

Prevailing Gender Role Attitudes among Millennial Married Individuals in Nairobi Chapel Ngong Road, Nairobi County, Kenya

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ABSTRACT

Gender-role expectations concerning provision, care giving, authority, and shared responsibility may shape how married individuals evaluate their relationships. This study examined the prevailing gender-role attitudes among millennial married individuals affiliated with Nairobi Chapel Ngong Road, Nairobi County, Kenya. The study employed descriptive research design with a sample size of 255 millennial married individual participants who were aged between 26–41 years and had been married for at least one year. Data were collected using demographic characteristics of the participants and Gender Role Attitude Scale. The collected data was analyzed using descriptive statistics and particularly frequencies, mean and percentages with SPSS. The results showed most respondents had egalitarian attitudes (89.8%), while 10.2% were transitional and none were traditional. The study recommends marriage-enrichment and premarital programs should include structured discussion of expectations about decision-making, provision, employment, care-giving, domestic work, and parenting. The high prevalence of egalitarian attitudes should not lead facilitators to assume that role expectations are fully aligned or that satisfaction is uniformly high. Programs can help partners compare expectations, identify domains of disagreement, and negotiate arrangements perceived as fair and workable.

Keywords: Gender role attitudes, millennial married individuals, Nairobi County, Kenya

INTRODUCTION

Gender role attitudes refer to individuals' beliefs concerning the responsibilities, behaviours, and authority considered appropriate for men and women within marriage and family life. These attitudes commonly address household provision, childcare, domestic work, leadership, and participation in family decision-making. They may range from traditional orientations, which assign relatively distinct responsibilities to husbands and wives, to egalitarian orientations, which support shared and flexible marital roles. Among millennial married individuals, these attitudes are particularly relevant because contemporary expectations of equality may coexist with cultural, religious, and family traditions. Examining prevailing gender role attitudes therefore involves determining the dominant orientation among respondents through frequencies, percentages, means, and standard deviations.

From the global level, Shu et al. (2025) examined gender ideologies using World Values Survey data from 72,304 respondents across 47 countries. They identified four gender ideology profiles: liberal egalitarian, egalitarian essentialist, flexible traditionalist, and traditional essentialist. Their findings showed that gender role attitudes are multidimensional and cannot always be classified simply as traditional or egalitarian. In the United States, Gibby et al. (2025) studied 1,290 different-sex newlywed couples and identified five gender ideology classes. These were Moderate at 30%, Strongly Egalitarian at 20%, Nuanced Traditional at 20%, Mixed at 18%, and Neutral at 12%, while 82% of the spouses had broadly similar attitudes. However, these studies were conducted mainly in Western and cross-national populations and did not establish the prevailing gender role attitudes among African millennial married individuals in a church setting.

Within Africa, Triulzi et al. (2024) surveyed 422 men living with female partners in southern Malawi. The respondents recorded a mean Gender-Equitable Men Scale score of $M = 0.51$ ($SD = 0.22$), indicating that both traditional and equitable attitudes remained evident. Approximately 64% of the men had the final say on

women's health decisions, 56% had the final say on children's health, 64% did not share cleaning responsibilities, and 70% did not share cooking responsibilities. Secondary education positively predicted equitable attitudes, $\beta = .08$, 95% CI [.03, .13], $p < .001$, while higher education had a stronger positive contribution, $\beta = .18$, 95% CI [.05, .31], $p = .007$. In Nigeria, Mbachu et al. (2025) surveyed 1,630 respondents across six communities, although millennials constituted only 11.1% of the sample. Male gender, $\beta = .106$, $p < .001$, and urban residence, $\beta = .075$, $p < .001$, predicted less gender-equitable intimate-partner-violence norms, demonstrating the continued influence of gender and residential context.

In East Africa, Sedlander et al. (2024) examined gender and contraceptive norms among 2,422 women in rural Uganda. The mean descriptive gender norm score was $M = 1.40$, 95% CI [1.38, 1.42], while the mean injunctive norm score was $M = 1.87$, 95% CI [1.83, 1.90], on a four-point scale in which higher scores indicated more equitable attitudes. Among married participants, 22% believed that contraceptive use would cause marital conflict, another 22% believed that a partner might seek another sexual partner, and 19.5% indicated that the male partner would make the final decision when disagreement occurred. The descriptive and injunctive norm subscales were moderately correlated, $r = .46$, $p < .001$. Although the study demonstrated persistent gendered expectations within marriage, it addressed reproductive decision-making rather than broader gender role attitudes concerning provision, authority, care-giving, and domestic responsibility.

In Kenya, Pinto (2023) analysed quantitative responses from 804 individuals drawn from 402 married couples in Nairobi, Mombasa, and Kisumu counties. Approximately 56.0% of the respondents demonstrated highly traditional gender role perceptions, while 42.3% demonstrated moderately traditional perceptions. Regarding the actual performance of marital roles, 59.6% reported moderately traditional practices, 39.4% highly traditional practices, and only 1.0% minimally traditional practices. In Nairobi, 56.8% reported moderately traditional role performance, 41.7% highly traditional performance, and 1.5% minimally traditional performance. The results indicate that traditional role expectations remain common in Kenyan marriages, but the study did not focus specifically on millennial married individuals within a church congregation.

The reviewed studies demonstrate that gender role attitudes vary between traditional, moderate, and egalitarian orientations. However, global studies were conducted predominantly in Western and cross-national populations, while African and East African studies focused mainly on reproductive decisions, intimate partner violence norms, and household responsibilities. The Kenyan study examined general gender role perceptions and practices but did not concentrate specifically on millennial married individuals within a faith-based setting. Moreover, several studies collected matched data from both spouses, making their findings less directly applicable to research based on one married individual from each household. A contextual gap therefore remained regarding the prevailing gender role attitudes among individual millennial married respondents at Nairobi Chapel Ngong Road. The present study addressed this gap by quantitatively measuring respondents' attitudes toward provision, care-giving, domestic responsibility, authority, and decision-making among individual millennial married respondents at Nairobi Chapel Ngong Road.

METHODOLOGY

The current study adopted descriptive research design to examine the prevailing gender role attitudes among individual millennial married respondents at Nairobi Chapel Ngong Road. This study was conducted at Nairobi Chapel Ngong Road, located in Nairobi County, Kenya. Nairobi is a major urban setting with diverse socio-cultural influences that shape contemporary marital expectations, particularly among adults in early-to-mid adulthood. Nairobi Chapel Ngong Road provides an institutional context in which millennial married individuals regularly engage in structured church life, including worship, fellowship, and family-oriented programming, making it a relevant site for accessing the target population for this study. The location was suitable because the study focuses on millennial married individuals within a faith community where gender role expectations and marital ideals are not only privately held but also socially reinforced through shared teachings, peer interaction, and community norms. What this implies is that attitudes toward gender roles and evaluations of marital satisfaction are likely to be articulated within a coherent moral and relational environment, allowing the study to examine the variables as they occur in everyday community life.

The target population for this study comprised 750 millennial married individuals affiliated with Nairobi Chapel Ngong Road, Nairobi County, Kenya. The population is bounded to Nairobi Chapel Ngong Road because the study investigates gender role attitudes and marital satisfaction within a shared faith-community environment where role expectations are shaped through ongoing discipleship structures and congregational life. Sample size was determined using the Krejcie and Morgan finite-population formula at 95% confidence and a 5% margin of error, with $p = .50$ to maximize variability. The formula is $S = (X^2NP(1 - P)) / (d^2(N - 1) + X^2P(1 - P))$, where S is the required sample size, X^2 is the chi-square value for 1 degree of freedom at 95% confidence (3.841), N is the population size, P is the population proportion, and d is the margin of error (0.05). This study used $N = 750$ eligible millennial married individuals from the sampling frame. Substituting values gives $S = (3.841 \times 750 \times 0.5 \times 0.5) / (0.05^2 \times 749 + 3.841 \times 0.5 \times 0.5) = 720.19 / 2.833 = 254.24$. The sample size was rounded up to $S = 255$ millennial married individuals to ensure adequate precision and to accommodate minor non-response without undermining inferential power (Ahmed, 2024; EANSO, 2025).

Data was collected using a structured questionnaire comprising two parts. Part A captured demographic information relevant to eligibility and interpretation, including age of each spouse, length of marriage, education, employment, and number of children. Part B measured gender role attitudes using the Gender Role Attitude Scale developed by Pramanik et al. (2025) for adult respondents. The scale contains eight Likert-type items organized into Mutual Understanding and Equity domains, with reported internal consistency of $\alpha = .75$ and $\alpha = .80$, respectively (Pramanik et al., 2025). The collected data was analyzed using descriptive statistics particularly frequencies, mean and percentages with SPSS.

RESULTS AND DISCUSSION

The current study was set to examine the prevailing gender-role attitudes among millennial married individuals affiliated with Nairobi Chapel Ngong Road, Nairobi County, Kenya. The section begins by presenting the demographic of the participants followed by the findings of the study.

Demographic Characteristics of Respondents

To understand the demographic of the respondents, the descriptive statistics was conducted and the results are presented in table 1.

Table 1: Demographic Characteristics of Respondents

Variable	Category	n	%
Age group	26–30 years	58	22.7
	31–35 years	87	34.1
	36–41 years	110	43.1
Gender	Male	133	52.2
	Female	122	47.8
Years married	1–5 years	88	34.5
	6–10 years	119	46.7
	More than 10 years	48	18.8
Education level	Secondary school	0	0.0
	College/Diploma	63	24.7
	Bachelor's degree	79	31.0
	Postgraduate education	113	44.3
Employment status	Employed	135	52.9
	Self-employed	84	32.9
	Unemployed	36	14.1
	Student	0	0.0
Has children	Yes	167	65.5
	No	88	34.5
Church attendance	Weekly	149	58.4

	Twice a month	44	17.3
	Once a month	0	0.0
	Rarely	62	24.3
Group/ministry involvement	Yes	88	34.5
	No	167	65.5

Table 1 summarizes the demographic characteristics of the 255 respondents. The largest age category was 36–41 years, accounting for 43.1% of the sample, followed by 31–35 years at 34.1% and 26–30 years at 22.7%. Men represented 52.2% of respondents and women represented 47.8%. Nearly half of the respondents had been married for 6–10 years, and 65.5% reported having children. The sample was also highly educated, with 44.3% reporting postgraduate education and 31.0% holding a bachelor's degree. Employment was common in the sample, as 52.9% were employed and 32.9% were self-employed. Weekly church attendance was reported by 58.4%, while 17.3% attended twice a month and 24.3% attended rarely. Participation in an Group or ministry was reported by 34.5% of respondents. No respondent selected secondary school as the highest education level or student as the employment status. These figures describe the individual respondents represented in the dataset and should not be interpreted as characteristics of matched couples.

Prevailing Gender-Role Attitudes among millennial married respondents in Nairobi Chapel

The aim of the study was to establish the prevailing gender-role attitudes among millennial married respondents at Nairobi Chapel Ngong Road. Higher scored responses indicated more egalitarian attitudes, including after reverse-scoring the three traditionally worded items. Across the eight scored items, mean values ranged from 3.271 to 3.651 on the 1–4 response scale. The highest mean concerned respect for a wife's opinion, whereas the lowest mean concerned rejecting an unwanted family marriage decision for a girl. Overall, the item pattern was concentrated toward the egalitarian end of the scale. Descriptive statistics was run and the results are presented in table 2.

Table 2: Descriptive Statistics for Scored Gender-Role Attitude

Item	Scored item meaning	M	SD
GRAS01	Equal participation in family decision-making	3.451	0.529
GRAS02	Equal workplace opportunities for women and men	3.561	0.528
GRAS03	Equal education and employment rights for boys and girls	3.612	0.496
GRAS04	Equal parental input on children's welfare	3.569	0.527
GRAS05	Husband's respect for wife's opinion	3.651	0.486
GRAS06R	Rejecting that a woman should silently tolerate everything	3.471	0.594
GRAS07R	Rejecting domination as a defining characteristic of men	3.298	0.751
GRAS08R	Rejecting an unwanted family marriage decision for a girl	3.271	0.779

Note. N = 255. R identifies an item that was reverse-scored so that higher values consistently indicate a more egalitarian attitude.

The GRAS total had a mean of 27.882 and a standard deviation of 2.456, with observed scores ranging from 21 to 32. Expressed as an eight-item mean, the average was 3.485, indicating responses close to the upper end of the four-point scale. The Equity domain had a mean total of 10.624, while the Mutual Understanding domain had a mean total of 17.259. Variation was modest for both domains, although the Mutual Understanding domain showed somewhat greater dispersion. Table 3 provides the full scale-level statistics.

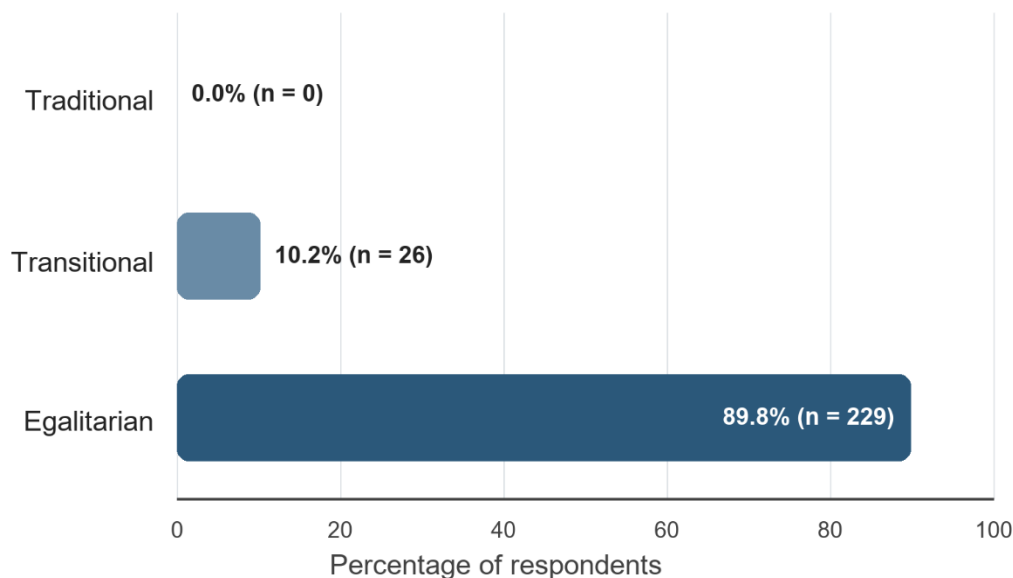
Table 3: Descriptive Statistics for Gender-Role Attitude Scale Scores

Score	N	M	SD	Minimum	Maximum
Equity total	255	10.624	1.170	8	12
Mutual Understanding total	255	17.259	1.839	11	20
GRAS total	255	27.882	2.456	21	32
GRAS item mean	255	3.485	0.307	2.62	4.00

Note. GRAS = Gender Role Attitude Scale. The total contains all eight scored items.

Classification of the GRAS item means showed that 229 respondents, representing 89.8% of the sample, had an egalitarian profile. The remaining 26 respondents, or 10.2%, had a transitional profile. No respondent was classified in the traditional category. The prevailing orientation in this sample was therefore egalitarian. Figure 1 displays the marked concentration in the egalitarian category.

Figure 1: Distribution of Gender-Role Attitude Profiles



Note. N = 255. Profiles were generated using the predetermined coding applied in the supplied response export.

The concentration of 89.8% of respondents in the egalitarian category indicates strong endorsement of shared participation, equal opportunity, mutual respect, and joint parental responsibility. This pattern is consistent with the broad movement toward non-traditional gender ideologies described by Shu et al. (2025), whose cross-national analysis identified several forms of egalitarian and flexible gender ideology rather than a single traditional-to-egalitarian sequence. The current result is more concentrated than that global pattern because almost nine in ten respondents fell into one profile. The finding should nevertheless be interpreted as a description of this urban, highly educated, church-affiliated sample and not as evidence that the same distribution applies to all Kenyan married adults.

The result also differs from Gibby et al. (2025), who identified five couple-level gender-ideology classes among newly married couples in the United States and found moderate and neutral profiles to be common. By comparison, only 10.2% of the Nairobi Chapel respondents were transitional and none were classified as traditional. Differences in measurement, culture, education, relationship duration, and sampling frame may contribute to the contrasting distributions, so a direct prevalence comparison is not warranted. Even so, both studies caution against treating gender-role attitudes as a simple binary because positions can vary across specific domains and between spouses. The current item results illustrate that domain-level variation. Support was strongest for respect, education, workplace opportunity, and shared parental input, while responses were somewhat less emphatic on domination and unwanted family marriage decisions. This internal variation may indicate that an overall egalitarian classification can coexist with less settled views in selected areas.

CONCLUSION

The study concluded that egalitarian gender-role attitudes were the prevailing orientation among the analyzed respondents. Nearly nine in ten respondents were classified as egalitarian, with the remainder classified as transitional and none as traditional. Shared decision-making, equal opportunity, mutual respect, and joint

parental input received strong endorsement. Because the GRAS demonstrated limited internal consistency, the conclusion is strongest at the broad profile level and should not be extended to fine distinctions between attitude domains without further psychometric evidence. The study recommends marriage-enrichment and premarital programs should include structured discussion of expectations about decision-making, provision, employment, care-giving, domestic work, and parenting. The high prevalence of egalitarian attitudes should not lead facilitators to assume that role expectations are fully aligned or that satisfaction is uniformly high. Programs can help partners compare expectations, identify domains of disagreement, and negotiate arrangements perceived as fair and workable. Future research should include participants from multiple churches, different communities, and diverse socio-economic and educational backgrounds to improve generalizability. In addition, comparative studies involving both spouses from the same marriage could provide deeper insight into similarities and differences in gender-role expectations. Researchers may also use mixed-method or qualitative approaches to explore the reasons behind participants' attitudes. Longitudinal studies could examine how gender-role attitudes change with marital duration, parenthood, employment, and changing social or cultural circumstances.

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