

TANGAZA COLLEGE

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

LEONARD OLOBO, CSC

**VIOLENCE AGAINST WOMEN IN THE DANDORA
SLUMS OF NAIROBI – CITY: A THEOLOGICAL
REFLECTION**

**Moderator.
MR. A. O. OJORE**

**A Long Essay Submitted In Partial Fulfillment Of The Requirements
For The Bachelor of Arts In Religious Studies**

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Dedication.

This work is dedicated to all women whose rights have been violated.

ACKNOWLEDGMENTS:

This research work could not have been completed without the support of many persons and some institutions.

I am especially grateful to Deacon Richard Kyazze, csc who coordinated the research work in Dandora, Deacon Comfort Agele, csc, my classmate, Mr. Ronnie Kawooya Musoke csc and Mr. Eliaona David csc who assisted me in whatever way possible.

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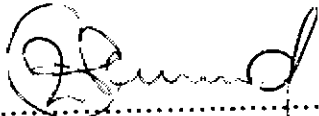
I am grateful to the respondents for their cooperation. Many thanks to Ms. Martha of FIDA Resource Center and to Mrs. Otiende, the Administrator Amani Counselling Center.

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I want also to thank all the members of the McCauley Formation house for their support. God bless all those who assisted me but have not been mentioned here.

Student's Declaration.


I, the undersigned, declare that this long essay is my original work achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial fulfillment of the requirements for the Degree of Bachelors of Arts in Religious Studies. It has never been submitted to any other College or University for academic credit. All sources have been cited in full and acknowledged.

Signed.....

Leonard Olobo, csc

Date: 3.02.2003.....

This long essay has been submitted for examination with my approval as the College supervisor.

Signed.....

Mr. A. O. Ojore.

Date: 3/2/2003.....

LIST OF ABBREVIATIONS:

- ADF** - Allied Democratic Forces.
- AMECEA** - Association of Members of Episcopal Conferences of Eastern Africa.
- C.W.A** - Catholic Women Association.
- CEDAW** - Convention for Elimination of All Discrimination against Women.
- ECA-WIDNET** - Eastern and Central Africa Women in Development Net Work
- FIDA** - International Federation of Women Lawyers (Kenya).
- LRA** - Lord's Resistance Army
- UNIFEM** - United Nations Development Fund for Women.
- WILDAF** - Women In Law and Development in Africa.
- WRAP** - Women 's Rights Awareness Programme.

INTRODUCTION.

Violence against women has become a worrying phenomenon in the Kenyan society today. It is therefore urgent and right that a deep and searching study should be done on it. This work is mainly on violence against women and the effects it has on them. We present the study in four chapters as follows:

Chapter one gives the background of the topic. It defines the term violence against women, and how the world today has expressed deep concern about violence against women. It also gives the description of the study site and discusses the statement of the problem, the objectives of the study, hypotheses, research methodology, the limitations of the study and the significance of the study.

Chapter two presents violence against women. Different types of violence against women are exposed here. Some pictures to illustrate the violence are also provided.

Chapter three deals with violence against women in Dandora giving the different causes of violence there.

In chapter four, the discussion is centered on the theological reflection of violence against women. We use both the Old and New Testaments for this purpose. There are some proposals for the way forward that follow. The chapter ends with a summary of our research work and the conclusion.

CHAPTER ONE

1.0

BACKGROUND OF THE STUDY

Violence against women can be defined as “a combination of physical, sexual and psychological abuse that occurs in a cyclic and intensifying pattern that can ultimately result in a serious assault with weapon or even death”¹. This can be personal, societal or global. It can be systematic or structural. This is experienced in families and in communities.

The world today, has expressed deep concern about violence against women. Violence has been a global issue that women need to be liberated from. In Africa, women themselves are already beginning to form groups, such as Catholic Women Association (C.W.A), Women in Law and Development in Africa, (WILDAF), United Nations Development Fund for Women (UNIFEM) Convention For Elimination Of All Discrimination Against Women (CEDAW), International Federation of Women Lawyers (FIDA) and Women’s Rights Awareness Program (WRAP). Laws and constitutions are being put in place to promote human rights and more so women’s rights throughout the world.

As far as human and peoples’ rights are concerned, the United Nations has a big part to play. “The United Nations involvement in women issues marked the beginning of historical change in political discourse in which issues once thought of strictly private domestic matters, women seen as inferior, and very much limited would be discussed openly and globally.”²

¹ FIDA KENYA March 2002, 4.

² The United Nations and Advancement of Women 1945-1996, The United Nations Blue Book Series Vol. VI Revised Edition, NY. Department of public information, 1996, 9.

The equality and involvement of women in today's world has become very much central to the actions of the United Nations Organization. In 1946, the United Nations came out with the commission on the status of women. This commission was created as a concrete action in a particular field (Women's rights) in order to "define and protect the rights and freedom of every human being regardless of race, language or religion"³. This is actually one of the three main goals in the character of the United Nations, signed on the 26th of June 1945.

The conference on women held in Beijing from 4th-15th of September 1995 received much support from the United Nations and the deliberations were welcomed and adopted by 189 countries. The aim of the conference was to secure and reinforce the materialization of the equality of women and men.

1.1 Description of the study site

Dandora slums are located about 11 kilometers East of Nairobi City. This slum is one of the densely populated areas in Nairobi City. Two rivers; one to the north (Nairobi River) and the other one in the south border Dandora. Other informal settlements are found along these rivers for example Gitari Marijo, Maili Saba and Kinyego. To the north of Dandora slum is Kariobangi North, to the South we get Kayole and Umoja Estates and to the West is Huruma Estate.

1.2 Statement of the problem

In Kenya, like many any other African countries, violence against women has reached a very high level. The most common type of violence against women is the domestic one. A day hardly passes without the newspapers reporting about a

³ Id., 10.

woman, who has been killed, raped or badly beaten. This leads to permanent bodily harm or permanent depression, fear, helplessness and emotional emptiness in a woman. Apart from the women, the children too are affected. Socially, the boys might become very aggressive while the girls tend to distrust men in a case where a woman dies or is bed-ridden and the same man has to carry double responsibilities.

Issues like single mothers; divorce, physical separation; child murder, and suicide are very common in situations of violence. From the AMECEA documentation service No. 463 of January 1st, 1997, the general observation was that violence against women was still on the increase in Eastern African countries especially in Kenya. Women are the first victims of weakness and imperfections. "In many cultural and religious traditions, the woman's body is conceived in such a way that the autonomy of her will and wishes are completely denied. She is seen as an object for unlimited access"⁴. This is the situation that has prompted Africa 2000 network, in conjunction with other organizations such as WILDAF to come up and try to suggest solutions to this problem.

1.3 Objectives of the study

This study has the following goals:

1. Create awareness on issues of gender violence.
2. Find out the major causes of violence against women.
3. Highlight the effects of gender violence on women.
4. Give some proposals that may lead to some reduction or eradication of violence against women.

⁴A. ELIZABETH., *Violence and women's Bodies in African perspective*. New York Orbis Books 1996, 80.

5. Work out possible ways, in which both men and women can live together in harmony.

6. Provide a theological insight into the problem.

1.4 Research Hypotheses

If women are free from violence, their families will flourish and this will create communities and Nations in which people live peacefully and respect for human dignity is observed. Women will have a good life without violence. If society were structured in such a way that there were means and ways of solving problems through support, there would be less incidences of violence on women. Men who are brought up respecting their mothers and their sisters, would be less violent towards the women in their families. A proper theological formation, in human relations, would help reduce violence against women.

1.5 Research Methodology

The resources used in the study are analysis and review of the Tangaza Library, including existing literature on the violence against women. We used selected resource centers such as: International Federation of Women Lawyers (FIDA), AMANI Counselling Center, and Woman's Rights Awareness Program (WRAP). We also conducted interviews using structured questionnaires (the sample is found in the appendices A, B, C and D). About 50 questionnaires were distributed and only 40 were received and analyzed. The distribution of the questionnaires was randomly done. But there was special attention given to both FIDA and AMANI because of their involvement in women issues especially violence against women. Nine men counselors, three social workers and administrators, were also

interviewed. The target population was the people of Dandora slums. The researcher also carried out verbal interviews and administered certain questionnaires by himself.

1.6

Limitations of the study

Some men were reluctant to discuss issues concerning violence against women. Some women felt that they would be accusing their husbands, but the men were the most uncompromising group.

Dandora itself is a slum where any stranger is easily noticed and suspected. In cases where potential respondents declined to participate for reasons based on suspicion and mistrust, all efforts were made to convince them about the pure academic orientation of how its findings would possibly help to save Kenyan women, especially those who may experience violence.

Another limitation was the restrictions on the length of this paper. The limitation of time at our disposal was always there. Then there was the problem of finance and transport.

In order to overcome the problem of time, research assistants were used.

To avoid hostilities of husbands, women were interviewed during the working hours when their husbands were likely to be away at work. On the part of men, the researcher tried to explain that the aim of the research was to find mutual ground where both men and women could be able to work together to enhance development and not to incite their wives against them.

1.7

Significance of the Study

This study is significant because the problem of violence against women is a global one. Throughout human history, violence against women has been an issue of concern.

In almost every significant event in history, like the religious crusades, and other revolutions, women and children suffered extreme violence. In spite of the many efforts being made, violence against women is still escalating. Serious cases of such violence are reported in the newspapers almost daily.

There seems to be more violence in cities and towns than in the rural areas. This is apparently so, because many cases of violence against women committed in rural areas are not reported or recorded anywhere. The people living in urban areas vary so much in age, race, ethnic background, occupation, interest and values. The city harbors those who respect the law as well as those who have little regard for it. Such people are prone to abuse women without caring about the consequences. This is not because of the physical characteristics of their poverty, but because of a way of life that includes the use of force to settle disputes as noted by Clinord B. Marshall in England. He observed: " The main conclusion is that the vast majority of offences were committed in the poorer areas of London. This was predominantly so in the case of domestic strife and neighborhood quarrels as well as attacks in the streets and public houses"⁵ The link is that in Nairobi city, most crimes are in the poorest parts like Dandora.

The most common form of violence is physical violence especially wife beating. This is chronic battering of persons of inferior physical power (women)

⁵ C. B. Marshall., *Sociology of Deviant Behavior*. 1963, 267.

who for that reason cannot effectively resist. This violence has led to untold human suffering.

CHAPTER TWO

2.0

VIOLENCE AGAINST WOMEN

Violence has become a common occurrence in the world and Africa claims a sizeable share of it. Many of our African countries are not politically stable. This is true of countries such as the Sudan, Uganda, Sierra Leon, Liberia, Burundi and many others. Whenever these wars happen, the most affected are women and children. In his report to the UN on the causes of conflict and the promotion of sustainable development in Africa, Kofi Annan (1997) stated that since 1970, more than 30 wars have been fought in Africa. The majority of them were intra-state in origin. Fourteen out of the fifty three countries were affected by armed conflicts accounting for more than half of war related deaths world wide and resulting in more than 8 million refugees, returnees and displaced. We have every reason to believe that we all belong to the human race. The issue of violence therefore touches the very core of our existence and we can no longer bury our heads in the sand.

Violence against women in Kenya and other various forms of discrimination against women have reached a very high level. The consequences and effects of this perilous enterprise, is incontestable evidence of a serious dis-equilibrium in the Kenyan Society. The obvious cases to consider are the at St. Kizito boarding school in Meru and Hawinga Girls in Siaya.. Nineteen girls died and seven others were raped by schoolmates on the 4th of August 1991 at St. Kizito School. A similar incidence was reported in Siaya District where students of Hawinga Girls Secondary School were raped on the 13th of July 1991. the there was a case where Piah Njoki's

eyes were gouged out by a jealous husband on November 4th 1993.”⁶ Female Genital Mutilation (FGM) is still prevalent especially in the “few Districts of Kisii where 98% of females are circumcised, Samburu 93% Narkok 96% and in Meru”⁷

2.1 **Different types of Violence against Women**

Violence against women in this continent can be looked at as any action, directed towards another person because of her sex, making her to suffer hence demeaning her value and integrity as a human person. This takes different forms. The declaration on the elimination of violence against women, adopted by the United Nations General Assembly in 1993 defines violence against women as any act of gender based violence that results in or is likely to lead to physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty whether occurring in public or private life. It encompasses, but is not limited to physical, sexual and psychological violence occurring in the family. This includes battering, sexual abuse of female children in the household; dowry related violence, marital rape, female genital mutilation and other traditional practices harmful to women. There is also non-spouse violence and violence related to exploitation. Sexual harassment, intimidation at work and in educational institutions is also known. Trafficking in women and forced prostitution and violence condoned or perpetrated by the State wherever it occurs cannot be tolerated. Let us now turn our different types of violence against women in Kenya today.

⁶ KENYA WOMEN, *Victims of Violence Report* by Wildat, 7.

⁷ *Id.*, 9.

2.2

Physical Violence

Physical violence is that type of violence that causes bodily injuries or harm to a woman. It can also be looked at as domestic violence. The family today has been singled out as the most oppressive institution taking the biggest share of violence. Wife battering forced pregnancies, bruises, cuts and burns are common in the family. Such hostilities and conflicts are tolerated for long periods of time. This culminates in divorce separation and even death. Victims of domestic violence experience both short and long-lasting effects. Physical injuries can range from bruises, cuts and burns to broken bones and stab wounds resulting in death.

Today, partners exchange blows and bites instead of pats and kisses. Human beings have become so mysterious when it comes to how men relate with women. Instead of creating, they are destroying, instead of caring, they each other! Humanity is supposed to give welcoming gestures but alas, it is condemning. The land now curses instead of blessing, it scatters instead of gathering, and it is wounding instead of healing. The hand of a man has become threatening to a woman. It is no longer a symbol of safety, love and protection. Any of its movements are feared and not longed for any more.

What is astonishing is that those from whom family members expect love, care and protection are the very ones who abuse them instead. Today, no other grown-ups do more harms to each other than husbands to their wives. A woman is more likely to be injured, raped or killed by a curious or former partner than by another strange person. The battering of partners, especially of women is a worldwide phenomenon. It is so complex that it cuts across all tribes, classes including illiterates, the literate, the poorest, the richest, and even the most

sophisticated. As a result of repeated torture, many victims have suffered permanent disabilities like broken limbs, jaws, noses and damage of teeth. Some women have had their visual or hearing abilities impaired. This happens to women from all walks of life, from rural to urban and from illiterate to the literate.



Figure 1. An example of physical violence in the family.

**Picture taken from Eastern and Central Africa Women- in- development
Network (ECA-WIDNET), 16**

2.3

Psychological Violence

Psychological violence includes degrading representation of women in media, as well as unequal representation in Parliament even though more women have risen to powerful political positions in the world. What is more is that women who stand for different views, like Prof. Wangari Maathai, are normally subjected to public ridicule and insults. Men politicians, especially in Parliament, amplify them. In 1992 for example, a high ruling government male politician called Wangari Maathai a “wayward” woman. Lady Wangari had merely questioned male authority on matters regarding possible privacy of community property.

Psychological violence also involves unequal economic opportunities; to mention involuntary pregnancies perpetuated by the man or his family desiring more concern for sons than daughters. All are children and yet girls are not given proper education. Some husbands fear when problems arise in the family. They can even desert their pregnant or sick wives in order to have fun with a girl friend, but restrict the movements of his wife!



Figure 2. Confused and lost in thoughts because of the psychological violence.

(ECA-WIDNET), 18

Our societies and cultures have also been so discriminative to women and this has denied them social political and economic opportunities because of their sex. A living example is that, in most of our religions and cultures, women are oppressed and are supposed to be in the back yard. In many cases, the males make laws tailored to the satisfaction of their own desires.

In many societies, the girl child is of a lesser quality than the male and is denied the chances of getting the same education opportunities as the boys. This contradicts the Latin saying; '*si educas puellam, educaveras gentes; Ergo in errorem eam induces gentes administraveras.*' (One, who educates a woman, educates the nation. (Therefore, I can say also that the one, who hurts a woman, hurts the nation). The women are the first teachers of people in the society.

In Uganda, especially among the Bantu tribes, a man means chief. This makes most of the husbands to be bossy, relaxing most of the time as women do most of the donkeywork. For many men, drinking becomes their favorite pass time. Much as women participate in the brewing of the beer, drinking is predominantly a male hobby. As if that is not enough, the diet of women is still restrictive in some cultures. What they are not supposed to eat consists of endless lists of highly nutritive/tasty foods like eggs, liver, chicken, while men are allowed a few exemptions like Kings.

In cultures and societies where the giving of dowry is practiced, the customs can be fatal for the woman whose parents are unable to meet demands for the gifts of money. Violence that begins with threats and may end in forced suicide, death from injuries or homicide.

In many African societies and cultures, some practices do more harm than good to women. For instance, the act of female genital mutilation, involving cases like clitoridectomy, excision and infibulations are forms of violence. In many areas, the practice involves pricking, cutting, piercing, into the clitoris and or the labia, scrapping of tissue around the vagina entrance and /or cutting into the vagina. Hundreds of thousands of women have faced this phenomenon, with many experiencing the same excruciating suffering annually. The 'lucky' ones have only their clitoris scrapped out, not their visible genitals. Then the residue is stitched together, perhaps with a rough piece of metal. Worst of all this act is done by their friends, mothers or grandmothers, who urge them to lie back and think about and embrace their traditional cultures, as they undergo female circumcision and eventually graduate into womanhood.

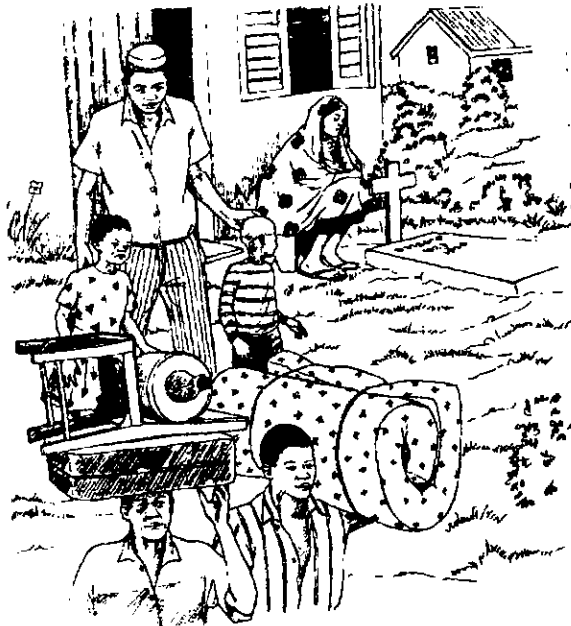


Figure 3. Men claiming property of the deceased.

(ECA-WIDNET), 22

2.5

Sexual Violence

It is petrifying to note that those meant to protect the women are the same ones involved in the abuses. These include husbands, police officers, teachers and lecturers. Sexual violence includes rape in all its forms, incest or indecent advances. Women cannot demand sex in marriage but have to submit to their husbands' demands. For example, "traditionally, a Luo man has his own private abila (man's hut). It is here that his wives, who could be counted as a man's property like herds of cattle, visited him in turn. They had no right to go there for conjugal fulfillment unless invited by their husbands."⁸

Company executives and teachers often demand sexual favors from their workers or students. The women are often forced to have too many children but with no reproductive rights. Cleansing practices for widows and the sexual act being considered only for a man's satisfaction are all forms of violations. Medical doctors too are sighted in such incidents where their clients have become a prey. Religious leaders are not out immune either. Some have feasted on their flocks. In other spheres of society, the situations for the abuse of women have reached alarming proportions. There is a special breed of men who get sexual gratification by inflicting physical pain on their partners. This involves acts like, whipping, biting, binding, chaining, sniffing or other 'erotic infliction'. In extreme cases, the sadistic act may be mutilation or murder.

Some who rape women continue to defend their acts by saying "women provoked them with their looks, clothing like mini-skirts, luring antics etc..."⁹

⁸ G. Wamue and M. Getui., (Eds), *Violence Against Women*, Nairobi, 1996, 41.

⁹ P. N. WACHEGE., *African Women Liberation: A Man's Perspective*, Kiambu, Nairobi, 1992, 77.

Our ancestors used to be more scantily dressed than us but were preferably morally upright. Short dresses are therefore no excuse. Today, when we condemn prostitution, the first culprits are women, while the men are left to go scotch-free and yet it is the men who go to them. If the men restrained themselves from the act of buying the services of such women, decades of debating about the world's oldest profession would have been brought to conclusion. It is shocking to learn that child prostitution has become a worldwide practice. Child sex has become a lucrative global industry today. And despite the growing awareness of the problem, the sexual exploitation of women and children is on the rise.

Experience shows that most of these children are sold for prostitution against their will. This is sometimes done by their own parents in exchange for items like a television set or to repay their debts. While a man can afford to have many sexual partners and be praised, the woman who has an affair outside marriage is condemned in the strongest terms possible. If caught, she may be given the stiffest punishment of the land. "In the Kuria tribe, there are cases in which women are at times used or misused, as means of pleasure and comfort for their men's male visitor friends. The husband orders one of his younger wives to sleep with his male friend keeping him company as well as giving comfort and good time sexually. The friend is expected to reciprocate accordingly when visited too. It does not matter whether the wife feels attracted to such a man stranger or not."¹⁰

"On sexual drive, only a Kuria man has the right to manifest his sexual desires and make love on demand. He calls a woman in his 'Isiiga (man's sleeping hut) whenever he feels like having sex with her. Then he sends her away after he is

¹⁰ Id. 80.

satisfied. A woman does not have such freedom to demand her man. Whether sexually satisfied or not, she is not expected to complain or let her feelings shown.”¹¹

“Kamba women are also sexually exploited in the sense that while men are allowed to practice polygamy, women are prohibited to exercise polyandry. Men can have as many wives as possible. Not so the women.”¹²

A man of 70 years can marry a girl of 20 years without any fuss, while for a woman of 60, it will be the biggest scandal of the century. For a man it will go unmentioned, but for the woman it will make the headlines in the news. An example of this was reflected in the lead story of *Bukedde*, a local daily paper in Uganda, of Friday 26th April, 2002, front page, which reported that Teopista Nnalongo Nalubega aged 64, got married to William Barungi aged 22. Fr. Mubiru blessed and witnessed their marriage in Kisenyi Catholic Church.

Many girls are shunned and /or rejected by their own parents, close friends and the rest of the family members when they get pregnant in schools or at home before marriage, while the same boys who make them pregnant receive the highest honors of the land. Indeed as the girls are kicked out of school, the boys go scotch-free and could even afford to impregnate a few more.

When the Parliament of Uganda, the honorable and highest legislators were discussing the domestic bill, it labored to put in place a more ‘just law’ where men would be allowed to have ‘only two wives’. What about the women? What about HIV?

¹¹ *Id.* 80-81.

¹² *Id.* 82.



Figure 4. The man is demanding sex at the point of a knife.

(ECA-WIDNET), 20

2.6

Economic Violence

“An economy can be defined as the way or structure in which things or services are produced or consumed in a country, area or household. Therefore economic justice can be defined as the ability for all people to consume or have access to or control over their fair share of what they produce.”¹³ In Eastern and Central Africa, the unfair distribution of and inability to access or control fewer key economic assets such as land, income, jobs, information and technology have prevented women from consuming as much as they produce. Working on someone else’s land, such as a woman working on her husband’s land, gives the owner all power to decide how the land is used: whether to sell or lease the land, and how to sub-divide it to the spouse or children.

“Among the Abaluhya, women experience violence on many occasions in their life time; right from the phases of women’s growth: birth, childhood, adolescence, marriage, motherhood and old age.”¹⁴ The birth of a baby girl is not received with as much joy as that of a baby boy among the Abaluhya.

“The economic violence against Abaluhya women reaches its climax in marriage. In marriage two forces exert the violence: her family and marital relatives. The married woman receives pressure from her father and brothers who demand the completion of bride wealth to enable them to marry. On the other hand, the husband expects the wife to work hard on the farms to generate money for the family upkeep. In case a woman is employed, her salary goes to meet her family obligations ignoring her own needs.”¹⁵

Women often get better promotions in their jobs compared to their male counterparts. Despite the quality of their work, there is work place discrimination.

¹³ ECA-WIDNET., *Women and Justice-Resource Book*, 30.

¹⁴ *Women and Justice Resource Book*, Kolbe Press, Limuru, Kenya, 2002, 30.

¹⁵ G. WAMUE.,, *Op cit*, 61-62.

Women normally lose their jobs when they become pregnant, as if getting pregnant is a sin. The women face difficulties regarding land property and rights. Most families suffer from financial shortage because men spend much money on beer and girl friends when their own children are hungry and even having no school fees. Many social programs put across by most governments is male dominated almost up to 90%.



Figure 5. Women work as men chat.

(ECA-WIDNET), 26

2.7

Political Violence

Once a woman comes into the political limelight, family problems crop up. The Vice President of Uganda, Hon. Dr. Specioza Wandira Kazibwe is a good example. Her husband began to abuse her just to disgrace and reduce her dignity. Women who join active politics are looked upon as prostitutes. Quarrels will dominate their everyday life and subsequently lead to the breakup of marriage. When Hon. Charity Kaluki Ngilu, traveled all over the country with the current President Hon Mwai Kibaki and the Vice president Wamalwa Kijana , people kept asking: ‘what is one woman doing with two men in a round?’ All these were meant to frustrate Charity and her husband. She was expected to leave politics to men and return home to the kitchen where “good” African women belong. One can imagine such degree of degradation.

2.8

Religious Violence

Religious violence is that violence that takes place within religious settings like in mosques and in churches. In the mosques for instance, women do not pray with men in the same place. They are regarded as second class believers and in some churches some women are hated by retrogressive conservative parish priests.

Most of our religious women are oppressed and are supposed to be in the back yard. In the Daily Nation of 20th August 1999, the women’s right plenary in Morocco reportedly provoked the public anger as the staunch Moslem believers and theologians criticized what they called a contradiction of Sharia law. The women’s

humble demands were raising the marriage age from 14 to 18 years. The Algerian theologians insisted that at the age of 14, a girl is ripe enough for harvesting.

The Roman Catholic Church has the establishments of sisters' congregations. Priests sometimes make some sisters pregnant. Those priests are transferred to different parishes, while the sisters are discontinued from their religious lives. The relationship between the Bishops and sisters of those communities that are under the guidance of the Bishop remains one of superior to inferior.

“Currently, the control of some sisters' congregations lies with the Bishops especially in matters concerning finance. The sisters often receive harsh oppressive instructions from the former. Some of the congregations are deprived of their small earnings. The diocesan sisters, for example fall under the authoritative hand of the Church hierarchy and any slightest reaction against it, is crushed. Further, the meddling into the affairs of the sisters by priests and Bishops reduces the superiors general to mere figureheads. Some will even manipulate the election of the superiors for their own personal interests”¹⁶

¹⁶ Id. 70.

CHAPTER THREE

3.0 VIOLENCE AGAINST WOMEN IN DANDORA

Violence against women in Dandora is a worrying phenomenon today. It is therefore right and fitting that a deep and a detailed study be done on it. And this chapter discusses the various causes of violence against women and the effects it has on them.

3.1 Causes of Violence against Women in Dandora

The causes of violence against women in Dandora range from psychological, economic, biological to other reasons like individual or personal characteristics.

3.2 Psychological Reasons

3.2.1 Pregnancy

The degree of violence that men inflict on women when they are pregnant shows that pregnancy tends to have some psychological effect on men. The psychological reason could be that the husbands or men are responding to the prospect of the unwanted child and therefore show their anger and frustrations by beating their wives. Some poorly informed couples think that when the woman is pregnant there can be no more sexual intercourse; hence beating the woman could easily be a way of settling out their sexual frustrations. Two ladies mentioned that their husbands always beat them when they are pregnant and no reason is given. Other men just become rude and moody when the wife is pregnant.

3.2.2

Mental Sickness

The way some men treat their wives could possibly show that they are not mentally stable. They even threaten to kill or badly wound their wives. Surely those are actions, which should not be done by a man who is mentally stable. Sigmund Freud says, "some people suffer from schizophrenia. This is a kind of mental illness which is characterized by fundamental disturbance in their personality, thinking, emotion, life behavior patterns, interior and social relations."¹⁷ Because they are not mentally stable, that is why they inflict violence on their wives.

3.3.0

Economic Reasons

The poor economic situation in Dandora is an issue to consider. Due to poor financial standing, some men become so frustrated. They project violent anger to a woman who may slightly have annoyed them by doing such things as asking for money. The biggest percentage of those who responded to the aforesaid gave reasons for request for money from men as a reason for violence. The money is meant for food, school fees for children, rent and medicine.

Violence normally takes place when resources are not enough. And this also gives rise to crime in the slums. This does not mean that there is no violence among the middle class, but this is kept secret. When women remark on the inability of a man to cater for the basic family needs, the man feels humiliated and reacts with threats such as beating to show that he is the 'boss'. "I wanted to show her, who is the boss, I just thought I am stronger than she is and she has to do what I want. It feels good to make a girl scared, I had to put her down."¹⁸

¹⁷ T. B. BOTTOMORE., *Selected Readings in Sociology and Philosophy*, N.Y.: 1964, 35.

¹⁸ T. S. S. JILL., *Sexual and Domestic Violence: Help, Recovery and Actions in Zimbabwe*, 1991, 225.

3.3.1

Inflation

The bigger percentage of the city dwellers is in the slums, and those are the most affected because of the current economic recession in Kenya. Eighty five percent of the Dandora dwellers are casual laborers who only earn a day's wage. This was revealed during the interview with a social worker in Dandora. The housewives, because of their economic dependence on their husbands, are usually abused.

3.4.0

Socio-Cultural Reasons

The issue of violence touches the very core of our existence; and this existence is deep within our socio-cultural milieu. The many ways through which the society contributes to violence against women include the process of socialization, break down of communal control systems, payment of bride wealth, creation of male dominant society and tolerating relatives' interference.

3.4.1

Infidelity

This research shows that the most common reason for violence against women given by men and women is sexual infidelity. The most affected are the married women. Just mere suspicion of adultery becomes bad news for a woman that day, and may be for the rest of her life. The women respond that violence often occurs when a man wishes to take another wife and he sees the current wife as a stumbling block. Many men, because of infidelity, murder women, whereas a woman can and does tolerate adultery by a male partner. Infidelity on the part of a wife is looked at as a big humiliation to the husband.

3.4.2

Alcohol

There seems to be a close link between alcohol and the abuse of women. This seems to be the case in all societies, urban, rural, literate or illiterate, wealthy or poor alike. Quarrels normally begin in Dandora when either one of the partners is drunk or when both are drunk. Because alcohol interferes with one's reasoning and leads to endless arguments, eventually violence occurs. Most women told us that their husbands beat them when they come back home drunk. In families where the husband is an intoxicant, chances of violence are higher than in families where the husband is sober.

3.4.3

Sex

Both male and female gave sexual conflicts as a cause of the domestic or spousal violence. According to a social worker called Agnes Macharia, "most spousal violence and beatings take place at night due to disagreement on sexual intercourse."¹⁹

Another lady said that her man demands sex every time he is free, at times she is not feeling like having sex and if she refuses, the man beats her. The unfortunate thing is that the issue of sex is taken to be a private affair and so not talked about in public.

¹⁹ A. MACHARIA, *Interviewed by the researcher on the 30th October 2002, in Dandora, Kenya.*

3.4.4

Children

Men inflict violence against women because of children. Some men do not want to see their children being carried by their mothers or a baby crying, or falling down or even children fighting among themselves. "I have had to beat my wife on a number of occasions in the past, because she just wasn't listening to me, she ignores my instructions, particularly about the best way I want my children brought up. I had to assert myself I had to let her know who is the head of the house."²⁰

Some parents clashed over securing obedience from their children. Some men act as if the children are not theirs. While some men are jealous of their children, others are bitter with their wives because they cannot bear children. In case of any inability, it is the women who are blamed. Child related conflicts are also about spacing of the children or the number of children to be raised or desired in the family. Our findings reveal that men who marry women with children from men, often subject such children to all sorts of torture. These may vary from beatings to rape.

3.4.5

Socialization

"Violent people are the product of experience directly affecting their development. Violence appears in the life of individuals whose parents showed them no love, whose parents portrayed life and the world as violent and whose parents reinforced violence as a preferred behavior. Life experience reinforced those from infancy and childhood and increase the likelihood that intense anger coupled with poor control result in violence."²¹

It follows that, children who live with parents who are frequently fighting cannot be expected to grow up and live in peace as husbands and wives. When they

²⁰ J. TAYLOR and S. STEWART., 225.

²¹ T.B. BOTTOMORE., 42.

grow up and marry, they may not be able to settle their marital or domestic problems in non-violent ways. As young people grow up, boys are encouraged to develop a 'compulsive masculinity' that boys are meant to be rough and tough. This task that the society assigns to males also contributes greatly to domestic violence against women. It is the male who should be violent even in the offices or streets or in battlefields. And even those who have been brought up in humility may end up being very violent. This is because it is in the family that the child acquires and develops his unique approach to the tasks of life. It is here that he/she learns the primary social skills.

3.4.6

Relations in Families

Families, which interfere with other married couples, can cause violence between spouses. Confession from one victim confirms this: "When my first baby was born, my mother-in-law came to see us with her two sisters and two friends. This was her maiden visit so I looked forward to it. The first day went on fine but for the rest of the week they stayed, I was subjected to a lot of tension and mental torture. It appeared as though they had come on a 'looting' spree. They simply ransacked the house and each chose something and demanded what they would take with them such as: cutlery, clothing, just anything they fancied. I was also to buy each of them something to commemorate their visit, it turned out that each one of them wanted a complete outfit and would not settle for anything less. They criticized the way I was running the house. This was done in the presence of my house help whom they also bossed around. Needless to say, by the time they left all of us were on tenterhooks, my husband, my house girl, them and myself. I was hurt that so little attention had been paid to the baby. She was overshadowed by all the demands and activities I was supposed to fulfill. The visit left us quite unstable and dead broke, with a new baby! Ironically, the occasion was supposed to be characterized by joy, gratitude and friendliness.

I wouldn't want a repeat of the incident."²² This quotation explains how parents, relatives and friends from either side of the spouse interfere with marriage, thus causing violence.

About 3% of the women we interviewed, confessed that they had been beaten because of the in-laws and friends. Very few friends and relatives are usually sorry and concerned when they are beaten. Some have the 'I don't care' attitude. The dilemma is when it comes to giving assistance. If the help is not forthcoming, the wife is blamed for spoiling their son, and taking the money to her home. Like those in Dandora, they are expected to stay with their relatives who are looking for jobs. This is another dilemma. When a man fails to respond to his mother-in-law's needs also, he and his wife may quarrel. Such cases have resulted in separation or divorce.

3.4.7

Bride-wealth.

Among the Abaluhya women, "the married woman receives pressure from her father and brothers who demand the completion of the bride wealth to enable her brothers to marry."²³ In our African traditional cultures, the bride-wealth is paid to the parents of the woman. This may also increase the vulnerability of women to domestic violence especially when the women remind their spouses that they have not finished all the payments. Other men treat their wives like commodities bought from the market. The Agikuyu men say; "*nindiranguraniwa*," meaning, I have just bought myself a wife.

²² Id. 33-34.

²³ Id. 61.

In the African society, Phelistas Onyango and Diane Kayongo-Male say, dowry was never completed. It was a way of rejuvenating marriage. The woman gets more attention if she says, "you have not finished with my parents."²⁴ The man will again try to be nice to the woman to avoid more harassment from her about the payment.

3.4.8

Religion

Women tend to accept violence as the will of God as found in the New Testament (1Peter 3: 6-7) where wives are advised to submit themselves to their husbands. Therefore, religion and religious institutions because of their teaching on submissiveness seem to give a-go-ahead to violence against women. Therefore, men tend to cite the Bible wrongly for their so-called natural patriarchal rights as heads of their households and so beat up their wives if they do not submit to them. Unfortunately, women who come from predominantly conservative families do not know how to cope with violence. Some of our clergymen agree with the husbands that their wives deserve some discipline.

Henry E. Walters quotes Martin Luther, as having said, "for a wife is bound to follow her husband not a husband his wife...but if a husband can not control his wife how can he rule the Church of God."²⁵ A statement like that from a religious man is not proper.

King Solomon with all his wisdom too condemns women especially in Proverbs 27: 15 where he says, " For a persistent leak on a rainy day, the match is a

²⁴ P. ONYANGO and D. K. Male, *The Sociology of African Family*, U.S.A 1984, 56.

²⁵ HENRY, E. W., *Reformation for Family; and Other Articles*, Trans-Quatery Magazine, 1974, 22.

quarrelsome woman”²⁶ The retired head of the Catholic Church in Kenya, Maurice Cardinal Otunga once said on the equality between sexes that, “The two were created and given different attributes which should be complimentary for the society. Advocacy for equality of the sexes is tantamount to challenging God’s creation. Those proposing such views are way out the mark.”²⁷ Such comments and remarks tend to encourage violence against women in our society.

3.5.0

Other Reasons

The other reasons why men often inflict violence against women are usually neglected, because the society makes them sound minor. And it is difficult to obtain an accurate estimate of the frequency of domestic violence in Kenya and especially in Dandora, because it is less recognized, under-reported and often occurs within the privacy of the home.

3.5.1

Food

In most of our African societies, women are usually beaten because of food. The man complains that the breakfast is delayed and yet he wants to go to work, or the food is cold, and yet he is the one who came back home very late. A good number of women interviewed in Dandora, said that their men have beaten them saying that the food was too hot, too little or, at times, that the food is not tasty! The women who have been beaten find it difficult to report such cases, and often the quarrel goes up to the bedroom.

²⁶ HENRY, E. W., 22.

²⁷ M. C. OTUNGA., *Sexist Remarks*, Kenya, Economic Review, July 22nd to 28th, 1996, 26.

3.5.2

Emotions

Many men, generally, seem not to be good at tolerating things, and not good at minimizing their tempers. They are more aggressive and show a lot of physical strength to cover up their own weakness.

3.5.3

Influence by Media

Media coverage at times is not so good at women issues. They can easily be considered tools of perpetuation of violence against women. They blame women in almost every small thing done. And yet when men have butchered and battered or killed their wives, it may not be reported in the media and some additional reasons will be added to justify the cause.

3.5.4

Petty Domestic Issues

There are many petty domestic issues that cause men to inflict violence on women such as: the house is dirty, the shoes are smelling, the man's clothes are never pressed/ironed, she doesn't care and so on. Women just remain helpless in such situations. In some African traditional societies, it is said, wife beating is a sign of love. This was so strong among the Luo of Kenya, that if a wife died before her husband ever beat her, she could not be buried before the husband took a stick and caned the corpse!

3.5.5

Individual Differences

When two people come to stay together as a married couple, they bring together different family backgrounds, different personality traits. Some tend to keep hostilities to themselves, some prefer to burn them out.

3.5.6

Women Provocation

Some women provoke their husbands in order to beat them. Some women, depending on their cultural backgrounds, want to find out if at all their husbands really love them. They provoke the men and the men respond by beating them. Among the Kuria of Tanzania, a man who does not beat his wife will be seen by his wife as loving her less. All in all, the reasons why men inflict violence against women varies from society to society, due to culture, psychological or economic reasons and yet the end result is the same: it is all violence.

3.6.0

Effects of Violence on Women

The issue of violence touches all corners of the world; the effects are really dehumanizing to women and the society at large. Besides, the many physical and psychological consequences of violence against women, the impact on the “social health” of a community is both negative and widespread. So the effects are terrible and long-lasting. These could be: stigmatization, physical disabilities, infections because of rape, and unwanted pregnancies.

3.6.1

Psychological Effects (Emotional Effects On Women)

Psychological effects like trauma, broken hearts, feeling of guilt, shame, and feeling of rejection in the society. “Mrs. Angelina Mwau, a psychiatrist in Nairobi

said, 90% of the gender violence victims who are sent to the International Federation of Women Lawyers Counseling Clinics, suffered from psychosis diseases. When a survivor joins the group, she appears broken, physically, emotionally and suffers from low esteem, and great anxiety.”

For some women, the incessant insults and tyrannies that constitute emotional abuse may be more painful than the physical abuse, because they effectively undermine women’s security and self-confidence. The worse effect on women is the mental torture and the living in fear.

As victims experience depression and psychological distress, eating disorders, they often turn to alcohol and substance abuse. They are more likely than other people to contemplate or attempt suicide. This compounds the problem, because other than dying directly from violence, the victims are likely to die from violence related causes. Psychological and emotional affects do happen especially when a woman has been hurt physically. She may end up shutting up all her feelings as a way of protecting herself. This then becomes a habit in her until she is not able to recognize her own feelings. A battered woman becomes passive and may want to be told what to do while other women suffer from insomnia, nightmares and loss of interest in life.

3.6.2

Physical Effects

The consequence of violence against women may be near-fatal in the form of physical injuries, ranging from minor cuts and bruises to chronic disability or mental health problems. Some women may resort to intentional homicide. Violence of women may also lead to death as a result of injuries sustained or AIDS in cases of

rape. The murder of Renu Joshi, by her husband Kooky on the Christmas Eve of 1997 in Uganda is still fresh in many people's memories. The post mortem indicated that she was beaten and subjected to electric shocks. Her's was a simple bedroom issue but ended up costing her life. The only relative Josh had in Uganda was her husband Kooky and he is the one who murdered her! The effect is still fresh especially the way others look at Indians. Here in Kenya, one of the worse bodily harm to a woman was witnessed on November 4th, 1983. The Sunday Nation carried the picture of "Piah Njoki a teacher from Kirinyaga whose eyes were gorged out by her jealous husband."²⁸ The husband was only jailed for seven years.

Frustrated and irritated and exhausted, women are capable of developing a battered women syndrome, which may lead to causing permanent damage to the male, in an effort to put an end to violence. The example is Lorena Bobbie's action of "cutting off her husband's penis."²⁹

Women who are imprisoned experience a lot of violence. The nature of their abuse ranges from physical or verbal harassment, to sexual and physical torture. Their bodies are shackled, stripped and searched by male guards. The feeling of helplessness further compounds the psychological and physical sequel of this violence. Domestic workers too are vulnerable to violent assaults, including physical abuse and rape, by their employers.

The women's pursuit of both comfort and self-expression in clothes and personal styles is also restricted for fear of rape. Hence rape is a kind of terrorism, which severely limits the freedom of women and makes them dependent on men for protection.

²⁸ *SUNDAY NATION*, March 13th, 1994, 1.

²⁹ *KENYAN WOMEN: Victims of Violence*, Report by Wildaf, 7.

“In addition, it can expose one to pregnancy, physical illness and especially sexually transmitted diseases like AIDS, gonorrhoea and syphilis. In December 1990, a newspaper in Nairobi published a story of a rapist who infected a six-year-old girl with some venereal disease. As a result, he was jailed for a few years with strokes of the cane. In all, the predominant feelings experienced by victims of rape are those of powerlessness in the face of life and death situation, vulnerability devaluation and fear of loss of ability to control the events in their lives. As a result, rape leaves emotional and psychological scars.”³⁰

3.6.3 Social Effects

The social effects of violence on women are that social bonds may be broken as women isolate themselves or are isolated by their families and communities. A legacy of bitterness towards the perpetrators may make reconciliation and community reconstruction particularly difficult. The social effects on families can as well be demanding as to lead to poor communication, expression, lack of interpersonal relationship skills, and other personality problems. Wife abuse leads to loss of status among families and friends.

3.6.4 Effects on Children

Women and children are the first victims of violence. The cases of rape may result in HIV/AIDS, which would not only act as a death ticket, but may lead to a psychological social stigma. Children born out of such experiences will be constantly reminded of rape and it will be hard for them to be accepted by the society. Educating such children properly may not be easy. The Monitor Paper of

³⁰ G, WAMUE. M. G., *Violence Against Women*, Nairobi, Kenya, 1996, 53.

Saturday 27th April, 2002, singled out Allied Democratic Force (ADF) and The Lord Resistance Army (LRA) of Joseph Kony in Uganda as having a multitude of child soldiers in their armies. This has serious social implications. The current phenomenon of street children could be significantly attributed to many dysfunctional families. These kids have a message to all the communities that there is something wrong in the society and it is up to us to make sense out of it. Many of these kids have been denied the chances of living in a healthy family climate and education. The effects this will bring to our society in the future is anyone's guess.

It is in the family that the child acquires a culture and develops his or her unique approach to the task of life. It is here that he or she learns the primary social skills. The family affects the child's feelings about personal adequacy and provides the first models for his or her behavior. Parents are the first teachers; the child learns not only from what they say, but also from observing their behavior. Psychologists have found that the behavior of parents, will affect the behavior of children from the time of pregnancy. Psychologists too state that in cases of domestic violence and divorce, the children are seriously traumatized. Children who witness domestic violence experience emotional and psychological distress and are more likely to be physically violent. Many urban families employ under age domestic workers (house-girls) mainly from poor families. They have to work from dawn to night and it is painful to learn that their parents are usually the first beneficiaries of their labor. Some demand to be paid money earned by the their daughters even before the end of the month.

3.6.5

Religious Effects

Women who have experienced a lot of violence tend to be spiritually retarded. For some women, violence brings them closer to the Church; but others feel that they could not sit down and share the word of God because of anger and hatred. Generally, maladjusted Christian homes wreck the testimony of the gospel before the watching world. For example if outsiders see that Christian families are not devoted to the care of each other and their families, this will somewhat bring reproach to the gospel message.

3.6.6

Economic Effects

Violence against women decreases their ability and willingness to perform whatever work or duties that are expected of them by making women fearful, angry and pre-occupied with their own safety and protection.

Violent assault by some men could lead to their arrest and some even to imprisonment and this tends to have diverse effects on the family. Some men lose their jobs and the family is left in dilemma.

The report of the International Aid Conference adds, "that the great works of art are not created, discoveries are not reached and progress is not achieved in many areas because women are too scared, depressed, inhibited to paint, write or travel."³¹ A lot of money is spent treating those women who have been injured and also money is spent on imprisoned offenders convicted of violent crimes against women.

In this study I have found out that, gender violence leads to incurring of huge bills, no joint projects, poor earnings in case of businessmen and women and poor spending due to misunderstanding.

CHAPTER FOUR

4.0 THEOLOGICAL REFLECTION ON VIOLENCE AGAINST WOMEN

Theological reflection on violence against women in this chapter focuses on the positive aspects of women and their contributions in the Bible. Some few abuses against women in the Bible will be mentioned. We shall look at both the Old and the New Testaments separately.

4.1 Women and violence in the Old Testament

Genesis 19:1ff gives us the story of Lot's daughters, who were sexually abused by the men of the city, because their father hid the two strange guests. The inhabitants' crime is twofold: violation of hospitality and the forbidden sexual behavior as stated in Leviticus 18:22. Lot's actions are those of a host trying to protect his guests. His offer of his two daughters to the mob, though horrifying to modern ears is part of his duty.

Another example of physical violence is Jephthah's daughter (Judges 11:34-40). Jephthah suffered because his mother was a prostitute and his pre-battle vow makes his only child (nameless daughter) suffer. He binds over the only child in obedience to a superfluous vow and sacrifices the daughter, stopped by no divine messenger preferring a substitute victim (contrast Genesis 22). Human sacrifices were practiced in Biblical times by Israelites though forbidden by the law (Leviticus 18:21, 20:2-5, Deuteronomy 12:31, 18:10) and exhorted by prophets (Jeremiah 7:31, Micah 6:6-7, c.f. Psalms 106:37). The daughter dies childless and leaves the house

³¹ R.CARRILO, *Battered Dreams*, by UNIFEM Center for Women Global Leadership, 6.

of Jephthah without further issue. Her time for lamentation and her very self, becomes a tradition and a standard for Israelite women.

In Judges 19:1-30 the concubine is sexually abused throughout the night and worse still the men (husband) later cuts her in pieces. All these are instances of terrible abuses against women in the Old Testament. These are just a few cases to give us some light.

In the Old Testament, one of the contributions of women is their involvement in the social and spiritual life. When we read in the book of Genesis, the first woman is Eve. Although she participated in the original sin, she had contributed the fruit of human race in the world. So for the first generation in the Old Testament, Eve was the mother of the nation and of the human race.

This first chapter of Genesis 1:27 clearly points out that human beings both male and female, were created in God's image. In the same chapter we also read that "all the seed bearing plants and all the trees with seed-bearing fruits" would serve as food for human beings (Genesis 1:29). All the foliage of the plants as food for the wild animals, the birds and all the living creatures that creep along the ground (Genesis 1:30). If from the beginning these verses of the Bible have been interpreted correctly, women and even the environment would not have experienced violence and destruction.

Unfortunately, chapter two of Genesis (verses 21-24) and certain laws as found in Leviticus and Deuteronomy, were interpreted in a manner giving men full powers over women and nature (land and animals). Obviously this is due to the influence of other patriarchal societies of that time in the Hebrew culture. It is

important to note that in the Hebrew culture, there were also laws to protect the land from over-exploitation (Leviticus 25:3-8).

Sarah the wife of Abraham was very faithful to her husband (Genesis 16:1ff). Because of her faithfulness, God promised her that she would be the mother of the nation.

Shiprah and Puah, the Hebrew midwives in Egypt, God-fearing women and mothers themselves, defied Pharaoh's order to kill all male babies born to Hebrew women thus enabling the Jews to increase in number. They may have been the women who delivered Moses (Exodus 1:15-22). Though they were slaves, they stood unafraid before the king and his court.

Pharaoh's daughter rescued Moses from his basket in the Nile River and raised him in the royal household until he was an adult (Exodus 2:2-10). She is a symbol of one taking initiatives to supercede an unjust law. When Moses was three months old, his mother placed him in a basket to float on the river. Miriam the sister of Moses standing at a distance stayed watching what would happen to the baby in the basket. When Pharaoh's daughter notices the basket with the baby in it, Miriam steps out of her hiding suggesting to the Pharaoh's daughter to find a nurse for the baby. Miriam was given a go ahead and she got the mother who nurture her infant son.

In Exodus chapter 23, the law stipulates that on the seventh day, all must rest including "the slave girl her child and the donkey" Verse 12. In Leviticus 25, we read about the Biblical concepts of justice, which stipulates that every fiftieth year all the relationships between human beings and nature and among human beings

should be set “right”. The concept of justice has a socio-economic and spiritual dimension.

Ruth was a Moabite woman and married to an Israelite man (Ruth 4:1 ff) She had a good devotion to the God of Israel. We also see the history of Esther, who was a Jew and by her great courage, devoted herself to her people (Esther 5:1 ff). She saved her people from being exterminated by their crimes. Esther is projected as one who makes the most of her God-given considerable talents including beauty to win over the King. These are just a few examples of women in the Old Testament. So we can determine that women in the Old Testament are very faithful to the God of the Israelites as well as their husbands and the people. But we have also seen glaring abuse of many of them.

4.2 Women and violence in the New Testament

In the New Testament, one of the greatest women is Mary the Mother of God. In fact she was born in a poor family. However, her honesty and faithfulness to God determined her fullness of grace. As we all know Mary became the Mother of Jesus and became the Mother of salvation to the entire universe. She was very much involved in the life of Jesus and followed him up to his death and resurrection. Her devotion with the apostles was very high, because she was the Mother of Jesus Christ. She was witnessing the mysterious redemption in Jesus Christ. She contributed so much in the development of the early Christian community.

Jesus went against the tradition of his time that never associated with women. As for Jesus, he treated women equally. His approach to women in the New Testament was in the form of social and spiritual equality. Therefore to Jesus,

women had the same dignity with men. That is why it was even possible for them to follow him from town to town like the men did.

At the wedding in Cana (Jn 2:1-11), Mary points out the principle law of the Gospel: "Do everything that he tells you." The Samaritan woman, having met Jesus, became an evangelizer in her country (Jn 4:1-42). She is the first to receive from Jesus the great secret: his identity as the Messiah: "It is I who am speaking with you." The adulterous woman at the moment of being pardoned by Jesus becomes the judge of patriarchal society (or masculine power) which condemned her as in John 8:1-11 and here Jesus totally ignored the tradition of the people.

Martha professes faith in the Messiah, the Son of God. In the Gospel of Matthew, the person who makes this solemn profession of faith is Peter (Mathew 16:16). In the Gospel of John, the person who makes this profession of faith is Martha a woman (Jn 11:27).

Mary anoints the feet of Jesus for the day of his burial (Jn 12:7). She is the only person who understood and accepted Jesus as Messiah-Servant destined to die on the cross. The person who died on the cross could not be buried or embalmed. For this reason, Mary acted in anticipation and anointed Jesus' body. She is the model for other disciples. Peter had not accepted Jesus as the Messiah-Servant (Jn 13:87).

At the foot of the cross, Jesus says to his mother, "woman, behold your son". And to the disciple he loved "Behold your Mother" (John 19:25-27). The Church is born at the foot of the cross. Mary is the model of the Christian community.

Mary Magdalene is called upon to announce the Good News to her brothers (John 20:11-18). Magdalene receives an order-an “ordination” without which all other ordinations given to the apostles would have been without value.

St. Paul calls women fellow workers in the service of Christ and as fellow prisoners of Christ. He commends Phoebe as sister patroness and deacon of the early Church of Cenchrus (Romans 16:1-2). Nevertheless Paul has mentioned many women who served in the early Church as fellow workers (Romans 16; 1 Corinthians 16:19, Philippians 4:2-3). In Galatians 3:28 Paul says that there is no distinction of race, status, sex, among the baptized. There is no longer distinction between a Jew and Greek, slave or free, male or female.

From the fourth century AD, there was an outburst of ascetic enthusiasm that brought new possibilities outside domestic circles for women’s lives. This was the time when Christian women came into their own model of the pious life and as mentors for others. Unfortunately, it did not last long before the Church started oppression on women in the sense that women were not to be priests or public teachers. The fathers of the Church indulged in much windy rhetoric about women’s lack of intellectual abilities as men, hence a reason for exclusion of women from these priorities. The Catholic Church drew firm lines of differentiating men and women in the types of Church duties. Therefore today, in the same Church, there are some specific roles or duties only for men. One of the reasons why the Church made such a decision is that in the Biblical texts, Jesus appointed only the male disciples.

“Therefore the Church is still accepting only males for priesthood”³². Other people say that women have a low status due to their position in creation and in the

³² R. GRYSIN., *The Ministry of Women in the Church*, Minnesota. 1976, 19.

story of the fall. Eve is only created after Adam and then falls prey to the cunning serpent!

4.3 **The teaching of the Church on women**

The Church's social teaching on women has been challenged in every continent. The anthropological view of the personal dignity and contribution of women in the Church as well as in the society is always critical. It is constantly stressed that "women have full and equal human rights and responsibilities: politically, socially and culturally in the Church."³³ Many scholars have given their contribution to women's rights and equality in every social activity. The role of women has frequently been overlooked and reduced to just being the mother of children, wives or even harlots. However, Pope John Paul II has said that as a woman, Mary the Mother of God had contributed for the mystical revelation of God in the history of salvation. Even Jesus gave courage to the role of women in the New Testament for instance; Mary Magdalene was faithful to the Lord Jesus Christ (Luke 24:10). At the same time, in the Catholic Church many women have given themselves to serve the Lord in the Church. Their contribution is well known in the Church and in the society. So they have duties as men in the Church and even outside the Church. At the same time, religious women feel that "their role in the Church is secondary because some times Bishops and priests have not considered their duties to that of men."³⁴

³³ DWYER, J., *New Dictionary of Catholic Social Thought*, Collegeville: The Liturgical Press, 1994. 991.

³⁴ K. MCDONALD., "Religious life" - *Review Life Review*, Vol. 22, Number 100 Jan-Feb, 1983, 16.

In his apostolic letter on the new social problems, Pope Paul VI said, “we do not have in mind that false equality which would deny the distinctions laid down by the Creator Himself and which would be in contradiction with a woman’s proper role, which is of such capital importance at the heart of the family as well as within the society.”³⁵

Pope John Paul II in the Apostolic Exhortation (*Christifideles laici*), *Vocation and Mission of the lay faithful* says that, “As an expression of her mission, the Church must stand firmly against all forms of discrimination and abuse of women and that the dignity of women, gravely wounded in public esteem must be rested through effective respect for the rights of the human person and by putting the teaching of the Church into practice”³⁶ all these are meant to emphasize the Church’s teaching on women from the Magisterium point of view.

4.4 Liberation of women from violence

In the Hebrew Scriptures, the word “salvation” or “save” are used in reference to the salvation of the whole person: there was no dichotomy between body and soul. Jesus being a Jew also used the word “save” with reference to the whole person in an integrated sense. Eighteen times in the Gospels, Jesus uses the word “save” with reference to the healing of the sick and the forgiveness of sins.

The dichotomy between body and soul is one of the consequences of the influence of Greek Philosophy on Christian theology and catechesis in the early Christian Church. It is only recently, in the light of the growing and glaring injustices in the world with its resulting lack of human dignity for over two thirds of

³⁵ POPE PAUL VI., *Apostolic Letter- On the new social problems (Octogesima Adventiens)* 1971, 14.

the world's population, that we have become more conscious of the liberation element in Evangelization. The emerging liberation theologies have contributed to a more integrated understanding of liberation and or salvation as referring to the whole person at the political, socio-economic and spiritual levels and here women are not excluded from it.

Liberation theologies take into consideration the sinful structures that oppress people at all levels. People need to be liberated both individually and communally. This was salvation history as recorded in the Jewish scriptures.

In fact, salvation and liberation are two words, which we use to describe the same thing. God came in the person of Jesus Christ to the aid of women and men, to raise them from every form of oppression and make them one with him. Salvation and liberation keep going on from the very beginning and will continue until the time when Jesus Christ is all in all. Called to be heralds of liberation, the Church and each of its members work in the world to make this known and fulfill its promise. When justice reigns people will be free from all that is oppressive at the spiritual, social, economic, psychological and physical levels.

When we work as we do, it is good to ask ourselves from time to time, "Is what we do liberating?" Does this help to liberate others? As Church people, we have sacraments, catechism, retreats, devotion and so on. In so far as these practices help to set people free from what oppresses them, they constitute part of the Church's liberating praxis. The term "Liberating Praxis" was introduced into Catholic Theology by Liberation Theology.

³⁶ J. PAUL., *Apostolic Exhortation Christifideles Laici*, 1994, 81.

According to the method of liberation, or liberating theology, reflection takes place after the event from which it cannot be divorced. The event or series of events which are of interest to Liberation Theology are those in which a praxis can be identified. Praxis is an activity whose purpose is to transform history for the better. In the praxis approach to Theology, truth is first of all something to be done and then understood. Praxis Theology asks the question, "What does God do before it asks questions "Who is God?" "What does the Church do?" This means that a person will know God from what God has done and will know what the Church is from what she does.

It is not sufficient to say that the Church stands for Liberation and salvation. The Church must be seen to have a liberating praxis. It must enter the experience of the community of believers as an agent for integral liberation. As a result of reflection on the liberating praxis of the church, people will be more deeply aware of whom their liberating God is. If the Church fails to have a liberating praxis, then the image of God in the minds of the people is in danger of being distracted. Authentic and liberating praxis is given the name, Orthopraxis. It is a person's cooperation with God's love for the world, in the building up of the Kingdom of God. It is this that constitutes an authentic liberating praxis. People are saved in the measure that they are liberated from all that oppresses them. There is a need for continual discernment and evaluation in our search for a theology and missiology that helps us to accomplish God's will for our world.

4.5

How Women perceive themselves as Human beings

Women are human beings like men are. They are conscious of their value, their dignity and the essential role to which they are called in a family, in the Church and in the society at large. Being aware of that, they cannot imagine how they are exploited, oppressed, marginalized and excluded from decision-making. They equally want to work and find their authentic voices in society and in the Church. Their feminine appreciation of life urges the women to live a profound respect for each human person and for the Earth that sustains us all.

Today, they are advocating for the abolition of stereotyped roles relegated to woman and men handed on through generations by an unjust patriarchal culture. They have discovered their great gift of faith in themselves, in others (men) as well as in God.

4.6

As Creatures of God

The “Imago Dei” is God's fullness and totality of creation where male and female were created in God's image (Genesis 1:26-28). However, this is not what we are witnessing in our society today. Instead, we are witnessing violence against the very creatures created in the image of God himself-the woman.

We can say that the human race is the most advanced, rational and therefore capable of judging the right from wrong. Male and female God created us in his image (Genesis 1:28) to bring him glory and we are all precious in his eyes (Isaiah 43:1-4). But the way we treat women violate all this. We are the epitome of creation! What image of God do we reflect when we defile, rape our young girls and abuse

women? The word human intelligence then confuses one. The dehumanization of women today is a shame.

4.7 Women's Spiritual reflection on Violence

When a woman experiences violence, physical, psychological, sexual or emotional, her prayer life, spiritual growth and spiritual journey are greatly tampered with. Before getting back to the usual conditions of their lives, women's spiritual needs have to be addressed. Violence against women continues to have adverse effects on their spiritual growth. Some women find it very difficult to sit down and share the word of God because of anger and hatred. They need healing and reconciliation. It is not easy to come to a point of healing.

4.8.0 Proposals for the way forward

Women's liberation technically ought to emerge from women themselves. They are the ones who genuinely have an experiential knowledge of oppression, exploitation, violence inflicted on them and deprivation. They actually cry louder for their freedom accompanied with liberty.

4.8.1 Women themselves

For a liberator who wants to construct a liberation theology from the socio-economic and political oppression in view of women liberation, he/she must start from the global cultural and social situation of the country or society in which such oppression is found. Our case study is Kenya. Kenyan women such as Wangari Maathai, Mrs. Beth Mugo, Maria Nzomo, Mrs. Charity Ngilu, Martha Karua and Martha Koome, have been in the forefront in fighting for women's rights. Women's

organizations like International Federation of Women Lawyers (FIDA), Maendeleo Ya Wanawake, Women's Rights Awareness Program (WRAP) have fought against gender violence and they must carry on with the battle. The number of times we went to the FIDA offices, we were struck by the number of women who flock there, to report cases of abuse and to seek legal advice. WRAP and FIDA review court files to see how many women have gone to report cases of violence against them. They have, to a large extent, succeeded in making the court offices more sensitive to the rights of the victims and sought medical, physical and legal assistance.

Women themselves should learn to be more assertive and take a strong stand against violence. They need to be more assertive in regard to their needs and wants. This will force men to back off.

Women should learn to recognize the signs of the coming violence. This will help them in gaining confidence and the appropriate action. They will be in a position to get out of the way till the alarming situation has passed. One would either escape from the house or avoid strong verbal exchanges that are likely to motivate the husband into aggression thus leading to violence.

Women should encourage themselves to participate actively in feminist movements. During these campaigns, they should convey whatever information there is at their disposal with regard to gender violence. The information on posters, manifested in drama acts, sung in music pieces is fundamental in this awareness. The feminist movement should go ahead and assist female victims of violence to acquire medical, psychological and legal consultants. They should also encourage women to speak out and shame the culprits as well as eradicate the culture of silence

4.8.2

Men

“Monologue and dictatorship are oppressive not liberating. Real dialogue effects reconciliation, reparation and growth in healthy interpersonal relationships. With it emerges the idea of men and women accepting, helping, supporting and complementing each other in growth terms. With it the gender, diverse ability, corresponding natural endowment and limitations should be seen as peculiar gifts to one another for mutual enrichment and complementarity”³⁷

Women and men are complementary beings. Distinct but not dichotomized. The woman in me strongly haunts me to write on women liberation. Therefore, men with a clear conscience should be able to see themselves as part and parcel of “the” noble endeavor and struggle against sexism and gender discrimination.

Therefore men should be encouraged to undergo training as counselors and advisers so as to be able to educate other men on issues of violence against women. Men need to give up self-created privileges and pride in their masculine tendencies.

4.8.3

Society

A good society should be able to lead to a theology of integral liberation and should avoid the danger of political reduction in theology. Our society in this context is the Kenyan society. The Kenyan society needs to be liberated from all sorts of violence against women.

The body that implements laws like the court need to be improved. There is need to have special links with female officers who should be properly trained to deal with matters relating to female issues especially on violence. Special women police stations should be established to handle cases of domestic crimes or sexual;

violence against women. These should be staffed by women police officers. Similarly, the chief's office which handles such issues at local levels should have some women leaders to help solve problems involving women because at times men are biased.

The public, in general, needs to be informed or educated on domestic violence and the respect for human rights. The media has to be properly used in addressing the issue of legal literacy. Radio programs in major languages should be used to educate people. Magazines, brochures and workshops should be conducted on the same. People should be encouraged to air out their views without fear. Women from all walks of life should be encouraged to participate, so that it is not to be seen, as if women issues only concern the elite women only.

This research has proved, beyond doubt, that one of the major reasons why women tolerate violence is because of their dependence on men. Therefore, women should work hard for their economic empowerment. The government should help in providing some capital incentives to women in boosting their economic and financial positions. Economic well-being of women should therefore be a fundamental option and seen as a step towards the eradication of violence in families.

Our society needs to create Institutions that handle marriage issues in which both male and female, boys and girls are properly taught how to live and have a stable family without too much violence. The Government should establish Institutions in villages to take care of family violence. There is also a need for the formation of family life movements.

³⁷ P. N. WACHEGE., *African Women Liberation, A Man's perspective Kenya*. 1992, 137.

By an act of Parliament, Laws handling domestic violence, rape and all other crimes against women should be passed. Such legislation should address specific traditional practices in the region that under certain conditions give men rights to chastise women. There is need for establishing the subject of domestic violence in the Educational Curriculum in all Levels of education and learning. School teachers and books that focus on happiness in family should be made available. Issues on wife beating and all other forms of violence against women should be incorporated in the school curriculum. This will enable young people to develop a high sense of respect for women.

4.8.4

The Church

In our African society, there remains a stronger force behind shaping all peoples' social and whole life. The impact of the Church is felt in all existential realms and this makes her to be the most qualified in the education regarding collaboration and complementarity of both women and men. It is also the most competent in discouraging and eliminating dangerous competition, oppression and domination in gender issues.

The Catholic Church believes in the Genesis account (1:27), in which God created the human race, male and female. This indicates our significance and complementarity of both sexes. That is to say, the resemblance and differences are fundamental in collaboration in all human activities. This includes evangelization as well. So to curb violence against women, the Church should be on the front line.

Church marriage formulæ in matrimonial rituals should be re-formulated, re-worded and re-interpreted to purify them from sexism and indeed, male charismatic elements which tend to authorize men to patronize and suppress their wives.

During the Ethiopian Orthodox Church matrimonial ceremony, for example, “The priest takes the man’s hand and places it in the hand of the woman, blessing them with the sign of the cross. The bride is reminded that wives are subject to their husbands.”³⁸ It could have been a little fair for both hands of the bride and the groom to be brought together at the same time.

The Church is then expected to see to it that the Bible is re-interpreted so as to meet women’s aspirations and needs hence liberating them. The Church should be pragmatic in recognizing women as human beings created like men in the image and likeness of God. Women should strive to liberate themselves from the Church male domination.

At the same time the Church should wake up and take a pragmatic stand against the dominance and subjugation of women and facilitate their liberation and restoration of their dignity.

In all areas, the Church needs to be involved in the point of re-evaluating her practices and the removal of all negative cultural influences. In so doing, the Church will build the real body of Christ in which both male and female are collaborating and participating actively in our Earthly Diaspora towards heaven.

The Church condemns all violations of human dignity and personal rights. The Church should be alert about manifestations of violence, like rape, marital violence, child abuse, domination of women by men and portrayal of women

³⁸ Id., 125.

as sex objects in the media. The Church needs to be involved in the educational, legal and pastoral care of her people.

4.8.5 Summary

We have discussed at length the problem of violence and disrespect for women from various perspectives. Through these reflections, it is clear that domestic violence against women in the family is a widespread phenomenon, more so in the recent past. Violence almost happens daily in families. It is a problem that affects both the rich and the poor. Violation of women is like a virtue and not a vice! This seems like something accepted yet it has raised endless questions, which are also crucial moral issues that call for liberation of women in our society today.

It should be noted, that domestic violence against women affects every part of our lives. The well-being of women, their participation in family planning policies and programs are essential for the development of the whole society. It should be noted that there will be no peace, no stable family and society, no education and progress if women are afraid to take their rightful positions and are suffering from physical and emotional abuses. Therefore, this calls for gender sensitivity and Law enforcement structures through which the rights of women can be addressed more responsibly.

4.8.6 Conclusion

This study concludes, that violence against women is extremely rampant and happens in all kinds of situations. It happens in both rural and urban settings, among

the poor and the very rich, among educated and uneducated, the employed and unemployed. This violence happens everywhere and at anytime.

It should be noted, however, that even if a couple or a family is deeply in love, there are moments when they disagree like every one else. However, the physically strong, like the men should not take advantage of the physical weakness of their partners to cause violence.

All concerned bodies like the governments should try to heed or respond to the cry of women and create a society or a world where equality and justice prevail. If this fails, women should come together and create awareness through the media and in all Institutions within the society. They should join forces that help them multiply their strength as to change the society.

At the beginning of this work, we had planned to find our reasons for violence against women, the effects it has on women and society, to create an awareness of such dangers and to reflect on the theology of violence on women. Besides this, we wanted also to make the necessary proposals that may lead to possible solutions or reduction of such violence against women.

It is our hope that this paper has tried to respond effectively to these objectives. We have shown how proper and good upbringing can lead to happy, stable, peaceful families and happy marriages. This paper has promoted proper counseling of the victims of violence and we can safely conclude that this research has indeed met the intended objectives.

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Appendix A

**A QUESTIONNAIRE FOR WOMEN ON VIOLENCE AGAINST WOMEN WITH SPECIFIC
REFERENCE TO DANDORA SLUMS OF NAIROBI CITY-KENYA**

**A RESEARCH CONDUCTED BY LEONARD OLOBO, CSC
TANGAZA COLLEGE 2002**

Instructions: Please read and give answers to the questions below by either ticking the correct answer or by filling in the blank spaces provided. The information you give will be treated as confidential as possible. You are not obliged to give your name if you do not wish to do so.

Name: (Optional).....

Age

Level of Education.....

Occupation

Married

Single

1. What do you understand by the term violence?

.....
.....

2. (i) Have been a victim of violence?.....
- (ii) Who inflicted the violence on you?.....
- (iii) Explain why.....

3. What type of violence does your husband or any male inflict on you?

.....

.....

4. Where does this violence take place? (Mention places)

.....

.....

5. (i) What objects were used to carry out the violence with if any?

.....

.....

(ii) Were you injured?

.....

.....

(iii) If yes, which part of your body?

.....

(iv) Who did you see there after?

-Parents

-Relatives

-Pastor / Priest.....

-Doctor.....

-Police

-Lawyer.....

-Any other.....

(v) What was their reaction?

.....
.....

6. Eventually did your husband molester try to apologize?

.....

How?

7. What steps have the following taken on your situation?

(i) Police

(ii) Priests.....

(iii) Counselors.....

(iv) Parents / Parents-in-law

(v) Lawyers.....

(vi) Others

8. Are you still staying together with him?

.....

Why?

.....

9. What effects have such violence had on you?

.....

.....

10. (i) What do you think should be done to men who carry out violence against women?

.....
.....

(ii) Do you have any idea about the Kenyan laws on violence on women?

.....
.....

Explain.....

.....

11. How does this violence affect the family?

(i) Spiritually

(ii) Socially

(iii) Economically

(iv) Children

12. What steps are being taken to top violence against women in Kenya today?

.....
.....
.....

Appendix B

A QUESTIONNAIRE FOR MEN ON VIOLENCE AGAINST WOMEN WITH SPECIFIC REFERENCE TO DANDORA SLUMS OF NAIROBI CITY-KENYA

A RESEARCH CONDUCTED BY LEONARD OLOBO, CSC
TANGAZA COLLEGE 2002

Instructions: Please read and give answers to the questions below by either ticking the correct answer or filling in the blank spaces provided. The information you give will be treated as confidential as possible. You are not obliged to give your name if you do not wish to do.

Name: (Optional).....

Age

Level of Education.....

Occupation

Married

Single

1. What is your understanding of violence?.....

.....

2. Why do men carry out violence against women or their wives?

.....

3.(i) Is it a good way of solving domestic problems?.....

(ii) Explain.....

.....

4(i) Does violence against women lead to any change desired by men?

.....

(ii) Explain

5. How does violence against women affect the family?

(i) Spiritually.....

(ii) Socially

(iii) Economically

(iv) In the case of Children

6. What do you think should be done to stop this type of behavior?

.....

.....

.....

7. What do you think should be done to men who carry out violence against women?

.....

.....

.....

Appendix C

**A QUESTIONNAIRE FOR WORKERS/ADMINISTRATORS ON VIOLENCE AGAINST
WOMEN WITH SPECIFIC REFERENCE TO DANDORA SLUMS OF NAIROBI CITY-
KENYA**

**A RESEARCH CONDUCTED BY LEONARD OLOBO, CSC
TANGAZA COLLEGE 2002**

Instructions: Please read and give answers to the questions below by either ticking the correct answer or filling in the blank spaces provided. The information you give will be treated as confidential as possible. You are not obliged to give your name if you do not wish to do so.

Name: (Optional).....

Age

Level of Education.....

Occupation

Married

Single

1. What do you understand by the term violence?
.....

2. How many cases of violence against women are reported to you in a month?

.....

3. What steps do you take to help such women?

.....

.....

.....

4 (i) For the women who are married what is the reaction of their husbands?

.....

.....

(ii) What happens to women who report their violent husbands to you?

.....

.....

5. What reasons do such women give for staying in such violent situations

.....

.....

6. Do the women report such violence at earlier stages or not?

.....

.....

7. (i) Does counseling help such women who have been violated? YES or NO?

.....

How?.....

.....

.....

8. What can be done to make women and men understand each other?

.....
.....
.....
.....
.....

9. What should the following do to stop this violence against women?

- (i) Lawyers
- (ii) Government
- (iii) Church.....
- (iv) Women themselves.....
- (v) Relatives
- (vi) Friends
- (vii) Children

10. Have they been successful in handling such situations?

.....
.....
.....
.....

12. How does this violence affect the family?

- (i) Spiritually.....
- (ii) Socially
- (iii) Economically

(iv) In the case of Children

(v)

13. What steps are being taken to top violence against women in Kenya today?

.....

.....

.....

.....

.....

Appendix D

<u>Interviewees: women</u>	<u>Date</u>	<u>Place</u>
A. Esika	27 / 8 / 02	Dandora
S. J. Kandie	27 / 8 / 02	Dandora
W. Nafula	26 / 9 / 02	Ngei One
L. Waithira	1 / 9 / 02	Mukuru
Slum		
M. Ogola	11 / 9 / 02	Mukuru
Slum		
A. Macharia	2 / 9 / 02	Ngei One
A. Awour	3 / 9 / 02	Ngei One
G. Wangare	1 / 10 / 02	Dandora
H. Wangare	1 / 10 / 02	Dandora
M. Nkatha	5 / 10 / 02	Dandora
L. Atieno	5 / 10 / 02	Dandora
F. Makhoha	9 / 10 / 02	Dandora
J. Anyango	9 / 9 / 02	Dandora
J. Amolo	15 / 9 / 02	Dandora
M. Hellen	15 / 9 / 02	Dandora
E. Atieno	15 / 9 / 02	Dandora
M. Adiambo	16 / 9 / 02	Dandora
R. Naville	16 / 9 / 02	Dandora
A. Achieng	17 / 9 / 02	Dandora
G. M. Kinua	17 / 9 / 02	Dandora
Male:		
J. Onyango	1 / 12 / 02	Dandora
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