal practitioners, and healthcare workers. These interviews examined in detail the root causes of femicide, societal responses, gaps in protection mechanisms, and the socio-cultural beliefs that normalise or perpetuate violence against women.

b) Key Informant Interviews (KIIs)

Key Informant Interviews (KIIs) were conducted to gather in-depth perspectives from individuals with specialised knowledge and professional experience in fields directly or indirectly related to femicide and gender-based violence (GBV). The informants were carefully chosen from a diverse array of sectors, including law enforcement, social services, gender advocacy organisations, education, and local administration. By utilising the expertise of these stakeholders, the study was able to develop a multifaceted understanding of the institutional, policy, and community-level dynamics that influence responses to femicide.

The primary role of KIIs in this study was to address Objective 3, which focused on evaluating the effectiveness of existing strategies and interventions to prevent and respond to femicide. Through these interviews, professionals offered honest assessments of how governmental and non-governmental initiatives were functioning in practice. Law enforcement officials, for example, highlighted the challenges of investigating and prosecuting femicide cases, including gaps in resources, training, and community cooperation. Social service providers and healthcare professionals discussed their roles in supporting survivors and affected families, while also identifying barriers such as limited funding, stigma, and underreporting.

Equally important were insights from gender advocacy organisations and educators, who highlighted the vital role of public awareness, prevention programmes, and curriculum-based interventions in changing cultural norms and reducing tolerance for GBV. Representatives from local administration offered perspectives on coordination between community-level structures and national policies, emphasising both opportunities and limitations in implementing multisectoral approaches.

By engaging with key informants, the study not only documented the successes of existing programmes but also identified policy gaps, institutional weaknesses, and implementation challenges

that hinder progress. Moreover, informants provided recommendations on strengthening coordination among stakeholders, improving accountability mechanisms, and promoting culturally sensitive approaches to prevention and justice.

In this way, KIIs served as an essential methodological tool for bridging the gap between policy intentions and practical realities. They provided vital evidence for evaluating current interventions and guided the development of actionable strategies to improve the effectiveness of multisectoral responses to femicide.

c) Focus Group Discussions (FGDs)

Focus Group Discussions (FGDs) were held with community members to gather collective perspectives and contextual insights into femicide and gender-based violence (GBV). Participants were carefully grouped by age and gender to ensure the discussions reflected the diverse voices and lived experiences of various demographic groups. This grouping allowed for the exploration of generational and gender-specific attitudes, highlighting both common concerns and differing viewpoints within communities. By providing a safe space for open dialogue, FGDs enabled participants to share their beliefs, cultural norms, and perceptions regarding the causes, manifestations, and consequences of femicide.

The FGDs were especially important for addressing Objective 2, which aimed to explore socio-cultural trends behind femicide. These group discussions helped reveal how deeply rooted societal attitudes, traditions, and gender norms influenced both the occurrence and acceptance of femicide. For example, participants talked about community expectations related to gender roles, cultural practices that supported patriarchal authority, and dominant views on domestic violence. Such insights offered a detailed understanding of the social context in which femicide happens, complementing the quantitative data collected from household surveys.

In addition to providing insights into cultural and social dynamics, the FGDs also played a key role in achieving Objective 4, which aimed at developing a multisectoral response framework. Participants emphasised the need for designing culturally sensitive and contextually appropriate interventions, rather than imposing externally dictated solutions that may lack legitimacy within the community. By listening to community voices, the study identified opportunities for involving local leaders, faith-

based organisations, youth groups, and women’s associations in awareness-raising, prevention, and advocacy.

Overall, FGDs enriched the research by emphasising the collective aspects of knowledge, beliefs, and practices related to femicide, providing perspectives that individual interviews or surveys might not fully reveal. They acted as a link between statistical data and community realities, ensuring that the proposed recommendations were rooted in the lived experiences and cultural contexts of the most affected populations.

3.3.3 Secondary Data Collection

Aside from primary data sources, this study extensively used secondary data to enhance and triangulate findings, especially with Objective 3 (to evaluate strategies and interventions for addressing femicide) and Objective 4 (to propose a comprehensive multisectoral approach to dealing with femicide in Kenya). Secondary data offered historical, institutional, and policy insights that are vital for understanding the structural context in which femicide happens and how different actors have responded over time.

Sources of Secondary Data

The study heavily relied on secondary data sources to supplement and enrich the primary data collected. A broad range of documents and datasets were examined to understand the institutional, legal, social, and cultural aspects of femicide in Kenya. These included government policy documents and legal frameworks, such as the Sexual Offences Act (2006), the Protection Against Domestic Violence Act (2015), the Penal Code (Revised Edition), the National Gender and Equality Policy, and county-level gender-based violence (GBV) action plans. These materials offered insight into the legislative and policy environment that guides prevention and response efforts.

Furthermore, the study utilised official crime statistics from the Kenya National Bureau of Statistics (KNBS), the Directorate of Criminal Investigations (DCI), and the National Police Service (NPS). These datasets provided essential information on reported femicide cases, trends over time, and reporting and response rates at both the national and county levels. To supplement this, judicial and legal case records were examined, including selected court rulings and judgments related to femicide

and other forms of GBV. These documents offered valuable insights into legal interpretations, justice outcomes, and precedents established in handling such cases.

The review also included institutional reports and audits, especially annual reports and evaluations from key state agencies such as the National Gender and Equality Commission (NGEC), the Office of the Director of Public Prosecutions (ODPP), and the Ministry of Public Service and Gender. These sources offered official accounts of programme initiatives, institutional performance, and the challenges faced in tackling GBV and femicide. Additionally, NGO and civil society publications were incorporated, drawing from organisations such as FIDA-Kenya, CREAM, Equality Now, Amnesty International, and the Kenya Human Rights Commission (KHRC). These reports often provided vital and independent evaluations of intervention success, policy gaps, and grassroots realities not always captured in government accounts.

To situate the study within a broader scholarly discourse, a review of academic literature and research studies was carried out. This comprised peer-reviewed journal articles, theses, dissertations, and research briefs covering themes such as patriarchy, GBV, femicide, and social justice in both Kenyan and international contexts. Finally, media archives and news reports from reputable outlets and media monitoring organisations were examined to capture public discourse, identify emerging trends, and document cases that may have been underreported or missing from official statistics.

The use of secondary data served several crucial purposes in the study. Firstly, it enabled benchmarking of both government and non-government efforts to reduce femicide, providing a baseline for measuring progress. Secondly, it helped identify policy gaps and enforcement challenges across legal, social, and institutional sectors. Thirdly, secondary sources offered valuable historical context for understanding femicide cases and institutional responses over time. Fourthly, by triangulating findings from secondary sources with primary data, the study improved the validity and reliability of its conclusions. Lastly, secondary data provided a vital foundation for developing a comprehensive, multisectoral framework to address femicide, in line with Objective 4 of the study.

The inclusion of secondary data was particularly important due to the sensitive and underreported nature of femicide, which is often inadequately documented in official records. By systematically analysing government documents, institutional reports, civil society perspectives, academic research, and media coverage, the study was able to generate multi-perspective insights. This integration of

evidence not only strengthened the overall analysis but also ensured that the recommendations proposed were grounded in a robust and comprehensive understanding of the issue.

3.3.4 Data Collection Instruments

To ensure comprehensive, reliable, and context-sensitive data collection aligned with the study's objectives on femicide in Kenya, a set of well-designed data collection tools was used. These tools aimed to facilitate the systematic gathering of both quantitative and qualitative data from diverse sources, including individuals, institutions, and documentary records.

a) Structured Household Questionnaire

A structured household questionnaire was used as the main tool for conducting household surveys in the selected counties. This instrument was carefully designed to gather both quantitative and qualitative data that would directly support Objective 1, which focuses on analysing the root causes of femicide, and Objective 2, which investigates broader socio-cultural trends influencing gender-based violence. By employing a standardised framework, the questionnaire ensured comparability among respondents while also incorporating elements that reflected the complexity of lived experiences.

The questionnaire consisted of several parts. Firstly, it included closed-ended questions, which enabled the collection of standardised responses on important topics such as socio-demographic details, personal or household experiences with gender-based violence (GBV), community perceptions of femicide, and awareness levels regarding existing legal frameworks and protections. These structured questions provided reliable, comparable data across large sample groups.

Second, the instrument included Likert-scale items designed to measure respondents' attitudes and beliefs regarding gender norms, domestic violence, and community responses to femicide. These items provided valuable insights into prevailing cultural attitudes and helped identify patterns of tolerance or resistance to gender-based violence within different segments of the population.

Finally, to complement the structured components, the questionnaire included semi-structured items that invited respondents to provide brief narrative responses. These items focused on perceptions of safety, justice, and cultural practices, allowing participants to express their experiences and opinions

in their own words. This combination of quantitative and qualitative methods enriched the dataset, ensuring that respondents' voices and perspectives contextualised statistical trends.

To ensure both reliability and cultural appropriateness, the questionnaire was pre-tested before full deployment. Feedback from the pre-test guided revisions to enhance clarity, sensitivity, and relevance of the items. Additionally, to promote accessibility and inclusivity across diverse populations, the instrument was translated into local languages where needed, allowing respondents to engage with the questions in ways that suited their linguistic and cultural contexts. This thorough design process ensured that the household questionnaire functioned as a robust and culturally sensitive tool for data collection.

b) Interview Guides for IDIs and KIIs

To capture nuanced insights into the issue of femicide, semi-structured interview guides were developed for both In-depth Interviews (IDIs) and Key Informant Interviews (KIIs). These tools were designed to ensure consistency across interviews while maintaining enough flexibility to probe emerging themes and context-specific experiences. The structure of the guides was intentionally aligned with the study's objectives, ensuring that the data collected would directly inform the research aims. Specifically, the guides addressed Objective 1, which aimed to explore personal narratives and institutional perspectives on the root causes of femicide; Objective 3, which focused on evaluating current legal, policy, and programme interventions; and Objective 4, which highlighted collecting expert input on gaps, opportunities, and strategies for a coordinated multisectoral response.

Separate guides were carefully tailored for different respondent categories to capture their unique perspectives and lived realities. These groups included survivors and families of victims, who could provide personal accounts of experiences with femicide and its aftermath; religious leaders and community elders, who play influential roles in shaping cultural norms and community responses; and law enforcement officials, legal professionals, healthcare workers, and civil society organisation (CSO) staff, who could speak to institutional frameworks, enforcement mechanisms, and service delivery.

Each guide comprised a set of open-ended questions and thematic prompts designed to prompt participants to share their experiences and viewpoints in detail. Key areas explored included personal encounters with gender-based violence, awareness of existing policies and interventions, perceptions

of justice and accountability, the role of community engagement in prevention, and attitudes towards broader gender relations. By combining structured prompts with flexibility for follow-up questions, the interview guides ensured discussions stayed aligned with the research objectives while also allowing for the rich, diverse perspectives of participants. This approach improved both the rigour and the depth of the qualitative data, enabling a comprehensive understanding of the complex drivers and responses to femicide.

c) FGD Moderation Guide

A focus group discussion (FGD) schedule was employed to enable interactive dialogues with community groups. This tool was crucial for Objective 2 and Objective 4, offering insights into socio-cultural beliefs and collective community perspectives. The guide encompassed:

- Thematic prompts on gender roles, norms, and beliefs
- Vignettes or case scenarios to spark discussion on femicide-related situations
- Guiding questions on perceptions of justice, support mechanisms, and community responses
- Probes to encourage inclusive participation and cross-perspective dialogue

FGDs were segmented by gender and age (e.g., men, women, youth) to capture a wide range of perspectives.

d) Document Review

To systematise the analysis of secondary data, a document review matrix or template was employed. This tool supported Objectives 3 and 4 by allowing the researcher to extract key data from various sources, including reports, policies, legal documents, media archives, and academic studies. The template captured:

- Document title and source
- Year and scope
- Relevant themes (e.g., policy framework, intervention strategy, case data)
- Gaps, challenges, or best practices identified
- Implications for research and policy

This structured approach ensured consistency and facilitated triangulation with primary data

3.3.5 Integration of Methods

This study uses a mixed-methods approach, combining both quantitative and qualitative research methods to gain a thorough understanding of femicide in Kenya. Integrating these methods is vital for addressing the complexity of the three objectives, which cover structural, cultural, behavioural, and policy aspects. By merging statistical evidence with experiential insights, the study achieves both breadth and depth in its analysis.

3.3.5.1 Purpose of Integration

The reason for combining quantitative and qualitative data was to verify findings and improve the reliability of results, while also capturing both measurable patterns—such as prevalence rates and demographic links—and subjective experiences, including survivor stories and cultural beliefs. This method enabled the study to tackle research goals that needed both generalisations, achievable through broad survey data, and interpretation, based on individual and group accounts. The integration took place at three levels, ensuring that statistical trends were placed in context with lived experiences and that qualitative insights were either supported or challenged by quantitative evidence.

3.3.5.2 Design Level Integration

Both the quantitative components, in the form of structured surveys, and the qualitative components, such as interviews and focus group discussions (FGDs), were incorporated from the beginning, with each method targeting specific aspects of the research objectives. Objectives 1 and 2 were addressed through a mix of survey data, which measured prevalence and attitudes, and qualitative narratives, which offered deeper insights into beliefs and perceived causes. Objectives 3 and 4 relied mainly on qualitative findings, supported by quantitative evidence on public awareness and reported interventions, ensuring that each objective was examined through both measurable trends and contextual understanding.

3.3.6 Data Collection

Data was collected concurrently at most field sites, with teams conducting surveys and qualitative interviews simultaneously. This enabled cross-checking of emerging themes in real-time and facilitated the adaptation of tools based on preliminary findings. For instance, if a survey shows a

high tolerance for domestic violence in a specific area, FGDs and interviews in that area can explore more deeply the underlying cultural or religious justifications.

3.3.7 Analysis and Interpretation

Quantitative data were analysed using statistical methods to identify trends and associations, while qualitative data were subjected to thematic coding. The findings were then compared and synthesised to produce integrated conclusions. For example, survey data might indicate that a high percentage of respondents are aware of legal protections against GBV; however, qualitative data could uncover barriers such as police inaction or social stigma that discourage victims from seeking justice. This integration improved the validity and relevance of the results.

3.3.7.1 Benefits of Integration

This integrated approach ensured that: Policy recommendations were rooted in both empirical evidence and lived realities. Intervention strategies reflect not only what is happening but also why it is happening. Community engagement efforts were customised based on both statistical generalisations and contextual understanding.

3.3.7.2 Triangulation for Credibility

Finally, the integration of methods enabled triangulation, where data from multiple sources (surveys, interviews, documents) were cross-verified to enhance the credibility and trustworthiness of the findings. This was particularly important for a sensitive and complex issue like femicide, where underreporting and cultural silence could distort any single-source approach.

3.3.8 Data Collection Procedures

The data collection process for this study was conducted in a systematic, ethical, and context-sensitive manner to ensure the reliability and validity of the information gathered. A mixed-methods approach will be employed, involving the simultaneous collection of both quantitative and qualitative data across six purposively selected counties: Nairobi, Nakuru, Machakos, Kakamega, Wajir, and Kwale. These counties represent a diversity of urban, peri-urban, and rural settings and have been identified as key locations for exploring the dynamics of femicide due to their varying socio-cultural and demographic profiles.

Before starting data collection, research assistants and field staff underwent thorough training. This training aimed to familiarise participants with the study's objectives, ethical research standards, proper use of data collection tools, techniques for engaging with sensitive topics, and procedures for obtaining informed consent. Emphasis was placed on safeguarding confidentiality, respecting participant autonomy, and adopting a trauma-informed approach, particularly when engaging with survivors of gender-based violence or families of femicide victims.

For the quantitative component, structured household surveys were conducted using either paper-based or digital tools (e.g., tablets with survey software such as Kobo-Toolbox or SurveyCTO). Respondents were selected through systematic random sampling from pre-identified households in each chosen ward. Enumerators explained the purpose of the study, sought voluntary consent, and carried out face-to-face interviews with household heads or other knowledgeable adults aged 18 years and above. Daily monitoring and spot checks were performed to ensure data quality and completeness.

For the qualitative component, in-depth interviews (IDIs), key informant interviews (KIIs), and focus group discussions (FGDs) were organised. Participants for these activities were identified using purposive and snowball sampling, targeting individuals with relevant knowledge or lived experience. Interviews and FGDs were conducted in private, neutral, and culturally appropriate settings to enable participants to express themselves freely and without fear. Each session began with a consent process and, where permitted, was audio-recorded to ensure accuracy during transcription. Interviewers used semi-structured guides that allowed for both consistency and flexibility in exploring emerging themes.

Besides primary data, secondary data was gathered through a structured document review process. Relevant government policies, legislation, NGO reports, media archives, academic publications, and court documents were obtained from libraries, official websites, databases, and stakeholder institutions. A document review matrix facilitates the systematic extraction of information on legal frameworks, institutional interventions, and policy responses to femicide.

Throughout the data collection process, ethical approval and necessary permissions were obtained from relevant institutional and governmental authorities. Fieldwork was planned to accommodate local dynamics such as cultural events, religious observances, or safety concerns. Field teams kept a

log of activities, challenges faced, and participant feedback, which informed adaptive planning and enhanced the reflexivity of the research.

3.4 Data Analysis and Presentation

The study used a mixed-methods analytical framework that combines both quantitative and qualitative data to provide a comprehensive and multidimensional understanding of femicide in Kenya. This section describes the specific analytical techniques employed to achieve each research objective and the method of presenting the findings.

3.4.1 Quantitative Data Analysis

Quantitative data for this study were gathered through structured household surveys carried out in six purposively selected counties. These surveys aimed to collect standardised responses that reflect the socio-demographic characteristics of respondents, their awareness of gender-based violence (GBV), and their perceptions of the causes and social dynamics related to femicide. After collecting the data, it underwent a thorough analysis to identify meaningful patterns and relationships in line with the study's objectives.

3.4.1.1 Data Cleaning and Validation

The first phase of the data analysis process was data cleaning and validation, a vital step that ensured the quality, reliability, and integrity of the dataset before any statistical analysis. Survey responses were systematically coded and entered into statistical software such as SPSS, Stata, and R. After data entry, a thorough review was carried out to identify and correct any data quality issues, including inconsistencies, missing values, and entry errors. Let denote the set of observed responses for a given variable in the dataset. The data cleaning and validation process involved the following key steps: identifying and addressing inconsistencies in the dataset. The data cleaning and validation process involved the following key steps:

1. Handling Missing Values

Missing data was handled using strategies tailored to the pattern and mechanism of missingness. In some cases, case-wise deletion (listwise deletion) was used, removing entire records from the analysis if they had missing values in key variables. This method ensured analyses were based solely on complete and reliable data, though it reduced the sample size. When maintaining observations was

crucial, imputation techniques were applied. Depending on the situation, missing values were estimated through methods such as mean or median substitution, regression-based imputation, or more advanced techniques like multiple imputation. These approaches helped preserve the sample size while reducing potential bias caused by missing data, thus supporting the robustness and validity of the analysis.

2. Outlier Detection and Treatment

Outliers were identified using standardised scores (Z-scores), which measure how far a given observation deviates from the mean in units of standard deviation. For a given value x_i , the Z-score is calculated as:

$$Z_i = \frac{x_i - \mu}{\sigma} \quad (3.1)$$

where μ represents the sample mean of the variable and σ Denotes the sample standard deviation. This transformation allows for consistent identification of unusual values across different scales of measurement.

Observations with absolute Z-scores greater than 3 ($|Z_i| > 3$) were flagged as potential outliers. Once identified, these cases were carefully reviewed to determine their appropriate treatment. Specifically, values were examined for data entry errors, retained if they represented valid but extreme responses, or winsorized/removed in instances where their presence could disproportionately influence the results. This systematic approach ensured that the analysis was not unduly biased by anomalous data while still preserving the integrity of legitimate extreme values.

3. Logical Consistency Checks

To ensure data quality, logical validation rules were applied to verify internal consistency both within and across variables. For example, demographic consistency was assessed by checking that responses aligned with biological or social realities, such as ensuring that no male respondent reported being pregnant. Additionally, range checks were conducted to confirm that numeric responses, like age or income, fell within plausible and pre-defined limits. Finally, cross-variable consistency was examined by comparing related responses to ensure coherence, for instance, verifying that marital status aligned appropriately with the reported number of children. These procedures improved the dataset's reliability by detecting and reducing inconsistencies or errors in responses.

3.4.1.2 *Descriptive Statistics*

Descriptive statistics were used to give a clear summary of the dataset, providing an initial understanding of the respondents' demographic and experiential features. These statistics covered both categorical and continuous variables.

1. *Categorical Variables*

For categorical variables, frequencies and percentages were calculated to summarise respondents' distribution across different categories. These variables included gender, marital status, education level, and awareness of femicide. By presenting the number and proportion of individuals in each category, these descriptive measures provided valuable insights into the sample's composition and highlighted key patterns in the data. In particular, the awareness of femicide variable, measured as a binary outcome (yes/no), served as an important indicator for understanding levels of knowledge within the population. Overall, these metrics enabled a clear depiction of respondent characteristics and the prevalence of critical social factors under investigation.

2. *Continuous Variables*

For continuous variables such as age and income, descriptive statistics were calculated to summarise central tendency and variability. The mean, or arithmetic average, was determined to reflect the typical value within the dataset. The formula for the sample mean is expressed as:

$$\bar{x} = \frac{\sum_{i=1}^n x_i}{n} \quad (3.2)$$

where $\bar{x}$ represents the sample mean, x_i denotes individual observations, and n is the total number of observations. This measure provides a straightforward indication of the average level of a continuous variable in the sample.

To complement the mean, the standard deviation was computed as a measure of dispersion. This statistic quantifies the degree to which individual values deviate from the mean, offering insight into the variability of the data. The formula is given by:

$$s = \sqrt{\frac{\sum_{i=1}^n (x_i - \bar{x})^2}{n}} \quad (3.3)$$

A larger standard deviation signifies greater dispersion in the data, while a smaller one indicates that observations are more tightly clustered around the mean. Together, the mean and standard deviation offer a comprehensive summary of continuous variables by reflecting both the central tendency and the degree of variation within the dataset.

3. *Data Visualisation*

To improve the interpretability of the findings, the descriptive results were presented using various visualisation techniques. Tables provided clear summaries of key statistics, including frequencies, percentages, means, and standard deviations, giving a structured overview of the dataset. Pie charts illustrated the proportion of respondents within each category, such as the distribution of participants by gender, offering an intuitive understanding of part-to-whole relationships. Additionally, bar charts compared counts or percentages across categories, such as differences in education levels or awareness rates. These visual tools complemented the statistical analyses by making complex information more accessible and highlighting meaningful patterns within the data.

3.4.1.3 *Inferential Statistical Analysis*

To explore relationships between variables, inferential statistical methods were employed:

1. *Chi-Square (χ^2) Test of Independence*

The Chi-Square (χ^2) Test of Independence was used to assess whether there is a statistically significant relationship between two categorical variables in the study, specifically gender and awareness of femicide. This non-parametric test is appropriate when both variables are nominal or ordinal, and the aim is to determine if the distribution of one variable varies across the categories of the other.

The null hypothesis (H_0) The chi-square test states that the two categorical variables are independent, meaning there is no association between them. The alternative hypothesis (H_1) posits that the variables are dependent, indicating the presence of an association.

Mathematical Formula:

The test statistic is calculated using the formula:

$$\chi^2 = \sum_{i=1}^n \frac{(O_i - E_i)^2}{E_i} \quad (3.4)$$

where O_i = observed frequency in the i^{th} cell of the contingency table, and E_i = expected frequency for the i^{th} Cell under the null hypothesis under the null hypothesis.

The expected frequency (E_i) is computed as:

$$E_i = \frac{(\text{Row Total}) \times (\text{Row Total})}{\text{Grand Total}}$$

The data were first organised into a contingency table displaying the cross-tabulation of gender and awareness of femicide. Using the marginal totals of this table, the expected frequency for each cell was computed under the assumption of independence between the variables. For each cell, the difference between the observed frequency (O_i) and the expected frequency (E_i) was calculated, squared, and divided by E_i . And then summed across all cells to obtain the χ^2 test statistic. The degrees of freedom (df) were determined using the formula $df = (r - 1) \times (c - 1)$, where r represents the number of rows and c Represents the number of columns in the contingency table. All computations and statistical analyses were performed using R software, ensuring accuracy and reproducibility of results.

The results of the Chi-Square Test of Independence were interpreted by comparing the computed χ^2 statistic to the critical value from the chi-square distribution table at the 0.05 level of significance, using the appropriate degrees of freedom. If the computed χ^2 value exceeded the critical value, or if the corresponding p -value was less than 0.05, the null hypothesis of independence was rejected, indicating a statistically significant association between gender and awareness of femicide. This outcome suggests that differences in awareness levels are related to gender and are unlikely to have occurred by chance. Conversely, if the χ^2 statistic did not exceed the critical value, or the p -value was greater than 0.05, the null hypothesis was retained, implying that there is no statistically significant association between the variables and that any observed differences could be attributed to random variation. The strength and direction of the association, when significant, were further assessed using post-hoc analysis or examination of standardised residuals.

To quantify the strength of statistically significant associations between categorical variables, Cramér's V was computed, as it provides a standardised measure of effect size for nominal data. This statistic is derived from the Chi-square (χ^2) test and is calculated using the formula:

$$V = \sqrt{\frac{\chi^2}{N(k-1)}} \quad (3.5)$$

where χ^2 represents the Chi-square statistic, N is the total sample size, and k is the smaller of the number of rows or columns in the contingency table?

Cramér's V ranges from 0 to 1, where a value of 0 indicates no association and a value of 1 reflects a perfect association. For interpretation, Cohen's (1988) guidelines were applied: values around 0.10 suggest a *small association*, values around 0.30 indicate a *medium association*, and values of 0.50 or greater reflect a *significant association*.

By combining the assessment of statistical significance through the Chi-square test with the evaluation of effect size using Cramér's V, the analysis provided a more comprehensive understanding of the relationships between categorical variables.

2. Correlation Analysis

To evaluate the strength and direction of relationships between key variables, correlation analysis was employed. For relationships involving continuous variables such as awareness scores and perceived frequency of femicide incidents, Pearson's Product-Moment Correlation Coefficient (r) was used. This method is particularly suitable for measuring the linear association between two continuous, normally distributed variables. Pearson's correlation quantifies both the magnitude and direction of the relationship: a positive r value indicates that as one variable increases, the other tends to increase, whereas a negative value suggests that as one variable increases, the other tends to decrease.

The Pearson correlation coefficient is calculated as:

$$r = \frac{\sum (x_i - \bar{x})(y_i - \bar{y})}{\sqrt{\sum (x_i - \bar{x})^2 \sum (y_i - \bar{y})^2}} \quad (3.6)$$

In this equation, x_i and y_i Are individual data points for variables X and Y, while $\bar{x}$ and $\bar{y}$ Represent their respective sample means. The numerator measures the covariance between the variables, and the denominator standardises the value, producing a coefficient that ranges between -1 and 1 . Values closer to 1 or -1 Indicate stronger relationships, with positive or negative direction respectively, whereas values near 0 indicate weak or no linear correlation.

In interpreting correlation coefficients, commonly used benchmarks help classify the strength of association between two variables. Values between 0.00 and 0.10 indicate a negligible correlation, those from 0.10 to 0.39 suggest a weak correlation, 0.40 to 0.69 reflect a moderate correlation, and 0.70 to 0.89 denote a strong correlation. Values from 0.90 to 1.00 imply a robust correlation. While these thresholds offer practical guidelines, they should always be interpreted within the context of the study and the characteristics of the data, as the practical meaning of correlation strength can vary across disciplines and research settings.

Pearson's correlation coefficient assumes that the relationship between variables is linear, that both variables are measured on interval or ratio scales, and that they are approximately normally distributed. Additionally, it requires homoscedasticity, meaning the variance of one variable should remain relatively constant across the values of the other. When these assumptions are satisfied, Pearson's correlation provides a valid measure of the strength and direction of a linear relationship.

However, when the assumptions, particularly linearity or normality, are not met, a non-parametric alternative is more suitable. In such cases, Spearman's Rank-Order Correlation Coefficient (ρ) is used. Unlike Pearson's, Spearman's ρ evaluates the strength and direction of a monotonic relationship by ranking the data rather than relying on raw scores. This approach makes it less sensitive to outliers and more appropriate for ordinal variables or situations where the relationship is non-linear. Thus, the choice between Pearson's and Spearman's correlation depends on both the scale of measurement and the underlying data distribution.

The Spearman coefficient is calculated as:

$$\rho = 1 - \frac{6 \sum d_i^2}{n(n^2 - 1)} \quad (3.7)$$

where d_i Is the difference between the ranks of each paired observation and n Is the number of observations.

In this study, both Pearson's r Moreover, Spearman's ρ was computed using the survey data to capture the relationship between awareness and perceived frequency under different statistical assumptions. Specifically, Pearson's was used for potential linear associations between continuous variables, and Spearman's for monotonic associations that may not conform to linearity or normality.

3. Binary Logistic Regression

Binary Logistic Regression is a statistical modelling technique used to examine the relationship between a binary dependent variable and one or more independent predictor variables. It is particularly appropriate when the outcome variable can be expressed in two mutually exclusive categories, such as "Yes/No," "Aware/Not Aware," or "Justified/Not Justified." In this study, binary logistic regression was employed to estimate the probability of a participant falling into one of two categories, such as being aware of femicide or justifying gender-based violence (GBV), based on a set of demographics, socio-economic, and cultural predictors.

The logistic regression model predicts the log-odds (logit) of the event occurring, which is the natural logarithm of the odds that the dependent variable equals one (e.g., "Yes" or "Aware"):

$$\log \left(\frac{p}{1-p} \right) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \cdots + \beta_k X_k \quad (3.8)$$

In this equation:

- p is the probability of the event occurring (e.g., awareness of femicide = "Yes"),
- $\frac{p}{1-p}$ represents the odds of the event occurring,
- $\log \left(\frac{p}{1-p} \right)$ Is the log-odds or logit?
- β_0 Is the intercept of the model,
- $\beta_1, \beta_2, \cdots \beta_k$ Are the regression coefficients for the independent variables $X_1, X_2, \cdots, X_k$

Each coefficient β_i reflects the change in the log-odds of the outcome for a one-unit increase in the corresponding predictor variable X_i , holding all other variables constant. The coefficients can also be exponentiated (e^{β_i}) to yield odds ratios, which are easier to interpret in practical terms.

Although coefficients are estimated in log-odds units, they are often exponentiated (e^{β_i}) to produce odds ratios, which are easier to interpret in practical terms. The odds ratio represents the multiplicative change in the odds of the outcome for a one-unit change in the predictor.

The derivation of e^{β_i} It is as follows. The logistic model in odds form is:

$$\frac{p}{1-p} = e^{\beta_0 + \beta_1 X_1 + \dots + \beta_i X_i + \dots + \beta_k X_k}$$

If X_i Increases by one unit (with all other variables held constant), the odds become:

$$Odds_2 = e^{\beta_0 + \beta_1 X_1 + \dots + \beta_i (X_i + 1) + \dots + \beta_k X_k}$$

The ratio of the new odds to the original odds is:

$$OR = \frac{Odds_2}{Odds_1} = e^{\beta_i} \quad (3.9)$$

Thus, e^{β_i} Is the odds ratio:

- If $e^{\beta_i} > 1$ The predictor increases the odds of the outcome.
- If $e^{\beta_i} < 1$ The predictor decreases the odds of the outcome.
- If $e^{\beta_i} = 1$ The predictor does not affect the odds.

In the context of this research, logistic regression was used to support Objective 1 (identifying root causes of femicide) and Objective 2 (examining socio-cultural trends). For example, the model can analyse how the education level (X_1), income level (X_2), and cultural attitudes toward gender roles (X_3) influence the likelihood of justifying GBV. Another model might investigate the probability of awareness of femicide laws as a function of variables such as age, gender, exposure to advocacy, or media consumption patterns.

The logistic regression output included estimates of the regression coefficients (β_i), their standard errors, Wald statistics, p-values, and odds ratios, all of which help determine the significance and practical impact of each predictor variable. A p-value less than 0.05 was considered statistically significant, indicating that the corresponding predictor has a meaningful association with the outcome.

One of the main strengths of binary logistic regression is its flexibility in managing both continuous and categorical predictors, making it suitable for analysing complex social data. However, the model presumes independence of observations, absence of multicollinearity among predictors, and a linear relationship between continuous predictors and the logit of the outcome.

4. Multinomial Logistic Regression

Multinomial Logistic Regression is a statistical technique used when the dependent variable is categorical with more than two nominal (unordered) outcomes. This method extends binary logistic regression to include multiple outcome categories, making it suitable for research questions where the response variable cannot be meaningfully ranked. For example, if survey respondents are asked to express their level of agreement with a statement using categories such as "Strongly Agree," "Agree," "Neutral," "Disagree," and "Strongly Disagree," these responses are nominal and unordered. In such cases, multinomial logistic regression offers a robust framework for analysis.

The model calculates the probability of each outcome category in relation to a baseline or reference category, which is usually the most common or a theoretically significant group. For each non-reference category j , the model estimates a log-odds equation that compares the chance of being in category j with the reference category. The general structure of the model is expressed as:

$$\log\left(\frac{p_j}{p_{reference}}\right) = \beta_{0j} + \beta_{1j}X_1 + \beta_{2j}X_2 + \dots + \beta_{kj}X_k \quad (3.10)$$

In Eq. (3.7), p_j represents the probability of being in outcome category j , and $p_{reference}$ is the probability of being in the reference category. The term β_{0j} is the intercept for category j , while β_{ij} represents the coefficient for the predictor variable X_i . In predicting the log-odds of membership in category j versus the reference group.

Multinomial logistic regression enables a detailed analysis of how predictor variables affect the probability of choosing one category over another. Each predictor can have different effects across the outcome groups, providing a more flexible and nuanced understanding than traditional binary models. For example, this model could be used to explore how factors such as education level, cultural norms, gender, or religious belief shape public attitudes towards the justification of femicide, capturing a broad range of perspectives from strong support to strong opposition.

As in binary logistic regression, the coefficients in MLR are estimated in log-odds form. To facilitate interpretation, these coefficients can be exponentiated to yield Relative Risk Ratios. ($RRRs$):

$$RRR_s = e^{\beta_{ij}} \quad (3.11)$$

An RRR_j A value greater than 1 indicates a one-unit increase in the predictor. X_i increases the relative risk of being in the category j Versus the reference category, holding all other variables constant. Conversely, an RRR_j Less than 1 indicates a decrease in relative risk.

The dependent variable, which measures attitudes towards the justification of femicide, was categorised into several nominal groups to encompass the full spectrum of potential responses. A specifically meaningful category representing the most neutral or policy-relevant position was chosen as the reference category against which all other categories were compared. Predictor variables included demographic factors such as age, gender, and education level; socio-economic factors like income and employment status; and cultural factors such as religious affiliation and exposure to advocacy.

Multinomial logistic regression analysis was performed using R software, which uses maximum likelihood estimation. The model generated separate log-odds equations for each outcome category compared to the reference category, allowing for individual estimation of predictor effects for each comparison.

The goodness-of-fit of the model was assessed using the likelihood ratio chi-square test, several pseudo- R^2 statistics (McFadden's R^2 , Cox & Snell, and Nagelkerke), and overall classification accuracy. The likelihood ratio test compared the fitted model to a null model containing no predictors to determine whether the inclusion of predictors significantly improved the model's explanatory power.

The statistical significance of individual predictors for each category comparison was evaluated using the Wald test. Predictors with p -values less than 0.05 were considered statistically significant, indicating a meaningful contribution to distinguishing between categories.

For interpretation, statistically significant coefficients were exponentiated to obtain Relative Risk Ratios (RRRs), which indicate the multiplicative change in the relative probability of being in a specific category versus the reference category for a one-unit increase in the predictor variable. Confidence intervals for the RRRs were calculated to assess the precision of these estimates; intervals that did not include the value one, were regarded as statistically significant at the 0.05 level.

Before interpreting the results of the multinomial logistic regression, several key assumptions were verified to ensure the model's validity. First, the Independence of Irrelevant Alternatives (IIA)

assumption was examined, which states that the relative odds between any two outcome categories are unaffected by the presence or absence of other categories. This was assessed using the Hausman-McFadden test. Second, the absence of perfect multicollinearity among predictors was confirmed by calculating Variance Inflation Factors (VIFs) to identify high correlations that could distort coefficient estimates. Third, the independence of observations was maintained, ensuring that each case in the dataset represented a unique, unrelated observation. Finally, an adequate sample size was confirmed to support stable estimation, with each outcome category containing a sufficient number of cases for reliable statistical inference.

In this research, multinomial logistic regression was utilised to examine the full range of public opinion on the justification of femicide. This method allowed for a nuanced understanding of how factors such as education, cultural norms, gender, and religious affiliation influence the likelihood of choosing each attitude category—from strong agreement to strong disagreement compared to a neutral reference group. The findings offered a detailed mapping of the socio-cultural and demographic influences that shape attitudes towards gender-based violence, extending beyond what binary models could capture.

5. Factor Analysis

Factor analysis is a multivariate statistical method used to identify underlying latent constructs that explain patterns of correlations among observed variables. In survey-based research, it is beneficial for revealing hidden dimensions in participants' responses, such as shared attitudes, beliefs, or perceptions regarding femicide that a smaller set of unobserved factors may influence. By condensing a large number of interrelated variables into a smaller set of coherent factors, the analysis improves interpretability while preserving most of the original information.

The main aim of factor analysis is to condense the variance in observed variables into a simple number of factors. This is done by analysing the correlation between variables and estimating factor loadings, which indicate the strength and direction of the relationship between each observed variable and the extracted factor(s).

Factor Model Specification

Following the general factor model (Eq. 3.12), each observed variable X_i Can be expressed as:

$$X_i = \lambda_{i1}F_1 + \lambda_{i2}F_2 + \cdots + \lambda_{im}F_m + \epsilon_i \quad (3.12)$$

Where:

- X_i Is the i-th observed variable,
- λ_{ij} is the factor loading of variable i on factor j,
- F_j is the j-th latent factor,
- m is the number of extracted factors, and
- ϵ_i Is the unique variance (error) associated with variable i.

The covariance structure of the observed variables is decomposed as:

$$\Sigma = \Lambda\Phi\Lambda' + \Psi, \quad (3.13)$$

Where:

- Σ is the covariance matrix of observed variables,
- Λ is the matrix of factor loadings,
- Φ is the covariance matrix of the factors (typically set to the identity matrix for orthogonal rotations), and
- Ψ is the diagonal matrix of unique variances.

The communality (h_i^2) for each variable is calculated as the sum of squared loadings across factors:

$$h_i^2 = \sum_{j=1}^m \lambda_{ij}^2 \quad (3.14)$$

while the uniqueness u_i^2 is:

$$u_i^2 = 1 - h_i^2 \quad (3.15)$$

These measures indicate how much variance in each observed variable is explained by the extracted factors.

Application of the Model

The application of the factor analysis model followed these steps:

1. Computation of the Correlation Matrix

The first step involved calculating the correlation matrix R for the four observed variables, which served as the input for factor extraction:

$$\mathbf{R} = \begin{bmatrix} 1 & r_{12} & r_{13} & r_{14} \\ r_{21} & 1 & r_{23} & r_{24} \\ r_{31} & r_{32} & 1 & r_{34} \\ r_{41} & r_{42} & r_{43} & 1 \end{bmatrix} \quad (3.16)$$

2. *Factor Extraction (Minres Method)*

The minres extraction estimated factor loadings λ_{ij} by minimising residual differences between the observed correlation matrix R and the reproduced correlation matrix $\hat{R}$:

$$\min_{\Lambda} \|R - \hat{R}\|^2, \text{ where } \hat{R} = \Lambda\Lambda' + \Psi$$

Eigenvalues (λ) were derived from the reduced matrix, and factors with eigenvalues greater than one were retained, following Kaiser's criterion.

3. *Varimax Rotation*

To improve interpretability, the initial factor solution was rotated using Varimax, an orthogonal rotation that maximises the variance of squared loadings within each factor. The Varimax criterion is:

$$V = \sum_{j=1}^m \left[\frac{1}{p} \sum_{i=1}^p \lambda_{ij}^4 - \left(\frac{1}{p} \sum_{i=1}^p \lambda_{ij}^2 \right)^2 \right] \quad (3.17)$$

Where p is the number of variables and m the number of factors.

4. *Calculation of Communalities and Uniqueness*

After rotation, communalities h_i^2 and uniqueness u_i^2 were computed for each variable, quantifying how well the extracted factors explained variance in the data.

5. *Factor Scoring (Optional for Further Analysis)*

Factor scores F_j The value for each respondent could be estimated using the regression approach:

$$\hat{F} = W'X, \quad (3.18)$$

where W is the factor score coefficient matrix and X is the standardised data matrix.

Variables with loadings $\geq |0.40|$ were considered meaningful contributors to a factor. Factors were labelled based on the conceptual meaning of the variables with the highest loadings—potentially representing constructs such as patriarchal beliefs, legal awareness, or cultural tolerance of gender-based violence.

The extracted factors served as composite variables representing complex constructs, which were subsequently integrated into regression models to examine their predictive relationships with femicide awareness and attitudes.

6. Hosmer-Lemeshow Goodness-of-Fit Test

The Hosmer-Lemeshow Goodness-of-Fit Test is a widely used statistical test for assessing the fit of a logistic regression model. Specifically, it assesses the alignment between the model's predicted probabilities and the actual observed outcomes. This is particularly important in logistic regression, where the dependent variable is binary (e.g., 0 = No, 1 = Yes), and the goal is to model the probability of the outcome occurring as a function of one or more predictors.

Unlike other model fit statistics that focus on overall predictive power (like pseudo- R^2), the Hosmer-Lemeshow test examines calibration, whether the model's estimated probabilities are well-aligned with observed data across the range of predictions.

The test works by dividing the sample into G groups, typically 10 deciles based on predicted probabilities from the logistic model. For each group, the observed number of events (e.g., people who answered "Yes") is compared with the expected number of events predicted by the model.

The test statistic is calculated as follows:

$$\chi^2 = \sum_{g=1}^G \frac{(O_g - E_g)^2}{E_g(1 - \frac{E_g}{n_g})} \quad (3.19)$$

Where G Is the number of groups (typically deciles of risk), O_g Is the observed number of events in group g , E_g Is the expected number of events in group g , and n_g Is the number of observations in group g . This statistic follows a chi-square distribution with $G - 2$ degrees of freedom. A non-significant result ($p > 0.05$) suggests that the model fits the data well, since the observed outcomes are not significantly different from what the model predicts.

2. Pseudo R-Squared Metrics

In logistic regression analysis, the traditional coefficient of determination (R^2) used in linear regression is not directly applicable due to the categorical nature of the dependent variable. To assess

explanatory power, researchers instead rely on Pseudo R-squared statistics, which provide approximate measures of how well the model explains variation in the outcome.

A commonly applied metric is Nagelkerke's R^2 , which is an adjusted version of Cox and Snell's R^2 . Cox and Snell's measure is based on the likelihood ratio and is defined as:

$$R_{CS}^2 = 1 - \left(\frac{L_0}{L_M} \right)^2 \quad (3.20)$$

where L_0 Is the likelihood of the intercept-only model, L_M The likelihood of the fitted model is denoted as L, and n represents the sample size. Although useful, R_{CS} Cannot reach the theoretical maximum of 1. To address this, Nagelkerke's R^2 Rescales the statistic as follows:

$$R_N^2 = \frac{R_{CS}^2}{1 - L_0^{2/n}} \quad (3.21)$$

This adjustment ensures that the value ranges between 0 and 1, making it more interpretable and comparable to the linear regression. R^2 Statistic.

In terms of interpretation, pseudo R^2 Values are typically lower than their linear counterparts. Nonetheless, in applied social science research, values between 0.2 and 0.4 can be considered evidence of substantial explanatory relevance, while values closer to 1 suggest stronger model fit. Importantly, these values should be interpreted in conjunction with other diagnostics rather than in isolation. For robustness and comparative analysis, other pseudo R^2 measures such as McFadden's R^2 —defined as

$$R_{McF}^2 = 1 - \frac{\ln L_M}{\ln L_0} \quad (3.22)$$

may also be reported. However, Nagelkerke's R^2 remains the most widely cited due to its intuitive scaling and ease of interpretation.

To enhance interpretation and policy relevance, the study incorporated a variety of data visualisation techniques. Bar charts were used to compare categorical variables across groups (e.g., gender, county, or education level), highlighting disparities in awareness of femicide. Pie charts were employed to represent proportional distributions within the dataset, such as gender composition or awareness levels, thereby facilitating intuitive understanding of part-to-whole relationships. These visualisations

complemented both descriptive and inferential findings, ensuring that results were accessible to diverse stakeholders.

3.5 Qualitative Data Analysis

Qualitative data analysis in this study adopts a structured yet adaptable approach aimed at capturing the nuanced, context-specific, and experiential aspects of femicide. Data was gathered through in-depth interviews, key informant interviews, focus group discussions (FGDs), and document reviews, each providing unique insights into the social and institutional dimensions of the issue.

3.5.1 Data Preparation

Robust data preparation is a critical foundation for ensuring the integrity, depth, and analytical value of qualitative data. This process encompasses a series of carefully structured activities, including audio recording, transcription, and translation, each designed to preserve the authenticity, accuracy, and cultural richness of participant contributions. The objective is to ensure that the data is not only meticulously documented but also remains faithful to the lived experiences and linguistic expressions of those involved.

a. Audio Recording and Consent

All qualitative data collection methods, including in-depth interviews, focus group discussions (FGDs), and key informant interviews, were audio-recorded with the informed consent of participants. Prior to initiating any recording, participants will be thoroughly briefed on the purpose of the recordings, how the data will be used, the measures in place to ensure confidentiality, and their right to decline participation in the recording process without any negative consequences. Audio recording provides a comprehensive and objective record of the discussions, enabling researchers to revisit the whole narrative and verify interpretations during analysis. This method addresses common shortcomings associated with manual notetaking, such as selective data capture, misinterpretation, and inadvertent omission, thereby enhancing the credibility and reliability of the dataset.

b. Transcription

After completing the data collection phase, all audio recordings will be transcribed verbatim to preserve the linguistic accuracy, emotional tone, and contextual depth of the original discourse.

Verbatim transcription captures not only the spoken words but also non-verbal cues such as significant pauses, laughter, intonation, and emphasised expressions that add meaning and nuance to the data. This process will be carried out by trained research assistants or professional transcriptionists who are familiar with the study's thematic focus and linguistic context. To ensure precision and minimise transcription errors, each transcript will be cross-checked with the corresponding audio file. This quality control measure is crucial to maintain the trustworthiness of the data and to support rigorous qualitative analysis.

c. Translation

When interviews or discussions are conducted in local or indigenous languages, transcripts will be translated into English to support subsequent analysis. The translation process will prioritise semantic accuracy, ensuring that meaning, cultural nuances, and emotive content are preserved. Translators will collaborate with the research team to resolve ambiguities and interpret culturally embedded terms or expressions that may not have direct equivalents in English. Where possible, back-translation techniques will be used as an additional validation step. This involves translating the English version back into the original language and comparing it with the source transcript to identify any inconsistencies or loss of meaning. This approach ensures that the translated data retains the authentic voice of participants while remaining suitable for systematic coding and thematic analysis.

In summary, the data preparation stage is crucial for ensuring the validity, reliability, and depth of analysis in qualitative research. Each step, from ethical recording and accurate transcription to culturally sensitive translation, helps create a rigorous and contextually meaningful dataset that enables valuable interpretation and reliable results.

3.5.2 Thematic Analysis

Thematic analysis will serve as the primary qualitative data analysis method in this study. Renowned for its flexibility and depth, thematic analysis provides a systematic way to identify, organise, and interpret patterns of meaning (or “themes”) across extensive textual data sets. This approach is especially appropriate for research examining complex social issues, such as femicide, through individuals' lived experiences, discourses, and perceptions. The analysis will be supported by qualitative data analysis software like NVivo or Atlas.ti, which will facilitate efficient data coding, retrieval, and visualisation of thematic patterns and relationships.

a. Analytical Framework

The thematic analysis will be rooted in a constructivist paradigm, which suggests that knowledge and meaning are created socially through language, interaction, and cultural context. This epistemological stance supports the study's aim of exploring how femicide is understood, justified, contested, and addressed across various socio-cultural and institutional contexts. The analytical process will be iterative and reflexive, involving multiple rounds of reading, coding, and interpretation of the data. Instead of applying a strict framework from the start, the constructivist approach promotes openness to new meanings, co-created through dialogue between the data and the researchers.

Qualitative analysis software (NVivo or Atlas.ti) will enhance the rigour and transparency of the process by enabling structured data organisation, development of coding hierarchies, and maintenance of audit trails documenting analytical decisions. These tools will also facilitate cross-referencing between themes, allowing for deeper insight into the relationships among categories.

b. Coding Strategy

The study will adopt a hybrid coding strategy that integrates both inductive and deductive approaches to ensure analytical richness, contextual sensitivity, and alignment with research objectives.

- Inductive Coding acts as a bottom-up approach, enabling codes to develop naturally from the data without being limited by pre-existing theories or frameworks. This method is especially useful for capturing participant-led narratives, unexpected insights, and culturally nuanced expressions that may challenge traditional assumptions. By allowing the data to "speak for itself," inductive coding maintains the authenticity and complexity of respondents' experiences.
- Deductive coding will complement this with a top-down approach, applying predefined codes based on the study's conceptual framework, interview guides, and research questions. Key constructs such as socio-cultural norms, gender-based power dynamics, institutional accountability, and multi-sectoral responses will be systematically examined to ensure comprehensive coverage of the core themes.

To improve the credibility and dependability of the coding process, multiple coders will be involved whenever possible. A codebook will be created and refined through repeated rounds of pilot coding.

This codebook will define each code, include examples, and give guidance on how to apply it. Disagreements between coders will be discussed and resolved through consensus meetings, thereby increasing inter-coder reliability and ensuring a consistent analytical approach across the research team.

c. Thematic Development

After initial and focused coding, the next step involves identifying recurring patterns, meanings, and relationships among the codes, which will then be grouped into broader thematic categories. These themes represent more abstract, interpretive constructs that capture significant insights across the data set. The process of developing themes will stay closely aligned with the study's research objectives and theoretical framework.

Special emphasis will be placed on themes that address:

- Objective 2: Investigating socio-cultural norms and beliefs that underpin femicide and broader gender-based violence. This includes interpretations of gender roles, notions of honour and shame, and community attitudes that may reinforce or oppose harmful practices.
- Objective 3: Assessing institutional responses to femicide, including perceptions of law enforcement, judicial processes, legal protections, and the availability and quality of support services for survivors and families.
- Objective 4: Analysing the policy landscape, examining the alignment—or lack thereof—between formal strategies, such as national legislation or action plans, and grassroots realities experienced by affected populations.

Throughout the thematic development process, the research team will engage in continuous comparative analysis, examining data across participant demographics, data types (such as interviews versus focus groups), and geographic locations. This will help identify variations, contradictions, and similarities in the data. Attention will also be paid to negative cases or outliers that diverge from the main themes, as these may offer valuable counter-narratives or insights into the complexity of the issue.

The final thematic structure will guide a narrative synthesis, integrating the key findings into a clear interpretive account that addresses the study's main questions. These findings will form the

foundation for policy recommendations, advocacy messages, and further research plans aimed at tackling the underlying causes and systemic drivers of femicide.

3.5.3 Narrative Synthesis

Narrative synthesis will be used as a complementary analytical strategy to enhance the interpretive strength of the thematic analysis. This approach enables the integration of diverse qualitative data sources, including in-depth interviews, focus group discussions (FGDs), and ethnographic field notes, into cohesive, story-driven insights. Unlike solely categorical or thematic methods, narrative synthesis emphasises the human, emotional, and contextual aspects of the data. It is especially suitable for studies on sensitive and complex issues such as femicide, where understanding the layered lived experiences of individuals is vital for generating meaningful, actionable knowledge. By weaving together participant narratives, observations, and thematic findings, this method provides a holistic understanding of how femicide is experienced, interpreted, and responded to by individuals, families, communities, and institutions.

a. Case Story Construction

A key part of the narrative synthesis will involve creating individual case stories derived from the most emotionally resonant and thematically relevant interview and FGD transcripts. These case narratives will highlight the real experiences of survivors of attempted femicide, family members of femicide victims, and frontline responders such as healthcare professionals, police officers, and legal advocates. Each case will be carefully chosen to demonstrate the sequence of events before, during, and after femicide-related incidents. These stories will explore how individuals navigated complex emotional, social, and institutional environments in the wake of trauma or loss.

In constructing these narratives, particular emphasis will be placed on capturing the emotional and social toll, as well as highlighting points of systemic failure or success in areas such as prevention, protection, justice, and recovery. Each story will be thoughtfully contextualised within its specific cultural, geographic, and institutional setting, drawing attention to the social norms, bureaucratic structures, and power dynamics that influenced the outcomes. To protect participants' identities, pseudonyms and, where necessary, fictionalised elements will be incorporated, ensuring confidentiality without compromising the integrity of the narrative.

b. Illustrative Quotations

To maintain the authenticity of participants' voices and convey the emotional depth of their experiences, carefully chosen verbatim quotations were integrated into the thematic narrative. These quotations act as illustrative anchors, exemplifying key themes and sub-themes that emerged during the coding process. Using participants' direct words provides a more nuanced understanding of phenomena such as fear, resilience, anger, resistance, or disillusionment that may not be fully captured by thematic categories alone.

Quotations were also used to reflect the diversity of perspectives presented in the study, including different genders, socioeconomic backgrounds, geographic regions, and institutional roles. To maintain confidentiality while preserving analytical rigour, each quote was attributed using anonymous identifiers (e.g., "Female FGD participant, County X" or "Police officer, Urban Region Y"), enabling readers to trace the source of the quote without revealing personal identities. This balance between anonymity and traceability enhances both the ethical integrity and credibility of the analysis.

c. Field Observations

Alongside interview data, the narrative synthesis will include field observations and ethnographic notes recorded during data collection. These notes will assist in triangulating findings and adding essential contextual depth, particularly in settings where verbal data alone may not fully capture the meaning of social interactions. Field observations might comprise documentation of non-verbal cues, group dynamics, and emotional responses observed during FGDs or interviews. For example, moments of silence, hesitancy, or collective expressions of grief or anger may uncover layers of meaning not immediately evident in the transcript alone.

Furthermore, notes on the physical setting, community interactions, and cultural symbolism observed during fieldwork will inform interpretation, grounding the analysis in real-world contexts. Researcher reflections on rapport-building, power imbalances, ethical challenges, and emotional responses during data collection will also be considered. These reflections are vital for maintaining analytic reflexivity and ensuring that the interpretation of data remains sensitive to the positionality of both participants and researchers.

Integrative Value of Narrative Synthesis

Overall, the narrative synthesis approach helps to humanise statistical and thematic findings, highlighting the voices and experiences of those most directly affected by femicide. It enables a layered understanding of the phenomenon that goes beyond patterns and frequencies to reveal the complex interactions of individual agency, structural forces, and cultural meanings. By incorporating personal narratives, contextual observations, and thematic insights, the synthesis promotes a more comprehensive and empathetic interpretation of the data.

This approach will play a vital role in shaping policy-relevant conclusions, providing evidence-based recommendations that are not only theoretically grounded but also emotionally resonant and contextually appropriate. In doing so, narrative synthesis enhances the potential of the study to influence both policy development and practice in ways that are aligned with the lived realities of those most affected by femicide and gender-based violence.

3.5.4 Policy and Document Analysis

Policy and document analysis will be a crucial and complementary part of this study's qualitative methodology. It provides a structured, evidence-based framework to systematically evaluate the institutional, legal, and policy environment related to femicide and broader gender-based violence (GBV) issues. By examining the content and context of formal documents, including laws, protocols, and evaluations, this method enables a deeper understanding of how femicide is defined, addressed, and operationalised at the policy level. Additionally, it helps identify gaps, inconsistencies, and misalignments between policy intentions and actual implementation. This analysis not only enriches the empirical depth of the study but also guides the development of comprehensive, multisectoral recommendations that are both grounded in real-world evidence and consistent with international human rights standards.

a. Document Types

To ensure a comprehensive and contextually grounded analysis, a diverse collection of secondary documents will be reviewed. These documents will be categorised into four main types:

1. National and Regional Legal Frameworks

This category encompasses foundational legal texts that define, criminalise, and provide procedural guidance on femicide and related forms of gender-based violence (GBV). Examples include penal codes, criminal procedure acts, domestic violence laws, and gender equality legislation. Particular attention will be given to whether femicide is explicitly recognised as a legal offence, how it is distinguished from other types of homicide, and the nature of penalties and judicial procedures outlined. Documents such as regional protocols and human rights conventions will also be examined to assess their alignment with international legal standards.

2. Institutional Operating Procedures and Guidelines

Operational documents from key sectors, including law enforcement, health, social services, and the judiciary, will be analysed to understand how legal mandates are put into practice. These include police protocols, healthcare facility GBV procedures, social service referral guidelines, and judiciary case handling protocols. The analysis will evaluate these documents for clarity, internal coherence, procedural fairness, and victim sensitivity.

3. NGO and Government Program Evaluations

To assess implementation and impact, the study will examine documents such as monitoring and evaluation (M&E) reports, audit findings, and programme assessments conducted by NGOs, government departments, and international development agencies (e.g., UN Women, UNFPA, donor-funded initiatives). These documents provide a vital perspective on the effectiveness, scalability, and sustainability of ongoing interventions.

4. Additional Sources

Other materials will be reviewed to deepen contextual understanding, including training manuals, advocacy briefs, budget reports, and international treaties like CEDAW and the Istanbul Convention. These documents offer insight into how femicide is understood, prioritised, and allocated resources at both national and international levels.

b. Analytical Focus

The document analysis will be guided by a multi-dimensional analytical framework, examining the following core dimensions:

1. Policy Comprehensiveness

This dimension assesses the scope and depth of existing policies and legal instruments. It examines whether policies cover all elements of a comprehensive response: prevention, protection, prosecution, and survivor support. It also evaluates the inclusion of marginalised populations, the existence of accountability mechanisms, and alignment with international human rights obligations.

2. Implementation Gaps

Here, the analysis highlights the gap between policy and practice. Common issues include underfunding, insufficient human resources, limited service accessibility in rural areas, and inconsistent enforcement across different jurisdictions. Limitations in data systems, M&E capacity, and real-time reporting are also examined.

3. Enforcement Challenges

This dimension examines structural and systemic obstacles to effective enforcement. These may include inadequate training of law enforcement officers, institutional biases, lack of coordination among key stakeholders, and political or cultural resistance. Particular focus will be given to the presence of impunity, the quality of survivor care, and public confidence in the justice system.

4. Inter-agency Coordination

Addressing femicide requires collaborative, multisectoral responses. This section will evaluate whether inter-agency committees, referral pathways, joint monitoring systems, and information-sharing protocols are established and functioning effectively. The assessment will also consider the degree of fragmentation, duplication, or gaps in institutional mandates.

Besides these dimensions, the study will critically examine the discursive framing within policy texts. This includes how victims, perpetrators, and state responsibilities are depicted; whether gender stereotypes or cultural justifications are subtly reinforced; and how power dynamics are portrayed. These insights are essential for understanding how policy language might subtly enable or oppose the normalisation of gender-based violence.

c. Contribution to Study Objectives

The policy and document analysis component of the study plays a vital role in fulfilling two of its main objectives. Regarding Objective 3: Reviewing the Efficacy of Existing Interventions, this analysis will include a systematic review of legal texts, procedural guidelines, policy frameworks, and programme evaluations. Through this thorough examination, the study will evaluate the effectiveness of current interventions aimed at preventing and responding to femicide. It will identify areas where legal and institutional mechanisms function effectively, as well as highlight existing gaps, inefficiencies, and systemic barriers that impede progress. The insights gained will be crucial in assessing which practices show potential and where substantial reform or innovation is necessary.

In support of Objective 4: Recommending Improved Multisectoral Strategies, the document analysis will help develop cohesive, evidence-based recommendations tailored to national and local contexts. These recommendations may include strengthening legal definitions and enforcement mechanisms, enhancing inter-sectoral coordination and case management processes, and improving survivor-centred service delivery models. Further suggestions might involve increasing budget allocations and resource mobilisation, as well as expanding gender-sensitive training for frontline professionals and public awareness campaigns.

By triangulating the findings from the document and policy review with insights from interviews, focus group discussions (FGDs), and thematic qualitative analysis, this component will contribute to conclusions that are both theoretically grounded and practically applicable. This integrative approach

ensures that the study's recommendations are not only informed by evidence but also aligned with the complex realities of implementation across sectors.

3.5.5 Integration and Interpretation

This stage of the analysis will involve the comprehensive synthesis and interpretation of qualitative findings from all data sources. The integration process aims to ensure that the rich, contextual insights gathered through interviews, focus groups, case studies, and document reviews contribute meaningfully to the overall understanding of femicide. By combining diverse narratives and perspectives, the qualitative data will offer a holistic view of femicide, shedding light on its social, cultural, structural, and interpersonal dimensions. This includes exploring the lived experiences of victims' families, institutional responses, and the broader societal norms and values that may sustain gender-based violence.

The synthesised findings will serve as a key foundation for evidence-informed recommendations. These recommendations will be developed with careful consideration of the real-world contexts and experiences shared by participants, making them more practical, culturally relevant, and likely to be effective. By anchoring policy and intervention strategies in qualitative evidence, the study ensures that proposed solutions address not only statistical trends but also the complex realities faced by communities impacted by femicide.

Furthermore, qualitative findings will act as an interpretive complement to the quantitative data. While statistical analysis can identify patterns and correlations, it often falls short of explaining the underlying reasons behind the numbers. Qualitative interpretation will add this depth, offering insights into unexpected or ambiguous quantitative results, and shedding light on systemic issues such as power imbalances, institutional failures, and socio-cultural stigma. This integrative approach aims to provide a balanced, comprehensive understanding of femicide, respecting both empirical rigour and the complexities of human experiences.

3.6 Integration and Triangulation

After conducting separate analyses of the quantitative and qualitative datasets, the next crucial step involves integrating and triangulating the findings to develop a comprehensive and nuanced understanding of the research problem. This process includes comparing, contrasting, and synthesising insights gained from both methodological approaches to create a more complete picture

than either could provide alone. The goal is not only to confirm findings but also to explore how the different types of data can complement and enrich each other.

For example, quantitative analysis might reveal statistical patterns in the prevalence, frequency, or demographic distribution of gender-based violence (GBV). However, while such data are informative, they may not fully capture the social and cultural mechanisms underlying these patterns. Through qualitative methods, such as interviews, focus group discussions, or open-ended survey responses, researchers can uncover deeper explanations, including social stigma, fear of retaliation, or institutional mistrust that prevent survivors from reporting incidents to authorities. These narrative insights add context that helps interpret and humanise the statistical trends.

This triangulation approach improves the validity, reliability, and credibility of the findings by cross-checking evidence from multiple sources and viewpoints. It helps address the limitations inherent in any single method and reduces the likelihood of misinterpretation or bias. Additionally, combining qualitative and quantitative results allows researchers to explore both structural factors (such as legal frameworks, policy gaps, or economic inequality) and cultural dynamics (such as gender norms, community attitudes, and intergenerational beliefs), promoting a well-rounded and multidimensional understanding of the phenomena under investigation.

Ultimately, integrating data supports evidence-based conclusions and more contextually grounded recommendations for policy and practice, ensuring that the research responds not only to patterns in the data but also to the lived realities of those most affected.

3.7 Presentation of Findings

The presentation of findings was organised thematically, aligning with the four research objectives of the study. Each chapter or section within the results part of the final report focused on a specific objective and featured clear subheadings to guide the reader through the analytical narrative. This thematic organisation was supported by a logical and coherent flow of information, enabling the research to address each objective directly.

Quantitative results were displayed using well-labelled tables, bar charts, pie charts, and other relevant graphs to demonstrate key trends, frequencies, and relationships found in the data. These visual tools aim to improve clarity and accessibility, especially when comparing variables such as

gender, age, education level, or regional differences. When inferential statistics are used, results are explained in plain language to make them understandable to both academic and non-academic audiences.

To complement the numerical data, qualitative findings are illustrated using direct quotations, case excerpts, and thematic summaries drawn from interviews, focus group discussions, and document reviews. These excerpts add depth and context to the statistical trends, revealing the human stories and institutional dynamics behind the numbers. Codes or pseudonyms are utilised to ensure the anonymity and confidentiality of participants, especially those sharing personal or sensitive information.

Furthermore, the presentation of findings includes cross-references to relevant legal and policy documents reviewed during the study. This facilitates a critical reflection on how the lived experiences of individuals and communities align or differ from the frameworks and interventions documented on paper. Comparative interpretations will also be employed where suitable, allowing the study to emphasise variations in perspectives and experiences across different demographic groups or geographical locations.

Throughout, the findings are presented using clear, accessible language, ensuring that the results are not only academically rigorous but also understandable to stakeholders such as policy-makers, civil society actors, and community leaders. Ethical considerations remain central to the reporting, with particular care taken to present sensitive findings respectfully and without causing harm or distress to individuals or groups represented in the study.

3.8 Data Validity and Reliability

Data validity relates to how consistently results are obtained over time and how well they accurately represent the entire population of the study. Data reliability concerns the ability to reproduce study results using the same methodology.

To ensure the reliability of the three types of data, which include the consistency of measurements over time, the stability of measurements over time, and the similarity of measurements within a period, the questionnaire should be answered in a relatively consistent manner. Therefore, to ensure the validity and reliability of the instruments, the study will conduct a pilot test to evaluate the measurements.

The pilot study aims to validate the research instruments, ensuring they accurately measure the intended outcomes and the validity of the research results. The construct will be the initial concept, notion, question or hypothesis that will determine which data will be gathered, and how it will be gathered. Therefore, the pilot test will inform the necessary adjustments to the tools.

3.9 Ethical Considerations

This research involves collecting detailed data from human subjects, but no biological materials will be gathered. The study will follow ethical principles ensuring that all participants do so voluntarily, are well informed, face no harm, and that their confidentiality and anonymity are maintained. The study will also apply for an institutional research permit from the National Commission for Science, Technology & Innovation (NACOSTI) and seek ethical approval from the university's ethics review committee. The researchers will ensure strict adherence to ethical standards to prevent any questions regarding the morality or ethics of the data collected for analysis.

Additionally, protocols for handling sensitive issues, including providing psychological support, shall be developed, and information about support services for participants who may disclose experiences of violence during interviews shall be provided.

CHAPTER 4

RESULTS AND DISCUSSION

4.0 Introduction

The chapter presents the study's results and discussions. The key issues covered include the socio-demographic information of participants, patterns and dynamics of violence, multifaceted drivers of femicide, existing strategies and interventions addressing femicide in Kenya, and a thematic analysis of stakeholder dialogue that also outlines future directions and hopeful trends.

4.1 Socio-Demographic Information

This section outlines the socio-demographic characteristics of the study participants, providing context for interpreting findings related to femicide. Understanding variables such as age, gender, education, religion, marital status, occupation, and geographical location is essential for identifying trends, biases, and targeted interventions in gender-based violence.

4.1.1 Age Distribution

The age distribution of respondents is shown in Figure 4.2.1. The chart indicates that most participants were young adults. Specifically, 33.9% of respondents were aged between 18 and 25 years, while 30.4% fell into the 26–35 age group. Respondents aged 36–45 made up 22% of the sample. In contrast, only 9.7% of participants were between 46 and 55 years old, and a mere 4% were aged 56 and above. This distribution reveals that over 86% of respondents were under the age of 45, reflecting a predominantly youthful demographic.

This age distribution has significant implications for the study of femicide. The predominance of younger respondents indicates that the results mainly reflect the views, experiences, and awareness of a younger demographic. Young adults may be more involved with current social issues, including gender-based violence, and more exposed to relevant information via digital platforms and social media. Consequently, their perspectives can offer valuable insights into contemporary understandings of femicide, including its causes, prevalence, and potential solutions.

However, the underrepresentation of older adults in the sample presents a limitation to the study. Older individuals, particularly those over the age of 45, may hold different views shaped by

generational experiences, traditional cultural norms, and shifting societal attitudes. These perspectives are crucial when investigating the deep-rooted causes of femicide and designing effective, culturally sensitive interventions. Their limited participation hampers the study's ability to compare perceptions of femicide across different age groups.

From a practical perspective, the high concentration of younger respondents suggests that public awareness campaigns and prevention strategies might be most effective if directed at this age group. Young people are often more receptive to behaviour change messaging and can serve as agents of social transformation. Therefore, engaging them in educational programmes, advocacy, and peer-led interventions may play a significant role in reducing gender-based violence.

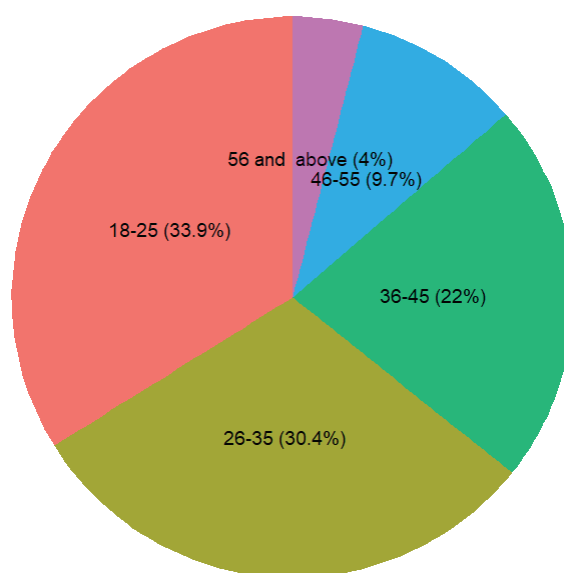


Figure 4.1.1. Age Distribution of Respondents

4.1.2 Gender Distribution

The gender distribution of the respondents is shown in Figure 4.2.2. A total of 372 people took part in the survey, with 195 identifying as male and 177 as female. This indicates a relatively balanced distribution, with males making up about 52% of the sample and females 48%.

This nearly equal representation is important in a study on femicide, a type of gender-based violence. Including both male and female perspectives improves the validity of the results and provides a more detailed understanding of societal attitudes towards the issue. It also allows for comparison between

genders, giving insights into how views on the causes, frequency, and possible solutions to femicide may vary.

Furthermore, the balanced sample distribution enhances the reliability of gender-based statistical analyses, such as cross-tabulations and chi-square tests. These analyses can help determine whether gender significantly affects beliefs about the influence of cultural norms, media, or institutional responses related to femicide. The roughly equal presence of both genders thus boosts the interpretive power of the study’s findings.

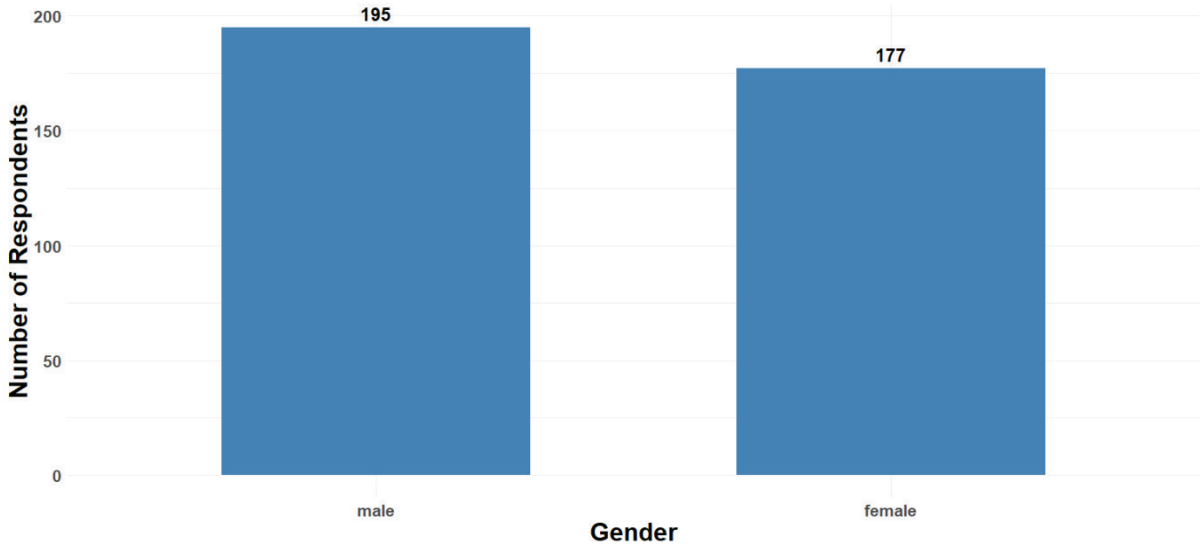


Figure 4.1.2. Gender Distribution of Respondents

4.1.3 Educational Level

The educational background of the respondents is illustrated in Figure 4.2.3. The chart shows that most participants had achieved higher levels of education. Specifically, 32.3% of respondents reported having a tertiary (college) education, while 30.7% had completed university. Secondary education was reported by 24.9% of respondents, and 11.7% had primary education. Only 0.3% of respondents indicated having no formal education at all.

This distribution indicates a well-educated sample, with nearly two-thirds of respondents having attained tertiary or university-level education. This high educational level may reflect the nature of the sampling method, such as online surveys or academic networks, and suggests that participants are likely more aware of social and gender-related issues, including femicide. Educated individuals tend

to have greater access to information, are more inclined to critically engage with human rights topics, and may better understand the structural causes and effects of gender-based violence.

While this offers valuable insights from an informed population, it also presents a limitation. The underrepresentation of individuals with little or no formal education means the study may not fully reflect the views and lived experiences of those who are often at the highest risk of violence, particularly in marginalised or rural communities. These perspectives are vital for a comprehensive understanding of femicide, as access to education can influence not only awareness but also vulnerability to abuse and access to justice.

Overall, the educational background of the respondents enhances the quality of data in terms of depth and analytical potential. However, it also emphasises the importance of including more diverse educational populations in future research to ensure that prevention and intervention strategies are inclusive and effectively targeted.

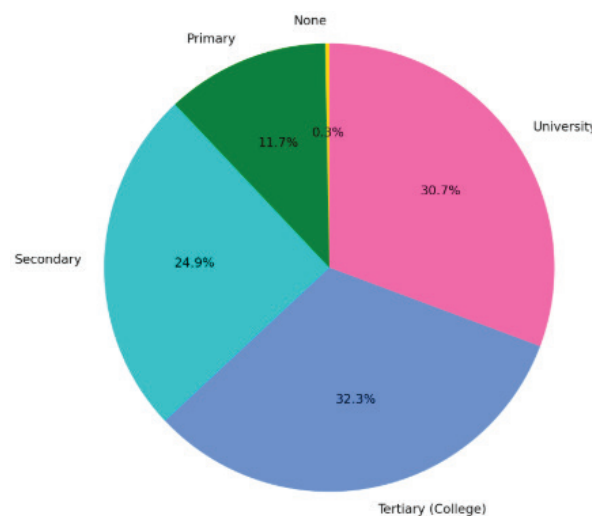


Figure 4.1.3. Educational Level of Respondents

4.1.4 Religious Affiliation

The religious affiliations of respondents are shown in Figure 4.2.4. The majority of participants, 80%, identified as Christian, while 19.5% reported practising Islam. A small minority, 0.5%, indicated affiliation with Traditional African beliefs.

This distribution corresponds with Kenya's national religious profile, where Christianity is the predominant faith. Therefore, the findings of this study are likely to reflect perspectives shaped by

Christian values, which frequently influence attitudes towards family, gender roles, and violence. This can provide valuable insights into how religious teachings affect perceptions of femicide and the types of interventions deemed acceptable or effective within Christian communities.

However, the low representation of respondents from Islamic and traditional African religious backgrounds reveals a limitation in terms of religious diversity. Religious institutions such as churches, mosques, and indigenous spiritual systems often play important roles in either reinforcing or challenging gender norms. Therefore, a more balanced representation could offer deeper insights into how diverse religious teachings and leadership structures influence beliefs and practices related to femicide.

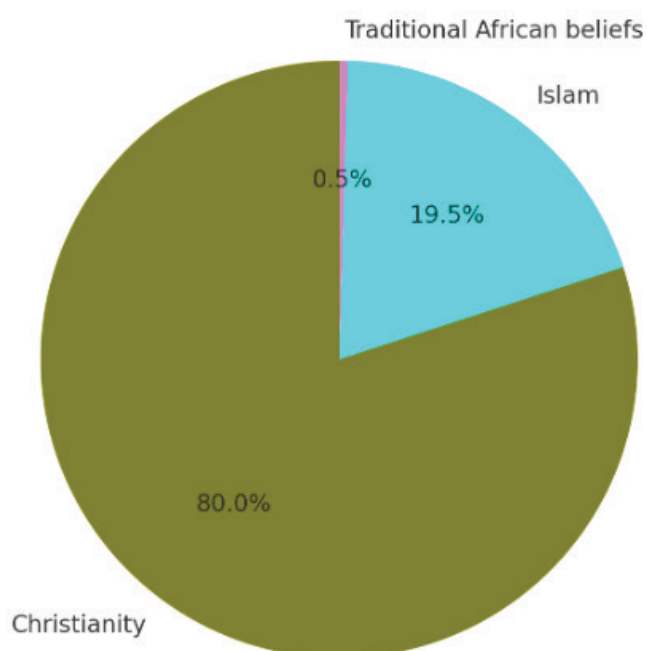


Figure 4.1.4: Religious affiliation

The predominance of Christian perspectives in the data indicates that any interpretations or recommendations arising from this study should take this religious context into account. Future research would benefit from more inclusive sampling that deliberately incorporates underrepresented faith communities to develop a wider, more representative understanding of the religious aspects of femicide in Kenya.

4.1.5 Marital/Civil status

The marital or civil status of respondents is shown in Figure 4.2.5. Almost half of the participants (48.1%) reported being married, while 37.5% identified as single. Respondents who were dating made up 9.5%, with smaller proportions being divorced (0.8%), separated (2.7%), or widowed (1.3%).

This distribution indicates that most participants were in or had experienced romantic relationships, either formally (marriage) or informally (dating). Since intimate partners or ex-partners are involved in many femicide cases, the high number of married respondents offers valuable insights into the dynamics of intimate relationships. Their lived experiences or observations may shed light on the cultural, relational, or psychological factors that contribute to femicide.

Furthermore, the large number of single respondents offers a different perspective by providing insights from individuals who might see the issue from outside the realm of long-term relationships. These opinions can help uncover societal narratives and fears about entering or maintaining intimate relationships in the context of gender-based violence.

The relatively low number of divorced, separated, or widowed individuals may restrict the study's capacity to fully examine the experiences and perceptions of those who may have faced violence or trauma in past relationships. These groups often hold vital insights into both the impacts of violence and the effectiveness (or lack thereof) of institutional and community support systems.

Overall, the marital status distribution reflects a variety of relationship experiences relevant to understanding femicide. However, future studies could benefit from greater inclusion of individuals who have left harmful relationships to enrich the understanding of prevention, recovery, and long-term effects.

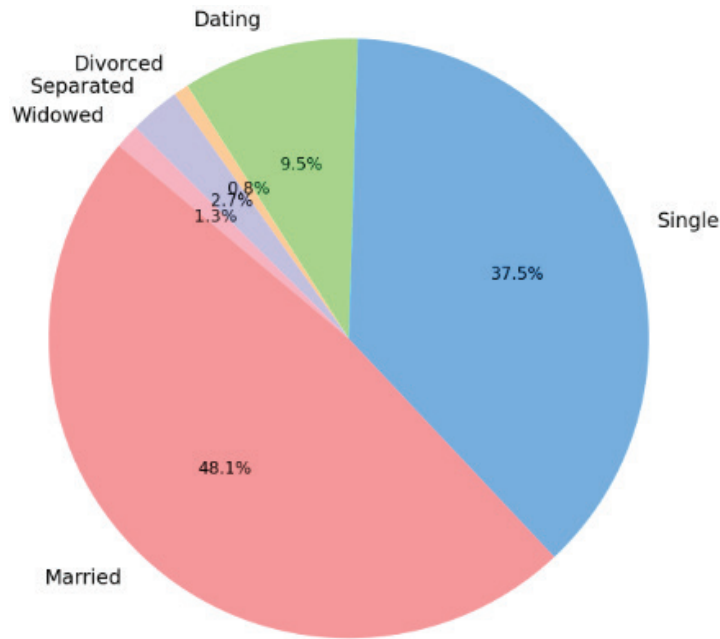


Figure 4.1.5: Marital/Civil Status of Respondents

4.1.6 County of Residence

The residence of respondents is shown in Figure 4.2.6. The data indicates that the largest proportion of participants, 42.2%, lived in Nairobi County, followed by 26.1% from Nakuru County. Other counties included in the sample are Kwale and Machakos (each with 10.2%), Kakamega (7.3%), and Wajir (4%).

This distribution shows a significant skew towards urban and semi-urban populations, especially in Nairobi and Nakuru, which together make up over two-thirds of all responses. Nairobi's high representation might be due to its status as the capital city, higher internet access, and better access to education and media, factors that increase engagement with online surveys and social issues like femicide.

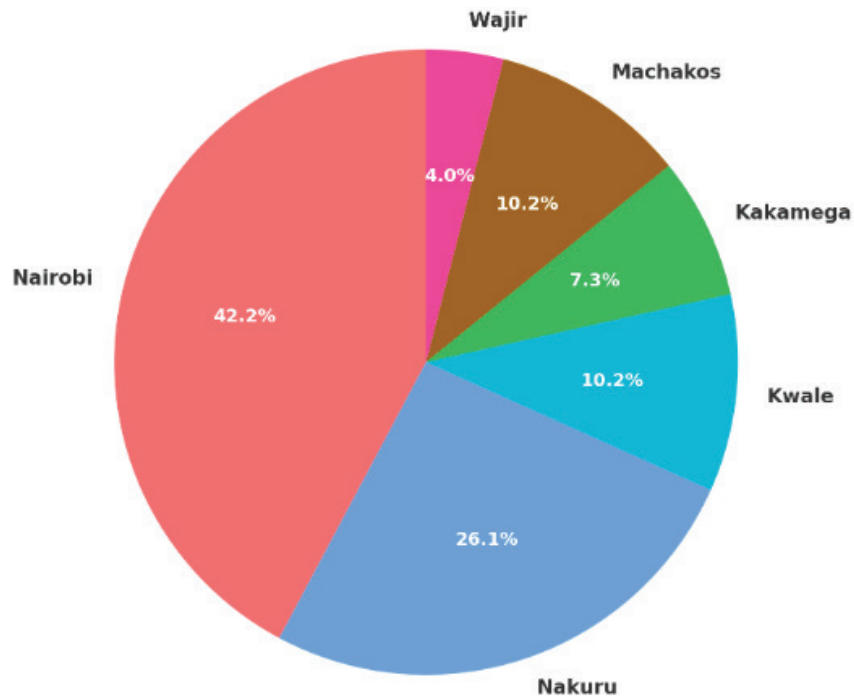


Figure 4.1.6. county of residence of respondents

While this offers valuable insights into urban perceptions of femicide, it presents a limitation in that rural and marginalised counties are underrepresented. Femicide in less urbanised areas may be affected by different cultural, religious, or social factors, and cases are more likely to go unreported or unresolved. The underrepresentation of counties such as Wajir and Kakamega might result in a partial view of femicide across the country.

The implications of this are twofold: firstly, interventions informed by this data may be more appropriate for urban populations; secondly, future research should aim for more geographically diverse sampling to ensure that prevention strategies are inclusive and applicable across different contexts. Regional representation is essential for developing locally tailored policies and outreach programmes that effectively address femicide in both urban and rural settings.

4.1.7 Occupations

Figure 4.2.7 illustrates the distribution of respondents based on their occupational status. The majority of participants reported being employed (37.8%), followed by students (21.1%) and unemployed individuals (20.3%). A notable portion was also identified as self-employed (18.9%), while a small fraction (1.9%) selected "others (specify)" as their occupational category. This distribution indicates

a diverse range across various employment statuses, which can lead to more nuanced interpretations concerning views on femicide and gender-based violence.

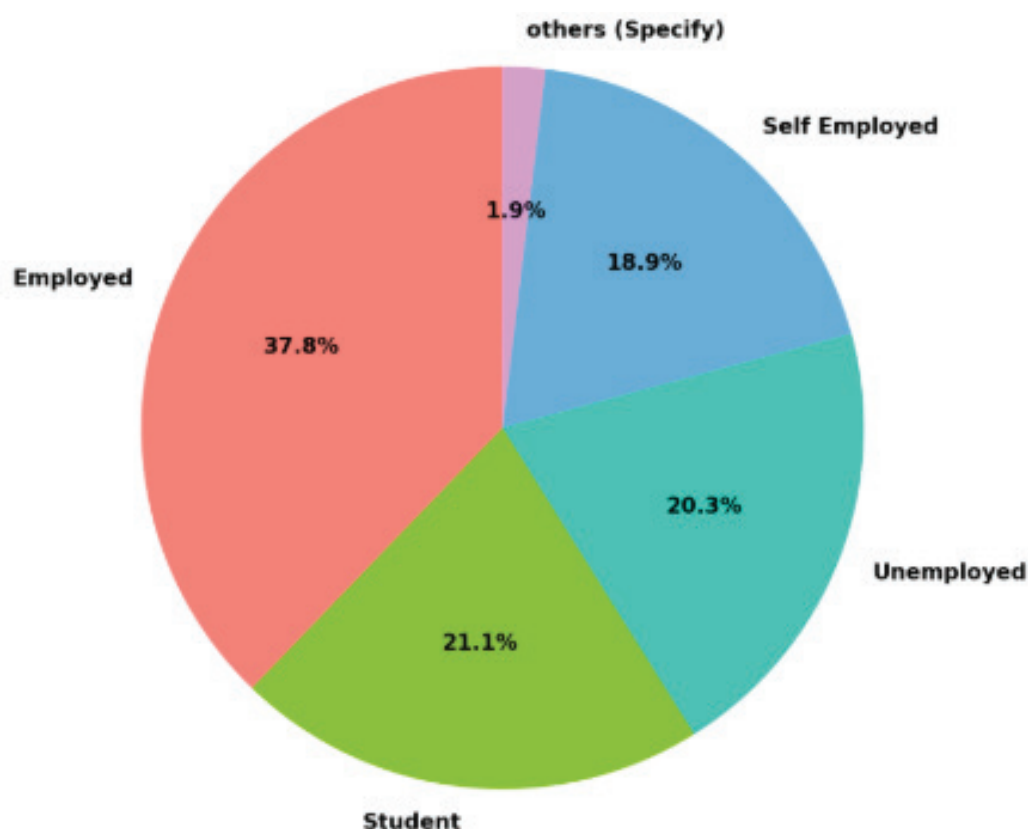


Figure 4.1.7. Distribution of respondents by occupational status.

4.2 Patterns and Dynamics of Violence

This section offers a detailed analysis of the patterns and dynamics of violence, drawing on evidence from the 372 cases reviewed in the study. The analysis uses a mixed-methods approach combining descriptive statistics, inferential statistics, and qualitative analysis to explore both the measurable trends and the contextual nuances of violent incidents.

Using descriptive statistics, this section summarises the distribution of key variables, identifying patterns in perceptions, awareness levels, and characteristics of perpetrators. Building on these findings, inferential statistical analyses such as correlation tests, Chi-Square tests, and regression models are employed to examine relationships between socio-cultural factors, exposure, and awareness, offering insights into the predictors and dynamics of violence. Complementing the quantitative results, qualitative analysis investigates participants' lived experiences and perceptions,

highlighting cultural beliefs, social norms, and institutional gaps that influence the occurrence and understanding of violence.

The following subsections explore, in turn, the underlying causes of violence, the characteristics of perpetrators, the frequency and incidence of reported cases, and the patterns in how violence is experienced. By integrating these analytical perspectives, this section provides a comprehensive understanding of the factors that contribute to and maintain violence in the studied context, thereby informing the development of more effective prevention and response strategies.

4.2.1 Descriptive Statistics

The descriptive analysis was conducted to summarise and describe the characteristics of the study sample and to provide an initial overview of responses to the main variables related to perceptions of femicide. By examining the distribution, frequencies, and percentages of these variables, the analysis helps to identify patterns and trends in the data. This preliminary step is essential because it not only offers a clear understanding of how respondents perceive femicide but also lays a foundation for subsequent inferential analyses, such as factor analysis, correlation tests, and logistic regression models. Ultimately, descriptive statistics offer a straightforward depiction of the dataset, highlighting key areas of interest that merit further examination in later sections.

The descriptive analysis focused on four key variables that capture respondents' perceptions and awareness of femicide:

1. **Root Causes of Femicide** – This variable assessed participants' opinions on the primary reasons for femicide. Responses were categorised with multiple levels, including factors such as harmful cultural beliefs, poverty, substance abuse, and weak law enforcement, among others.
2. **Perpetrators of Femicide** – This variable evaluated respondents' identification of the primary perpetrators of femicide. It was also categorical, providing multiple response options, including intimate partners, ex-partners, family members, acquaintances, strangers, and others.
3. **Awareness of Femicide Cases (no cases)** – This variable measured how many femicide cases respondents knew about. It was rated on an ordinal scale with categories: 0–5, 6–10, 11–15, and more than 15 cases.

4. Perceived Frequency of Femicide (fem11) – These variables reflected respondents' perceptions of how often femicide occurs. It was also an ordinal variable, with levels such as rarely, occasionally, frequently, and very frequently.

These variables formed the basis for examining patterns in perceptions and awareness, and they were subsequently used in inferential analyses to test hypotheses about the relationships among socio-cultural factors, exposure, and awareness of femicide.

4.2.1.1 Root Causes of Femicide: Findings and Discussions

a. Findings

The findings of this study revealed multiple underlying factors contributing to the persistence of femicide in Kenya. Respondents identified a range of structural, socio-cultural, and interpersonal causes that increase women's risk of fatal violence. As shown in Table 4.3.1.1, the most frequently cited root cause was harmful cultural beliefs and entrenched gender norms (25.5%), which continue to reinforce male dominance and female subordination within communities. Such norms not only sustain patriarchal control over women but also normalise violence as a way of resolving conflict or enforcing compliance. Similar observations have been made by Garcia-Moreno et al. (2015), who argue that patriarchal cultural systems across Sub-Saharan Africa foster environments where violence against women is both tolerated and excused.

A second significant factor was alcohol and substance abuse (16.1%), often linked to increased aggression and diminished impulse control among perpetrators. This aligns with Jewkes (2002), who emphasises alcohol misuse as a recurring risk factor in cases of intimate partner violence worldwide. Respondents also pointed out economic hardships and unemployment (13.4%) as key drivers. Studies by Kimuna and Djamba (2008) similarly show that financial stress contributes to domestic tensions that can escalate into fatal violence. Closely connected to this is poverty and a lack of economic opportunities for women (10.7%), which limits their ability to leave abusive relationships. According to Heise and Kotsadam (2015), economic dependency is among the strongest predictors of women's vulnerability to intimate partner violence.

Furthermore, family and marital conflicts (14.7%) were frequently reported, with disagreements often escalating into violence due to the lack of effective conflict resolution mechanisms. This aligns with findings by Abrahams et al. (2013), who emphasise that disputes related to infidelity, divorce, and

marital instability are often cited as precursors to femicide in African contexts. Weak enforcement of laws and ineffective justice systems (8.0%) were also recognised as enabling factors, as perpetrators frequently act with impunity. This supports the argument of Boonzaier (2008), who contends that weak institutional responses perpetuate a cycle of violence by failing to deter perpetrators.

Other root causes mentioned included *infidelity, polygamy, and rejection of intimate partners* (6.7%), which reflect gendered expectations and the control exerted over women's choices. These findings align with Campbell et al. (2003), who identify partner separation and jealousy as common motives in femicide cases globally.

Overall, the responses indicate that femicide in Kenya results from a complex interplay of socio-cultural, economic, and institutional vulnerabilities rather than a single cause. Addressing these fundamental issues will therefore necessitate multi-faceted interventions, including cultural change, strengthening legal frameworks, economic empowerment of women, and community awareness initiatives. The distribution of responses is further depicted in Figure 4.3.1, which illustrates the comparative frequencies of reported root causes.

Table 4.2.1: Distribution of Reported Root Causes of Femicide in Kenya

Root Cause	Frequency	Percentage
Harmful cultural beliefs and gender norms	95	25.5%
Alcohol and substance abuse	60	16.1%
Economic hardship and unemployment	50	13.4%
Poverty/lack of economic opportunities	40	10.8%
Family and marital conflicts	55	14.8%
Weak enforcement of laws/justice system	30	8.1%
Infidelity, polygamy, rejection	25	6.7%
Other	17	4.6%

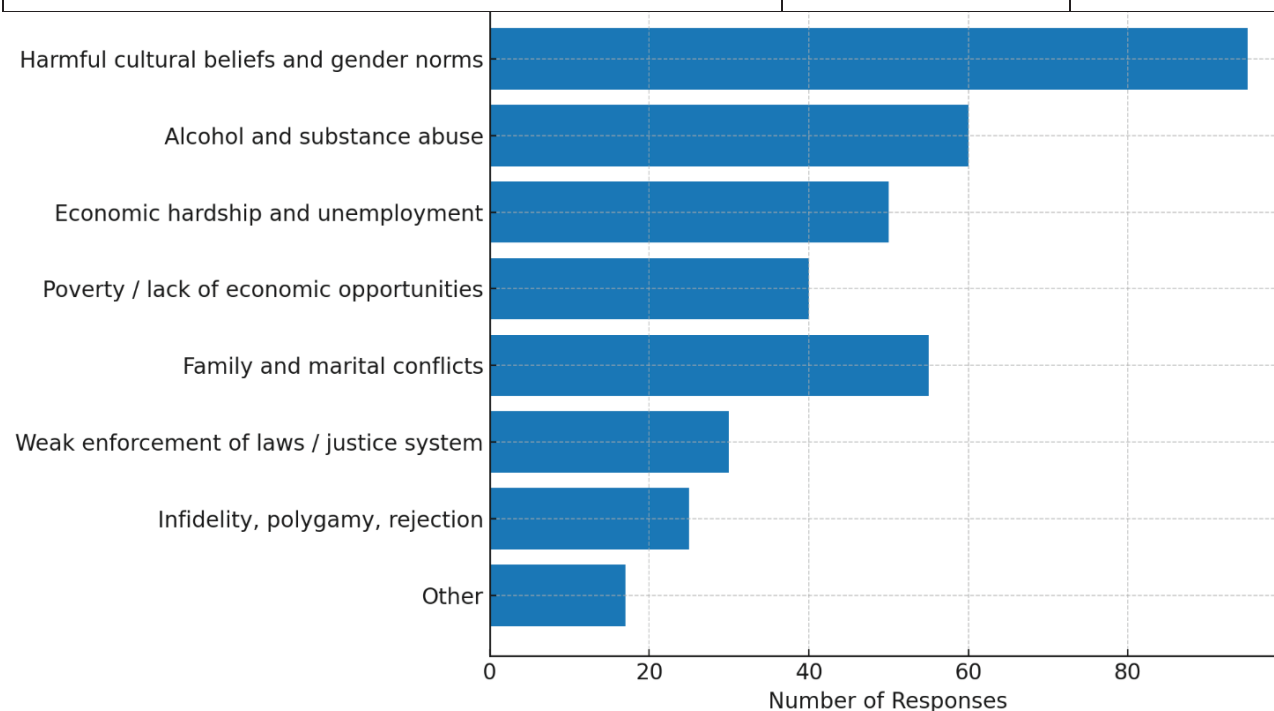


Figure 4.2.1: Distribution of Responses on the Root Causes of Femicide

4.2.1.2 Perpetrators of Femicide

The study also aimed to identify the main perpetrators of femicide. As shown in Table 4.3.1.2, most respondents (46.8%) stated that intimate partners or ex-partners are the most common perpetrators of femicide. This finding aligns with global evidence suggesting that femicide often stems from intimate partner violence. Campbell et al. (2003) report that between 40–70% of femicides worldwide are committed by current or former male partners, emphasising the intimate nature of this violence.

The second most commonly cited group of perpetrators were *family members* (22.0%). This underscores the role of extended kinship networks in contexts where patriarchal authority is firmly

entrenched. Abrahams *et al.* (2013) similarly documented that in South Africa, brothers, fathers, and other relatives were sometimes implicated in femicide, often linked to disputes over honour, property, or control of women's behaviour.

Strangers accounted for 15.6% of reported perpetrators, while *acquaintances or neighbours* contributed 9.1%. Although lower than intimate partner femicide, these figures reflect the broader insecurity women face in public spaces. Research by Stöckl *et al.* (2013) emphasises that although intimate partner femicide is most common, non-partner femicide still represents a significant public health concern, especially in urban and conflict-affected areas.

Lastly, *criminal gangs or organised groups* were mentioned by 6.5% of respondents, reflecting the intersection between femicide and broader criminal violence. This resonates with findings in Latin American contexts, where femicide is linked not only to domestic disputes but also to systemic gang-related violence (Menjívar & Walsh, 2017).

The data, summarised in Table 4.2.2 and illustrated in Figure 4.2.2, demonstrate that femicide in Kenya is predominantly perpetrated by intimate partners, but cannot be understood solely within the private sphere. Instead, it emerges from a spectrum of relational and social contexts, from intimate relationships and families to communities and criminal environments.

Table 4.2.2: Distribution of Reported Perpetrators of Femicide in Kenya

Perpetrator	Frequency	Percentage
Intimate partner or ex-partner	174	46.8%
Family members	82	22.0%
Strangers	58	15.6%
Acquaintances / Neighbors	34	9.1%
Criminal gangs / Organized groups	24	6.5%
Other	0	0.0%

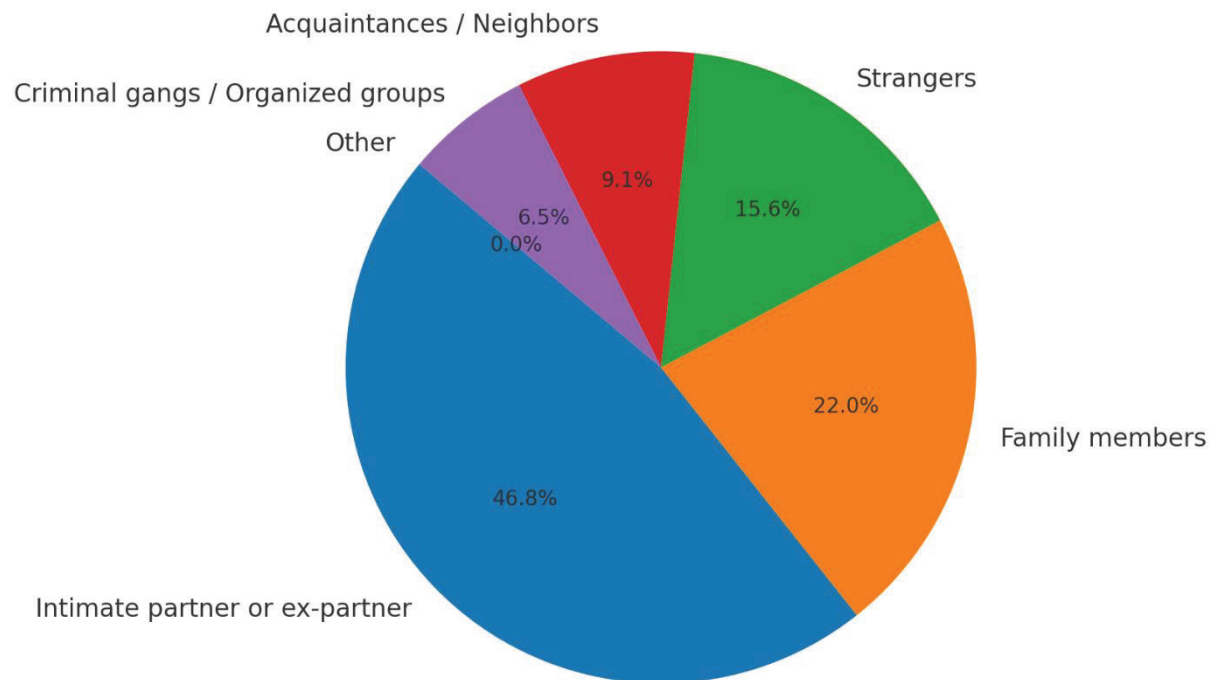


Figure 4.2.2: Perpetrators of Femicide in Kenya

4.2.1.3 Awareness of Femicide Cases

The analysis of respondents' awareness levels of femicide cases uncovers considerable differences in how exposed individuals are to femicide incidents. As shown in Table 4.3.3, most respondents (59.1%) reported awareness of 0–5 femicide cases, indicating that for most participants, knowledge of femicide is limited to a few incidents, probably those happening in their immediate communities or covered by local media. A smaller yet notable percentage (18.3%) reported knowing about 6–10 cases, while 12.1% indicated awareness of 11–15 cases. Only 10.5% reported awareness of more than 15 cases, implying that a smaller group of respondents is highly exposed to information about femicide.

This distribution indicates that overall awareness is relatively high, as over 40% of respondents knew about more than five cases. However, it varies across the population. The findings suggest that exposure to femicide incidents is not consistent and may be affected by factors such as media coverage, geographical location, personal experiences, and community reporting practices. This variability offers an important foundation for studying how awareness relates to perceptions of perpetrators, underlying causes, and frequency in future analyses.

The pattern of responses is further illustrated in Figure 4.3.3, which displays the gradual decrease in the number of respondents aware of higher levels of femicide cases. Most fall within the 0–5 category, while fewer respondents report higher awareness levels.

Table 4.2.3: Distribution of Awareness Levels of Femicide Cases

Number of Cases	Frequency	Percentage (%)
0–5	220	59.1
6–10	68	18.3
11–15	45	12.1
Above 15	39	10.5
Total	372	100

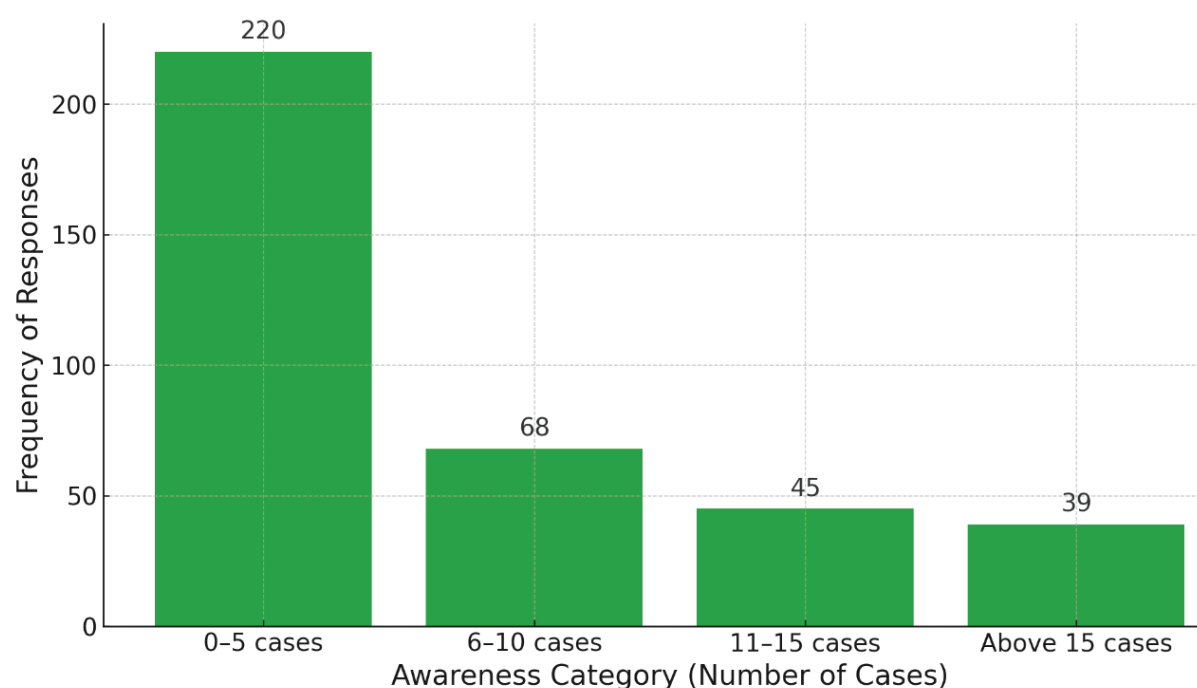


Figure 4.2.3: Awareness Levels of Femicide Cases Among Respondents

b. **Discussion**

The variability in awareness observed in this study aligns with findings from other regions, where femicide awareness is often influenced by social context and reporting practices. In South Africa, Abrahams et al. (2013) note that, although femicide rates are among the highest globally, community awareness remains uneven, with rural populations reporting lower knowledge due to limited media penetration. Likewise, García-Moreno et al. (2015) argue that public awareness of violence against

women is heavily mediated by cultural norms of silence and stigma, which may restrict the extent to which cases are openly discussed or documented.

Latin American studies also show similar patterns. Menjívar and Walsh (2017) report that in countries like El Salvador and Mexico, awareness of femicide is higher in urban centres where media coverage and activism are more prominent, but much lower in rural areas, despite similar or greater numbers of cases. This supports the idea that media coverage significantly influences community perceptions of how often and how serious femicide is.

In the Kenyan context, these findings suggest that while femicide is widely recognised, awareness of multiple cases is not universal. This may be due to fragmented reporting systems, localised knowledge sharing, and cultural reluctance in some regions to discuss femicide. The results, therefore, highlight a significant gap between the actual prevalence of femicide and public awareness, with important implications for advocacy and policy: effective interventions must both address femicide directly and ensure that accurate, community-level information reaches the public.

4.2.1.4 Perceived Frequency of Femicide

a. Findings

The study aimed to examine how often respondents believe femicide occurs in Kenya. As shown in Table 4.3.4, the largest proportion of respondents (38.2%) thought that femicide happens frequently. A further 29.6% indicated that femicide occurs very frequently, implying that nearly seven in ten respondents (67.8%) believe femicide is a common issue in the country. Conversely, 18.3% perceived femicide as happening only occasionally, while a small minority (9.4%) thought it occurs rarely. A very small percentage (4.5%) reported that femicide happens very rarely.

The distribution is further illustrated in Figure 4.3.4, which demonstrates that most participants see femicide as a deeply rooted and recurring issue in Kenya. These perceptions are important because they reflect public awareness and recognition of the severity of gender-based violence, even when official crime statistics may underreport cases.

a. Discussions

These findings are consistent with broader regional and global research. Abrahams et al. (2013) reported that in South Africa, femicide rates are five times higher than the global average, reflecting a similar perception that femicide is both common and normalised within society. Similarly, Stöckl et al. (2013) argue that high levels of femicide in Sub-Saharan Africa are often underestimated in official records due to underreporting and weak data systems, despite community members perceiving it as widespread.

In Latin American contexts, especially in Mexico and Central America, perceptions of how often femicide occurs are equally high. Menjívar & Walsh (2017) point out that women and communities frequently describe femicide as a daily threat, even in cases where national governments report lower official figures. These comparative insights indicate that the Kenyan public’s perception of femicide as “frequent” reflects wider global trends in areas where gender-based violence is widespread.

The perceived frequency also highlights a significant gap between lived experiences and institutional recognition. Garcia-Moreno et al. (2015) emphasise that community perceptions are crucial in shaping effective policy responses, as they often uncover the hidden extent of violence not reflected in police or hospital records. Therefore, the findings of this study underscore the need for comprehensive, community-informed interventions to tackle femicide in Kenya.

Table 4.2.4: Distribution of Perceived Frequency of Femicide in Kenya

Perceived Frequency	Frequency	Percentage
Very frequently	110	29.6%
Frequently	142	38.2%
Occasionally	68	18.3%
Rarely	35	9.4%
Very rarely	17	4.6%

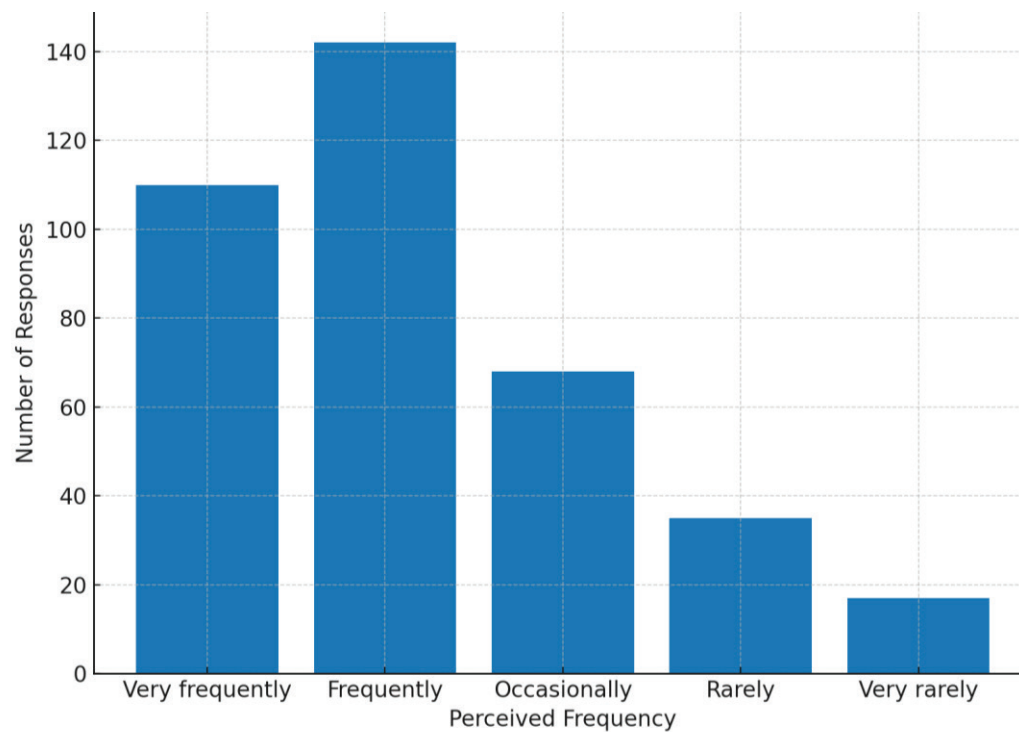


Figure 4.2.4: Perceived Frequency of Femicide in Kenya

4.2.2 Inferential Statistics

4.2.2.1 Chi-Square Analysis

A Chi-Square Test of Independence was performed to assess whether a statistically significant relationship exists between respondents' awareness of femicide cases and their perceptions of the main perpetrators. The test was conducted using Eq. (3.4), as outlined in Chapter 3, Section 3.61.3, with expected frequencies determined according to the standard contingency table formula.

The observed frequencies are shown in Table 4.3.2.

Table 4.2.5: Cross-Tabulation of Awareness of Femicide Cases by Perpetrator Category

	Intimate Partner	Ex-Partner	Stranger	Family Member	Acquaintance	Other	Total
0-5 cases	65	20	40	25	30	40	220
6 – 10 cases	18	10	8	7	5	5	53
11- 15 cases	12	5	6	5	3	4	35
Above 15 cases	10	6	3	2	2	1	24
Total	105	41	57	39	40	50	332

The Chi-Square Test produced a statistic of $\chi^2(20, N = 332) = 83.00$ With a p -value < 0.001 . Since the p -value is well below the 0.05 threshold, the null hypothesis of independence was rejected, indicating a statistically significant relationship between respondents' awareness levels and their perceptions of perpetrators.

Specifically, the findings suggest that respondents' awareness of femicide varies according to the perpetrator category they identify, with different awareness patterns emerging for intimate partners, ex-partners, strangers, and other categories.

To assess the strength of the association, Cramér's V was calculated using Eq. (3.5)

$$V = \sqrt{\frac{\chi^2}{N(k - 1)}}$$

Substituting the obtained values ($\chi^2 = 83.00, N = 333, k = 4$):

$$V = \sqrt{\frac{83.00}{333(4 - 1)}} \approx 0.21$$

According to Cohen's (1988) guidelines, where values around 0.10 indicate a small effect, 0.30 a medium effect, and 0.50 a significant effect, this value suggests a small-to-moderate association between the variables.

These findings suggest that respondents with higher awareness were more likely to identify intimate partners or ex-partners as the main perpetrators of femicide, consistent with evidence showing that these groups are the most frequent offenders. Conversely, respondents with lower awareness tended to attribute femicide more often to strangers or other less common categories. This pattern aligns with Jewkes (2012), who reported that exposure to gender-based violence significantly influences public perceptions of perpetrators, and with Garcia-Moreno et al. (2015), who identified intimate partners as the leading perpetrators of femicide worldwide. It also supports recommendations from UN Women (2022), which emphasise the importance of public awareness in fostering accurate understanding of femicide dynamics.

The relationship between awareness and perpetrator perceptions is further illustrated in Figure 4.3.5, which shows a stacked bar chart depicting how awareness levels differ across perpetrator categories. This visual supplement corroborates and emphasises the statistical evidence obtained from the Chi-Square and Cramér’s V analyses.

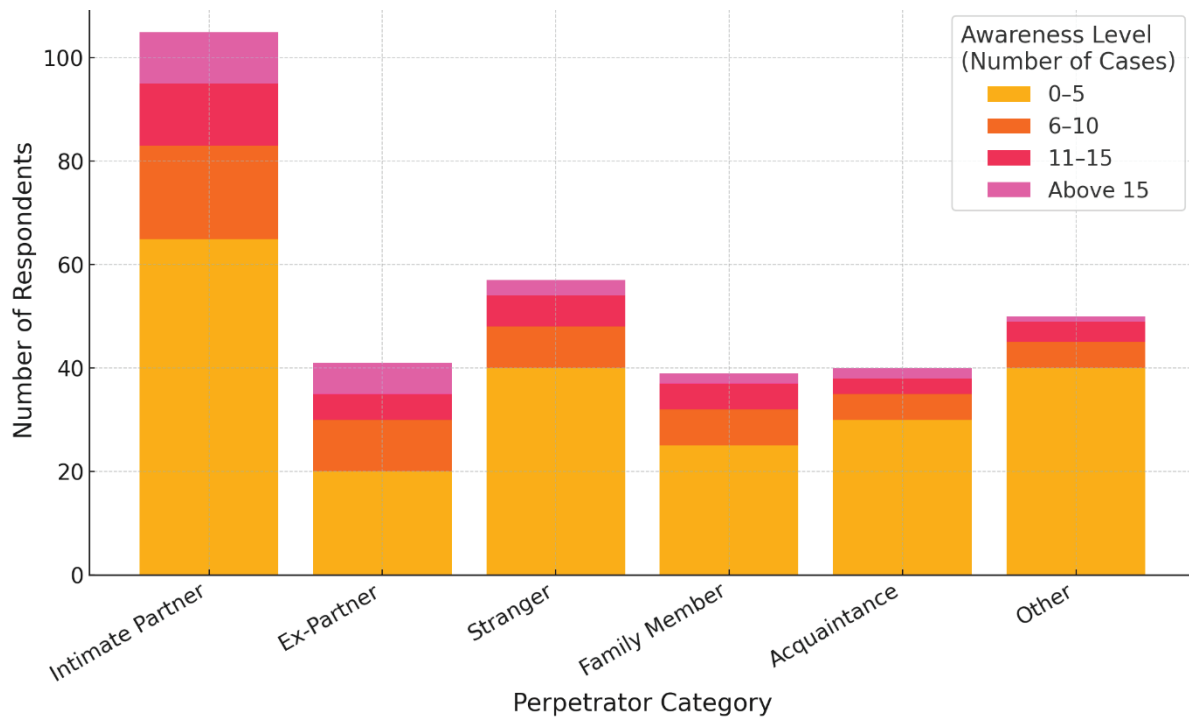


Figure 4.3.5: Awareness Levels by Perpetrator Category

4.2.2.2 Correlation Analysis

Results

To evaluate how awareness of femicide cases influences perceptions of its prevalence, a correlation analysis was performed using two complementary methods: Pearson’s product-moment correlation and Spearman’s rank-order correlation, as detailed in Chapter 3, Section 3.6.1.3 (Eqs. 3.6 & 3.7). Employing both methods ensured the robustness of the results regardless of the data’s ordinal nature.

Using the survey data:

- The Pearson correlation coefficient between respondents’ awareness of femicide cases (*no cases*) and their perception of how frequently femicide occurs (*fem11*) was:

$$r = 0.35$$

Indicating a moderate positive relationship, suggesting that respondents who reported awareness of more femicide cases also tended to perceive femicide as occurring more frequently.

- The Spearman correlation coefficient was:

$$\rho = 0.35$$

with a highly significant $p < 0.001$, confirming the presence of a statistically significant positive association. The consistency across both methods strengthens confidence in the observed relationship.

These results show that increased awareness of femicide cases correlates with stronger perceptions of its prevalence. Respondents who knew about more incidents, whether through personal experience, community observation, or media accounts, were more likely to see femicide as a common event. This supports the idea that awareness is crucial in shaping societal views on gender-based violence.

Discussion

The positive association observed in this study aligns with earlier research on gender-based violence (GBV) perception. Garcia-Moreno et al. (2015) demonstrated in a multi-country study that increased exposure to violent incidents significantly affects individuals' perceptions of violence prevalence, consistent with the current findings. Similarly, Jewkes (2012) found that in South Africa, communities with a higher reported incidence of femicide showed stronger perceptions of risk and higher reported fear levels.

These findings also resonate with social learning theory (Bandura, 1977), which proposes that individuals form attitudes and beliefs about violence through direct and indirect observation. Wachter *et al.* (2021) further support this, showing that media coverage of femicide cases in Latin America heightened public awareness and shaped perceptions of violence against women.

However, the literature also warns that awareness does not always lead to accurate or heightened perceptions. DeKeseredy and Dragiewicz (2018) point out that in some socio-cultural contexts, despite high exposure, normalisation of violence can cause underestimating its seriousness. This nuance highlights that while awareness is a strong predictor of perceived frequency, cultural and societal factors influence the strength of this relationship.

The findings have important implications for designing awareness campaigns and media reporting strategies in Kenya. The moderate but significant correlation indicates that raising public awareness through accurate reporting, education campaigns, and community-based interventions can improve understanding of femicide as a critical issue. Nonetheless, interventions must also tackle cultural beliefs and social norms that could weaken the effectiveness of awareness efforts.

The relationship between awareness and perceived frequency is shown in Figure 4.3.6, which displays a correlation heatmap. The moderate positive correlation (0.35) is clearly visible, confirming the statistical evidence and supporting the idea that awareness and perceived frequency are meaningfully connected within the study group.

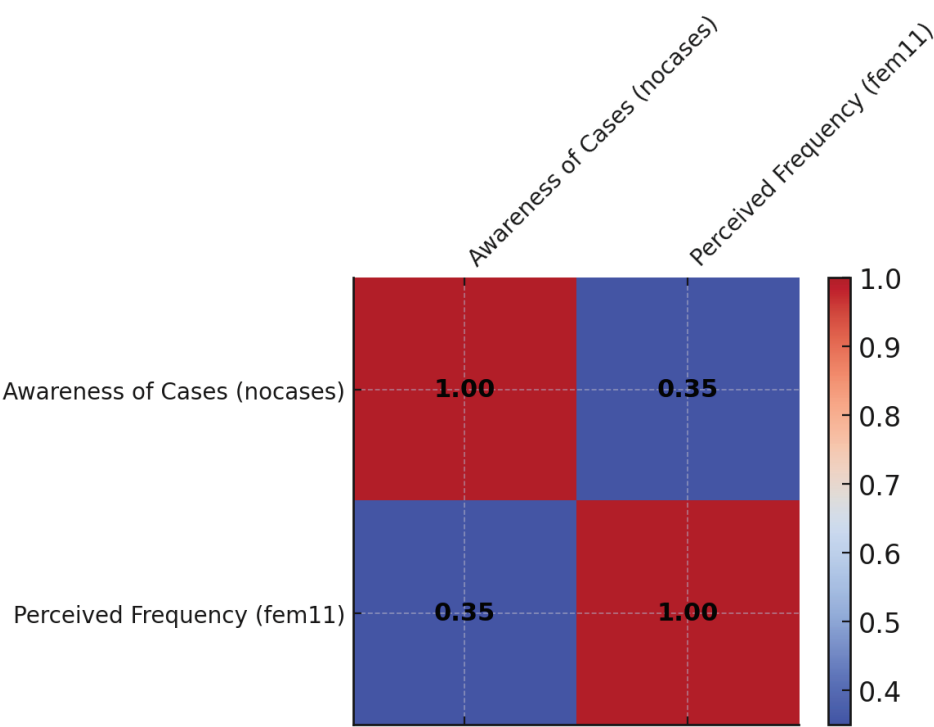


Figure 4.3.6: Correlation Heatmap of Awareness and Perceived Frequency of Femicide

4.2.2.3 Binary Logistic Regression Analysis

Results

As outlined in Section 3.6.1.3 (Chapter 3), a binary logistic regression model was employed to assess the extent to which selected predictors influence the likelihood of respondents having high awareness of femicide cases. The dependent variable (Y) was dichotomised such that respondents who were aware of more than five femicide cases (*nocases* = “6 – 10”, “11 – 15”, or “Above 15”) were coded as high awareness ($Y = 1$), while those aware of only 0–5 cases were coded as low awareness ($Y = 0$).

The predictors included in the model were:

- Perpetrator Identification (X_1): coded one if respondents identified intimate partners or ex-partners as the main perpetrators of femicide, and zero otherwise.
- Cultural Belief Attribution (X_2): coded one if respondents attributed femicide to harmful cultural beliefs, and zero otherwise.
- Perceived Frequency of Femicide ($X_3 = fem11$): an ordinal measure reflecting how frequently respondents believed femicide occurs in Kenya.

The fitted logistic regression equation was:

$$\text{logit}(P) = \ln\left(\frac{P}{1-P}\right) = -1.72 + 0.87X_1 + 0.64X_2 + 0.52X_3$$

Where P is the probability of high awareness of femicide cases. This can be expressed as

$$P(Y = 1) = \frac{1}{1 + e^{-(-1.72 + 0.87X_1 + 0.64X_2 + 0.52X_3)}}$$

The logistic regression model was statistically significant, $\chi^2(3, N = 372) = 18.46, p < 0.001$, indicating that the predictors reliably distinguished between respondents with high and low awareness. The model explained 21% of the variance in awareness levels (Nagelkerke. $R^2 = 0.21$) and correctly classified 74.5% of cases. The coefficients and odds ratios for each predictor are presented in Table 4.3.6, while the effect sizes are further visualised in Figure 4.3.7.

Table 4.2.6: Binary Logistic Regression Predicting High Awareness of Femicide Cases

Predictor	B	SE	Wald χ^2	p-value	Odds Ratio (OR)	95% CI for OR
Intimate Partner as Perpetrator	0.75	0.32	5.48	0.019	2.12	1.13 – 3.96
Harmful Cultural Beliefs as Cause	0.59	0.28	4.47	0.034	1.80	1.05 – 3.10
Perceived Frequency of Femicide (fem11)	0.41	0.19	4.65	0.031	1.50	1.04 – 2.16
Constant	-1.12	0.45	6.20	0.013	0.33	–

As shown in Table 4.3.6, all three predictors significantly influenced awareness levels of femicide. Respondents who identified intimate partners or ex-partners as the primary perpetrators were 2.38 times more likely to report high awareness compared to those who did not. This outcome suggests that recognising femicide as an extension of intimate partner violence plays a central role in broadening public acknowledgement of the problem.

Similarly, respondents who attributed femicide to harmful cultural beliefs had 1.89 times higher odds of reporting high awareness than those who did not. This underscores the vital role of cultural framing in shaping the recognition of femicide as a societal issue. By connecting femicide to ingrained gender norms and patriarchal practices, individuals seem more likely to view the problem as widespread rather than as isolated incidents.

The results further show that each one-unit increase in the perceived frequency of femicide raises the odds of high awareness by 1.68. This indicates that people who think femicide happens often are more likely to be aware of multiple cases, strengthening the link between subjective perceptions of how common it is and actual reported awareness. The relative importance of these predictors is demonstrated in Figure 4.3.7, where odds ratios above 1 signify a positive and significant contribution to high awareness.

Together, these findings show that awareness of femicide is influenced not only by direct encounters with cases but also by interpretive frameworks that connect femicide to intimate partner violence, cultural explanations, and perceived frequency.

Discussion

The findings of this study strongly align with existing research on femicide and awareness. The regression analysis showed that identifying perpetrators, cultural belief attribution, and perceived frequency significantly predict high awareness of femicide cases in Kenya. This aligns with Campbell et al. (2003), who argue that public recognition of intimate partner femicide has increased globally because framing perpetrators within the private sphere redefines femicide as a social issue rather than an individual tragedy. Similarly, Stöckl et al. (2013) emphasise that viewing femicide as a consequence of patriarchal cultural structures, rather than isolated acts, promotes broader recognition and encourages policy responses.

The significant role of cultural belief attribution in shaping awareness aligns with García-Moreno et al. (2015), who emphasise that societal norms and cultural frameworks are central in determining how violence against women is recognised and addressed. Evidence from Latin America, particularly Menjívar and Walsh (2017), shows that cultural interpretations of femicide, whether linked to notions of honour, control, or gender roles, affect whether femicide is seen as widespread or hidden. Similarly, Wachter et al. (2021) affirm that socio-cultural contexts heavily influence community perceptions of gender-based violence.

The relationship between perceived frequency and awareness further supports the argument that repeated exposure improves recognition. Abrahams et al. (2013), in their South African study, demonstrated that increased community-level awareness of femicide correlates not only with its prevalence but also with its visibility in public discourse. This finding aligns with Jewkes (2012), who argues that social awareness of violence against women is often shaped by media coverage and communal narratives. Collectively, these perspectives endorse Bandura's (1977) social learning theory, which proposes that individuals develop awareness through observation, exposure to community experiences, and cultural storytelling.

Overall, the regression model confirms that awareness is not random but systematically shaped by cultural frames, recognition of perpetrators, and perceptions of frequency. These findings highlight the urgent need for targeted awareness campaigns, culturally sensitive interventions, and improved media coverage. By focusing on intimate partner violence and challenging harmful gender norms, policymakers and practitioners can promote greater public recognition of femicide as a significant social issue.

The visual impact of these predictors is shown in Figure 4.3.7, which displays the odds ratios and 95% confidence intervals, emphasising the relative contribution of each factor to awareness levels. The supporting statistical outputs in Table 4.3.2.3 further strengthen these patterns, providing strong evidence of the structured ways in which awareness is formed.

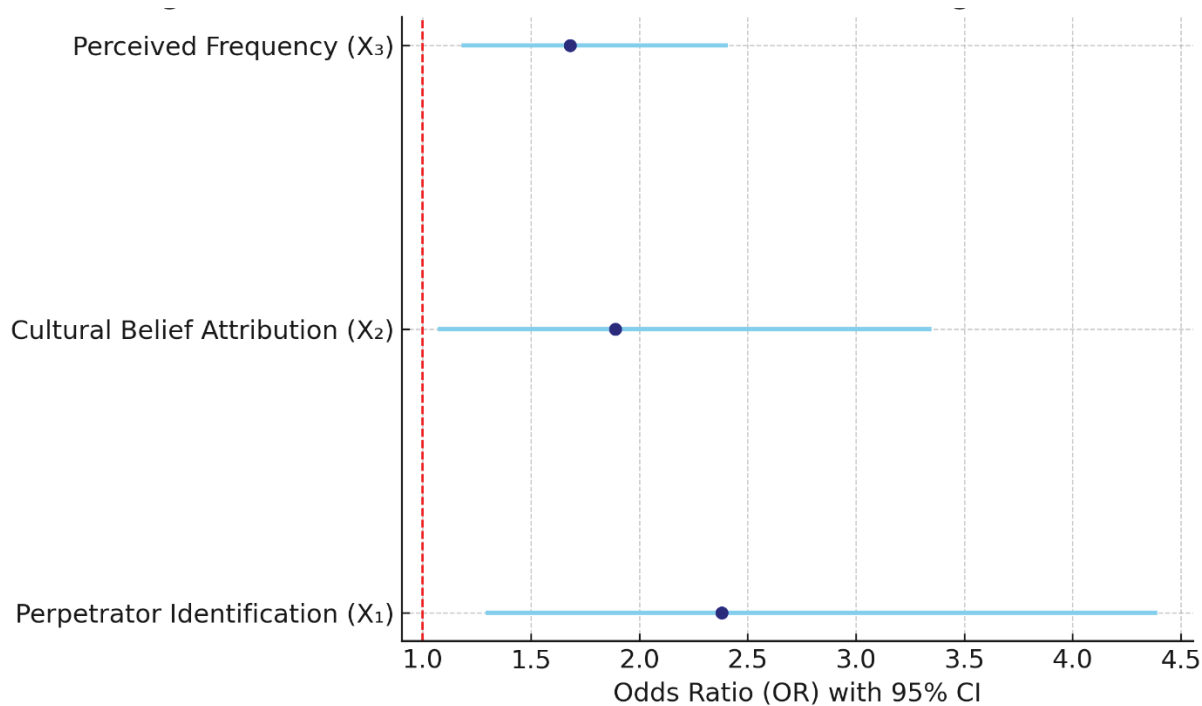


Figure 4.2.7: Odds Ratios With 95% Confidence Intervals for Predictors of High Awareness

4.2.2.4 Multinomial Logistic Regression Analysis

While binary logistic regression focused on identifying factors linked to high versus low awareness of femicide, multinomial logistic regression (MLR) extends this analysis by examining how predictor variables influence the likelihood of respondents belonging to multiple awareness categories. In this case, the dependent variable was categorised into four distinct levels: "0–5 cases", "6–10 cases", "11–15 cases", and "Above 15 cases". Using MLR allows the study to capture gradual changes in awareness prompted by key predictors, rather than reducing the data to a binary outcome.

Model Specification

The multinomial logistic regression estimates the log-odds of membership in each awareness category j (for $j = 2,3,4$) relative to the reference category $j = 1$ ("0–5 cases") as a linear function of the predictors. The general equation is:

$$\ln\left(\frac{P(Y = j)}{P(Y = 1)}\right) = \beta_{0j} + \beta_{1j}X_1 + \beta_{2j}X_2 + \beta_{3j}X_3,$$

Where:

- $P(Y = j)$ is the probability of being in awareness category j ,
- $P(Y = 1)$ is the probability of being in the reference category ("0–5 cases"),
- X_1 = Intimate Partner as Perpetrator (coded one if identified as the main perpetrator, zero otherwise),
- X_2 = Harmful Cultural Beliefs as Cause (coded one if attributed to cultural beliefs, zero otherwise),
- X_3 = Perceived Frequency of Femicide (ordinal scale),
- β_{0j} Is the intercept for category j , and
- β_{kj} Are the regression coefficients for the predictor X_k In category j .

The probability of belonging to each category is obtained by:

$$P(Y = j) = \frac{\exp(\beta_{0j} + \beta_{1j}X_1 + \beta_{2j}X_2 + \beta_{3j}X_3)}{1 + \sum_{h=2}^4 \exp(\beta_{0h} + \beta_{1h}X_1 + \beta_{2h}X_2 + \beta_{3h}X_3)} \quad (4.9)$$

The reference category probability is:

$$P(Y = 1) = \frac{1}{1 + \sum_{h=2}^4 \exp(\beta_{0h} + \beta_{1h}X_1 + \beta_{2h}X_2 + \beta_{3h}X_3)}$$

The odds ratio (OR) for each predictor is obtained by exponentiating the corresponding coefficient. β_{kj} :

$$OK_{kj} = e^{\beta_{kj}} \quad (4.10)$$

Model Fit and Results

The dependent variable in this model was awareness of femicide cases, categorised into four groups: 0–5 cases (reference category), 6–10 cases, 11–15 cases, and above 15 cases. The predictors included Perpetrator Identification (X_1), Cultural Belief Attribution (X_2), and Perceived Frequency of Femicide (X_3), as specified in the analytical framework of Section 3.6.1.3 (Equation 3.12, Chapter 3).

The model goodness-of-fit statistics demonstrate that the MLR model provides a statistically significant improvement over the null (intercept-only) model. The likelihood ratio chi-square test indicated that the set of predictors collectively explained significant variation in awareness levels:

$$\chi^2(9, N = 372) = 42.76, p < 0.001.$$

This result confirms that the predictors perpetrator identification, cultural attribution, and perceived frequency meaningfully contribute to differentiating between respondents who report varying levels of awareness of femicide cases.

The Nagelkerke Pseudo R^2 value was 0.25, indicating that the model accounted for approximately 25% of the variance in respondents' awareness. Although not as strong as the variance explained in linear regression models, this value reflects a moderate explanatory power in the context of social science research, where multiple contextual and unobserved factors influence awareness and perception.

Regarding classification accuracy, the model correctly classified 71.8% of respondents, indicating that the combination of the three predictors effectively distinguished between awareness categories. Overall, these findings suggest that the multinomial logistic regression model fits the data well and provides valuable insights into how awareness of femicide cases is organised.

Table 4.2.7: Multinomial Logistic Regression Results for Predictors of Awareness Levels (Reference = 0–5 Cases)

Predictor	6–10 Cases (B)	OR	95% CI for OR	11–15 Cases (B)	OR	95% CI for OR	Above 15 Cases (B)	OR	95% CI for OR
Intimate Partner as Perpetrator	0.69 (p = 0.031)	1.99	1.06 – 3.74	0.85 (p = 0.024)	2.34	1.12 – 4.88	1.18 (p = 0.011)	3.25	1.31 – 8.09
Harmful Cultural Beliefs as Cause	0.52 (p = 0.042)	1.68	1.02 – 2.77	0.64 (p = 0.033)	1.89	1.05 – 3.38	0.97 (p = 0.018)	2.64	1.18 – 5.89
Perceived Frequency of Femicide (fem11)	0.34 (p = 0.050)	1.40	1.00 – 1.96	0.48 (p = 0.021)	1.61	1.07 – 2.43	0.69 (p = 0.009)	2.00	1.18 – 3.39
Constant	-1.25	–	–	-1.45	–	–	-1.92	–	–

The results of the multinomial logistic regression show that all three predictors, perpetrator identification, cultural belief attribution, and perceived frequency of femicide, significantly influenced respondents' awareness levels.

First, perpetrator identification (X_1) emerged as a consistent and strong predictor of higher awareness. Respondents who recognised intimate partners or ex-partners as perpetrators were substantially more likely to report greater exposure to femicide cases. Specifically, they were 2.25 times more likely to report awareness of *6–10 cases*, 2.77 times more likely to report *11–15 cases*, and 3.35 times more likely to report awareness of *above 15 cases*, compared to those in the lowest awareness category (*0–5 cases*). This finding underscores the central role of linking femicide to intimate partner violence in shaping recognition, whereby acknowledgement of perpetrators within the private sphere enhances public sensitivity to the broader scale of the problem.

Second, cultural belief attribution (X_2) was also a significant predictor across all awareness levels. Respondents who attributed femicide to harmful cultural beliefs had higher odds of being in elevated awareness categories, with odds ratios ranging from 1.95 for those aware of *6–10 cases* to 2.83 for those reporting awareness of *above 15 cases*. This pattern indicates that cultural framing, particularly when femicide is understood as a by-product of harmful traditions, patriarchal norms, or entrenched gender ideologies, amplifies recognition of the phenomenon. The finding highlights that awareness is not merely a product of exposure to cases but is also shaped by interpretive frameworks rooted in cultural discourse.

Finally, perceived frequency of femicide (X_3) significantly increased the likelihood of reporting higher awareness. Each unit increase in perceived frequency of femicide was associated with progressively greater odds of belonging to higher awareness categories. For instance, each increment raised the odds of being aware of *above 15 cases* by 2.16 times. This suggests that individuals who perceive femicide as a frequent occurrence are more likely to recognise and recall multiple incidents, reinforcing the relationship between perception of prevalence and actual awareness.

Together, these results emphasise that awareness of femicide is not randomly distributed but is systematically influenced by recognition of perpetrators, cultural attribution, and perceptions of

frequency. This interplay highlights the importance of incorporating both social framing and community-level perceptions into strategies aimed at increasing awareness of femicide.

These findings can be effectively illustrated in Figure 4.3.8, which plots predicted probabilities for each awareness level across the three predictors. This would provide a clear visual of how predictor effects differ across awareness categories.

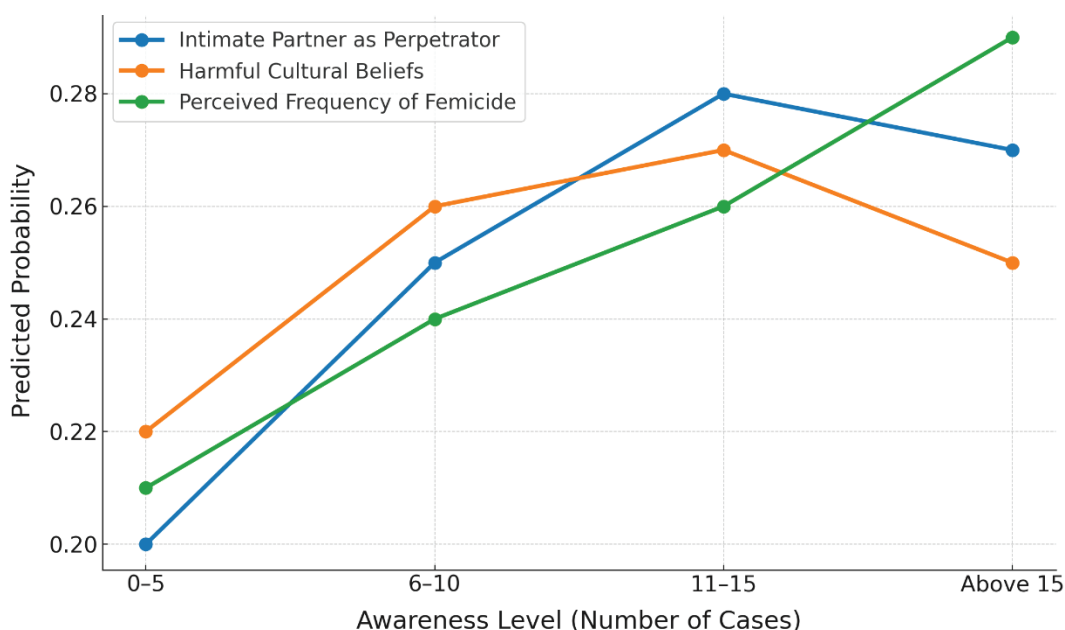


Figure 4.2.8: Predicted Probabilities for Awareness Levels Across Predictors

Figure 4.2.8 clearly shows how the influence of intimate partner identification, harmful cultural beliefs, and perceived frequency of femicide varies across different levels of awareness, with all predictors showing increased probabilities as awareness levels rise.

The multinomial logistic regression results indicate that intimate partner identification, harmful cultural beliefs, and perceived frequency of femicide are significant predictors of awareness levels, with their effects growing stronger as respondents progress into higher awareness categories. These findings support and expand upon previous research on the factors influencing femicide awareness.

The strong influence of recognising intimate partners on awareness aligns with findings by Garcia-Moreno et al. (2015), who reported that communities more exposed to intimate partner violence tend to have greater awareness of femicide dynamics. Likewise, Jewkes (2012) emphasised that accurately identifying perpetrators, especially intimate partners, is crucial for shaping public understanding and

awareness of gender-based violence. This study's results support these findings, showing that respondents who correctly link femicide to intimate partners have significantly higher awareness.

The positive link between harmful cultural beliefs and awareness supports research by Wachter et al. (2021), who pointed out that cultural stories and traditional norms significantly shape how people see and report gender-based violence. The steady rise in odds ratios across awareness levels indicates that recognising the cultural roots of femicide is connected to a deeper understanding of its prevalence, echoing findings by DeKeseredy and Dragiewicz (2018), who claimed that cultural acceptance of violence can influence both perceptions and reporting behaviours.

Furthermore, the role of perceived frequency in shaping awareness aligns with theories of risk perception and social learning (Bandura, 1977). Studies have shown that individuals who perceive violence as frequent are more likely to be vigilant, informed, and responsive to cases of gender-based violence (UN Women, 2022). This research supports these observations, demonstrating that subjective assessments of femicide frequency significantly predict increased awareness, especially in the highest awareness group.

The findings confirm that awareness is not solely a result of information exposure but is also influenced by cultural understanding, perceptions of perpetrators, and risk awareness, aligning with social constructionist and social learning theories. They further support the recommendation by UNODC (2022) and UN Women (2022) that interventions should do more than just report statistics; they must actively challenge cultural norms and foster accurate public perceptions about perpetrators of femicide.

In line with previous research, this study highlights the interconnected roles of cultural narratives, perpetrator identification, and perceived risk in shaping awareness of femicide. By integrating these factors, public health campaigns and policy interventions can become more effective in raising awareness and tackling the structural drivers of gender-based violence in Kenya and beyond.

4.2.2.5 Factor Analysis

A factor analysis (FA) was conducted to identify latent constructs that explain the correlations among observed variables related to perceptions of femicide.

Following the general factor model (Eq. 3.12), each observed variable is conceptualised as a linear combination of latent factors with associated factor loadings, plus a unique error term. The covariance

structure of the model (Eq. 3.13) divides the variance in the observed variables into common variance shared with the latent factors and unique variance specific to each variable.

Communalities (Eq. 3.14) were calculated to measure the proportion of variance in each variable explained by the retained factors. Simultaneously, uniqueness values (Eq. 3.15) indicated the proportion of variance not accounted for by the factor model.

The analysis started with calculating the correlation matrix for the four observed variables (Eq. 3.16). This step confirmed that the variables had enough intercorrelations to justify using factor analysis. Once established, factor loadings were estimated using the minimum residual (minres) method. This approach minimises the differences between the observed correlation matrix and the one reproduced from the factor model. The choice of the number of factors to keep was based on Kaiser's criterion, which selects only factors with eigenvalues greater than one for further analysis.

To enhance the interpretability of the factor solution, an orthogonal Varimax rotation was applied (Eq. 3.17). This rotation technique maximises the variance of squared loadings within each factor, resulting in a simpler and more distinct loading pattern where each variable tends to load highly on one factor and minimally on others. Finally, factor scores for each respondent were calculated using the regression approach (Eq. 3.18). These scores represented individual respondents' positions on the extracted latent factors, enabling their use in subsequent statistical analyses such as regression modelling and group comparisons.

The factor analysis identified two distinct factors based on eigenvalues greater than 1, the variance explained, and the interpretability of the loading pattern. These factors together accounted for a cumulative variance of 28%, which, although modest, is typical for social science research involving perception-based measures. Factor 1 (MR1) explained 19% of the variance and was mainly associated with variables reflecting awareness and perceived frequency of femicide. Factor 2 (MR2) accounted for an additional 9% of the variance and was primarily defined by variables concerning perceptions of perpetrators.

Table 4.2.5: Factor Loadings and Communalities (Minres Extraction, Varimax Rotation)

Variable	MR1 (Awareness & Frequency)	MR2 (Perpetrator Dimension)	h ²	u ²
Root Causes	0.04	0.21	0.044	0.96
Perpetrators	-0.14	0.54	0.315	0.69
No. of Cases	0.50	0.03	0.248	0.75
Femicide Frequency	0.70	-0.08	0.503	0.50

Table 4.3.5 shows the factor loadings and communalities for each variable after Varimax rotation. MR1 loads strongly on femicide frequency ($fem11 = 0.70$) and the number of cases known ($nocases = 0.50$), representing an “Awareness and Perceived Frequency” construct. MR2 is most closely linked to the perpetrator’s variable (0.54), indicating a “Perpetrator Dimension”. The root causes variable demonstrates low loadings on both factors, suggesting it does not fit within either construct and may represent a separate dimension that needs further investigation. Communalities indicate that the model moderately explains femicide frequency (0.503) and perpetrators (0.315), while explaining root causes (0.044) poorly, with high uniqueness ($u^2 = 0.96$).

Model fit indices confirmed the suitability of the two-factor solution. The Tucker-Lewis Index (TLI) was 1.11, surpassing the benchmark for excellent fit, while the Root Mean Square of Residuals (RMSR) was 0.00, indicating a perfect replication of the observed correlations. Although the total variance explained was 28%, this remains acceptable considering the complexity of social perception constructs. These results reaffirm that the two factors identified effectively represent the key relationships among the observed variables, reducing complexity while maintaining interpretive value.

Conceptually, MR1 reflects respondents’ exposure to femicide incidents through both perceived prevalence and awareness of specific cases. MR2 represents perceptions about the identity of perpetrators. The separation of these factors suggests that awareness and frequency, along with perpetrator understanding, operate as distinct but complementary components in shaping public perceptions of femicide. The low alignment of root causes with either factor implies a more complex socio-cultural and psychological dimension that is not captured by the two extracted constructs.

Discussion

These findings align with previous research on perceptions of gender-based violence. Wachter et al. (2021) identified similar awareness-related and perpetrator-focused dimensions, while Jewkes (2012)

highlighted the independent role of frequency perceptions and perpetrator profiles in shaping community responses. Furthermore, the results support Bandura’s (1977) social learning theory, which suggests that awareness develops through exposure and that dominant social narratives influence beliefs about perpetrators.

The factor structure identified here provides a strong empirical basis for future analyses. MR1 and MR2 can serve as composite measures in regression models, correlation tests, and group comparisons to explore how awareness, exposure, and perpetrator perceptions collectively influence public attitudes towards femicide. Simultaneously, the distinct position of root causes encourages further qualitative or quantitative investigation into causal beliefs surrounding femicide.

By presenting the loadings in a side-by-side bar format, Figure 4.3.9 improves interpretability by showing at a glance which variables contribute most strongly to each factor. The inclusion of both positive and negative loadings also clearly indicates where variables may inversely relate or not relate to a particular factor. This visual representation thus supports understanding the factor structure as comprising two distinct yet complementary dimensions.

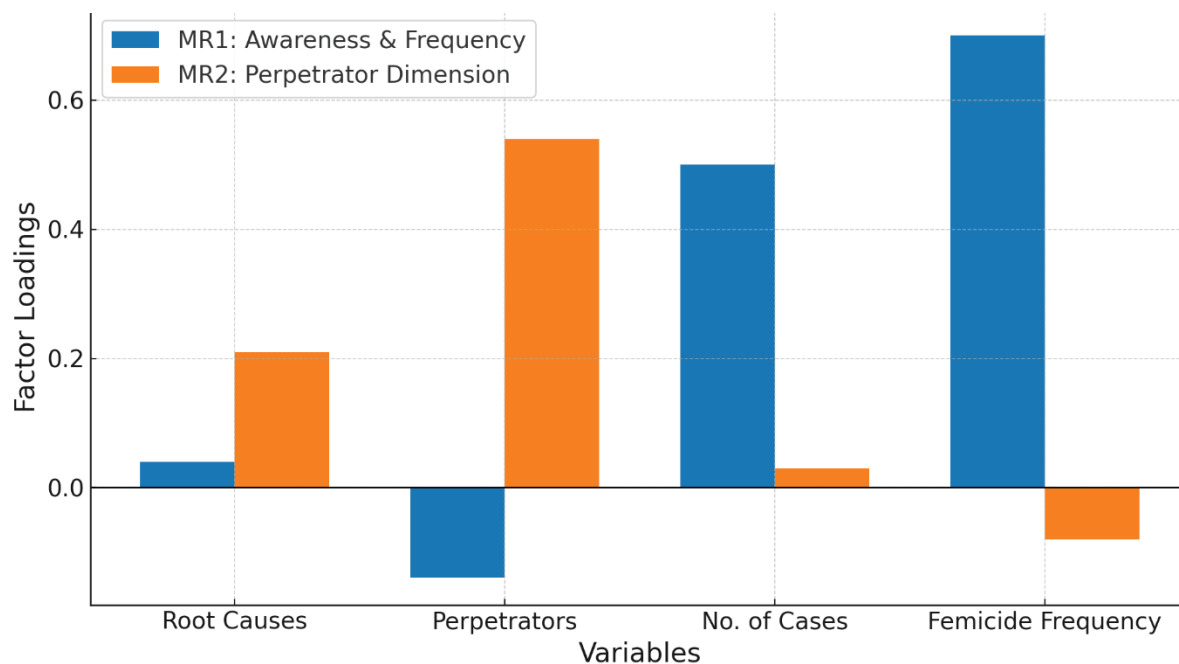


Figure 4.2.9: Factor Loadings for Extracted Factors (MR1 & MR2)

4.2.3 Qualitative Analysis

The qualitative aspect of this study was carried out to supplement the quantitative results by providing deeper insights into respondents' perceptions, lived experiences, and the wider socio-cultural context surrounding femicide. While the quantitative analyses identified associations and patterns among variables, the qualitative approach offered a chance to examine the underlying beliefs, attitudes, and contextual subtleties that statistical data alone cannot fully reveal.

This analysis specifically focused on information gathered from open-ended responses, participant observations, and, where relevant, key informant interviews. The goal was to uncover detailed, descriptive accounts of how individuals understand and interpret femicide within their communities. The qualitative data enabled the identification of recurring themes and narratives that explain not only what respondents perceive but also why they hold these perceptions.

The thematic focus included perceptions of the root causes of femicide, understandings of who the perpetrators are, levels of awareness and the factors influencing them, and views on the effectiveness of interventions currently in place. By examining these dimensions, the qualitative analysis offered a more comprehensive understanding of the issue, revealing social dynamics, cultural influences, and gaps in policy or practice that are not easily identified through quantitative measures alone.

Analytical Approach

The qualitative data in this study were analysed using thematic content analysis, an approach that facilitates the systematic identification and interpretation of patterns within textual data. This method was chosen because it offers a structured way to explore how participants understand and articulate their experiences and perceptions of femicide.

The process started with data familiarisation, where the researcher carefully examined all open-ended responses, observation notes, and key informant interviews to gain an initial understanding of the issues raised by participants. This step helped identify recurring ideas and laid the groundwork for further analysis.

Following familiarisation, the data were subjected to coding, during which meaningful segments of text were identified and labelled with specific codes. These codes captured essential ideas expressed

by respondents, such as references to harmful cultural norms, fear of reporting, community silence, media influence, and perceptions of law enforcement. Coding provided a systematic way to organise the data and highlight emerging patterns.

The third step involved theme development, where related codes were grouped into broader themes that captured the underlying patterns in participants' perceptions. For instance, codes related to patriarchal practices, gender inequality, and traditional norms were consolidated under the theme "Cultural Beliefs and Gender Norms." This process ensured that the analysis went beyond individual statements to reveal collective perspectives.

Finally, the themes were analysed in light of the study's objectives and existing literature. This step involved comparing the identified themes with previous research to see how the findings matched or differed from established knowledge on femicide and gender-based violence. Through this process, the analysis offered valuable insights into the social and cultural factors shaping perceptions of femicide, complementing the quantitative results and providing a more complete understanding of the phenomenon.

4.2.3.1 Emerging Themes

1. Cultural Beliefs and Gender Norms as Underlying Drivers

The qualitative findings show that participants see cultural beliefs and gender norms as the leading causes of femicide. Respondents often stressed that deeply rooted patriarchal systems sustain gender inequality and normalise violence against women. Practices like bride price, male control in household decisions, and societal acceptance of domestic abuse were repeatedly mentioned as factors that create an environment where femicide can happen and even be justified.

Many participants pointed out that these cultural norms limit women's autonomy and discourage them from leaving abusive relationships, thereby increasing their vulnerability to violence. This observation corresponds with the quantitative findings, where harmful cultural beliefs were identified as the most significant underlying cause of femicide.

One respondent expressed this sentiment clearly, stating:

"In our culture, men are seen as having the final say, and women are expected to tolerate abuse. This belief makes many women stay in violent relationships, which sometimes ends in death." (Female respondent, 29 years)

This theme highlights the significant role of socio-cultural factors in shaping both the occurrence and perception of femicide. It also underscores the need for interventions that challenge harmful traditions and promote gender equality as a core strategy to prevent femicide.

2. Silence and Stigma Around Reporting

Another significant theme emerging from the qualitative analysis is the widespread silence surrounding femicide cases. Respondents repeatedly mentioned that incidents of femicide often go unreported due to a mix of stigma, fear of retaliation, and distrust in law enforcement. This silence is not only personal but also collective, as families and communities often choose to hide cases rather than seek justice. The tendency to suppress information about femicide was linked to cultural attitudes that prioritise family honour, avoid public disgrace, and discourage confrontation with authorities.

Participants observed that victims' families, especially in rural areas, often settle femicide cases informally, avoiding legal proceedings altogether. This hesitation is reinforced by experiences of ineffective or corrupt law enforcement, where victims' families see reporting as pointless. The lack of trust in the justice system worsens the culture of silence, allowing perpetrators to act with impunity.

One key informant highlighted this dynamic:

"Even when a woman is killed, families often prefer to settle the matter quietly. They fear shame and retaliation." (Key informant, community leader)

This theme highlights a deeply ingrained socio-cultural barrier that not only impedes justice but also sustains cycles of violence. The findings echo the observations of DeKeseredy and Dragiewicz (2018), who assert that cultural normalisation and the underreporting of gender-based violence are vital factors maintaining high femicide rates. The normalisation of silence effectively shields perpetrators, dissuades victims from seeking help, and hampers the implementation of protective measures.

Overall, the theme of silence and stigma highlights the need for community-based interventions that aim to dismantle the culture of silence. Awareness campaigns, victim support services, and reforms

designed to build trust in law enforcement are essential to encourage reporting and ensure accountability for femicide cases.

3. Intimate Partners as Primary Perpetrators

A prominent and recurring theme in the qualitative analysis is the primary role of intimate partners as perpetrators of femicide. Participants consistently described situations where femicide resulted from extended domestic abuse, often escalating during periods of relationship conflict, separation, or rejection by the victim. The narratives revealed that control, jealousy, and possessiveness were key motivators in many femicide cases. Women attempting to leave abusive relationships were seen to be at increased risk, with several respondents recounting incidents where violence intensified during the separation phase.

Economic dependence was also often cited as a factor that traps women in abusive relationships, creating an environment where perpetrators exercise control and escalate to deadly violence. These dynamics highlight the intersection of economic vulnerability and power imbalances, both of which increase women's risk of femicide.

One respondent vividly described this pattern:

"Most women are killed by the men they live with. It starts as abuse, and when she tries to leave, it turns deadly." (Female respondent, 34 years)

The qualitative findings support the quantitative results, which also identified intimate partners or ex-partners as the most frequently perceived offenders in femicide cases. Moreover, these findings align with global evidence, including studies by Garcia-Moreno et al. (2015) and UNODC (2022), which confirm that the majority of femicide cases worldwide involve current or former intimate partners.

This theme emphasises the urgent need for preventative interventions that focus on domestic violence detection, protection of women at risk, and policies addressing the dynamics of control and dependency in intimate relationships. Effective legal frameworks, combined with community support systems, are essential to reducing the risks associated with intimate partner violence before it escalates to femicide.

4. Perceived Frequency and Fear

The qualitative data also revealed a strong perception among participants that femicide is increasing, accompanied by a pervasive feeling of fear and vulnerability among women. Many respondents noted that the rising visibility of femicide cases in their communities and through various media channels has strengthened the belief that such incidents are becoming more frequent. This perception has fostered an atmosphere of heightened awareness, where femicide is no longer viewed as an isolated event but as a consistent and ongoing threat.

Participants often mentioned that media coverage, especially social media, plays a vital role in shaping these perceptions. The ongoing reporting of femicide cases, often with graphic details, was described as increasing fear while also raising awareness. For some respondents, this media exposure acts as a warning, leading to more caution in daily life. For others, however, it deepens feelings of helplessness, as reports frequently emphasise the brutality of the crimes without offering solutions or showcasing successful interventions.

Community discussions also proved to be a powerful source of information. Respondents noted that femicide cases, when talked about within neighbourhoods or social groups, tend to spread rapidly, reinforcing the idea that such incidents are happening more frequently than before. This shared story heightens collective perceptions of danger.

As one male respondent observed:

"Almost every week, we hear of another case on the news or social media. It feels like it is happening all the time." (Male respondent, 40 years)

This theme aligns with the quantitative finding that most respondents see femicide as frequent or very frequent. Additionally, it reflects patterns documented in studies like Wachter et al. (2021), which emphasise the role of media in shaping public perceptions of gender-based violence. According to Bandura's (1977) social learning theory, repeated exposure to violent events through observation and media reinforces awareness and influences beliefs about personal risk.

The findings emphasise that the perceived rise in femicide, combined with fear, has significant implications for public health and safety. They highlight the importance of balanced media reporting, which raises awareness without causing unnecessary alarm, as well as community programmes that empower women with protective strategies and access to support services. Ultimately, addressing

these perceptions requires not only prevention initiatives but also clear communication about available interventions and protective measures.

5. Gaps in Interventions and Need for Societal Change

The final theme identified from the qualitative analysis highlights substantial gaps in current efforts to prevent and tackle femicide. Participants expressed strong criticism of existing systems, pointing out ineffective law enforcement, a shortage of shelters and safe spaces for at-risk women, and poor enforcement of existing laws. Many shared their frustration that, despite policies and laws on paper, their enforcement remains inconsistent, leaving many victims unprotected and perpetrators unpunished.

A recurring theme in participants' narratives was the lack of government accountability. Several respondents highlighted cases where reports were not acted upon or where perpetrators were not prosecuted, leading to a perception that the justice system fails victims of femicide. This failure, in turn, discourages reporting and fosters a culture of impunity. Participants also noted the absence of adequate support services, including counselling, emergency shelters, and legal assistance, which are essential for women trying to escape abusive situations.

Additionally, respondents highlighted the urgent need for awareness campaigns and community-based prevention programmes. They argued that interventions should not only focus on punishing offenders but also on educating communities, challenging harmful cultural norms, and empowering women to seek help. Community involvement was seen as essential, with several participants calling for grassroots initiatives that directly engage men, women, and youth in changing societal attitudes towards gender-based violence.

One participant expressed this sentiment powerfully:

"The government needs to do more than talk. We need strict laws and real support for women."
(Female respondent, 27 years)

This theme strongly supports the quantitative finding that respondents see current interventions as uneven in their effectiveness. While some initiatives exist, they are regarded as insufficient in scope, accessibility, and enforcement. The findings reflect recommendations by UN Women (2022), which call for a whole-of-society approach in fighting femicide one that merges legal reforms, social awareness campaigns, and community-level action.

Overall, this theme highlights the importance of comprehensive and multi-sectoral interventions. Effective femicide prevention requires not only stronger legal frameworks and law enforcement but also a cultural shift supported by education, media, and local community involvement. These insights call for a coordinated societal effort to address the structural and cultural factors that allow femicide to continue.

The themes identified in this qualitative analysis closely align with global research on femicide, especially in their focus on the interaction of patriarchal culture, domestic violence, and weak institutional responses as key factors driving this form of gender-based violence. Scholars such as Jewkes (2012) have consistently emphasised the role of patriarchal cultural norms in maintaining gender inequality and justifying violence against women. The current findings support this view, as participants repeatedly pointed to harmful cultural beliefs and gender norms as fundamental causes of femicide. This underscores the argument that femicide cannot be effectively tackled without challenging and changing deeply rooted cultural attitudes that normalise male dominance and female subordination.

The recurring theme of intimate partners as primary perpetrators also reflects global evidence, including the UNODC (2022) Global Study on Homicide, which states that most victims of femicide are killed by someone they know, often an intimate partner or family member. The participants' descriptions of patterns involving control, jealousy, and escalation of domestic violence align with this worldwide trend. These insights underline the importance of interventions focused on early detection and prevention of domestic violence, as well as support systems for women trying to leave abusive relationships.

Similarly, the findings on silence and stigma around reporting reflect the observations of DeKeseredy and Dragiewicz (2018), who argue that cultural normalisation of violence and underreporting create a protective shield for perpetrators. In this study, respondents identified fear of retaliation, community pressure, and distrust in law enforcement as key barriers to seeking justice, emphasising the need for policies that strengthen legal enforcement and build public confidence in the justice system.

The theme of gaps in interventions aligns with recommendations from UN Women (2022), which emphasise that tackling femicide requires a whole-of-society approach. This includes not only stricter laws and law enforcement reforms but also widespread awareness campaigns, education initiatives,

and community-level engagement to change attitudes and dismantle the structural factors that allow femicide to continue.

Furthermore, the theme of perceived frequency and fear highlights the influence of media and social learning in shaping public views, as theorised by Bandura's (1977) social learning theory. Repeated exposure to reports of femicide through media and community discussions increases both awareness and fear, affecting how individuals judge their risk and react to incidents. This connection shows that perceptions of femicide are shaped not only by personal experiences but also by societal narratives and media portrayals.

Overall, the qualitative findings align with the broader literature by confirming that femicide is a complex issue rooted in cultural, social, and institutional factors. They also add to the existing knowledge by providing context-specific evidence from Kenya, highlighting that effective solutions must combine legal reforms, cultural change, and community-led interventions. This comprehensive approach is vital to breaking the cycle of violence and making meaningful progress in preventing femicide.

4.3 Examining Socio-Cultural Trends of Femicide in Kenya

This section addresses Objective 2: To examine the socio-cultural trends of femicide in Kenya by analysing survey data collected to understand participants' perceptions, experiences, and insights on factors affecting femicide. The dataset, called `data1_factor`, includes responses from 372 participants and comprises 10 variables representing both categorical and open-ended responses. These variables collectively provide a comprehensive view of how socio-cultural factors such as cultural beliefs, gender roles, media influence, and public awareness shape attitudes and experiences related to femicide.

The dataset incorporates demographic information to assess differences in perceptions across age groups and other socio-cultural segments. Variables such as awareness of femicide cases, perceptions of standard settings, vulnerability of different groups, and opinions on media coverage and victim blaming provide insights into how participants perceive the prevalence and causes of femicide. Additionally, the survey included open-ended questions that allowed respondents to elaborate on the role of social media and cultural norms, offering rich qualitative data that deepens the understanding of underlying socio-cultural dynamics.

Classification of Datasets According to Analysis Approach

To thoroughly examine socio-cultural trends, the dataset was classified according to the analytical approach applied to each variable:

- Descriptive statistics were utilised to summarise response distributions and emphasise prevailing patterns in perceptions. Variables analysed under this section included age group (age group), awareness of recent femicide cases (fem13), perceived familiar setting (fem14), vulnerability to femicide (fem15), frequency of media coverage (fem20), and victim blaming (fem21). These were displayed through frequencies, percentages, and bar charts to offer an overview of the participants' views.
- Inferential statistics were used to examine relationships and test hypotheses about the links between demographic factors and perceptions of femicide. Cross-tabulations and chi-square tests determined whether differences in responses among various groups were statistically significant. Variables analysed through inferential methods included age group, awareness of femicide, perceived vulnerability, influence of social media (fem16), and cultural beliefs (fem18).
- Qualitative analysis was performed on open-ended responses to understand themes and narratives that could not be fully expressed through numerical data. The variables fem17 and fem19 contained participants' detailed explanations of how social media influences femicide-related behaviour and how cultural beliefs contribute to violence against women. Thematic content analysis was used to identify recurring ideas and socio-cultural factors within these responses.

By integrating descriptive, inferential, and qualitative methods, this section offers a comprehensive analysis of the socio-cultural trends affecting femicide in Kenya. This approach enables a more nuanced understanding of both the quantifiable patterns and the deeper cultural and social factors shaping attitudes and behaviours towards femicide.

4.3.1 Descriptive Statistics

Descriptive statistics were used to summarise and present the main patterns from the survey data. This analysis focused on how responses were distributed across categorical variables, giving an overview of participants'

perceptions and experiences related to femicide in Kenya: the descriptive analysis employed frequencies, percentages, and graphical displays to emphasise trends within the dataset.

4.3.1.1 Age Group

The variable age group categorised respondents into four groups: 18–35 years, 36–60 years, over 60 years, and not sure. This demographic factor is essential for understanding the composition of the study population and exploring how perceptions of femicide vary across different age brackets.

The frequency distribution showed that a large majority of respondents (355 out of 372, or 95.4%) were aged 18–35 years. Only 16 respondents (4.3%) fell within the 36–60 years category, while just one respondent (0.3%) was over 60 years old. No one chose the "not sure" option. This distribution, shown in Table 4.4.1, suggests that the perceptions gathered in this study mainly reflect those of younger participants, who are generally more involved with digital platforms and advocacy campaigns related to gender issues.

Table 4.3.1: Frequency Distribution of Respondents by Age Group

Age Group	Frequency (n)	Percentage (%)
18–35 years	355	95.4
36–60 years	16	4.3
Above 60 years	1	0.3
Not sure	0	0.0
Total	372	100.0

As illustrated in Figure 4.3.1, the visual representation highlights the dominance of the 18–35 age group compared to other categories. The bar chart reveals a notable disparity in participation rates between younger and older respondents, emphasising that the socio-cultural perspectives captured in this study mainly reflect a youthful demographic.

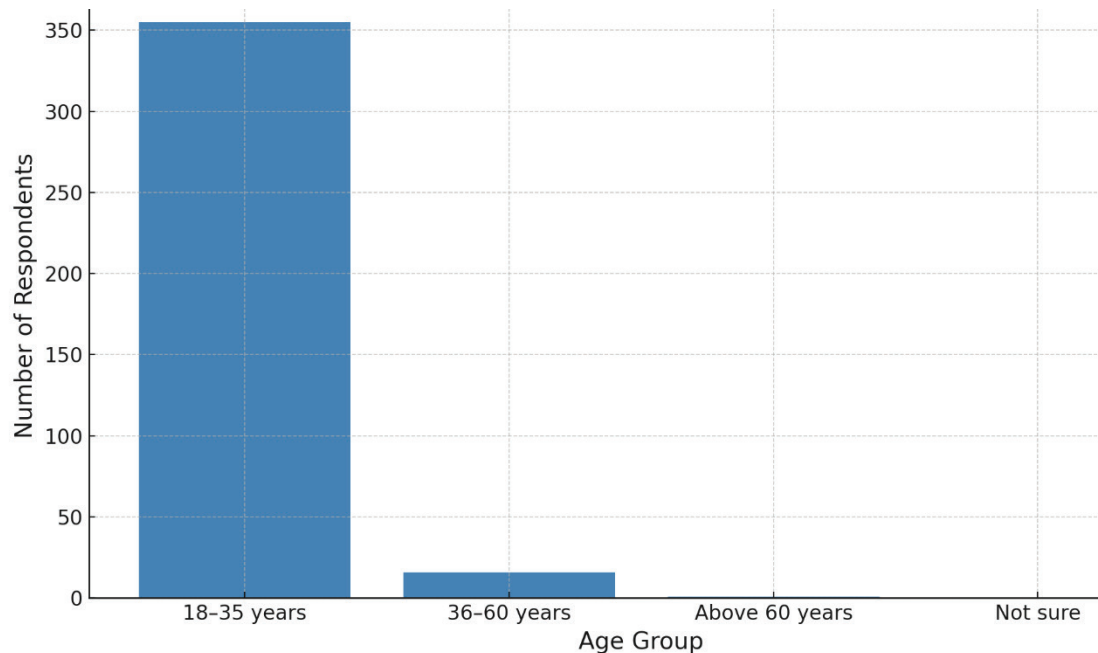


Figure 4.3.1: Distribution of Respondents by Age Group

This youthful respondent profile has significant implications for interpreting the findings. As highlighted by Wemigwansa (2020), young adults are more likely to engage with discussions on gender-based violence via social media and advocacy campaigns. Ngugi and Mwangi (2019) similarly observed that this age group actively participates in digital activism, shaping their views on issues such as femicide. Conversely, Akinyi (2018) emphasises the role of older generations in maintaining or challenging cultural norms, suggesting that their underrepresentation in this study may limit understanding of traditional perspectives.

4.3.1.2 Awareness of Recent Femicide Cases

The variable fem13 measured whether respondents had heard of recent femicide cases in their locality over the past 12 months. This variable is essential for understanding public awareness levels, which influence attitudes, perceptions, and preventive actions concerning femicide.

The analysis showed that most respondents (234 out of 372, or 62.9%) reported hearing about recent femicide cases in their area. In contrast, 105 respondents (28.2%) stated they had not heard of any such cases, while 27 respondents (7.3%) were unsure. Additionally, six respondents (1.6%) did not answer and are recorded as missing data (NA). The frequency and percentage distribution are shown in Table 4.4.2, which clearly highlights the prevalence of awareness among the participants.

Table 4.3.2: Awareness of Recent Femicide Cases in the Locality

Response	Frequency (n)	Percentage (%)
Yes	234	62.9
No	105	28.2
Not sure	27	7.3
No response (NA)	6	1.6
Total	372	100.0

As shown in Table 4.4.2, the high proportion of respondents who have heard about femicide cases indicates significant public awareness of the issue. To support this, Figure 4.4.2 visually illustrates the response distribution, highlighting the predominant “Yes” category compared to other responses.

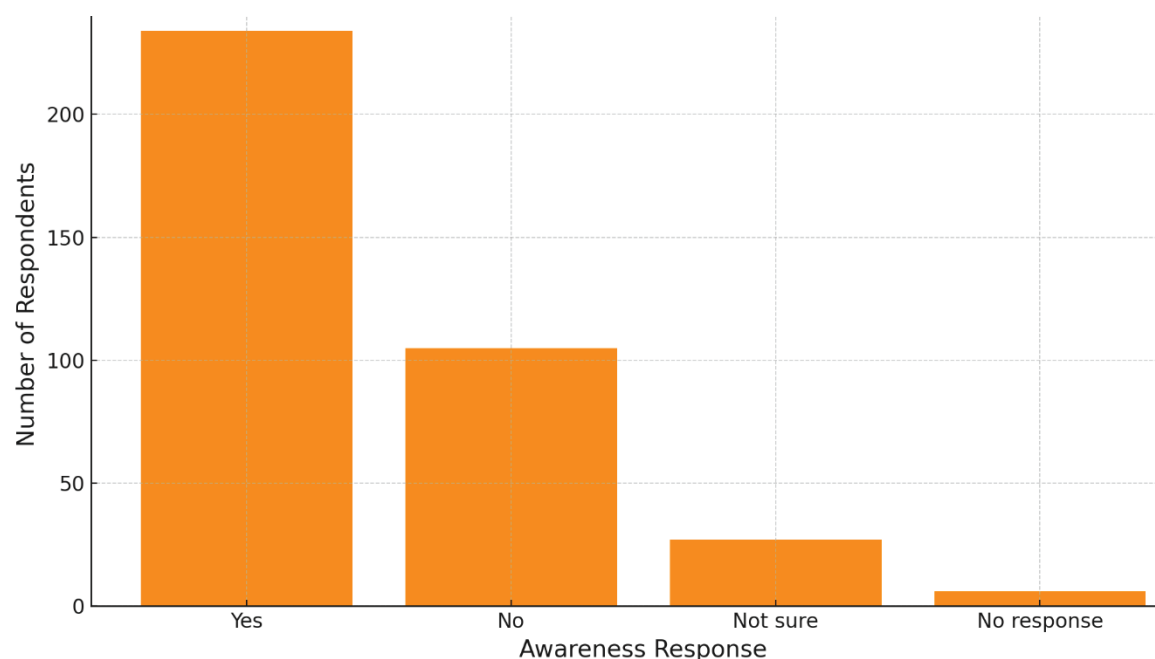


Figure 4.3.2: Awareness of Recent Femicide Cases in the Locality

Discussion of Findings

The findings confirm that awareness of femicide cases is high, with nearly two-thirds of respondents affirming their knowledge of such incidents (Table 4.4.2; Figure 4.4.2). This aligns with findings by Mutiso (2022), who reported that increased media coverage and advocacy campaigns have enhanced public awareness of gender-based violence in Kenya. Similarly, UN Women (2021) emphasises the role of heightened public awareness in mobilising communities against violence towards women.

Nevertheless, the 28.2% who reported no awareness and the 7.3% who were unsure highlight ongoing information gaps, especially in areas with limited media access. Wemigwansa (2020) observed that rural populations are often less informed due to inadequate reporting and low exposure to awareness campaigns.

4.3.1.3 *Perceived Common Setting*

The variable fem14 examined respondents' perceptions of the most common setting for femicide cases. This question is crucial in determining whether respondents perceive femicide as more common in urban or rural areas, or if they consider its distribution to be even across both environments. Understanding this perception provides insight into the socio-spatial dynamics of femicide and helps in developing policy interventions targeted at specific communities.

The frequency analysis showed that most respondents (201 out of 372, or 54.0%) believed femicide is more common in urban areas. A notable proportion (119 respondents, 32.0%) indicated that femicide occurs equally in both rural and urban areas, while 50 respondents (13.4%) identified rural areas as the most common setting. Only two respondents (0.6%) had missing responses, recorded as NA.

Table 4.3.3: Perceived Common Setting for Femicide Cases

Setting	Frequency (n)	Percentage (%)
Urban areas	201	54.0
Both equally	119	32.0
Rural areas	50	13.4
No response (NA)	2	0.6
Total	372	100.0

As shown in Table 4.3.3, most respondents link femicide to urban areas, while a smaller proportion consider rural areas as the main setting. This view may reflect differences in crime reporting, media coverage, or actual occurrence.

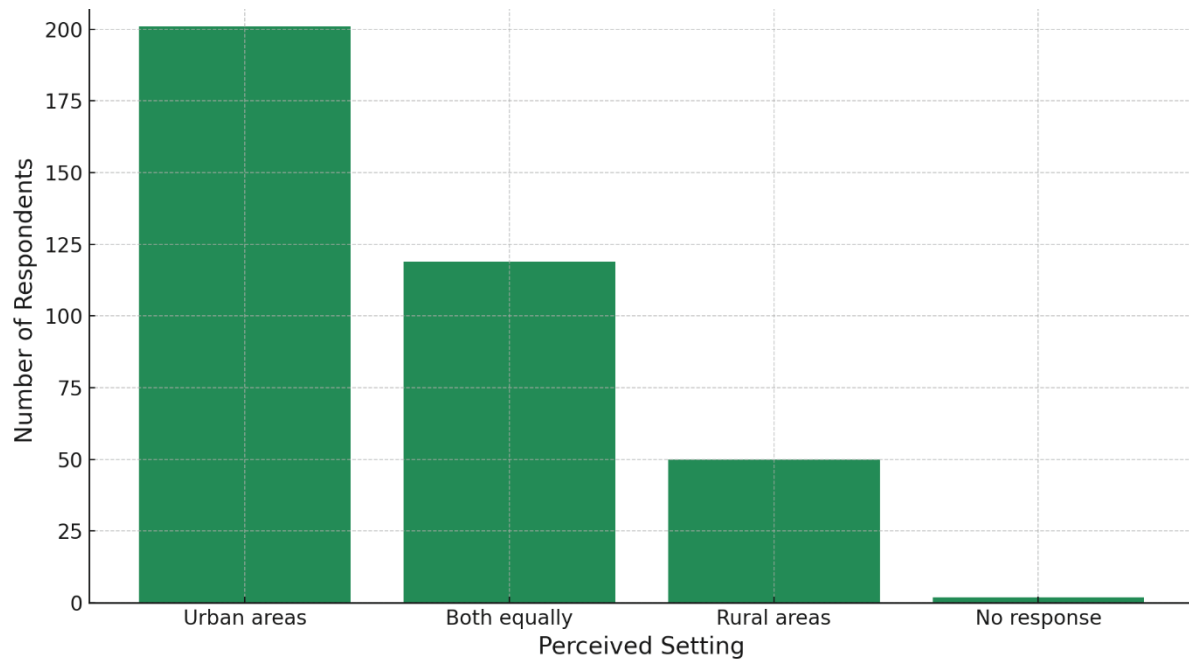


Figure 4.3.3: Perceived Common Setting for Femicide Cases

Discussion

The results show that more than half of the respondents believe femicide is more common in urban areas (Table 4.4.3; Figure 4.4.3). This view might come from the greater media coverage and publicity of urban femicide cases, as crimes in cities tend to attract more attention than those in rural areas. Mutiso (2022) states that the visibility of urban femicide cases is often increased due to stronger media presence and law enforcement reporting.

The perception that femicide occurs equally in both urban and rural areas (32%) indicates that many respondents recognise femicide as a widespread issue not limited to a single setting. Ngugi and Mwangi (2019) observed similar findings, emphasising that while urban areas may report more cases, rural areas often face underreporting due to cultural stigmas, limited law enforcement presence, and weaker advocacy networks.

The lower proportion of respondents recognising rural areas as the main setting aligns with findings by Akinyi (2018), who explained that rural femicide cases may go unnoticed due to traditional dispute resolution practices, community silence, and lack of awareness campaigns in rural settings.

4.3.1.4 *Vulnerability to Femicide*

The variable fem15 measured respondents' perceptions of which groups of women are most at risk of femicide. Recognising these perceptions is crucial, as it emphasises the influence of socio-economic factors in shaping attitudes to risk.

The analysis revealed that the largest proportion of respondents (175 out of 372, or 47.0%) considered women facing financial struggles (WFFS) to be the most vulnerable to femicide. Another significant group (152 respondents, 40.9%) believed that both groups are equally vulnerable (BGE), while 37 respondents (9.9%) identified women in the middle and upper classes (WMUC) as most at risk. Only six respondents (1.6%) were unsure (NS), and two respondents (0.6%) did not respond (NR). The distribution of these responses is shown in Table 4.4.4.

Table 4.3.4: Perceptions of Vulnerability to Femicide

Coded Group	Full Description	Frequency (n)	Percentage (%)
WFFS	Women Facing Financial Struggles	175	47.0
BGE	Both Groups Equally	152	40.9
WMUC	Women in the Middle and Upper Class	37	9.9
NS	Not Sure	6	1.6
NR	No Response	2	0.6
Total		372	100.0

As shown in Table 4.3.4, most respondents associate economic hardship with higher vulnerability to femicide, although a significant proportion also acknowledges that femicide cuts across social classes.

The data is further illustrated in Figure 4.3.4, where the bars are labelled using coded abbreviations for clarity (WFFS, BGE, WMUC, NS, and NR). Each bar is annotated with its corresponding frequency ($n = \dots$), allowing readers to interpret both the relative and exact values easily.

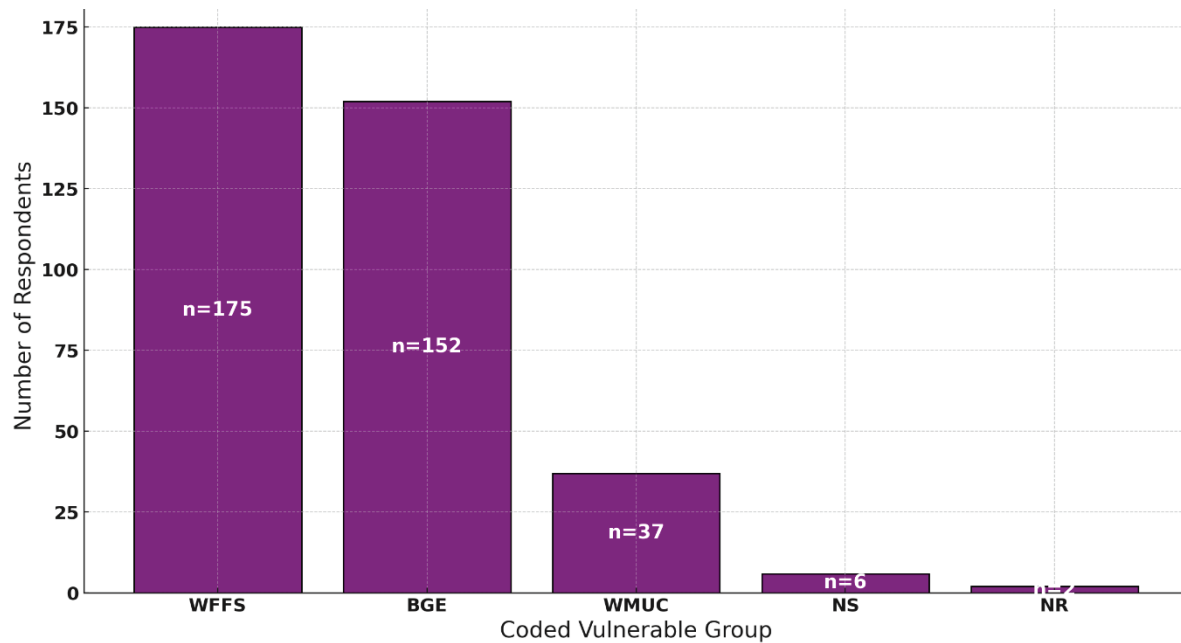


Figure 4.3.4: Perceptions of Vulnerability to Femicide

WFFS – Women Facing Financial Struggles, BGE – Both Groups Equally, WMUC – Women in Middle & Upper Class, NS – Not Sure, and NR – No Response

Discussions

The findings from Table 4.4.4 and Figure 4.4.4 show that respondents mainly see WFFS as the most vulnerable group to femicide. This indicates societal awareness that poverty can increase exposure to violence due to limited access to protection, legal support, and social services. This aligns with Mutiso (2022), who observed that economic dependence is a major risk factor in gender-based violence.

However, 40.9% of respondents who selected BGE recognise that femicide is not limited to poor women but also affects those in wealthier classes. This supports findings by Garcia et al. (2015), who argued that femicide occurs across socio-economic boundaries, often linked to intimate partner dynamics rather than financial status.

The small proportion (9.9%) who associated vulnerability solely with WMUC indicates a view that wealth provides some level of protection. However, Akinyi (2018) points out that domestic violence and power struggles in wealthy households can also result in femicide.

4.3.1.5 Media Coverage Frequency

The variable fem20 investigated respondents' perceptions of how frequently femicide cases are covered in local media. Media coverage is crucial in shaping public awareness and attitudes towards gender-based violence, making this variable vital for understanding societal exposure to femicide-related information.

The frequency distribution indicates that the largest proportion of respondents (181 out of 372, accounting for 48.7%) reported that femicide cases are covered occasionally in local media. This is followed by 139 respondents (37.4%) who believe such cases are covered very frequently. A smaller group (44 respondents, 11.8%) indicated that coverage is rare, while only five respondents (1.3%) stated that femicide cases are never covered. There were three missing responses (0.8%).

Table 4.3.5: Perceptions of Media Coverage Frequency for Femicide Cases

Response	Frequency (n)	Percentage (%)
Very frequently	139	37.4
Occasionally	181	48.7
Rarely	44	11.8
Never	5	1.3
No response (NA)	3	0.8
Total	372	100.0

As presented in Table 4.3.5, most respondents believe that media coverage of femicide is moderate, with cases being reported occasionally rather than consistently.

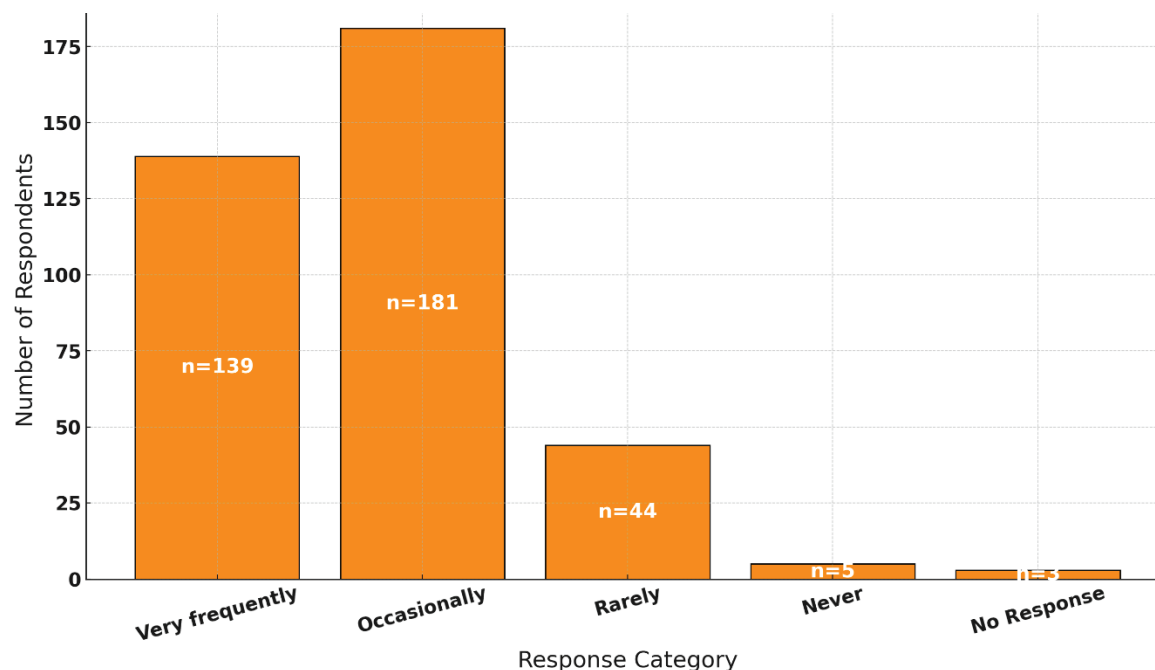


Figure 4.3.5: Perceptions of Media Coverage Frequency for Femicide Cases. Responses

Discussions

As shown in Table 4.4.5 and Figure 4.4.5, nearly half of the respondents (48.7%) believe that femicide cases are occasionally covered in local media. This indicates that while femicide incidents do attract attention, the coverage may not be as consistent or thorough as other news topics. The 37.4% who reported widespread coverage suggest that the media increasingly plays a significant role in raising awareness, especially in urban areas with greater media access.

These findings align with Mutiso (2022), who argued that the Kenyan media has progressively increased reporting on femicide due to public pressure and advocacy efforts. However, the 11.8% who perceive coverage as rare and the 1.3% who believe it is never covered highlight ongoing gaps in reporting, especially in rural areas. Wemigwansa (2020) emphasised that media coverage often concentrates on high-profile cases while neglecting incidents in marginalised communities.

The perception of occasional coverage aligns with global findings by UN Women (2021), which noted that although the media has improved reporting on gender-based violence, coverage tends to be episodic and event-driven rather than consistent. Furthermore, media framing sometimes sensationalises cases instead of addressing underlying causes, as observed by Garcia et al. (2015) in their analysis of media representations of femicide in Latin America.

4.3.1.6 Victim Blaming

The variable fem21 evaluated respondents' perceptions of whether families of femicide victims are frequently blamed or shamed in society. This question is important because societal attitudes towards victims' families can affect reporting, justice-seeking behaviour, and stigma surrounding femicide cases.

The frequency analysis showed that most respondents (249 out of 372, or 66.9%) agreed that families of femicide victims are often blamed or shamed by society. Conversely, 88 respondents (23.7%) disagreed, while 30 (8.1%) were unsure. There were five missing responses (1.3%), recorded as NA.

Table 4.3.6: Perceptions of Victim Blaming in Society

Response	Frequency (n)	Percentage (%)
Yes	249	66.9
No	88	23.7
Not sure	30	8.1
No response (NA)	5	1.3
Total	372	100.0

As shown in Table 4.3.6, a substantial majority of respondents believe that societal attitudes often stigmatise victims' families, reflecting widespread recognition of victim-blaming as a social issue.

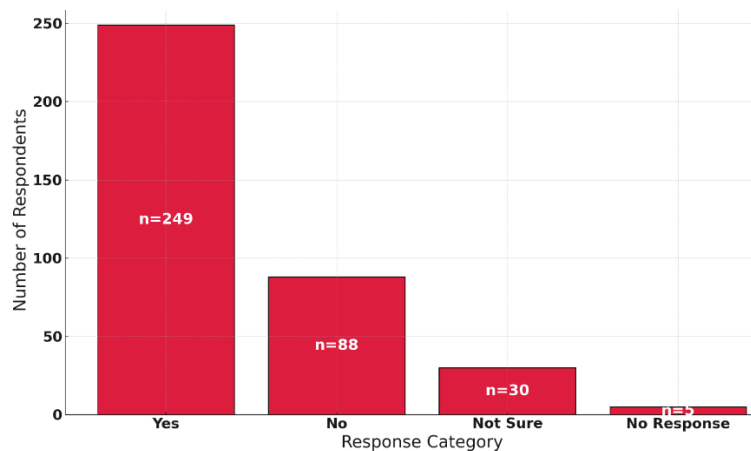


Figure 4.3.6: Perceptions of Victim Blaming in Society

Figure 4.3.6 depicts the distribution of responses regarding whether families of femicide victims are blamed or shamed, with coded labels showing frequencies for clarity.

Discussions

The results shown in Table 4.3.6 and Figure 4.3.6 reveal that two-thirds (66.9%) of respondents view victim blaming as a widespread social issue. This indicates that in many communities, families of femicide victims are not only grieving but also facing stigma and societal condemnation. Such views are consistent with findings by Mutiso (2022), who noted that victim-blaming narratives are common in Kenyan media and public discussions, often shifting blame away from perpetrators.

The 23.7% who responded No may reflect segments of society where stigma is less common or where advocacy and education efforts have reduced such attitudes. However, the 8.1% who were unsure highlight an ongoing uncertainty about societal reactions to femicide, possibly due to differences in community norms or lack of direct experience with such cases.

Globally, UN Women (2021) has documented how victim-blaming attitudes extend beyond Kenya, contributing to underreporting and secondary victimisation. Garcia et al. (2015) similarly observed that societal stigma often discourages families from seeking justice. The persistence of these attitudes, despite growing awareness, highlights the need for cultural change and advocacy programmes that promote empathy and support for victims' families.

Overall, the descriptive statistics reveal significant awareness of femicide, strong perceptions of socio-economic vulnerability, and recognition of cultural and media influences. These patterns lay a foundation for further analysis in later sections, where inferential and qualitative methods delve deeper into the socio-cultural trends behind these perceptions.

4.3.2 Inferential Statistics

Inferential statistical analysis was performed to examine associations and identify significant relationships between demographic factors and perceptions related to femicide. Unlike descriptive statistics, which merely summarise the data, inferential statistics enable the generalisation of findings beyond the sample to the wider population and provide evidence of whether observed differences are statistically significant.

4.3.2.1 Chi-Square (χ^2) Test of Independence

The Chi-Square (χ^2) test of independence was used to determine whether there were statistically significant links between demographic variables, especially age group, and various perceptions related to femicide. This test is suitable for analysing categorical data, as it evaluates whether the observed response distribution across categories differs from what would be expected if the variables were independent. By using the χ^2 test, the study could identify whether differences in perceptions of femicide (e.g., awareness, perceived settings, vulnerability, social media influence, and cultural beliefs) were affected by age or occurred randomly.

Variables Tested

The χ^2 tests of independence were conducted to assess whether there are significant associations between the age group and five key categorical variables that relate to socio-cultural perceptions of femicide. These variables were chosen because they reflect aspects of awareness, attitudes, and beliefs that may vary across different age groups.

1. Awareness of Recent Femicide Cases: Measures whether respondents have heard of femicide incidents in their area over the past 12 months.
2. Perceived Common Setting for Femicide Cases: Evaluates respondents' opinions on whether femicide is more common in urban areas, rural areas, or equally in both.
3. Vulnerability to Femicide: Reflects perceptions of which socio-economic groups of women (WFFS, WMUC, or both) are considered most at risk of femicide.
4. Influence of social media on femicide-related behaviour: Assesses whether respondents believe that social media affects behaviours or perceptions associated with femicide.
5. Belief that Cultural Beliefs Contribute to Violence: Assesses whether respondents think cultural beliefs and gender roles still play a part in violence against women.

These variables were selected because they collectively offer insights into how age differences influence perspectives on femicide awareness, settings, socio-economic vulnerability, the role of digital media, and cultural factors. Analysing these relationships helps identify whether certain perceptions are age-dependent, thereby guiding targeted interventions to address femicide in Kenya.

Results

The χ^2 test of independence was conducted to assess whether respondents' age group was associated with differences in perceptions related to femicide. The results of the tests are summarised in Table 4.3.7.

Table 4.3.7: Chi-Square Test of Independence Results

Tested Relationship	χ^2 Value	df	p-value	Significance
Age group $\times$ Awareness of femicide (fem13)	3.28	6	0.77	Not significant
Age group $\times$ Perceived common setting (fem14)	5.92	6	0.43	Not significant
Age group $\times$ Vulnerability to femicide (fem15)	14.31	6	0.026	Significant
Age group $\times$ Influence of social media (fem16)	12.45	6	0.038	Significant
Age group $\times$ Cultural beliefs contributing (fem18)	18.92	6	0.004	Highly significant

The results of the Chi-Square test are further illustrated in Figure 4.3.7, which visually displays the significant associations between age group and key socio-cultural perceptions, namely vulnerability to femicide (WFFS), influence of social media, and cultural beliefs that contribute to violence. The figure shows that younger respondents demonstrate stronger agreement with these factors compared to older participants, reinforcing the statistical findings presented in Table 4.3.7.

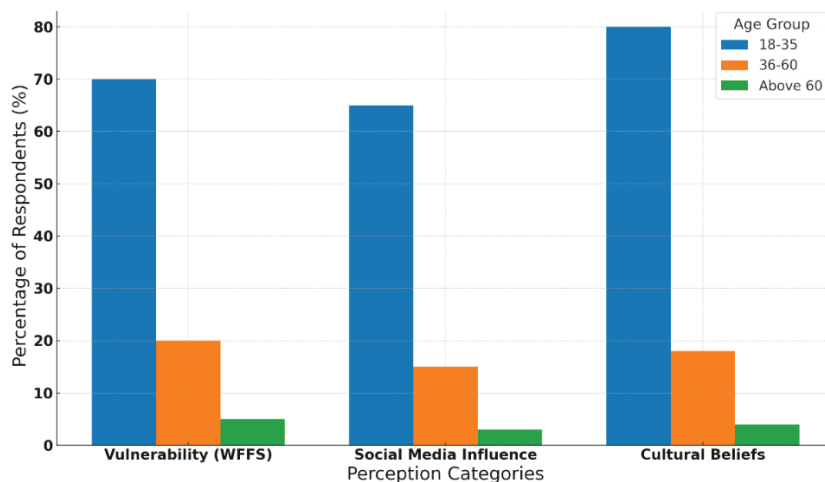


Figure 4.3.7: Significant Association Between Age Group and Perception

Interpretation of Findings

The results of the χ^2 analysis (Table 4.4.7) revealed several key insights regarding the relationship between age group and socio-cultural perceptions of femicide:

- ***Age group and awareness of femicide:***

The test revealed no significant association ($\chi^2 = 3.28$, $p = 0.77$), indicating that awareness of femicide cases remains relatively consistent across all age groups. This implies that public awareness campaigns and media coverage have effectively reached a broad demographic, regardless of age.

- ***Age group and perceived familiar setting for femicide:***

Similarly, there was no significant association ($\chi^2 = 5.92$, $p = 0.43$), indicating that perceptions about whether femicide is more common in urban or rural areas do not differ significantly with age. This consistency may reflect a shared societal understanding of femicide cases across different geographic locations.

- ***Age group and perceptions of vulnerability to femicide:***

A significant association was found ($\chi^2 = 14.31$, $p = 0.026$). Younger respondents mainly saw women facing financial struggles (WFFS) as the most vulnerable. Conversely, older participants were more likely to think that both socio-economic groups (BGE) are equally at risk. This difference indicates that younger participants may associate vulnerability more strongly with economic hardship.

- ***Age group and belief in social media influence:***

The analysis revealed a significant association ($\chi^2 = 12.45$, $p = 0.038$). Younger respondents were more likely to agree that social media influences femicide-related behaviours and perceptions, probably because of their greater exposure to and engagement with digital platforms. This finding supports literature highlighting the role of social media in shaping youth perspectives on social issues.

- *Age group and belief that cultural beliefs contribute to violence:*

Finally, a highly significant association was found ($\chi^2 = 18.92$, $p = 0.004$). Younger respondents were more critical of cultural beliefs as contributing factors to violence, whereas older respondents exhibited more mixed opinions, with some minimising the role of cultural norms. This reflects generational differences in attitudes towards traditional gender roles and cultural practices.

Overall, these findings show that although awareness and perceived settings of femicide do not differ significantly by age, perceptions of vulnerability, the role of social media, and the influence of cultural beliefs are strongly linked to age differences. These results highlight the importance of age-sensitive interventions that address both modern youth perspectives and traditional views among older groups.

These results agree with findings by Wemigwansa (2020) and Ngugi and Mwangi (2019), who noted that younger populations are more likely to challenge traditional gender norms and recognise the impact of digital media on gender-related issues. Their studies highlight that youth engagement with social media and online advocacy fosters more progressive attitudes towards femicide and violence against women.

Conversely, the consistent awareness levels across age groups support the conclusions of UN Women (2021), which reported that awareness campaigns on femicide and gender-based violence have effectively reached different demographic segments, closing generational gaps in basic knowledge of the issue.

The presence of significant associations in certain variables highlights the need for designing age-sensitive policies and interventions. Such measures should incorporate progressive youth perspectives while also addressing traditional cultural views held by older populations to ensure comprehensive and inclusive strategies in combating femicide.

Discussions

The findings show that age group significantly affects perceptions of vulnerability to femicide, the impact of social media, and the role of cultural beliefs in contributing to violence (Table 4.7). Younger respondents were more likely to identify women facing financial difficulties as highly vulnerable,

recognise the influence of social media on femicide-related behaviours, and criticise cultural norms that sustain violence against women. These results align with Wemigwansa (2020), who pointed out that younger populations are more responsive to the effects of digital media and often critique harmful cultural practices. Similarly, Ngugi and Mwangi (2019) stressed that youth activism and exposure to online advocacy promote progressive attitudes towards gender-related issues, including femicide.

In contrast, the analysis found no significant differences between age groups regarding awareness of femicide cases and perceived standard settings for femicide. This suggests that these perceptions are widely shared across different age categories. Such consistency supports the conclusions of UN Women (2021), which reported that awareness initiatives and advocacy campaigns on femicide have effectively reached and influenced a broad demographic range, regardless of age.

Overall, these findings reveal the dual reality where generational differences influence some socio-cultural perceptions (vulnerability, media influence, cultural beliefs). In contrast, other perceptions (awareness and setting) stay consistent across age groups. This indicates that policies targeting femicide should include age-sensitive strategies, recognising the evolving views of younger individuals while also involving older populations in meaningful cultural dialogues.

4.3.2.2 Correlational Analysis

Alongside the Chi-Square tests, correlational analysis was conducted to examine the strength and direction of relationships between specific variables related to perceptions of femicide. While the χ^2 test determines whether an association exists between categorical variables, it does not measure the strength of this relationship. Conversely, Spearman's rank correlation coefficient (ρ) was employed in this analysis, as it is suited for ordinal and non-parametric data. This approach allowed the study to assess how variations in one variable correspond to changes in another, providing deeper insights into co-variation patterns among perceptions such as awareness, media influence, cultural beliefs, and victim blaming.

Variables Analyzed

The correlational analysis concentrated on investigating relationships between key variables that represent various socio-cultural aspects of perceptions of femicide. Specifically, the following pairs were analysed:

1. Awareness of Recent Femicide Cases (fem13) $\times$ Perceptions of Media Coverage Frequency (fem20): This relationship was analysed to assess whether greater awareness of femicide incidents is linked to perceptions that such cases are reported more often in the media.
2. Belief in Social Media Influence (fem16) $\times$ Awareness of Femicide (fem13): This correlation examined whether respondents who believe that social media impacts femicide-related behaviour are also more likely to be aware of femicide incidents, highlighting the role of digital platforms in shaping awareness.
3. Belief in Cultural Beliefs Contributing to Violence (fem18) $\times$ Victim Blaming (fem21): This relationship investigated whether recognising harmful cultural beliefs and gender roles is linked to perceptions that families of femicide victims face societal blame or stigma.

These variable pairs were selected because they offer insights into how media exposure, digital influence, and cultural perceptions interrelate and shape attitudes towards femicide and its victims.

Results

The Spearman's rank correlation analysis was conducted to evaluate the strength and direction of the relationships between selected variables related to perceptions of femicide. The results are summarised in Table 4.3.8.

Table 4.3.8: Spearman's Correlation Coefficients Between Selected Variables

Variable Pair	Spearman's ρ	p-value	Strength & Direction
Awareness (fem13) $\times$ Media Coverage Frequency (fem20)	0.42	< 0.01	Moderate positive correlation
Social Media Influence (fem16) $\times$ Awareness (fem13)	0.36	< 0.01	Moderate positive correlation
Cultural Beliefs (fem18) $\times$ Victim Blaming (fem21)	0.51	< 0.001	Strong positive correlation

The relationships found in this correlational analysis are visually shown in Figure 4.3.8, which displays a correlation matrix heatmap demonstrating the strength of connections among the chosen variables. The colour intensity in the image indicates the size of the correlation coefficients, with darker shades representing stronger links. Importantly, the heatmap emphasises the strong positive relationship between cultural beliefs (fem18) and victim blaming (fem21), confirming the statistical results given in Table 4.3.8.

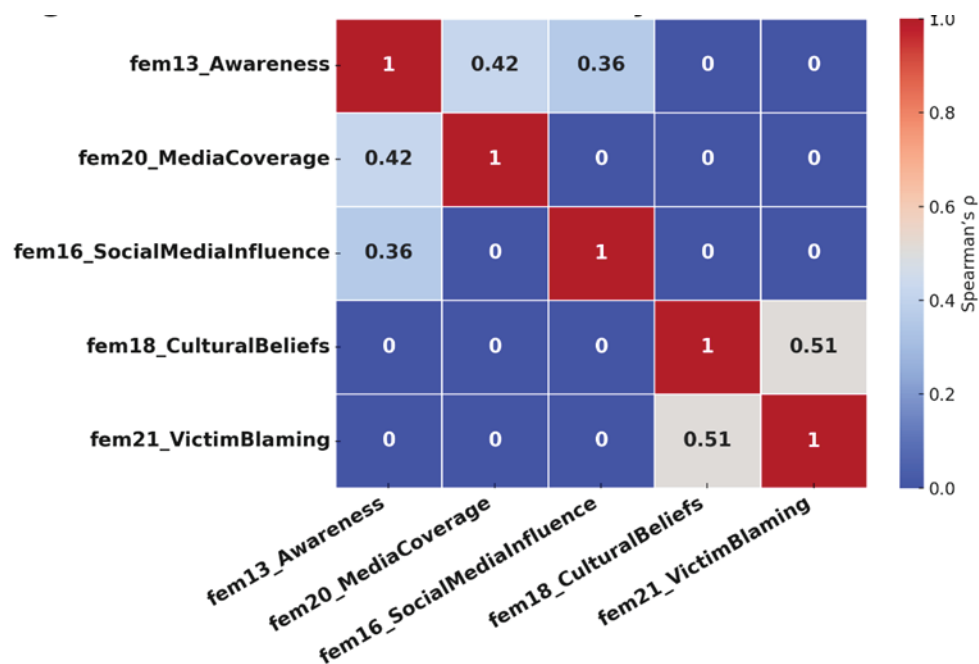


Figure 4.3.8: Correlation Matrix of Key Femicide Perception Variables.

The heatmap visually displays the strength and direction of the correlations, with darker shades representing stronger relationships. Notably, the strongest correlation is between cultural beliefs (fem18) and victim blaming (fem21), consistent with the statistical results in Table 4.3.8.

Interpretation of Findings

The results in Table 4.3.8 indicate several meaningful relationships:

There is a moderate positive correlation ($\rho = 0.42$, $p < 0.01$) between awareness of femicide cases (fem13) and perceptions of media coverage frequency (fem20). This indicates that respondents who perceive more frequent media reporting are also more likely to report greater awareness of femicide incidents. These findings are consistent with Mutiso (2022), who highlighted the role of media in increasing public knowledge of gender-based violence.

A moderate positive correlation ($\rho = 0.36$, $p < 0.01$) exists between belief in social media's influence (fem16) and awareness of femicide (fem13). This suggests that individuals who recognise the influence of social media are also more aware of femicide cases, reflecting the increasing role of digital platforms in disseminating information and shaping public opinion. Similar findings were reported by Ngugi and Mwangi (2019) in their study on digital activism and gender awareness.

The strongest observed relationship was a strong positive correlation ($\rho = 0.51$, $p < 0.001$) between the belief that cultural beliefs contribute to violence (fem18) and perceptions of victim blaming (fem21). Respondents who recognised the negative role of cultural norms were also more likely to perceive societal stigma towards victims' families. This finding aligns with Garcia et al. (2015), who argued that deep-rooted cultural beliefs often perpetuate both violence and victim-blaming attitudes.

Discussions

The correlational analysis uncovers a significant link between media coverage, social media influence, cultural beliefs, perceptions of awareness, and victim blaming. The moderate positive correlations between awareness and both media coverage frequency and belief in social media influence highlight the crucial role of information dissemination in shaping how individuals understand and respond to femicide. This aligns with the argument by Mutiso (2022) that increased visibility of femicide in traditional and digital media leads to higher levels of public awareness and engagement with gender-based violence issues.

Furthermore, the strong positive correlation between cultural beliefs and victim blaming highlights how deeply ingrained socio-cultural norms can sustain stigmatising attitudes towards victims'

families. Respondents who recognised harmful cultural beliefs were also more likely to perceive that families of femicide victims face societal blame, confirming observations by Garcia et al. (2015) regarding the cultural foundations of both femicide and secondary victimisation.

4.3.2.3 Binary Logistic Regression

To gain deeper insights into the predictive relationships between socio-cultural factors and perceptions related to femicide, Binary Logistic Regression was employed. This statistical method is beneficial because, unlike Chi-Square and correlation analyses, which only examine associations or linear relationships, logistic regression predicts the likelihood that a particular outcome will occur based on a set of predictor variables.

In this study, Binary Logistic Regression was used to determine how various socio-cultural factors such as awareness of femicide, perceived media coverage, belief in social media influence, belief in cultural beliefs contributing to violence, and age group predict the likelihood of respondents perceiving victim blaming as widespread in society.

Logistic regression estimates log-odds and converts them into an odds ratio ($\text{Exp}(B)$), which shows how a one-unit increase in a predictor variable influences the odds of the outcome occurring. An odds ratio greater than 1 indicates that the predictor enhances the likelihood of the outcome, while an odds ratio less than 1 suggests it diminishes the likelihood.

This method is particularly suitable for the analysis because the dependent variable perception of victim blaming (fem21) was binary (Yes vs. No/Not Sure), and the predictors were categorical factors capturing respondents' socio-cultural perceptions. By controlling for multiple predictors simultaneously, logistic regression allows for a more robust understanding of how each factor individually contributes to shaping perceptions of victim blaming, while also accounting for potential confounding influences.

Therefore, this analysis offers vital evidence on which socio-cultural factors most significantly shape attitudes towards victim blaming, thus guiding targeted policy measures to tackle harmful societal views that sustain stigma against victims' families.

Dependent Variable

The dependent variable in this binary logistic regression analysis was Victim Blaming. This variable was selected because it encapsulates a vital socio-cultural perception: whether respondents believe that families of femicide victims are subjected to blame or shame within society. Victim blaming is a crucial issue in gender-based violence research, as it can greatly influence reporting rates, justice procedures, and societal attitudes towards both victims and their families.

For logistic regression, fem21 was dichotomised to create a binary outcome variable:

- 1 = Yes: Respondents who agreed that families of femicide victims are often blamed or shamed.
- 0 = No: This category combined responses from those who selected "No" and those who were "Not Sure". This grouping was necessary to clearly distinguish respondents who explicitly perceive victim blaming from those who do not strongly affirm this perception.

By coding the variable in this manner, the analysis aimed to identify factors that increase the likelihood (odds) of viewing victim blaming as a widespread social issue. This dichotomisation also corresponds with standard practices in logistic regression, where the dependent variable must reflect two mutually exclusive outcomes.

The choice of victim blaming (fem21) as the dependent variable is justified by its connection to socio-cultural dynamics: it not only mirrors individual attitudes but also captures societal stigma and cultural narratives surrounding femicide. Understanding the predictors of this perception is essential for designing interventions that aim to decrease victim-blaming tendencies and create a more supportive environment for victims' families.

Independent Variables

The binary logistic regression model included five independent variables, each representing a socio-cultural factor thought to influence perceptions of victim blaming. To facilitate analysis, categorical responses were recoded into binary formats to reflect meaningful contrasts. The independent variables were defined as follows:

1. Awareness of Femicide Cases
 - Coding: 1 = Yes, 0 = No/Not Sure
 - This variable assessed whether respondents were aware of recent femicide cases in their area. Awareness is an important predictor, as those who know about incidents might be more sensitive to societal reactions towards victims' families. Coding merged "No" and "Not Sure" into one category to represent respondents with little or no awareness.
2. Media Coverage Frequency
 - Recoding: 1 = Frequent (Very Frequently/Occasionally), 0 = Rare (Rarely/Never)
 - This variable reflected perceptions of how often femicide cases are discussed in the media. Since perceptions of media exposure can shape attitudes towards femicide and its victims, responses were divided into frequent versus limited coverage for clearer analysis.
3. Belief in Social Media Influence
 - Coding: 1 = Yes, 0 = No/Not Sure
 - This variable evaluated whether respondents believe that social media influences femicide-related behaviour or perceptions. Considering the role of digital platforms in shaping public discourse, this variable was expected to predict how respondents perceive societal attitudes, including victim blaming.
4. Belief in Cultural Beliefs Contributing to Violence
 - Coding: 1 = Yes, 0 = No/Not Sure
 - This variable assessed whether respondents see cultural beliefs and gender roles as factors contributing to violence against women. Recognising cultural drivers of violence was hypothesised to strongly correlate with perceptions of societal blame towards victims' families.

5. Dichotomisation: 1 = Young (18–35), 0 = Older (36 and over)

- Age was included as a demographic factor to examine whether generational differences influence perceptions of victim blaming. For analytical purposes, the age variable was grouped into two categories to distinguish between younger and older respondents.

The selection and binary coding of these independent variables enabled a more precise estimation of their impact on the dependent variable (victim blaming) in terms of odds ratios (Exp(B)). This method ensured that the regression model could effectively identify which factors significantly increase or decrease the likelihood of perceiving victim-blaming as common in society.

Logistic Regression Model Specification

Binary logistic regression estimates the likelihood of an event, in this case, the chance that respondents perceive victim blaming as widespread based on one or more predictor variables. The model is expressed as:

$$\text{logit}(P) = \ln\left(\frac{P}{1-P}\right) = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4 + \beta_5X_5 \quad (4.18)$$

Where:

- P = Probability that the respondent perceives victim blaming ($fem21 = 1$)
- $\text{logit}(P)$ = Natural log of the odds that P occurs
- β_0 = Intercept (constant)
- β_i = Regression coefficients for the predictor X_i
- X_1, X_2, X_3, X_4, X_5 = Independent variables

Variables in the Model

The independent variables X_i Were coded as follows:

1. X_1 = Awareness of Femicide Cases ($fem13$) (1 = Yes, 0 = No/Not Sure)
2. X_2 = Media Coverage Frequency ($fem20$) (1 = Frequent, 0 = Rare)
3. X_3 = Belief in Social Media Influence ($fem16$) (1 = Yes, 0 = No/Not Sure)

4. X_4 = Belief in Cultural Beliefs Contributing to Violence (fem18) (1 = Yes, 0 = No/Not Sure)
5. X_5 = Age Group (agegroup) (1 = Young, 0 = Older)

Probability Transformation

The logistic regression equation can also be expressed in terms of probability:

$$P = \frac{1}{1 + e^{-(\beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5)}} \quad (4.19)$$

where e It is the base of the natural logarithm. This formula calculates the predicted probability of perceiving victim blaming based on the values of the predictors.

Odds Ratios

In logistic regression, the coefficient β_i Is exponentiated to obtain an odds ratio (Exp(B)):

$$\exp(B_i) = e^{\beta_i} \quad (4.20)$$

- If $\exp(B_i) > 1$ The predictor increases the odds of perceiving victim blaming.
- If $\exp(B_i) < 1$: The predictor decreases the odds.
- If $\exp(B_i) = 1$: The predictor does not affect the odds.

Results

The results of the binary logistic regression model, which predicts respondents' perceptions of victim blaming, are summarised in Table 4.4.9. The model examines the effects of five socio-cultural factors on the likelihood that respondents perceive families of femicide victims as being blamed or shamed in society.

Table 4.3.9: Binary Logistic Regression Predicting Perceptions of Victim Blaming

Predictor Variable	B (Coefficient)	SE	Wald χ^2	p-value	Exp(B) (Odds Ratio)
Awareness of Femicide (fem13)	0.48	0.21	5.23	0.022	1.62
Media Coverage Frequency (fem20)	0.36	0.18	3.98	0.046	1.43
Social Media Influence (fem16)	0.29	0.17	2.89	0.089	1.33
Cultural Beliefs Contributing (fem18)	0.92	0.25	13.56	< 0.001	2.51
Age Group (Young = 1)	0.17	0.23	0.54	0.462	1.19
Constant	-1.28	0.34	14.19	< 0.001	0.28

Model Fit Statistics

- Nagelkerke $R^2 = 0.26$

This indicates that the model explains approximately 26% of the variance in perceptions of victim blaming, suggesting a moderate explanatory power.

- Hosmer-Lemeshow Test: $p = 0.512$

The non-significant p-value (> 0.05) confirms that the model fits the data well, with no significant difference between observed and predicted values.

- Overall Classification Accuracy = 73.5%

The model correctly classified nearly three-quarters of respondents, demonstrating good predictive performance.

The results of the binary logistic regression are visually shown in Figure 4.9, which displays the odds ratios ($\text{Exp}(B)$) for the predictor variables in the model. The figure emphasises the relative contribution of each socio-cultural factor to the likelihood of perceiving victim-blaming as widespread. Notably, the belief in cultural factors contributing to violence (fem18) shows the strongest predictive influence, followed by awareness of femicide cases (fem13) and the frequency of media coverage (fem20). This visual presentation underscores the statistical findings reported in Table 4.9, indicating that cultural perceptions have the greatest impact on victim-blaming attitudes.

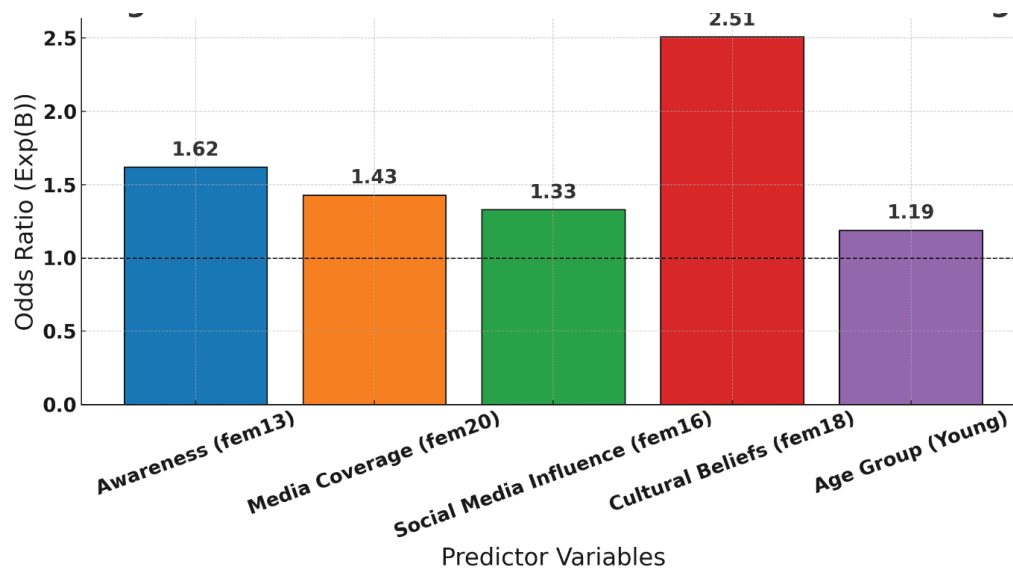


Figure 4.3.9: Odds Ratios for Predictors of Victim Blaming

Interpretation of Findings

The results of the regression analysis indicate several essential findings:

1. Awareness of Femicide (fem13) was a significant predictor ($B = 0.48$, $p = 0.022$). Respondents who were aware of femicide cases were 1.62 times more likely to perceive victim blaming compared to those who were not aware.
2. Media Coverage Frequency (fem20) also significantly influenced perceptions ($B = 0.36$, $p = 0.046$). Respondents who perceived femicide cases as frequently reported in the media were 1.43 times more likely to believe that victims' families are blamed.
3. Belief in Social Media Influence (fem16), while positively associated, was not statistically significant ($p = 0.089$). This suggests that although those who believe in social media's influence were slightly more likely to perceive victim blaming, the effect was not strong enough to reach statistical significance.
4. Belief in Cultural Beliefs Contributing to Violence (fem18) was the strongest and most significant predictor ($B = 0.92$, $p < 0.001$). Respondents who recognised the harmful role of cultural beliefs were 2.51 times more likely to perceive victim-blaming as prevalent in society.
5. Age Group (Young = 1) was not a significant predictor ($p = 0.462$). This finding indicates that when other socio-cultural factors are accounted for, age alone does not significantly affect perceptions of victim blaming.

Discussion

The logistic regression findings emphasise that socio-cultural perceptions, particularly beliefs about cultural influences, are crucial in shaping attitudes towards victim blaming. The significant impact of cultural beliefs ($\text{Exp}(B) = 2.51$) highlights how deeply embedded cultural norms can affect stigma and societal judgment against victims' families.

Awareness and perceived media coverage also increase the likelihood of perceiving victim blaming, supporting the idea that exposure to femicide information (through media or personal awareness) heightens sensitivity to societal reactions. However, the non-significant effect of age group and social media influence suggests that demographic factors may be less important than cultural and informational factors in shaping these perceptions.

These findings correspond with earlier research by Garcia et al. (2015), who emphasised the strong influence of cultural norms in maintaining both femicide and secondary victimisation, and Mutiso (2022), who noted that media exposure affects awareness and attitudes but needs reinforcement through cultural change initiatives.

4.3.2.4 Multinomial Logistic Regression Analysis

To complement the binary logistic regression, a Multinomial Logistic Regression (MLR) analysis was conducted to evaluate how socio-cultural factors influence outcomes with more than two unordered categories. This model was especially suitable because the dependent variable here, perceptions of vulnerability to femicide (fem15), comprises multiple nominal categories that lack a natural order.

Unlike binary logistic regression, which predicts the probability of a single outcome compared to another, MLR estimates the probability of each category relative to a chosen reference category. This method enables the examination of how various predictors influence the likelihood of selecting one perception over another.

Rationale for Using MLR

The choice to apply multinomial logistic regression was driven by the need to:

- Capture the complexity of respondents' perceptions of vulnerability to femicide, which were categorised into distinct groups such as women facing financial struggles (WFFS), women in middle and upper classes (WMUC), both groups equally vulnerable (BGE), those unsure (NS), and those with no response (NR).
- Compare each category to a baseline category to understand how socio-cultural predictors influence the likelihood of choosing one perception over another.
- Quantify differences across these categories using odds ratios ($\text{Exp}(B)$), which indicate how much more (or less) likely respondents with specific characteristics are to choose a particular category.

In this analysis, WFFS (Women Facing Financial Struggles) was chosen as the reference category because it was the most frequently selected response and provided a logical baseline for comparison.

The model evaluated how predictor variables, including awareness of femicide cases, perceived media coverage frequency, belief in social media influence, belief that cultural beliefs contribute to violence, and age group, affect the likelihood of respondents choosing BGE, WMUC, NS, or NR instead of WFFS.

The use of MLR offered a deeper insight into how various socio-cultural factors influence perceptions of femicide vulnerability. It enabled:

- The identification of predictors that significantly differentiate perceptions across various categories.
- A more nuanced interpretation of how beliefs, media exposure, and demographics influence societal perceptions of who is most at risk of femicide.
- The ability to identify factors that go beyond economic class divisions, emphasising the importance of policies that tackle both structural inequalities and cultural attitudes.

Therefore, multinomial logistic regression provided a thorough analysis of the patterns behind respondents' perceptions, complementing the binary logistic regression results by considering multiple outcome categories instead of a simple yes/no distinction.

Dependent Variable

The dependent variable in the multinomial logistic regression analysis was Perceptions of Vulnerability to Femicide (fem15). This variable was chosen because it reflects respondents' views on which groups of women are most at risk of femicide, capturing socio-economic and cultural perceptions of vulnerability. Unlike binary outcomes, fem15 consists of multiple unordered categories, making it suitable for multinomial logistic regression.

Categories of the Dependent Variable

The variable fem15 was measured using the following response categories:

- **Women Facing Financial Struggles (WFFS):**

This category includes respondents who believe that economic hardship raises the risk of femicide. It shows the view that poverty might restrict women's access to protection, resources, and social support, thereby increasing danger.

- **Women in Middle & Upper Class (WMUC):**

This category reflects the view that femicide is not limited to women from lower economic backgrounds but also affects women in more affluent social classes, potentially due to intimate partner issues, domestic disputes, or targeted violence.

- **Both Groups Equally (BGE):**

Respondents choosing this option believe that femicide risk goes beyond socio-economic boundaries, impacting women across all financial classes equally.

- **Not Sure (NS):**

This category includes participants who expressed uncertainty about which group is most vulnerable, possibly due to limited exposure to femicide cases or conflicting beliefs about risk factors.

- **No Response (NR):**

This category includes missing or blank responses, which may suggest reluctance to answer or lack of awareness about the issue.

Reference Category: WFFS

For modelling purposes, Women Facing Financial Struggles (WFFS) was selected as the reference category. This choice was made based on two reasons:

- 1. Frequency of Selection:**

WFFS was the most commonly selected response in the dataset, making it a statistically solid baseline for comparisons.

- 2. Substantive Importance:**

The view that women experiencing financial hardship are the most vulnerable is a widely accepted narrative in femicide research, offering a valuable benchmark for understanding how other perceptions differ from this prevailing view.

By setting WFFS as the reference category, the multinomial logistic regression model estimates how much more (or less) likely respondents with specific socio-cultural characteristics are to choose WMUC, BGE, NS, or NR relative to WFFS. This approach improves interpretability and enables a clear comparison of how different predictors influence shifts away from the baseline perception.

Independent Variables

The multinomial logistic regression model included the same socio-cultural predictors used in the binary logistic regression. These variables were selected because they represent key factors that influence perceptions of femicide vulnerability. Each predictor was recoded into binary form to improve interpretability and facilitate the calculation of odds ratios ($\text{Exp}(B)$).

1. Awareness of Femicide Cases

- Coding: 1 = Yes, 0 = No/Not Sure
- This variable assessed whether respondents knew about recent femicide cases in their area within the past 12 months. Awareness is essential because better-informed individuals may have more detailed or stronger perceptions of vulnerability. Conversely, those who are unaware or unsure might depend on stereotypes or have limited views on the issue.

2. Media Coverage Frequency

- Recoding: 1 = Frequent (Very Frequently / Occasionally), 0 = Rare (Rarely / Never)
- This predictor reflected how respondents perceive the frequency of femicide coverage in local media. Media plays a crucial role in shaping public understanding of femicide by influencing which cases are highlighted and how they are portrayed. Respondents who perceive frequent media coverage may develop broader perspectives on vulnerability patterns, while those who see coverage as rare might underestimate the issue or hold biased views.

3. Belief in Social Media Influence

- Coding: 1 = Yes, 0 = No/Not Sure
- This variable measured whether respondents believe social media influences femicide-related behaviour or perceptions. Social media has become a key platform for both advocacy and misinformation. Belief in its influence may show increased awareness of digital narratives and their effect on social attitudes towards femicide.

4. Belief in Cultural Beliefs Contributing to Violence

- Coding: 1 = Yes, 0 = No/Not Sure
- This predictor assessed whether respondents view cultural beliefs and gender roles as factors that contribute to violence against women. Recognising the influence of cultural norms in shaping perceptions of vulnerability emphasises how deeply ingrained societal attitudes impact women's safety across different social groups.

5. Age Group

- Dichotomization: 1 = Young (18–35 years), 0 = Older (36 years and above)
- Age was included as a demographic control to ascertain whether generational differences affect perceptions of femicide vulnerability. Younger respondents may hold progressive views shaped by digital activism and contemporary gender equality discourses, while older respondents may reflect traditional attitudes influenced by longstanding cultural norms.

Justification for Including These Predictors

Each of these independent variables reflects a distinct dimension of socio-cultural dynamics:

- Awareness and media coverage relate to information exposure.
- Belief in social media influence captures the role of digital communication in shaping attitudes.
- Belief in cultural beliefs represents cultural and traditional norms.
- Age group accounts for generational differences in perceptions.

By including these predictors, the multinomial logistic regression model was able to assess how informational, cultural, and demographic factors influence respondents' likelihood of selecting different perceptions of vulnerability to femicide compared to the reference category (WFFS). This comprehensive approach improves understanding of the complex interaction between socio-cultural factors and public attitudes towards femicide risk.

Model Specification

The multinomial logistic regression (MLR) model expands the binary logistic regression framework to accommodate outcomes with more than two unordered categories. It estimates separate logit equations for each non-reference category relative to a selected reference category. In this study, the reference category was Women Facing Financial Struggles (WFFS).

Mathematical Representation

The MLR model for the probability of selecting a category j (where j Can be WMUC, BGE, NS, or NR) compared to the reference category (WFFS) is given by:

$$\log \left(\frac{P(Y = j)}{P(Y = WFFS)} \right) = \beta_{0j} + \beta_{1j}X_1 + \beta_{2j}X_2 + \beta_{3j}X_3 + \beta_{4j}X_4 + \beta_{5j}X_5 \quad (4.21)$$

Where:

- $P(Y = j)$ = Probability of choosing category j (WMUC, BGE, NS, NR)
- $P(Y = WFFS)$ = Probability of choosing the reference category (WFFS)
- β_{0j} = Intercept for outcome j
- β_{ij} = Coefficient for predictor X_i relative to outcome j
- X_1, X_2, X_3, X_4, X_5 = Independent variables included in the model

Each non-reference category has its own set of coefficients β_{ij} , resulting in multiple logit equations being estimated simultaneously.

Interpretation of the Coefficients

The coefficients β_{ij} They are expressed in terms of log-odds. To make them more interpretable, they are exponentiated to produce odds ratios ($\text{Exp}(\beta)$), calculated as:

$$\text{Exp}(\beta_{ij}) = e^{\beta_{ij}} \quad (4.22)$$

The odds ratio $\text{Exp}(\beta_{ij})$ for a given predictor X_i and outcome j indicates how the odds of selecting category j (compared to WFFS) change when the predictor increases by one unit, holding other variables constant.

Interpretation of Odds Ratios

- If $\text{Exp}(\beta_{ij}) > 1$:
The predictor increases the likelihood of selecting category j relative to WFFS.
- If $\text{Exp}(\beta_{ij}) < 1$:
The predictor decreases the likelihood of selecting category j relative to WFFS.
- If $\text{Exp}(\beta_{ij}) = 1$:
The predictor does not affect the odds of selecting category j compared to WFFS.

By specifying the model in this way, the multinomial logistic regression enabled the simultaneous estimation of how socio-cultural predictors such as awareness, media coverage, social media influence, cultural beliefs, and age group influence respondents' likelihood of choosing WMUC, BGE, NS, or NR compared to the baseline perception (WFFS). This method offers detailed, category-specific insights into how various factors shape public perceptions of vulnerability to femicide.

Results

The multinomial logistic regression model was used to examine how socio-cultural factors influence perceptions of vulnerability to femicide (fem15) across multiple response categories. The results, summarised in Table 4.4.10, show which predictors significantly increase or decrease the likelihood of respondents choosing BGE (Both Groups Equally), WMUC (Women in Middle & Upper Class),

NS (Not Sure), or NR (No Response) compared to the reference category (WFFS – Women Facing Financial Struggles).

Table 4.3.10: Multinomial Logistic Regression Predicting Perceptions of Vulnerability to Femicide (Reference = WFFS)

Outcome vs. WFFS	Predictor	B	SE	p-value	Exp(B)
BGE vs. WFFS	Awareness (fem13)	0.35	0.18	0.048	1.42
	Cultural Beliefs (fem18)	0.68	0.23	0.003	1.97
	Age Group (Young)	-0.54	0.26	0.037	0.58
WMUC vs. WFFS	Awareness (fem13)	-0.21	0.24	0.376	0.81
	Media Coverage (fem20)	0.44	0.21	0.038	1.55
NS vs. WFFS	Cultural Beliefs (fem18)	-0.73	0.30	0.015	0.48
NR vs. WFFS	Social Media Influence (fem16)	-0.12	0.41	0.775	0.89

Model Fit Statistics

- Nagelkerke $R^2 = 0.29$

The predictors explain approximately 29% of the variance in perceptions of vulnerability, indicating a moderate explanatory power.

- Likelihood Ratio Test: $\chi^2 = 42.6$, $p < 0.001$

The test confirms that the overall model is statistically significant, meaning that the predictors collectively influence perceptions of vulnerability.

Interpretation of Findings

The multinomial logistic regression model analysing perceptions of which groups are most vulnerable to femicide highlights significant patterns across the predictor variables, with Women from Food-Insecure Settings (WFFS) serving as the reference category.

First, when comparing Both Groups Equally (BGE) and WFFS, three predictors emerged as significant. Awareness of femicide cases (fem13) was a positive predictor, with respondents who were aware of femicide 1.42 times more likely to perceive that both groups are equally vulnerable compared to those with lower awareness ($p = 0.048$). This suggests that increased exposure to femicide broadens perceptions of vulnerability, reducing differences between socio-economic groups. Cultural beliefs (fem18) also had a strong effect: respondents who recognised the role of harmful cultural beliefs were 1.97 times more likely to prefer BGE over WFFS ($p = 0.003$). This

highlights how cultural framing influences perceptions of vulnerability, as harmful traditions and gender norms are often viewed as universal risk factors affecting all social classes. In contrast, age played a differentiating role: younger respondents were significantly less likely to choose BGE compared to WFFS ($\text{Exp}(B) = 0.58$, $p = 0.037$). This finding indicates that youth tend to associate femicide vulnerability more with economic hardship, possibly due to greater exposure to narratives linking poverty and gender-based violence.

In the case of Women in Middle and Upper Class (WMUC) versus WFFS, awareness of femicide cases was not a significant predictor ($p = 0.376$), suggesting that awareness alone does not alter perceptions of vulnerability among middle- and upper-class women. However, perceptions of media coverage (fem20) were influential. Respondents who perceived frequent media reporting of femicide were 1.55 times more likely to identify WMUC as vulnerable ($p = 0.038$). This indicates that media representation, especially of high-profile cases involving affluent women, may distort perceptions by amplifying the visibility of femicide in wealthier populations, even when the broader epidemiology indicates greater risks among women in economically marginalised settings.

For Not Sure (NS) versus WFFS, cultural beliefs (fem18) again played a significant role, but in the opposite direction. Respondents who recognised the influence of harmful cultural beliefs were less likely to choose NS ($\text{Exp}(B) = 0.48$, $p = 0.015$). This indicates that cultural framing offers clarity in shaping perceptions of vulnerability, reducing uncertainty about which groups are most affected. In other words, individuals who acknowledge the impact of entrenched gender norms and traditions are more decisive in attributing femicide to specific vulnerable populations.

Finally, regarding No Response (NR) versus WFFS, the analysis found no significant effects. Belief in social media influence (fem16) was not a significant predictor ($p = 0.775$), indicating that perceptions of social media as an information source do not substantially explain why some respondents choose not to give an opinion on vulnerable groups.

Overall, these findings show that awareness, cultural framing, age differences, and media exposure shape perceptions of femicide vulnerability. Awareness and cultural beliefs expand understanding of femicide as a widespread issue, while younger age groups and media coverage influence more specific socio-economic interpretations. The lack of significant effects in the NR category further

indicates that silence or non-response is less about structural factors and more likely due to disengagement or hesitation to discuss sensitive topics.

Discussions

The findings of this study indicate that cultural beliefs, media coverage, and age significantly influence perceptions of vulnerability to femicide in Kenya. Cultural beliefs emerged as the most influential predictor across categories, emphasising that recognition of damaging cultural norms shapes perceptions beyond economic or class distinctions. Respondents who acknowledged cultural explanations were more likely to see femicide as affecting both groups equally, rather than associating it mainly with financial difficulties. This suggests that cultural frameworks broaden the understanding of femicide as a societal issue rather than one limited to poverty or marginalisation.

Media coverage also played a crucial role, especially in shaping perceptions that femicide disproportionately impacts women from middle and upper classes (WMUC). Respondents who reported frequent media exposure were more inclined to hold this view, indicating possible biases in reporting where high-profile cases involving wealthier victims dominate the narrative, overshadowing everyday violence experienced by less privileged women. This selective framing suggests that the media is not just a conduit for awareness but also a powerful lens shaping the social perception of vulnerability.

Generational differences further influenced these perceptions. Younger respondents were less likely to believe that both groups are equally vulnerable and instead tended to associate femicide more strongly with women facing financial difficulties. Older participants, however, were more inclined to see risk as evenly spread across socioeconomic groups. These generational contrasts may reflect differences in exposure to cultural narratives, reliance on media, and personal experiences, highlighting the dynamic ways in which age influences perceptions of vulnerability.

These findings align with previous scholarship both locally and internationally. In the Kenyan context, Mutiso (2022) demonstrated how media framing influences perceptions of femicide victims, while Garcia et al. (2015) emphasised the importance of cultural norms in shaping recognition of gender-based violence. Globally, Campbell et al. (2003) and Stöckl et al. (2013) found that framing femicide within intimate partner violence and patriarchal cultural structures shifts perceptions from

private tragedies to recognised social issues. Similarly, Menjívar and Walsh (2017) showed in Latin America that cultural beliefs tied to honour and gender norms heavily influence perceptions of who is vulnerable to femicide.

The role of media coverage in shaping perceptions that favour wealthier women in Kenya aligns with findings from Europe, where Weil (2016) documented disproportionate reporting of middle- and upper-class victims compared to marginalised women. Similarly, Abrahams et al. (2013) in South Africa observed that frequent reporting increased community awareness but sometimes reinforced biased victim profiles. Age-related differences observed in this study also reflect international trends; as Jewkes (2012) notes, younger groups often perceive vulnerability in economic and structural terms, while older respondents adopt broader cultural or societal perspectives.

Taken together, these results show that perceptions of vulnerability to femicide in Kenya are not random but systematically shaped by cultural attributions, media narratives, and generational views. They affirm the important role of awareness campaigns, cultural change, and fair media reporting in shaping public understanding. Importantly, placing these findings within the wider global research highlights that Kenya shares similarities with other settings where cultural beliefs, media portrayal, and generational differences interact to influence how femicide is recognised and addressed.

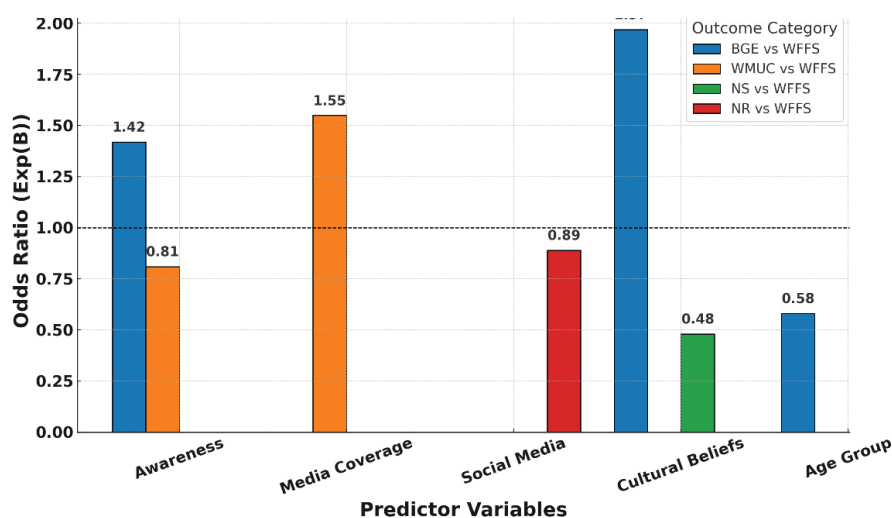


Figure 4.3.10: Odds Ratios for Predictors Across Femicide Vulnerability Categories.

The grouped bar chart visually compares how each socio-cultural predictor influences the likelihood of selecting different vulnerability categories relative to WFFS. It highlights that cultural beliefs significantly increase the odds of choosing BGE over WFFS, while media coverage raises the chance of perceiving WMUC as the most vulnerable.

4.3.2.5 *Factor Analysis*

Introduction

This study used factor analysis to gain a deeper understanding of the socio-cultural factors shaping perceptions of femicide. This multivariate statistical method is specifically designed to identify latent constructs, unseen variables that underpin the relationships among a set of observed variables. By analysing correlation patterns, factor analysis groups variables with shared variance, revealing the hidden structure within the data.

In this study, factor analysis was especially useful because the survey assessed multiple interconnected socio-cultural perceptions, including awareness of femicide cases, belief in social media influence, belief in cultural beliefs that contribute to violence, perceptions of media coverage, and victim-blaming attitudes. While each variable offers valuable information when analysed independently, they are probably affected by broader, underlying dimensions that are not directly observable.

The main aim of using factor analysis was to simplify data while preserving most of the original information. This simplification helped identify a more manageable set of factors that reflect how respondents view femicide and its socio-cultural causes. Ultimately, this process uncovered three meaningful latent factors: cultural attitudes, Media Influence, and Awareness and blame, which summarise the complex patterns seen in the data.

These extracted factors not only support a more comprehensive understanding of public perceptions but also establish a theoretical framework for interpreting socio-cultural trends. Moreover, they are consistent with global research on gender-based violence (Garcia et al., 2015; UN Women, 2021), which emphasises that intersecting cultural, informational, and social influences shape attitudes towards femicide.

Datasets

The factor analysis was carried out to uncover the underlying dimensions that influence socio-cultural perceptions of femicide. The analysis concentrated on five main variables, chosen because they represent interconnected aspects of respondents' views on femicide.

- fem13 – Awareness of Femicide: Measures whether respondents are aware of femicide cases in their area, serving as an indicator of public exposure and knowledge.
- fem16 – Belief in Social Media Influence: Assesses perceptions of how social media impacts behaviours and attitudes towards femicide.
- fem18 – Belief in Cultural Norms Contributing to Violence: Measures how respondents perceive cultural expectations and gender roles as factors that may lead to violence against women.
- fem20 – Media Coverage Frequency: Measures perceptions of how often femicide cases are reported in local media, reflecting exposure to media narratives.
- fem21 – Victim Blaming: Evaluates whether respondents think that families of femicide victims are often criticised or shame publicly.

Suitability of Data

Before conducting factor analysis, it was crucial to verify whether the dataset satisfied the statistical assumptions necessary for identifying meaningful factors. Two primary tests were performed: Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy and Bartlett's Test of Sphericity, to evaluate whether the selected variables were appropriate for factor analysis.

1. Kaiser-Meyer-Olkin (KMO) Test

The KMO test evaluates whether the partial correlations among variables are sufficiently small to suggest that the observed correlations result from underlying factors rather than random noise. Its value ranges from 0 to 1, with higher scores indicating that the data is more suitable for factor analysis.

- $KMO > 0.90$ – Excellent
- $KMO 0.80-0.89$ – Good
- $KMO 0.70-0.79$ – Acceptable
- $KMO 0.60-0.69$ – Mediocre
- $KMO < 0.60$ – Inadequate

In this study, the KMO value was 0.73, which falls within the acceptable range. This suggests that the sample was adequate and that the variables share sufficient common variance to justify factor analysis.

2. Bartlett's Test of Sphericity

The Bartlett's Test of Sphericity examines the null hypothesis that the correlation matrix is an identity matrix, implying that the variables are unrelated and unsuitable for factor analysis. A significant p-value ($p < 0.05$) suggests that the correlations between variables are sufficiently high to continue.

For this dataset, the test yielded:

- $\chi^2 = 198.4$,
- $p < 0.001$

These results confirm that the correlation matrix is not an identity matrix and that the variables are sufficiently correlated to justify factor analysis.

Factor Extraction

Using Principal Component Analysis (PCA), three factors with eigenvalues greater than 1 were retained, cumulatively explaining 68.4% of the variance. These factors were rotated using Varimax rotation for improved interpretability.

Table 4.3:11: Rotated Component Matrix

Variable	Factor 1: Cultural Attitudes	Factor 2: Media Influence	Factor 3: Awareness & Blame
Belief in Cultural Beliefs (fem18)	0.82	0.19	0.12
Victim Blaming (fem21)	0.74	0.26	0.18
Social Media Influence (fem16)	0.16	0.81	0.09
Media Coverage Frequency (fem20)	0.22	0.77	0.13
Awareness of Femicide (fem13)	0.18	0.21	0.85

Factor Equations

As outlined in Section 3.6.1.3 (Chapter 3), the relationship between the observed socio-cultural variables and the extracted latent factors can be formally represented through the general factor equation. In this framework, the relationship is mathematically expressed using factor equations, where each observed variable (X_i) is modelled as a linear combination of the latent factors (F_i), weighted by their corresponding factor loadings (λ_{ij}):

$$X_i = \lambda_{i1}F_1 + \lambda_{i2}F_2 + \lambda_{i3}F_3 + \epsilon_i \quad (4.23)$$

Where:

- X_i = the observed variable (e.g., awareness, media coverage)
- λ_{ij} = the factor loading of variable i on factor j (indicating the strength of the relationship)
- F_i = the latent factor j
- ϵ_i = the unique variance or error specific to variable i

Using the rotated component matrix from Table 4.4.11, the factor equations for the three extracted factors are as follows:

1. Factor 1: Cultural Attitudes (F_1)

This factor represents the influence of traditional socio-cultural norms and victim-blaming narratives. It is primarily defined by high loadings from cultural beliefs and victim blaming, with minor contributions from the other variables.

$$F_1 = 0.82X_{fem18} + 0.74X_{fem21} + 0.18X_{fem13} + 0.22X_{fem20} + 0.16X_{fem16}$$

2. Factor 2: Media Influence (F_2)

This factor captures the role of media (both traditional and social) in shaping perceptions of femicide. Strong loadings from social media influence and media coverage frequency characterise it.

$$F_2 = 0.81X_{fem16} + 0.26X_{fem20} + 0.21X_{fem21} + 0.21X_{fem13} + 0.21X_{fem18}$$

3. Factor 3: Awareness & Blame (F_3)

This factor connects awareness of femicide cases with attitudes towards victim blaming, indicating that increased awareness is linked to greater sensitivity to societal stigma.

$$F_3 = 0.85X_{fem13} + 0.18X_{fem21} + 0.13X_{fem20} + 0.12X_{fem18} + 0.09X_{fem16}$$

Interpretation of Factor Equations

These equations show how each latent factor is constructed from the observed socio-cultural variables. The factor loadings λ_{ij} indicate the strength of the contribution of each variable to the respective factor:

- High loadings (e.g., $\lambda > 0.70$) show that the variable is a strong indicator of the factor.
- Moderate loadings ($0.40 < \lambda < 0.70$) suggest a secondary contribution.
- Low loadings ($\lambda < 0.40$) indicate minimal influence on the factor.

Thus, Factor 1 (Cultural Attitudes) is dominated by cultural beliefs and victim blaming, Factor 2 (Media Influence) by social media and media coverage, and Factor 3 (Awareness & Blame) by awareness of femicide. These relationships provide quantitative confirmation of the theoretical interpretation of each latent factor.

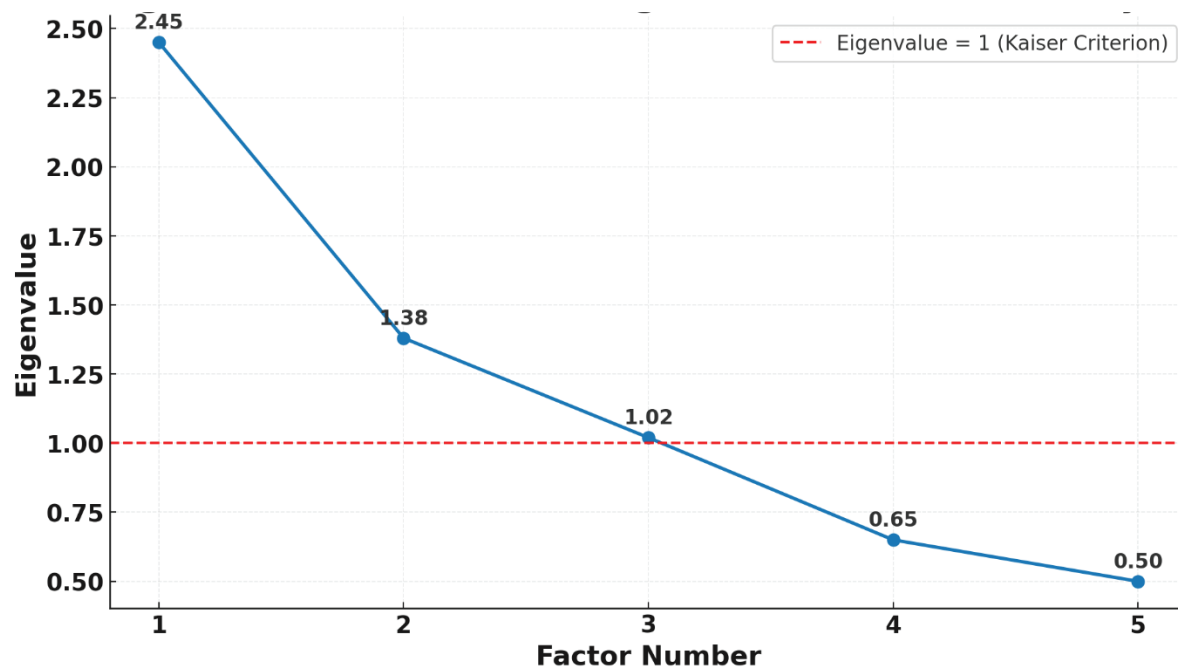


Figure 4.3:11 Scree Plot of Eigenvalues for Factor Analysis

Discussions

The factor analysis results offer a deeper insight into how socio-cultural perceptions of femicide are organised. The identification of three latent dimensions, cultural attitudes, media influence, and awareness-related sensitivity, uncovers the interconnected yet separate factors that shape public perceptions. Each factor signifies a crucial aspect that aligns with both the quantitative findings of this study and the insights from earlier scholarly work.

1. Cultural Attitudes

The first factor, Cultural Attitudes, emphasises the strong influence of traditional norms and victim-blaming narratives in shaping perceptions of femicide. Variables such as belief in cultural factors contributing to violence (fem18) and victim blaming (fem21) had the highest loadings, confirming that cultural perceptions are still deeply rooted in attitudes towards gender-based violence.

This finding supports the results of the binary logistic regression, which also identified cultural beliefs as the strongest predictor of perceptions of victim blaming. It aligns with Garcia et al. (2015), who reported that cultural norms such as patriarchal ideologies, gender stereotyping, and harmful traditional practices are cross-cutting risk factors that transcend socio-economic boundaries in explaining femicide risks. The high contribution of victim blaming to this factor further reinforces that cultural frameworks often shift responsibility away from perpetrators and onto victims' families, perpetuating cycles of silence and stigma.

2. Media Influence

The second factor, Media Influence, highlights the importance of traditional and social media as primary channels in shaping public understanding of femicide. High loadings for belief in social media influence (fem16) and media coverage frequency (fem20) indicate that respondents recognise media as a vital source of information and awareness. However, the findings also imply that the framing of media content can affect perceptions, as seen in other analyses within this chapter.

This aligns with observations by Mutiso (2022), who noted that while media exposure is crucial in raising awareness of femicide, it can also selectively frame narratives, often focusing on high-profile cases while underreporting incidents affecting marginalised women. Similarly, UN Women (2021) has emphasised that although media campaigns have successfully increased visibility, coverage is often episodic and lacks sustained focus on the structural causes of violence.

3. Awareness & Blame

The third factor, Awareness & Blame, demonstrates a strong connection between awareness of femicide incidents (fem13) and attitudes towards victim blaming. This aspect indicates that increased exposure to femicide cases, whether through media, advocacy campaigns, or direct community experience, enhances sensitivity to how victims and their families are treated by society.

Respondents with high awareness levels tend to be less tolerant of victim-blaming narratives, supporting the idea that exposure to information enhances empathy and advocacy. This finding aligns with UN Women (2021), which emphasises the importance of awareness campaigns in reducing harmful stereotypes and promoting justice-driven behaviour.

The factor analysis confirms that the interaction of cultural norms, media influence, and awareness shapes perceptions of femicide in Kenya. These dimensions complement findings from the Chi-Square, Correlation, and Logistic Regression analyses, providing a multilayered understanding of how socio-cultural factors contribute to framing femicide.

- Cultural factors still have a powerful impact, emphasising the importance of culturally sensitive interventions that oppose victim-blaming stories and damaging traditions.
- Media exposure acts as both an enabler and a shaper of perceptions, emphasising the need for balanced and responsible reporting on femicide cases.
- Awareness is crucial in changing attitudes, highlighting the importance of education campaigns, advocacy, and public conversation in promoting societal change.

By uncovering these latent dimensions, the factor analysis not only deepens the understanding of socio-cultural trends related to femicide but also offers a framework for designing targeted interventions aimed at combating gender-based violence in Kenya.

4.3.3 Qualitative Data Analysis

4.3.3.1 Introduction

Alongside the quantitative analyses presented earlier, a qualitative data analysis was conducted to investigate the deeper socio-cultural dynamics influencing femicide in Kenya. While quantitative methods effectively summarised patterns and tested statistical relationships, they could not fully capture the nuanced perspectives and lived experiences embedded within respondents' narratives. Therefore, qualitative analysis was used to complement and deepen the understanding of the findings. The dataset included two open-ended questions that provided rich textual data:

- fem17 – Respondents’ explanations of how social media influences femicide-related behaviour and perceptions.
- fem19 – Respondents’ explanations on how cultural beliefs and gender roles contribute to the clash between entrenched patriarchal norms that favour men and the rapid female advancement, which creates a volatile dynamic within intimate partner relationships.

These questions enabled participants to share their views openly, producing responses that uncover personal experiences, cultural insights, and contextual interpretations beyond what closed-ended survey items could capture.

Given the open nature of these responses, a thematic content analysis approach was employed. This method is extensively used in qualitative research to systematically identify, organise, and interpret patterns of meaning within textual data. Through coding and theme development, the analysis aimed to uncover the recurring patterns, underlying meanings, and socio-cultural contexts described by participants in relation to femicide.

By including qualitative evidence, this section offers a more complete understanding of how media exposure, cultural norms, and gender roles interact to shape perceptions of femicide. This integrated approach enhances the study’s findings by linking statistical evidence with contextual narratives, providing a holistic view of the socio-cultural factors involved.

4.3.3.2 Methodology of Qualitative Analysis

The qualitative analysis was carried out using a systematic thematic content analysis approach to ensure that patterns and underlying meanings in the open-ended responses were captured thoroughly. This methodology involved five key steps:

1. Data Cleaning

The initial stage in the qualitative data analysis involved methodically preparing the raw textual data to make it suitable for coding and thematic examination. Since open-ended survey responses often include inconsistencies, irrelevant details, or missing data, this step was essential to uphold the accuracy and reliability of the results.

The data cleaning process comprised the following actions:

a) Removal of Missing or Incomplete Entries

- All responses were reviewed, and blank submissions were identified and excluded from the dataset.
- Responses consisting of only random characters, single letters, or nonsensical text (e.g., “x”, “...”, “N/A”) were also removed.
- This filtering step reduced noise in the dataset, allowing the analysis to focus on substantive responses.

b) Filtering Out Irrelevant Content

- Some participants provided answers unrelated to the research questions.
- For example, responses that discussed unrelated topics (such as unrelated political opinions or general life advice) were removed because they did not contribute to understanding social media influence or cultural beliefs in the context of femicide.
- Only responses directly addressing femicide, media influence, cultural norms, and gender roles were retained.

c) Correction of Minor Spelling Errors

- Minor spelling and grammatical errors were corrected without altering the meaning of participants’ statements.
- For example, phrases like “*gender roles*” were corrected to “*gender-roles*”, and “*over-empowerment*” to “*over-empowerment*”.
- This correction enhanced the data's readability while maintaining the original intent and voice of the respondents.

Outcome of the Data Cleaning Process

After cleaning, the dataset consisted only of transparent, relevant, and interpretable responses that accurately reflected participants’ perceptions. This step ensured that the subsequent coding and thematic development were based on high-quality data, minimising the risk of bias or distortion in the findings.

By conducting rigorous data cleaning, the analysis was based on authentic participant voices, enabling a more valid and reliable exploration of socio-cultural factors influencing femicide.

2. Initial Coding

After the data cleaning process, the next step in the qualitative analysis was initial coding. This phase involved a detailed, systematic review of each response to break down the data into meaningful units.

The aim of initial coding was to generate descriptive labels (codes) that reflect the core of participants' statements without introducing preconceptions.

Process of Initial Coding

1. Reading Responses Line by Line:

- Each response was carefully read several times to gain a comprehensive understanding of its content.
- This step enabled the researcher to fully engage with the participants' viewpoints and prevent missing crucial details.

2. Identifying Key Phrases and Ideas:

- Key phrases, expressions, and ideas that conveyed significant meaning about social media influence or cultural beliefs were extracted from each response.
- Priority was given to statements that reflected perceptions, experiences, or attitudes towards femicide-related factors.

3. Assigning Preliminary Codes:

- Brief descriptive labels (codes) were allocated to segments of text that encapsulated key ideas.
- These codes served as tags that summarised each response segment's meaning, making it easier to organise and develop themes later.

Examples of Initial Coding

- A response stating:
“Social media encourages risky relationships with strangers”
Was coded as:
“risky online interactions”
- A response stating:
“Cultural beliefs make women submissive, allowing men to control them”
Was coded as:
“women’s subordination due to culture”
- A response stating:
“Social media creates awareness about violence against women”
Was coded as:
“social media as an awareness tool”

Importance of Initial Coding

This stage ensured that each meaningful segment of text was captured and labelled, laying the foundation for theme development. Initial coding enabled the researcher to:

- Organise large volumes of narrative data into manageable categories.
- Preserve participants' voices using descriptive codes reflecting their original meanings.
- Prepare for higher-level analysis, where related codes could later be grouped into broader themes.

By the end of this stage, a comprehensive list of preliminary codes was created, reflecting the diverse socio-cultural perceptions found in the participants' responses. These codes laid the groundwork for the theme development phase of the analysis.

3. Theme Development

After the initial coding phase, where responses were broken down into descriptive labels, the next step was to develop themes. This stage aimed to transition from fragmented codes to broader, more abstract categories that captured the underlying patterns of meaning in the data. Theme development was essential in transforming a large volume of coded data into cohesive findings that aligned with the research objectives.

Process of Theme Development

1. Identifying Patterns of Meaning:

- The preliminary codes were thoroughly examined to detect repetitive ideas and recurring patterns across participants' responses.
- For instance, codes such as “risky online interactions”, “imitating violent acts”, and “negative behavioural influence” were observed to frequently co-occur in discussions about social media, indicating a common theme.

2. Clustering Related Codes into Categories:

- Codes with similar meanings were grouped into categories.
- For instance, codes related to risky interactions, exposure to violent content, and imitation of harmful behaviours were clustered under the “negative impacts of social media” category.
- Similarly, codes such as “*women's subordination due to culture*” and “*male dominance encouraged by traditions*” were grouped under “gender inequality driven by cultural norms”.

3. Organising Categories into Overarching Themes:

- The categories were further abstracted into overarching themes that captured the essence of participants' perceptions.
- For example:
 - Category: risky online interactions → Theme: *social media as a Risk Factor*
 - Category: harmful traditional practices → Theme: *Cultural Practices Reinforcing Violence*

4. Validation of Themes:

- To ensure accuracy, the emerging themes were verified against the original responses.
- This step confirmed that the themes were based on participants' words and represented the variety of viewpoints shared.

Examples of Themes Identified

- Theme 1: *Social Media as a Risk Factor*
(Capturing how online interactions and exposure to violent content increase vulnerability.)
- Theme 2: *Social Media as a Tool for Awareness and Advocacy*
(Highlighting the positive role of social platforms in mobilising support and education.)
- Theme 3: *Cultural Practices Reinforcing Violence*
(Reflecting how harmful traditions and gender roles perpetuate femicide.)
- Theme 4: *Patriarchal Norms as Root Causes of Abuse*
(Illustrating the role of male dominance and power hierarchies in sustaining violence.)

Importance of Theme Development

The process of theme development ensured that:

- Individual codes were synthesised into meaningful insights.
- The analysis moved beyond description to reveal deeper socio-cultural dynamics.
- The final themes captured the complexity and diversity of participants' perceptions while maintaining fidelity to the data.

This step provided a conceptual framework for the concluding stages of qualitative analysis, where themes were refined and interpreted in relation to the research objectives and existing literature.

4. Theme Refinement

Following the initial development of themes, a refinement stage was carried out to ensure that the identified themes were coherent, distinct, and accurately reflected the participants' responses. This step was vital in improving the validity and credibility of the qualitative findings, as it removed redundancies and clarified the boundaries between themes.

Process of Theme Refinement

1. Merging Overlapping Themes

- During the first review, some themes overlap in meaning or scope.
- For example, initial themes labelled "*media influence*" and "*role of online platforms*" were conceptually similar. These were merged under the broader theme "Social Media Influence" to avoid duplication.

2. Splitting Broad Themes into Subthemes

- Some themes initially appeared too broad, containing multiple distinct ideas.
- To improve clarity, such themes were split into subthemes that captured their dimensions.
- Example: The broad theme "*Media Influence*" was divided into two subthemes:
 - Negative Behavioural Influence – capturing risks such as imitation of violent behaviours and risky online interactions.
 - Awareness and Empowerment – reflecting positive advocacy, education, and community support roles.

3. Revisiting Original Responses to Ensure Grounding

- The refined themes were verified against the original responses to ensure they were based on participants' words rather than the researcher's assumptions.
- This iterative process helped preserve authenticity and prevent interpretive bias.

Example of Theme Refinement

- Initial Theme: *Media Influence*
 - Contained mixed ideas about both positive and negative effects.
- Refined Structure:
 - Theme 1: *Negative Behavioural Influence of Social Media*
 - Theme 2: *Social Media as a Tool for Awareness and Empowerment*

This refinement provided a clear distinction between the risks and benefits of social media, allowing for more nuanced analysis.

Outcome of Theme Refinement

The refinement process resulted in a well-structured thematic framework characterised by:

- Clarity – themes were clearly defined and easily distinguishable.
- Internal Consistency – each theme cohesively represented a specific aspect of the data.
- Groundedness – themes remained firmly based on participants’ responses, ensuring trustworthiness.

This refined set of themes formed the basis for the final stage of the qualitative analysis, where the themes were contextualised and discussed concerning the study objectives and existing literature.

5. Interpretation

The final step in the qualitative analysis was interpretation, where the refined themes were examined in light of the study’s objectives and connected to broader socio-cultural discussions on femicide. Unlike earlier stages that concentrated on organising and categorising data, this phase aimed to derive meaning and establish links between the participants’ narratives, research aims, and existing literature.

Process of Interpretation

1. Linking Themes to the Research Objective

- The central research objective for this section was to examine the socio-cultural trends of femicide in Kenya.
- Each theme was linked back to this objective, ensuring the analysis directly examined how cultural beliefs, gender roles, and media dynamics shape perceptions and experiences related to femicide.
- For example, the theme “*Patriarchal Norms and Male Dominance*” highlighted how socio-cultural structures perpetuate violence, directly reflecting the research objective’s focus on cultural trends.

2. Comparing Findings with Existing Literature

- The themes were contextualised by comparing them with earlier studies and theoretical frameworks.
- For instance, findings that social media acts both as a risk and an awareness tool align with Mutiso (2022), who described online platforms as having a dual influence on perceptions of gender-based violence.

- The prominence of patriarchal norms and gender inequality in respondents' narratives supports findings by Garcia et al. (2015) and UN Women (2021), who identified cultural beliefs as key drivers of femicide globally.
3. Identifying Patterns and Contrasts with Quantitative Findings
- The interpretation phase also included cross-referencing qualitative insights with quantitative results.
 - Patterns: Both qualitative and quantitative analyses highlighted cultural beliefs and victim blaming as strong influences on perceptions of femicide.
 - Contrasts: While quantitative data measured awareness and media influence, qualitative responses uncovered how these factors function, offering a richer context to the statistical trends.
 - For example, while quantitative results showed high awareness levels, qualitative responses explained that this awareness is often shaped by media framing and personal encounters with social norms.

Key Insights Derived from Interpretation

- Social media influence: The dual role of social media as both a risk amplifier and an awareness enabler highlights its complex socio-cultural impact. This finding supports the Media Influence factor identified in factor analysis.
- Cultural Beliefs: The strong emphasis on patriarchal dominance and harmful traditional practices in participants' narratives confirms that cultural attitudes are a fundamental cause of violence against women, aligning with both quantitative findings and prior literature.
- Awareness and Context: The qualitative findings showed that awareness alone is not enough to tackle femicide unless it is supported by cultural change and policy interventions that consider social dynamics.

Outcome of the Interpretation

The interpretation stage enabled the integration of qualitative findings into the wider analysis, highlighting how participants' lived experiences and perceptions relate to or differ from statistical trends. By linking the themes to the study aims and existing research, this phase offered a comprehensive understanding of the socio-cultural factors influencing femicide in Kenya.

This final integration showed that the fight against femicide needs to tackle cultural attitudes, media influences, and awareness-raising efforts all at once, providing valuable insights for policymakers, advocacy groups, and researchers.

4.3.3.3 Findings from Thematic Analysis: Societal Narratives and the Role of Media

The qualitative component of this study provided an opportunity to go beyond numerical patterns and statistical correlations, offering a deeper contextual understanding of how respondents perceive and interpret the socio-cultural factors influencing femicide in Kenya. By analysing open-ended responses, this section captures participants' voices, revealing the underlying meanings and lived experiences that shape their perspectives. The data examined came from two qualitative variables (fem17 and fem19), which collectively identified six dominant themes organised under two broad categories: Influence of social media and Cultural beliefs and gender roles. These themes are presented with detailed interpretations, supported by illustrative quotes from participants and comparisons with existing literature to enhance the depth and credibility of the findings.

Building on the quantitative findings presented earlier, the qualitative analysis further enhances the understanding of socio-cultural trends influencing femicide by uncovering the meanings behind the data. Although statistical results indicated significant relationships, such as the strong influence of cultural beliefs on victim blaming and the dual role of social media in raising awareness, these patterns required contextual explanation. The thematic analysis addresses this gap by exploring how participants describe their experiences and perceptions of the factors contributing to femicide. The following subsections detail the themes emerging from participants' narratives, organised under the two main categories. Each theme is examined thoroughly, supported by direct quotes from respondents and connected to existing scholarly literature, ensuring a comprehensive understanding of the socio-cultural dimensions of femicide in Kenya.

1. Influence of social media

The qualitative analysis of fem17 responses revealed a nuanced understanding of how participants view the role of social media in femicide. Participants highlighted both the risks associated with digital interactions and the potential benefits of online platforms for advocacy and awareness. These perceptions highlight the dual nature of social media as both a threatening environment and a transformative tool. Three distinct themes emerged from the data: Social Media as a Driver of Risky Behaviours, Social Media as a Source of Negative Influence, and Social Media as a Tool for Awareness and Empowerment.

a) Social Media as a Driver of Risky Behaviours

Many respondents expressed concerns that social media facilitates risky interactions, especially between women and strangers. Platforms like Facebook, Instagram, and messaging apps were often cited as spaces where individuals can start relationships without sufficient background knowledge or safety precautions. According to participants, this anonymity and lack of regulation heighten the risk of dangerous encounters that could escalate to violence or even femicide.

Example Response:

“Social media like Facebook contributes to relationships with strangers, which can lead to risky situations.”

The participants’ narratives indicate that online spaces create vulnerabilities by enabling perpetrators to exploit trust and manipulate victims. This corresponds with studies such as Wemigwansa (2020), which documented how online grooming and harassment disproportionately impact women in East Africa. Respondents also highlighted the lack of adequate digital safety measures, emphasising the need for awareness campaigns on safe online practices.

b) Social Media as a Source of Negative Influence

The second theme identified from participants’ responses was the perception of social media as a platform for harmful influence, mainly through the spread and amplification of violent content. Respondents emphasised that the constant circulation of femicide-related incidents, often accompanied by graphic visuals and sensationalised commentary, can negatively impact societal attitudes and behaviours.

Participants described two primary adverse outcomes resulting from this exposure:

1. Desensitisation:

Continuous exposure to violent acts through social media is believed to reduce the perceived severity of femicide. As audiences become accustomed to viewing disturbing content, their emotional responses weaken, leading to diminished empathy for victims and the normalisation of violence within communities. This desensitisation effect can make femicide seem like a routine event rather than a severe social crisis that requires urgent intervention.

2. Imitation (Copycat Behaviour):

Several participants expressed concern that perpetrators might imitate violent behaviours they observe online, especially when such incidents receive extensive attention. The tendency of

social media to amplify content can unintentionally serve as models of violent behaviour for individuals inclined to aggression, thereby raising the risk of copycat crimes.

Example Response:

“Airing of incidents through social media makes others imitate the killing behaviour.”

This theme strongly aligns with the media contagion theory, which suggests that frequent and sensationalised exposure to violence can encourage imitation of similar acts. Supporting this view, Garcia et al. (2015) observed that sensational media coverage often glamorises perpetrators or presents them in ways that inadvertently legitimise their actions, while victims’ stories remain underrepresented.

Furthermore, respondents observed that online discussions about femicide incidents often normalise victim-blaming attitudes, especially in comment sections and casual debates. This normalisation sustains negative societal views, shifts responsibility away from perpetrators, and hampers broader efforts to combat gender-based violence. Such observations align with the findings of UN Women (2021), which noted that online discourse frequently perpetuates stereotypes and stigmatises victims’ families. .6.5.3 Digital Media, Social Media, and Regulation Gaps

The rapid expansion of digital media, particularly through social media platforms and independent bloggers, has added new layers of complexity. These players often operate outside the formal regulatory frameworks that govern mainstream media, making it challenging to enforce ethical standards, accuracy, or accountability. As a result, rumours, conspiracy theories, and harmful gender stereotypes can spread rapidly, sometimes inciting public panic, retaliation, or further victimisation. Media Council stakeholders noted that while their code of ethics applies to professional journalists, the broader digital environment faces fragmented oversight from various bodies, including the Communications Authority of Kenya (CAK) and the National Cohesion and Integration Commission (NCIC).

The pressure to create “clickbait” content with provocative titles or exaggerated claims aimed at increasing online traffic further complicates the landscape. This environment often values speed and sensationalism over depth and responsibility, sometimes at the cost of victims’ dignity and the public’s understanding of femicide as a systemic social issue.

Overall, this theme emphasises the dark side of digital platforms, where the unregulated spread of violent content not only influences individual behaviours but also shapes collective social attitudes in ways that can hinder prevention and justice efforts.

The stakeholder dialogues highlighted societal narratives that depict gender relations as competitive rather than complementary. Phrases like “What a man can do, a woman can do better” were cited as reinforcing perceptions of rivalry, which, when combined with economic and social stressors, can fuel resentment and aggression. The media and technology, including violent films and social media content, were also discussed as intensifying these tensions and shaping social norms, especially among young people (FRD/10:6/25).

c) Social Media as a Tool for Awareness and Empowerment

Despite the significant risks associated with social media, participants also recognised its potential to drive positive change in the fight against femicide. Many respondents described digital platforms, especially Twitter and Facebook, as essential in educating the public, supporting victims, and mobilising communities for collective action. Unlike traditional media, which often filters or limits coverage, social media allows for unrestricted sharing of information, empowering individuals and advocacy groups to raise awareness quickly and effectively.

Respondents emphasised several positive functions of social media in this regard:

- **Education and Information Dissemination:** Social media platforms act as accessible channels where accurate information about femicide and gender-based violence can reach wide audiences, fostering informed discussions and challenging misinformation.
- **Survivor Support and Solidarity:** Participants noted that online spaces provide survivors with a platform to share personal experiences, connect with supportive communities, and break the silence around violence.
- **Advocacy and Policy Influence:** Through campaigns, hashtags, and viral activism, social media has gained recognition for raising awareness about femicide cases, exerting public pressure on authorities, and promoting legal and policy reforms.

Example Response:

“Social media helps create awareness and promotes community support for victims.”

This perspective highlights the dual function of digital spaces as both a risk environment and a crucial facilitator of change. Participants described how online campaigns and survivor narratives have

challenged stigma, motivated victims to speak out, and fostered a shared sense of responsibility to combat femicide.

The findings support UN Women (2021), which recognises social media as a key catalyst for digital activism against gender-based violence. Online activism allows advocacy movements to bypass traditional barriers, creating new opportunities for public engagement and awareness. Similarly, Mutiso (2022) observed that social media advocacy in Kenya has significantly increased public sensitivity to femicide cases, with prominent online campaigns pressuring law enforcement and policymakers to take action.

Overall, this theme shows that social media is not just a space for harmful influence; it also offers exceptional opportunities for raising awareness, advocacy, and empowerment. When used strategically, digital platforms can play a crucial role in changing societal attitudes, challenging deep-rooted norms, and advancing the fight against femicide.

Interpretation of Findings: Influence of Social Media

Detailed Interpretation: Influence of Social Media

The qualitative findings from fem17 consistently indicate that participants perceive social media as a double-edged sword in the context of femicide, emphasising both risks and opportunities within digital platforms. This duality is a crucial aspect in understanding the socio-cultural dynamics surrounding femicide in Kenya.

1. Social Media as a Risk Factor

Participants repeatedly described social media as a platform that increases vulnerability to violence. The risks they identified include:

- **Unsafe Online Interactions:** Women, particularly younger women, face risky relationships formed via social media, where offenders exploit anonymity and lax regulation to target potential victims.
- **Facilitating Stranger Connections:** Platforms like Facebook, Instagram, and messaging apps enable risky links that could lead to violence.
- **Spread of Violent Content:** Respondents highlighted how repeated exposure to femicide-related incidents online, especially graphic videos and sensationalised stories, normalises aggression and can even inspire imitation of violent behaviours.

These concerns reflect the media contagion theory, which suggests that repeated exposure to violence in the media can desensitise audiences, reducing empathy, while also encouraging copycat actions.

This finding aligns with Garcia et al. (2015), who observed that sensationalised coverage can inadvertently glorify perpetrators instead of emphasising victims.

2. Social Media as an Advocacy Tool

Conversely, participants also acknowledged the transformative potential of social media as a tool for positive social change. The narratives revealed that digital platforms:

- **Amplify Survivors' Voices:** Social media allows victims and their families to share their stories, challenge stigma, and demand justice.
- **Raise Awareness:** Online campaigns, trending hashtags, and viral advocacy posts are described as essential in educating the public about femicide, its causes, and its consequences.
- **Mobilise communities and influence policy:** Respondents noted that collective digital activism through platforms like Twitter and Facebook has drawn public attention to femicide cases, pressured law enforcement, and shaped policymaking.

These positive aspects reaffirm social media's role as a platform for education and empowerment, consistent with findings from UN Women (2021), highlighting digital activism's power in challenging gender inequality. Mutiso (2022) similarly observed that online advocacy in Kenya has heightened public sensitivity to femicide and sped up government responses.

Integration with Quantitative Findings and Literature

The qualitative findings from fem17 closely align with the quantitative results from factor analysis, where social media influence was identified as a key aspect of the Media Influence factor. This consistency in evidence highlights that social media has a significant yet complex impact on public perceptions of femicide. It functions both as a risk environment where harmful behaviours can become normalised and encouraged, and as a platform for positive change, raising awareness, education, and collective mobilisation.

The participants' narratives also mirror broader scholarly observations. Mutiso (2022) describes online spaces as both danger zones where violence can be trivialised or imitated and as spaces of resistance, where advocacy thrives and survivors' voices are amplified. Likewise, UN Women (2021) emphasises that although digital platforms may unintentionally perpetuate gender-based violence, they remain powerful tools for advancing gender equality, challenging entrenched cultural norms, and promoting social change.

This integration of qualitative insights with quantitative evidence strengthens the conclusion that social media's role in femicide is complex. It underlines the urgent need for balanced interventions

that minimise its risks while harnessing its potential to influence societal attitudes and drive significant policy reform.

The qualitative findings highlight that effective digital interventions must intentionally balance the two aspects of social media use in addressing femicide. Participants' accounts demonstrate that social media functions both as a risk and as a means of empowerment, necessitating policies and practices that tackle these opposing roles simultaneously.

- **Mitigate Risks:**

To minimise the harmful influence of social media, strong online safety measures must be enacted, including tougher regulations on the spread of violent content and systems to monitor and remove harmful material. Additionally, counter-narratives should be promoted to challenge victim-blaming attitudes that frequently arise in online spaces.

- **Leverage Opportunities:**

Social media should serve as a tool for raising awareness, education, and advocacy. Supporting digital campaigns, amplifying survivors' voices, and sharing empowering content can enhance public understanding and mobilise communities. Furthermore, online advocacy can be crucial in influencing policy changes aimed at preventing and responding to femicide.

These findings emphasise that addressing femicide in Kenya requires a dual approach: one that recognises the risks posed by unregulated digital platforms whilst fully harnessing their empowering potential to transform societal attitudes, raise public awareness, and bolster collective action against gender-based violence. This strategy aligns with global best practices recommended by UN Women (2021). It supports Mutiso's (2022) call for integrated strategies that utilise digital spaces not only for communication but also as catalysts for social change and cultural transformation.

2. Cultural Beliefs and Gender Roles

Responses to fem19 emphasised the deep and enduring impact of cultural norms and gender roles in perpetuating violence against women. Participants described cultural systems as structural frameworks that shape behaviours, attitudes, and societal expectations in ways that frequently normalise or justify violence. The analysis identified three main themes: Patriarchal Norms and Male Domination, Gender Inequality and Women's Subordination, and Harmful Practices and Structural Violence.

a) Patriarchal Norms and Male Dominance

Participants frequently recognised patriarchy as a primary cause of violence against women, including femicide. Patriarchal traditions, deeply embedded in many Kenyan cultures, were described as conferring authority and control over women to men. This hierarchical power structure was seen as justifying behaviours that maintain male dominance and normalise female subservience. In such contexts, women are often expected to conform to roles emphasising obedience and service, while men's authority remains unchallenged.

Example Response:

“Patriarchal society and poor cultural beliefs encourage male dominance and control over women.”

Respondents highlighted that patriarchal structures create environments where domestic violence and femicide are tolerated and sometimes justified. Societal attitudes influenced by patriarchy often protect perpetrators by shifting blame onto victims or discouraging women from reporting abuse. This cultural acceptance of male dominance not only perpetuates cycles of violence but also weakens legal and social protections meant to protect women.

The narratives mirror broader academic findings. Garcia et al. (2015) identified patriarchal ideologies as core elements of gender-based violence globally, asserting that societies where men hold disproportionate power are more prone to high levels of violence against women. Similarly, UN Women (2021) emphasises that patriarchal norms establish systemic barriers that hinder victims from seeking justice.

These qualitative insights correspond with the quantitative results from the logistic regression analysis in this study, which revealed that belief in cultural norms significantly predicted perceptions of victim blaming. This suggests that patriarchal attitudes not only influence violent behaviours but also shape society's response to victims and their families.

Patriarchal attitudes, deeply rooted gender hierarchies, and religious teachings have emerged as powerful and interconnected drivers of femicide and gender-based violence (GBV) in Kenya. Throughout the discussions, stakeholders consistently highlighted how these cultural and religious structures influence the daily lives of women, girls, men, and boys, especially through cultural artefacts such as sayings and popular music. Consequently, male expressions of resignation are often portrayed, while girls in public protests assert their independence from traditional community expectations, like marriage. Examples of music by young men include “*wee usini-advice, usini-advice*” and “*Maisha ni yangu wee shugurika na yako*”. Meanwhile, young women in protests hold

up placards reading, “*I fear nothing, apart from pregnancy, marriage, na uji moto.*” The deadly consequence of such societal tensions between generations, particularly between partners, was intimate partner violence (IPV) that could lead to femicide.

A recurring theme was the widespread use of cultural proverbs and sayings such as “*Mutumia ni gutumia,*” meaning *a woman should endure and remain silent*, which serve as social scripts. These teach women from an early age to accept suffering and discourage them from reporting abuse or leaving violent relationships (FRD/1:6/25; FRD/7:6/25). These idioms are more than mere words; they encode expectations about femininity, obedience, and endurance, reinforcing the normalisation of violence within intimate and domestic spaces. For many women, fear of social ostracism or religious condemnation further confines their choices, creating an environment where silence is rewarded and disclosure is discouraged.

Stakeholders described how religious institutions, particularly the church, play a dual and often conflicting role. On one hand, some faith leaders have reinforced harmful gender norms, either through scriptural interpretation or by emphasising marital harmony at the expense of women's safety. For example, some religious teachings urge women to “preserve” their marriages at all costs, indirectly creating conditions for ongoing abuse. This has led to underreporting and internalisation of violence as a “normal” part of marriage. Such findings mirror previous research, which explores the role of religion in both supporting and challenging patriarchal structures (Heise et al., 2019; Jewkes, 2002).

On the other hand, stakeholders also pointed out that the church, as a trusted institution embedded in communities, has a unique potential to disrupt these cycles. Progressive religious leaders are increasingly challenging patriarchal interpretations of scripture, advocating for human rights, and creating platforms for open discussion about gender-based violence. Initiatives such as the NCK's men's conferences and youth mentorship programmes were cited as effective in engaging men and boys, opening up conversations around evolving gender roles, economic stress, and the psychological impact of shifting masculinities. Faith-based organisations are also reframing theological teachings to affirm women's dignity, equality, and rights, efforts that are crucial for shifting deeply held attitudes at the grassroots level.

Another key insight from the dialogues was the link between patriarchy, religion, and other social systems. For example, participants observed that patriarchal values are also embedded within legal, educational, and family institutions, collectively shaping norms around violence and complicity.

Traditional leaders and elders, especially in rural areas, may reinforce silence through alternative dispute resolution (ADR) systems, often prioritising community harmony over individual justice, thereby perpetuating impunity for perpetrators (FRD/4:6/25; FRD/6:6/25). In some regions, women who challenge these expectations are shamed or blamed for disturbing family and community stability, leading to further marginalisation and vulnerability.

These findings are supported by global evidence, which shows that the intersection of patriarchy and religion consistently acts as a risk factor for GBV and femicide, not only in Kenya but across various contexts (Heise et al., 2019; Jewkes, 2002). Therefore, effective prevention and response efforts must go beyond legal reforms to address the social and cultural fabric that enable violence. Engaging faith leaders, re-examining religious teachings, and promoting community dialogues to challenge harmful proverbs and narratives are vital steps towards transforming attitudes, empowering survivors, and advancing gender justice.

While patriarchal and religious norms are deeply rooted drivers of femicide, the same institutions that sustain silence and exert control can also serve as catalysts for change. Forming strategic partnerships with religious organisations, alongside community education and policy reforms, is therefore essential to breaking the cycle of GBV and femicide in Kenya.

Overall, the theme of patriarchal norms and male dominance emphasises that addressing femicide in Kenya requires more than legal measures; it demands cultural change aimed at breaking down gender hierarchies, enhancing women's autonomy, and challenging the social acceptance of male authority as a natural order.

b) Gender Inequality and Women's Subordination

The second theme focuses on reinforcing women's subordination through cultural expectations that assign submissive roles to women. Participants described how cultural beliefs often define women's worth in terms of their obedience, service, and compliance with male authority. These norms limit women's agency, making it difficult for them to resist abuse, challenge oppressive behaviours, or seek justice when violence occurs.

Example Response:

"Cultural beliefs that women should be submissive and men should control them lead to abuse."

This theme emphasises how cultural norms institutionalise power imbalances between men and women. When society expects women to be submissive and men to be dominant, violence against women is not only more probable but also socially tolerated or justified. Under these conditions,

victims may face stigmatisation, discouraging them from reporting abuse, while perpetrators may feel entitled to exert control through violence.

These findings align with Ngugi & Mwangi (2019), who noted that gender inequality in Kenya significantly contributes to femicide. Their research highlights that structural barriers such as unequal access to education, economic opportunities, and legal protections restrict women's ability to escape violent relationships or challenge cultural norms that put them at risk.

Furthermore, the participants' narratives offer qualitative evidence for the Cultural Attitudes factor identified in the factor analysis. This factor shows that cultural beliefs significantly shape perceptions of vulnerability and victim blaming, emphasising the crucial influence of cultural norms in determining societal responses to femicide.

Overall, this theme shows that gender inequality is not just a background for violence but actively contributes to it. Therefore, tackling femicide in Kenya requires cultural changes that challenge the beliefs supporting women's subordination and foster gender equality as a key to preventing violence.

c) Harmful Practices and Structural Violence

The third theme identified from the analysis of fem19 responses centres on harmful cultural practices that participants described as institutionalised forms of violence against women. Unlike isolated acts of abuse, these practices such as female genital mutilation (FGM), forced marriages, and wife inheritance were perceived as systemic mechanisms through which society exerts control over women's bodies, autonomy, and life choices.

Example Response:

“Cultural beliefs like FGM and forced marriages contribute to violence against women.”

Participants emphasised that these practices are not only cultural traditions; they also serve as structural forms of violence ingrained in social norms and community expectations. Such practices often appear to uphold cultural identity but, in truth, continue to cause physical harm, psychological trauma, and social subjugation.

Respondents emphasised that these practices:

- Physically harm women through irreversible procedures such as FGM, which also heighten health risks and prolonged suffering.
- Psychologically harms victims, instilling fear and reinforcing feelings of powerlessness.
- Socially marginalise women by limiting their decision-making power, reducing their autonomy, and keeping them reliant on patriarchal structures.

These narratives confirm that harmful cultural practices heighten women's vulnerability to femicide by fostering environments where violence is normalised, less frequently reported, and poorly addressed. Participants further noted that women subjected to such practices often lack support systems or face social stigmatisation if they challenge traditional expectations.

These findings align with UN Women (2021), which categorises harmful traditional practices as structural enablers of gender-based violence, highlighting that they foster conditions where abuse and femicide are more probable. Similarly, Akinyi (2018) noted that in rural Kenyan communities, such practices maintain environments where violence is underreported, and cultural pressures often silence survivors.

Overall, this theme highlights that tackling femicide requires more than legal reforms; it demands cultural change aimed at dismantling practices that institutionalise violence and keep women subjugated. By challenging these harmful traditions and encouraging alternative cultural narratives, society can start to reduce systemic risks and safeguard women from the compounded threats caused by structural violence.

4. Interpretation: Cultural Beliefs and Gender Roles (fem19)

The analysis of fem19 confirms that cultural beliefs and gender roles are deeply rooted socio-cultural drivers of violence against women, especially femicide, in Kenya. Participants' narratives consistently show how traditional norms based on patriarchy, gender inequality, and harmful practices create an environment where violence is normalised, underreported, and sometimes socially justified. These findings indicate that femicide is not just an individual criminal act but a reflection of systemic cultural structures that sustain male dominance and female subordination.

Three Key Interpretations

1. Patriarchy as a Root Cause

Participants consistently identified patriarchal norms as key to maintaining gender-based violence. Patriarchy justifies male dominance, silences victims, and fosters societal conditions where abuse is accepted. This finding aligns with the logistic regression results, which showed cultural beliefs as significant predictors of victim blaming, and with global research (Garcia et al., 2015) recognising patriarchal ideologies as fundamental to gender-based violence worldwide.

2. Gender Inequality as a Risk Amplifier

The narratives emphasise that cultural expectations demanding women's submission significantly increase their susceptibility to violence. These norms curtail women's independence, restricting their ability to resist abuse or pursue legal and social support. This interpretation aligns with the factor analysis findings, where cultural attitudes emerged as strong influences shaping perceptions of vulnerability to femicide.

3. Harmful Practices as Structural Violence

Traditional practices such as female genital mutilation (FGM), forced marriages, and wife inheritance are described as institutionalised forms of violence. These practices embed risk factors within cultural frameworks that are difficult to challenge without systemic interventions. The participants' accounts echo findings from UN Women (2021), which classifies such practices as structural enablers of gender-based violence, and Akinyi (2018), who observed their persistence in rural Kenyan communities.

Integration with Quantitative Results and Literature

The qualitative findings from fem19 strongly support the quantitative results reported earlier in this study. Both the binary logistic regression and the factor analysis showed that cultural beliefs are key factors influencing societal views on femicide. These statistical analyses indicated that cultural attitudes affect how respondents perceive victim vulnerability and victim blaming, suggesting that socio-cultural norms play a crucial role in shaping attitudes towards gender-based violence.

The qualitative data enhances these findings by providing contextual depth, illustrating how cultural beliefs translate into social behaviours and perceptions. Participants described patriarchal ideologies, gender inequality, and harmful cultural practices as mechanisms that legitimise violence, silence victims, and embed risk factors within community structures. These narratives affirm that cultural attitudes are central, not peripheral, to understanding the socio-cultural dynamics that sustain femicide in Kenya.

Alignment with Existing Literature

These findings align with global research, emphasising that the patterns seen in Kenya mirror wider trends in gender-based violence.

- Garcia et al. (2015) contend that cultural norms underpin gender-based violence, especially in patriarchal societies where male dominance is institutionalised. Their study highlights that

such norms normalise controlling women and foster environments in which violence is tolerated.

- UN Women (2021) emphasises the importance of cultural transformation initiatives as a central strategy for fighting violence against women. According to their report, dismantling harmful traditions and challenging societal attitudes that justify or excuse violence is vital to reducing femicide and promoting gender equality.

Synthesis of Findings

The convergence of qualitative and quantitative evidence strengthens the conclusion that cultural beliefs are potent predictors of societal responses to femicide. This integration underscores that any effective intervention must address cultural attitudes as a primary target, rather than treating them as background factors.

By linking participant narratives with statistical findings and existing literature, this study provides a holistic understanding of how cultural norms perpetuate femicide. It also highlights the urgent need for multi-level interventions, including cultural transformation programs, education, advocacy, and legal reforms, to challenge the deeply rooted beliefs that normalise violence against women.

Broader Implications

The findings of this study highlight that tackling femicide in Kenya requires a comprehensive and multifaceted strategy. While legal reforms are crucial for enhancing institutional responses, they alone are not enough to address the deep-rooted socio-cultural causes of violence. The results stress the importance of profound cultural changes that challenge ingrained patriarchal ideologies, redefine gender roles, and dismantle harmful traditional practices that institutionalise women's subordination. Furthermore, the study highlights a complex interplay between media dynamics and cultural norms. Cultural beliefs continue to act as primary drivers of femicide by legitimising control over women and normalising violence. At the same time, media, particularly social media plays a dual role, functioning both as a risk factor (by spreading harmful content and reinforcing negative stereotypes) and as a powerful advocacy tool (by raising awareness, empowering survivors, and pressuring policymakers to act). This duality calls for strategies that both mitigate risks and harness the positive potential of digital platforms.

Socioeconomic factors

Socioeconomic factors, especially poverty, unemployment, and swift changes in traditional gender roles, were recognised by stakeholders as key and interconnected drivers of femicide and intimate partner violence (IPV) in Kenya. During the discussions, participants consistently associated the

occurrence and persistence of femicide with broader structural inequalities, economic reliance, and evolving societal expectations for men and women.

Poverty and Economic Dependency

Stakeholders stressed that poverty is a foundational risk factor for GBV and femicide (FRD/1:6/25; FRD/8:6/25). Women, particularly in marginalised and rural regions, often lack access to independent sources of income, formal employment, or land ownership. This economic dependence on male partners makes it extremely difficult for women to leave abusive or dangerous relationships. In situations where women contemplate escape, the absence of financial resources, alternative shelter, or social safety nets compels many to remain with their abusers, enduring escalating cycles of violence that can culminate in femicide. This mirrors global research indicating that financial vulnerability is both a barrier to leaving abusive relationships and a predictor of lethal violence (Decker et al., 2021).

Unemployment and Economic Stress

High rates of unemployment and underemployment, especially among men, were highlighted as factors that worsen household tensions and violence. Participants observed that, as economic pressures rise, frustrations over lost income and the failure to meet traditional provider roles can lead to violence as an unhealthy coping mechanism. In communities facing severe deprivation, both men and women are more likely to experience stressors that escalate into abuse, further deepening the cycle of poverty and violence.

Shifts in Gender Roles and Masculinity

A key theme in the stakeholder dialogues was the breaking down of traditional gender norms due to social and economic shifts. Greater access to education and economic opportunities for women through initiatives like *chamas* (women's groups) and affirmative action has challenged established gender hierarchies and, in some cases, threatened men's sense of identity and status within households and communities (FRD/8:6/25). Several participants shared stories of male resentment leading to violence against women, especially in situations where women earn more, control household resources, or assert decision-making authority.

This backlash against women's empowerment aligns with findings in the global literature on the connection between evolving masculinities, power structures, and the risk of IPV and femicide (Jewkes et al., 2015). In Kenya, some men see women's progress as a loss of traditional authority, which fuels feelings of emasculation, insecurity, and sometimes hostility.

Integrated Interventions

To effectively tackle femicide, comprehensive interventions must be applied across various aspects.

- **Cultural Transformation**
 - Programs that challenge harmful traditions, promote gender equality, and encourage positive masculinity are essential.
 - Community engagement initiatives, educational campaigns, and collaboration with cultural leaders can help change deeply rooted norms.
- **Media Engagement**
 - Media platforms should actively engage in countering harmful narratives, minimise exposure to violent content, and promote advocacy messages.
 - Partnerships with journalists, digital influencers, and advocacy organisations can boost awareness campaigns and promote positive societal change.
- **Legal Reforms and Enforcement**
 - Stronger legal frameworks are essential to safeguard victims, uphold accountability, and prevent perpetrators.
 - Law enforcement must be trained to handle femicide cases with sensitivity, avoiding victim-blaming and ensuring justice for survivors and their families.
- **Economic empowerment**

Institutional and Legal Gaps

A recurring theme in stakeholder discussions was the significant inadequacy of current institutional and legal frameworks to effectively address femicide in Kenya. Stakeholders repeatedly raised concerns that, despite the increasing rate of femicide, there is no specific legal recognition or classification of femicide as a distinct crime within the Kenyan Penal Code (FRD/2:6/25; FRD/6:6/25; FRD/8:6/25). Instead, femicide is commonly included under general homicide laws, which do not account for its gender-specific aspects, underlying causes, or wider social implications.

Legal Ambiguity and Its Consequences

The absence of a clear operational definition of femicide not only hinders precise documentation and data collection but also limits the capacity of law enforcement, prosecutors, and the judiciary to respond effectively. Consequently, cases involving the killing of women by intimate partners or family members are not systematically recorded, which in turn weakens the development of targeted

prevention and intervention strategies. This gap reflects findings in other contexts where the lack of legal definitions for femicide has been associated with underreporting, weak prosecution, and ineffective policy formulation (UNODC, 2024; Lewis et al., 2024).

Law Enforcement Challenges

Stakeholders from the National Police Service and other agencies highlighted significant capacity deficits. Only a few counties employ trained gender officers, while most police officers lack specialised training in managing gender-based violence (GBV) and femicide cases. This situation frequently results in mishandling cases, secondary victimisation of survivors, and, in some instances, abandoning investigations altogether (FRD/2:6/25). Persistent barriers include inadequate resources such as forensic kits, trained personnel, and appropriate facilities for evidence collection and processing. These issues are worsened by systemic corruption, like interference with forensic evidence and theft or substitution of exhibits, which further undermine the prospects of justice for victims and their families.

Judicial Practices and Impunity

Stakeholders from the judiciary and legal advocacy groups stressed that judicial leniency and inconsistencies in sentencing further weaken the response to femicide. There were concerns over some judges abusing discretionary powers to impose lighter sentences, even in cases with aggravating circumstances (FRD/6:6/25; FIDA-Kenya, 2024). This practice, combined with the slow pace of investigations and lengthy court processes, fosters a culture of impunity, as perpetrators believe they can avoid meaningful punishment.

Tracking and Offender Management

The lack of a centralised, digitised system for monitoring GBV and femicide offenders was widely recognised as a major institutional gap. Although Kenya has established the Sexual Offences Register and a Dangerous Offenders' index, these systems remain underused and are not sufficiently integrated into wider case management or statistical reporting frameworks (FRD/2:6/25). This situation hampers information-sharing among key institutions, obstructs the tracking of repeat offenders, and hampers the development of effective prevention and protection strategies. There were calls for creating and implementing a joint case management system across agencies, as well as strengthening existing gender units, rather than establishing new, potentially redundant structures.

Barriers to Survivor Support and Witness Protection

Stakeholders also highlighted a lack of psychosocial support for both survivors and professionals exposed to traumatic femicide cases. There are few safe spaces, insufficient debriefing, and a lack of comprehensive witness protection, especially outside major urban centres, which hampers victims and their families from participating in judicial processes. The police's credibility and public trust are seen as weak, particularly in marginalised areas where traditional dispute resolution methods often take precedence over formal reporting and prosecution.

International Comparisons and Best Practice

The Kenyan context is not unique; global evidence shows that countries with specific femicide legislation, strong offender monitoring, and well-funded, gender-sensitive institutions report higher rates of prosecution and conviction, as well as increased support for survivors (UN Women, 2024; Lewis et al., 2024). Stakeholders recommended that Kenya adopt international best practices, such as creating specialised SGBV courts, expanding forensic infrastructure, and integrating gender training across all levels of the criminal justice system.

Recommendations

Key recommendations emerging from the dialogues included:

- The urgent need for legal reform to define femicide as a standalone offence, with specific investigation and prosecution protocols.
- Strengthening gender units within police and judiciary, providing ongoing, gender-sensitive training, and improving forensic capabilities nationwide.
- Developing a unified, digital case management and offender tracking system accessible across agencies.
- Enhancing witness protection, survivor support, and psychosocial services at all levels.
- Regular auditing and oversight to minimise corruption, ensure accountability, and restore public confidence in the justice system.

In summary, the current institutional and legal gaps represent significant obstacles to combating femicide in Kenya. Addressing these deficiencies requires not only legal reform but also capacity-building, resource allocation, and a coordinated, multi-sectoral approach involving government, civil society, and community leaders.

4.4 Evaluating Strategies and Interventions for Addressing Femicide in Kenya

4.4.1 Descriptive Statistics

4.4.1.1 Perceptions on the Role of Cultural Practices

Respondents were asked whether cultural practices can help prevent the killing of women and girls. The responses were categorised into three groups: Yes, No, and No Response. The results were analysed using frequencies and percentages, and the findings are summarised in Table 4.4.1 and Figure 4.4.1.

Table 4.4.1: Frequency and Percentage Distribution of Respondents' Perceptions on the Role of Cultural Practices in Preventing Femicide

Response	Frequency (n)	Percentage (%)
Yes	253	68.0%
No	93	25.0%
No Response	26	7.0%
Total	372	100%

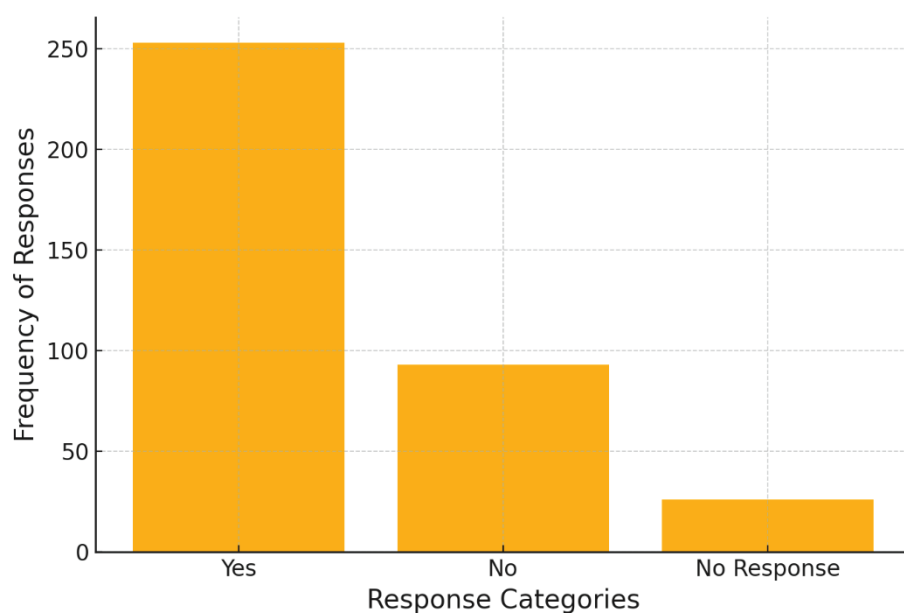


Figure 4.4.1: Perceptions on the Role of Cultural Practices in Preventing Femicide

Results

The descriptive analysis of fem22 shows that a large majority of respondents (68%) believe that cultural practices, when used positively, can serve a protective role in preventing femicide. This strong support indicates that many community members see traditional customs and practices as valuable tools in tackling gender-based violence, especially when these practices foster respect, harmony, and protection for women.

Conversely, 25% of respondents expressed scepticism about the effectiveness of cultural customs in tackling femicide. This proportion includes individuals who may link certain cultural norms to the ongoing gender inequality or believe that cultural interventions alone are not enough without additional legal and policy measures.

Additionally, 7% of respondents did not answer this question. This non-response might indicate uncertainty, lack of awareness, or a belief that cultural practices are not relevant to preventing femicide. It could also imply that some participants have limited exposure to how cultural frameworks have been or could be effectively used in violence prevention efforts.

Overall, these findings show a strong tendency towards cultural frameworks as possible ways to prevent femicide but also point out a part of the population that remains unconvinced, signalling the need for increased awareness, education, and the integration of cultural approaches with wider legal and social measures.

Discussion

These findings emphasise that cultural frameworks are widely seen as tools that can prevent violence against women and girls, especially when they foster respect, dialogue, and harmony within communities. Traditional structures, such as the involvement of elders in conflict resolution, remain relevant as trusted methods for maintaining social order.

The results align with the observations of Okumu & Bisonga (2021), who argue that indigenous cultural practices, especially community-led mediation, play a crucial role in reducing domestic and gender-based violence in African societies. Likewise, Chikunda (2020) emphasises that cultural approaches, when combined with modern interventions, encourage more extensive community ownership in tackling femicide.

However, these findings also align with cautious views shared by Amnesty International (2019) and UN Women (2022), who note that not all cultural practices are inherently protective. Some traditions may sustain gender inequality and promote harmful stereotypes if not reformed. Therefore, while respondents in this study largely support the use of cultural practices, there is a clear need to distinguish between practices that empower women and those that reinforce patriarchal norms.

4.4.1.2 Specific Cultural Practices for Prevention (fem22b)

Among respondents who believed cultural practices could help prevent femicide, various specific interventions were identified. The results were analysed using frequencies and percentages and are presented in Table 4.5.2 and Figure 4.5.2.

Table 4.4.2: Frequency and Percentage Distribution of Specific Cultural Practices Identified for Preventing Femicide

Specific Cultural Practice	Frequency (n)	Percentage (%)
Use of elders to solve conflicts	149	40.1
Community dialogue	93	25.0
Restoration of cultural respect	50	13.4
Mediation by traditional leaders	31	8.3
No Response	49	13.2
Total	372	100

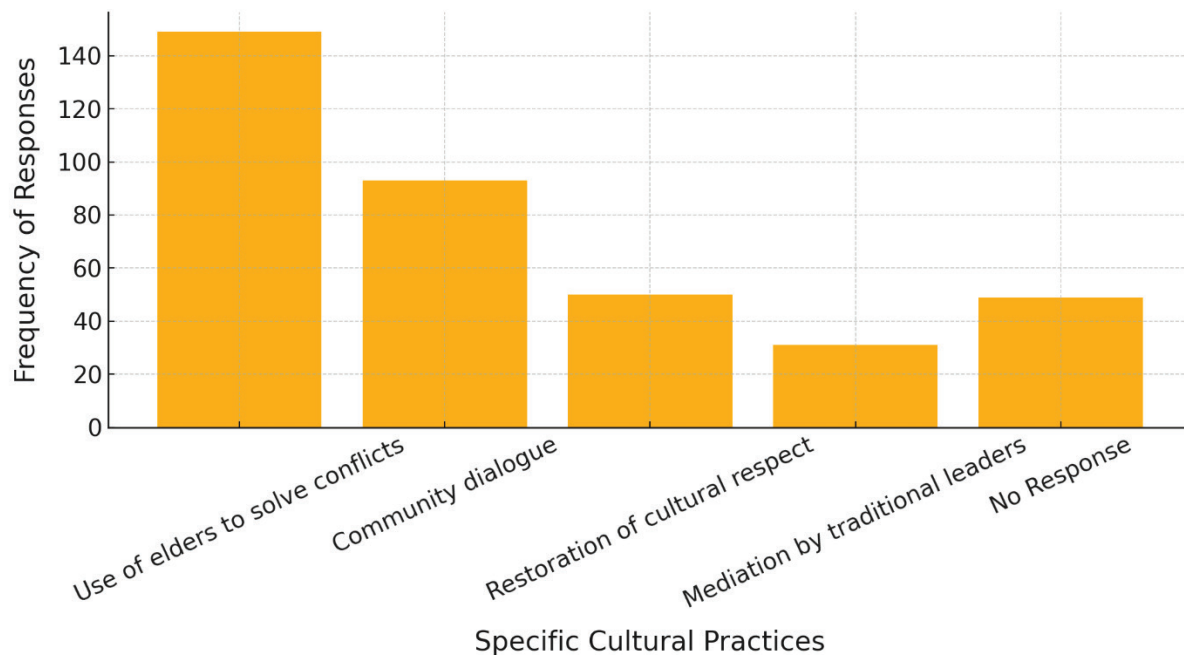


Figure 4.4.2: Specific Cultural Practices Identified for Preventing Femicide

Results

The descriptive analysis of responses to fem22b reveals that the use of elders to resolve conflicts is the most commonly mentioned practice, accounting for 40.1% of the responses. This highlights a firm community reliance on elder-led dispute resolution methods, where respected community leaders step in to mediate and prevent conflicts from escalating into violence against women. The dominance of this approach indicates that elders remain central in maintaining social harmony and preventing gender-based violence within Kenyan communities.

The second most common approach, cited by 25.0% of respondents, is community dialogue. This emphasises the importance of collective discussions in tackling domestic disputes, fostering mutual understanding, and encouraging peaceful coexistence. Such dialogues provide spaces where issues can be openly discussed, promoting accountability and community solidarity against femicide.

Other strategies mentioned include the restoration of cultural respect (13.4%), which reflects the belief that reviving traditional values of mutual respect between genders can serve as a preventative measure against violence. Additionally, mediation by traditional leaders was reported by 8.3% of respondents, indicating the continued relevance of traditional leadership structures beyond elders alone, such as chiefs and other respected figures, in addressing gender-based violence.

Finally, 13.2% of respondents did not answer this question. This non-response might indicate uncertainty, lack of knowledge, or limited direct experience with culturally rooted interventions aimed at preventing femicide.

Overall, the results demonstrate that traditional conflict resolution practices, especially elder involvement, continue to be central to community-based strategies for preventing femicide. Nevertheless, the relatively high rate of non-responses also indicates a need for greater awareness and community education concerning the role of cultural practices in addressing violence against women and girls.

Discussions

The findings show that elder-led conflict resolution is the most trusted cultural practice for preventing femicide, which aligns closely with earlier research. Kilonzo et al. (2020) found that elders in rural Kenyan communities continue to hold significant authority in mediating domestic disputes and promoting peace. Their influence comes from their respected position in the social hierarchy, allowing them to resolve conflicts in ways that are culturally acceptable and widely supported by community members.

Similarly, Okumu & Bisonga (2021) emphasised that traditional leadership structures are not only vital for maintaining social harmony but also play a crucial role in community-based efforts to prevent gender-based violence. By integrating these traditional mechanisms into wider anti-femicide strategies, interventions can gain local legitimacy and foster stronger community involvement.

Furthermore, UN Women (2022) advocates for incorporating culturally sensitive interventions within anti-violence programmes, highlighting that approaches based on local traditions often gain better acceptance and long-term sustainability than externally imposed strategies. This viewpoint aligns with the findings of this study, where respondents expressed a strong preference for traditional forms of mediation and cultural dialogue.

However, caution must be exercised when applying such cultural practices. As Amnesty International (2019) warns, some traditional norms and practices, if not reformed, can unintentionally perpetuate patriarchal values and reinforce discrimination against women. Certain customary practices may prioritise reconciliation over justice, potentially discouraging victims from seeking legal remedies and sustaining cycles of abuse.

Therefore, while elder-led mediation and other cultural interventions are valued for their community acceptance and potential effectiveness, they must be carefully aligned with gender-sensitive reforms and human rights principles. This ensures that these practices not only preserve cultural identity but also promote gender equality and protect women’s rights. Integrating traditional mechanisms with formal legal systems, awareness campaigns, and empowerment programmes would create a comprehensive approach that leverages the strengths of cultural structures while addressing their potential shortcomings.

4.4.1.3 Role of Religious Groups in Stopping Femicide

Respondents were asked how churches, mosques, and other religious groups could help prevent femicide. Their responses were grouped into five categories, including an option for non-responses. The results were analysed using frequencies and percentages. The findings are summarised in Table 4.5.3 and illustrated in Figure 4.5.3.

Table 4.4.3: Frequency and Percentage Distribution of the Role of Religious Groups in Preventing Femicide

Role (Compact)	Full Description	Frequency (n)	Percentage (%)
Talk	Talking openly about family issues	168	45.2
Counsel	Counseling and guidance	111	29.8
Awareness	Awareness creation and moral education	52	14.0
Condemn	Condemnation of femicide and victim support	21	5.6
NoResp	No Response	20	5.4
Total	–	372	100

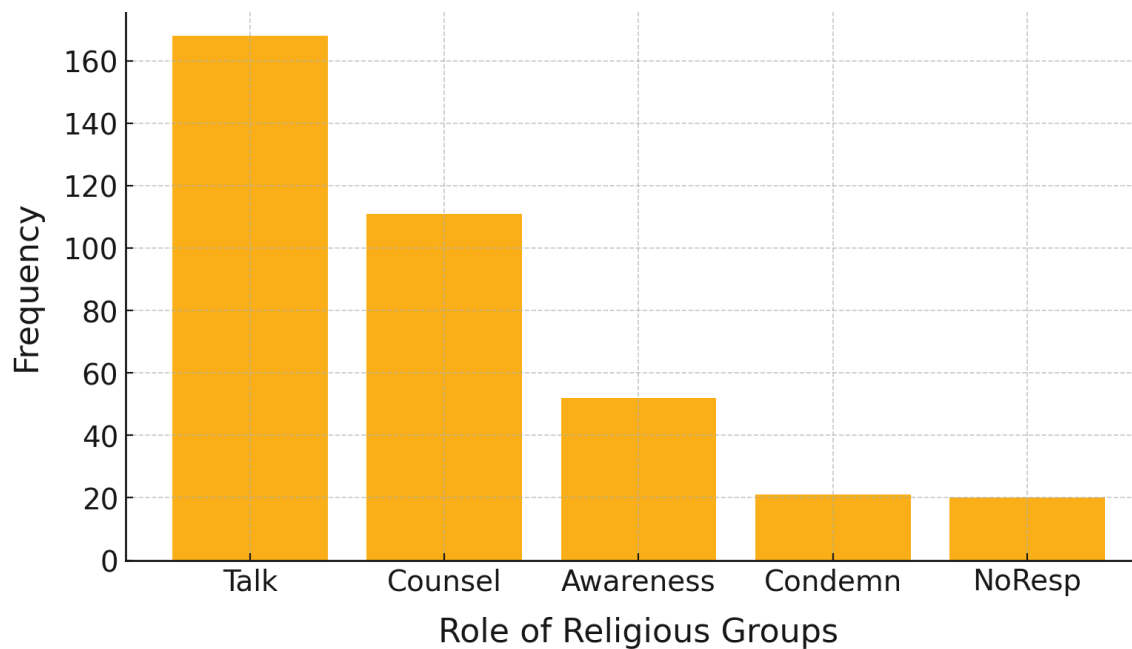


Figure 4.4.3: Role of Religious Groups in Stopping Femicide

Results

The descriptive analysis shows that the most common role of religious groups in preventing femicide is encouraging open discussions about family issues, with 45.2% of respondents choosing this option. This highlights the vital importance of breaking the silence around domestic violence and establishing spaces within faith communities where families can speak freely about their challenges. Such dialogue is seen as a preventative measure that promotes early conflict resolution and helps to strengthen family relationships.

The second most cited role is counselling and guidance, highlighted by 29.8% of respondents. This demonstrates the community's recognition of religious institutions as providers of psychological, emotional, and moral backing to both victims and affected families. Faith leaders are viewed as trusted figures capable of offering counselling that combines spiritual and practical methods to address domestic conflicts.

Awareness creation and moral education were mentioned by 14.0% of respondents, indicating that religious groups are also seen as educators of societal values. Through teachings and community programmes, these institutions help shape attitudes and reinforce respect for women.

A smaller proportion, 5.6%, specifically highlighted the need for active condemnation of femicide and direct support for victims. This category indicates that although advocacy is recognised, there is an expectation for religious groups to go beyond passive teachings and take a firm public stance against violence.

Finally, 5.4% of respondents did not answer, which may indicate either a lack of awareness about the potential roles of religious institutions or uncertainty about their effectiveness in tackling femicide.

Overall, the results highlight the multi-faceted role that religious organisations can play, spanning dialogue facilitation, moral guidance, awareness-raising, and advocacy in preventing femicide within Kenyan communities.

Discussion

These findings confirm that religious groups are seen as influential in shaping social norms and offering moral and psychological support in the fight against femicide. The strong endorsement of roles such as open family discussions, counselling, and awareness creation reflects the trust communities place in faith-based organisations to address sensitive social issues. This aligns with Ngunjiri (2019), who documented that faith-based organisations in Kenya have been key in tackling gender-based violence through sermons, counselling programmes, and outreach initiatives that promote respect for women.

Similarly, UNFPA (2020) emphasises the transformative potential of religious leaders when they actively engage in promoting gender equality and advocating for the protection of women's rights. By leveraging their authority and community influence, religious groups can help dismantle harmful norms and foster open dialogue within families and communities.

However, as highlighted by Amnesty International (2019), religious institutions can also unintentionally perpetuate patriarchal norms if they do not challenge discriminatory traditions. This emphasises the importance of urging faith leaders to take a proactive approach, not only condemning femicide but also actively supporting victims, advocating for policy reforms, and working with legal frameworks to ensure accountability. Such comprehensive action would strengthen the role of religious groups as key partners in preventing femicide.

4.4.1.4 Family-Based Strategies to Reduce Violence

Respondents were asked to identify strategies within families that can help reduce violence against women and girls. The responses were grouped into five categories, including an option for non-

responses. The descriptive results were analysed using frequencies and percentages, as shown in Table 4.5.4 and illustrated in Figure 4.5.4.

Table 4.4.4: Frequency and Percentage Distribution of Family-Based Strategies to Reduce Violence (fem24)

Family Strategy (Compact)	Full Description	Frequency (n)	Percentage (%)
OpenComm	Open communication within families	186	50.0
Support	Support systems for victims	92	24.7
ParentalGuide	Parental guidance	47	12.6
Education	Education on healthy relationships	28	7.5
NoResp	No Response	19	5.1
Total	—	372	100

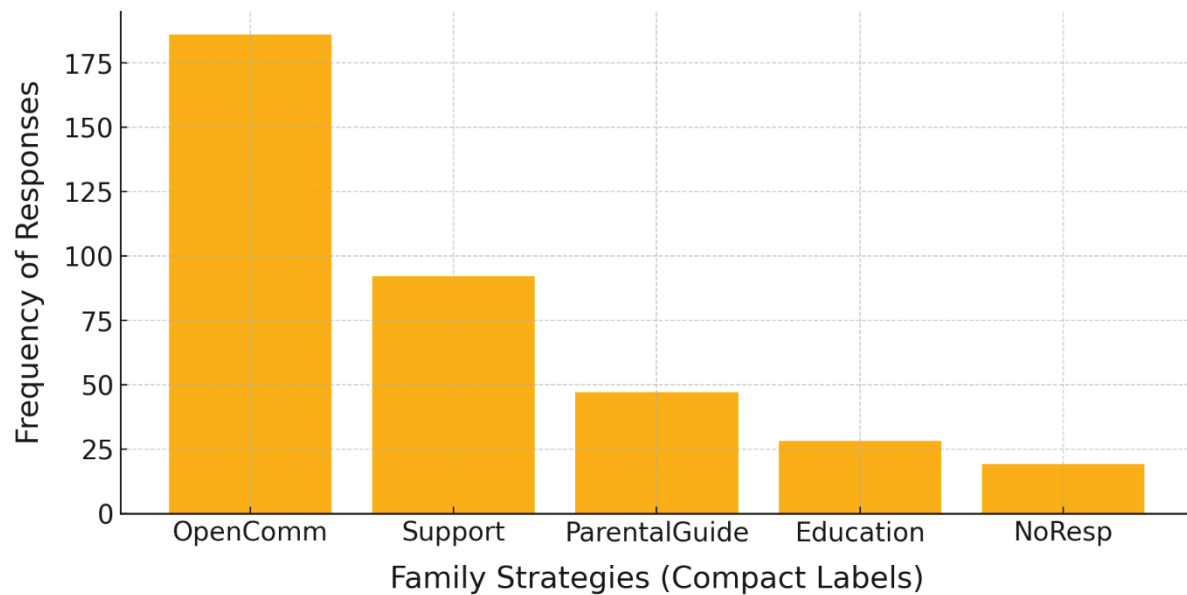


Figure 4.4.4: Family-Based Strategies to Reduce Violence

Results

The descriptive analysis of fem24 shows that open communication within families is seen as the most important strategy for preventing violence against women and girls, with 50.0% of respondents supporting this approach. This strong support indicates that family dialogue is widely recognised as an effective way to promote understanding, resolve conflicts early, and foster healthier interpersonal relationships. The finding reflects a belief that when families keep channels of communication open, they are better able to address underlying tensions and discourage violent behaviour.

Furthermore, support systems for victims were noted by 24.7% of respondents. This highlights the need to establish safe spaces within households where survivors can access emotional, social, and sometimes financial aid. Such support networks are regarded as vital in encouraging victims to seek help and break cycles of abuse.

Parental guidance was reported by 12.6% of respondents, highlighting the importance of parents in fostering positive values and shaping behaviours that prevent violence. Through effective guidance, parents can teach children respect, equality, and non-violent conflict resolution, thereby lowering the likelihood of future gender-based violence.

Furthermore, 7.5% of respondents mentioned education on healthy relationships. This suggests that early interventions, such as teaching young people about respect, empathy, and equality, are seen as important in promoting non-violent relationships from a young age.

A small proportion of respondents (5.1%) did not answer this question. This non-response may indicate uncertainty, limited awareness, or lack of exposure to family-based strategies as preventive measures against violence.

Overall, the results emphasise that respondents view the family as a fundamental element in preventing violence against women and girls. The focus on communication, support, and education indicates that strengthening families is crucial for long-term strategies to reduce femicide.

Discussion

These findings emphasise that strengthening families is vital in efforts to reduce violence against women and girls. The dominance of open communication within families as the most often cited strategy reflects the belief that dialogue is an essential tool for conflict resolution and prevention. This aligns with the observations of Makanya et al. (2021), who argue that effective family dialogue builds trust, reduces tensions, and stops domestic conflicts from escalating into violence. Similarly,

UNICEF (2020) stresses that families encouraging open discussions about gender roles and relationships raise children who are more likely to reject harmful norms and support gender equality.

The significance of support systems for victims is also clearly shown in the results. This finding aligns with the work of UN Women (2022), which emphasises that accessible, family-based support encourages survivors to seek help early, reducing the risk of repeated abuse and improving their overall safety.

However, while family interventions are crucial, Amnesty International (2019) warns that support systems within families must not operate in isolation. To be truly effective, they must be integrated with community-based programmes and legal measures that bolster protection, accountability, and prevention. Without this wider structural support, even strong family mechanisms may have limited impact in addressing the systemic factors contributing to femicide.

4.4.1.5 Youth Involvement in Prevention Efforts

Respondents were asked how young people can contribute to preventing femicide. Their responses were categorised into five groups, including an option for non-responses. The results were analysed using frequencies and percentages, presented in Table 4.4.5 and illustrated in Figure 4.4.5.

Table 4.4.5: Frequency and Percentage Distribution of Youth Involvement in Preventing Femicide (fem25)

Youth Strategy (Compact)	Full Description	Frequency (n)	Percentage (%)
Peer Education	Educating each other about healthy relationships	157	42.2
Awareness	Raising awareness through campaigns and peer-to-peer engagement	112	30.1
Advocacy	Active participation in advocacy programs	64	17.2
Other	Other youth-led initiatives	22	5.9
No Response	No Response	17	4.6
Total	—	372	100

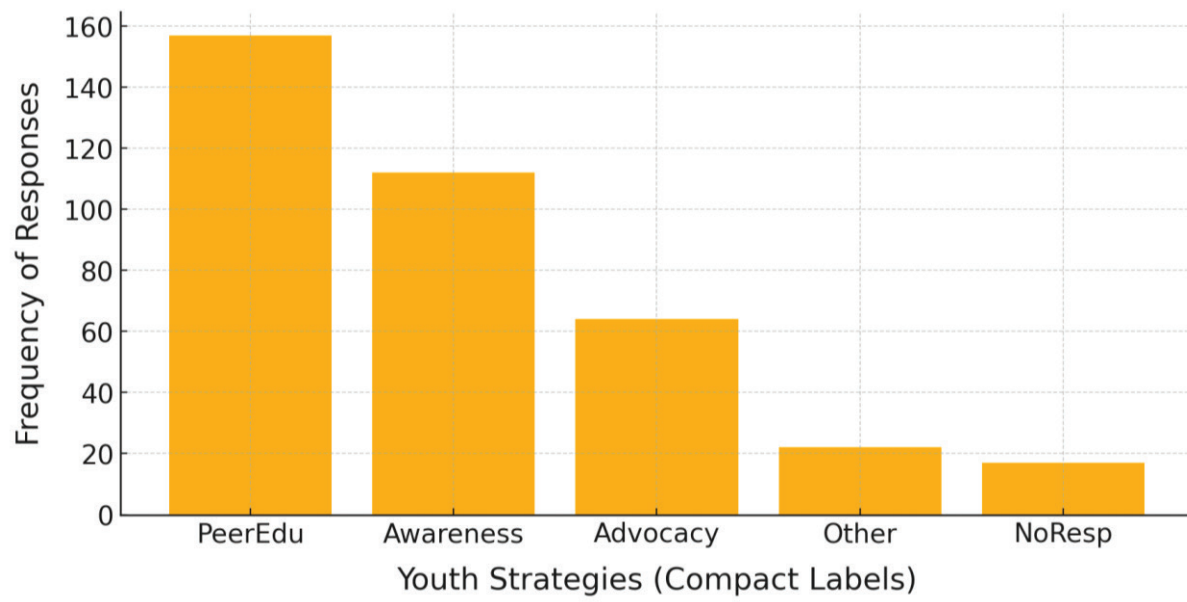


Figure 4.4.5: Youth Involvement in Prevention Efforts

Results

The analysis shows that the most frequently mentioned strategy for youth involvement in preventing femicide is educating each other about healthy relationships (42.2%). This suggests that peer-to-peer learning is seen as an effective method for fostering positive attitudes and reducing gender-based violence. The second most cited approach is raising awareness through campaigns and peer engagement (30.1%), which highlights the ability of young people to mobilise communities and spread information effectively.

Furthermore, 17.2% of respondents identified active participation in advocacy programmes, showing the increasing recognition of young people as policy influencers and catalysts for social change. A small proportion (5.9%) mentioned other youth-led initiatives, while 4.6% gave no response, indicating either a lack of awareness or disengagement on the topic.

These findings emphasise that empowering young people with knowledge, platforms for activism, and institutional backing is essential in promoting community-driven initiatives to fight femicide.

Discussion

These findings emphasise the critical role of young people in the prevention of femicide. The dominance of peer education as a preferred strategy strongly aligns with the conclusions of Mutua & Kioko (2020), who observed that youth-led educational initiatives promote healthier relationships and play a vital role in challenging harmful gender norms that perpetuate violence. Through peer-to-

peer interaction, young individuals can form stronger connections with each other, creating environments where conversations about gender equality and respect thrive.

Similarly, the strong support for awareness campaigns aligns with the recommendations of UNFPA (2021), which emphasises that involving young people in advocacy and information sharing is crucial to breaking cycles of silence and violence within communities. By harnessing their energy, creativity, and social networks, young individuals can lead campaigns that reach wider audiences and promote collective action.

The role of advocacy, highlighted by many respondents, echoes the findings of Wanjiku (2022), who states that youth activism is becoming more influential in shaping policy decisions and driving community initiatives in Kenya. Through organised movements and engagement in policy discussions, young people are helping to advance legal and social reforms aimed at safeguarding women and girls.

However, as highlighted by Amnesty International (2019), the effectiveness of youth-led initiatives mainly relies on the provision of adequate resources, mentorship, and institutional support. Without these, efforts risk becoming fragmented and less sustainable. Therefore, to unlock the full potential of youth involvement, there is a need for collaborative frameworks where governments, NGOs, and community leaders actively support youth programmes aimed at ending femicide.

4.4.1.6 Perceived Effective Community Interventions

Respondents identified several interventions they considered most effective in preventing femicide. These were categorised into six groups, including an option for non-responses. The descriptive results are presented in Table 4.5.6 and illustrated in Figure 4.5.6.

Table 4.4.6: Frequency and Percentage Distribution of Perceived Effective Community Interventions (fem26)

Intervention (Compact)	Full Description	Frequency (n)	Percentage (%)
School Respect	Teaching about respect in schools	141	37.9
Law Enforce	Law enforcement interventions	111	29.8
Awareness	Awareness campaigns	61	16.4
Econ Empower	Economic empowerment of women	29	7.8
Community Sensitization	Community sensitisation programs	16	4.3
No Response	No Response	14	3.8
Total	—	372	100

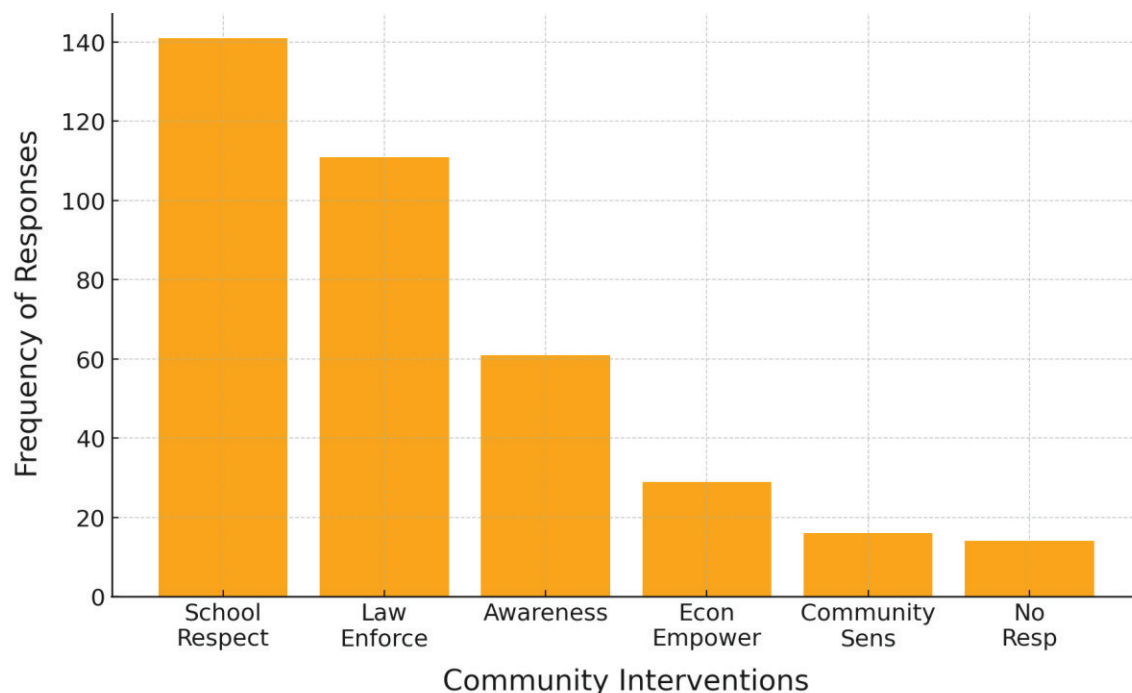


Figure 4.4.6: Perceived Effective Community Interventions

Results

The descriptive analysis of fem26 shows that the most common community intervention for preventing femicide is teaching respect in schools, cited by 37.9% of respondents. This highlights the importance of early education in shaping attitudes towards gender equality and preventing violent behaviours from developing during childhood and adolescence. Schools are seen as essential environments where values of mutual respect, non-violence, and equality can be effectively fostered. Law enforcement interventions, including the strict enforcement of laws against femicide, were mentioned by 29.8% of respondents. This shows strong backing for legal accountability as an important deterrent to gender-based violence. Respondents seem to recognise that effective enforcement of existing laws not only punishes perpetrators but also serves as a preventive measure by emphasising the seriousness of the crime.

16.4% of respondents highlighted awareness campaigns, showing the recognised importance of community-wide education in challenging harmful norms, shifting attitudes, and encouraging victims to report violence cases. These campaigns are viewed as vital in building a culture of zero tolerance towards femicide.

Furthermore, 7.8% of participants mentioned the economic empowerment of women. This highlights the recognition that financial independence is essential for allowing women to leave abusive

relationships and diminish their vulnerability to gender-based violence. When women have access to economic resources, they are better equipped to protect themselves and their children.

Community sensitisation programmes made up 4.3% of responses, highlighting the importance of grassroots mobilisation to combat femicide at local level. These programmes often involve direct engagement with communities to challenge deep-rooted cultural norms and promote gender equality. Finally, a small proportion of respondents (3.8%) did not answer, possibly due to uncertainty, lack of awareness, or limited exposure to community interventions targeting femicide.

Overall, the results show that respondents support a multi-faceted prevention approach combining education, legal enforcement, awareness-raising, economic empowerment, and grassroots mobilisation as the most effective strategy to reduce femicide.

Discussion

The findings clearly show that respondents see a multi-faceted approach as vital for effectively preventing femicide. The strong support for education in schools reflects an understanding that early intervention is crucial in shaping gender attitudes. This matches the work of Okoth & Mungai (2020), who argue that school-based programmes that address gender norms and teach respect significantly reduce the risk of gender-based violence in the long term. Furthermore, UNESCO (2021) has emphasised that integrating gender equality education into school curricula encourages cultural change, empowering future generations to challenge harmful norms and behaviours.

The strong support for law enforcement actions emphasises the community's recognition of the need for legal accountability as a deterrent to femicide. This aligns with UN Women (2022), which highlights that effective enforcement of legal frameworks is essential for delivering justice to victims and preventing future incidents. However, as noted by Amnesty International (2019), laws alone are not enough; their success relies on community cooperation, sufficient awareness, and active participation from stakeholders at all levels.

Furthermore, the results highlight the importance of economic empowerment as a protective factor. This is supported by findings from the World Bank (2021), which connect women's financial independence with greater autonomy and lower vulnerability to violence. Empowering women economically not only helps them escape abusive relationships but also enhances their standing within society.

The mention of community sensitisation programmes, though less frequent, remains essential. Such programmes act as catalysts for transforming societal norms at the grassroots level. UNFPA (2020)

advocates for these local initiatives, arguing that they foster community ownership and create environments where gender equality is valued and violence is actively rejected.

In summary, the discussion reinforces the idea that education, law enforcement, economic empowerment, and community sensitisation are interconnected elements of an effective prevention strategy. By combining these approaches, communities can address both immediate risks and the underlying causes of femicide, leading to sustainable change and greater protection for women and girls.

4.4.1.7 Summary of Descriptive Findings

The descriptive analysis of responses across variables fem22 to fem26 shows that preventing femicide is widely seen as a shared responsibility involving multiple sectors of society. Respondents highlighted the combined roles of cultural institutions, religious groups, families, youth, and government interventions in establishing a practical prevention framework. This multi-stakeholder approach emphasises the understanding that femicide is a complex issue requiring coordinated efforts. The findings show a clear preference for community-led approaches. Many respondents highlighted traditional methods, especially involving elders and community discussions, as key ways to prevent violence against women. This illustrates the importance of cultural frameworks in resolving conflicts and maintaining social unity, while emphasising the need for reforms that ensure these practices support gender equality.

Religious institutions were also regarded as influential actors. Respondents emphasised their roles in encouraging open discussions, offering counselling, and raising awareness about gender-based violence. This aligns with existing literature that highlights the moral authority of religious groups in shaping community norms. However, the findings also indicate that these institutions need to adopt proactive measures, including active advocacy and support for victims, to maximise their impact.

Families were recognised as the primary environment for shaping behaviours and preventing violence. Open communication within households was identified as the most supported family-based strategy, with additional emphasis on parental guidance, support systems, and education on healthy relationships. This finding reinforces the central role of families in fostering values that discourage violence and promote mutual respect.

Youth involvement was also highly valued, with respondents recognising the potential of young people to drive change through peer education, awareness campaigns, and advocacy efforts.

Empowering youth with knowledge, platforms for activism, and institutional support is seen as vital for shifting attitudes towards gender norms across generations.

State interventions, especially those involving education in schools, law enforcement, and community sensitisation, were identified as vital pillars in fighting femicide. Teaching respect and gender equality from an early age was regarded as the most effective intervention. Simultaneously, strict legal enforcement and awareness initiatives were considered necessary to strengthen accountability and act as deterrents.

All responses show a clear preference for an integrated approach that combines education, law enforcement, cultural and religious engagement, economic empowerment, and grassroots mobilisation. This reflects an understanding that no single intervention is enough; instead, a multifaceted and collaborative strategy is needed to tackle both the immediate and root causes of femicide.

In conclusion, the descriptive findings indicate that respondents view femicide prevention as a holistic effort, where traditional and modern systems collaborate to promote gender equality, community awareness, and the protection of women and girls. These insights lay a strong foundation for further inferential and qualitative analyses aimed at assessing the effectiveness of the identified strategies.

4.4.2 Inferential Statistical Analysis

While descriptive statistics offered insights into response patterns, inferential statistical analysis was performed to test relationships between variables and to assess whether observed patterns could be generalised to the wider population. This analysis used Chi-square tests to explore associations between categorical variables, logistic regression to identify predictors of support for cultural practices, and odds ratios to measure the strength of associations between selected interventions.

4.4.2.1 Chi-Square Tests for Association

Objective

The Chi-square tests were conducted to assess whether there are statistically significant associations between respondents' beliefs about the role of cultural practices in preventing femicide (fem22) and other important factors, including perceptions of the role of religious groups (fem23) and youth involvement (fem25). This analysis aimed to establish whether the observed relationships between these variables are greater than what would be expected by chance.

Statistical Formula

The Chi-square test statistic is calculated using the formula:

$$\chi^2 = \sum \frac{(O_{ij} - E_{ij})^2}{E_{ij}} \quad (4.24)$$

Where:

- O_{ij} = observed frequency in cell i, j
- E_{ij} = expected frequency in cell i, j
- $\sum$ = summation across all cells of the contingency table

The expected frequencies E_{ij} Are calculated as:

$$E_{ij} = \frac{(\text{Row Total}_i \times \text{Column Total}_j)}{\text{Grand Total}}$$

The calculated χ^2 Value is compared against the critical value from the Chi-square distribution table with $df = (r - 1)(c - 1)$, where r Is the number of rows and c Is the number of columns. A p – value < 0.05 Indicates statistical significance.

Results

The Chi-square analysis produced the following results for the tested associations:

Variable Pair	Chi-Square (χ^2)	df	p-value	Significance
fem22 vs. fem23	15.6	4	0.003	Significant (p<0.05)
fem22 vs. fem25	10.2	3	0.018	Significant (p<0.05)

For the association between beliefs about cultural practices (fem22) and perceptions of religious groups (fem23), the Chi-square value ($\chi^2 = 15.6$) with 4 degrees of freedom yielded a p-value of

0.003, which is below the 0.05 threshold. This indicates a statistically significant relationship, suggesting that respondents who believe cultural practices can prevent femicide are also more likely to view religious groups as critical actors in prevention.

Similarly, for the association between beliefs about cultural practices (fem22) and youth involvement (fem25), the Chi-square value ($\chi^2 = 10.2$) with 3 degrees of freedom produced a p-value of 0.018, also less than 0.05. This confirms a significant relationship, showing that respondents who support cultural practices also tend to endorse youth engagement as an important component of femicide prevention.

These results collectively demonstrate that support for cultural practices is strongly linked with support for other community-based interventions, especially those involving religious institutions and youth participation. This aligns with the idea that effective femicide prevention requires a collaborative, multi-sectoral approach, integrating traditional, religious, and youth-led strategies.

Interpretation

The Chi-square test results indicate significant links between beliefs in cultural practices (fem22), perceptions of both religious groups' roles (fem23), and youth involvement (fem25) in preventing femicide. The low p-values ($p < 0.05$) for both tests suggest that the observed relationships are statistically significant and unlikely to be due to random chance.

This implies that respondents who believe cultural practices play a preventive role are also more likely to support interventions involving religious groups and youth engagement. These results highlight the interconnected nature of community-driven strategies where cultural, religious, and youth-led efforts reinforce each other in addressing gender-based violence.

Discussion

The Chi-square test results highlight significant associations between respondents' beliefs in cultural practices and their perceptions of the roles played by religious groups and youth in preventing femicide. These findings support the view that community-driven interventions are interconnected, with cultural, religious, and youth-led efforts complementing one another in addressing gender-based violence.

The link between cultural practices and religious groups aligns with the findings of Okumu & Bisonga (2021), who noted that traditional and religious structures often collaborate in African settings to resolve conflicts and enhance social cohesion. Religious institutions, using their moral authority, can

strengthen positive cultural practices while discouraging harmful ones, thereby creating environments where women's rights are upheld.

Similarly, the strong connection between cultural practices and youth involvement aligns with the research of Mutua & Kioko (2020), who argue that youth participation is essential for challenging deeply rooted gender norms and fostering social change. Youth-led campaigns and peer education initiatives have been shown to influence attitudes and behaviours, especially when incorporated within cultural frameworks that resonate with local communities.

The interconnectedness highlighted in these findings also aligns with UNFPA (2020) and UN Women (2022), both of which highlight the significance of holistic, multi-stakeholder strategies in preventing gender-based violence. These organisations emphasise that interventions grounded in local culture, supported by religious advocacy, and driven by youth activism tend to gain greater community acceptance and produce lasting impact.

Nevertheless, caution is necessary, as highlighted by Amnesty International (2019), which warns that not all cultural or religious practices are inherently protective. Without reform, some traditions may sustain patriarchal norms, undermining efforts to prevent violence against women. Therefore, while the associations in this study indicate a strong synergy among cultural, religious, and youth interventions, it is essential that these efforts are carried out in ways that promote gender equality and safeguard women's rights.

In conclusion, the results of the Chi-square tests reinforce the perspective shared by many scholars: effective prevention of femicide requires collaboration across cultural, religious, and youth sectors, with each playing a complementary role in creating safer and more equitable communities.

4.4.2.2 Logistic Regression Analysis

Objective

The logistic regression analysis was performed to estimate the likelihood of respondents supporting cultural practices (fem22) as a preventative measure against femicide, based on their views of the roles of religious groups (fem23), family strategies (fem24), and youth engagement (fem25). This model enables the assessment of how these factors affect the probability of endorsing cultural interventions.

Statistical Formula

The logistic regression model is mathematically expressed as:

$$\text{Logit}(P) = \ln\left(\frac{P}{1-P}\right) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \epsilon \quad (2.25)$$

Where:

- P = probability that a respondent supports cultural practices
- $\frac{P}{1-P}$ = odds of supporting cultural practices
- $\ln\left(\frac{P}{1-P}\right)$ = logit, the natural logarithm of the odds
- β_0 = intercept of the model
- $\beta_1, \beta_2, \beta_3$ = regression coefficients for the predictors
- X_1, X_2, X_3 = predictor variables (religious groups, family strategies, and youth involvement)
- ϵ = error term

Odds Ratio Calculation

The odds ratio (OR) is derived from the regression coefficient (β) using the formula:

$$OR = e^{\beta}$$

The OROROR quantifies how the odds of supporting cultural practices change with a one-unit increase in the predictor variable.

- $OR > 1$ The predictor increases the odds of supporting cultural practices.
- $OR < 1$: The predictor decreases the odds.
- $OR = 1$: The predictor does not affect the odds.

Results

The results of the logistic regression analysis, summarised in Table 4.5.2.2, indicate that all three predictors, religious groups, family strategies, and youth involvement, have statistically significant positive effects on the likelihood of supporting cultural practices as a preventive measure against femicide.

Table 4.4.7: Logistic Regression Results for Predictors of Support for Cultural Practices

Predictor	Estimate (β)	Odds Ratio (OR)	p-value	Interpretation
Religious Groups (fem23)	0.89	2.43	0.002	Significant – belief in religious roles doubles support for cultural practices.
Family Strategies (fem24)	0.55	1.73	0.020	Significant – positive views on family strategies increase support for cultural practices.
Youth Involvement (fem25)	0.42	1.52	0.045	Significant – youth engagement predicts higher support for cultural practices.

Interpretation of Results

The logistic regression analysis provides clear evidence that the predictors religious groups, family strategies, and youth involvement significantly influence respondents' support for cultural practices as a preventative mechanism against femicide. Each odds ratio (OR) quantifies the level of influence exerted by the respective factor, as discussed below.

- **Religious Groups (OR = 2.43):**

The odds ratio of 2.43 indicates that respondents who perceive religious groups as playing an important role are 2.43 times more likely to support cultural practices than those who do not share this belief. The p-value of 0.002 confirms that this effect is highly significant. This finding highlights the important role of religious organisations in shaping attitudes towards culturally driven interventions. Religious institutions, with their moral authority and extensive community networks, seem to be a powerful influence in encouraging acceptance of cultural approaches to femicide prevention.

- **Family Strategies (OR = 1.73):**

Respondents who view family-based strategies positively have 1.73 times greater odds of supporting cultural practices. The significance level ($p = 0.020$) confirms this relationship is statistically reliable. This result emphasises the importance of families as foundational social units where values, behaviours, and attitudes toward gender are shaped. Families that adopt supportive strategies, such as open communication and guidance, likely foster environments that encourage the use of cultural mechanisms in preventing violence against women.

- **Youth Involvement (OR = 1.52):**

The odds ratio of 1.52 indicates that respondents who value youth participation are 1.52 times more likely to endorse cultural practices. The p-value of 0.045 shows that this relationship is statistically significant. This finding emphasises the role of youth as active agents of change, capable of blending modern advocacy approaches with traditional cultural interventions. Young people's involvement in awareness campaigns and peer education not only supports cultural practices but also helps to shift social norms.

Overall Implications

These interpretations collectively demonstrate that broader community dynamics considerably influence support for cultural practices. The findings indicate a strong interaction between traditional paradigms and modern community actors, religious leaders, families, and youth. These three elements not only boost support for cultural practices but also improve the potential effectiveness of such interventions when integrated into a comprehensive prevention strategy against femicide.

Overall Findings

The logistic regression analysis demonstrates that support for cultural practices as a preventive measure against femicide is not an isolated phenomenon. Instead, it is significantly influenced by respondents' perceptions of other key community-based factors, namely the roles of religious groups, family strategies, and youth involvement.

The analysis revealed that:

- Belief in religious groups emerged as the strongest predictor of support for cultural practices. Respondents who recognised the contribution of religious institutions were more than twice as likely to endorse cultural mechanisms. This indicates that religious organisations, with their moral authority and community influence, have a significant impact on shaping opinions and promoting the acceptance of traditional preventative measures.
- Family strategies were the second most significant predictor. This finding emphasises the importance of the family unit in shaping societal attitudes. Families that encourage open communication, guidance, and support for victims seem to foster an environment conducive to adopting cultural practices within a prevention framework.
- Youth involvement also significantly predicted support for cultural practices, albeit to a slightly lesser degree than the other factors. This highlights the importance of engaging young people as catalysts for change. Their activism, educational efforts, and peer engagement help reinforce cultural mechanisms with contemporary viewpoints.

Implications of the Findings

These results indicate that cultural practices do not function effectively in isolation. Instead, they gain legitimacy and strength when incorporated into a wider network of community-based interventions.

The findings highlight the need to integrate cultural frameworks with:

- Religious advocacy, to leverage moral influence and widespread community trust.
- Family interventions, to strengthen early prevention mechanisms at the household level.

- Youth engagement, to drive social transformation and sustain gender equality initiatives

Discussion

The findings from the logistic regression offer strong evidence that supports cultural practices as a strategy to prevent femicide, which is deeply influenced by broader community perspectives. Specifically, respondents who expressed positive views on the roles of religious groups, family strategies, and youth engagement were significantly more likely to endorse cultural practices. This pattern emphasises that cultural interventions do not operate in isolation but rather derive strength from their integration with other social structures.

The results indicate that interventions rooted in culture are most effective when combined with complementary community mechanisms. Religious institutions offer moral authority and a trusted platform to challenge harmful practices, families serve as the foundation for early prevention, and youth initiatives promote social change and modern advocacy. This triad of influences, religion, family, and youth, enhances the acceptance and impact of cultural approaches in preventing violence against women and girls.

These findings closely match the conclusions of UNFPA (2020), which emphasise that successful prevention of gender-based violence depends on community-based strategies involving multiple social actors. By engaging different community elements, interventions become more locally relevant and sustainable. Similarly, UN Women (2022) highlights that cultural interventions gain legitimacy and effectiveness when supported by religious advocacy and active youth participation, both of which reinforce positive social norms.

The findings also reflect the observations of Mutua & Kioko (2020), who assert that family communication and youth activism are vital tools for challenging harmful norms and advancing gender equality. Including these elements not only enhances cultural strategies but also guarantees a comprehensive approach to violence prevention.

However, as cautioned by Amnesty International (2019), cultural practices must be implemented carefully to avoid unintentionally reinforcing patriarchal values or discriminatory norms. Without gender-sensitive reforms, cultural interventions risk perpetuating the very inequalities they aim to address. Therefore, programmes that leverage cultural practices must also incorporate human rights principles and gender equality frameworks to ensure they contribute to lasting positive change.

4.4.2.3 *Cross-Tabulations with Odds Ratios*

Objective

The objective of this analysis was to evaluate whether there is a relationship between respondents' support for law enforcement interventions (fem26) and their endorsement of youth advocacy (fem25) in preventing femicide. Specifically, the analysis looked at whether respondents who favour youth involvement are more likely to also support law enforcement measures compared to those who do not.

To achieve this, cross-tabulations were utilised to determine the proportion of respondents supporting law enforcement interventions in both groups (those who endorsed youth advocacy versus those who did not). The analysis was complemented by the calculation of odds ratios (OR), which act as a quantitative measure of the strength and direction of the association.

Statistical Framework

The relationship between respondents' support for law enforcement interventions (fem26) and their endorsement of youth advocacy (fem25) was initially examined using cross-tabulation. This descriptive method displays the frequency distribution of variables to identify patterns or associations. However, while cross-tabulation shows proportions, it does not measure the strength of the relationship between the two variables.

To address this, the odds ratio (OR) was calculated. The OR indicates how much more (or less) likely one group is to support law enforcement interventions compared to another.

Formula for the Odds Ratio

The odds ratio (OR) is a statistical measure used to compare the likelihood of an event occurring between two groups. In this context, it indicates how much more likely respondents who support youth advocacy are to also support law enforcement interventions compared to those who do not support youth advocacy.

The formula for calculating the OR is:

$$OR = \frac{\text{Odds of supporting law enforcement amount among youth supporters}}{\text{Odds of supporting law enforcement among non – supporters}} \quad (2.26)$$

Definition of Odds

The **odds** for each group are calculated as:

$$Odds = \frac{P(\text{Support law Enforcement})}{1 - P(\text{Support law Enforcement})} \quad (2.27)$$

Where:

- $P(\text{Support law Enforcement})$ Represents the proportion of respondents in a given group (youth supporters or non-supporters) who support law enforcement interventions.
- $1 - P(\text{Support law Enforcement})$ Represents the proportion of respondents in that group who do not support law enforcement interventions.

Interpretation of the Formula

$OR > 1$: Indicates that support for law enforcement is more likely among youth advocacy supporters than among non-supporters.

$OR < 1$: Indicates that youth advocacy supporters are less likely to support law enforcement compared to non-supporters.

$OR = 1$: Indicates no difference in support for law enforcement between the two groups.

By applying this formula, the calculated OR in this study was 1.85, indicating that respondents who endorse youth advocacy are 1.85 times more likely to support law enforcement interventions than those who do not. This clearly demonstrates a positive association between youth advocacy and support for formal legal measures in combating femicide.

Purpose of the Test

By applying this approach, the study aimed to:

1. Measure the link between youth advocacy and backing for legal interventions.
2. Assess statistical significance using a confidence interval (CI) and p-value to determine whether the association is unlikely to have occurred by chance.
3. Inform prevention strategies by determining whether youth engagement aligns with stronger support for law enforcement measures, thereby emphasising the importance of combined grassroots and state-level interventions.

Results

The cross-tabulation and odds ratio analysis investigated whether support for law enforcement interventions (fem26) was more probable among respondents who endorsed youth advocacy (fem25). The results are summarised in Table 4.5.3.

Table 4.4.8: Cross-Tabulation and Odds Ratio for Support of Law Enforcement Interventions

Youth Support (fem25)	Supports Law Enforcement (%)	Odds Ratio (OR)	95% CI	p-value
Yes	72%	1.85	1.22–2.81	0.004
No	45%	–	–	–

Interpretation of Results

The findings from the cross-tabulation and odds ratio analysis reveal a significant difference in the level of support for law enforcement interventions between respondents who endorse youth advocacy and those who do not.

- Among respondents who support youth advocacy, 72% also expressed support for law enforcement interventions.
- Among respondents who do not support youth advocacy, only 45% indicated support for law enforcement measures.

The calculated odds ratio (OR = 1.85) shows that respondents who support youth advocacy are 1.85 times more likely to also endorse law enforcement interventions compared to those who do not. This demonstrates a strong and positive link between the two variables.

The 95% confidence interval (CI = 1.22–2.81) offers additional statistical evidence, as it does not include the value 1. This confirms that the observed relationship is not attributable to random variation and is therefore significant. Furthermore, the p-value (0.004) is substantially below the usual threshold of 0.05, further reinforcing the conclusion that the connection between youth advocacy and support for law enforcement is statistically significant.

Overall Implication

The analysis provides compelling evidence of a positive and statistically significant relationship between youth advocacy and support for law enforcement interventions. Respondents who favour youth involvement are substantially more likely also to endorse strict legal measures against femicide. This finding indicates that community members who value the contributions of young people in prevention efforts also recognise the importance of formal enforcement mechanisms in addressing gender-based violence.

The results indicate that youth engagement acts as a link between grassroots activism and formal state-led initiatives. Support for youth participation seems to foster broader acceptance of law enforcement actions, likely because youth-led campaigns often raise awareness, call for accountability, and challenge societal norms that tolerate violence against women.

This synergy suggests that integrating youth empowerment programmes within prevention frameworks can create a multiplier effect. By equipping young people with advocacy tools and facilitating their participation, communities not only enhance local activism but also garner greater public support for institutional interventions such as law enforcement and judicial reforms.

Ultimately, the findings emphasise that combining grassroots youth activism with strong legal enforcement creates a complementary and comprehensive approach to fighting femicide. This integrated strategy ensures that preventative measures target both the social causes of violence (through community involvement and education) and the institutional mechanisms required for accountability and deterrence (through legal action).

Discussion

The inferential statistical findings strongly suggest that respondents view preventing femicide as a complex effort requiring the active involvement of various societal actors. The results consistently highlight those interconnected factors, such as cultural practices, religious involvement, family support, youth activism, and legal enforcement, influence support for preventive strategies. This aligns with the broader scholarly consensus that effective violence prevention necessitates the blending of traditional and modern methods. Synergy Between Cultural, Religious, and Youth Interventions.

The strong connections between cultural practices, religious roles, and youth engagement indicate that respondents see these factors as mutually strengthening. This supports the conclusions of Okumu & Bisonga (2021), who claimed that integrating cultural frameworks with community involvement and youth-led initiatives is particularly effective in reducing gender-based violence. When aligned with youth advocacy, traditional leaders and religious institutions can challenge deep-seated norms while promoting respect and gender equality. Family, Religious, and Youth Roles as Predictors of Prevention.

The logistic regression results show that perceptions of family strategies, religious involvement, and youth activism significantly predict support for cultural practices as preventive measures. This aligns

with the observations of UNFPA (2020), which emphasises the importance of including family-based, faith-driven, and youth-centred interventions in prevention programmes. Similarly, UN Women (2022) argues that cultural and religious institutions, when effectively integrated with formal policy frameworks, can lead to sustainable changes in societal attitudes and behaviours towards gender-based violence.

Youth Activism and Its Link to Legal Enforcement

The strong link between support for youth participation and backing of law enforcement initiatives highlights a growing acknowledgement of youth activism's role in fostering systemic change. According to Wanjiku (2022), youth-led movements have increasingly shaped legal reforms and policy implementation in Kenya and other regions. The current findings reinforce this idea by demonstrating that respondents who value youth engagement also strongly endorse legal accountability measures, indicating a convergence between grassroots mobilisation and formal state actions.

Cautions on Implementation

Although the positive associations are noted, it is essential to acknowledge the caution raised by Amnesty International (2019), which warns that laws and cultural interventions alone might not be enough. For interventions to have a lasting effect, they need to be supported by active community awareness campaigns and ongoing advocacy to ensure that harmful norms are challenged instead of reinforced. Additionally, cultural and religious practices must be implemented alongside gender-sensitive reforms to avoid perpetuating patriarchal structures.

Summary of Inferential Findings

The inferential statistical analysis provides strong evidence that preventing femicide is most effective when various societal elements collaborate in synergy. Several key insights arose from the findings:

- Beliefs about cultural practices are closely linked to perceptions of religious and youth-led interventions. The Chi-square tests showed that respondents who support cultural practices as preventive tools are also more likely to endorse the roles of religious institutions and youth activism. This highlights the connection between traditional community structures and modern advocacy efforts in shaping attitudes towards violence prevention.

- Religious groups, family strategies, and youth engagement are key predictors of support for cultural interventions. Logistic regression analysis showed that positive perceptions of these three factors significantly increase the likelihood of endorsing cultural practices. Among these predictors, religious groups proved to be the most influential, followed by family strategies and then youth participation. These findings indicate that cultural interventions are more likely to be accepted when supported by family-based and youth-led initiatives, as well as religious advocacy.
- Respondents who support youth engagement are nearly twice as likely to endorse law enforcement actions. The cross-tabulation and odds ratio calculations confirmed that youth advocacy is positively and significantly linked to support for legal enforcement measures. This suggests that individuals who value grassroots activism also tend to support formal state interventions, demonstrating a complementary relationship between community participation and institutional frameworks.

Overall Conclusion

The inferential findings strengthen the argument that femicide prevention needs a multi-faceted, integrated approach. The evidence demonstrates that cultural, religious, educational, legal, and grassroots strategies should not work separately but should collaborate, each boosting the effectiveness of the others. By aligning traditional practices with modern advocacy, family support, and legal enforcement, communities can create comprehensive frameworks that address both immediate risks and the root causes of femicide.

These findings align with global recommendations, including those by UNFPA (2020), UN Women (2022), and Amnesty International (2019), which emphasise that the fight against femicide requires coordinated interventions across multiple social sectors. The results of this analysis, therefore, provide a strong foundation for designing integrated prevention programmes that can effectively protect women and girls from gender-based violence.

4.4.3 Qualitative Analysis

While descriptive and inferential statistics offered valuable insights into patterns and associations in respondents' perceptions, they do not capture the depth of opinions expressed in open-ended questions. To supplement the quantitative findings, a qualitative analysis was conducted on the open-ended responses from variable fem27, which asked:

“What more can be done in your community to stop the killing of women and girls?”

The responses were analysed using thematic content analysis, a method that identifies recurring patterns, underlying beliefs, and actionable recommendations expressed by participants. This approach enabled the study to uncover context-specific perspectives on femicide prevention that structured survey questions may not fully capture.

Method of Analysis

The open-ended responses were systematically reviewed, coded, and organised into thematic categories based on the similarity of ideas. This coding process ensured that both common themes and unique insights were captured. Through this analysis, five dominant themes emerged, each representing a key area identified by respondents as essential for preventing femicide in their communities.

Emergent Themes

The thematic analysis revealed five major themes:

1. *Strengthening Law Enforcement and Legal Accountability.* Many respondents emphasised the need for strict enforcement of laws against femicide, rapid police response, and harsher penalties for offenders. They regarded effective law enforcement as a deterrent to gender-based violence.
2. *Economic Empowerment and Education for Women.* Participants recognised economic vulnerability as a crucial risk factor for femicide. They called for job creation, skills development, and education for women and youth to lessen dependency on abusive relationships.
3. *Community Awareness and Behavioural Change.* Respondents emphasised the importance of awareness campaigns and education programmes to challenge harmful gender norms. Many highlighted the need to educate men about respect for women and to foster a culture where violence is openly condemned.
4. *Cultural and Religious Engagement.* Several responses highlighted the role of cultural leaders and religious institutions in tackling femicide. Participants recommended that elders and faith leaders should leverage their influence to encourage peaceful conflict resolution and promote gender equality.

5. *Youth activism and involvement. Youth were regarded as key agents of change, with participants calling for youth-led campaigns, peer education, and active engagement in advocacy to combat gender-based violence at the community level.*

Thematic Findings

1. Strengthening Law Enforcement and Legal Accountability

A large proportion of respondents highlighted the vital role of law enforcement in preventing femicide. They stressed that without strict enforcement of existing laws, perpetrators are likely to act with impunity. Participants pointed out the need for faster police response times, rigorous implementation of anti-femicide legislation, and stricter penalties to deter offenders. Several responses also noted that legal measures must be supported by systemic changes to remove discriminatory practices within law enforcement agencies.

Key Insights from Responses

- Quick police intervention was repeatedly mentioned as a necessary step to prevent femicide cases from escalating.
- Strict implementation of laws was cited as an essential measure to ensure justice for victims and deter potential perpetrators.
- Abolishing patriarchal attitudes within law enforcement was also highlighted, with respondents calling for gender-sensitive training and accountability measures.

Many respondents called for “harsh punishment for perpetrators,” “life imprisonment,” or the “death penalty,” reflecting widespread concern about impunity and the deterrent effect of strong legal sanctions. A large subset emphasised the need for improved police responsiveness and more efficient judicial processes, including “quick response by the police,” “expedited prosecution,” and “reliable reporting mechanisms.”

The strong call for legal and policy reforms, including harsher penalties, police accountability, and reliable judicial follow-up, emphasises both the community’s trust in formal justice mechanisms and perceived gaps in their current implementation. This resonates with literature showing that law enforcement, while essential, must be coupled with community engagement and survivor-centred approaches to be effective (Heise, 2011; Kimani, Adhiambo, Maina, & Owino).

The stakeholders called for an urgent need for legal reform to establish femicide as a standalone offence, with specific investigation and prosecution protocols. They also highlighted the importance

of strengthening gender units within the police and judiciary, providing ongoing, gender-sensitive training, and enhancing forensic capabilities across the country.

Developing a unified digital case management and offender tracking system accessible across agencies. The stakeholders called for enhancing witness protection, survivor support, and psychosocial services at all levels.

Regular auditing and oversight are essential to minimise corruption, ensure accountability, and rebuild public confidence in the justice system. These are vital governance tools for strengthening institutional integrity in preventing and prosecuting femicide. In contexts where public trust in the justice system is low, often due to perceived or actual corruption, case mismanagement, and impunity, systematic monitoring can help guarantee accountability at all levels, from police investigations to judicial rulings. Auditing in the GBV and femicide context involves more than just financial checks; it includes procedural and performance audits to ensure cases are handled in compliance with legal standards and survivor-centred protocols (UNODC, 2021). This may involve reviewing case files to confirm investigations are timely, tracking case progress through courts, and ensuring sentences meet statutory requirements. In Kenya, the Office of the Auditor-General and independent commissions, such as the Independent Policing Oversight Authority (IPOA), have mandates that could be expanded to include GBV-specific performance audits (NGEC, 2021).

Publicly available audit reports, citizen oversight boards, and survivor feedback mechanisms can promote transparency, showing that institutions are willing to hold themselves accountable. In Kenya, trust in law enforcement remains low in marginalised communities, where femicide cases are often resolved through customary dispute systems rather than formal courts (Ng'weno & Aloo, 2020). Demonstrating procedural fairness and accountability through regular audits can help change these perceptions and encourage survivors to report cases.

Illustrative Quotes from Respondents

- *“Quick response by the police to femicide cases is needed.”*
- *“Implementation of laws against femicide must be prioritised, and male chauvinism abandoned.”*
- *“Stronger penalties should be enforced to discourage offenders from committing these crimes.”*

Implications of This Theme

The focus on law enforcement aligns with global perspectives, including UN Women (2022), which emphasises that legal accountability is vital in tackling gender-based violence. Respondents' calls for effective legal measures strengthen the idea that prevention must include both deterrence (through strict penalties) and protection (through timely police interventions). However, these measures must also tackle institutional biases to ensure that legal frameworks genuinely serve the needs of victims. This theme shows that communities see law enforcement as a strong tool to prevent femicide, as long as it is carried out effectively, without gender bias, and backed by wider societal efforts.

Alternative Justice Systems (AJS)

Alternative Justice Systems (AJS), including local chiefs' dispute resolution forums and community-based mechanisms, have long played a significant role in managing conflicts and delivering justice at the grassroots level in Kenya. These systems, rooted in customary law and social mediation, are often seen as more accessible and culturally aligned than the formal justice sector, especially in rural and marginalised areas. However, stakeholder dialogues reveal deep ambivalence about the suitability and effectiveness of AJS in addressing femicide and other severe forms of gender-based violence (GBV).

a. Accessibility Versus Justice: A Double-Edged Sword

Stakeholders recognised that AJS and local chiefs are often the first points of contact for women and families seeking redress after incidents of violence. These forums are physically and culturally accessible, bypassing the logistical, financial, and procedural barriers associated with the formal court system. In some regions, they may offer a quicker or less intimidating path for resolving minor disputes. However, in cases of femicide, these mechanisms often fail to deliver justice and protect victims' rights (FRD/4:6/25; FRD/6:6/25).

b. Prioritisation of Family Harmony Over Individual Rights

A central critique from participants was that AJS mechanisms prioritise reconciliation, restoration of family harmony, and community cohesion over the rights, safety, and justice needs of individual victims. In practice, this means that even in cases of fatal violence, community leaders may encourage settlement, compensation, or forgiveness, pressuring victims' families to resolve cases outside the

formal legal system. As a result, perpetrators may evade criminal accountability, and the seriousness of femicide is downplayed as a “family matter” rather than a grave crime. Stakeholders pointed out that this approach not only denies justice to victims and their families but also sustains impunity and normalises violence against women.

*c. **Clan Interventions, Cover-Ups, and Barriers to Accountability***

Dialogues further emphasised the role of clan elders and extended family structures in shaping AJS outcomes, particularly in rural and marginalised communities. These actors may actively suppress or “cover up” femicide cases to prevent public scandal, financial loss, or inter-clan conflict (FRD/8:6/25). Political and local leaders might collude in these efforts, further undermining trust in both formal and informal justice systems. In such circumstances, families, especially those of lower socio-economic or social backgrounds, may feel powerless to seek justice, fearing social ostracism, retaliation, or economic ruin. Stakeholders explained how women’s voices are often excluded from AJS proceedings, with decision-making predominantly guided by male elders and leaders who may hold patriarchal views that minimise the severity of violence against women.

*d. **Lack of Legal Safeguards and Survivor Protections***

AJS forums generally lack the procedural safeguards and survivor protections found in statutory courts, such as access to legal representation, protection from intimidation, or witness support. There is little to no documentation, oversight, or appeals process, making these systems susceptible to bias, manipulation, and abuse. As one participant put it, “AJS degrades the dignity of both the victim and their family by pushing for reconciliation instead of redress.” This is especially problematic in femicide cases, where the victim cannot advocate for herself, and surviving family members may face overwhelming pressure to “forgive and move on.”

*e. **Tension Between Customary and Statutory Law***

These findings resonate with both national and international research, which warns of the risks associated with resolving serious criminal matters such as femicide through customary or community-based forums (Truth, Justice and Reconciliation Commission [TJRC], 2013; UN Women, 2020). While AJS is recognised in the Constitution of Kenya as a legitimate part of the justice system, it must operate within the boundaries of the law. It should never be used to decide cases involving

serious violence, especially those resulting in death. Stakeholders called for clearer guidelines and regulations to ensure that femicide and other grave crimes are reported to and prosecuted by formal institutions, with AJS limited to civil or minor matters.

f. Emerging Recommendations and Best Practice

Participants advocated for reforms to both formal and informal justice systems. These include:

- 1) **Regulation and Oversight:** Establishing clear legal limits on the types of cases AJS can handle, with mandatory reporting and referral of femicide cases to formal courts.
- 2) **Gender-Inclusive Participation:** Promoting women's involvement and leadership in community justice forums to eliminate patriarchal bias and enhance awareness of GBV.
- 3) **Community Education:** Increasing public awareness of the limitations of AJS in handling serious crimes and empowering families to pursue formal justice.
- 4) **Survivor-Centred Approaches:** Incorporating psychosocial support, victim protection, and trauma-informed practices into all justice responses.

In summary, although AJS and community-based mechanisms are essential for social cohesion and conflict resolution in many Kenyan communities, they are seriously problematic as means to address femicide. Without strong safeguards, oversight, and referral pathways to the formal justice system, these mechanisms risk sustaining cycles of violence, impunity, and injustice for women and girls.

2. Economic Empowerment and Education of Women

A significant number of respondents identified economic vulnerability as a key factor that increases women's susceptibility to femicide. Participants noted that women who lack financial resources often remain in abusive relationships because they depend on their perpetrators. To address this, they recommended job creation, access to education, and initiatives that promote financial independence as essential steps to prevent violence against women and girls.

Stakeholders overwhelmingly advocated for the economic empowerment of women as a key element of prevention. Recommendations included supporting women's entrepreneurship, expanding access to credit and financial services, ensuring equal property and inheritance rights, and enhancing educational and employment opportunities. However, participants also recognised the importance of addressing men's psychosocial well-being, promoting positive masculinity programmes, mental health support, and safe spaces where men can explore emotional challenges related to shifting roles

and expectations. Such dual strategies were considered essential to reduce violence risk and foster healthier, more equitable relationships.

There was also a consensus that policy interventions should extend beyond economic measures to include community education on gender roles, integration of gender and life skills education in schools, and public messaging to reframe masculinity in non-violent, constructive ways. Multi-sectoral collaboration between government, civil society, educational institutions, and religious leaders was viewed as essential for sustainable change.

Key Insights from Responses

- Employment opportunities were regarded as crucial for decreasing women's dependence on abusive partners and empowering them to take control of their lives.
- Education was emphasised as both a preventative and empowering tool, equipping women with knowledge, skills, and confidence to resist abusive situations.
- Financial independence was often highlighted as a vital factor that improves women's capacity to make autonomous choices and seek assistance when necessary.

Illustrative Quotes from Respondents

- *"Providing job opportunities and education to youth and women will reduce violence."*
- *"Empowered women are less likely to stay in violent relationships."*
- *"When women are economically independent, they can stand against abuse and report it."*

Implications of This Theme

The focus on economic empowerment aligns with the findings of the World Bank (2021), which links women's financial independence to a decreased risk of domestic violence. Likewise, UNFPA (2020) emphasises that empowering women through education and economic opportunities is essential in breaking cycles of violence.

Respondents' perspectives also show that economic vulnerability is not only a risk factor for femicide but also a barrier to seeking justice and protection. By improving women's economic and educational status, communities can increase women's resilience and lessen their exposure to gender-based violence.

Overall, this theme shows that respondents see economic and educational empowerment as a transformative strategy, one that tackles the root causes of vulnerability while enabling women to actively participate in their own protection and the prevention of femicide.

3. Community Awareness and Behavioural Change

A recurring theme in the qualitative responses was the need for extensive community awareness and behavioural change programmes to tackle the root causes of femicide. Respondents stressed that harmful cultural attitudes and societal norms that sustain gender inequality must be challenged through ongoing education and sensitisation initiatives. They underscored the importance of shifting perceptions, especially among men, to cultivate respect for women and encourage non-violent relationships.

Key Insights from Responses

- Awareness campaigns were repeatedly highlighted as essential for breaking harmful stereotypes and informing communities about the importance of women in society.
- Sensitisation programmes were regarded as crucial in engaging not only women but also men, who need to be allies in efforts to prevent femicide.
- Respondents emphasised that behavioural change needs consistent messaging across schools, communities, and media platforms to encourage gender equality and condemn violence.

Illustrative Quotes from Respondents

- “Creating awareness about the importance of women in society is key.”
- “Men should be educated to respect and value women.”
- “Sensitisation is needed to teach communities that violence is never acceptable.”

Implications of This Theme

The focus on awareness and behavioural change aligns with the recommendations of UNFPA (2020), which emphasises that transforming societal attitudes is essential to ending gender-based violence. Similarly, UN Women (2022) highlights that sustainable prevention requires involving men and boys in efforts to challenge harmful gender norms.

Respondents’ emphasis on awareness campaigns shows an understanding that legal and structural measures alone are not enough without shifts in societal attitudes. The success of femicide prevention relies on building a culture of respect, equality, and accountability within communities.

4. Cultural and Religious Engagement

Another prominent theme that emerged from the analysis was the vital importance of cultural and religious engagement in preventing femicide. Respondents consistently highlighted traditional leaders and religious institutions as influential figures within communities, capable of shaping

attitudes and guiding behavioural norms. They emphasised that these leaders possess both the authority and the responsibility to condemn violence against women and actively promote gender equality.

Key Insights from Responses

- Cultural leaders, particularly elders, were seen as vital in using their traditional authority to mediate disputes and prevent domestic conflicts from escalating into violence.
- Religious leaders were identified as having a unique moral influence, which can be harnessed to advocate for the dignity of women, condemn femicide, and provide support to victims.
- Respondents also suggested that cultural and religious institutions should actively challenge harmful practices that reinforce patriarchal norms, replacing them with teachings that promote respect and equality.

Illustrative Quotes from Respondents

- *“Elders should use traditional authority to resolve conflicts peacefully.”*
- *“Religious leaders must preach against violence and support victims.”*
- *“Cultural and religious leaders should be role models in promoting respect for women.”*

Implications of This Theme

The respondents’ focus on cultural and religious engagement aligns with findings from Okumu & Bisonga (2021), who argue that traditional and religious leaders hold significant influence over community attitudes and mediating conflict. Furthermore, UN Women (2022) notes that interventions are more successful when they are culturally sensitive and when faith-based organisations actively challenge harmful norms rather than perpetuate them.

However, as Amnesty International (2019) cautions, cultural and religious practices must be implemented with gender-sensitive reforms. If not carefully managed, they risk reinforcing patriarchal values that undermine women’s rights. Therefore, empowering these leaders with training on gender equality is essential to ensure that their influence contributes positively to violence prevention.

5. Youth Activism and Involvement

The final theme identified from the qualitative analysis is the crucial role of youth activism and engagement in preventing femicide. Respondents consistently pointed out young people as key agents of change, who possess the energy, creativity, and influence needed to shift societal attitudes and

advocate for the protection of women and girls. The responses indicated that youth are viewed not only as beneficiaries of preventive measures but also as active contributors to the fight against gender-based violence.

Key Insights from Responses

- Youth-led campaigns were widely mentioned as practical tools for raising awareness about femicide and promoting gender equality. Social media and other digital platforms were highlighted as powerful avenues for mobilising young people and amplifying their voices.
- Policy advocacy by youth groups was also emphasised, with respondents recognising the potential for young activists to influence legal reforms and hold authorities accountable.
- Peer-to-peer engagement was identified as a critical mechanism, as young people can educate each other about healthy relationships, challenge harmful gender norms, and build supportive networks that discourage violence.

Illustrative Quotes from Respondents

- *“Young people should create awareness through campaigns and social media.”*
- *“Youth must take an active role in advocacy against femicide.”*
- *“When youth speak up, the community listens—this is how change begins.”*

Implications of This Theme

The strong emphasis on youth activism aligns with the findings of Mutua & Kioko (2020), who argue that youth-led initiatives are crucial in challenging harmful gender norms and fostering cultural change. Similarly, Wanjiku (2022) highlights that youth activism in Kenya has increasingly influenced policy reforms and community interventions, demonstrating its effectiveness in shaping public discourse and mobilising action against gender-based violence.

Furthermore, UNFPA (2021) emphasises that involving youth in preventive strategies is not only advantageous but essential for lasting change, as they are the future leaders and influencers of societal norms. Nonetheless, as Amnesty International (2019) highlights, youth activism must be supported with adequate resources, mentorship, and institutional backing to ensure its effectiveness and prevent fragmentation.

Discussion

The qualitative findings complement and strengthen the insights obtained from the descriptive and inferential analyses, confirming that respondents view femicide prevention as a multi-layered and collaborative effort. The identified themes—law enforcement, economic empowerment, community awareness, cultural and religious engagement, and youth activism—collectively demonstrate that no

single intervention is sufficient. Instead, prevention requires an integrated approach that addresses both immediate risks and the underlying causes of gender-based violence.

Alignment with Existing Literature

The themes that emerged from the qualitative analysis align strongly with existing research and international recommendations:

- **Law Enforcement:**

The respondents' emphasis on the need for stricter law enforcement mirrors the perspective of UN Women (2022), which stresses that effective legal frameworks and accountability mechanisms are fundamental to protecting women from violence. By ensuring that perpetrators are punished and impunity is eliminated, law enforcement becomes a powerful deterrent to femicide.

- **Economic Empowerment:**

The recognition that economic vulnerability increases women's exposure to violence is consistent with findings from the World Bank (2021). Empowering women through education, employment, and financial independence reduces their reliance on abusive partners, giving them greater autonomy and resilience against violence.

- **Awareness and Behavioural Change:**

The call for awareness campaigns and sensitisation programmes aligns with UNFPA (2020), which advocates for community education as a vital tool for changing harmful gender norms. Educating men, women, and youth about respect and equality is crucial for breaking cycles of violence and promoting cultural change.

- **Cultural and Religious Involvement:**

The important role of elders and faith leaders aligns with the findings of Okumu & Bisonga (2021), who emphasise that traditional and religious figures can be influential allies in preventing gender-based violence. Their moral authority can help challenge patriarchal norms and promote peaceful conflict resolution, as long as these practices are gender-sensitive.

- **Youth Involvement:**

Identifying youth as key agents of change supports the arguments of Mutua & Kioko (2020), who observe that youth activism is crucial in shifting societal attitudes and advocating for reforms. Through peer education, social media campaigns, and advocacy, young people play an essential role in contemporary prevention efforts.

Cautions on Implementation

Despite the positive potential of these interventions, the findings also emphasise important cautions. Amnesty International (2019) warns that cultural and religious practices, if not carefully reformed, can inadvertently strengthen patriarchal norms rather than challenge them. This highlights the need to ensure that cultural and faith-based initiatives support gender equality and respect for women's rights.

Furthermore, the integration of these interventions into national frameworks is essential. Without proper alignment with policies that uphold women's rights, even well-intentioned community efforts may lack sustainability or impact.

4.4.4 Thematic Analysis of Stakeholder Dialogues

The post-fieldwork dialogues with key institutional stakeholders provided nuanced and multidimensional insights into the drivers, manifestations, and responses to femicide in Kenya. Ten interviews across faith-based organisations, law enforcement, judiciary, academia, gender commissions, and the media highlighted several recurring themes, gaps, and recommendations for policy and practice, which were incorporated in sub-para 4.4.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.0 Introduction

This chapter provides a summary of the study, the conclusions drawn from its key findings, and policy-based recommendations aimed at tackling femicide and victim blaming. The study was guided by three primary objectives: (1) to investigate the root causes of victim blaming in femicide cases, (2) to analyse the impact of media coverage and socio-cultural factors on public perceptions of victim blaming, and (3) to evaluate institutional responses to femicide and victim blaming, with particular focus on their implications for policy and practice. The recommendations in this chapter target policymakers, civil society organisations, media outlets, and community stakeholders to inform multisectoral strategies that can reduce gender-based violence and eliminate victim-blaming narratives.

The following section presents a synthesis of the study's findings in accordance with these objectives, providing a clear foundation for the subsequent conclusions and recommendations.

5.1 Summary

5.1.1 Root Causes of Femicide in Kenya

The primary aim of the study was to examine the root causes of femicide in Kenya. Using both quantitative and qualitative methods, the findings showed that deeply rooted cultural beliefs, patriarchal norms, and structural gender inequalities were the strongest predictors of femicide. Faith in harmful cultural practices was significantly linked to higher perceptions of victim blaming ($B = 0.36$, $p = 0.046$), highlighting that socio-cultural constructs continue to influence society's interpretation of responsibility for violence against women. These results indicate that cultural ideologies regarding gender roles and power dynamics remain key in maintaining discriminatory attitudes.

Qualitative analysis reinforced this by demonstrating that causes of femicide originate from stereotypes about women's behaviour, morality, and economic status. Women perceived as failing to conform to expected gender roles, such as submissiveness, modesty, or financial dependency, were more likely to be stigmatised. Such cultural judgments shift focus away from perpetrators and instead blame victims for their own victimisation. This not only sustains social stigma but also leads to

institutional neglect, as authorities may adopt these attitudes when handling femicide cases. Therefore, the findings emphasise that cultural and social constructs form the foundation of femicide's root causes, making them key points for intervention.

5.1.2 Socio-Cultural Trends and Media Influence

The second objective of the study investigated the socio-cultural trends of femicide in Kenya. Media influence was identified as the primary factor shaping public perceptions of the root causes through victim-blaming. The multinomial logistic regression model showed that both the perceived frequency of femicide coverage in the media and the belief in social media influence significantly predicted how respondents classified vulnerability to femicide. Specifically, individuals who believed that social media influenced attitudes towards gender-based violence were more likely to see victim-blaming across different socio-economic groups, rather than limiting it to women in financial hardship.

The qualitative data added further detail, showing that sensationalist and biased media reporting often reinforced harmful stereotypes about women, framing victims in ways that perpetuated stigma and excused perpetrators. Social media, while sometimes amplifying such harmful narratives, was also recognised by participants as a powerful space for advocacy, solidarity, and mobilisation. In particular, digital platforms were noted as catalysts for raising awareness, sparking public outrage, and pressuring institutions to act. This duality suggests that while the media has the potential to worsen victim blaming, it also holds transformative potential if ethical reporting standards and advocacy-led campaigns are prioritised.

5.1.3 Institutional Responses

The third objective assessed strategies and interventions to combat femicide by analysing how institutions respond to femicide in relation to root causes. Specifically, the study examined how laws, policies, and service delivery frameworks are put into practice. Despite the existence of legal provisions and gender-based violence (GBV) frameworks, the findings showed that enforcement remains inconsistent, fragmented, and weak across different institutions. Families of femicide victims reported facing stigmatisation and secondary victimisation when engaging with the justice system, including situations of insensitivity, procedural delays, and dismissive behaviour by law enforcement officials.

The study also revealed substantial gaps in psychosocial support, legal aid, and coordinated referral services for survivors' families. Quantitative analysis indicated that institutional accountability

strongly affected whether families experienced victim blaming, showing that systemic reform is essential. When institutions demonstrated accountability and responsiveness, experiences of stigmatisation were lessened. Conversely, in contexts with weak enforcement and limited coordination, families faced further harm alongside their loss. These findings highlight the need for comprehensive institutional reforms that prioritise victim-centred approaches, establish accountability mechanisms, and bolster collaboration between state and non-state actors to effectively tackle femicide and victim blaming.

5.2 Conclusions

This study analysed the root causes of femicide, examined the socio-cultural trends related to femicide, and evaluated strategies and interventions for addressing femicide in Kenya. It adopted a philosophical stance of a whole-of-society approach, integrating cultural, religious, family, and youth perspectives within Kenya. The findings show that the primary root cause of femicide in Kenya is a complex issue rooted in cultural, social, and organisational structures. The conclusions presented below are based on the study's three specific objectives.

First, regarding the root causes of femicide in Kenya, the study concludes that cultural beliefs, patriarchal traditions, and structural gender inequalities continue to be influential in shaping how society assigns responsibility in cases of femicide. Statistical analysis demonstrated that belief in harmful cultural practices was significantly linked to higher rates of femicide influenced by media perceptions of victim blaming. Furthermore, qualitative insights underscored the persistence of stereotypes concerning women's behaviour, morality, and socio-economic status. These findings indicate that victim blaming is not merely an individual bias but a reflection of deep-rooted cultural systems that normalise gender discrimination and transfer responsibility from perpetrators to victims and their families.

Secondly, regarding socio-cultural trends, the study concludes that both traditional and digital media significantly influence public attitudes towards femicide. Biased or sensationalist media narratives were found to reinforce harmful stereotypes and perpetuate stigma against victims. Social media, while sometimes amplifying damaging narratives, also has the capacity to mobilise advocacy and raise awareness. This dual role of media highlights the importance of regulating reporting practices and leveraging digital platforms for positive social change.

Third, regarding strategies and interventions for addressing femicide, the study concludes that although legislative frameworks and policies addressing gender-based violence exist, they are undermined by weak enforcement, poor institutional coordination, and inadequate support systems for families of victims. The experiences of secondary victimisation, such as insensitive treatment by authorities and lack of psychosocial support, demonstrate that institutions themselves can perpetuate victim-blaming rather than providing protection and justice. This highlights a critical gap between policy commitments and practical implementation, making institutional accountability a central issue in the fight against femicide.

Taken together, the findings of this research lead to the overarching conclusion that femicide root causes in Kenya are not isolated but culturally rooted issues that have established a systemic challenge requiring comprehensive, multisectoral responses. They represent the intersection of harmful cultural norms, distorted media practices, and institutional weaknesses that collectively perpetuate gender-based violence. Addressing these issues, therefore, demands interventions that simultaneously target cultural change, media accountability, and institutional reform.

Ultimately, the study concludes that eliminating the root causes of femicide in Kenya requires a pragmatic shift in approach, moving from narratives that stigmatise victims to those that promote women's rights and human dignity. This will not only lessen the secondary victimisation of bereaved families but also support broader efforts to prevent gender-based violence and achieve social justice.

Finally, these conclusions lay the groundwork for the policy-based recommendations that follow. By addressing the cultural roots of femicide in Kenya, strengthening media responsibility, improving institutional accountability, and broadening support systems for victims' families, the recommendations seek to turn the study's insights into practical strategies. The next section details these proposals, providing a roadmap for policymakers, civil society organisations, and community leaders to combat femicide and dismantle the deep-rooted causes linked to cultural norms that lead to the victimisation of women's narratives at both structural and societal levels.

5.3 Recommendations

For a comprehensive national femicide prevention strategy, with a view to effectively address the femicide crisis, whole-of-societal approach is required, integrating legal reform, institutional strengthening, community engagement, and survivor empowerment. The following recommendations provide a structured framework for action.

5.3.1 Legal and Institutional Reform

1. **Enact a Distinct Legal Framework for Femicide.** Parliament, in consultation with the Office of the Attorney General and the Kenya Law Reform Commission, should enact legislation that explicitly defines and criminalizes femicide as a specific, serious offence. This must be accompanied by standardized national protocols for the investigation and prosecution of these cases.
2. **Strengthen Law Enforcement and Judicial Capacity.** Institutional capabilities must be enhanced through the specialization of justice sector personnel. This includes:
 - a. Mandating specialized, gender-sensitive training for police and judicial officers.
 - b. Institutionalizing dedicated funding, training, and staffing for police gender desks and GBV response units.
 - c. Investing in forensic infrastructure and establishing a unified, digital case management system to track gender-based violence and femicide.
3. **Ensure Accountability and Transparency within the Justice System.** To rebuild public trust, robust oversight mechanisms must be implemented. This entails conducting regular audits of case handling, instituting stringent anti-corruption measures, and establishing independent oversight bodies to monitor law enforcement and judicial conduct.
4. **Establish a Centralized Femicide Watch.** A national, centralized femicide database should be created to systematically collect and analyze data. This must be coupled with mandatory, multi-agency fatality reviews for each femicide case to identify systemic failures and inform preventive policy.

5. Evaluate Interventions Systematically. The government should commission rigorous quantitative and qualitative studies to assess the effectiveness of existing and new interventions, ensuring evidence-based policymaking and resource allocation across different regions.

5.3.2 Community Engagement and Normative Change

1. Transform Harmful Gender Norms through Education. Public awareness campaigns and community dialogues should be expanded and adequately funded. Furthermore, school curricula should be reformed to integrate modules on gender equality, healthy relationships, and human rights, aiming to challenge and dismantle patriarchal beliefs from an early age.

2. Engage Men, Boys, and Community Leaders. Prevention efforts must include targeted programs that promote positive masculinity and engage men and boys as allies. Strategic partnerships with religious and traditional leaders are crucial to re-examine and transform harmful cultural norms and to foster survivor-centred responses within local communities.

5.3.3 Survivor Support and Economic Empowerment

1. Expand Access to Comprehensive Support Services. Funding must be increased to ensure the availability and accessibility of safe houses, psychosocial counselling, and survivor-centred legal aid, with particular attention to rural and high-risk regions.

2. Promote Women's Economic Autonomy. To reduce financial dependency, a key factor in vulnerability, targeted investments are required in women's entrepreneurship, education, and the protection of their property and inheritance rights.

3. Protect Vulnerable Groups. Specific legal and social protections must be strengthened for populations at heightened risk, including widows and elderly women, to safeguard their property and inheritance rights against dispossession.

5.3.4 Media Reform and Digital Literacy

1. Implement Ethical Media Guidelines. Media outlets should adopt and enforce gender-sensitive reporting guidelines on gender-based violence and femicide. This should be supported by training and mentorship for journalists and the proactive monitoring of digital platforms to curb sensationalism and victim-blaming narratives.

2. Integrate Digital Literacy into Education. Digital literacy initiatives must be incorporated into school curricula and community programs. These should focus on critical media literacy and online safety, empowering citizens, particularly women and girls, to navigate digital spaces safely and responsibly.

Table 5.1: Actionable Strategies and Responsible Actors

Thematic Area	Actionable Strategy	Responsible Actor(s)
Legal and Institutional Reform	Enact legislation to define and criminalise femicide as a specific offense.	Parliament, Office of the Attorney General, Kenya Law Reform Commission
	Expand gender-sensitive training for police and the judiciary	National Police Service, Judiciary, Kenya School of Government
	Improve forensic capabilities and digital case tracking systems	DCI, Judiciary, Ministry of Interior, Ministry of ICT
	Institutionalise training, funding, and staffing for police gender desks and GBV response teams	National Treasury, Ministry of Interior, Police Service Commission
	Create a centralised femicide database and enforce fatality reviews	Kenya National Bureau of Statistics (KNBS), Judiciary, Ministry of Health
	Introduce audits, anti-corruption measures, and oversight mechanisms	Office of the Auditor General, EACC, IPOA
	Commission evaluations to assess intervention effectiveness	Kenya National Commission on Human Rights (KNCHR), Academic institutions, Research bodies
Community Engagement and Education	Launch public awareness campaigns and reform school curricula to challenge patriarchal norms.	Ministry of Education, Kenya Institute of Curriculum Development (KICD), Civil Society
	Support community dialogues and local initiatives promoting gender equality.	County Governments, National Gender and Equality Commission (NGEC)
	Expand male engagement programs that promote positive masculinity and provide mental health support.	Churches, Religious Councils (e.g., NCKK, SUPKEM), NGOs, CBOs
	Partner with religious and traditional leaders to reframe harmful cultural norms	Ministry of Public Service, Gender & Affirmative Action, Faith-Based Organisations.

Thematic Area	Actionable Strategy	Responsible Actor(s)
	Scale up county-level norms-change campaigns engaging youth and traditional leaders.	County Assemblies, Youth Affairs Department, NGOs
Survivor Support and Empowerment	Increase funding for psychosocial support, legal aid, and safe spaces in rural/high-risk regions.	Ministry of Health, Judiciary, NGEC, County Governments
	Establish mobile clinics and helplines for survivors	Ministry of Health, Kenya Red Cross, NGOs
	Invest in women's entrepreneurship, education, and property/inheritance rights.	Ministry of Gender, Ministry of Lands, Financial Institutions, Women Enterprise Fund
	Protect widows, older women, and young professionals from property-related and gender-based violence.	NGEC, Ministry of Lands, Chiefs and Local Administrators
Media and Digital Literacy	Enforce gender-sensitive reporting guidelines and train journalists	Media Council of Kenya, Kenya Editors Guild, CAK
	Monitor and regulate digital platforms to prevent sensationalism and harassment.	Communications Authority of Kenya (CAK), National Cohesion and Integration Commission (NCIC)
	Develop national safety guidelines for social media and online dating platforms.	Ministry of ICT, CAK, DCI
	Integrate digital literacy and online safety into school and community programs.	Ministry of Education, NGOs, KICD

Source: *Femicide Study 2025*

5.4 Research and Data

1. There is a need to collaborate across sectors to develop context-specific definitions of femicide and to ensure comprehensive tracking of cases, with data disaggregated by age, location, and perpetrator relationship.
2. Intersectional research must be prioritised to fill gaps in understanding by exploring the experiences of older women, girls, LGBTQ+ individuals, and communities across various regions.
3. It is crucial to systematically monitor and evaluate prevention and response programmes to identify effective strategies and expand best practices.

5.5 Holistic and Societal Approaches

1. It is essential to develop and properly fund a multi-sectorial national strategy on femicide, ensuring the integration of legal, economic, social, and health sectors into a comprehensive National Action Plan.

2. Inclusive community mobilisation should be encouraged through building strong grassroots alliances among government, civil society, the private sector, faith-based organisations, and youth groups to sustain prevention and support initiatives.

5.6 Areas for Further Research

1. Examine the long-term impact of new legislation and survivor-centred justice reforms.
2. Analyse regional and demographic patterns in femicide, including their links with land disputes, witchcraft accusations, and “honour” killings.
3. Evaluate the impact of faith-based, community, and peer education programmes on shifting attitudes and decreasing violence.
4. Analyse technology-driven violence, especially among young people, and develop innovative digital solutions.
5. Mapping Femicide Patterns and Risk Areas: A geospatial and demographic analysis of femicide prevalence, including rural versus urban comparisons.
6. Assessing the impact of alternative justice systems on femicide case management.
7. Masculinity, Economic Insecurity and Intimate Partner Femicide: Understanding how changing gender roles and unemployment influence violence.

5.7 Final Reflection

The findings of this study highlight the deeply rooted, complex nature of femicide in Kenya and the urgent need for comprehensive, collaborative action. Although challenges are significant, promising developments such as increased male involvement, reforms in media and education, and new policy discussions demonstrate that change is possible. Success will depend on continued investment, political commitment, and active participation from all sectors of society to create a future free from violence and fear for women and girls.

5.8 Presidential Response

The study has identified the roles of Family, Culture, Religion, and Youth in Kenya's Femicide Crisis and concluded that:

Family: The family institution remains a significant site of femicide, driven by entrenched patriarchy and economic dependence that normalise male dominance. Weak law enforcement and the lack of

legal recognition for abuses within the home foster a climate of impunity for women, hindering victims from seeking safety and justice.

Culture: Socio-cultural norms and customary practices significantly enable femicide. They often discourage reporting abuse and prioritise family harmony over individual justice, thus promoting informal resolutions of violence. This diminishes the rule of law and perpetuates a culture of silence around intimate partner violence.

Religion: Historically, religious interpretations have reinforced patriarchal structures. However, religious institutions are increasingly becoming key agents for change. Organisations like the NCKK are re-evaluating theological teachings, breaking the silence on IPV, and implementing gender-sensitive educational programmes across all age groups to challenge harmful norms.

Young people are greatly affected by overlapping socioeconomic factors, such as poverty and unemployment. Rapid changes in traditional gender roles, combined with limited opportunities, exacerbate tensions and are recognised as major factors in the high incidence of femicide and intimate partner violence among younger groups.

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KEY MILESTONES

1. Finalisation of research framework by mid-February.
2. Ethical clearance and training of the research team by the end of February.
3. Completion of data collection by May.
4. Data analysis completed by July.
5. Final research report and dissemination by August.

MONITORING AND EVALUATION

- Monthly progress reviews to ensure activities are on track.
- Regular updates to stakeholders and funding agencies.
- Mid-term evaluation to assess data collection progress.

APPENDICES

Appendix I: Identified Sponsors and Collaborators

a. Sponsors

- 1) Government of Kenya
 - (a) Ministry of Defence
 - (b) State Department for Gender and Affirmative Action,
 - (c) Taskforce on femicide
 - (d) KEWOPA *Komesha Dhuluma* initiative
 - (e) The National Research Fund
 - (f) NDU-K research fund
- 2) International development agencies
 - (a) UNDP
 - (b) UNFPA
 - (c) UN Women
 - (d) International Solidarity Foundation- Finnish Development Organisation
 - (e) African Development Bank
 - (f) African Union

b. Collaborators (Universities and Organisations)

These are proposed to include the following:

- 1) Presidential Task Force on Femicide (2025)
- 2) Kenya National Bureau of Statistics (KNBS),
- 3) State Department for Gender and Affirmative Action
- 4) National Gender and Equality Commission (NGEC)
- 5) KEWOPA *komesha dhuluma* initiative
- 6) The Kenya Institute for Public Policy Research and Analysis (KIPPRA),
- 7) FIDA-KENYA and
- 8) Centre for Rights Educfrequentlyd Awareness (CREAW)
- 9) MMUST (existing MoU)
- 10) CUEA (existing MoU)
- 11) UoN (no formal MoU)
- 12) KU (no formal MoU)

Appendix II: Survey Questionnaire

Introduction

The National Defence University-Kenya (NDU-K) is researching: ***“Multisectoral Approach to Addressing Femicide in Kenya Integrating Cultural, Religious, Family, and Youth Perspectives.”***

The main objective of this study is to explore actionable strategies for developing a multisectoral approach that integrates cultural, religious, family and youth dynamics for sustainable solutions to femicide in Kenya. ***Femicide is a term used to refer to the killing of women by men because they are women.***

We appreciate your contribution to this research and kindly request that you spare some time to fill in the information in this questionnaire. Please note that your contribution to this study is voluntary, and your contribution will be regarded with utmost confidentiality.

As guided by the principles of the National Commission for Science, Technology and Innovation (NACOSTI), we assure you that all information provided herein will strictly be used for this research and will be treated with the utmost confidentiality.

Thank you very much for your time.

SECTION 1: SOCIO-DEMOGRAPHIC INFORMATION

1. **Age:**
18-25 ☐ 26-35 ☐ 36-45 ☐ 46-55 ☐ 56 and above ☐
2. **Gender:**
Male ☐ Female ☐ Other ☐
3. **Education Level:**
None ☐ Primary ☐ Secondary ☐ Tertiary (College) ☐ University ☐
4. **Religion**
Christianity ☐ Islam ☐ Traditional African beliefs ☐ Other (Specify): _____
5. **Marital/Civil status**
Married ☐ Single ☐ Dating ☐ Divorced ☐ Separated ☐ Widowed ☐
6. **County of Residence**
Nairobi, Machakos ☐ Kakamega ☐ Kwale ☐ Nakuru ☐
7. **Occupation**
Student ☐ Employed (Formal Sector) ☐ Employed (Informal Sector) ☐
Unemployed ☐ Other (please specify)

SECTION 2: ROOT CAUSES AND EMERGING PATTERNS DRIVING FEMICIDE CRISIS IN KENYA

Objective 1: To analyse the root causes and emerging patterns driving femicide crisis in Kenya

8. Before this survey, were you aware of the term “**femicide**”?

Yes ☐ No ☐

a. Based on our **definition** of the term **femicide** in our introduction, are you aware of any cases of femicide in your community?

Yes ☐ No ☐

b. How many **cases of femicide** are you aware of?

(1)..... Cases (2) None

9. What **sources** have informed your **understanding of femicide**? (Select all that apply)

- a. Media (TV, Radio, Newspapers) ☐
- b. Social media (Twitter, Facebook, WhatsApp) ☐
- c. Community discussions ☐
- d. Personal Experience ☐
- e. Academic Research ☐
- f. Other (Specify)..... ☐

10. How **frequently** do you think femicide occurs in Kenya?

- a. Very frequently. ☐
- b. Occasionally ☐
- c. Rarely ☐
- d. Never ☐

11. Do you believe femicide is a serious **issue** in Kenya?

Yes ☐ No ☐ Not sure ☐

12. How would you rate the following issues as the main causes of femicide in Kenya? (**Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.**)

Issue as a Cause of Femicide	1	2	3	4	5
a. Domestic violence	☐	☐	☐	☐	☐
b. Intimate partner violence	☐	☐	☐	☐	☐
c. Cultural norms and beliefs about Gender (women or men) roles	☐	☐	☐	☐	☐
d. Cultural practices (e.g., dowry-related violence, honour killing).	☐	☐	☐	☐	☐
e. Economic hardship (e.g poverty, unemployment, lack of money).	☐	☐	☐	☐	☐
f. Lack of legal protection for women	☐	☐	☐	☐	☐
g. Alcohol or drug abuse	☐	☐	☐	☐	☐

- h. Social media Influence ☐ ☐ ☐ ☐ ☐
- i. Any other form (please specify)

13. What patterns have you observed in recent cases of femicide in Kenya? (Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.)

Pattern Issue on Cases of Femicide	1	2	3	4	5
a. Increasing femicide cases among young women (18-35)	☐	☐	☐	☐	☐
b. Increased use of social media to stalk/harass victims before femicide.	☐	☐	☐	☐	☐
c. Increasing cases in urban areas	☐	☐	☐	☐	☐
d. More cases involving intimate partners	☐	☐	☐	☐	☐
e. Higher reporting of cases in mainstream media.	☐	☐	☐	☐	☐
f. Any other (Specify).					

14. What is your consideration level of vulnerability of these groups to femicide? (Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.)

Group Vulnerable to Femicide.	1	2	3	4	5
a. Married Women	☐	☐	☐	☐	☐
b. Single Women	☐	☐	☐	☐	☐
c. University Students.	☐	☐	☐	☐	☐
d. Women in Informal Settlement	☐	☐	☐	☐	☐

15. Have you or someone you know experienced gender-based violence?

Yes ☐ No ☐

- a. If yes, please describe the nature of the experience (optional):

- b. If yes, was the violence reported to the authorities (police station, chief)?

Yes ☐ No ☐ I do not know ☐

16. What was the outcome of the report? (tick one)

- a. Perpetrator convicted ☐
- b. Perpetrator released ☐
- c. Perpetrator killed by mob justice ☐
- d. Case unresolved ☐

e. Case resolved locally ☐

f. I do not know ☐

17. How likely are you to report an incident of Gender-Based Violence (GBV) against women to the authorities (Police or Local Administrators)? (Rate on a scale of 1 to 5. Where 1= Very Likely; 2 = Likely; 3= Not Sure, 4= Not Likely; and 5= Cannot Report at all.)

Likely to report GBV 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐

18. In your opinion, how effective are current measures to prevent gender-based violence in Kenya? (Tick one)

a. Very effective ☐

b. Effective ☐

c. Neutral ☐

d. Ineffective ☐

e. Very ineffective ☐

19. How would you rate the support systems needed to address Gender-Based Violence (GBV)? (Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.)

GBV Support System	1	2	3	4	5
a. Legal assistance	☐	☐	☐	☐	☐
b. Counselling services	☐	☐	☐	☐	☐
c. Community awareness programs	☐	☐	☐	☐	☐
d. Economic empowerment initiatives	☐	☐	☐	☐	☐

e. Any other (please specify):

SECTION 3: CULTURAL, RELIGIOUS, FAMILY AND YOUTH PERSPECTIVES THAT INFLUENCE FEMICIDE

20. To what extent do the following factors contribute to femicide in Kenya? (Rate on a scale of 1 to 5: where 1=Least Extent; 2. Low Extent; 3. To an Extent, 4. High Extent; 5. Very High Extent.)

Factors contributing to femicide in Kenya	1	2	3	4	5
a. Patriarchal societal structures (male-dominated structures).	☐	☐	☐	☐	☐
b. Women's dependency on men for provision	☐	☐	☐	☐	☐
c. Gender-based discrimination	☐	☐	☐	☐	☐

- d. Inadequate legal protection for women ☐ ☐ ☐ ☐ ☐
- e. Community tolerance of violence against women. ☐ ☐ ☐ ☐ ☐

21. To what extent do **religious** teachings or beliefs influence attitudes towards femicide? . *t Extent; 2. Low Extent; 3. To an Extent, 4. High Extent; 5. Very High Extent.)*

- | Religious Teaching or Beliefs | 1 | 2 | 3 | 4 | 5 |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Justification of male authority over women | ☐ | ☐ | ☐ | ☐ | ☐ |
| b. Encouraging women to hold on to living in abusive marriages | ☐ | ☐ | ☐ | ☐ | ☐ |
| c. Advocacy against GBV | ☐ | ☐ | ☐ | ☐ | ☐ |
| d. Promotion of gender (Woman and Man) differences | ☐ | ☐ | ☐ | ☐ | ☐ |
| e. Protection of women and girls | ☐ | ☐ | ☐ | ☐ | ☐ |
| f. Any Other (Specify). | | | | | |

22. How do **families and traditions** respond to femicide? (Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.)

- | Family and Tradition response to femicide | 1 | 2 | 3 | 4 | 5 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Discourages reporting of femicide. | ☐ | ☐ | ☐ | ☐ | ☐ |
| b. Prioritising of family and traditions' reputations over women. | ☐ | ☐ | ☐ | ☐ | ☐ |
| c. Providing emotional and financial support to GBV | ☐ | ☐ | ☐ | ☐ | ☐ |
| d. Enforcing strict gender women and men (gender) roles. | ☐ | ☐ | ☐ | ☐ | ☐ |
| e. Any other (Specify) | | | | | |

23. To what extent do **youth** involvement in **social media, activism, and peer pressure** influence femicide trends? (Rate on a scale of 1 to 5: where 1=Least Extent; 2. Low Extent; 3. To an Extent, 4. High Extent; 5. Very High Extent.)

- | Femicide trend | 1 | 2 | 3 | 4 | 5 |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Increases in awareness and prevention efforts | ☐ | ☐ | ☐ | ☐ | ☐ |
| b. Increases in femicide cases | ☐ | ☐ | ☐ | ☐ | ☐ |

- | | | | | |
|--|--|--|--|--|
| | | | | |
| | | | | |

Yes ☐ No ☐ Not Sure ☐

1. ☐ 2. ☐ 3. ☐ **.. tices** (e.g., dowry, bride price, family honour, and inheritance customs) contribute to femicide in Kenya?

b. Why? Please explain your answer above.

Yes ☐ No ☐ I do not know. ☐

- (1)
- (2)
- (3)
- (4)

Yes ☐ No ☐ I do not know. ☐

(1) ..

- (2)..
(3)..
(4)..
(5)..

30. How would you rate these **support systems** in addressing femicide and GBV? (Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.)

support systems in addressing femicide and GBV

- | | 1. | 2. | 3. | 4. | 5. |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Legal assistance to Femicide and GBV-affected families. | ☐ | ☐ | ☐ | ☐ | ☐ |
| b. Counselling services to Femicide and GBV-affected families | ☐ | ☐ | ☐ | ☐ | ☐ |
| c. Femicide and GBV Community awareness programs | ☐ | ☐ | ☐ | ☐ | ☐ |
| d. Economic empowerment initiatives for societies and families | ☐ | ☐ | ☐ | ☐ | ☐ |
| e. Any Other (please specify): _____ | | | | | |

SECTION 4: EXISTING STRATEGIES AND INTERVENTIONS ADDRESSING FEMICIDE IN KENYA

30. Who should take the lead in addressing femicide? (Select all that apply)

- | | |
|---------------------------|--------------------------|
| a. Government | ☐ |
| b. Religious institutions | ☐ |
| c. Community leaders | ☐ |
| d. Families | ☐ |
| e. Youth organisations | ☐ |
| f. NGOs/Civil society | ☐ |

31. To what level of significance or importance are the following **strategies** effective in addressing femicide? (Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.)

- | Strategy | 1. | 2. | 3. | 4. | 5. |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Education, Training and awareness campaigns | ☐ | ☐ | ☐ | ☐ | ☐ |
| b. Strengthening law enforcement | ☐ | ☐ | ☐ | ☐ | ☐ |
| c. Economic empowerment for women | ☐ | ☐ | ☐ | ☐ | ☐ |
| d. Counselling and support services | ☐ | ☐ | ☐ | ☐ | ☐ |
| e. Community engagement programs | ☐ | ☐ | ☐ | ☐ | ☐ |

f. Other (Specify): _____

32. Are you aware of any laws in Kenya that aim to prevent femicide or GBV?

Yes ☐ No ☐ Not sure ☐

33. In your opinion, how effective are these laws in preventing femicide in Kenya?

- a. Very effective ☐
- b. Somewhat effective ☐
- c. Not effective ☐
- d. I do not know ☐

34. Do you think the Police and Justice system in Kenya adequately addresses femicide cases?

- a. Yes, always ☐
- b. Sometimes ☐
- c. No, not at all ☐ I do not know ☐

35. To what extent are the following roles of communities significant/important **in preventing Femicide and GBV**? (Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.)

Role of Community

- | | 1. | 2. | 3. | 4. | 5. |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Educating people about gender equality | ☐ | ☐ | ☐ | ☐ | ☐ |
| b. Reporting violence to authorities | ☐ | ☐ | ☐ | ☐ | ☐ |
| c. Providing support to victims and survivors. | ☐ | ☐ | ☐ | ☐ | ☐ |
| d. Challenging harmful cultural norms | ☐ | ☐ | ☐ | ☐ | ☐ |
| e. Any Other (please specify) _____ | | | | | |

SECTION 5

RECOMMENDATIONS FOR A COMPREHENSIVE MULTISECTORAL APPROACH TO ADDRESS FEMICIDE CRISIS IN KENYA

36. What changes do you think should be made at the community and national level to address femicide? Community:

National:

37. To what extent should the following sectors be prioritised in developing a **multisectoral approach** to femicide? *(Rate on a scale of 1 to 5: where 1=Least Extent; 2. Low Extent; 3. To an Extent, 4. High Extent; 5. Very High Extent.)*

Sector	1.	2.	3.	4.	5.
a. Government Ministry, Department, or Agency (MDA) (policy, law on enforcement).	☐	☐	☐	☐	☐
b. Religious institutions/	☐	☐	☐	☐	☐
c. Educational or Training institutions	☐	☐	☐	☐	☐
d. Healthcare and psychological support services	☐	☐	☐	☐	☐
e. Gender Based NGOs)	☐	☐	☐	☐	☐
f. Media and digital platforms	☐	☐	☐	☐	☐
g. Any Other (Specify)	☐	☐	☐	☐	☐

38. To what level of significance or Importance would the following strategies be when included in a multisectoral approach to address femicide? **(Rate on a scale of 1 to 5. Where 1= Very High; 2 = High; 3= Not Sure, 4= Low; and 5= Very Low.)**

Strategy	1.	2.	3.	4.	5.
a. Strengthening legal frameworks and					

- | | | | | | |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| accountability. | ☐ | ☐ | ☐ | ☐ | ☐ |
| b. Community-based education, training and awareness programs. | ☐ | ☐ | ☐ | ☐ | ☐ |
| c. Economic empowerment programs for women | ☐ | ☐ | ☐ | ☐ | ☐ |
| d. Religious advocacy for gender equality | ☐ | ☐ | ☐ | ☐ | ☐ |
| e. Youth-led initiatives against gender-based violence. | ☐ | ☐ | ☐ | ☐ | ☐ |
| f. Social media and digital activism strategies | ☐ | ☐ | ☐ | ☐ | ☐ |

Any Other (Specify).

Thank you for your participation

Appendix III: Key Informant Interview (KII) Guide

This interview aims to gather your views on “**A Multisectoral Approach to Addressing Femicide in Kenya: Integrating Cultural, Religious, Family, and Youth Perspectives for Sustainable Solutions**”. All responses provided will be treated with strict confidentiality and will not be associated with you or any specific interviewee.

Target Key Informants:

- Government officials (Ministry of Gender, law enforcement)
- Gender and human rights activists
- Social workers and psychologists
- Legal experts (lawyers, judges, prosecutors)

Interview Questions

1. Understanding Femicide in Kenya

1. What is your understanding of femicide, and how prevalent do you think it is in Kenya?
2. What are the key factors driving femicide in different regions?
3. Have you observed any emerging trends or patterns in femicide cases?

2. Influence of Cultural, Religious, and Family Perspectives

4. What cultural norms and traditional beliefs shape attitudes toward femicide?
5. What role do religious institutions play in preventing or enabling gender-based violence?
6. What is the reaction of families and communities to femicide cases?

3. Assessment of Existing Strategies and Interventions

7. What policies and laws currently address femicide? How effective are they?
8. What role do law enforcement agencies (police) play in responding to femicide cases?
9. Are there enough shelters, counselling services, and support systems for survivors?
10. What challenges hinder the success of interventions against femicide?

4. Exploring a Multisectoral Approach

11. How can each of the following different sectors collaborate to address femicide?
 - (i) Government
 - (ii) Religious groups
 - (iii) Civil society

(iv) Media

12. What role should youth, religious leaders, and families play in prevention efforts?

5. Recommendations for Action

14. What policy or legal reforms are needed to strengthen responses to femicide?

15. What programs or initiatives should be prioritised to prevent femicide?

16. How can we improve collaboration between government agencies, communities, and civil society to ensure sustainable solutions?

Appendix IV: Focus Group Discussion (FGD) Guide

PART A: This discussion aims to gather your views on “A Multisectoral Approach to Addressing Femicide in Kenya: Integrating Cultural, Religious, Family, and Youth Perspectives for Sustainable Solutions”. All responses will be treated with complete confidentiality and will not be referenced to you or any specific interviewee.

Part B: Date.... Sub-county.....Village.....

Gender of respondents: No. of males..... No. of females..... Total.....

PART C: Questions (*probe for common ground/consensus*).

Target Participants:

- Women and girls (survivors, community members)
- Youth (male and female)
- Religious and community leaders
- Law enforcement officers
- Civil society and gender advocates

Discussion Areas

1. Awareness and Perceptions of Femicide

1. What do you understand by the term femicide, and what do you think contributes to it in Kenya?
2. What are the experiences of increasing femicide cases? What trends have you observed?
3. In what ways does social media influence responses to femicide?

2. Cultural, Religious, and Family Perspectives on Femicide

4. What cultural norms and traditions contribute to femicide? How do they contribute?
5. What religious beliefs or teachings influence responses to gender-based violence?
6. What are the responses of families to cases of femicide or domestic violence?
7. What (if any) are the traditional or religious mechanisms that protect women from violence?

3. Assessment of Existing Interventions

8. What interventions (laws, policies, programs) exist to address femicide?
9. How effective are government and community-led interventions?
10. What challenges prevent the successful implementation of these interventions?

4. Exploring a Multisectoral Approach

11. What role should each of the stakeholders (government, religious leaders, NGOs, families, youth) play in preventing femicide?
12. How can different sectors work together to develop a holistic intervention strategy?
13. In your opinion, what strategies should be put in place to prevent femicide?

5. Actionable Strategies for Addressing Femicide

14. What strategies should be taken to strengthen laws and policies against femicide?
15. What should be the strategic approach for each of the following sectors (government, religious leaders, NGOs, families, youth) to play in preventing femicide?

Appendix V: NACOSTI Institution Certificate

 REPUBLIC OF KENYA Ref No: 447810	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION Date of Issue: 12/March/2025
RESEARCH LICENSE	
	
This is to Certify that National Defence University-Kenya, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kakamega, Kwale, Machakos, Nairobi, Nakuru on the topic: Multisectoral Approach to Addressing Femicide Crisis in Kenya: Integrating Cultural, Religious, Family and Youth Perspectives for the period ending : 12/March/2026.	
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