BANNA BA KAE? A CULTURAL CALL TO RESTORE FATHERHOOD: GOD'S FATHERHOOD AS A DIVINE MODEL

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Abstract

Is fatherhood vanishing? This question provides the central point of departure for this paper, which examines the changing status and perceived decline of fatherhood in contemporary South African society. A growing body of scholarship suggests that fatherhood is under threat while simultaneously emerging as a trending topic among social science scholars. What was originally instituted by God – divine fatherhood – now appears to have lost its significance in society. Against this background, the paper focuses on *Banna Ba Kae*, a non-profit organisation based in Potchefstroom, South Africa. Meaning "where are the men?" in Setswana, the phrase functions as both a cultural question and a call to men to reconsider their responsibilities within families and communities. The paper critically explores the current state of fatherhood in South Africa, with particular emphasis on the need to restore its esteemed status. By engaging with cultural traditions and present-day family challenges, the paper argues that disruptions within families are closely linked to the weakening of fatherhood. It therefore calls for the renewed revalorisation of fatherhood as essential to familial stability.

Keywords:
Banna Ba Kae, *cultural, calling, fatherhood, God, divine model.*

Introduction

This paper is inspired by the work of *Banna Ba Kae,* a registered non-profit organisation (NPO) based in Potchefstroom, South Africa. By engaging with the organisation's origins, aims, and community-based interventions, the paper seeks to make a constructive contribution to science and scholarly discussions on fatherhood, masculinity, family stability, and the prevention of gender-based violence (GBV). The National Crime Prevention Strategy

tasked the Department of Social Development with creating a men's forum as part of a wider strategy to address GBV. In response to this initiative, a group of men was mobilised on 5 March 2011 to participate in the formation of what became the Tlokwe Men's Forum in Potchefstroom, South Africa. The Forum subsequently took part in Men's Lekgotla activities, which addressed critical themes such as fatherhood, manhood, identity crises, and the formation of a Boys' Club.

Building on these foundations, the Forum established *Banna Ba Kae* as a community-based organisation dedicated to involving men and boys in GBV prevention through ongoing awareness and outreach programmes. The organisation seeks to expand its influence across Potchefstroom, Ikageng, and the surrounding farming communities by implementing initiatives in line with national strategies on preventing GBV. In undertaking these efforts, *Banna Ba Kae* aims to reinforce family and community values, consistent with the principles outlined in the Charter on Positive Values.[1]

The cultural organisation *Banna Ba Kae*

Banna Ba Kae operates as a registered non-profit organisation (NPO 098 777) in Potchefstroom. Its primary mandate is to encourage the active participation of men, fathers, and boys in initiatives aimed at preventing GBV.

The work of *Banna Ba Kae* is informed by national policy frameworks such as the Integrated Victim Empowerment Policy, the Service Charter for Victims of Crime in South Africa, and the 365-Day National Action Plan to End Gender Violence. These frameworks emphasise the importance of providing high-quality, victim-centred services that are compassionate, respectful, and responsive to the needs of vulnerable groups, particularly survivors of violence. In addition, the Forum highlights the importance of providing services to all victims of crime and violence, including perpetrators, in the most effective and efficient manner possible.

Central to the organisation's philosophy is the recognition of women as foundational to society. Women are viewed as nurturers of families, builders of communities, and leaders who exemplify wisdom and compassion.[2]

[1] Banna Ba Kae, 2011.
[2] *Ibidem.*

Background, purpose and objectives

The true measure of a man's worth cannot be reduced to the pursuit of self-interest or the attainment of personal comfort. Rather, it should be understood through his capacity to act in service of others. Genuine worth is reflected in the ability to alleviate the burdens of those around him, promote communal well-being, and contribute to the collective flourishing of society. This perspective highlights the ethical imperative that human dignity is most fully realised through acts of compassion, responsibility, and solidarity.[3]

The promotion of men's and boys' participation in GBV prevention campaigns should be situated within established normative frameworks, including the Draft South African Victims' Charter of Rights, the National Crime Prevention Strategy (1996), and the United Nations Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power (1985). These instruments emphasise the importance of engaging men and boys as active agents in the prevention of GBV. Within this context, the strategic objective is not only to raise awareness, but also to implement comprehensive outreach programmes grounded in human rights and social justice. Such initiatives demonstrate the necessity of cultivating transformative masculinities that reject violence, affirm dignity, and contribute to the development of safer, more equitable communities.

The overarching objectives of the initiative are rooted in a holistic approach to victim empowerment and community transformation. Central to its mission is the delivery of integrated victim empowerment services that guarantee quality care and support for individuals affected by crime and violence. Equally important is the dedication to educating communities about the impact of crime, alongside informing them of available resources, referral procedures, and mechanisms for access.[4]

Banna Ba Kae prioritises the identification of early warning signs of violence and the promotion of gender balance in social relations as strategies for advancing equity. The organisation also aims to establish platforms for the positive development of men and boys, nurturing reputable male role models distinguished by responsibility and integrity. By challenging negative community perceptions regarding the social behaviour of men and boys, the

[3] *Ibidem.*
[4] *Ibidem.*

organisation pursues a transformative agenda that reinforces family values, fosters social cohesion, and contributes to the wider prevention of GBV.

Cultural conceptions of fatherhood

As Ambrose-Miller and Maiter[5] explain, perceptions of paternal roles are deeply embedded within cultural frameworks and shaped by broader societal expectations. These understandings often differ from the idealised North American nuclear family model. Earlier literature frequently reproduced reductionist stereotypes of minority fathers, portraying them through assumptions of absenteeism or hyper-masculinity. More recent qualitative research, however, presents paternal involvement as a dynamic and contextually shaped phenomenon influenced by immigration, economic opportunity, and regional gender norms. Effective social work practice therefore requires a move away from static cultural generalisations towards a more complex and contextualised understanding of fathering practices within marginalised communities.

Rutaremwa and Shirindi[6] further note that academic discourse often situates paternal archetypes within patriarchal African structures, where fatherhood is fundamentally associated with economic provision and physical protection. Paternal figures function as pedagogical templates, utilising socialisation processes to embed cross-generational values of diligence and spiritual morality. While traditional paradigms frequently prescribed communicative restraint, evolving perspectives now emphasise emotional intimacy and active mentorship as essential to developmental success. This integrative approach to preparing sons facilitates the acquisition of social capital and financial literacy necessary for effective household management and broader social integration.

Similarly, Sikweyiya et al.[7] argue that paternal constructs are primarily shaped by cultural paradigms that assign specific household functions and social roles. Historically, African fathers occupied the roles of primary protectors and economic providers within the family. Recent research points to a shift towards more comprehensive paternal involvement,

[5] Ambrose-Miller and Maiter, 2008, pp. 279-284.
[6] Rutaremwa and Shirindi, 2025, pp. 286-291.
[7] Sikweyiya et al., 2017, pp. 131-135.

incorporating emotional support and financial education to foster resilience and independence in children.

Bongwana[8] examined fatherhood from a Xhosa perspective, asserting that traditional African constructs of paternity define the role as a socially ascribed status that extends beyond biological lineage. Central to this paradigm is the principle of communal child-rearing, or collective fatherhood, which emphasises the involvement of extended kin in children's development. Although historical frameworks placed considerable emphasis on masculine identity as tied to financial provision, contemporary discourses among Xhosa men reveal a marked transition towards more holistic forms of paternal engagement. This shift incorporates nurture, emotional stability, and domestic involvement into masculine identities, thereby challenging patriarchal norms that previously limited men's participation in the home. As a result, modern fatherhood is increasingly understood through the lens of *Ubuntu*, highlighting co-dependence and active, multifaceted participation within the domestic sphere.

Makhanya and Matthias[9] add that fatherhood in South Africa is shaped by a combination of customary obligations and contemporary psychosocial aspirations. The fulfilment of customary law damages remains an important factor in securing paternal access and recognition within maternal kinship structures. At the same time, young, unmarried fathers are increasingly adopting nurturing identities, perceiving their roles as extending beyond financial provision to include emotional support, protection, guidance, and mentorship.

Gumede[10] further observes that, within the African context, fatherhood is often regarded as an ascribed status grounded in social and communal relationships rather than solely biological reproduction. Although fathers have historically played central caregiving roles, the advent of the industrial revolution prompted migration for labour, reshaping fatherhood identity around the function of economic provision. Contemporary societal perspectives frequently associate successful masculinity and fatherhood with the ability to meet financial responsibilities, often diminishing the importance of emotional engagement.

[8] Bongwana, 2013, pp. 6-12.
[9] Makhanya and Matthias, 2018, pp. 244-249.
[10] Gumede, 2020, pp. 41-46.

In a similar vein, Marcisz[11] notes that, within the South African context, paternal identity is closely connected to the ethos of *Ubuntu,* which frames caregiving as a communal, rather than exclusively biological, responsibility. Historically, paternal figures were depicted as authoritarian providers and heads of households. However, current "new generation" fathers are actively challenging these norms by embracing nurturing, dialogic, and egalitarian approaches to parenting. This transition towards non-hegemonic fathering highlights emotional presence and rejects the punitive legacies associated with earlier generations. As a result, modern fathers navigate complex tensions between traditional expectations and emerging ideals.

In summary, the aforementioned scholars and authors offer divergent yet interconnected perspectives on paternal identity across cultural contexts. For instance, Ambrose-Miller and Maiter[12] critique reductionist stereotypes of minority fathers, highlighting the impact of immigration, economics, and gender norms on paternal roles. Rutaremwa and Shirindi,[13] by contrast, position fatherhood within patriarchal African structures, drawing attention to provision, protection, and moral pedagogy, while also recognising shifts towards intimacy and mentorship. Sikweyiya et al.[14] and Gumede[15], meanwhile, draw attention to transitions from economic provision to emotional engagement, whereas Bongwana[16] and Marcisz[17] focus on communal fatherhood through *Ubuntu*, thereby challenging hegemonic masculinity. Makhanya and Matthias[18] highlight the negotiation between customary obligations and contemporary nurturing ideals, reflecting evolving paternal identities.

Fatherhood as a sacred calling

The reassertion of fatherhood as a sacred role requires recognition of its significance as a central pillar of familial and societal stability. Fatherhood

[11] Marcisz, 2013, pp. 5-11.
[12] Ambrose-Miller and Maiter, 2008.
[13] Rutaremwa and Shirindi, 2025.
[14] Sikweyiya et al., 2017.
[15] Gumede, 2020.
[16] Bongwana, 2013.
[17] Marcisz, 2013.
[18] Makhanya and Matthias, 2018.

extends beyond economic provision; it encompasses the transmission of values, the nurturing of emotional security, and the provision of moral guidance. A meaningful paternal presence contributes to identity formation, resilience, and social cohesion. In contexts where paternal authority has been marginalised, the reclamation of fatherhood highlights the enduring importance of intentional engagement, selfless commitment, and intergenerational responsibility. Fatherhood should therefore be understood as a vital institution for sustaining human flourishing, particularly within family as the core unit of society. The following sub-headings guide this discussion.

Fatherhood in the modern era

According to Volling and Bornstein,[19] current scholarly discourse on paternal roles has shifted from time-based measures of "father involvement" to a focus on the qualitative dimensions of paternal behavioural practices. This shift places greater importance on the proximal processes of development, specifically identifying "active ingredients" such as cognitive stimulation and socioemotional support as key influences on child outcomes. Furthermore, contemporary research adopts a family systems perspective, suggesting that the coparenting dyad and the father's provision of autonomy support are more significant than isolated paternal engagement. By examining diverse and often underrepresented family structures, such as military or primary caregiving fathers, this approach draws attention to the resilience and variability characteristic of father–child interactions. As a result, the predominant research objective is no longer to demonstrate the presence of paternal engagement, but rather to clarify the specific mechanisms through which fathers promote children's socioemotional and cognitive development.

As noted by Moraes and Granato,[20] contemporary paternity is experiencing a substantial paradigm shift, moving away from the historical emphasis on economic provision towards a model characterised by greater emotional and practical involvement. The sources indicate that this transition represents a profound psychological reorganisation, frequently expressed as an internal conflict between traditional expectations and modern domestic responsibilities. Moreover, the paternal–infant bond does not develop in

[19] Volling and Bornstein, 2025, pp. 353-356.
[20] Moraes and Granato, 2017, pp. 557-558.

isolation but is significantly influenced by interpersonal dynamics, often shaped by the maternal figure, who acts as a gatekeeper within the family system.

In Freeks' research[21], it is significant to recognise that fifteen years ago, he demonstrated that contemporary paternal identity is characterised by an ongoing state of crisis, marked by the erosion of traditional archetypes and a high prevalence of paternal absence. Studies suggest that the absence of a father figure frequently results in "father hunger", creating emotional voids that are linked to negative developmental outcomes and moral instability in children. As a result, Freeks[22] advocates for a restorative approach in which fathers act as primary mentors, using their influence to instil ethical and religious values within the family unit in order to address broader societal decline.

Alongside this, Waldvogel and Ehlert[23] argue that in contemporary Western society, the paternal role has shifted towards a requirement for active involvement, with fathers exhibiting greater participation in childcare than in previous generations. This period is characterised by diverse family structures, including blended and non-residential arrangements, which have a notable impact on paternal psychological well-being. While traditional biological frameworks tend to support optimal mental health, non-residential status is frequently associated with reduced well-being due to disrupted contact and increased role strain.

In contrast to the above, Hershkovitz-Freudenthal and Lavenda[24] indicate that contemporary paternal roles have shifted from exclusive economic provision to a more holistic involvement, characterised by an increasing embrace of child-centric ideologies. This movement towards intensive parenting is shaped by a father's personal resources, child-specific factors, and environmental contexts, as outlined in Belsky's Process of Parenting model. Empirical findings demonstrate that paternal child-centrism is negatively associated with perceived social support, marital quality, and parental self-efficacy. Conversely, fathers may intensify their child-centric focus when responding to children with more challenging temperamental traits, potentially as a compensatory response to perceived developmental difficulties.

[21] Freeks, 2011.
[22] *Ibidem.*
[23] Waldvogel and Ehlert, 2016.
[24] Hershkovitz-Freudenthal and Lavenda, 2024, pp. 1-5.

In summary, the perspectives of the scholars above reveal a significant reconfiguration of fatherhood. Volling and Bornstein contend that research on fathers has moved beyond measuring time spent towards examining qualitative practices, with particular attention to cognitive stimulation and socioemotional support as essential elements within family systems. Moraes and Granato support this view, observing that fathers often navigate tensions between traditional roles of provision and contemporary expectations of emotional involvement, a dynamic frequently influenced by maternal gatekeeping. Freeks, however, identifies a crisis of paternal absence and advocates restorative mentorship to address "father hunger". Waldvogel and Ehlert stress the necessity of paternal involvement across various family structures, although non-residential fathers frequently experience psychological challenges. In comparison, Hershkovitz-Freudenthal and Lavenda[25] focus on child-centred ideologies shaped by individual resources and child temperament, demonstrating both compensatory possibilities and potential threats to marital quality and paternal efficacy. These contributions highlight the increasing complexity of fatherhood.

God's Fatherhood as our example

Heilmeier[26] points out that theological paradigms propose the divine nature of God as the foundation for a relational framework shaping human paternal roles. Consequently, fathers are called to act as domestic pastors, prioritising spiritual instruction above mere material provision to reflect divine love. Importantly, adherence to the scriptural mandate to impart divine law supports household stability and children's spiritual development, thereby reducing the systemic risks linked to paternal absence and domestic fragmentation.

Freeks' research[27] presents the Fatherhood of God as both an exemplary model for earthly fathers and a potential remedy for father absence, which is identified as a significant social problem. Freeks asserts that the theological grounding of paternal roles is rooted in the divine archetype of God's Fatherhood, which constitutes the ontological basis for human parenting. In his roles as Creator and Sustainer, God provides a

[25] Hershkovitz-Freudenthal and Lavenda, 2024.
[26] Heilmeier, 2024.
[27] Freeks, 2018; 2020a; 2020b; 2020c, 2022a, 2022b.

paradigm of nurturance and restorative grace that earthly fathers are expected to incorporate into their familial leadership. Notably, the use of the Aramaic "Abba" signifies that paternal authority is based on relational intimacy rather than coercion, thereby establishing a model for active parental presence. The literature further highlights a paternal–theological connection, wherein a child's understanding of the Divine is shaped by the behaviour of their biological or social father. This perspective necessitates a missional approach to fatherhood, in which the male head of the household emulates the Christological virtues of patience and self-sacrifice to encourage spiritual growth. Within this framework, the Trinitarian relationship functions as a pedagogical model for familial unity and mutual submission. Additionally, fathers are depicted as household priests, responsible for instituting liturgical practices such as the family altar, thereby prioritising theocentric education over secular influences. In light of the systemic challenges of fatherlessness, Freeks contends that the restoration of the family unit depends on fathers re-aligning their identity and authority with the biblical character of God.

In summary, Freeks' research demonstrates that a theological paradigm positioning the Fatherhood of God as the ontological basis for human paternal identity and practice offers valuable insight. God's nurturing and sustaining role is defined by restorative grace and relational intimacy, rather than by authoritarian control. Consequently, the widespread crisis of fatherlessness calls for fathers to reorient their identity and authority in accordance with the biblical character of God.

Critically, Keet and Baron[28] argue that the theological construct of paternity within the Judeo-Christian tradition positions human fatherhood as a terrestrial reflection of a divine archetype. These scholars propose that earthly fathers serve as instrumental representatives of God, entrusted with embodying spiritual guidance, protective care, and unconditional love. Furthermore, this paradigm redirects the emphasis from conventional patriarchal authority to a model of leadership founded on redemptive grace and communicative vulnerability. Consequently, fathers are encouraged to incorporate biblical ethics into family governance, acting as the principal spiritual guides for their children. The effectiveness of the earthly father is

[28] Keet and Baron, 2024, pp. 42-46.

thus evaluated by his capacity to reflect the transcendent qualities of the Heavenly Father while remaining cognisant of human fallibility.

Finally, the Fatherhood of God functions as a theological exemplar for paternal identity, offering a framework for familial and societal renewal. By embodying relational intimacy, sacrificial virtues, and priestly responsibility, earthly fathers are summoned to replicate divine attributes, thereby counteracting fatherlessness and cultivating spiritually resilient households grounded in God's character.

Is fatherhood vanishing?

The central research question that guided this inquiry was: ***Is fatherhood vanishing?*** Introduced in the abstract, this question provided the point of departure for examining the perceived decline, transformation, and continuing social significance of fatherhood. It has also invited critical reflection on how cultural, theological, social, and policy-related factors shape current understandings of men, masculinity, and paternal responsibility.

This question must be considered against the broader backdrop of changing social attitudes towards men and masculinity. The development of government policies and the influence of media discourse have increasingly been criticised for promoting negative perceptions of masculinity and for sustaining anti-male attitudes. Historically, men were regarded as breadwinners, heads of households, protectors, and respected leaders. However, contemporary representations frequently portray men in diminished or distorted ways, reducing them to caricatures or targets of mockery within popular culture.[29]

At the same time, debates about fatherhood and masculinity are further complicated by theological, cultural, and biological considerations. Scholarly reviews of Christian family structures have raised concerns about the predominance of male-oriented language – terms such as "he,", "man", "father", and "male" – which, according to some, perpetuate gender imbalance. In addition, empirical medical research points to certain biological vulnerabilities among males. A global study led by Professor Joy Lawn at the London School of Hygiene and Tropical Medicine, involving 50 researchers

[29] Freeks, 2017a.

across 35 institutions, found that male infants are at significantly greater risk of preterm birth, mortality, and disability compared to females. Boys are reportedly 14% more likely to be born prematurely and show heightened susceptibility to infections, congenital conditions, and developmental complications, including cerebral palsy, blindness, and learning difficulties. Girls, even in utero, tend to demonstrate quicker organ maturation, which may confer survival advantages, whereas pregnancies with male foetuses are more frequently associated with placental complications and maternal hypertension. These biological differences intersect with broader sociocultural dynamics.[30]

Guy Garcia, in *The Decline of Men*, explains that women have emerged as the dominant gender, surpassing men in education, economic activity, and autonomy, while men are progressively withdrawing from conventional roles. This transformation, according to scholars and policymakers, contributes to a global "fatherhood crisis".[31]

Comparative research across 21 countries consistently identifies fatherlessness as one of the most significant social challenges, alongside drug abuse, violence, and unemployment. In South Africa, this issue is particularly pronounced: by 2012, the country reported some of the highest rates of paternal absence globally, resulting in severe impacts on family cohesion, child development, and social stability. Data indicate that millions of South African children are raised without fathers – 5.3 million in 2013, 9 million in 2015, and over 2 million in 2016 – while rates of single motherhood and orphanhood continue to increase.[32]

The erosion of fatherhood is intensified by changing family structures, including child-headed households, divorce, stepfamilies, and alternative parenting arrangements. Feminist critiques, along with advances in reproductive technologies such as artificial insemination and laboratory-grown sperm, further challenge traditional concepts of paternal necessity. Ultimately, this complex crisis brings to light not only sociological and medical issues but also spiritual dimensions: theological perspectives maintain that fatherhood and motherhood are distinct, divinely ordained roles,

[30] Carstens, 2014; Garcia, 2009.
[31] Garcia, 2009.
[32] Freeks, 2011; Carstens, 2014.

and that the absence or distortion of these roles undermines the stability of both family and society.

Moila[33], in his master's research, asserts that fatherhood is diminishing globally, with increasing numbers of children growing up without paternal involvement.[33] In South Africa, 32% of children live exclusively with their mothers, while only 4% reside with their fathers. This situation, often driven by unemployment or divorce, results in dysfunctional family structures. The absence of biological fathers deprives children of crucial male role models. Additionally, the issue of absent fatherhood is acknowledged as a significant social crisis, marked by a notable decline in paternal engagement within families, both in South Africa and internationally. The "disappearance" of the father figure is frequently attributed to complex socio-economic pressures, such as persistent unemployment and marital breakdown. According to Moila's Bowen's family systems theory, the non-resident father constitutes a missing element within the family system, destabilising overall functioning and increasing stress. Thus, the lack of an involved father figure is regarded as socially harmful, as it denies children access to positive male role models and adversely affects their psychological and sociological development.

Despite this, contemporary research indicates that while traditional residential fatherhood is declining in South Africa, the practice of fathering is undergoing a complex transformation rather than disappearing entirely. Although statistics reveal rising rates of paternal absence – driven by the legacy of migrant labour, socioeconomic challenges, and HIV/AIDS mortality – men often participate in "social fatherhood". This involvement is typically expressed through financial remittances, support for extended kin, and the provision of guidance, suggesting that paternal commitment endures even when physical co-residence is not possible.[34]

According to current sociological data, Freeks[35] contends that South Africa is swiftly becoming a fatherless society, marked by a significant decline in paternal presence. This systemic reduction of the domestic father figure leads to familial instability, behavioural difficulties among children, and widespread socio-economic challenges. As a result, there is an urgent

[33] Moila, 2023.
[34] Richter et al., 2010.
[35] Freeks, 2017b, pp. 89-95.

need for targeted interventions to reconstruct paternal identity and to restore the traditional family structure according to foundational principles.

Additionally, Culpin et al.[36] aver that current demographic trends in the United Kingdom indicate a high rate of biological father absence, with a significant proportion of children living in mother-led households following the dissolution of parental relationships. Longitudinal empirical evidence shows that this loss of paternal presence in early childhood serves as a persistent risk factor for the onset of depressive symptoms and clinical diagnoses in early adulthood.

Recommendations

The following recommendations emerge from the *Banna Ba Kae* cultural calling of fatherhood and its emphasis on responsible masculinity, family stability, and community transformation:

- Engage men and boys in GBV prevention: Men and boys should be actively involved in GBV prevention campaigns through sustained awareness and outreach programmes.
- Promote transformative masculinities: Community-based initiatives should encourage forms of masculinity that reject violence, affirm dignity, and foster safer and more equitable communities.
- Provide integrated victim services: High quality care and support should be made available to victims of crime and violence, including perpetrators, in a compassionate and efficient manner.
- Educate communities: Awareness programmes should inform communities about the impact of crime, available resources, referral procedures, and mechanisms for accessing assistance.
- Identify early warning signs: Families, schools, faith communities, and local organisations should be equipped to recognise early indicators of violence before conflict escalates.
- Promote gender balance: Initiatives should foster equity in social relations to strengthen family and community values.
- Nurture male role models: Platforms should be created for men and boys to develop as responsible figures who embody integrity and mentorship.

[36] Culpin et al., 2022, pp. 150-159.

• Challenge harmful stereotypes: Negative perceptions and harmful stereotypes concerning men's social behaviour should be critically challenged. In their place, a transformative agenda should be advanced to promote cohesion and family stability.

Conclusion

This paper has shown that *Banna Ba Kae* articulates a comprehensive framework for encouraging male participation in GBV prevention. Rooted in relevant policy and normative instruments, the organisation's work prioritises victim-centred empowerment, educational community engagement, and the reshaping of masculinities towards non-hegemonic, dignity-affirming practices. By institutionalising gender equity, cultivating vigilance against precursory indicators of violence, and fostering exemplary male role models, the initiative seeks to dismantle entrenched stereotypes while reinforcing familial and communal resilience. Furthermore, its understanding of fatherhood as a sacred vocation weaves together cultural, psychosocial, and theological perspectives, directly confronting the systemic decline of paternal involvement. In this way, *Banna Ba Kae* promotes a transformative agenda that places masculinity within a restorative, socially cohesive, and ethically informed vision of community well-being.

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