

TANGAZA COLLEGE
CATHOLIC UNIVERSITY OF EASTERN AFRICA

**DOMESTIC VIOLENCE:
A PASTORAL PROBLEM**

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FEBRUARY, 2001

NAIROBI – KENYA

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A DISSERTATION SUBMITTED TO THE DEPARTMENT OF PASTORAL
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TABLE OF CONTENTS

<i>Acknowledgements</i>	<i>iv</i>
<i>Student's declaration</i>	<i>v</i>
<i>List of tables and figures</i>	<i>vi</i>
<i>Definition of terms</i>	<i>ix</i>

CHAPTER ONE GENERAL INTRODUCTION

1.1. BACKGROUND OF THE STUDY	1
1.2. STATEMENT OF THE PROBLEM	2
1.3. OBJECTIVES OF THE STUDY	2
1.4. RESEARCH HYPOTHESES	3
1.5. JUSTIFICATION AND SIGNIFICANCE OF THE STUDY	4
1.6. SCOPE AND LIMITATION OF THE STUDY	5
1.7. STRUCTURE	6

CHAPTER TWO REVIEW OF LITERATURE CONCERNING DOMESTIC VIOLENCE

2.1. INTRODUCTION	7
2.2. DOMESTIC VIOLENCE AGAINST WOMEN AND CHILDREN	8
2.2.1. PHYSICAL VIOLENCE	8
2.2.1.1. PHYSICAL VIOLENCE AGAINST WOMEN AND CHILDREN	9
2.2.1.2. PHYSICAL VIOLENCE AGAINST HOUSE-HELPERS AND STEPCHILDREN	12
2.2.1.3. CONCLUSION	12
2.2.2. SEXUAL VIOLENCE	13

2.3. CUSTOMARY LAWS AND PATRIARCHY:	
ROOT CAUSES OF DOMESTIC VIOLENCE	15
2.3.1. TRADITIONAL VIEW OF WOMEN	16
2.3.2. RIGHTS AND LIMITS OF THE HUSBAND IN THE HOME	17
2.3.3. ATTITUDE OF WOMEN TOWARDS PATRIARCHY	19
2.3.4. CONCLUSION	19
2.4. VIOLENCE AGAINST MEN	20
2.5. MECHANISM AND CYCLE OF DOMESTIC VIOLENCE	20
2.6. ACTIONS TO ERADICATE OR DIMINISH DOMESTIC	
VIOLENCE	23
2.7. CONCLUSION	24

CHAPTER THREE

METHODOLOGY OF THE RESEARCH AND PROCEDURES

3.1. INTRODUCTION	26
3.2. RESEARCH INSTRUMENTS	27
3.2.1. WORKSHOP	27
3.2.2. INTERVIEWS	28
3.2.3. QUESTIONNAIRE	28
3.3. POPULATION SAMPLING	30
3.4. SAMPLING METHODOLOGY	31
3.5. CONCLUSION	32

CHAPTER FOUR

RESEARCH FINDINGS

4.1. INTRODUCTION	33
4.2. DATA ANALYSIS	34
4.2.1. RESPONDENTS' KNOWLEDGE ON DOMESTIC VIOLENCE	34
4.2.2. VIOLENT SITUATIONS IN THE HOMES	37

4.2.3. CAUSES OF DOMESTIC VIOLENCE	48
4.2.4. OPENNESS TO OUTSIDERS' HELP	50
4.2.5. ACTIONS FOR THE ERADICATION OR THE DIMINISHING OF DOMESTIC VIOLENCE	51
4.3. CONCLUSION	53

CHAPTER FIVE

SUMMARY, RECOMMENDATIONS AND GENERAL CONCLUSION

5.1. INTRODUCTION	54
5.2. SUMMARY	54
5.3. RECOMMENDATIONS	55
5.3.1. FAMILY MEMBERS	56
5.3.2. THE GOVERNMENT AND NGOs	57
5.3.3. THE CHURCH	58
5.3.4. RECOMMENDATION FOR FUTURE RESEARCH	59
5.4. GENERAL CONCLUSION	59

BIBLIOGRAPHY

I. BOOKS	61
II. ARTICLES AND PERIODICALS	62
III. DOCUMENTS	64
IV. BIBLE AND DICTIONARIES	65
APPENDIX ONE: CONFIDENTIAL DOMESTIC VIOLENCE QUESTIONNAIRE	66
APPENDIX TWO: POPULATION SAMPLING TABLES	71



STUDENT'S DECLARATION

DOMESTIC VIOLENCE: A PASTORAL PROBLEM

BY

Léopold Armand Fanze SDB

I hereby declare that this long essay is my original work achieved through my personal reading, scientific research method and critical reflections. It has never been submitted for any academic credit to any other Institution. All sources have been cited in full.

Signed *Leopold*

Léopold Armand Fanze SDB

Date *Feb. 7, 2001*

College supervisor

Signed *Jh.*

M. Joseph Wasswa

Date *Feb. 7, 2001*



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May they continue to give generously a helping hand to all.



LIST OF TABLES AND FIGURES

A. TABLES

Table 3.1: Overall distribution of the questionnaires whether collected or not.

Table 3.2: Overall distribution of the questionnaire correctly filled or not.

Table 3.3: Distribution of the questionnaires either used in the research or rejected.

Table 3.4: Distribution of the respondents by marital status.

Table 3.5: Age distribution of the respondents.

Table 3.6: Distribution of the respondents by occupation.

Table 4.1: Overall distribution of respondents by gender

Table 4.2: Distribution by gender of respondents' opinions that there is at least one home without domestic violence.

Table 4.3: Distribution by gender of respondents' opinions that there is not even one home without domestic violence.

Table 4.5: Distribution of the forms of domestic violence existing in the respondents' homes.

Table 4.6: Distribution of the forms of domestic violence already used against the respondents in their respective homes.

Table 4.7: Distribution of the forms of domestic violence already used by the respondents towards anyone residing in their respective homes.

Table 4.8: Frequency of domestic violence in the respondents' respective homes.

Table 4.9: Distribution of the people occupying the first rank in the use of violence in the respondents' homes.

Table 4.10: Distribution of the people occupying the last position in the use of violence in the respondents' homes.

Table 4.11: Distribution of the people occupying the first rank as victim of domestic violence in the respondents' homes.

Table 4.12: Distribution of the people occupying the last position as victims of domestic violence in the respondents' homes.

Table 4.13: Ranking of the forms of domestic violence used in the respondents' homes.

Table 4.14: Distribution of the forms of domestic violence the least used in the respondents' homes.

Table 4.15: Distribution of the respondents' opinions on the violence against maids, house-helpers, stepchildren and children of relatives.

Table 4.16: Distribution of the main causes of domestic violence.

Table 4.17: Distribution of the respondents' opinions on the role of customary laws in tolerating or promoting any form of domestic violence.

Table 4.18: Distribution of the respondents' opinions on the patriarchal system considered as the main root-cause of domestic violence.

Table 4.19: Gender distribution of the respondents' opinions on the patriarchal system considered as the main root-cause of domestic violence.

Table 4.20: Distribution of the respondents' opinions on the consideration of domestic violence as a private affair.

Table 4.21: Distribution of the respondents' opinions on outsiders' intervention in homes during episodes of domestic violence.

Table 4.22: Distribution of the opinions of people who believe they can do something for themselves to eradicate or diminish domestic violence.

Table 4.23: Distribution of the opinions of people who believe that the government can do something to eradicate or diminish the threat of domestic violence.

Table 4.24: Distribution of the opinions of people who believe that NGOs and other associations can do something to eradicate or diminish the threat of domestic violence.

Table 4.25: Distribution of the opinions of people who believe that the Church can do something to eradicate or diminish the threat of domestic violence.

B. FIGURES

Figure 1: Diagram showing the distribution of the forms of domestic violence familiar to respondents.

Figure 2: Diagram showing the distribution of the forms of domestic violence existing in the respondents' homes.

Figure 3: Diagram showing the distribution of the forms of domestic violence already used against the respondents in their respective homes.

Figure 4: Diagram showing the distribution of the people occupying the first rank in the use of violence in the respondents' homes.

Figure 5: Diagram showing the least violent people in the respondents' homes.

Figure 6: Diagram showing the distribution of the people occupying the first rank as victims of domestic violence in the respondents' homes.

Figure 7: Diagram showing the distribution of the people occupying the last position as victims of domestic violence in the respondents' homes.



DEFINITION OF TERMS

What is *domestic violence*? To answer this question, we will find the definitions of the words *violence* and *domestic*, before defining *domestic violence*.

Violence can be defined as any “physical or psychological force used to compel one to act against one’s choice, or against an inclination to choose in a certain way.”^a

Domestic is defined as something “connected to the home or family.”^b This definition gives us a choice between two words: *home* and *family*. Do these words have the same meaning in the particular situation of Dagoretti Corner? In my personal experience with the people of Dagoretti Corner, I found that some people stay in the same home without being from the same family. We also have family members who do not stay in the same home. So, what are the meanings of these words? The word ‘*home*’ is “the place where you live or where you feel that you belong.”^c The World Council of Churches’ Office of Family Ministry provides us with a general definition of the word ‘*family*’ as follows: “The family is a minimal effective group of relatives by blood and/or marriage and analogous groups... Analogous groups refer to families in which members are not related by blood or marriage.”^d This general definition removes our ambiguity by equating families with analogous group. So, in this work, we will consider people

^a John A. Hardon, S.J., Modern Catholic Dictionary, Robert Hale, London, 1981.

^b Oxford Wordpower Dictionary. Ed. Sally Weimeier, Oxford University Press, 1995.

^c Ibid.

^d Aylward Shorter, African Culture, An Overview, Paulines Publications Africa, 1998, p. 83.

who are not related by blood nor by marriage as member of the family if they live in the same home.

Therefore, in this work, domestic violence is considered as a physical or psychological force used to compel one to act against one's choice in the home or the family understood as an analogous grouping of people.



CHAPTER ONE

GENERAL INTRODUCTION



CHAPTER ONE.

GENERAL INTRODUCTION

1.1. BACKGROUND OF THE STUDY

Being in Kenya for about four years, I have been involved in youth activities in three different Catholic parishes of Nairobi. First, I was for one year with the youths of Christ the King Catholic Parish in Line-Saba (Kibera). There I discovered that the environment was not hostile to domestic violence. On the contrary, it was even somehow promoting domestic violence, as people got used to seeing family members fighting on the road.

Then, my community's members asked me to take care of the youth group that was meeting twice a week in our compound (Don Bosco Utume, along Dagoretti Road, halfway between Dagoretti Market and Karen Centre). There I discovered that most of the youth coming from the neighbouring slums, Mutuini and Karinde, were experiencing abusive situations in their respective homes.

In August 1999, I was sent to Dagoretti Corner Catholic Parish for my weekend pastoral work. Here, my involvement and sharing of experiences with the youth showed that some of them were deeply affected by violent situations in their respective homes. At the same time, from different reports of the media, I perceived domestic violence as being something occurring today in our midst more than ever. At first, I tried to convince myself that I could do nothing to bring about a positive change in this situation. However, I read in the book *Salesian Youth Spirituality* that for us Salesians of Don Bosco, "To dream the impossible dream ... sums up the

hope we carry deep within us."¹ This motive continuously pushed and encouraged me in my weekly pastoral work. Abiding with this pastoral challenge, I started visiting the youth's families thus making myself familiar with their family members. This integration helped me to grasp more deeply the reality of domestic violence in these families.

1.2. STATEMENT OF THE PROBLEM

Youth's behaviour and the media give the impression that violence is rampant in the homes. This impression has a negative impact on the institution of family, for "Domestic violence is a threat to family stability and unity."² It goes without saying that nowadays many people are afraid to marry and prefer the single state merely to avoid entering a potentially violent relationship. Along these same lines, Joan Sikand said: "No one can be blamed for feeling a little nervous at weddings nowadays. With every second family breaking up under the pressure of divorce, one can only pray that newly-weds make it through turbulent times."³

1.3. OBJECTIVES OF THE STUDY

Domestic violence is a big challenge to our society. On the one hand, the media has brought to the attention of the public the bad effects of domestic

Georgina McPake and Don Luc Van Looy (eds.), Salesian Youth Spirituality, Rome, Youth Ministry Departments FMA-SDB, 1996, p. 7.

² Anne Muragu Nyabera. "The Cost of Violence", Wednesday Magazine with Daily Nation, Nairobi, December 6, 2000, p. 1, col. 3.

³ Gladys Kemunto. Midweek with East African Standard, Nairobi, November 1, 2000, p. 2, col. 4.

violence. It appears daily under different forms in the media. On the other hand, walking through Dagoretti Corner slums, we often hear people crying or shouting at each other from their homes.

The researcher's main objectives in this research study are to find out:

- if the people are aware of the different forms of domestic violence and the impact of these forms of violence on their lives;
- if domestic violence is rampant in Dagoretti Corner;
- the causes of domestic violence in Dagoretti Corner;
- and what people think can be done to diminish, if not to eradicate, domestic violence.

1.4. RESEARCH HYPOTHESES

To realise the objectives mentioned above, the researcher formulated the following hypotheses:

- The people are not quite aware of the different forms of domestic violence.
- Domestic violence is so rampant in Dagoretti Corner that we rarely find a home without domestic violence.
- The customary laws are the main root-causes of domestic violence.
- Domestic violence is considered a private affair.
- The victims believe that they can do nothing themselves to eradicate or diminish domestic violence.

1.5. JUSTIFICATION AND SIGNIFICANCE OF THE STUDY

The family as an institution suffers the threat of domestic violence. For this reason, the *Universal Declaration of Human Right* states, in article 16, paragraph 3: "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."⁴ On the one hand, very pessimistic writers portray the family as a very violent institution. Arlene Skolnick said: "It would be hard to find a group or institution in which violence is more of an everyday occurrence than it is within the family."⁵ On the other hand, views that are more realistic insist that, in the homes, the people should accept each other without condition. Pope John Paul II said:

The family originates in a marital communion described by the Second Vatican Council as a 'covenant', in which man and woman 'give themselves to each other and accept each other'.⁶

In any case, we ought not to tolerate anything that can threaten the unity and peace in the family, for families build up the society. If the institution of family is threatened, the entire society is threatened. If the institution of family collapsed, the entire social order would collapse as well.

⁴ Paul Mallia S.J., *On Human Right*, Nairobi, St Paul Publications Africa, (n.d.), p. 48.

⁵ Arlene Skolnick, *The Intimate Environment. Exploring Marriage and the Family*, Boston, Little, Brown and Company, 1978, p. 81.

⁶ John Paul II, *Letter to Families*, Nairobi, Paulines Publications Africa, 1994, p. 14.

1.6. SCOPE AND LIMITATION OF THE STUDY

My experience in Dagoretti Corner, as far as *domestic violence* is concerned, is limited to my weekly pastoral work for two years. In addition, between August and December 2000, I was visiting families at least four times a week in order to understand better their daily situations. However, it goes without saying that the task of understanding *domestic violence* meets with obstacles, for people are often not ready to disclose what they consider to be their *family's private affairs*. "It is commonly assumed that anything that happens at home or within a relationship is a private matter in which other people should not interfere."⁷

Another limitation is the fact that the researcher based his research on only 103 questionnaires out of 160 distributed. Although the researcher collected 147 questionnaires, 44 were not correctly filled in and were rejected.

Although all forms of domestic violence are common and equally important, the research has concentrated mainly on five forms of domestic violence: physical violence, sexual violence, economic (or material) violence, cultural violence and psychological violence. This restriction enabled the researcher to analyse and discuss more deeply these forms of violence, which affect most people in Dagoretti Corner.

⁷ The Gender and Youth Affairs Division, Guidelines for Police Training on Violence Against Women and Child Abuse, London, The Commonwealth Secretariat, 1988, p. 5.

CHAPTER TWO

REVIEW OF LITERATURE CONCERNING DOMESTIC VIOLENCE



CHAPTER TWO

REVIEW OF LITERATURE CONCERNING DOMESTIC VIOLENCE

2.1. INTRODUCTION

Gerard Vanderhaar wrote: "Life is spotted by hurt... We cannot eliminate it, but we can diminish it."⁶ No one may disagree with this statement of Vanderhaar as we all experience some hurt on a daily basis. Also, "Gandhi was convinced that a person cannot go through a day without inflicting some pain."⁹ In addition, domestic violence seems to be as old as humanity. In Genesis 4:8, "Cain said to his brother Abel, 'Let us go out in the field.' When they were in the field, Cain attacked his brother Abel and killed him." Domestic violence is real. Anyone can inflict it as well as anyone can be victim of it. But most authors have written only on violence against women and/or children emphasising the physical and sexual forms of it. In so doing, they acknowledge that the injuries from domestic violence, however, could be physical, sexual, psychological and emotional. Some of them have painted the customary laws, built on patriarchy, as one of the sources and root-causes of domestic violence. Nevertheless, few authors have recognised the fact that men are sometimes victims of domestic violence.

⁶ Gerard Vanderhaar, Why do Good People do Bad Things?, Willow Street, Twenty-Third Publications, 1994, p. 97.

⁹ *Ibid.*, p. 20.

In this chapter, first, we will give a survey of relevant literature on domestic violence against women and children. Then we will find out how some authors present the customary laws as the root-cause of domestic violence. Thirdly, we will present some views on violence against men. Fourthly, we will explore the different stages of domestic violence. Finally, we will present some actions being done to eradicate or diminish domestic violence.

2.2. DOMESTIC VIOLENCE AGAINST WOMEN AND CHILDREN

In general, of the kinds of violence against women and children going on in the homes, those that make the news headlines are the ones that grab public attention: physical violence and sexual violence.

2.2.1. PHYSICAL VIOLENCE

According to the 1998 FIDA (K)¹⁰ Annual Report, physical violence is the most widespread form of violence. It consists of a wide range of activities like

*pushing, grabbing, scratching, slapping, hitting, choking, kicking, kneeing, sitting or standing on, burning, drowning, hair-pulling, arm-twisting, hanging by neck and arms or feet, handcuffing, locking somebody out of the home, driving recklessly while someone is in the car, throwing objects threatening to hurt with weapons such as a knife or a gun, abandoning in dangerous places, refusing to help when someone is pregnant, injured or sick.*¹¹

In the following lines, we will try to see how these activities are used against women and children on the one hand, and against house-helpers or stepchildren on the other.

¹⁰ FIDA (K) is the abbreviation of International Federation of Women Lawyers of Kenya.

¹¹ The 1998 FIDA (K) Annual report on the Legal Status of Kenyan Women, Nairobi, September 1999, p. 4.

2.2.1.1. PHYSICAL VIOLENCE AGAINST WOMEN AND CHILDREN

In Kenya, the incidence of physical violence against a wife takes various forms: threatening assaults, homicides and most commonly, beating. It is a secret for no one that “women of all cultures, races, occupations, income levels, and ages are battered by husbands, boyfriends, lovers and partners.”¹² However, “It is commonly assumed that anything that happens at home or within a relationship is a private matter in which other people should not interfere.”¹³ In addition, people believe that “...husbands are *entitled* to use physical force to keep their wives in line.”¹⁴ Some men take advantage of this situation to abuse their wives. Talking about her husband, a woman said: “If he knocked on the door and I did not run to open it, he would call me lazy and punch me.”¹⁵ Another desperate woman said: “I don’t think the man I married is the same one I dated for one year. He has turned out to be a beast.”¹⁶ Reflecting on this situation, the United Nations Secretary General, Mr. Koffi Annan, has termed “violence against women as one of the most shameful of all human rights abuses.”¹⁷

Legal actions, however, are rarely taken against the perpetrators of domestic violence. Nevertheless, there are a few cases where perpetrators have been taken to court. Francis Wanyonyi Musimbi¹⁸, as an example, had been charged for assaulting his wife Esther Nafula. But there is still a multitude of cases of domestic

¹² - “Facts and Figures of shame”, Wednesday Magazine with Daily Nation, Nairobi, December 6, 2000, p. 4, col. 1.

¹³ The Gender and Youth Affairs Division. Op. cit., p. 5

¹⁴ Arlene Skolnick, op. cit., p. 81.

¹⁵ Musimbi Kanyoro, “Feminist Theology and African Culture”, Grace Wamue and Mary Getui (eds.), *Violence against Women*, Nairobi, Action Publishers, 1996, p. 5.

¹⁶ Alfred N. Mutua, “Preparing for Marriage”, Wednesday Magazine with Daily Nation, Nairobi, May 17, 2000, p. 1.

¹⁷ Judih Akolo, East African Standard, Nairobi, November 24, 2000, p. 5, col. 1.

¹⁸ William Faria, East African Standard, Nairobi, November 23, 2000, p. 10, col. 6

violence that, though reported, go underground because of the expenses required for filing a case. According to FIDA (K), if all the victims who have reported cases in their offices were to hire "...the services of an average law firm, they would each be charged at least KSh 20,000."¹⁹

There are also reported cases where victims found themselves misunderstood even by pastors:

I talked to the pastor but he simply told me to persevere and not to do anything to annoy my husband. He also asked me to repent my past sins and remember that the man is the head of the home.²⁰

Even though, in these cases of violence, the wife is the first victim, as she is the one carrying directly on herself the scars of this violence, children too, though indirectly, are often deeply affected by the physical violence between their parents. When talking about her infancy, Sally Nakirote, now 24 years old, recalled: "My image of a father was one who came home and picked a fight with his wife. He was insulting, physically abusive and loud."²¹ Similarly, Samuel Kagwiria said: "His parents fought constantly, especially after returning from a drinking spree."²²

Trying to run away from these situations, some children find no other alternative than going on the streets. Johnie Kiarie, a street boy, said: "... I ran away from home because I could not stand the daily fights between my parents."²³ Peter Gitonga, 10, chose to live as a street boy because his father "...particularly enjoyed

¹⁹ Anne Muragu Nyabera, "The Cost of Violence", Wednesday Magazine with Daily Nation, Nairobi, December 6, 2000, p. 2, col. 5.

²⁰ Musimbi Kanyoro, op. cit., p. 5.

²¹ Njoki Karuoya, "Nowhere to Run", Wednesday Magazine with Daily Nation, Nairobi, December 6, 2000, p. 2, col. 4.

²² Kaplich Barsito, "Scars from Childhood Often Trouble Adult Life", Wednesday Magazine with Daily Nation, Nairobi, November 29, 2000, p. 3, col. 3.

²³ Ibid.

beating his mother..."²⁴ It goes without saying that "children watching their parents fight everyday are first hurt by the feuds, then grow accustomed to them. Eventually, they even admire the violent character traits in the parents and replicate the same behaviour when they become adults."²⁵

Young children, however, are more affected and hurt when they are victims of parental violence. This is worsened because many people "...believe that parents are morally obliged to use force if their children cannot be controlled in any other way."²⁶ Tiruvalluvar explained this parental authority saying: "A man's offspring are called his property as their properties spring off him."²⁷ So most battering fathers expect complete obedience from their children²⁸ and in some cases, they "expect strict obedience from very young children."²⁹

Children, among themselves often use violence too. Juliana Omela-Atemi noticed that:

*Kenyan males are by far the common abusers of both other males and females and young men and boys typically beat up other boys. However, girls less frequently use force to show their anger or displeasure until they become mothers*³⁰

Finally, there are records of cases where a parent tried to kill his/her child like the case where a businesswoman was accused of "... setting her own daughter on fire."³¹

²⁴ Njoki Karuoya, op. cit., p. 1, col. 5.

²⁵ Kaplich Barsito, op. cit., p. 3, col. 5.

²⁶ Arlene Skolnick, op. cit., p. 8.

²⁷ Tiruvalluvar, *The Kural*, Penguin Books, P. S. Sundaram, 1991, p. 25.

²⁸ Peggy Reeves Sanday, *Female Power and Male Dominance on the Origin of Sexual Inequality*, USA, Cambridge University Press, 1988, p. 63.

²⁹ Arlene Skolnick, op. cit., p. 286.

³⁰ Juliana Omela-Atemi, "How the Baton of Violence Passes on to the Children", Wednesday Magazine with Daily Nation, Nairobi, December 6, 2000, p. 6, col. 1.

³¹ Eastern Nation Correspondent, Daily Nation, Nairobi, November 24, 2000, p. 19, col. 4.

2.2.1.2. PHYSICAL VIOLENCE AGAINST HOUSE-HELPERS AND STEPCHILDREN

House-helpers and stepchildren are often presented as those suffering the most in homes. Employers often violate maids at will. Female house-helpers are often physically beaten by their mistresses and sexually assaulted by their employers.

Stepchildren and children of relatives are often treated as maids. In some cases, they suffer at the hands of unscrupulous adoptive parents. There was a case in which the police arrested a couple for "stapling their four-year-old orphaned niece's mouth with wooden pegs."³²

2.2.1.3. CONCLUSION

Although the family traditionally is viewed as a place of love and solidarity, "the family in fact is one of the few groups in society empowered by law and tradition to use physical force and restraint on its members."³³ Battery is often an accepted practice and a father, as *head* of the household, can beat his wife or his children in order to discipline them or to exercise his '*traditional right*' over his wife and children. To perpetrators of physical violence, Arlene Skolnick says:

*Nothing can be more opposed to the image of the loving and happy family than the idea of physical violence between husbands and wives and parents and children.*³⁴

³² Nairobi correspondent, East African Standard, Nairobi, November 24, 2000, p. 5, col. 1.

³³ Arlene Skolnick, op. cit. p. 81.

³⁴ Ibid. p. 80.

2.2.2. SEXUAL VIOLENCE

Vanderhaar introduces us to the male-female relationship saying:

*Some sexual tension is going to be in any male-female relationship. It is one of the things that make an opposite-sex friendship interesting and rewarding. It also makes an opposite-sex friendship delicate and tricky*³⁵

This delicate situation in the relationship between men and women, as women want to be considered attractive,³⁶ may easily give room to defilement, incest or sexual assault. In Kenya, these vices are real and “so rampant are they that hardly a day passes without the media reporting such an incident.”³⁷ In the case of sexual violence, most of the sources converge on the view that the victims are in general girls or women. These sexual assaults

*are more likely to be inflicted by men known to the women and children than by strangers. The most frequent offenders are men with whom women and children should have their most trusting relationships – members of their family, husbands or cohabitantes, fathers, brothers uncles, grandfathers, cousins – and other known adults, such as family friends and professional contact.*³⁸

This situation is well illustrated with the case where “Florence Nankini Mpayei... accused Minister Julius Sunkuli (her uncle) of defiling her twice on his office carpet. She claimed that she bore the minister a son, Dennis.”³⁹ We have also a case where a “man, 36, (was) jailed for defiling his nieces.”⁴⁰ It is also common to find in newspapers cases where young girls have been defiled by their own fathers. From the East African Standard files⁴¹, we can read headlines like “*Father Rapes Three-Year-Old,*” “*Father Defiles Daughter,*” “*A Man Declared He Would Chase Her*

³⁵ Gerard Vanderhaar, op. cit., p. 72.

³⁶ Ibid.

³⁷ -, “In the Papers”, *Life with Eastern African Standard*, Nairobi, December 12, 1999, p. 5, col. 1.

³⁸ The Gender and Youth Affairs Division, op. cit., p. 7.

³⁹ Philo Ikonya, “Enviied and Pitied Girl who Accused Minister of Rape Excites Jealousy at Home”, *Wednesday Magazine with Daily Nation*, Nairobi, November 29, 2000, p. 1, col. 1.

⁴⁰ -, “In the Papers”, op. Cit., p. 6, col. 3.

⁴¹ Ibid., pp. 5-6.

(his wife) *and Marry Their Daughter.*" We have also cases where girls have been enrolled in prostitution by parents or relatives. There is the case of "... a standard seven girl who has been accompanying her mother to bars to seek clients."⁴²

Although girls are the most targeted by perpetrators of sexual violence, young boys too, however, might be victims⁴³ of sexual abuses. "Young children, girls and boys, can also face ...sexual abuse within the family... by woman and men."⁴⁴ However, "Sexual abuse of children within families has always been, and remains, a closely guarded family secret."⁴⁵ For this reason, "when child sexual abuse is first uncovered, the initial facts usually represent the 'tip of the iceberg.'"⁴⁶

Another situation that may promote or encourage sexual violence is that these days, children, especially teenagers, "grow up believing that sex is a game, a form of recreation."⁴⁷ Therefore, they can also be abusers among themselves. This situation may unfortunately lead to cases like the one in which "... A 12-year-old boy infected his nine-year-old sister with HIV/AIDS at Buru Buru estate."⁴⁸

Finally, we have cases where the husband has raped his wife. But in Kenya, rape in marriage has only recently come to be regarded as a criminal offence, because, in the past, wives were considered as possessions of their husbands, who could treat them the way they considered appropriate.⁴⁹ To date, we hardly find reports of cases of rape in marriage in the newspapers. However, we find some

⁴² Nation correspondent, "Child Prostitution Alarms Residents", Daily Nation, Nairobi, October 12, 2000, p. 18, col. 5.

⁴³ Helen O'Connell, Women and the Family, London, Zed Books Ltd, 1994, p. 79.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ Stephen J. Rossetti, Slayer of the Soul, Twenty-Third Publications, 1990, p. 3.

⁴⁷ John T. Catoir, Catholic and Broken Marriage, USA, Ave Maria Press, Notre Dame, 1979, p. 26.

⁴⁸ Nduta Kiragu, "For Once, Our MPs Did What We Pay Them For", Lifestyle With Daily Nation, Nairobi, September 24, 2000, p. 6, col. 2.

⁴⁹ Helen O'Connell, op. cit., p. 80.

cases of sexual assault within marriage. We have for example a case where a businessman had "...inserted ground pepper into his first wife's private parts."⁵⁰

From the media, it is clear that awareness of the prevalence of incest is growing but its existence goes unacknowledged for "if the abuse has been occurring within the family, breaking the secrecy upsets that family balance."⁵¹ And this family balance goes along with patriarchy.

2.3. CUSTOMARY LAWS AND PATRIARCHY: ROOT CAUSES OF DOMESTIC VIOLENCE

As a Commonwealth Secretariat document puts it, "wife beating is not just a personal abnormality, but rather it has its roots in the very structuring of society and the family."⁵² In the same document, it is written that: "The use of force between adults in the home is systematically... directed at women."⁵³ However, Helen O'Connell, without any hesitation said:

*Violence against wives is an outcome of the belief, fostered in all cultures, that men are superior and that the women with whom they live are their possessions to be treated as they consider appropriate.*⁵⁴

⁵⁰ Nation correspondent, "Man Arrested for Defiling Daughter", Daily Nation, Nairobi, November 10, 2000, p. 19, col. 3.

⁵¹ Stephen J. Rossetti, op. cit., p. 81.

⁵² Women and Development Programme, Violence Against Women, Curriculum Materials for Legal Studies, London, Human Resource Development Group, Commonwealth Secretariat, Marlborough House, Pall Mall, (n.d.), p. 3.

⁵³ Ibid.

⁵⁴ Helen O'Connell, op. cit., p. 80.

The customary laws based on patriarchy support this belief. Patriarchy “gives men power, domination and advantages over women and explains much of the continuing violence.”⁵⁵

To illustrate these advantages of men over women, authors use the traditional view of marriage, the division of work, the rights and limits of the husband in his home, and the attitude of women toward patriarchy.

2.3.1. TRADITIONAL VIEW OF WOMEN

“Traditionally, all the tribes of Kenya were polygamous, without any limit on the number of wives a man might take...”⁵⁶ and “the consent of the wife was not essential to a valid marriage. In modern times, however, it has become the practice for a woman’s consent to be essential.”⁵⁷ In the past, marriage “...was less a union of individuals than a union of families.”⁵⁸ Bride price was

*in the nature of a bond uniting the two families ... it was merely a symbol or token to seal the marriage contract ... it acted as a deterrent to misconduct on the part of the wife.*⁵⁹

After being married, a woman was cut off from her biological family. She expected to cede her right to her parent’s home and could not “therefore return there once there is trouble in her matrimonial home.”⁶⁰ Today, the rapid social

⁵⁵ Mary John Mananzan. “Feminine Socialization: Woman as victims and collaborators”, Elisabeth Schüssler Fiorenza and Mary Shawn Copeland (eds.), Violence Against Women, N.Y., SCM Press Ltd and Orbis Books, Maryknoll, 1994, p. 47.

⁵⁶ Women and Development Programme, op cit., p. 46.

⁵⁷ Ibid., p. 40.

⁵⁸ Ibid., p. 32.

⁵⁹ Ibid., p. 42.

⁶⁰ Pamela Makotsi. “Taming the Monster of Domestic Violence”. Daily Nation, Nairobi, November 7, 2000, p. 7, col. 3.

changes "have made some of the practices inappropriate or inconvenient."⁶¹ For example,

*A girl may be compelled by her parents to marry against her will, in some tribes a widow has no choice but to join the household of a brother or other relation of her late husband.*⁶²

The potential consequences linked to the payment of dowry were that, firstly, in "...case of divorce, it was always the wife who was thrown out."⁶³ Secondly, the wife was classified "...as inferior and formed part of a man's assets."⁶⁴ This situation was used to justify wife beating as being a simple "...form of chastisement and a tool of discipline."⁶⁵ Using this opportunity given to them, an unscrupulous husband "...would beat his wife because he 'owned' her having paid the bride price."⁶⁶

Sexual separation was also so extreme in some societies that almost all work activities were "defined as either male or female, with the result that the sexes form sexual ghettos."⁶⁷ This division of work according to sex defined the

*... role of women as primarily that of a wife and mother and producer of food. Any such work traditionally associated with women such as cooking, cleaning, and looking after children came to be regarded as inferior.*⁶⁸

2.3.2. RIGHTS AND LIMITS OF THE HUSBAND IN THE HOME

Traditionally,

*the father of the family had absolute rights over the members of the family. As patriarch, he owned not only the house, the lands the animals, but also the wife the concubines and the children*⁶⁹

⁶¹ Women and Development Programme, op. cit., p. 33.

⁶² Ibid., p. 33.

⁶³ Joe Mwangi Gicheru, Today in Africa Magazine No 198, March - April, 1992, p. 5.

⁶⁴ Women and Development Programme, op. cit., p. 45.

⁶⁵ Ibid., p. 46.

⁶⁶ Joe Mwangi Gicheru, op. cit., p. 5.

⁶⁷ Peggy Reeves Sanday, op. cit., p. 80.

⁶⁸ Women and Development Programme, op. cit., p. 46.

⁶⁹ Mary John Mananzan, op. cit., p. 46.

In this system, wives depend on husbands who order them around⁷⁰ at will. Even worse, women were expected to respond to their husbands as slaves do to their masters.

*When husbands return ... wives stop whatever they are doing to hurry home and quietly but rapidly prepare a meal. Should a wife be too slow in doing this, she may be beaten.*⁷¹

Meanwhile, excessive domestic violence by a husband against his wife was regarded as an offence... as ground for a separation with the wife returning to her parents until the issue is resolved... If the matter is very serious the husband may be punished by the pronouncement of a curse.⁷²

Furthermore, the man was severely punished for incest:

*If a man had intercourse with his sister or daughter or mother, he would in former times have been beaten and tortured by his clan. He would also... have been fined several bulls or cows by his clan elders.*⁷³

Nowadays, although practically the society would no longer recognise "this 'right of ownership' of people, the sense of proprietorship of men over woman, especially those dependent on them, still exists in the hard disc of their psyche."⁷⁴

How do women respond to this system which tries to reduce them to the level of a mere object belonging to husbands?

⁷⁰ Joe Mwangui Gicheru, op. cit., p. 5.

⁷¹ Peggy Reeves Sanday, op. cit., p. 46.

⁷² Women and Development Programme, op. cit., pp. 46-47.

⁷³ Ibid., p. 142.

⁷⁴ Mary John Mananzan, op. cit., p. 46.

2.3.3. ATTITUDE OF WOMEN TOWARDS PATRIARCHY

Because "the tradition dictated that a woman should belong to somebody. In marriage she belongs to her husband who could do anything with her."⁷⁵ Women accepted their subordination. From early childhood, "a girl learns from the example of her mother... to humour their husbands..."⁷⁶ Even more, she "...is conditioned to think that she is responsible for the success or failure of her marriage..."⁷⁷ Moreover, wife-beating was sometimes "...considered as a sign of love or affection and some wives actually provoked their husband into beating them before making love."⁷⁸

2.3.4. CONCLUSION

In the patriarchal system people, from childhood, are taught how they should behave, they interiorise it, and it shapes their entire lives. Discriminatorily, it gives on the one hand, a very high social status to men, and on the other a very low social status to women. Is this situation not at the source of violence against girls and women? Helen O'Connell attempted to give an answer to our question saying:

*The low social status of women and the consequent power imbalances between women and men are the underlying reasons for harmful and discriminatory practices and physical and sexual violence against girls and woman in all societies.*⁷⁹

⁷⁵ D. W. Waruta, H. W. Kinoti, Pastoral Care in African Christianity, Nairobi, Action Publishers, 1994, p. 105.

⁷⁶ Mary John Mananzan, op. cit., p. 48

⁷⁷ Ibid.

⁷⁸ Women and Development Programme, op. cit., p. 35.

⁷⁹ Helen O'Connell, op. cit., p. 85.

2.4. VIOLENCE AGAINST MEN

It is a secret for no one that men may be victims of attack by their wives, and even of their children's attacks.⁸⁰ But the media reports "...often include incidents of abuse of wives, but the abuse of husbands is a rarely discussed phenomenon."⁸¹ Nevertheless Gladys Kemunto recognised that "We have children, husbands... who suffer silently in the hands of women perpetrators of domestic violence."⁸² O'Connell added: "...violence by women against both women and men ...has been documented."⁸³ But we hardly find in literature works reported cases of a battered husband. For this reason, in her article *Why are Men Mum on Domestic Violence?* Kemunto is "challenging men who may have been victims of domestic violence to come out in the open and talk about their problems."⁸⁴ Alongside Kemunto, the appeal is made to victimised men to come out and report the women perpetrators of domestic violence. Husband, you should know that "if you have been beaten by your wife, you fall in the same category as a woman who has been beaten by her husband."⁸⁵

2.5. MECHANISM AND CYCLE OF DOMESTIC VIOLENCE

Some people claim that "violence is something necessary and justified... that there is such a thing as 'good violence'."⁸⁶ However, Jacques Ellul insists that

⁸⁰ Pamela Makotsi, op. cit., p.

⁸¹ Joyce Tesot, "Domestic Violence". *The Big Issue with East African Standard*, Nairobi, May 8, 2000, p. 1.

⁸² Gladys Kemunto, *Midweek with East African Standard*, Nairobi, November 29, 2000, p. 3, col. 6.

⁸³ Helen O'Connell, op. cit., p. 79.

⁸⁴ Gladys Kemunto, op. cit., p. 3, col. 5.

⁸⁵ *Ibid.*, p. 3, col. 6.

⁸⁶ John Dear, *The God of Peace*, N. Y., Orbis Books. Maryknoll, 1992, p. 9.

"violence creates violence, begets and procreates violence."⁸⁷ He adds: "violence can never realise a noble aim, can never create liberty or justice."⁸⁸ Because "The man who, in whatever way, uses violence should realise that he is entering into a reciprocal kind of relation capable of being renewed indefinitely."⁸⁹ We should know that "once we consent to use violence ourselves, we have to consent to our adversary's using it, too."⁹⁰ Therefore, we do not have to believe "that peace can come out of violence."⁹¹ Violence should be considered as being "par excellence the method of falsehood."⁹²

Meanwhile "Once you start using violence, you cannot get away from it."⁹³ It is repeated over and over again in the form of a vicious circle. That is the *cycle of domestic violence*. The pattern of this cycle, described in the document *Guidelines for Police Training on Violence Against Women and Child Abuse*, consists of six phases: the build-up phase, the control phase, the violent phase, the violent outburst, the pursuit phase, and the honeymoon phase.⁹⁴

The *build-up phase* occurs where tension builds up in a relationship. One partner begins to dominate the situation while the other feels under stress and begins to try to please the other. This phase merges into the control phase.

The *control phase* can be long or short. The dominant partner seems determined to control the actions of the family in general and/or his/her partner in

⁸⁷ Jacques Ellul, *Violence*, The Seabury Press, U.S.A., 1969, p. 95

⁸⁸ *Ibid.*, p. 102.

⁸⁹ *Ibid.*, p. 96.

⁹⁰ *Ibid.*, p. 99.

⁹¹ *Ibid.*, p. 102.

⁹² *Ibid.*, p. 100.

⁹³ *Ibid.*, p. 94.

⁹⁴ The Gender and Youth Affairs Division, *op. cit.*, pp. 96-97.

particular. They in return are afraid to do anything that will hasten the next stage in the cycle, in which there can be a violent outburst.

The *outburst* may involve extreme physical harm to the victim, or emotional scarring which is not observable to the casual observer, but can have long-lasting effects on the personality of the victim. The benefit to the abuser is a release of tension, and the compliance of the victim. but there are costs as well.

In the *pursuit phase*, the abuser will often feel true remorse and sorrow for what he has done. He/she may be frightened about his/her perceived lack of control over his/her violence and may be fearful that his/her partner will leave him/her. So he/she may attempt to recover lost ground by asking forgiveness, giving presents, making promises about the future and his/her behaviour.

The *honeymoon phase*: it is the time after the violence, when forgiveness has been sought and given, and may be a time of great closeness for the couple. Hence the name. Most of the victims want to believe that the violent partner has changed and prefer to give him/her another chance.⁹⁵ However, inevitably, given the usual problems of daily life, tensions will rise again, and if the couple has not learnt ways to avoid it, these tensions will gradually lead them back into the building phase, and the cycle will begin again.

People may not see violence as a serious thing. But growing up in a violent home has permanent negative effects on one's personality. Therefore, there is an urgent need to act against domestic violence in order to save the family. The Domestic Violence Bill 2000 is just a step forward in fighting against domestic violence.

2.6. ACTIONS TO ERADICATE OR DIMINISH DOMESTIC VIOLENCE

Since women are more victimised by domestic violence, some women decided to organise themselves with a view to eradicating or at least diminishing domestic violence. These women “are keeping vigil in organised groups to sensitise the public against domestic violence.”⁹⁶ A typical example of such an organisation is the International Federation of Women Lawyers of Kenya (FIDA [K]) which focuses on the empowerment of women and their protection against any violation of their rights.⁹⁷ They do so by forcing the government to implement the laws on women passed by parliament. Up to December 1999, FIDA (K) observed that “The Kenyan legal system perpetrates violence against women.”⁹⁸ The challenges of FIDA (K) and other associations to the government persuaded the government to play its role in the fight against domestic violence. The government then pledged “to support a motion filed in Parliament calling for the introduction of a Domestic Violence Act.”⁹⁹ The country's Attorney General, Amos Wako, announced that:

*The government, in conjunction with legal institutions was currently involved in efforts to educate the security personnel, particularly the police, on the need to change negative attitudes in curbing domestic violence.*¹⁰⁰

This effort led to the proclamation of the Domestic Violence Bill 2000. In this document,

*Guidelines have been suggested on awarding compensation to victims of domestic violence, which include the pain and suffering the victim has undergone, the cost of medical treatment and the extent of injury both physical and mental.*¹⁰¹

⁹⁶ Carole Ugadah-Mandi, 'How Soon is Too Soon', Saturday Magazine with the Daily Nation, Nairobi, December 14-20, 2000, p. 13, col. 1.

⁹⁷ Gladys Kemunto, op. cit., p. 3, col. 1.

⁹⁸ Jean Njeri Kamau, "Message from the executive Director," ed. FIDA, Putting Women First, (n.d.), p.3.

⁹⁹ Otsieno Namwaya, "FIDA Report Criticises Kenyan Legal System". The East African, Nairobi, December 20-26, 1999, p. 8.

¹⁰⁰ Njeri Rugene, "Victims of Domestic Violence May Soon Smile", Nation, Nairobi, October 24, 1999, p. 5.

¹⁰¹ Ibid.

¹⁰² Pamela Makotsi, op. cit., p. 7, col. 1.

The proclamation of the Children's Bill 2000 shows how much the government is willing to co-operate in fighting against domestic violence. But this document presents some limits because,

*in a situation where a child's parents do not marry at all, the bill places the parental responsibility on the single mother. Simply put, the bill does not give any responsibility to the father where there was no marriage*¹⁰²

These documents alone, however, cannot help to stop domestic violence if the abuser does not change his/her behaviour. He/she must take on a more difficult and demanding behaviour pattern that involves him/her changing his/her attitude and increasing his/her communication skills, not relying on force in his/her relationship¹⁰³.

2.7. CONCLUSION

Sexual and physical violence exist and are real in homes. Women and children are the most victimised by domestic violence. Although some men also suffer silently violence from their respective wives or children, they are not yet ready to come out and talk about it.

Since the customary laws based on patriarchy have a great influence on the family,

*The management of domestic violence... is a difficult task. Its occurrence primarily within the family, the traditional status of men as 'heads of households', the social and, in some countries the legal inferior position of women create ambiguities for policing.*¹⁰⁴

¹⁰² Judy Thongori. 'Flaws in Children's Bill'. Lifestyle, with Daily Nation, Nairobi, Sunday, December 3, 2000, p. 6, col. 3.

¹⁰³ The Gender and Youth Affairs Division, op. cit., p. 98.

¹⁰⁴ Ibid., p 7.

Nevertheless, through different struggles, some associations forced the government to participate in the fight against domestic violence. The Kenyan government helped in the proclamation of the Domestic Violence Bill 2000 and the Children's Bill 2000.

CHAPTER THREE

METHODOLOGY OF THE

RESEARCH AND

PROCEDURES



CHAPTER THREE

METHODOLOGY OF THE RESEARCH AND PROCEDURES

3.1. INTRODUCTION

This chapter deals with the method and procedures used by the researcher in this work. The research was conducted between August 2000 and December 2000. The researcher used three procedures, namely:

- a workshop organised for the youth group of Dagoretti Corner Catholic Parish,
- four interviews with people dealing with the victims of domestic violence,
- and a questionnaire.

The first procedure, the workshop organised for the youth, helped the researcher to direct and formulate his questions for the interviews. The second procedure, the interviews, not only placed the researcher face to face with the reality of domestic violence in Nairobi, but also was a great help in the formulation of the questionnaire. Finally, the third procedure, the questionnaire, was the most helpful one, since it dealt directly with the informants, subjects of our research.

In brief, this chapter makes a genuine attempt to provide a thorough discussion of the research design, method and procedures that were used in executing this research study.

3.2. RESEARCH INSTRUMENTS

To collect the data, the researcher used three procedures: a workshop, four interviews and a questionnaire. The first two procedures helped the researcher in elaborating the set of questions that was used in the third procedure.

3.2.1. WORKSHOP

Knowing that the subject of his research was very delicate, the researcher organised a workshop for the youth group of Dagoretti Corner Catholic Parish at the very beginning of his research. The theme of this workshop was: "*The Experience of Domestic Violence in our Respective Families*". To animate this workshop, the researcher used a booklet edited by Eastern and Central Africa Women in Development Network (ECA-WIDNET). This booklet, entitled *Violence Against Women: Trainers' Manual*¹⁰⁵, presents the different forms of violence used against women in their homes.

This procedure, on the one hand, had as its purpose the stimulation of the participants in the workshop and allowing them to express their ideas and feelings on different aspects of domestic violence. Although no formal record was made from this workshop, it was a great help in giving orientations for the formulation of the questions for both the interviews and the questionnaire. On the other hand, the participants realised that they could talk openly on this theme of domestic violence, which has always been considered a family matter. So they agreed to help the researcher in all his research processes in Dagoretti Corner.

¹⁰⁵ Eastern and Central Africa Women in Development Network (Eca-Widnet), Violence Against Women: Trainers' Manual. Nairobi, St Paul Publications, 1997.

3.2.2. INTERVIEWS

The researcher interviewed only four people who dealt with domestic violence in four different sectors: a counsellor, a member of FIDA, a policeman and a social worker involved in helping the victims of domestic violence in Dagoretti Corner.

The pattern of the interview questionnaire was the same for each and only the valuable information was taken into consideration. As the interviews were conducted at the working places of the respective respondents, each of them lasted only between twenty to thirty minutes, for the respondents had other services to attend to.

Although these interviews are part and parcel of the research, they were not taken directly into account in the analysis of the research finding, for they dealt with people residing outside Dagoretti Corner. From these interviews the researcher discovered how much the general population was affected by the threat of domestic violence. In addition, from the information collected, the researcher elaborated the final draft of his questionnaire. However, the questionnaire remained the main instrument of his research since it was addressed directly to the subjects of his research: the people residing in Dagoretti Corner.

3.2.3. QUESTIONNAIRE

While formulating his questionnaire, the researcher made an effort to use a structure that needed very little skill to be handled. This was done with a view to making the whole endeavour simpler for the respondents. All that these questions needed was the respondents' ticking of the most appropriate answers from their

standpoint. In some questions, they were also asked to explain their choices. Only question nine required the respondents to write different reasons often given by the perpetrators of domestic violence to justify their violent behaviour.

The first part of the questionnaire, the "*index model card*", provides personal identity of the respondents. It asks for the respondent's name, age, sex, marital status, and occupation. It also gives the number of people living in each respondent's home.

The second part of the questionnaire deals with questions on domestic violence. The first two questions are concerned with the respondents' knowledge of domestic violence. Have they heard already about any form of domestic violence? Do they believe that it is possible to find a house without violence?

The next nine questions deal with the situation of domestic violence in the respondents' respective homes. They look for the form of violence existing in the homes, those forms of violence used by or against the respondents, and the frequency of domestic violence. They are also concerned with the place occupied by each member of the home in using violence and the different reasons given by the perpetrators to justify their violent behaviour. Furthermore, these questions provide us with information on the forms of violence used in the homes. Lastly, they clarify the situation of maids, stepchildren and children of relatives in the homes as far as violence is concerned.

Questions eleven, twelve and thirteen help us to find out the different causes of domestic violence and to verify if the customary laws are the main root-causes of domestic violence. The next two questions clarify how much people consider domestic violence as a private affair and how much people think outsiders should

intervene in homes to help the victims of domestic violence. Finally, question sixteen provides us with the people's hopes about what could be done to curb the threat of domestic violence.

3.3. POPULATION SAMPLING

This population sampling does not include those who participated in both the workshop and the interviews, for the researcher used both the workshop and the interviews as instruments for the elaboration and formulation of his questionnaire. Only the respondents of the questionnaires are taken into account in this population sampling.

The respondents to the questionnaires were chosen from among the residents of Dagoretti Corner. In September, the questionnaires were distributed only to those people who could understand the questions and respond to them in English. The researcher collected the questionnaires from the respondents during the first three weeks of November. Out of the 160 questionnaires distributed, the researcher collected 147 (see Table 3.1 in Index 2). From these 147 questionnaires collected, eight were found to be blank. In addition, thirty-six respondents did not fill in the *Index Card Model* giving some required personal information (see Table 3.2 in Index 2). So, these forty-four questionnaires were eliminated and the researcher based his research on the 103 questionnaires correctly filled in (see Table 3.3 in Index 2).

The *Index Card Model* reveals that the respondents consisted of single, married, divorced, widows and people cohabitating, well known as "come we stay" (see Table 3.4 in Index 2). The ages of respondents ranged from 16 to 73 (see

Table 3.5 in Index 2). Finally, the respondents comprised students, unemployed, the working class as well as retired people (see Table 3.6 in Index 2).

3.4. SAMPLING METHODOLOGY

After the formulation and redaction of the questionnaire, the researcher's first intention was to go door to door in a determined area of Dagoretti Corner and distribute his questionnaires. But he was confronted by the reluctance of the people who frequently asked him the same question: "Who told you that we have problems in our home?" So, he found it convenient to give his questionnaires to those who, residing in Dagoretti Corner, agreed to participate in the research.

The youths who participated in the workshop agreed to help the researcher in making the residents of Dagoretti corner aware that such research was taking place, and that anyone could be asked to fill in a questionnaire. They served also as a bridge between the researcher and those who wanted to participate in the research.

Knowing that the subject of the research, by itself, is very delicate, the researcher personally talked with each participant before giving the questionnaire. By so doing, he gave them confidence by promising total confidentiality and secrecy in the handling of the questionnaires after they had been filled in.

The researcher distributed 160 questionnaires to the first 160 volunteers, from September 9, 2000 up to September 24, 2000. Though many other people wanted to participate, the researcher limited the participants to 160 due to the lack of time. However, in order to give the respondents enough time to fill in the questionnaires, the researcher collected the questionnaires between October 24, and November 19, 2000.

3.5. CONCLUSION

This chapter presented a discussion on the research method and procedures used by the researcher in collecting data. It includes the research instruments, the sampling methodology, the population sampling and the language used in the research.

The data collection has been subjected to appropriate statistical analysis and discussion. These research findings, basis of the research study, are presented in the next chapter. All the conclusions and recommendations will subsequently depend on them.

CHAPTER FOUR

RESEARCH FINDINGS



CHAPTER FOUR

RESEARCH FINDINGS

4.1. INTRODUCTION

This chapter presents an analysis and explanation of our findings in a logically organised manner. It is an attempt to verify the hypothesis framed on the basis of the objectives presented in Chapter One. The researcher has supplied tables and figures with a view to providing a visual summary of data collected during his fieldwork. Although these tables and figures are self-contained and self-explanatory, they have been referred to in the text.

In this work, the data are classified in five domestic violence themes: firstly, respondents and their knowledge of the theme of domestic violence; secondly, the violent situation in the respondents' homes; thirdly, causes of domestic violence; fourthly, people's openness to intervention from outsiders; and finally, what can be done to diminish or eradicate domestic violence. The discussion on each of these themes will be based on the tables and/or figures supplied in the respective themes.

4.2. DATA ANALYSIS

4.2.1. RESPONDENTS' KNOWLEDGE ON DOMESTIC VIOLENCE

Table 4.1: Overall distribution of respondents by gender

Gender	Frequency	Percentage
Male	47 out of 103	45.6%
Female	56 out of 103	54.4%

Table 4.2: Distribution by gender of respondents' opinions that there is at least one home without domestic violence.

Gender	Frequency	Percentage
Male	3 out of 47	6.4%
Female	34 out of 56	60.8%

Table 4.3: Distribution by gender of respondents' opinions that there is not even one home without domestic violence.

Gender	Frequency	Percentage
Male	44 out of 47	93.6%
Female	22 out of 56	39.3%

Table 4.4: Distribution of the forms of domestic violence familiar to respondents.

Forms of domestic violence	Frequency	Percentage
Physical violence	103 out of 103	100.0%
Sexual violence	98 out of 103	95.2%
Economic (material) violence	82 out of 103	79.6%
Cultural violence	73 out of 103	70.9%
Psychological violence	73 out of 103	70.9%

Figure 1: Diagram showing the distribution of the forms of domestic violence familiar to respondents.

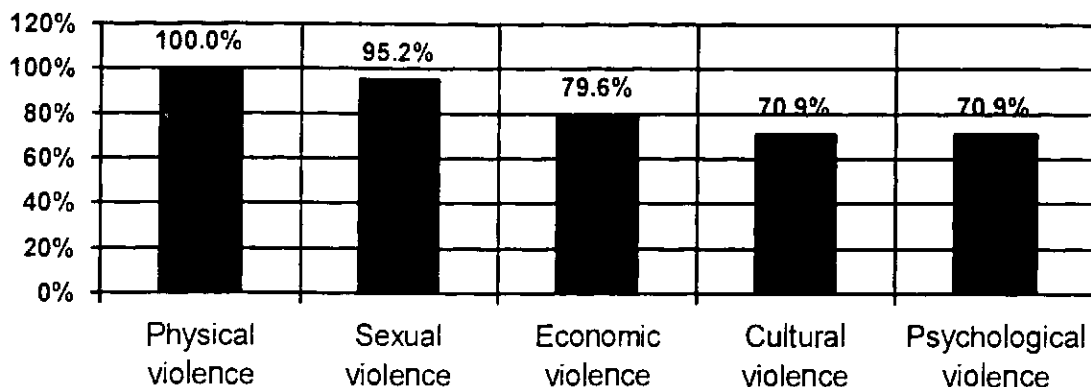


Table 4.1 shows the overall distribution of the respondents by gender. The percentages given in this table indicate that more women (54.4%) than men (45.6%) participated in the research. However, the percentage difference in gender, only 8.7%, is not significant. Although both sex groups did not participate in equal number, a difference in gender of less than 10.0% is good for the objective representation of each sex group in the research findings.

After the overall distribution of the respondents by gender, steps were taken by the researcher to deal with the respondents' general knowledge of domestic

violence. The first step helps us to find out if people believe in the possibility of finding a single home without domestic violence (*Table 4.2* and *Table 4.3*). On the one hand (*Table 4.2*), a good percentage of women (62.7%) believed that there is at least one home without domestic violence. On the other hand (*Table 4.3*), the majority of men (93.6%) thought that there is no home without domestic violence. This is an indication that females are more optimistic than males in the belief of finding or even making a home where domestic violence does not exist.

Table 4.4 and *Figure 1* took a closer look at the forms of domestic violence known by the respondents. The physical form of violence scored 100.0%. This indicates that all the respondents are aware of the existence of physical violence. Sexual violence scored up to 95.2%. Only 4.9% of the respondents are not aware of this form of violence. Economic (material) violence scored 79.6%, while both cultural violence and psychological violence scored 70.9%. These percentages indicate that, in general, the respondents are aware of these five different forms of domestic violence. This awareness is very important, for the respondents needed it to assess and evaluate the phenomenon of domestic violence in their respective homes.

4.2.2. VIOLENT SITUATIONS IN THE HOMES

Table 4.5: Distribution of the forms of domestic violence existing in the respondents' homes.

Forms of domestic violence	Frequency	Percentage
Physical violence	31 out of 103	30.1%
Sexual violence	0 out of 103	0.0%
Economic (material) violence	47 out of 103	45.6%
Cultural violence	19 out of 103	18.5%
Psychological violence	64 out of 103	62.1%
Other forms of violence	0 out of 103	0.0%

Figure 2: Diagram showing the distribution of the forms of domestic violence existing in the respondents' homes.

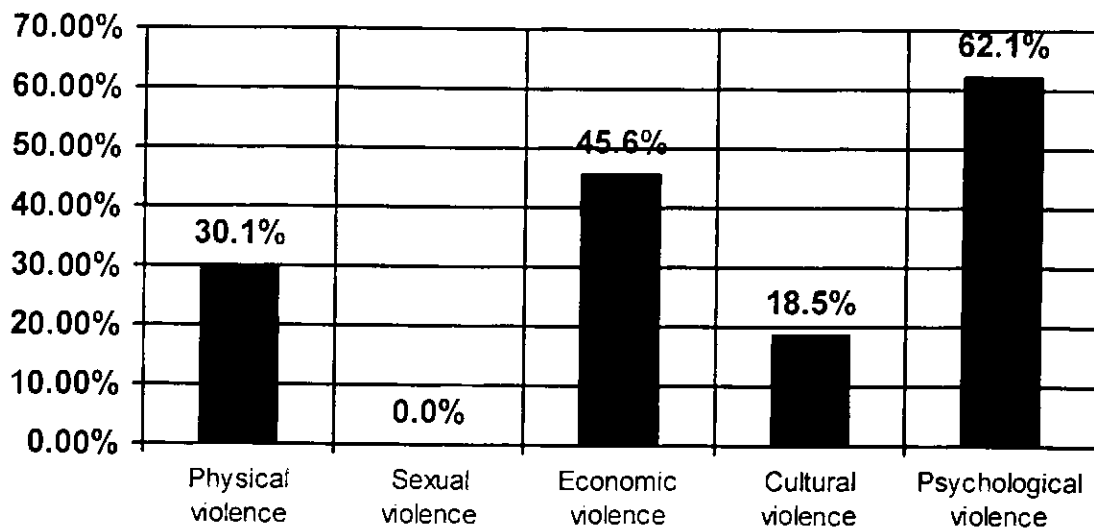


Table 4.6: Distribution of the forms of domestic violence already used against the respondents in their respective homes.

Forms of domestic violence	Frequency	Percentage
Physical violence	29 out of 103	28.2%
Sexual violence	0 out of 103	0.0%
Economic (material) violence	43 out of 103	41.8%
Cultural violence	11 out of 103	10.7%
Psychological violence	21 out of 103	20.4%
Other forms of violence	0 out of 103	0.0%

Figure 3: Diagram showing the distribution of the forms of domestic violence already used against the respondents in their respective homes.

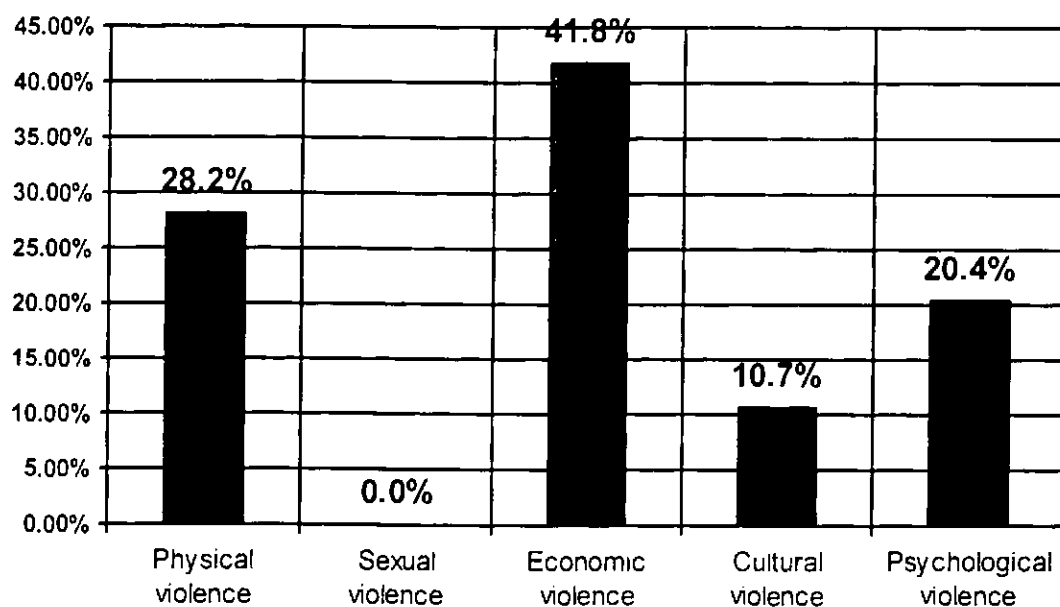


Table 4.7: Distribution of the forms of domestic violence already used by the respondents towards anyone residing in their respective homes.

Forms of domestic violence	Frequency	Percentage
Physical violence	18 out of 103	17.5%
Sexual violence	0 out of 103	0.0%
Economic (material) violence	7 out of 103	6.8%
Cultural violence	1 out of 103	1.0%
Psychological violence	15 out of 103	14.6%
Other forms of violence	0 out of 103	0.0%

Table 4.8: Frequency of domestic violence in the respondents' respective homes.

Frequency of domestic violence	Number of respondents	Percentage
Not more than once a year	9	8.8%
About once a year	11	10.7%
About once in six months	25	24.2%
About once in three months	33	32.0%
About once a month	14	13.6%
About once a week	3	2.9%
About once a day	6	5.8%
More than once a day	2	1.9%
Total	103	100%

Table 4.9: Distribution of the people occupying the first rank in the use of violence in the respondents' homes.

Person	Frequency	Percentage
Father	53 out of 103	51.5%
Mother	27 out of 103	26.2%
Brother (or Son)	8 out of 103	7.8%
Sister (or Daughter)	6 out of 103	5.8%
Uncles	0 out of 103	0.0%
Aunts	3 out of 103	2.9%
Maids	2 out of 103	1.9%
Others	4 out of 103	3.9%

Figure 4: Diagram showing the distribution of the people occupying the first rank in the use of violence in the respondents' homes.

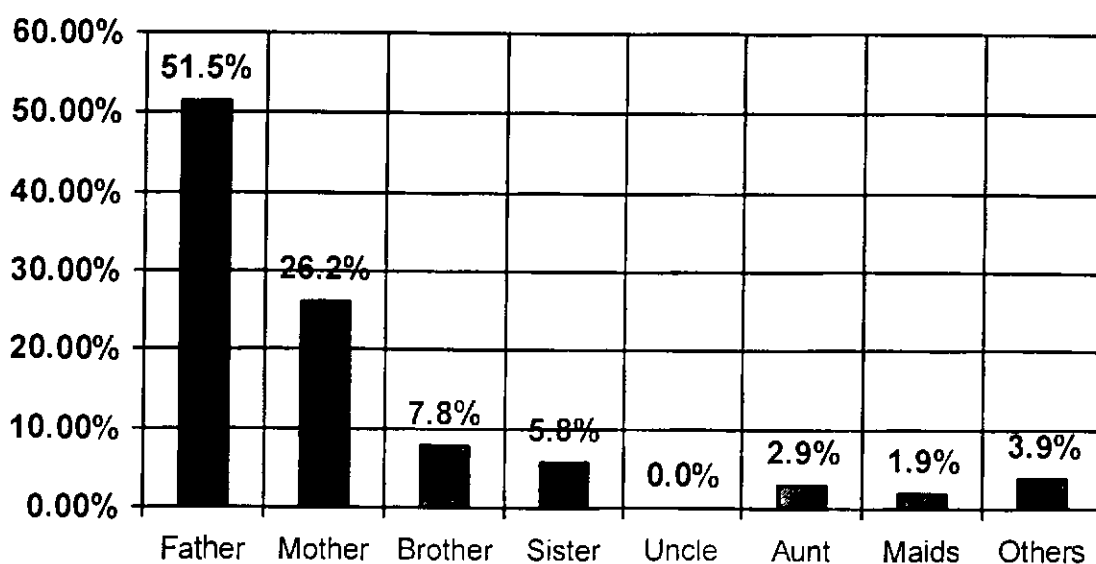


Table 4.10: Distribution of the people occupying the last position in the use of violence in the respondents' homes.

Person	Frequency	Percentage
Father	15 out of 103	14.6%
Mother	66 out of 103	64.1%
Brother	3 out of 103	2.9%
Sister	9 out of 103	8.7%
Uncles	0 out of 103	0.0%
Aunts	7 out of 103	6.8%
Maids	3 out of 103	2.9%
Others	0 out of 103	0.0%

Figure 5: Diagram showing the least violent people in the respondents' homes.

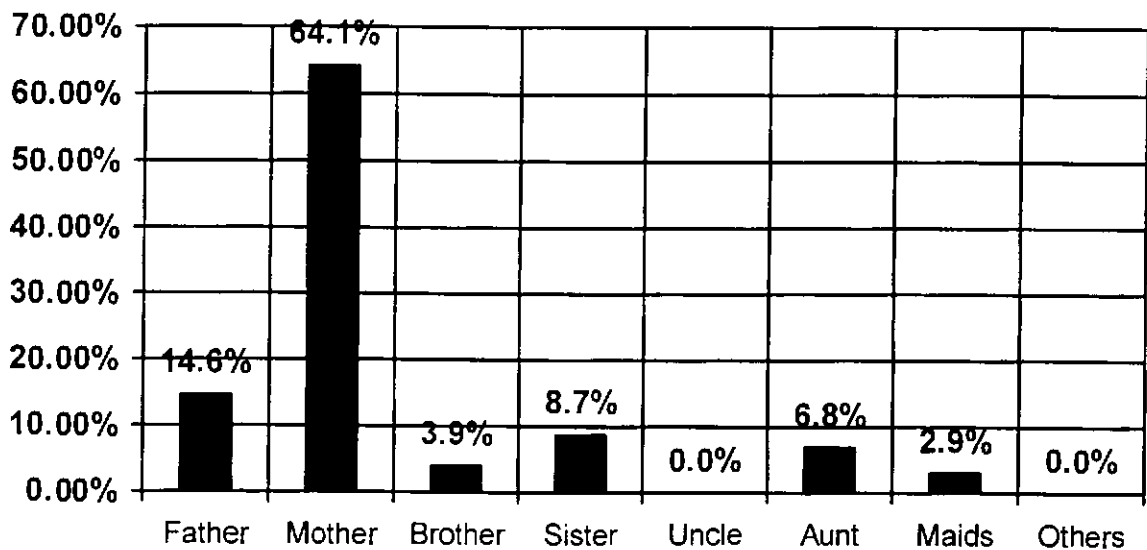


Table 4.11: Distribution of the people occupying the first rank as victim of domestic violence in the respondents' homes.

Person	Frequency	Percentage
Father	3 out of 103	2.9%
Mother	58 out of 103	56.3%
Brother (or Son)	6 out of 103	5.8%
Sister (or Daughter)	16 out of 103	15.5%
Uncles	0 out of 103	0.0%
Aunts	2 out of 103	1.9%
Maids	11 out of 103	10.7%
Others	7 out of 103	6.8%

Figure 6: Diagram showing the distribution of the people occupying the first rank as victims of domestic violence in the respondents' homes.

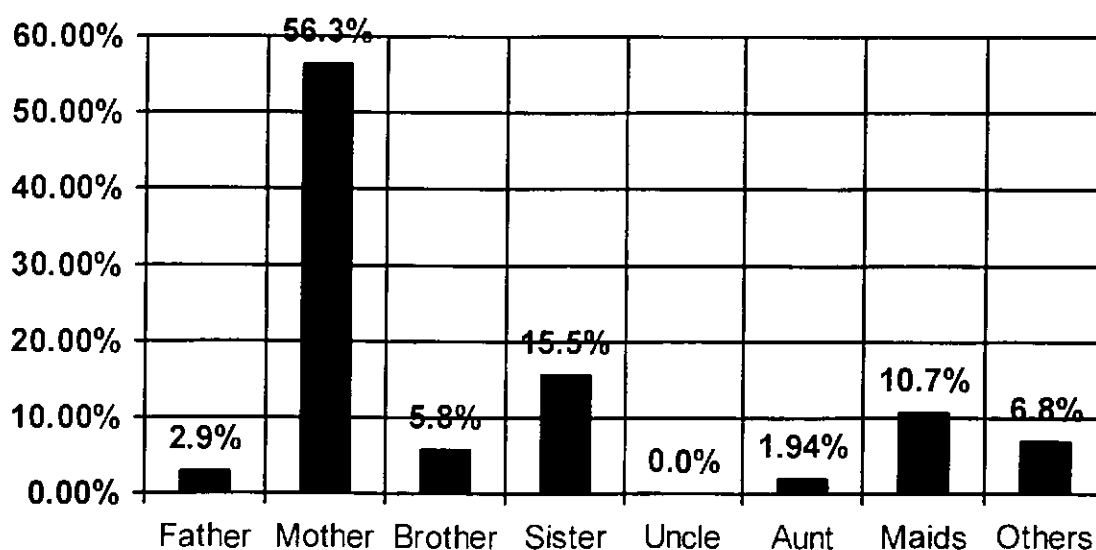


Table 4.12: Distribution of the people occupying the last position as victims of domestic violence in the respondents' homes.

Person	Frequency	Percentage
Father	67 out of 103	65.1%
Mother	5 out of 103	4.9%
Brother	21 out of 103	20.4%
Sister	6 out of 103	5.8%
Uncles	1 out of 103	1.0%
Aunts	3 out of 103	2.9%
Maids	0 out of 103	0.0%
Others	0 out of 103	0.0%

Figure 7: Diagram showing the distribution of the people occupying the last position as victims of domestic violence in the respondents' homes.

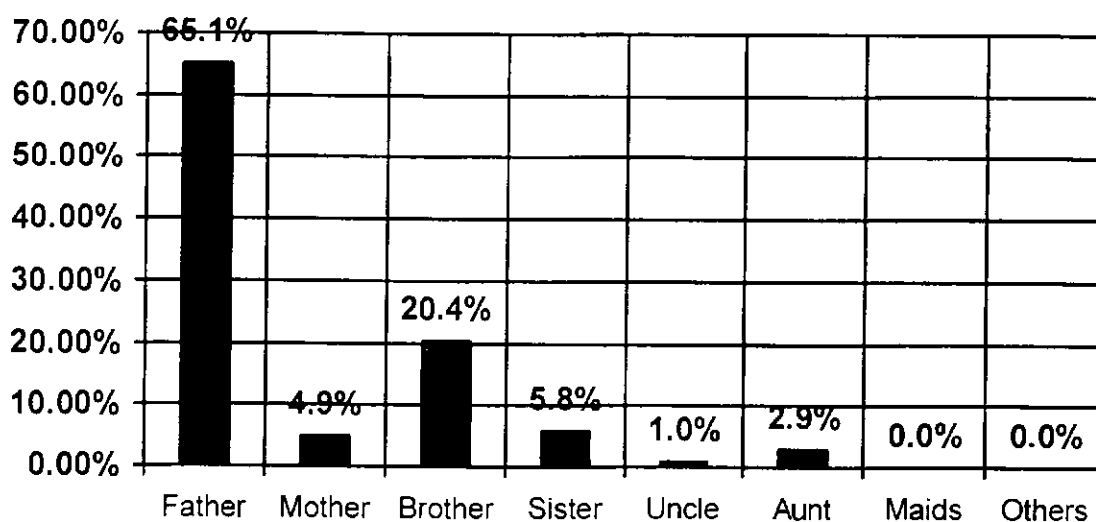


Table 4.13: Ranking of the forms of domestic violence used in the respondents' homes.

Forms of domestic violence	Frequency	Percentage
Physical violence	23 out of 103	22.3%
Sexual violence	0 out of 103	0.0%
Economic (material) violence	21 out of 103	20.4%
Cultural violence	12 out of 103	11.7%
Psychological violence	44 out of 103	42.7%
Other forms of violence	3 out of 103	2.9%

Table 4.14: Distribution of the forms of domestic violence the least used in the respondents' homes.

Forms of domestic violence	Frequency	Percentage
Physical violence	0 out of 103	0.0%
Sexual violence	103 out of 103	100.0%
Material violence	0 out of 103	0.0%
Cultural violence	0 out of 103	0.0%
Psychological violence	0 out of 103	0.0%
Other forms of violence	0 out of 103	0.0%

Table 4.15: Distribution of the respondents' opinions on the violence against maids, house-helpers, stepchildren and children of relatives.

House-helpers and other children	Frequency	Percentage
Are violated in the homes	89 out of 103	86.4%
Are not violated in the homes	14 out of 103	13.6%

According to *Table 4.5 and Figure 2*, in the respondents' respective homes, the psychological violence is the form of violence most used (62.1%). In the second position, we have economic (material) violence with 45.6%, and in the third position, we have physical violence with 30.1%. Cultural violence is less important with 18.5%. Sexual violence, however, scoring 0.0% attracts our attention. This percentage could either be an indication that there is no sexual violence in Dagoretti Corner, or an indication that the people in Dagoretti Corner are not yet ready to open up and speak about sexual violence.

Care has also been taken to find out the forms of violence used either against (*Table 4.6 and Figure 3*) or by (*Table 4.7*) the respondents in their respective homes. In *Table 4.6*, economic (material) violence (41.8%) is the form of violence the most used against the respondents. This indicates the use of money and material goods as tools for violence in the homes. Physical violence comes in the second position with 28.2%. According to *Table 4.7*, which deals with the use of violence by the respondents, very few respondents admitted to using violence. This may be either an indication that the frequency of domestic violence is low in Dagoretti Corner or an indication that the people are not yet ready to disclose their behaviour as far as violence is concerned. However, from this table, physical

violence (17.5%) and psychological violence (14.6%) are the forms of violence the most used by the respondents against other people in their respective homes. From *Tables 4.6* and *4.7*, and *Figures 3* and *4*, we have an indication that the sexual form of domestic violence (0.0%) has never been used either against or by the respondents.

The researcher also endeavoured to discover the frequency of domestic violence in Dagoretti Corner (*Table 4.8*). This table shows that 8.7% of the homes experience not even one occurrence of domestic violence in a year. Only 5.8 % of homes experience domestic violence once daily and 1.94% of the homes experience it more than once daily. However, the highest percentage of the population experiences domestic violence only once in three months (32.0%).

The researcher had also a keen interest in discovering the place each person occupies as the most (*Table 4.9* and *Figure 4*) or least (*Table 4.10* and *Figure 5*) violent person in his or her respective home. Similarly, he tried to find out which person is the most (*Table 4.11* and *Figure 6*) or least (*Table 4.12* and *Figure 7*) victimised. The person of the father, on the one hand, occupies the first position as the most violent person (51.5%) and the mother the second position (26.2%). On the other hand, the person of the mother occupies the first place as the least violent person (64.9%). These scores of the person of the mother indicate that in general, mothers are either very violent or least violent. *Table 4.11* presents the person the most victimised in the homes. From this table, both the percentage difference between father (2.9%) and mother (56.3%) and the percentage difference between brother or son (5.8%) and sister or daughter (15.5%) indicate a form of gender discrimination against females in Dagoretti Corner. This statement is reconfirmed by

Table 4.12, which presents the person the least victimised: on the one side, the person of the father scored up to 65.1%, the mother only 4.9%. On the other side, the person of the brother (or son) scored up to 20.4% and the sister (or daughter) only 5.8%.

Tables 4.13 and 4.14 present respectively the forms of domestic violence most and least used in Dagoretti Corner. From *Table 4.13*, the psychological form of violence (42.7%) is the most popular. Even though physical violence (22.3%) more quickly attracts the attention of the public, in Dagoretti Corner this form of violence is far less used than psychological violence. From *Table 4.14*, which presents the least-used forms of violence, sexual violence (100.0%) appears unanimously as the form of domestic violence most seldom used. This score could indicate either that sexual domestic violence does not exist in Dagoretti Corner, or that the people are not yet open enough to disclose anything as far as this form of violence is concerned.

Finally, *Table 4.15* presents the people's opinion on the violent situation of house-helpers and maids, stepchildren and children of relatives. A very high percentage of the people (86.4%) recognise that this group of people suffers in the homes and their rights are violated.

If domestic violence exists in Dagoretti corner, what are its causes?

4.2.3. CAUSES OF DOMESTIC VIOLENCE

Table 4.16: Distribution of the main causes of domestic violence.

Causes of domestic violence	Frequency	Percentage
Unfaithfulness and promiscuity	92 out of 103	89.3%
Lack of respect	85 out of 103	82.5%
Stealing and cheating	76 out of 103	73.8%
Jealousy	99 out of 103	96.1%
Desire to have control over others in the home	64 out of 103	62.1%
Release of tension and stress	37 out of 103	35.9%
Laziness and stubbornness	72 out of 103	69.9%
Culture and customary laws	53 out of 103	51.5%
Others	41 out of 103	39.8%

Table 4.17: Distribution of the respondents' opinions on the role of customary laws in tolerating or promoting any form of domestic violence.

Customary laws	Frequency	Percentage
Promote or tolerate violence	72 out of 103	69.9%
Do not promote nor tolerate violence	31 out of 103	30.1%

Table 4.18: Distribution of the respondents' opinions on the patriarchal system considered as the main root-cause of domestic violence.

Patriarchal system	Frequency	Percentage
Main root-cause of domestic violence	58 out of 103	56.3%
Not the main root-cause of domestic violence	45 out of 103	43.7%

Table 4.19: Gender distribution of the respondents' opinions on the patriarchal system considered as the main root-cause of domestic violence.

Gender	Patriarchal system	Frequency	Percentage
Male	Main root-cause of domestic violence	7 out of 47	14.9%
Male	Not the main root-cause of domestic violence	40 out of 47	85.1%
Female	Main root-cause of domestic violence	53 out of 56	94.6%
Female	Not the main root-cause of domestic violence	3 out of 56	5.4%

From *Table 4.16*, we have the list of the main causes of domestic violence occurring in Dagoretti Corner. Jealousy (96.1%) and unfaithfulness (89.3%) appear as the main causes of domestic violence. However, we should underline the importance of some other causes like: lack of respect (82.5%), stealing and cheating (73.8%), laziness and stubbornness (69.9%), and desire to have control over other people (62.1%). Although the culture and customary laws (51.5%) come only in the seventh position, in *Table 4.17* a high percentage of the people (69.9%) gave their opinion that they promote and tolerate domestic violence.

The researcher also wanted to verify the patriarchal system as the main root-cause of domestic violence (*Tables 4.18 and 4.19*). From *Table 4.18*, the percentage difference of 12.6% is very low. The closeness of both the opinions in this table seems to indicate that patriarchy does not affect a large percentage of the people, however, *Table 4.19* presents it more clearly. On the one hand, the people who find patriarchy as the main root-cause of domestic violence are female (94.6%). On the other hand, a higher percentage giving opinion that patriarchy is not the main root-cause of domestic violence (85.1%) comes from males. This may indicate

that males do not feel the negative effects of patriarchy since it brings them some enjoyments and favours (cf. Chapter Two). Females, on their part, suffer the inequality brought about by this system.

4.2.4. OPENNESS TO OUTSIDERS' HELP

Table 4.20: Distribution of the respondents' opinions on the consideration of domestic violence as a private affair.

Domestic violence	Frequency	Percentage
Private affair	67 out of 103	65.1%
Not a private affair	36 out of 103	34.9%

Table 4.21: Distribution of the respondents' opinions on outsiders' intervention in homes during episodes of domestic violence.

Outsiders' intervention?	Frequency	Percentage
Yes	27 out of 103	26.2%
No	76 out of 103	73.8%

The majority of the people of Dagoretti Corner (65.1%) consider domestic violence as a private affair (*Table 4.20*). So, from *Table 4.21*, 73.8% of the opinions show that the residents are not open to outsiders' intervention when acts of domestic violence are going on in homes.

4.2.5. ACTIONS FOR THE ERADICATION OR THE DIMINISHING OF DOMESTIC VIOLENCE

Table 4.22: Distribution of the opinions of people who believe they can do something for themselves to eradicate or diminish domestic violence.

The respondents	Frequency	Percentage
I can do something	42 out of 103	40.8%
There is nothing I can do	61 out of 103	59.2%

Table 4.23: Distribution of the opinions of people who believe that the government can do something to eradicate or diminish the threat of domestic violence.

The government	Frequency	Percentage
Can do something	103 out of 103	100.0%
Can do nothing	0 out of 103	0.0%

Table 4.24: Distribution of the opinions of people who believe that NGOs and other associations can do something to eradicate or diminish the threat of domestic violence.

NGOs and other associations	Frequency	Percentage
They can do something	95 out of 103	92.2%
There is nothing they can do	8 out of 103	7.8%

Table 4.25: Distribution of the opinions of people who believe that the Church can do something to eradicate or diminish the threat of domestic violence.

The Church	Frequency	Percentage
Can do something	85 out of 103	82.5%
There is nothing the Church can do	18 out of 103	17.5%

Finally, the researcher wanted to end his research with the people's opinions on what actions could be taken for the eradication or diminishing of domestic violence. These opinions were collected at four different levels: personal level (*Table 4.22*), government level (*Table 4.23*), NGOs and other association's level (*Table 4.24*), and the Church level (*Table 4.25*).

At the personal level (*Table 4.22*), the majority (59.2) of people do not have hope that, by themselves, they can do something to curb the violent situation existing in their respective homes.

On the second level (*Table 4.23*), 100.0% of the opinions converged on the fact that the government can do something to eradicate, or at least diminish, domestic violence. This is an indication that the government is not doing enough to curb the threat of domestic violence.

On the level of the NGOs and other associations (*Table 4.24*), 92.2% of the opinions point out that there is hope that these associations can provide help in the eradication and diminishing of domestic violence.

Finally, at the Church level (*Table 4.25*), 82.5% of the opinions support the idea that the Church also can contribute in fighting domestic violence.

4.3. CONCLUSION

From data analysis, in general, it emerged that the people are well informed about the different forms of domestic violence. The most common form of violence in Dagoretti Corner is psychological violence (42.7% cf. *Table 4.13*), and the domestic form of sexual violence does not exist at all. Even though the people look at the customary laws as promoting domestic violence (69.9% cf. *Table 4.17*), this form of violence has little influence on the people's daily life (8.6% cf. *Table 4.16*). Also, the majority of people consider domestic violence as a private affair (65.1% cf. *Table 4.20*), which does not require any external intervention whatsoever (73.8 cf. *Table 4.21*).

Finally, very few people believe that they can do something by themselves to eradicate or diminish the threat of domestic violence. However, the opinions seem to be directed toward the government (100.0% cf. *Table 4.23*), the NGOs and other associations (92.2% cf. *Table 4.24*) and the Church (82.5% cf. *Table 4.25*).

The family is the cell of the society. Living in the society, we cannot ignore the negative effects of domestic violence on the family. The health of the society depends on that of the family. We ought to face this reality. With this challenge in front of us, we shall turn to our final chapter, where we hope to come up with suggestions with a view to diminishing, if not eradicating, the threat of domestic violence in the home in particular, and in society in general.

CHAPTER FIVE

SUMMARY,

RECOMMENDATIONS AND

GENERAL CONCLUSION



CHAPTER FIVE

SUMMARY, RECOMMENDATIONS

AND GENERAL CONCLUSION

5.1. INTRODUCTION

This research was not intended to eradicate domestic violence, but to make the people aware of the different forms of domestic violence present in their midst. It also helped people to realise the urgent need of changing their behaviour in view of curbing the threat of domestic violence in their families. This chapter brings to conclusion our research study by giving practical suggestions to diminish domestic violence. In the following lines, we will have the summary of the study, then some recommendations and finally the general conclusion.

5.2. SUMMARY

The preceding chapters were an attempt to find out through readings, fieldwork and research the extent that people are affected by domestic violence in Dagoretti Corner.

Chapter One presented first the background of the problem, then the objectives of the study before enlisting the various research hypotheses. Finally, it presented the scope and limitations of the study followed by the structure of the whole study.

Chapter Two was devoted to literature review and dealt not only with the vast amount of research already done on this topic, but also with information from newspapers. This chapter presented first domestic violence against women and children, then how the customary laws contribute to violating the rights of women and children. The next step attempted to find out if cases of violence against men existed. Then we had the mechanism and cycle of domestic violence. Finally, the chapter presented some actions already taken in view of curbing domestic violence.

The methodology and procedures used in the collection of data were presented in Chapter Three. The researcher used three procedures in his fieldwork: a workshop, four interviews and a questionnaire. The first two procedures helped him in elaborating the questionnaire (Appendix One) he used as the main instrument for the collection of data.

In addition, Chapter Four presented the analysis of the data obtained from the research.

5.3. RECOMMENDATIONS

The management of domestic violence is a difficult task because people are not always ready to reveal sincerely their experience either as victims or as victimisers. Skolnick noticed that "one of the discoveries of recent family research is that families have myths, secrets, and information-processing rules that determine the kind of communication that goes on, what can be said and, more important,

what cannot be said."¹⁰⁶ However, family members need some survival skills in order to take better care of themselves¹⁰⁷ and to avoid hurting each other.

The following recommendations are divided into three sections: first, the family members as they are the first people affected by domestic violence, secondly, the Government and NGOs, finally, the Church with some pastoral suggestions.

5.3.1. FAMILY MEMBERS

Family members need to feel that the family environment is a safe place in which they can really share their hurts, frustrations and disappointments as well as their victories and triumphs. Therefore, all family members should learn how to deal with their conflict and strive to build a family-friendly environment.

The researcher's suggestion would be that, in case of conflict, family members should first meet, try to identify the problem and deal with it as soon as possible. In the process, they should avoid attacking each other and should use polite language. They should keep to the current problem, avoiding dragging up old problems and bad memories. Each member of the family should speak and listen attentively and respectfully. Moreover, each member should be ready to accept his/her faults and be humble enough both to seek forgiveness and to forgive. They should find solutions to the problem together. Then each member should implement the agreed resolution with sincere love and willingness.

Another recommendation directed directly to men is that they should avoid oppressing women. If the social system gives them a superior position over women

¹⁰⁶ Arlene Skolnik, *op. cit.*, p. 41.

¹⁰⁷ Michael Collins Macpherson, The Family Years: A Guide to Positive Parenting, USA, Winston Press, 1981, p. 129.

in the families, they should see this superiority as being one of service in their family, and not one of domination.

5.3.2. THE GOVERNMENT AND NGOs

The government has the duty and responsibility of protecting all the citizens of its country. Being involved in handling cases of domestic violence, some NGOs continuously challenge the Government to implement laws and policies against domestic violence. In joining their efforts, both government and NGOs would be able to provide considerable help in curbing domestic violence. The following are some practical suggestions for the government and NGOs:

- Implement and enforce all existing laws and international conventions promoting human rights.
- Promote and encourage the equal participation of men and women in all areas of family responsibilities through information and education efforts¹⁰⁸.
- Establish the necessary conditions and procedures to encourage victims to report violations.
- Provide counselling opportunities for both victims and victimisers.
- Form the police in handling cases of domestic violence.
- Form a special unit in charge of recording cases and information on domestic violence from people, media, hospitals, police, NGOs, other associations and the

¹⁰⁸ Maria José Alcalá, Action for the 21st Century Reproductive Health and Rights for All, NY, Family Care International, 1994, p. 3.

Church. This unit would have the duty of keeping records of domestic violence and making frequent statistics.

5.3.3. THE CHURCH

Following Christ who came into the world to serve (Mt. 20:28), the Church is called to serve the family. Pastoral agents are sent by the Spirit of the Lord to proclaim liberty to captives and recovery of sight to the blind (Lk. 4:18). Jesus wanted peace in households. For this reason, he recommended that his disciples say 'peace to this household' (Lk. 10:5) when entering whatever house. It is therefore our duty to preserve and promote peace in households. These are some practical pastoral suggestions that may help achieve this purpose.

- The Church should insist in forming pastoral agents in basic skills in handling cases of domestic violence.
- In the church, Christian parents should constantly be reminded of their obligation to witness to Christ and to pass on the faith to their children.
- The Church should always insist that, according to the non-violence which Jesus taught, "an eye for an eye" only makes the whole world blind, and that violence only leads to further violence¹⁰⁹ and never ever solves anything.
- As an alternative to violence, the Church should preach *love*, which is neither jealous nor rude and does not seek its own interest, but the love, which is patient and kind (1Cor. 13:4-7).

¹⁰⁹ John Dear, op. cit., p. 9.

- The Church should also assist victims of domestic violence. However, it would be preferable to refer the victims of domestic violence to specialised institutions for adequate assistance.

5.3.4. RECOMMENDATION FOR FUTURE RESEARCH

Future research may be oriented in finding how much the society in general and the family in particular are affected by domestic violence. Since in Kenya, we rarely find statistics on domestic violence, the researcher will offer the following suggestions for further studies:

1. A study that would provide useful statistics on domestic violence.
2. A study on domestic violence against men, for documents highlighting violence against men are rare.
3. Some studies of successful cases of rehabilitation of victims of domestic violence.

5.4. GENERAL CONCLUSION

Coming to the end of this study, the researcher feels that the main objectives have been achieved. The literature review helped him discover to what extent domestic violence is a serious problem. This gave him enthusiasm and determinism in carrying on with his study. From the analysis and discussion of the research data, he noticed the situation of domestic violence in Dagoretti Corner was not as critical as presented in Chapter Two.

After finalising the analysis of the data, he attempted to formulate some recommendations for the benefit of both the victims of domestic violence and their victimisers. He feels that these recommendations, if put into practice, will be helpful in restoring peace, unity and harmony in families. He gave also suggestions for future researches.

This research was only a step towards understanding domestic violence. Therefore, the challenge is still ahead of us. Thousands of people still suffer the effects and consequences of domestic violence daily. Pastoral agents and all people of good will are called to contribute in helping to curb the domestic violence phenomenon.

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APPENDIX ONE

APPENDIX TWO



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APPENDIX ONE

CONFIDENTIAL DOMESTIC VIOLENCE QUESTIONNAIRE

A. INDEX CARD MODEL

Date:

Name (optional): Age:

Number of the people living with you in your home: The overall number

Parent(s) grandparent(s) children uncle(s)

aunt(s) maid(s) Other(s)

Sex: Male Female

Marital status: Single Married Cohabitation Divorced Widow

Widower

Occupation: - Student . If student, in which grade are you?

- Housewife

- Unemployed

- Employed . If employed, in which sector?

- Retired

B. QUESTIONNAIRE

1. In your opinion, is it possible to find a home without domestic violence in Dagoretti Corner?

Yes No explain:

2. Please mark with an "x" the form(s) of domestic violence you have already heard of. (You may tick more than one form).

Forms of domestic violence	You have already heard of
Sexual violence	
Psychological violence	
Physical violence	
Economic (Material) violence	
Cultural violence	

3. Please mark with an "x" the form(s) of domestic violence existing in your home. (You may tick more than one form).

Forms of domestic violence	Existing in your home
Physical violence	
Sexual violence	
Economic (Material) violence	
Psychological violence	
Cultural violence	

4. Please mark with an "x" the form(s) of domestic violence that has been already used against you. (You may tick more than one form).

Forms of domestic violence	Already used against you
Physical violence	
Sexual violence	
Economic (Material) violence	
Psychological violence	
Cultural violence	

5. Please mark with an "x" the form(s) of domestic violence you have already used against anyone in your household. (You may tick more than one form).

Forms of domestic violence	You have used in your home
Physical violence	
Sexual violence	
Economic (Material) violence	
Psychological violence	
Cultural violence	

6. Please mark with an "x" the frequency of domestic violence in your home.

Frequency of domestic violence	Used in your home
Not more than once a year	
About once a year	
About once in six months	
About once in three months	
About once a month	
About once a week	
About once a day	
More than once a day	

7. Please mark from one onward the rank a person occupies in using violence in your home. "1" is used for the most violent person and the highest number for the least violent. Mark only those who live in your particular home.

Person	Rank
Father	
Mother	
Brother	
Sister	
Uncles	
Aunts	
Maids	
Others	

8. Please mark from one onward the rank a person occupies as victim of violence in your home. "1" is used for the person most victimised and the highest number for the least victimised. Mark only those who live in your particular home.

Person	Rank
Father	
Mother	
Brother	
Sister	
Uncles	
Aunts	
Maids	
Others	

9. Please mark from one onward the rank a particular form of violence occupies in your home. 1 is used for the form of violence most used and the highest number for the form of violence used least.

Forms of violence	Rank
Physical violence	
Sexual violence	
Economic (Material) violence	
Cultural violence	
Psychological violence	

10. In your opinion, is violence against maids, house-helpers, stepchildren and children of relatives real? **Yes** **No** explain:

.....

11. Please give some causes of domestic violence in your home.

Causes of domestic violence

12. Do your customary laws tolerate or promote any form of domestic violence?

Yes **No** explain:

.....

13. In your opinion, is *patriarchy* the main root-cause of domestic violence?

Yes **No** explain:

.....

14. In your opinion, is domestic violence a private affair?

Yes **No** explain:

.....

15. In your opinion, should people living outside a particular home intervene when acts of violence are going on in that particular home? **Yes** **No** explain:

.....

16. In your opinion, to eradicate or diminish domestic violence, is there anything that can be done by:

Yourself? **Yes** **No** explain:

.....

The government? **Yes** **No** explain:

.....

NGOs and other associations? **Yes** **No** explain:

.....

Your Church? **Yes** **No** explain:

.....

APPENDIX TWO

POPULATION SAMPLING TABLES

Table 3.1: Overall distribution of the questionnaires whether collected or not.

Questionnaires	Number	Percentage
Collected	147	91.9%
Not collected	13	8.1%
Distributed	160	100%

Table 3.2: Overall distribution of the questionnaire correctly filled or not.

Questionnaires	Number	Percentage
Correctly filled	103	70.1%
Blank	8	5.4%
Without any personal information	36	24.5%
Collected	147	100%

Table 3.3: Distribution of the questionnaires either used in the research or rejected.

Questionnaires	Number	Percentage
Correctly filled (used in the research)	103	64.4%
Not used in the research	57	35.6%
Distributed	160	100%

Table 3.4: Distribution of the respondents by marital status.

Marital status	Number of respondents	Percentage
Married	26	25.2%
Single	67	65.1%
Divorced	2	1.9%
Widow	7	6.8%
Widower	0	0.0%
Cohabiting	1	1.0%
Total	103	100%

Table 3.5: Age distribution of the respondents.

Age	Number of respondents	Percentage
Below 16 years	0	0.0%
Between 16 and 25	54	52.4%
Between 26 and 35	28	27.2%
Between 36 and 45	8	7.8%
Between 46 and 55	7	6.8%
Between 56 and 65	5	4.9%
Between 66 and 75	1	1.0%
Over 76	0	0.0%
Total	103	100%

Table 3.6: Distribution of the respondents by occupation.

Occupation	Number of respondents	Percentage
Student	36	36.0%
Unemployed	43	41.7%
Employed	22	21.3%
Retired	2	2.0%
Total	103	100%