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TANGAZA COLLEGE

INSTITUTE OF SOCIAL MINISTRY

**SOCIO- ECONOMIC EMPOWERMENT OF THE MARGINALISED
WOMEN IN THE SOCIETY : A CASE STUDY OF RUIRU CATHOLIC
PARISH: NAIROBI ARCHDIOCESE**

*A Full-scale Project Thesis submitted to the Institute of Social Ministry
in partial fulfillment of the requirement for the attainment of
a Bachelor of Arts Degree in Social Development*

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1999

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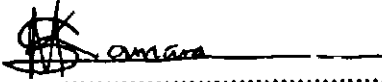
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DECLARATION

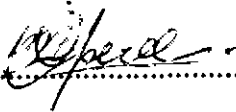
I the under-signed declare that this project is my project original work and has never been presented to any other institution for my academic credit.



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This dissertation has been submitted for examination with my approval as university supervisor.



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And accepted by Head of Department.

.....

Pierli, Francesco, MCCJ

DEDICATION

This Full Scale Project Thesis has been dedicated Staff members of the Institute of Social Ministry. The very project has also been dedicated to all women in the society to whom the research advocates that deserve to be treated as human persons like their male counterparts.

ACKNOWLEDGMENT

I would like to acknowledge the contributions of various friends and critics who have helped me in the course of this research.. First and foremost, my tutor Mr. Masiga Casper who has always been very patient in guiding me up to the end. I am also very glad for the relevant materials I have received from Bakhita Documentation Centre, Tangaza College Library and Catholic University of Eastern Africa. I cannot forget to pass my thanks to Ruiru Municipal Council for the good materials it provided me with.. Finally, I am thankful to the Ruiru Catholic Parish Priest Fr. Andrew Mwaura for his contribution to this research.

ABBREVIATIONS

AAWORD: Association of African Women Research and Development

BAT: British American Tobacco Company

GDP: Gross Domestic Product

KARI: Kenya Agricultural Research Institute

KTDA: Kenya Tea Development Authority

MOA: Ministry of Agriculture

NGOs: Non-Governmental Organizations

SCCs: Small Christian Communities

UNICEF: United Nations International Children Education

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CHAPTER ONE

1.1 OVERVIEW

The purpose of this Full Project Thesis is to research the factors that causes socio-economic marginalisation of women in the society and how they can be empowered socio-economically. This will be only be limited to Ruiru Catholic Parish which covers the whole Division..The researcher has worked in the Parish as Social Minister, for sometimes and therefore his personal experience will contribute a lot to this Project thesis. The researcher encountered the women at working areas in the Parish. The women inhabiting this Particular Parish can be categorised into various groups. There are those who are married, single mothers, windows and divorces. Our research will try to cover all the above women classes, since in each category, we have the socio-economic marginalised women among the five mentioned groups.

This chapter will deal with; Geographical background, Historical background of the inhabitants, Background of the problem, Objectives of the research, Assumption of the research, clarification of terms and organisation of the research. Chapter one deals with background of the Ruiru Parish and historical background of its inhabitants. The chapter also is elaborating about the background of the problem, statement of the problem, justification of the problem, research question objectives of the research, research assumptions the scope and limitations of the research and finally, the key words for the research are clarified. Chapter two has outlined the literature review of the project research while chapter three is informing us on the research methodology applied. Chapter four deals with the data analysis, i.e., on the results and discussions. The last chapter, i.e., chapter five is informing us on the kind of project proposal proposed for this research. Pertaining to this full scale project thesis we have tried to make use of both **qualitative** and **quantitative** approaches whereby we integrated them with the **see-judge-act** methodology. The time we had was short and so we cannot pretend that this work was exhaustive.

1.2 GEOGRAPHICAL BACKGROUND

"Ruiru Parish is in Thika District, which is located in the southern part of Central Province. The District shares common boundaries with several districts both within and outside central Province. To the south, it borders Nairobi city, Kiambu District to the west, Murang'a District to the North and Machakos District to the East. It lies between latitudes 3° 53" and 45" South of the Equator and Longitudes 37° 35" and 37° 25" East."

This Parish lies within *"Ruiru division which is 526 square kilometers."*¹

The land is well watered through sprinkle irrigation and natural rainfall. It is also characterized by well- drained soils. These factors provide suitable conditions for agriculture and livestock productions. According to Thika District Statistics Office of 1996, the *"inhabitants of Ruiru division/Parish are estimated to be 98,325 peoples"*², with the Gikuyu community having the largest number of population.

1.3 HISTORICAL BACKGROUND OF THE INHABITANTS

The Ruiru inhabitants are composed of several ethnic groups, most of whom "migrated from Murang'a (Mukurwe wa Gathanga), the traditional ancestral and spiritual home of the Gikuyu people"³ Others had lived in places like Kirinyaga and Nyeri districts and in Rift Valley Province. There are also other communities like Luos, Luhyas, Akambas and Wa-embu dwelling in Ruiru. Among these societies, we have some who are working as permanent workers and others as casual labourers. Some of those communities have intermarried with Agikuyu ethnic group which is the largest in number among them. The dwellers of Ruiru practice both agriculture and livestock farming. They grow crops such as coffee, beans, maize, irish potatoes and sweet

¹ *Ibid.*, p. 5.

² *Ibid.*, p. 12.

³ P.N. Wachege, *Jesus Christ our Muthamaki (Ideal Elder): An African Christological Study Based on the Agikuyu Understanding of Elder*, (Nairobi: Phoenix Publiser Ltd., (1992), p. 9.

potatoes. They also keep animals like chicken, cattle and goats. Today the people of Ruiru can still narrate their origin cultures, they still trace their origin land. The area seems to be over-populated.

1.4 BACKGROUND OF THE PROBLEM

Since the time immemorial, women have been marginalised, thus regarding them inferior compared to men. This gender injustice has been experienced by women globally in almost every sphere of their lives. Contemporary, it seems that there still exists various cultural practices in African traditional custom and norms that consider man as the head and controller of family and society at large. Kenya is one of those countries found in the African continent whereby, several cultural practices have persisted through the centuries and they have brought a lot of sufferings as far as women status in Kenya is concerned. Though culture is dynamic it has been observed that, certain cultural practices have continued to exist without changing inspite of their marginalising nature regarding the status and the role of women in Kenyan society at large and in Ruiru Parish in particular. "The Kenyan Government policy did not address directly the women's issue until 1979. This was followed by the positive policy pronouncement regarding its realisation that women needed to be integrated into development. The Government also did the same in matters pertaining to legislation and general public awareness."⁴ However, the above has been constrained by the persistence of the culture, which has continued portraying negative attitudes in regards to the feminine gender in the society. Due to fact that, women's issues have not been looked into with sensitivity and gender equality in society. Hence, some males group women on the same status with children's. This means that women's status is still at the marginalising level compared to that of their men counterparts.

⁴ Mary Omosa, "Persistent Cultural Practices : *A Review of the status of women in Kenya,*"
In: Association of African Women in Research and Development, (Nairobi:
AAWORD, 1995), p. 61.

The 'Kenyan constitution is still silent on statements that tend to imply a lower status of women in the societal set-up.'⁵ Nevertheless, the statutory and customary laws in Kenya, still continue marginalising women's position in society. Though the statutory and customary laws in Kenya prohibits all forms of discrimination according to the section 82, but does not specify areas in which women's rights are violated as far as gender marginalisation is concerned in Kenya ,while referring to the gender in sociological difference existing between men and women in the world. Hence, unfortunately many view gender in the biological perspective only. In section 84, of the remedies to victims of violation of fundamental rights and freedom. All the same, it does not explain clearly which procedures to follow to enhance "women's rights which are also human rights."⁶ Women are human beings as men despite of their genital differences. The application of Kenyan laws is often against the interest of women even when the law is adequate. Out-model practices, beliefs and traditional attitudes are given a higher consideration than the individual persons wish. Thus many Kenyan women are deprived off their rightful inheritance by the relatives of the deceased because women are not positioned in the equal status as men.

One of the appropriate means (tool) to eradicate this gender marginalisation which results into exploitation and oppression of women in the society and particularly in Ruiru Parish is through the socio-economic empowerment of these women especially the marginalised ones.

1.5 STATEMENT OF THE PROBLEM

Ruiru Catholic Parish is cosmopolitan Parish known to be having a lot of women participating into various church activities and in other communities around the Parish. They work as employees in industries, plantations and other places of work. Women exploitation and oppression in Ruiru Parish is still rampant They have been overlooked by the male chauvinism and traditional cultures. Some of the

⁵ Ibid., p.62.

⁶ "Universal Declaration of Human Rights", Article 2, In: *The United Nation on Human Rights*. (New York: Department of Public Information, 1995), p.153.

men view women as the second-class human beings, who should always be under the 'Umbrella of a Man.' Women suffer more oppression and exploitation than men as far as working conditions are concerned in industries and plantations. Many times they are treated as cheap labourers by their employers who employ them in positions where they are poorly paid. On the other hand, men work as 'supervisors' (Foremen) over women. In the course of the researcher's experience in Ruiru Parish he asked one of the men working in one of the coffee plantations in Ruiru the following question, What the some of the reasons why women are not allowed to become supervisors or managers? The man had the following to say: "According to our African traditional cultures, women are not supposed to lead men. and they do not have the capability of acting as supervisors or managers at places of work."⁷

1.6 RESEARCH QUESTIONS

Qn 1. How can the already extended efforts in empowering Ruiru women be supplemented towards a holistic approach? .

Qn. 2 Is there a way of building the gap between skilled women and men in Ruiru Parish?

Qn. 3 Can there be away by which the society (employers) can begin looking at women in terms of their potentials instead of looking first at the genital differences?.

1.7 OBJECTIVES OF THE RESEARCH

(i) To provide women with development skills in small project management.

(ii) To help women to become self-reliant through the establishment of an income generating project.

(iii) To provide women with better employment opportunities.

⁷Robert Gitau. *interviewed* at Ruiru, 9:10:1998.

1.8 JUSTIFICATION OF THE PROBLEM

Women in living Ruiru Parish are aware that they have been oppressed and exploited by their employers for a long period, yet they are not able to liberate themselves from this situation. Many of them are willing to participate into various works prevailing in the parish in order to support themselves and their families but they don't have development skills in entrepreneurship which could enable them to run income generating projects . As such this research is meant to confirm their 'felt-needs'. If confirmed, at the end of this research is attached a poultry project which is to provide women with development skills in small project management, to help them become self-reliant through the establishment of an income generating project and finally to provide women with better employment opportunities.

1.9 RESEARCH ASSUMPTIONS

Following are basic assumptions of the research:

- (i) It is assumed that in Ruiru, women are illiterate, i.e., they lack development skills
- (ii) Women are not allowed to own properties like land and thus they lack credit facilities.
- (iii) Women living in this Parish are socio-economically oppressed and exploited in their places of work due to the traditional cultures.

1.9.1 SCOPE AND LIMITATIONS

Ruiru is a large Parish with high population density . Hence the researcher will be unable able to interview and discuss with every body in Ruiru parish /Division . Accessibility to some areas and households will not be possible due to security risks, since the researcher will only be able to conduct his interview at the Parish during late after noon and evenings. The time allocated for field work will also be insufficient in enabling an depth research . Language barrier is an other factor which will limit the researcher from interviewing the entire population existing in Ruiru This is because the researcher

is with other Bantu languages like Kiluhya and Kikisii He will also be incapable of communicating in Luo nilotic Language.

1.9.2 CLARIFICATION OF TERMS

There are three key words of the title: socio- economic, Empowerment and the marginalised women. These words will be given there definitions and how they feature in the Full Project thesis. “Women” is the theme of the research and needs special attention.

(i) Socio-economic

It is a compound word involving a combination of social and Economic factors. Socio -Is a word element used with meaning of ‘social ,’ sociological or society .

It has the connotation of living or disposed to live in companionship with others or in relationship with human persons dwelling in a particular community. Economic: Is defined as the study of how human beings and the society as a whole choose with or without the use of money to employ scarce productive resources , which could have alternative use to produce various commodities overtime and distribute them for consumption ,now and in the future among various People and groups in society .”(Paul A. Samuelson ,1983:1) .The word Economics can also be described as an essential study of how to use the scarce resources optimally.

(ii)The Marginalised

The Word marginalised comes from the word ‘margin’ which can be defined as a border line or limit , demarcating the words on a typed or written page from its edge. Margin is also used to refer to the periphery that space which is unimportant due to its distance from the centre. Marginalised “is usually applied socially in relation to the ‘margins’ (marginalised) who are often viewed as living a bordering existence between order and chaos, usually on the verge of caring into the Abyss of Chaos.”

⁸ Now we can defined the word 'marginalised' as individuals or groups of women that have been excluded at fringes of the society's centre (mainstream). This can be due to lack of social power in the participation, lack of financial resources and the like; conflicting one to an economic status lower than that of other social societal members. Hence, the subjectivity of the "marginalised" status can be eradicated or into the dynamic social fabric.

(iii) Empowerment

The word empowerment is derived from the word "power," which means authority and thus to empower is to **enable** or to authorize someone to have a control over something. The word power can have many connotations/ meanings, depending on the concepts or ideologies of different peoples. For instance, the

*"social scientists understand power to be both personal and social. Personal power refers to the capacity to influence another, which is an aspect of human personhood that cannot be alienated. Several societies have different ways of agreeing to specific power arrangements. Hence, the contemporary social analysis and critiques of power arrangements from the perspective of the poor, the marginalised or the oppressed reveal that even these groups are capable of exerting 'the powers of the weak,' which in turn can influence social process. When exercised, the power of the weak result in empowerment and liberation"*⁹

In other words, empowerment can also be defined as the act of making a certain kind of people like the poor, women and others like the marginalised to know their way of life and how they can be responsible. Hence, Empowerment can also be clarified as the process of equipping a person with necessary resources to make him or her realize his/ her full potential.

⁸Patrick Carroll "Marginal Persons" In: Judith A. Dwyer, *The New Dictionary of Spirituality*. Collegeville, Minnesota: The Liturgical Press, 1989, p. 623.

⁹Ibid., p. 623.

CONCLUSION

This chapter has outlined the Socio-Economic marginalisation of women and opens us to the next chapter. The coming chapter will cover the related literature review related to the research.

CHAPTER TWO

2.1 LITERATURE REVIEW

There exists vast literature on the subject of socio-economic empowerment. This is in recognition of how women's status have been socio-economically marginalised in various spheres of life. This chapter will review some of the literatures with a view to exposing how different authors have reflected and perceived pertaining to socio-economic factors that hinder women from being into equal status with their males counterparts. Hence leading women to socio-economic oppression and exploitation in the societal set-up.

2.2 *SOCIO-ECONOMIC STATUS OF WOMEN IN COLONIAL AND POST COLONIAL ERA*

During this era, women's accessibility to rural land was diminished (suppressed) by the colonial practices and legal option providing woman with the accessibility of urban land for the housing which, was introduced, by the colonial Government (state). And as a result, a good number of women took advantage of prevalence of colonial laws by moving to urban areas to access urban land as it was easier compared to rural land which continued to be owned and inherited only by men, who could now use it for capital accumulation.

After becoming urbanized, "some women became Muslims as this provided a social frame work within which women's property rights were recognized. The market social relations development was another strategy which women used to acquire property. Through this strategy, women were able to generate income which provided the means to acquire property as well as secure place to live."¹⁰ Due to the British colonial taxes imposed on the African societies, Men had to migrate to towns, like Kiambu and Ruiru to earn cash incomes as wage workers. And

¹⁰ Diana Lee-Smith "My house is My husband" *A Kenya Study of Womens Access to Land and Housing* (Sweden: Architecture and Development Studies Lund University, 1997), p. 35.

“women were left behind on the rural farms to take care of the children and to produce food. And as a result of this pressure, coming from the British colonial taxes, men ceased to perform their traditional tasks (responsibilities) and this created a new gender division of labour, thus increasing the workload on women.”¹¹ The aim of the colonial and post colonial land tenure reform introduced by the British colonial government, was to secure individual title, under state law allowing individuals to use land as collateral and thus increase productivity. However these Title Deeds were never issued to women, hence denying them their economic rights by not allowing them to control the properties like land. And because of that women could only get accessibility to land only through their relationship to men and as result women lacked property ownership during the colonial and post colonial periods. Due to this some of the women became associated with modern urban property rights and rights to enter the market for land and housing .

2.3 SOCIO - ECONOMIC STATUS OF WOMEN IN CONTEMPORARY SOCIETY

The current economic set-up in which women have a heavier burden caring for children well-being favours men while the Kenyan society is hardly, if even admonishing men for neglecting their families. For instance in many homes in the country, men go out drinking beer virtually every evening leaving women to care for the children. This means that the burden of shaping the children in the society is left to the mothers. Hence, women end up playing a significant role in the maintenance of the family units and in the society as a whole compared to men. This in fact is an important input in national development. Unlike the olden days when sex roles were clearly defined, the social-economic changes in our society seem to have loaded, women with other duties, both in rural and urban areas. According to the studies which have been carried out by G. .K Mburugu they indicate that many women work for about 16 hours daily and that they feel overworked than men. These women work in agriculture, energy, water, trade,

¹¹ Ibid., p. 135.

that they feel overworked than men. These women work in agriculture, energy, water, trade, transport, income generating sectors, domestic work animals and poultry care and community-related activities such as building schools, clinics and wells. (See appendix v. and iv.). Thus they are responsible for about 80 percent of all self-help labour in society. Following a UNICEF report (1989) in pastoral areas like Marsabit, Narok and Kajiado shows that women's duties include fencing animals' sheds, cleaning the sheds, milking cattle, goats, grazing them and tending them. When they are sick; these pastoral women also skin the animals and sell skins. Apart from those duties, and other daily chores which include child rearing, women are responsible for all domestic activities. On the other hand, males are excluded from most of those work done by these women. For example among the Maasai of Narok, "Men are not supposed to do any manual work related to creating concrete objects except thorn fences."¹² These fences are constructed around the homes instead of on the animals shed with the intention of offering security. Thus the Maasai men are expected to fulfill a supervisory or managerial role in the community. Some of the tasks performed by these pastoral women are like firewood and water fetching which are very dangerous because of the hostile environment in which pastoralists live. The very women also contribute to the household economy by building Manyattas (local huts). They do not only look for the suitable trees but also carry building materials to the site and then put up the structure. After that they seal the huts with mud and dung.

2.4 THE ISSUE OF FEMALE-HEAD HOUSE HOLDING

Currently, we have a lot of female-headed households in the society. One of the factors which has contributed to this, is the gender insensitivity and marginality of some employers who tend to favour male workers to female ones. Another factor is that in the country, many industries

¹² Wanjiku Mukabi Kabira and Elizabeth Akinyi Nzioka, *Celebrating Womens Resistance: A Case Study of Women's Groups Movement* (Nairobi: New Earth Publications 1994), p. 24.

are located in the urban centres and this forces these men, who need employment to move away from the rural areas for urban. And as a result of those factors, many males (men) migrate to urban areas to be employed in the industries such as Oil refineries limited, KTDA, BAT limited, Spinners and Spinners Company Limited and other industries prevailing in urban areas such as Mombasa and Nairobi. With the course of time, those men employees become absorbed into urban life hence neglecting their families living in rural areas. Due to that migration of men for urban areas, many women dwelling in the rural areas are forced by this situation to become the heads of the families while their husbands end-up living with other women in the style of 'come and we stay-together', which make some to stay for years without going back to rural areas and others never go back to their true families. In Ruiru we have many plantations and industries which attract migrate workers and job seekers within the district and other parts of the country. These migrants consist of both men and women who have migrated to Ruiru to seek jobs. The latter have become the heads of households. Many of them have even divorced or deserted their husbands. Some of them have done so due to the domestic violence. These women are seeking to support themselves and their children, either through working for long hours in coffee plantations and other places of work existing in the Parish (See appendix iv.). Their lack of training skills limit their access to jobs in competitive well paid jobs. They are oftenly forced by their situations to combine employment with child rearing responsibilities. As the researcher was proceeding on with the research he observed a good number of women cannot afford to a house either for a lease or rent due to low wages paid in some of the industries and plantations either being with coffee or rose flowers existing in Ruiru Parish. Another factor is that the very women lack house allowance which is stated in the employment act section 9 that highlights that:

"Every employer shall at all times, at his own expense, reasonable housing accommodation for each of his employees either at or near to the place of employment or shall pay to the employee such sufficient sum, as rent, in adding to

his wages or salary, as will enable the employee, to obtain reasonable accommodation"¹³

While the researcher was still conducting his interview he asked one of the parishioners about the dwelling places of those women who could not be able get high payments and lacked house allowance he said: *"Some of these women use sexual relationships with well-positioned men working in various firms existing here, to supplement their meager incomes."*¹⁴ Due to the inadequate employment opportunities at the industries and plantations prevailing in Ruiru parish, other females have opted for house-maid employment *"where many of them are paid only K shs. 1200 monthly. And in addition to that they are inhumanly treated"*.¹⁵ According to the republic of Kenya economic survey of 1993; Male-headed households continue to earn about 60% which is higher compared to the female-headed households who, are more susceptible to poverty than those in male headed households because of the lack of Adult male labour input. In the process these women tend to work longer hours, perform more tasks and assume added responsibilities such as domestic work.

*In many parts of Africa, women rise at 5 O'clock in the morning and go to bed at 9 O'clock in the evening or later. In fact many women work for about 16 hours daily and that they feel overworked. This situation renders such women more vulnerable to high levels of stress and insecurity*¹⁶.

Following the results of national survey conducted in 1992 which had excluded Turkana, Marsabit and Samburu districts; reviewed among other conditions that:

Households are generally worse off on the basis of asset ownership.

Quality of housing is generally low.

¹³ Laws of Kenya, *The Employment Act*; Revised Edition Chapter 226: (Nairobi: Government Printer, 1984), p. 12.

¹⁴ Stephen Imbiakha, *interviewed at Ruiru*, 22:10:1998.

¹⁵ Lucy Wanjiku, *interviewed at Ruiru*, 18:1998.

¹⁶ Carr, M. and Mburugu, "Women's Workload" In: *From Strategies to Action: A Research Perspective*, Nairobi: AAWORD, 1995), p. 161.

- About 74% of households used mud or wood in the same materials in the construction of floors while 36% used thatched roofs.
- The proportion of households deriving water from protected sources was in excess of 50% during the wet dry season..
- Of the 15% who reported illness about 88% attended a health facility or purchased medicine.

The results relating to water and health have positive implication for families while assets and quality of housing leave a lot to be desired. This situation has a negative impact on women, who have responsibility of maintaining of houses.

A Distribution of Household Heads by Gender.

| PROVINCE | MALES | FEMALES | NOT STATED | TOTAL |
|-----------|-------|---------|------------|-------|
| Nairobi | 79.3 | 20.4 | 0.4 | 100.0 |
| Central | 65.1 | 34.6 | 0.3 | 100.0 |
| Coast | 77.1 | 22.6 | 0.3 | 100.0 |
| Eastern | 70.4 | 29.4 | 0.2 | 100.0 |
| N/Eastern | 64.7 | 35.3 | - | 100.0 |
| Nyanza | 63.5 | 36.3 | 0.2 | 100.0 |
| R/Valley | 78.8 | 21.1 | 0.1 | 100.0 |
| Western | 63.3 | 36.3 | 0.4 | 100.0 |
| | 71.9 | 28.0 | 0.2 | 100.0 |

NOTE: Urban Only

SOURCE: Republic of Kenya Economic Survey 1993.

The data collected by the Republic of Kenya Survey 1993 indicates nationally, female-headed-households are 28% with Nyanza and Western province having the highest compared to other provinces. This implies that female households have increased and the trend seem to continue year after the other. Hence, if those factors which contribute to the increment of female-

households in the society and Ruiru Parish in particular are not curbed then women will continue having too much to 'carry on their shoulder their male counterparts.

2.5 WOMEN'S STATUS IN AGRICULTURAL PRODUCTION

Agriculture sector is very important sector in Kenya's economy. About 35% of the GDP originates from the Agriculture sector, while 60% of the value exports consists of raw or processed agricultural products. The majority of the "country population live in the rural areas and it depends on Agriculture. About 70% of Kenya's labour force is employed in agriculture, and the majority of them are women"¹⁷ In spite that there are there still socio-economic constraints which hinders effective agricultural production to women. However, "about 75% of the labour of small holdings is provided by women and 96% of the rural women work on the family farm, compared with 80% of men. And about 2/5 of Kenya small holdings are managed by women and have substantial influence over the rest"¹⁸. Hence this indicates that it is women who contribute alot to economy i.e by producing food and much of the kenya's exports.(See appendix vii.). Yet these women own lesser percentage of land, inaccessibility to credit or loan facilities and agricultural income.

¹⁷ Egara Kabagi, *Women in Development*, (Nairobi: Zapf Chancery Research Consultants and Publishers, 1997), p. 12.

¹⁸ Kivutha Kibwana, *Women and Autonomy in Kenya: Policy and Legal Frame Work*, (Nairobi: Claripress Limited, 1995), p. 32.

2.6 *WOMEN'S INACCESSIBILITY TO AGRICULTURAL EDUCATION AND TRAINING*

Agricultural Education and training is carried out by the Egerton University which until recently occupied middle ground in Kenya system of Agriculture training. The university runs two programs of training in Agriculture, a three-year diploma program and a three-year degree program. On the other hand, the faculty of agriculture at the University of Nairobi awards the B.Sc. and M.Sc. degrees in various fields of agriculture. The graduates of the above institutions are mostly employed by MAO and KARI . "At the Egerton University, the percentage of female graduates from diploma programs grew from 14% in 1971 to 25% in 1986. And from the same year onwards, women comprised between 24% and 26% of the student body. The enrollment of women peaked in 1985 at 28% then dropped to 24% in 1986, women made up of 26% of the students body."¹⁹

At the faculty of agriculture; Nairobi University; male graduates in B.Sc. in agriculture constituted 95% of the total. Indeed, by 1976 of the 175; graduates only 15 of them were females - who consisted of only 9% total. Behamuka notes that:

Even if the promotion of women, trained in Agriculture has shown a remarkable improvement since 1977, the number of men continues to dominate the training within the College. To date out of the 1,243 B.Sc. graduates that the College has trained since it was started, only 280 of them are women - constituting 23% of the total. Even when other degree courses are included, the above general trend does not seem to change.

In general the proportion of female graduates in all courses for any given year ranges from (19% for 1983 to 27% for 1987). From 1983-1989, out of the 951 graduates that the College had

¹⁹ Karen G. Mburugu, "Womens access to vocational training" *In: From Strategies to Action: A Research Perspective*, (Nairobi: Association of African Women in Research and Development, 1995), p. 177.

trained in various fields of agriculture, there were 222 women graduates - who constituted only 23% of the total." Hence the low promotion of women trained in agriculture at the university levels, it has been observed that, depends by (gender) in the lower levels of our educational system.

KARI is the major institution in Kenya in-charge of Agricultural Research. The "institute has 6200 employees (scientists and support staff out of whom 1,320 (22%) are women of these employees, only 116 are scientists while the rest are support staff. Male scientists number 484 out of the women scientists, 43 have M.Sc. and 5 have Ph.D., while for men 174 have M.Sc . and 25 Ph.D.²⁰ Since 1987, KARI has embarked on a training program to upgrade its staff. Based on the available data, KARI has tried to give equal chances to both genders. However, through experience, the institute has found out of the traditional roles of women as mothers at times interfere with their advanced training since, most of the graduate training is done abroad some women are unable to take such offers due to their commitments at home. That shows, how women are discriminated on the access to Agriculture Education and Training in Kenya at the Public Agricultural universities.

2.7 LACK OF SUFFICIENT EMPLOYMENT OPPORTUNITIES TO WOMEN

This is one of the areas whereby women are marginalised. Some of the reason as to why women's participation is low as compared to that of men, is due to lack of equal education and skill training opportunities as compared to men and cultural attitudes about women or family obligations. The Employment Act of the Kenya Constitution provide specific hours for women as well as forms of employment that they are supposed to do. Section 29 of the very employment act states that: "*No woman or juvenile can be employed in industrial undertaking between 6.30 p.m. and*

²⁰ Dr. Maria Nzomo, *Empowering Kenya Women: Report of a Seminar on Post-Election Women' Agenda: Forward Looking Strategies to 1997 and Beyond*, (Nairobi: National Committee on the Status of Women 1993), p. 35.

6.30 a.m; unless firstly where working in unforeseen emergencies which are not of a recurring nature."²¹

Although this issue has already been stated on the employment act, the same is not observed in some firms prevailing in Ruiru Parish. In fact in some industries and plantations, women workers are forced by the employment situations to work for overtime either because the pay is very low or due to the employment requirements in those particular firms.

As the researcher was proceeding on with his research, he discovered that some women workers are only paid K shs. 70 per day which according to the present economic situation of Kenya, is nothing but exploitation. Those who wish to continue working for overtime that is; starting from 5.00 p.m to 8.00 p.m receive the payment of Kshs. 12 for each hour. For those women who engage themselves into working for overtime it has been very risky since the firms vehicles cannot manage to escort each one of them to their homes. Women who work as casuals at those firms are in more worse conditions than those ones who are employed permanently. Many of those casual workers are never granted maternity leave. Sometimes they are not offered protective dressing such as masks and grooves. For instance, the researcher interviewed one of the women working in Red Land Roses Company Limited to whom after being asked, whether they are provided with protective dressings, then she answered: *"For those women who are working in this flower plantation as permanent workers they are provided with the protective dressings like masks, grooves and gum boots but for us casuals we are not provided with any."*²²

Lack of the protective dressings has even resulted to abortion of some women due to chemical inspiration. For the women sprayers, they usually suffer from respiratory diseases. Women working in these firms prevailing in Ruiru parish are oftenly overworked especially when these roses are flowering rapidly. The above process of flowering, forces women harvesters to continue staying in the 'green house-like structure', harvesting rose flowers without having

²¹ Laws of Kenya, *The Employment Act: Revised Edition; Chapter 226*, (Nairobi: Government Printer 1984), p. 19.

²² Rose Wambui, *interviewed at Ruiru* 19: 9: 1998.

enough rest. It has been observed that, these women are occasionally given only ten minutes break. This was noted by the researcher while he was carrying out his interview. In fact he was upset and pitiful when some of the workers told him that, they were ready to answer the questions he needed. They were all in a hurry because their time was too limited. Many of these women employees working in some industries and plantations, go several times without being provided with medical attention. When the researcher was still on the course of the research he came across one of the casual worker who had been pleading for her right payment after being expelled from work due to sickness and yet the Employment Act in the Kenyan Constitution states that:

“Every employer shall ensure the provision for employees of proper medicines during illness and (if procurable) medical attendance during serious illness and shall take all reasonable steps to ensure that the illness is brought to his notice as soon as reasonably practicable after the first occurrence thereof.”²³

Apart from that some of the companies/firms in Ruiru parish, they don't give compensation to a number of women workers when accident occurs they struggle with their employers for a long time without being compensated.²⁴

Some of those employers in charge of those firms are known to have been bribed by some of the officers working with labour ministry in Kenya. The very women employees working in those industries and plantations situated in Ruiru parish are not guaranteed maternity leave in a humanly way because it is only granted to those women who are working as permanent workers. For those who are offered this two-months maternity leave, they are supposed to forfeit their annual leave the year they take up maternity. Unfortunately maternity leave has been occasionally used as an excuse to deny women appointment to certain post for the simple reason that, it will be uneconomical to employ them. Some employers do not even care about the issue of maternity

²³ Laws of Kenya, *Op.Cit.*, p. 13.

²⁴ John, Gichuhi, *interviewed at Ruiru 22: 1:1999.*

leave instead they view it as a privilege while they are supposed to understand that, the leave to a woman employee is her basic right.²⁵

Hence other employers prefer female who are past child bearing or those ones who do not intend to have children.²⁶ Since a great number of women in Ruiru Parish and society at large are engaged at informal employment, they cannot benefit from National social security provisions as people involved at formal employment. Hence, ways of bringing women within social security provisions even where they are not at formal employment, should be sought out for benefit of women workers. Measures are therefore important to ensure that practices which tend to marginalise women on the poor working conditions and unjust wages and salaries are eradicated.

2.8 LACK OF CREDIT FACILITIES AND PROPERTY OWNERSHIP

Access to credit facilities for women whether in rural or urban area is very difficult mainly because they lack collateral and other assets. Land is the major rural asset but usually it is registered under the man's name except in very few cases where a woman has bought the land herself. That is so because according to socio- cultural beliefs of many communities existing in African society, women are not allowed to own or inherit properties. Among the Kenyan communities like Luhya ethnic group women and children are regarded as part and parcel of the man's property Even the Luhya chauvinistic community has to see to it that this is strictly adhered to. Thus when a woman divorces his husband, she is not allowed to carry with her any object and the children, since they belong to her husband's properties.²⁷ And among other ethnic groups in

²⁵ Margaretta wa Gacheru and Joyce Nyambura, (*The Sunday Nation*, November 13, 1994); p. 4.

²⁶ AAWORD, *Op.Cit*, p. 35.

²⁷ P.N Wachege, *African Women Liberation : A Man's Perspective*, Nairobi: Micro Typesettlers, L.t.d 1999), p. 72.

Ruiru and the society at large women are not allowed either to own nor inherit their fathers property such as land, cows and other valuables. Hence, Many kenyan communities prefer to hand over the inheritance to close relative men rather than have the (daughters) have it.²⁸ And for those single mothers who own properties like land, they are single women mothers who have managed to have those properties through buying while still using the name of their husbands whom they had married to. As the researcher was proceeding on with his research he happen to ask one of the women working in Local Government Office in Ruiru Town the following Question; 'Nyina wa Wambui' do you own some properties such as land or a house. She had the following to say:

*"As Gikuyu woman I'm not allowed to own or inherit any property, but for me, after separating from my husband I managed to get loan from co-operative Bank of Kenya by using my husband's name and since the Bank management knew that I, am permanently employed, I was therefore granted the loan which enabled me to buy a plot of land worthy, Kshs. 200,000/= where I have constructed a house"*²⁹

This is just one of the few women in Ruiru Parish who have been capable of owning land and other properties which can enable them to be familiarised and regarded as credit worthy. In fact many of the women inhabiting this Parish are many times economically marginalised hence, they are unable to have access to credit facilities from either of the Banks and Non-Banks financial Institutions prevailing in Ruiru.

Even in cases of employed women, some Banks have been known to require the husband's signature before processing a woman's loan application. Due to the traditional prejudices, sociological and other factors, women lack collateral such as land title deeds and share certificates which can enable them to get accessibility to credit facilities. And thus Women have to rely on men's goodwill for

²⁸ *Ibid.*, p. 73.

²⁹ Lucy Wangithi, interviewed at Ruiru 23: 1:1999.

the continued use of land.(See Appendix viii.). Nation wide, less than four percent of women have land registered under their names. Comparatively, Ugandan women occupy seven percent of land.³⁰

In cases where family property is being sold, land control bond rules require that the wife gives consent. But this is often overlooked by cultural loaded village elders,thus potraying that women do not constitute membership in land control boards even when they might have more information pertaining to the status of a given piece of land.³¹ Available studies indicate that women of the small scale and medium size enterprises (informal sectors) are usually the poorest among the informal sector participants with a few exceptions. Jua Kali sector participants are generally disadvantaged by lack of access to business credit many since many of them have no fixed places to carry their business because of other constraints.

In Ruiru some of the casual women workers have tried to engage themselves into small groups such as 'Nyakinyua women's group, Ruiru Town women's group, Kimuri gia women group so that the can be able to get access to credit facilities from the formal financial institutions such as co-operative Bank of Kenya and NGOs. Thus Ruiru women have grouped themselves so that they can be legally recognised and considered for credit facilities. For instance, the Nyakinyua women group prevailing at Murera Coffee Estate has been able to acquire properties like land. The group consists of married and the unmarried women who continue owning the land through a coalition ownership.³²

This coffee estate ownership has enabled these women of ruiru Parish to attain credit facilities. Never the less engagement into particular group has been one of means that has enabled women to get accessibility to credit facilities as they can be able to own properties All the same, this is not enough, since it does not guarantee effective accessibility to credit facilities.

³⁰ Jemimah Mwakisha , "Women's access to land still a distance dream," In: (*Daily Nation*, Wednesday, April 22, 1998), p. IV.

³¹ Mary Omosa , " Property Ownership" In: *Persitent Cultural Practices: A Review of the Status of Women in Kenya*, (Nairobi: AAWORD, 1995), p. 69.

³² Mr. Francis Macharia, interviewed at Ruiru, 23: 10: 1998.

Another area which constrains women from getting credit facilities is the lack of accessibility to agricultural incomes. Among the Ethnic groups living in Ruiru Parish, women do most of the agricultural work but money obtained from the cash crops sold is paid to the 'Owner of the land'. In addition to that women still need written authority to be able to receive payments for proceeds from marketed cash crops. A great number of the paying factories in Kenyan society have already taken an official stand that the rightful owner of earnings is the one who holds the legal title to the land not the spouse who tills it. And as many families suffer, majority men do not give priority to domestic needs on pay day. Where a women tries to react on this payment issue, She is seriously beaten. An example of female beaten connected to the issue was reported in Nyeri district in 1994, where a wife beating had been increasing following coffee payments.

Farm produce utilisation is also restricted on the basis of a culturally based perception of ownership. For example it has been observed that inspite of an apparent large amount of trees on the farm, women face firewood scarcity, simply because the are forbidden from felling trees. This is justified by the culture that, trees belong to men and it is them who decide on how they should be used. In this case, women's status is suppressed because men often prefer to sell these trees for cash income that is never shared within the family meals. It has been observed that the majority of the lending institutions in Kenyan society and particularly in Ruiru always favours men when it comes to giving credit despite the fact that studies have shown that women are better at paying back loans than men.³³

2.9 LACK OF ADEQUATE EDUCATION TO WOMEN

Education can be defined as a process by which individual are prepared to take their respective positions within a social setting. It is also regarded as a foundation tool which can be

³³ Association of African Women Research and Development, *Op; cit*, p. 163.

used by the society which is gender sensitive to promote and improve the illiteracy of Kenyan women. In spite of the above important objective it has not been so.

According to the literacy survey which was carried out in 1988, in thirty rural districts found in the country it revealed that there is an educational gender imbalance in Kenya as the study showed that; there were 38 percent males and 62% females in the districts studied.³⁴ Illiterate or poorly educated parents and the cost of education nowadays, are some of the factors which have influenced the schooling of girls. Since those parents think that a boy child should be sent to school first and helped to attain higher education than the girl child to enhance him to fulfill his future role as a 'Bread winner'.

This preference of Boys, to Girls in Education sphere, it has been prevailing for a long period in Kenya. In addition to that, most female students (pupils) are given responsibility of performing household chores and farming activities, while their male counterparts are left free, socializing with their friends or doing their studies. Occasionally the girl child is either forced to get married earlier than the normal time. Some are engaged into employment in order to raise fees for their brothers or even to work for wages to raise money to feed the family. Among the Abaluhya community girls dropped out of school since many parents see the formal education as luxury.³⁵

Among the Mbeere ethnic community of Eastern Province of Kenya, girls are obliged to walk for long distances to fetch water before they go to school. The matter becomes worse when the girls are fetching water from the Bore-holes, whereby they are forced to make long queues and still to cover long distances. This means that; those "females take a period of about 12 hours to bring home, a 20 litre jerrican of water. In fact this violation of females rights from the adequate school attendance has made some girls like Mary Wanjiru to be bitter, since she spends

³⁴Dr. Maria Nzomo, *Op; cit*, 1993, p. 58.

³⁵Grace Wamue and Mary Getui, (Eds), *Violence Against Women: Reflection by Kenyan Women Theologians*, (Nairobi: Action Publishers, 1996), p. 61.

more time fetching water than on her studies. And thus, that act of fetching water before going to school has made the Mbeere girls to regret why they were born females.”³⁶ Another aspect which has marginalised female pupils/students to the lower status in education than boys is the educational materials used in various institutions. An analysis carried out in 1980 showed that whereas women accounted for 50% of the population their representation in the school text books was only 17.5 percent. Hence, school girls are violated on their female adult role modes, which they are naturally identified with books used to teach in several institutions which are still continuing portraying females as mothers, cooks, nurses or teachers. In fact, most of the books fail to identify “females in technical positions thus neglecting them from physical sciences while on the other hand they are the majority of the ‘learners’ but illiteracy among them remains high.

At present there are 55% of women illiterate compared to 37% of men.³⁷ This means that women (females) Education status is still lower in comparison to their male counterparts. Among the families which are know to be living on the marginalising level in Ruiru Parish, the majority of females traced here don’t have adequate formal education. Thus they cannot get reliable employment for their well-being. Many of those females end-up their schooling at standard 8, while the minority especially those given sponsorship do not go behold form four. This has resulted to lack of sufficient formal education which can enable women to get better employment, leading them to low in come earning that is not dependable. Among these Ruiru women, a great number of them, especially young ladies opt for commercial sex which cause a lot of single mothers and street children in Ruiru Parish

Below is the diagram illustrating on the distribution and enrollment of male and female pupils in primary and secondary schools in Ruiru Parish/Division in 1995.

³⁶ Douglas Wafula, "Watering down girls' Education" In: *Dail y Nation*, Wednesday March 4, 1998, p. 7.

³⁷ Patricia Kameri- Mote, "The legal status of women in Kenya" *From Strategies to Action: A Research Perspective* (Nairobi: AAWORD, 1995), p. 34.

| | Primary schools Enrollment | | | | Secondary schools Environment | | | |
|--------------------------|----------------------------|-------|--------|--------|-------------------------------|-------|--------|-------|
| Division | | | | | | | | |
| Ruiru/Thika Municipality | No. of Schools | Male | Female | Total | No. of Schools | Male | Female | Total |
| | 28 | 9,100 | 9,546 | 18,646 | 17 | 3,066 | 1,918 | 4,984 |

SOURCE: District Education Office, Thika, 1996.

On the above diagram, there are more female pupils in primary schools than males. And on the other wing the number of male pupils out-number that of females(women) in Ruiru Parish/Division. Thus lack of adequate education to women is one of those factors that have contributed to socio-economic marginalisation of women in Ruiru Parish.

CONCLUSION

To conclude the chapter, we can say that socio-economic factors for marginalisation of women in Ruiru Parish are also found in other places in the society. The chapter has highlighted the general view of factors that causes socio-economic marginalisation of women in Ruiru . Women exploitation and oppression in socio-economic sphere can be curbed through empowerment.

CHAPTER THREE.

3.1 RESEARCH METHODOLOGY

3.2 SITE DESCRIPTION

The research was carried out in Ruiru Catholic Parish (see maps at appendix i; iii and iii.).

The population of the Parish is about 98325 peoples.

3.3 RESEARCH DESIGN

In order to accomplish the objectives of this research , research schedules was designed for women. These comprises of those women who usually ask for socio-economic support from the parish. The research schedules were designed to find out the root causes of socio-economic marginalization of women in Ruiru. In addition to that, these schedules guided us to be able to realise the 'felt-needs' of the marginalized women in this parish.

3.4 SELECTIVE SAMPLING SURVEY

A selective sampling survey was utilised in this research while looking for the main causes of socio-economic marginalization of women in Ruiru Catholic Parish. The population sample was drawn from women involved in SCCs and the Liturgical Group in the parish. Hence the respondents (500) came from the main parish and its outstations: Kwihota, Kihunguro, Murera and Kitambaa. Other members of the parish that are already trying to minimise the socio-economic marginalization of women and other parishioners were also asked to take part in the interviews based on the schedules, namely: The Parish development Committee, The Parish Priest and his Assistance , The Catechists and religious men and women working in Ruiru Catholic Parish were also included in this selective sampling.

3.5 INSTRUMENTS OF DATA COLLECTION

The main instruments of data collection used in this research were interviewing and observation. The instruments for data collection were personal experience and observation, discussion, a schedule and notebook. The methods are discussed here below. Both open-ended and closed question were used. The open ended questions allowed the respondents to choose from a limited set of answers the one(s) close to their view. This results in ordinal type of data . The closed questions gave the respondents only two specific alternatives to choose the ones closest to their viewpoints. The shedule was administered during the SCCs meetings and at the working places in the parish. All the schedules had been constructed in English.

3.6 PERSONAL EXPERIENCE AND OBSERVATIONS

This instrument assisted the researcher to write what he observed among the women. The researcher and personal experience in Ruiru Parish on the matters pertaining to women situations. He had the opportunity to encounter them in coffee and rose plantations . He also visited several factories and industries where he met them at the parish level. What he has seen and learnt about the women in Ruiru is a lot.

3.7 INTERVIEWS BASED ON SCHEDULES

The researcher visited the homes of the employees in Ruiru Parish /Division . He did this through the help of the Parish Priest, the Catechrist and the choir member. Hence he had also an opportunity to interview either formally or informally both men and women working within the Parish compound and those at their working places. These schedules were either conducted by the researcher himself or the person assisting him in carrying out the interview. In order to carry out this interview in a more successful manner, the researcher set a time table in which every respondent was given an appropriate time to respond to the interview. The interviews were conducted on every Fridays ,Saturdays and Sundays , from 5.00 p.m. to 6.30 p.m. This took the duration of four weeks .

The researcher made effort to note down a good number of responses given in the process of interviewing. The researcher managed to conduct this interview through the usage of both English and Kiswahili languages. He also utilised his mother-tongue(Kikuyu) where need arose. The local language helped him a lot especially when he had to interview Gigikuyu people who could not understand English or Kiswahili languages.

3.8 PROBLEMS ENCOUNTERED DURING THE RESEARCH

On the course of this research, the researcher experienced some problems. As he proceeded on with the interviews, other respondents had in mind that, after being interviewed they will be awarded some financial assistance immediately thus; the researcher had to explain clearly the objectives and goal of carrying out this interview based on schedules. Sometimes he became amazed, especially when the respondents were busy concentrating on the work.. These took place mostly where the worker was paid according to the quantity of the work respondent could do. Hence some were not ready to spare that particular time required to carry out the interview. The researcher also experienced some difficulties while interpreting the data from Kikuyu and Swahili languages to English. He also felt out of place when he had to interview workers in industries and plantations where employers could not easily allow such research as for them, it would contribute to low productivity in the firm.

3.9 METHODS OF DATA ANALYSIS

After the field was complete, the data was edited and classified for easy analysis and interpretation. A careful scrutiny of the completed schedules to detect errors and omissions was constantly done. The collected information was analysed and gathered under descriptive statistics and frequency distribution tables. The findings were discussed using the methods of grouping and simple counting integrated with deductive reasoning. It was relevant to prove the hypothesis of this research using the verified data hence enabling us to come up with a confirmed hypothesis. The purpose of conducting data was to show the relationship between independent dependent variables.

CHAPTER FOUR

4.1 DATA ANALYSIS AND DISCUSSION

This section of the Research presents the results obtained from the completed schedules. In the discussion that follows, results obtained after data analysis have been computed into percentages. For easy interpretation of the Data collected, tables have extensively been used.

4.2 RESULTS ON RESPONDENTS BACKGROUND CHARACTERISTICS.

The main background characteristics of interest to the Research include: age, level of Education, occupation marital status and main causes of poverty. Each characteristic is discussed separately and the percentages are shown on the tables. The women included in the sample are aged between 20 and 50 years. The table below shows the different categories and percentages of respondents.

4.2.1 AGE

TABLE ONE: DISTRIBUTION OF RESPONDENTS BY AGE

| AGE IN YEARS | ABSOLUTE FREQUENCY | PERCENTAGE |
|--------------|--------------------|------------|
| 20-25 | 50 | 10 |
| 25-30 | 150 | 30 |
| 30-35 | 200 | 40 |
| 35-40 | 25 | 5 |
| 40-45 | 58 | 11.6 |
| 45-50 | 17 | 3.4 |
| TOTAL | 500 | 100.0 |

A big population of respondents (40%) are between 30 and 35 years. 30% are between 25-30. 10% fall between 20-25 while a small proportion are aged between 45-50. The above results help us to realise that people in age of (30-35) years are most in need of socio-economic empowerment because they might be having a lot of children in their families who need more support.

4.2.2 EDUCATION

The level of Education of a respondent has direct consequences on socio-Economic status of women in the Parish. The table below shows distribution of women by level of Education.

TABLE TWO: DISTRIBUTION OF RESPONDENTS BY EDUCATIONAL LEVEL

| EDUCATION LEVEL | ABSOLUTE FREQUENCY | PERCENTAGE |
|-----------------------|--------------------|------------|
| No Certificate | 250 | 50.0 |
| Primary Certificate | 200 | 40.0 |
| Secondary Certificate | 30 | 6.0 |
| Vocational Training | 15 | 3.0 |
| Diploma | 5 | 1 |
| Degree | 0 | 0 |
| TOTAL | 500 | 100 |

Results from the research indicate that 6% of women had completed secondary school, while 50% had not completed the same. 40% of the respondents had completed primary school

education, and 3% had received vocational training. 1% of the respondents had obtained post secondary, training while none had attained any degree course.

4.2.3 OCCUPATION

Occupation is another determining factor for showing the status of women. The following table high-lighten the distribution of women by occupation aspect.

TABLE THREE: DISTRIBUTION OF RESPONDENTS BY OCCUPATION

| OCCUPATION | ABSOLUTE FREQUENCY | PERCENTAGE |
|------------|--------------------|------------|
| Permanent | 120 | 24 |
| Casual | 250 | 50 |
| Unemployed | 130 | 26 |
| TOTAL | 500 | 100 |

The present characteristic has been considered only for women working in large industries and plantations existing in the Parish. From the table above we see that there 50% women working as casual labourers. 24% of the respondents had been working as permanent employees, while 26% not employed (Jobless).

4.2.4 MARITAL STATUS

The incidence of marriage may be an indicator of the number of women living in the Socio-Economic marginality status in Ruiru Parish.

The table below shows distribution of respondents by marital status.

TABLE FOUR: DISTRIBUTION OF RESPONDENTS BY MARITAL STATUS

| MARITAL STATUS | ABSOLUTE FREQUENCY | PERCENTAGE |
|----------------|--------------------|------------|
| Single | 300 | 60 |
| Married | 150 | 30 |
| Divorce | 20 | 4 |
| Window | 30 | 6 |
| TOTAL | 500 | 100 |

30% of the women are currently living with their husbands, 4% are divorced or separated from their spouses while 60% are single and 6% are windowed.

4.2.5 POVERTY

The poverty aspect can also act as an indicator for the socio-economic status of women in Ruiru Parish. Below ins a table showing distribution of respondents on main causes of poverty

TABLE FIVE: DISTRIBUTION OF RESPONDENTS ON MAIN CAUSES OF POVERTY ACCORDING TO THE PARISH PASTORAL TEAM AND OTHER PARISH GROUPS

| MAIN CAUSES OF POVERTY | ABSOLUTE FREQUENCY | PERCENTAGE |
|---------------------------|--------------------|------------|
| Unemployment | 130 | 26 |
| Lack of Credit Facilities | 250 | 50 |
| High Cost of Living | 20 | 4 |
| Lack of Skills | 65 | 13 |
| Large Families | 35 | 7 |
| TOTAL | 500 | 100 |

From the above table we notice the following: 50% of the respondents lack credit facilities and 26% have no employment. 13% of the respondents lack skills while 4% have been facing high cost of living. Finally, 7% of the respondents are living in large families.

There were the main background characteristics considered for data analysis.

TABLE SIX : DISTRIBUTION OF RESPONDENTS ON THE MAIN CAUSES OF POVERTY AMONG WOMEN ACCORDING TO THEM

| MAIN CAUSES POVERTY | ABSOLUTE FREQUENCY | PERCENTAGE |
|----------------------------|--------------------|------------|
| Low wages and Salaries | 100 | 20 |
| House allowance | 120 | 24 |
| Lack of property ownership | 280 | 56 |
| TOTAL | 500 | 100 |

From the table, there are 20% women who are earning low wages and salaries in Ruiru Parish . 24% of the women employed in various firms in the Parish do not get accessibility to house allowance. 56% of the very respondents lack property ownership i.e. of land and other properties.

4.3 GENERAL DISCUSSION

The study was carried out with the sole aim of finding out the root causes of socio-economic marginalization of women dwelling in Ruiru Catholic Parish. Thus, the research carried out was mainly focused on how women , the Pastoral team and other parish groups view this kind of marginalization. The above result answers the major research question: How can the already extended efforts in empowering Ruiru women be supplemented towards a holistic approach? We find that the majority of the respondents (50%) either did not receive any formal education or did not even complete. Hence, they were incapable of acquiring any certificate, thus disabling them from acquiring

development skills. In connectin that 40% and 6% did not have accessibility to Post graduate training
thu limiting them from getting well- paid jobs in Ruiru Parish. Credit facilities to women is another is
another factor which has resulted to women marginality. Following the findings, we realised that 56%
of the respondents living in the Parish did not own propertis such as land which could enable them to
get accessibility to credit facilities which could be be utilised in raising the living standard of these
marginalized women.. The research assumption that women are oppressed and exploited at their places
of work, due to the traditional cultures, is proved right since the great number of women; i.e. 20% are
paid by their employers very low wages and salaries while 24% of them lack house allowance, and
according to the responce which was discoverd from the findings, it indicated that the majority of
women workers (50%) in Ruiru Parish are casual workers whereby they are limited from attaining
their human needs and wants for the sustainability of their lives The above results give us a clear
picture that the majority of women dwelling in Ruiru Parish/ Division are deprived off their socio-
economic human rights. Therefore one of the ways to minimise this oppression and exploitation of
women is through the establishment of an income generating Project i.e. Poultry Keeping for the
empowerment of these Ruiru women socio-economically.

4.4 RECOMMENDATIONS

In the Holy Bible we are informed that a man and woman were created in the image of God
(Genesis 7:27). This means both of the above human persons deserve to be treated fairly. Thus nobody
should be marginalised in whichever sphere., and for this project I would like to propose the following
socio-economic oriented recommendations:

i) Traditional cultures and customary laws that that tend to marginalise women socio-economically
should be eradicated.

ii) Both males and females should be educated for gender sensitivity.

iii) Holistic approach for human development shuold be applied to both women and men.

- (iv) Informal and formal education should be provided by the Government of Kenya and the Church to both genders.
- (v) The Land Act should be reformed to allow women to own property.
- (vi) Those employers who don't adhere to the implementation of both the Employment Act and Workers Act of the Kenyan Laws should be dealt with accordingly.
- (vii) Encourage the Government, NGO's and various Religious sects to advocate equal socio-economic opportunities to both men and women.
- (viii) Enterprenurship training skills should be encouraged in the society to every human person.

Since most of the above recommendations are affecting at the institutional level, the following project proposal will be implemented as per recommendations to meet the Ruiru women 'felt-needs' at the Parish level.

CHAPTER FIVE

5.1 PROJECT PROPOSAL

5.2 *POULTRY KEEPING PROJECT IN RUIRU CATHOLIC PARISH. FOR SOCIO - ECONOMIC EMPOWERMENT OF THE MARGINALISED WOMEN*

5.3 PROJECT OVERVIEW

Ruiru Catholic Parish is located at the Archdiocese of Nairobi which is traced in Thika district.

The parish is administered by the Franciscan Capuchin Missionaries. Women dwelling in this Parish are very active in the various church activities; i.e. in small Christian and other related responsibilities in the society. Many of these women live at a marginalising level, hence they don't get enough socio - economic needs and wants to keep their lives going on smoothly. A great number of these women comprises of single mothers, widows, divorcees and the wedded. The above women categories are employed in various industries and plantations found in Ruiru, that they can be able to earn their lives. The majority of these women are employed as casual workers while the minority of them work as permanent employees.

5.4 STATEMENT OF THE PROBLEM

Women exploitation and oppression in the Socio- Economic sphere is still rampant in Ruiru Catholic Parish. Severally, they have been overlooked by the male chauvinism, hence many of them are avoided from becoming Chief Executive officers, Managers and other related jobs; in Ruiru commercial firms.

The majority of these women end-up 'misplaced', into low status jobs, where they lack adequate income which can meet their basic human rights. Due to this exploitation and oppression in places of work, the very women are unable to cater for themselves and their families. And this lead them into low Socio-Economic status in Ruiru parish in comparison with men.

5.5 VENTURE AND JUSTIFICATION

A good number of women living in Ruiru Parish are aware that they are oppressed and exploited in their places of work. Through the interviews which have been carried out, they indicate that, Ruiru women are willing to be helped to overcome their problem. And many of them would like to become self-reliant.

5.6 THE PROJECT GOAL

The women poultry project keeping has been proposed to operate at the parish level. The goal of this project is to empower these 'marginalised women' socio-economically ,through the establishment of the income generating project.

5.7 THE MAIN OBJECTIVES

- (i) To provide women with development skills in small scale projects management.
- (ii) To help women to become self-reliant through the establishment of an income generating project.
- (iii) To provide women with better employment opportunities.

5.8 THE PROJECT ASSUMPTIONS.

- (i) It is assumed that, Ruiru Women are illiterate i.e. they lack development skills.
- (ii) Because of the traditional culture, they are not allowed to own properties like land and thus they lack credit facilities.
- (iii) Women living in this Parish, are socio- economically oppressed and exploited in their places of work.

5.9 SWOT ANALYSIS

The SWOT analysis focuses on the strength, weakness ,opportunities and threats facing the project.

| STRENGTHS | WEAKNESS | OPPORTUNITIES | THREATS |
|--------------------------------------|---|--|-------------------------------|
| ◆ Land (site) | Lack of Trained Women in Poultry Management | Provision of Poultry management skills | Sabotage from rich women |
| ◆ Security (Fence) | Lack of finances | To provide the marginalised women with working opportunities | Outbreak of diseases |
| ◆ Co-operation of women | | Raising the life Standards of women and their families | Transfer of the Parish Priest |
| ◆ Support from the Parish priest | | Conscietization of women's socio-economic marginalization | |
| ◆ Availability of Training Personnel | | | |
| ◆ Accessibility of Market | | | |

The project overall propensity to succeed is based on the training that the beneficiaries are going to attain. This preparation is oriented towards human development i.e. through technical training in small scale projects management which will empower women socio - economically by helping them to become self reliant.

5.9.1 A COMPREHENSIVE MANAGEMENT STRUCTURE FOR POULTRY KEEPING FOR MARGINALISED WOMEN

The human resources management; responsible for the poultry keeping project in Ruiru Catholic Parish for Socio- economic empowerment of the marginalised women, will consists of the following human persons:

(i) The Researcher (Co-ordinator)

(iii) Chairperson.

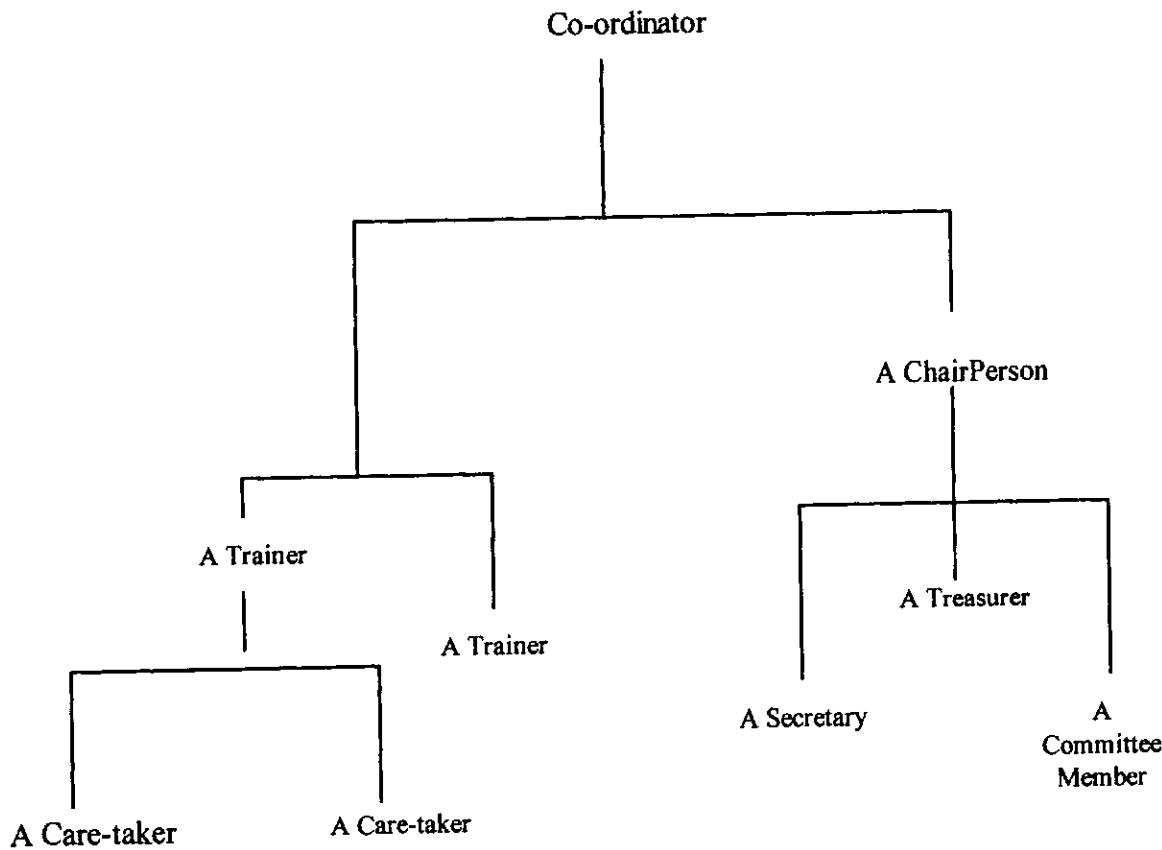
(iv) A Secretary.

(v) A Treasurer.

(vi) One committee member among the women group.

5.9.2 POULTRY KEEPING IN RUIRU CATHOLIC PARISH FOR THE MARGINALISED WOMEN.

5.9.3 THE PROJECT MANAGEMENT STRUCTURE.



(a) Researcher (Co-ordinator):

Responsible for the task of co-ordinating the whole project.

(b) The two facilitators (Trainers)

The persons who will be in-charge of women training (Facilitating) in the project.

(c) Chairperson:

The woman who will be able to lead and direct other women in the project. She will be responsible for making sure that, women are fully attending and involving themselves into project activities.

(d) Secretary:

The one in-charge of taking the minutes in the project meetings.

(e) Treasurer:

The person responsible of the project finances.

(f) Two care takers

They will be responsible for the security in the project i.e. ensuring that every asset is safe.

(g) Committee member

One to attend the project Executive meetings on the behave of other women.

The People responsible for completing the project on time within budget and according to specification are the project co-ordinator and his Core - Team..

5.9.4 THE WORK BREAK DOWN STRUCTURE (WBS) FOR POULTRY KEEPING IN RUIRU

CATHOLIC PARISH FOR THE MARGINALISED WOMEN

| NAME | OBJECTIVES | ACTIVITIES | WORK-PACKAGES | ESTIMATED TIME | ESTIMATED TIME COST IN K.SHS |
|--|---|--|--|----------------|------------------------------|
| POULTRY KEEPING PROJECT IN RUIRU CATHOLIC PARISH | 1) To train women in development skills in small projects management | (i) Sensitising the Parish leaders | (i) Discussion and clarification | Two days | 1000 |
| | | (ii) Conducting meetings to women | (ii) Seminars and workshop conduction. | One week | 2000 |
| | | (iii) Visting women | (iii) Transportation through a vihecle | Two weeks | 6000 |
| | | (iv) Purchasing of equipments and chickens | (iv) Conducting seminars and work shops. | Two weeks | 4000 |
| FOR SOCIO-ECONOMIC EMPOWERMENT OF THE MARGINALISED WOMEN | 2) Establishment of an income generating project for self-reliance i.e. poultry keeping | (i) Identifying the site (Land) . | (i) Negotiating with the Parish Priest and the Parish leaders. | Two days | 1000 |
| | | (ii) Looking for the costructor | (ii) Advertisement | Two weeks | 2000 |
| | | | (iii) Purchasing of the building materials | Two weeks | 4000 |
| | | | (iv) Allowing the trainers and women to do purchasing | Two weeks | 2000 |
| | 3) To provide/provide/create employment for the women | (i) Health of chickens | (i) Feeding , nursing chickens and cleaning the house | Two months | 4000 |
| | | (ii) Record keeping | (ii) Preparation rearing records and financial records | Two months | - |
| | | (iii) Marketing | (iii) Slaughtering and packing | One day | 2000 |
| | | (iv) Transportation | (iv) Using Parish Vehicle for chicken transporting | Two days | 3000 |
| TOTAL DURATION TIME | | | | 204 DAYS | 52,180 |

5.9.5 PROJECT BUDGET

**Project budget estimated for poultry keeping for women
in Ruiru Catholic Parish for 1999-2001 at US \$ 65,557
(K .shs 3,933,391 charge rate US \$ 1 at 60 K K .shs)..**

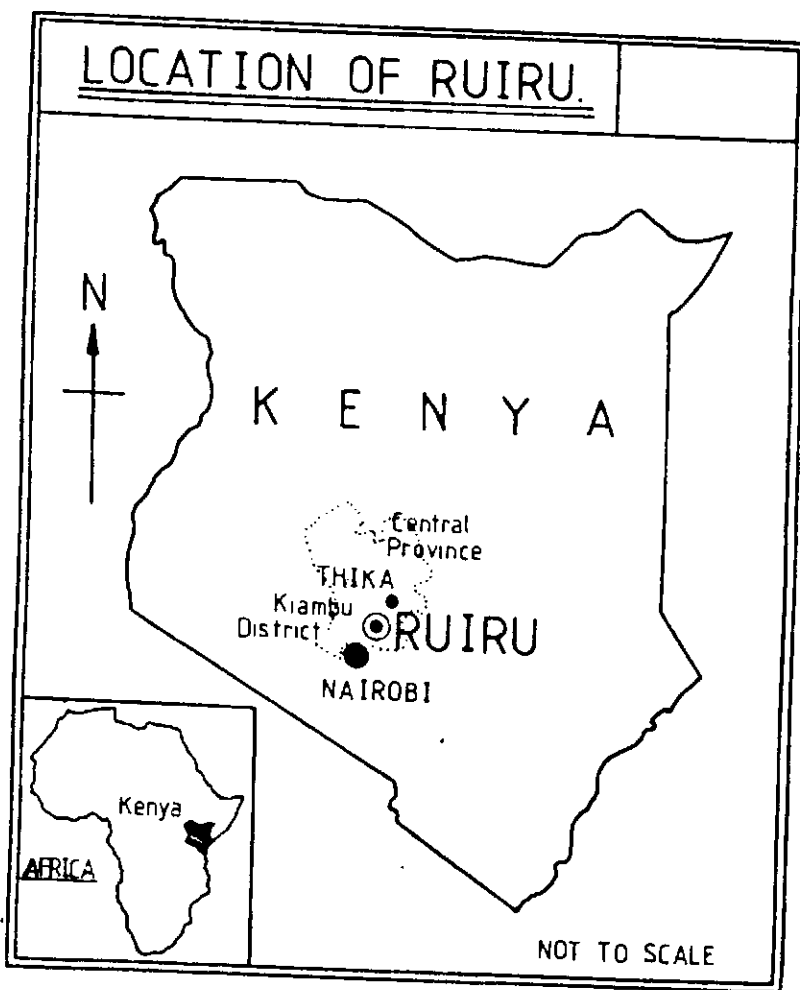
| PARTICULARS | YEAR ONE | YEAR TWO | YEAR THREE | TOTAL COST |
|---|-----------|----------|------------|------------|
| 1. Construction of house | 114,290 | - | - | 114,290 |
| Constructor | 55,000 | - | - | 55,000 |
| 2. Purchasing of Equipments | | | | |
| - A Brooder | 1,110 | | | 1,110 |
| -Two Feeders (small) @ 150 each | 3,600 | 3,600 | 3,600 | 10,800 |
| - Two Feeders (Big) @ 280 each | 6,720 | 6,720 | 6,720 | 206,160 |
| - Three Drinkers @ 185 | 6,660 | 6,660 | 6,660 | 19,980 |
| -Seven Broiler Starters @ 1500 per bag | 126,000 | 126,000 | 126,000 | 378,000 |
| - Four bags of Broilers finisher @ 1270 each | 60,960 | 60,960 | 60,960 | 182,880 |
| 3. Purchasing of chicks | | | | |
| - Four Broiler chicks @ 43 each | 206,400 | 206,400 | 206,400 | 619,200 |
| 4. Transportation | 9,600 | 9,600 | 9,600 | 28,800 |
| 5. Medication plus Vaccine | 24,000 | 24,000 | 24,000 | 72,000 |
| 6. Vitamins. | 19,200 | 19,200 | 19,200 | 57,600 |
| 7. Gross Salaries | 192,000 | 192,000 | 192,000 | 360,000 |
| -Two Trainers @ 8000 each | | | | |
| -Two Care-takers @ 5000 each | 120,000 | 120,000 | 120,000 | 360,000 |
| 8. Local contribution | | | | |
| -Land (Site) | 1,000,000 | - | - | 1,000,000 |
| -Fence | 80,000 | - | - | 80,000 |
| SUB-TOTAL | 2,025,530 | 775,140 | 775,140 | 126,000 |
| CONTINGEIES 10% | 202,553 | 77,514 | 77,514 | 357581 |
| GRAND TOTAL | 2,228,083 | 852,654 | 85,654 | 3,933,391 |

CONCLUSION

The purpose of this project is to empower socio-economically the marginalised women living in Ruiru Catholic Parish i. e. by assisting them to become self reliant. In fact the project is a' felt-need 'to women, since it will equip them with enterpreneuship skills which can help to support themselves and their families.

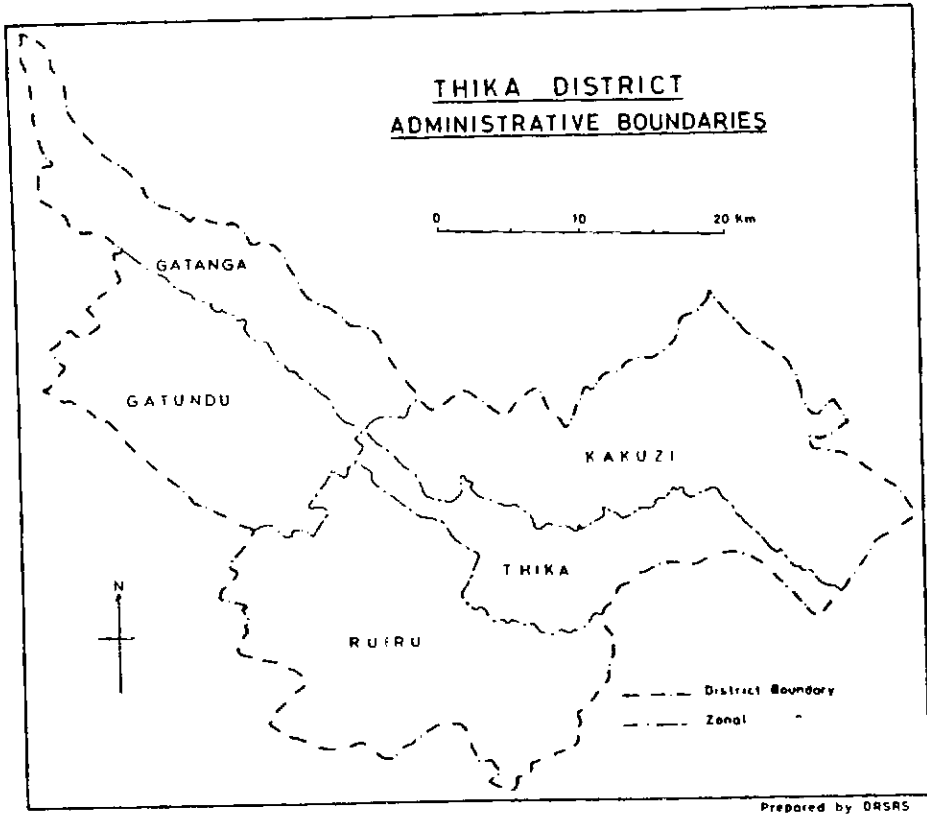
Appendix (i)

Map One



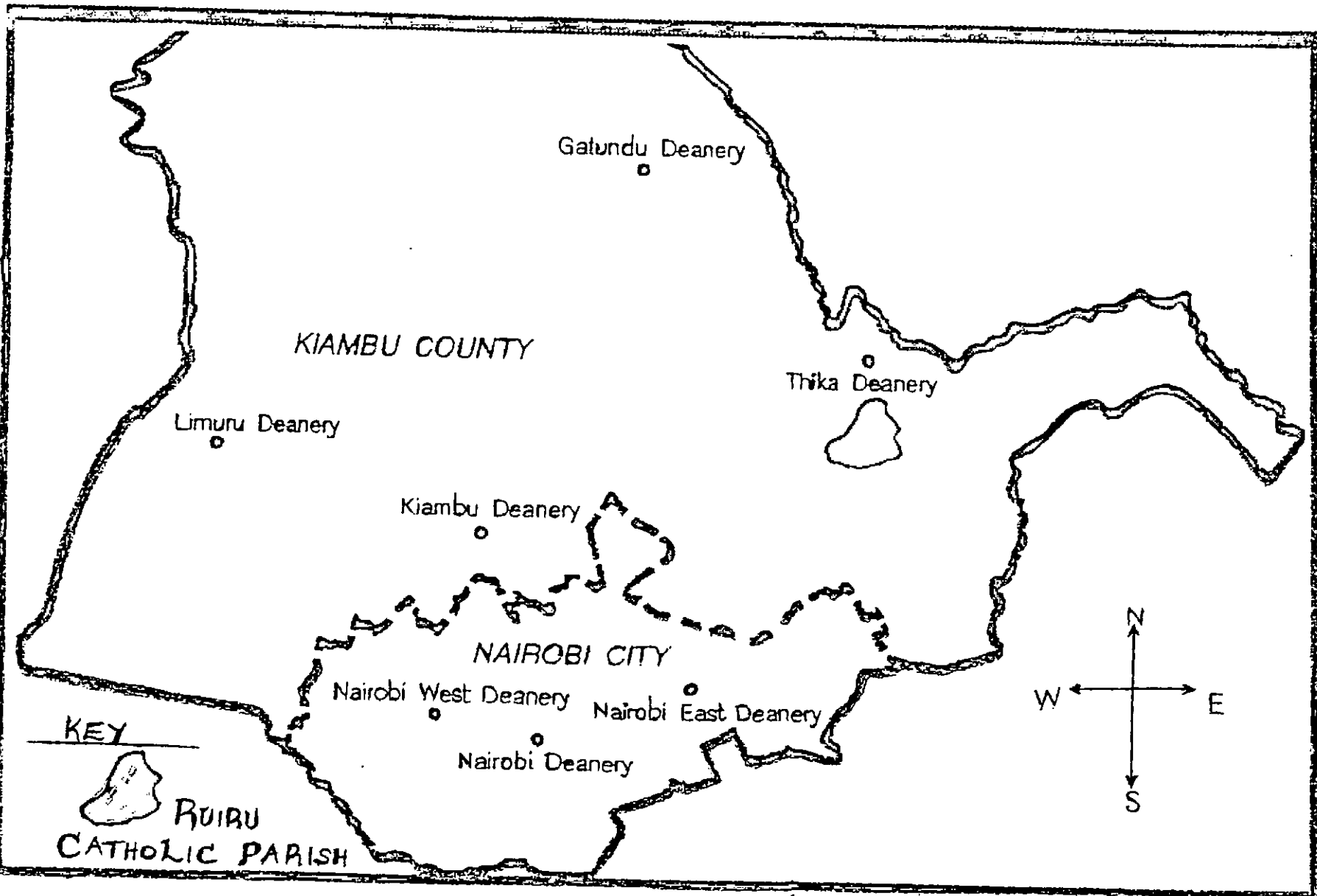
Appendix (ii)

Map Two



THE MAP OF NAIROBI ARCHDIOCESE:

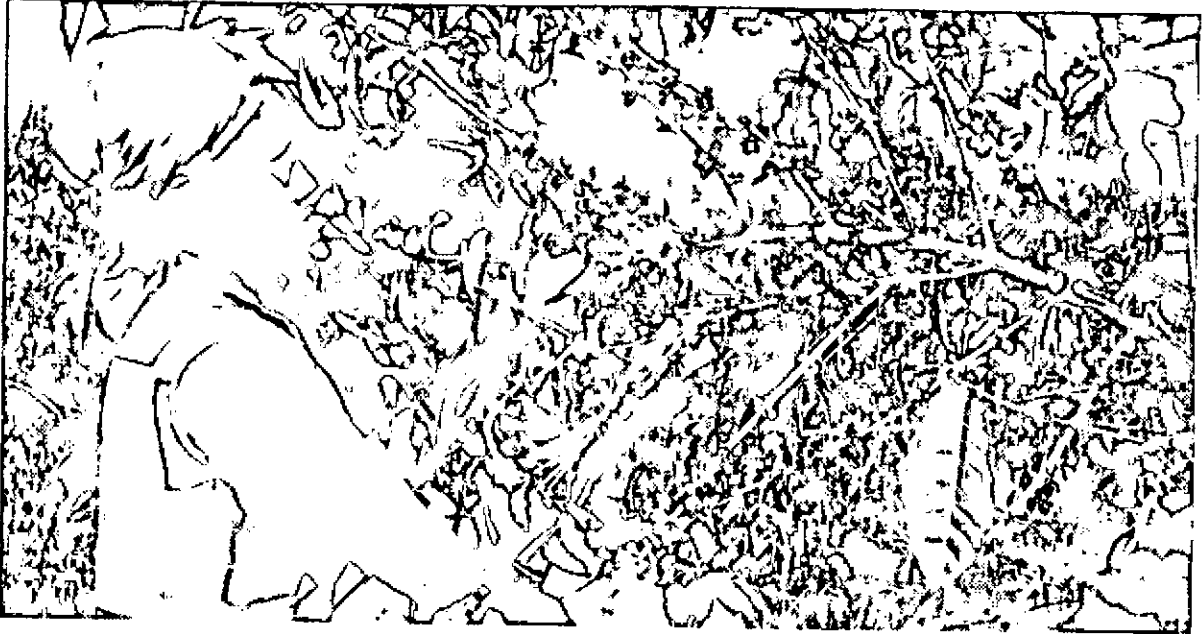
Area: 3,271 km² - Population: 3,518,000 - Catholics: 855,344



Appendix (iii)
Map Three

Appendix (iv)

Picture One



After debt obligations are deducted, coffee farmers receive a small portion of the amount of money they have earned through their sweat — long hours of toiling under bleak weather conditions, especially during the harvest seasons.

Sunday Nation, February 7, 1999,p.10.

Appendix (v)

Picture Two

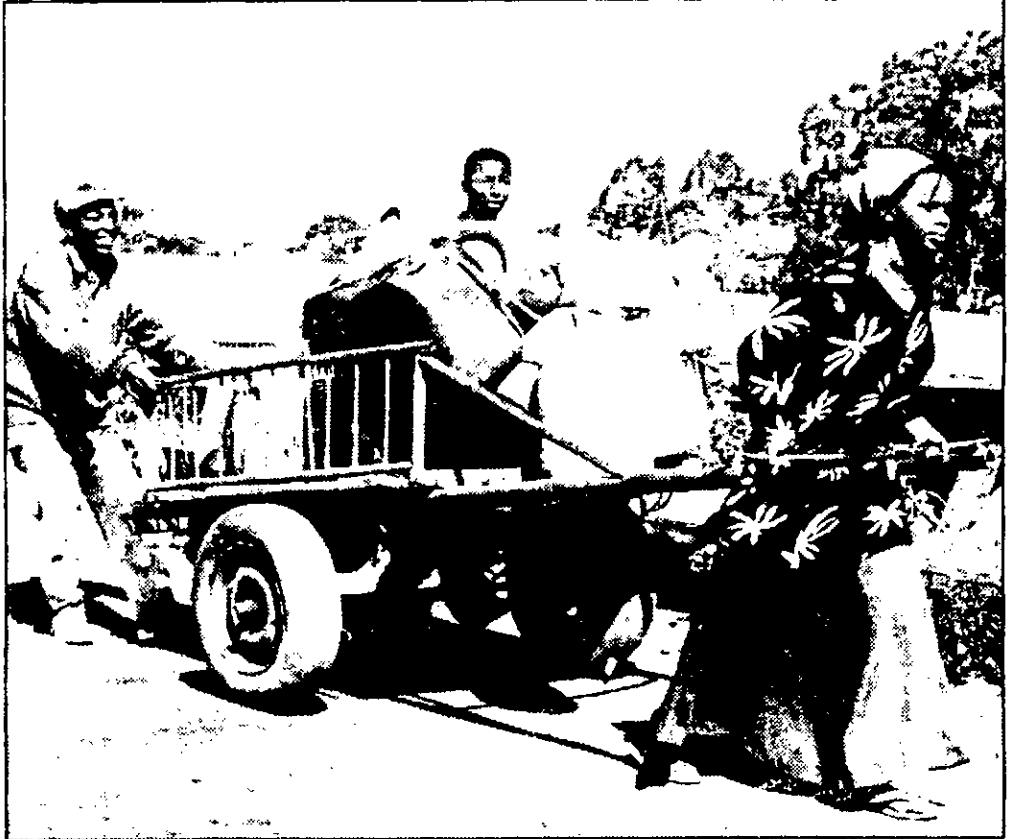


Heavily laden: These rural women, like millions of others, suffer multiple demands on their time and energy. *File Picture*

Sunday Nation, March 8, 1998, p.18.

Appendix (vi)

Picture Three



A woman pulls a handcart in Kangemi, Nairobi, as her colleagues act as the "brake" during a mission to fetch water at the few places where the commodity is available. Kangemi, a densely populated area, has been hit by a severe water shortage. (Picture by PAUL WAWERU)

Daily Nation, February 3, 1999, p.17.

Appendix (vii)

Picture Four



Hard labour: The contributions of women to the economy often go unrecognised.

Daily Nation, February 3, 1998.

Appendix (viii)

Picture Five



Women at work: Land rights in Kenya favour men. Women's access to land and other property in the urban and rural areas is still a far-dream. File Picture

Daily Nation, April 22, 1998.

Appendix (ix)

Research schedule for Ruiru Catholic Parish

1. What is your name?.....
2. How old are you?.....
3. What is your education level?.....
4. Which is your main occupation?.....
5. Are you employed permanently or you are on casual basis ?.....
6. What is your marital status ?.....

Married.....

Single.....

Window.....

Divorced.....

7. If married ,are you entitled to house allowance?.....
8. Are you given maternity leave?.....
9. How many children do you have?.....
10. Do you own any property ?If yes how did you get it?.....
11. Would you me tell of the three main causes of poverty in this Parish?.....
12. What are women in Ruiru Parish doing improve their finacial situation?.....
- 13 Can you suggest some practical ways to help Ruiru women become more self- reliant
?.....
14. Given a chance to improve, do you think Ruiru women can work together as a team to
improve their lives?.....

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