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Title

RAPE: HOW IS CHURCH CHALLENGED BY THE RISING ISSUES OF RAPE
IN KENYA

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Dedication

In loving memory of my dearest father John Kiara, who died in December 2010 through road accident.

Acknowledgement

I thank the almighty God for giving me the opportunity to study and enabling me to reach to the end of this journey. Writing this thesis was a long journey which would not have been possible without the help and support of numerous people who in one way or the other stood by my side to bring this thesis in its present form. It is not possible to give credit to each one by name. I acknowledge each and every one who contributed in any way. However, there are a number of contributors who deserve a special mention for their outstanding contribution.

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Abstract

Rape is a global challenge that confronts women in all context and from all race. There has been an increase in rape cases and rape prevalence in Kenya, especially in major urban centres. This research was influenced and inspired by the increased cases of rape in Kenya, especially Nairobi. It was hereby where as a researcher I wanted to explore how church is challenged by the rising issues of rape in Kenya.

The research has shown that certain behaviours, and certain situational factors are contributing to the increased rape cases. This shows that the factors are known, however no serious attention has been taken in reducing vulnerability. It is hereby where the research questioned the place of the church in the society in relation to rape cases. The research discovered that the church is limited in addressing rape cases and rape issues since it is a victim and theologically a perpetrator in subjugation of women.

Based on the research, the author offered some suggestions, regarded as the way forward. These should be the programs in rape prevention, risk reductions interventions, addressing negative stigmatization towards women which might be socially or culturally engineered, empowering women and through other ways which can effectively reduce rape and its negative consequences within the context.

Felicity Kiaira.

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Abbreviation

HIV- Human Immunodeficiency Virus

AIDS- Acquired Immunodeficiency Syndrome

MP- Member of the Parliament

GBV-Gender Based Violence

WHO- The World Health Organization

GVRC-Gender Violence Recovery Centre

TV- Television

PSAM- Power and Sexual Abuse in Ministry

SDA- Seventh Day Adventist

The Cover Photo-The cover photo is sourced from The Wikipedia, *Sexual Violence in South Africa* (source is indicated in the bibliography).

1.0. CHAPTER ONE-INTRODUCTION

1.1. Motivation

Several things have been a motivation factor to write this thesis. Nine years ago, two girls from my village were raped, where one of them became pregnant while the other one was infected with the Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome (HIV/AIDS). The two of them were committed members in the Catholic and the Methodist church. I witnessed the worst experiences which they underwent while trying to cope with the stigma and the rejection from the family and the community as a whole. Not only them, but in Kenya daily news, the outcry of the girl child is felt daily in relation to rape. Since then, my interest was shaped towards the direction of gender issues and human rights. Based on the above views, as a woman and a Christian, I have come to understand that gender based violence is an issue that is affecting women and girls in Kenya which needs to be addressed.

I remember one time asking an elderly woman in my village, what she thought about the issues of rape in our country. She simply responded with questions, my daughter! Do you have a girl child? Have you ever been raped? Why are you asking me this question? Don't you know by asking this according to our customs and traditions, you may end up being deemed an outcast? She explained further, we don't talk about these issues, for our culture does not view sexual violence against women as a crime which requires justice. You see this long tail (referring to penis) that god of our ancestors gave to men, it is a bother. This culture does not tolerate women. This led me to a question, is rape in Kenya seen as a norm, where the offender receives less punishment than expected while others go unpunished and the victims are victimized?

Another thing which motivated me is a situation in Kenya, two years ago (2014) several women were stripped naked and raped in various towns for being purported to have dressed scantily. This again led me to another question, why Kenya, a country where majority of people are Christians and known of being religious can behold such an inhuman action and do not bother to address this kind of an issue, a gender based violence?

Rape therefore remains a scar in the modern Kenya society, hurting and injuring the very fabric of the society where victims carry psychological scars for the rest of their lives. This is

the reason why this research wishes to explore the place of the church as the beholder of the society ethical and moral fabric in addressing rape as a social injustice against women and girls.

This research further seeks to know if the church which preaches morality to majority, and professes justice and just living of both the “religious” and nonreligious care about addressing the issue of rape affecting women and girls.

1.2. General Introduction.

Rape is a crime which degrades women and girls to lose their human essence. It brings life time destruction, shame, humiliation, self-esteem and guilt to the victims involved. This unethical act which creates trauma to the raped victims is done by highly respected leaders of the society like priests, MPs, doctors and even other people with less regard in the society. All these men who devalue human dignity, do not mind about the future of the victim they rape. This crime against women is one in many other crimes done to women. According to Mbote, gender based violence (GBV) can be any harmful act directed to a man or woman which can course physical, psychological or sexual harm to a person in the private or in the public spheres. He further states that “violence is any acts as kicking, pushing, burning, punching, pulling hair and may result in minor bruising or death. It may also constitute sexual violence such as rape or psychological tormenting through verbal abuse, harassment, deprivation of resources or denial of access to various facilities” (Mbote, 2000, p.1).

In Kenya, most communities are patriarchal, where men oppress women and associate it with their, cultural norms. Despite the fact that human rights protect all people, it seems the crimes done against women are overlooked. The Kenyan culture to some extent does not view the sexual violence against women as a crime which requires justice, instead, women are given the submissive roles whereby they are required to seek consent of a man before discussing anything even if they are issues which affect them physically or psychologically. Negotiations are a common phenomenon in the country, sometimes; the parents of the raped children enter into negotiations with the rapists or with the relatives whereby they are compensated to cover the rapist from facing the law. This is among of the contributing factor which has made the sexual violence against women increase. Rape in Kenya is so much reported in daily newspaper and also in other medias. Either by the parents or relatives of the children who

have been victimized, women who have been raped or by the human right actors. Despite that, little has been done which becomes a big challenge to the rape victims.

This unethical violation of human right seems to be a global problem. According to world health organisation (WHO), sexual violence occurs to every country of the world, “data from country and local studies indicate that, in some parts of the world, at least one woman in every five has suffered an attempted or completed rape” (WHO, 2003). This shows that the rape crimes are increasing every year and all over. Hirschauer states that, “wartime of women has matured from a long collectively ‘understood regular by product of war’ or, at best a perennial element of humanitarian crises, to an existential threat to women, and by extension to the state and the collective to regional and international peace” (Hirschauer, 2014, p.6).

Rape has always existed as part of the society and rape as always been a social problem.

McGregor quotes Andrea Dworkin where he states that,

In the intimate world of men and women, there is no mid-twentieth century distinct from any other century. There are only the old values, women there for the taking, the means of taking determined by the male. It is ancient and it is modern; it is caveman and astronaut, agricultural and industrial, urban and rural. For men the right to abuse women is elemental, the first principle, with no beginning unless one is willing to trace origins back to God and with no end plausibly in sight (McGregor, Winter,1989, pp.3-31).

Kenya is not just an isolated case but in other places like India and Pakistan to mention just a few, women and girls are suffering the same problem.

Many look at the church as the best place to seek advice and support. Church being a sacred religious place which can help in fighting this gender based violence which injures the psychology and physical well-being of a person. However, nothing much seems to emanate from the church quarters. The tragic fact is that, rape is a scare in the church and in the society as a whole. The dramatic rise in rape cases for the last few years has silenced and affected many victims hence becoming a challenging issue to the church and society as a whole. In many situations, a clergy who should be offering guidance to the problem are also victims and

perpetrators of rape (Ng'eno,2015). This makes the situation more difficult because church is believed to have moral authority to offer solution and guidance when fighting this challenge.

There seems therefore to be a big gap in researches focusing on what church as an organization and a place to seek refuge has responded towards the rising issues of rape in Kenya. So this thesis aims at exploring the response of the church towards this gender based violence (rape) in order to a normative approach in helping the victims, create awareness and prevent further escalation of rape cases which is now a global challenge. The research is also a contribution to the wider field of other related researches in this field.

1.3. Research Question

This research will be answering this main research question: -

How is the church challenged by the rising issues of rape in Kenya?

This question will be addressed by trying to answer these questions: -

- What has the church done about the rising issues of rape?
- What has church done to control and prevent the rising issues of rape?
- What kind of help do the churches offer to the victims of rape?

The main objective of this study will be: -

- To find out how the church handle the victims of rape
- To find out what the church is doing to prevent gender based violence.
- To explore why the rape cases has increased despite that the laws are implemented against this crime.
- To identify the role of the church towards the rising issues of rape
- To propose a solution on how we can minimise or end this rising issues of rape.

1.4. Review of related Researches and Literatures.

Research has shown that rape is a serious crime against humanity, as it is indicated that one in five women have experienced sexual violence. The researchers further indicate that, rape crimes are higher compared to other crimes committed in the world of which rape acts as a weapon of terror and revenge meaning that in many areas, which are affected by war, women and children have been raped. Horvath and Jennifer states that "rape violates personal, intimate and psychological boundaries. What in human rights language is designated human

dignity and bodily integrity and in feminist and critical theory is termed sexual autonomy or sexual severity” (Horvath and Jennifer ,2009, p, 3).

As cited earlier, the WHO report, indicate that sexual violence occurs in all cultures in every part of the world, whereby one out of five women have suffered an attempted rape in their life time. Despite the fact the rape is on the rise, Brown and Horvath states that, the stereotype of what the real rape entails still creates controversy, this is where there is a conflicting understanding to what rape entails. They state that, some scholars argue, a real rape is the one which occurs between a man and a woman who are strangers to each other. Whereby the woman is forced to have sex and threatened with a weapon in case she resists, while others think that the real rape is whereby a woman reports the crime done to her immediately to the police, which all are rare in many rape cases. Others state that rape does not happen to good people rather it happens to evil people. Brown and Horvath refer them as ‘rape myths’. They further state that “all these rape myths beliefs operate at societal, organisational as well as individual levels” (Brown and Horvath, 2009, p. 329). It is all these rape myths and many other stereotypes which justify the violence done to women and deny them justice.

In an article of, *Violence against women in Kenya*, patriarchy is blamed for the prevalence of sexual violence against women in Kenya. The social structures which are mainly characterized by patriarchal systems are the reality of sexual violence against women. In this article, Mbote states that in Kenya “the fact of being woman is a complex web of cultural, social and economic factors, which have the cumulative effect of leaving any woman vulnerable to a whole host of acts that men may be shielded from” (Mbote, 2000, p.4). In this article it is noted that majority of Kenya people are Christians which sounds ironical because it seems that when it comes to social issues, religion is side-lined.

The sexual ethic in those in position of power need to be re-checked. Hardman-Cromwell, in her article of, *Power and sexual abuse in ministry (PSAM)* states that whenever sexual relation occurs may it be of a parent and child, teacher and student or even of a pastor and a member the validity of the consent is undermined. In this article, Hardman-Cromwell further states that 10 percent of the clergy abuse parishioners at some time which makes it difficult for the church to be a safe haven for the abused (Hardman-Cromwell, 1991).

This article is very relevant to this research because, the research is looking at how the church is challenged by the rising issues of rape. There should be a theological and moral concern over issues of gender violence. The church should address this issue which is a challenge to the church worldwide. Many books, articles and journals have been written about rape but still this crime is on the rise. I am going to look at not only how the church is challenged, but also what the church is doing to address these issues since I believe that the church can offer positive help to end rape as a sexual crime towards humanity.

1.5. Material and Methodology

In answering the research question, my unit of analysis will be girls and women who have been the victims of rape, church clergies and human rights activists working at gender violence recovery centre (GVRC). This study will be an exploratory research because the main interest is on the question of how the church is challenged by the rising issues of rape in Kenya. In this study, a qualitative research strategy will be used. In order to study and explore how the church is challenged by the rising issues of rape in Kenya. I will use case study research design in order to address the research question(s) of this study. The qualitative method will be used whereby I will gather materials from Nairobi (Kenya) by interviewing people. I will conduct interviews to ten rape victims, six church clergies. Two priests from Catholic Church, two pastors from Pentecostal churches and two clergies from protestant church. I will also interview two people working in Nairobi women's hospital where rape victims are treated and finally, two people working in the organisations where rape victims receive counselling.

The interviews will be semi-structured and will be conducted in English. The reason why I choose semi- structured interviews is because they are more flexible, by this I mean that my respondents will use their own ways in defining and answering the questions I will ask them. More so I will have room to add more important issues which will not be scheduled in the interview guide (Bryman, 2012, pp. 471). I have chosen interviewing because it is flexible and based on the research questions it will help me to get more detailed response. The victims will share their life histories and their experiences which will give this research rich and detailed answers. This research will maintain the confidentiality of the field research by observing the research ethics. As a researcher, I will be accountable. This will be elaborated more in chapter four.

1.6. Research Outline.

Chapter two places this case study on theoretical perspectives of ongoing researches and debates about rape culture in Kenya, in Africa, and also in other contexts. It gives the geographical background of the area of study and defines the context of study in relation to understanding rape. This chapter also discusses the causes and consequences of rape in Kenya and rape as a global problem.

Chapter three is the theoretical chapter. It defines the term rape as defined by three scholars. This chapter also defines different types of rape. Further, the chapter endeavoured to discuss the rape myths and finally it focused on theories of rape. The rape theories which are discussed in this chapter include; Marxist theory of rape, Evolutionary rape theory, Social learning theory, Feminist theory of rape and Synthesized rape theory.

Chapter four the focus is the methods used in this study. The chapter presents the research strategies, research design and research methods used. This chapter further presents challenges and limitations encountered during this study.

Chapter five presents the empirical findings of interviews conducted. The reactions of rape victims, church clergy's and also human right activists.

Chapter six focuses on the discussion of the findings as they emerged from the empirical data, research questions and the literatures used in relation to the theoretical framework of this research. This chapter further discusses the causes and factors leading to rape, effects of rape, and how the church should respond to this problem, and finally gives the chapter summary.

Chapter seven is the conclusion chapter of the thesis, which also offers the recommendations for further research and study areas.

2.0. CHAPTER TWO-GEOGRAPHICAL AND CONTEXTUAL BACKGROUND

This chapter is divided into two sections. Section one presents the geographical and religious background of the context of the study. The section further presents other topics which define the social, religious and cultural aspects of the context of the study. In this case therefore, the chapter will also have these topics. Patriarchal culture in Kenya, religion and its role in Kenyan society, defining gender based violence in Kenya, and statistics of the rape cases in Kenya.

2.1. Geographical background

Kenya is a country in Africa which is bordered by Tanzania to the south, Uganda to the west, South Sudan to the North West, Ethiopia to the North and Somalia to the North East. Kenya covers 581,309km². (224,445sqm) with a population of around 45 million people as per 2014. Kenya is made up of three main ethnic groups namely Bantu, Cushite and Nilotic. In these ethnic groups, there are 42 tribes which have different cultures. It is administratively divided into 49 counties, each with its own governor.

This research is done in one of the counties Nairobi. Nairobi is the Nairobi county headquarter, and also the capital city of Kenya. It is the largest cosmopolitan in East and Central Africa. It is a business hub and multicultural centre, where all cultures can be found. A place where this case study will be conducted. (Wikipedia).



Figure 2.1. Map of Kenya indication Nairobi (Explore it@Icrisat, 2016.)

2.2. Patriarchal culture in Kenya

Most of Kenyan communities are patriarchal in nature. Where men are considered to be the head of the family, household and in the society. Patriarchal system in Kenyan society can mainly be associated with the injustices done to women. The prevalence of this violence against women is caused by the social and cultural control which is the result of the existing structures characterised by the patriarchal system. Despite some modern influence to patriarchy, still most of the decisions are made by men, through the council of elders which is made up by men only. This has contained the male dominance over woman hence denying women their rights. The patriarchal ideology has retained the cultural practice which denies women to own property, express their sexuality and women being regarded as the second class citizen in most social, cultural and religious aspects. Women are still oppressed in all aspects whether, culturally, socially, religiously, economically or even financially. The traditional norms exclude women from power positions. The gender roles which are dictated by the cultures degrade women and give men the upper hand to see women inappropriate for independency. This has limited the ability and opportunities of a girl child, and in search of survival, such factors have led the girl child into prostitution and also at danger of sexual harassment when searching for jobs at the mercies of men (Mbote, 2000)

The patriarchal sociocultural contexts and the systems have made the girl child vulnerable. The girl child is viewed as powerless at the venerability of the boy child. This is where the cultural expectations to some extent encourage the boy child to intimidate the girl child to prove their masculinity. This is the question of power, where Njue, Askew and Chege in their article states that the unbalanced power among men and women and the diversity of the legal status have resulted to the sexual challenges that women experience. Njue et al states that:

Unequal balance of power, with women having comparatively less access to influential positions and resources, which is reflected in definitions of masculinity and femininity. Motherhood and humility/submission are important aspects of femininity, whereas bravery/valour and sexual prowess are intrinsic elements of masculinity. So while boys are socialized into a role that recognizes and encourages their sexual freedom, girls are cautioned to avoid boys by their parents, teachers and other adults. Unmarried circumcised boys have a special hut

within their parents' compound, while unmarried adolescent girls remain in their parents' house. Newly circumcised Luhya boys (*not only Luhya community, so is my own ethnic group Meru and many more in Kenya.... italics my own*) are told that, as men, they have the right to sexual intercourse with any unmarried woman: 'the door that is open [the unmarried woman] is yours, but that which is closed [the married woman] is not yours' (Njue et al., 2005).

Therefore, patriarchy can be seen as a gendered system, which is a network of social, political, economic and cultural system which men dominate and control women. The system controls women for labour, reproduction and sexuality, as well as denying women status, privileges and rights in the society.

In this case, I highlight how patriarchy upholds sexual injustices towards women. Due to the patriarchal fact that women have no right of their own sexuality. Sexism injustices are invisible within the society as far as women are concerned, and make those who experience systematic injustices the object of blame, or they often blame themselves. This is evident in how the structuring of family, institutionalization of marriage and heteronormativity serve as effective gatekeepers for women, especially as the concepts are introduced at an early age and so they are internalized by both men and women.

The main reasons why patriarchal systems regulate and control the sexuality and reproductive capacity of women is to keep women's bodies within the perceived family arena, as 'decent wives' and 'mothers', who ought to be dependent on their husbands, male brothers and cousins. Secondly, and more importantly, in order to guarantee the paternity and legitimacy of the children of the marriage, the paternity falls within the father's lineage, children are named after their fathers and perceived to belong to the family and clan of their fathers, rather than their mothers. Meaning that within the patriarchal system the mothers disappears just after giving birth. This guarantees paternity, which is considered vital to ensuring that the male line is retained and that property is bequeathed to the husband's offspring. In order to achieve this objective, the law makes sure that women sexuality remains under male control. That men can be polygamous, but women cannot because this will complicate the lineage and paternity.

2.3. Gender violence and inequality.

Gender inequality and discrimination is a real issue in Kenya. This is where there is no real change to gender inequality and violence despite years of academic or practical feminist activity, international resolutions and declarations of intents, the increased prominence of women's in the governmental and non-governmental organisations and the slow change of status of women in Kenya. In most cases, gender inequality and violence is linked with the patriarchy, and power. Women are the subjects and victims of the economic changes, ethnic conflicts and the rising cases of HIV/AIDS.

The role of culture has also created gender imbalances, and made women a subject of domination. Women are denigrated, stereotyped, and controlled through a language created by the society against them. Such representations as stated by Mazrui in her article, as contributed to upholding structures of power against women which subconsciously mould how women perceive themselves. As well, the society has created a theme through which impact upon sexual rights of the women.

Mazrui emphasizes the pervasive use of inflammatory or derogatory sexual language and images in controlling women and the role of the media. She argues that, "language can advance or hinder gender issues" (Mazrui,2006, p.147). She further argues that, "though western culture is often blamed for erosion of morals, it is also imperative to look at how modern African imagery also plays a part in perpetuating negative images of women" (Mazrui, p.157-158). According to her, the struggle against negative cultural representations must be seen as an important part of the broader process of empowering women.

Due to the high levels of gender inequality and discriminatory perceptions of power, rape and gender violence is therefore a feature in Kenya. This is because there exists a relationship between gender inequality and gender violence. This is where inequalities have always increased the risk of violence by male against women, as well as inequalities have always inhibited the ability of the women who have been violated to seek justice, protection and redress, with many ending up suffering in silence.

2.4. Religion and its role in Kenyan Society

Most Kenyans claim to be Christians, according to Beard: "forty-five percent of Kenyans are Protestant Christian, thirty-three percent are Roman Catholic, ten percent are roughly

identifying with Islam, ten percent profess adherence to indigenous beliefs, and the final two percent claim belief in some other form of religious identity or activity” (Beard, 2012, p.658). This therefore shows that religion plays a very central role within the Kenyan society, where Kenyans are so active within their religious activities.

This research is related to the church, rather than other religious groups in Kenya. The church in Kenya plays a very important role in social warfare, politics, economic and cultural aspects. Mission religion in Kenya brought initiated health and education. While in the contemporary society, religion continued with the same role, as well as religion being the voice of the voiceless. This is through championing for the democracy, and political changes where some of the individuals who are leading the society are the key officials in the churches. This has positioned the church at the best place in fighting the injustices in the society and help to alleviate human suffering (Nthamburi, 1981).

Churches in Kenya have been the great influence to the society, holding some normative authority. In many cases, church religious leaders have acted as social, cultural and political critics to the society unjust and abusive practices creating cohesiveness. In 1992, religious leaders of the Catholic and Protestant churches in Kenya organized nonviolent protests of the abuse of the human rights by openly challenging the dictatorship of then president Daniel Arap Moi which was perpetrated by his regime and later he adhered to the demands of having the multiparty system (Appleby 2000, p.212). As well, in recent years, following the fall of Kenya into post-election violence in 2007-2008, the churches in Kenya were again called to action towards healing, and reconciliation (Beard, 2012).

2.5. Rape statistics in Kenya

Rape in Kenya has been like a chronic disease, something which defies age as seen in a case where a 90 years old woman is raped (Machoma, 2015.) Children from few months old are also not exempted as victims of rape. According to Mbote, the number of girls and women who report rape increase every year, he states: “in 1993 the combined figure was 1274, in 1994 it was 1310, in 1995 it was 1455 and by 30th June 1996 1020 rape incidents had been reported to the Kenya police. If one uses the 1993 figure, at least 3 Kenyan girls and women report rape to the Kenya police on daily basis” (Mbote,2000, p. 10).

Rape within the context also defies gender, where men and women, boys and girls have experienced either gang rape, or forced sex, an act which has been overlooked or perceived as a rare occurrence. “The Kenya Police Crime Report data for 2007 indicated that there were 876 cases of rape reported, 1,984 cases of defilement, 181 cases of incest, 198 cases of sodomy, 191 cases of indecent assault and 173 cases of abduction reported in the year.” (International campaign).

As seen from above statistics, rape crimes reporting reduced due to the stigmatization associated with rape. Many women and guardians of the rape victims fail to report the crime to the police despite the fact that most of these crimes happen with a physical injury. As well, when reported the unsupportive gesture they receive from the authorities and the law enforcement agents becomes so disturbing and traumatizing to the victims concerned. An example, is where a group of rapist were reported to the authority having raped a 16 years old girl only to receive a little punishment of cutting grass (Blumberg, 2013.)

This is a challenge which needs to be addressed and dealt with. When looked closely, it is an extreme challenge to the entire society. According to the data collected by the Crime scene investigation Nairobi, the estimate rape cases between 30th December 2007 and June 30th 2008 was forty thousand five hundred. With the estimate of three thousand four hundred from Nairobi area (Crime scene investigation Nairobi,2008).

The report further states that these figures could be three times higher because only one victim in 20 cases report the crime and one out of six seek medical assistance. Despite the alarm and the outcry of the rape victims, rape in slums like Dandora and Kibera in Nairobi area is the hotspot of rape crimes. According to Aisi, a journalist with DM magazine states that rape in slum areas is so common and rapist are known by the residents who choose not to report them to the police. This is where he states how a group of rapists have rented a house within the slums and hunts for girls every day with no one raising an alarm.

Dandora, with a population of 142,026, is a slum in Nairobi where most houses are made of mud. The toilets, which overflow with sewage that bubbles onto the narrow corridors in between houses, are latrines built adjacent to the homes. The chance of getting lost, if you are new in the area, is very high, as the structures all resemble each other. Shashamani, which is at the heart of Dandora, is home to a

gang of about 20 rapists who go by the name Jeshi (army). Their victims are dragged into vacant shanties in the neighbourhood, becoming “*mboga ya Jeshi*” (food for the army). (Aisi)

If rape crime is taken seriously, and not being embedded within our social context these rapists who are known by the residents can be reported by the society and face the law. However, few are the cases which are reported and less is the punishment received by the offenders.

Few crimes illicit as strong of a reaction among those effected as rape. Nairobi has long been known for its violent crimes and its ever expanding slums, however no one could have imagined the rate at which sexual assault would grow in the country. Either the police or the justice system has traditionally shown much commitment toward punishing the offenders, and the national health care system has not offered much in the way of support. Where are we going as a country and have Kenyans reached their breaking point? (Aisi)

3.0. CHAPTER THREE-THEORITICAL BACKGROUND

The previous chapter describes the Kenya geography, socio-cultural and religious context. It is a description which gives an understanding of the context, and how it relates with this research. It sets the backdrop in understanding the culture and challenges of rape, and the response of the church. This chapter pursues further from the previous chapter in defining and understanding further the concept of rape, the causes and theories related to rape culture. The chapter seeks to develop a theoretical framework that informs the main research. The chapter is divided into various sections, which are, defining rape, types of rape, rape myths, and theories of rape.

3.1. Defining rape

The term rape has many definitions. According to Horvath and Brown, “Rape is broadly understood as penetration of the vagina or anus with a penis without consent” (Horvath and Brown, 2009, p. 5). And according to an internet Dictionary, “rape is any sexual intercourse or any other sexual penetration of the vagina, anus or mouth of another person, with or without force, by a sex organ, other body part, or foreign object without the consent of the victim” (Dictionary.com). Ellis defines rape as “a physically forceful attempt at sexual intimacy when one of the individuals involved chooses not to become sexually intimate” (Ellis, 1989, p.1)

According to McGregor, rape cannot be limited only to the penetration but rather to all kind of sexual assaults. He states that,

Rape is not confined to forcible penetration of a woman’s vagina by a man’s penis. It is all the sexual assaults, verbal and physical, that we all suffer in our daily contact with men. These range from being “touched up” or “chatted up” to being brutally sexually assaulted with objects (McGregor, 1989).

Daigle and Fisher have given several definitions. They define rape as;

unlawful carnal knowledge of a woman by force and against her will.... or Non-consensual contact between the penis and the vulva, or penetration of the anus, however slight; contact between the mouth and the penis, vulva, or anus. Or

penetration of the genital or anal opening of another person with a finger, hand, or other. (Daigle and Fisher ,2010, p.708.)

In light of all the above definitions of rape, I would agree with all of them apart from McGregor's definition, which states that rape cannot be restricted or limited to penetration between the vagina and penis. But rather to any verbal and physical suffering that women undergo that is caused by any contact with men. I disagree with his definition because it reduces rape, and it can therefore be better substituted with verbal abuse or physical abuse. According to Noller, physical abuse can be any act which leaves a bruise or a mark on a victim's body. Physical abuse can include, but is not limited to such acts as kicking, burning, slapping, biting, pulling of hair etc. Verbal abuse is the abusive language that can be used to make a victim feel upset or uneasy. It is a language used to belittle or to manipulate the victim (Noller, 2009), this cannot be termed as rape. In summary, a rape victim may experience all the physical, and/or verbal abuse during rape. I therefore agree with many authors who define rape as non-consensual penetration of the vagina or anus with a penis, finger or any object.

Types of rape.

There are many different types of rape as defined in a journal of US Department of Justice, named, Drug-facilitated, Incapacitated, and Forcible Rape: A National Study, written by Kilpatrick, Heidi S., Kenneth J., Lauren M., Jenna McCauley, M. S. Below, I discuss them as they are cited from the above source (p.10). These are forcible rape, incapacitated rape, drug and alcohol facilitated rape. From other sources I bring further an addition of other types of rape. These are statutory rape, acquaintance rape, date rape and marital rape.

Forcible rape.

This type of rape occurs when the victim is forced into sex. The penis is forced into the vagina or through anus without the victim's consent. The victim may incur some injuries during the act. Many rapes occur forcibly or by force. The victim is intimidated, threatened or forced to sex by the perpetrator without her consent.

Incapacitated rape.

This type of rape occurs when the victim has voluntarily taken drugs or alcohol and she is unable to control herself or to know what is going on. the rapist takes advantage and commit unwanted penetration to the victim either through anal, vagina or orally.

Drug and alcohol facilitated rape.

This type of rape happens when the victim is given drugs or alcohol. The rapist deliberately gives the victim drugs without her permission which makes her sleep or unconscious. Or makes her awake but too drunk to know what is going on and she becomes unable to control her behaviour. According to LeBeau and Ashraf, drug facilitated rape occurs in various formats. They state that in this type of crime there are three examples where by the drug can be ingested by a victim resulting to rape without her concept. A male can put a drug in the female's alcohol secretly, and the female consumes it without knowing which later results in unconsciousness, or a victim may take the overdose of the prescribed medicine which can result in unconsciousness, or voluntarily a victim can be on drugs or can ingest drugs willingly which results in sleep of mind or unconsciousness. (LeBeau and Ashraf Mozayani 2001, p. 1x)

Statutory rape.

This type of rape is whereby the victim is a minor and cannot be able to engage in conceptual sex. The minor does not understand what is going on. The perpetrator or rapist is of age of concept and the victim is under age which is illegal according to the laws because the minor cannot concept. (Daigle and Fisher 2010, P.708) According to legal dictionary, "the criminal offence of statutory rape is committed when an adult sexually penetrates a person who under the law is incapable of consenting to sex. minors and physically, mentally incapacitated persons are deemed incapable of consenting to sex under rape statutes in all states" (West's encyclopaedia, 2008).

Acquaintance rape

Acquaintance rape is the rape where by the individual involved know each other. It is a rape whereby the rapist is a colleague, a neighbour, a friend or even a workmate. Unlike date rape, which occurs between people who are dating, in acquaintance rape individual involved are not in any relationship (Gilbert Perkins, 2010, PP.715).

Date rape

Date rape is "a specific type of an acquaintance rape that involves a victim and a perpetrator who have some level of romantic relationship between them" (Koss and cook quoted in Lovett and Horvath, 2009, p. 129). This type of rape occurs between people who are in a

relationship. it can be a single date or a multiple date which can result to rape. The victim might be the girlfriend of the perpetrator (Gilbert Perkins, 2010, pp.715). These individuals (girlfriend and boyfriend) might be in a party or out for a date whereby they are involved in some level of romantic relationship.

Marital rape

Marital rape is a non-consensual forced intercourse where by the perpetrator is the spouse of the victim. Some marital rape occurs after the torture and beating. The husband beats wife and afterwards rapes her. While others occur through husband using force to coerce wife into sex. This can occur when the wife refuses to have sex and the conflict arouses and in the process the husband uses force into sex. Some argue that the main reason for this type of rape is to possess and to show power whereby the rapists “sexuality becomes the means to express dominance, control and mystery” (Kersti Yllo, 2010, p.722).

In summary, all these types of rape portray rape as a forceful act, where the victim is overpowered, or sedated rendering the victim powerless and then rape occurs. Rape therefore seems a social norm of the powerful in relation to the powerless. Many women are the rape victims, because the society has forced women to be powerless, passive and nurturing and less expected to challenge men’s status quo, authority or power. The idea therefore remains that, any women can be a victim of rape, because women are expected to be weak and men to be stronger. This now leaves rape to be an issues of power and masculinity, where women should be the victims and the intimidated one.

3.2. Rape myths

Kelly and Radford argues that sexual assault is the most dangerous and awkward expression of masculine strength towards women. They further contend that,

In the late nineteen sixties and early nineteen seventies rape was one of the earliest organizing focuses for women’s liberation movement in the united states, United Kingdom, India and many other countries. Sexual violence and sexuality have subsequently become central concepts in feminist theory, and women throughout the world have organized in a variety of ways to highlight, respond to,

and campaign against the sexual victimization of women and girls” (Kelly and Radford ,1998, p.53).

Sexual violence has been an issue worldwide. This has been the most occurring crimes among many other human right violations. Bohner, Eyssel, Pina Siebler and Wiki notes that rape is a global problem, whereby one in three women have experienced sexual violence and the results are long lasting. In most cases, the health’s of the victims involved are paralysation for life. Bohner et al further notes that rape can result to death or disability. Furthermore, this crime which violates human rights can divide communities hence causing it not to grow, it can brick families and more so it can stagnant the development of nation (Bohner et al, 2009, p. 17). Sexual violence contributes to gender inequality and supports the status quo of male dominance.

Due to this, almost all women whether victims or not live in a state of constant fear and the reason being that the rape cases throughout the world has reduced women’s quality of life and limited their freedom of expression and also movement. The topic about the rape myth has been a topic of interest to many researchers. Rape myth has been defined as the “prejudicial, stereotyped and false beliefs about rape, rape victims and rapists” (Bohner et al, 2009, p.17). This is to say in other words that there must be a course which led one to rape or to be raped and in most cases victims are blamed. To some extent, rape myths deny the victim the freedom to speak about what really happened. they fear that they will be blamed or they will not be understood. In most cases the victims are denied justice.

Boner et al as stated four of the rape myths which are used and believed to be the course of rape, this is where they state that,

1. It is believed that women have the desire to be raped through the way they appear and behave before men and the victims should face the consequences and accept the blame in case they are raped.
2. The victims of rape are believed not to have been affected by the rape they undergo and the justice tend to favour the perpetrator by stating that there is no enough evidence or founded ground to arrest the rapist.
3. It is also believed that men in general have the sexual drives which sometimes gets out of control and this sex drive is the one that most of the rapists have whereby they become

oversexed hence leading to raping any woman that they find near since the urge cannot be controlled

4. Another myth is where it is believed that, it is only the women who want to be raped who are raped. Those women who hang out late in night clubs and others who dress exposing their bodies either by wearing the tight cloths or miniskirts/ dresses are advertising their bodies and they are inviting men to rape them.

All these rape myths attitudes and believe and many more tend to deny women their justice hence promoting male sexual aggression by justifying their sexual violence (Bohner et al, 2009, p .19). Being a victim may have led many from not reporting the incident to the police due to the fear that the law will find them more liable and conclude that it was due to their fault that they were raped.

In summary, many perpetrators have used these rape myths to rape and to abuse women sexually. The rape myths have directly or indirectly affected the rape victims due to the assumptions when they are seeking justice. Just to mention a few, when it comes to justice, prosecutors and jurors who are deciding the cases have their own perceived belief of what should a real rape entail. They end up blaming the victim and assuming that the women should be responsible for their own rape, instead of punishing the perpetrator. The perpetrators are exonerated out of the myth that some men cannot control their sex drives, and women should cooperate, relax and enjoy the rape if they cannot control it through the way they dress and appear before rapists. A feminist activist, Susan Brownmiller has suggested that juries tend to cooperate with the male perpetrators and they are enemies of female complainants because “they are composed of citizens who believe the many myths about rape, and they judge the female according to these cherished myths” (Brownmiller, 1975, p.373).

3.3. Theories of Rape

3.3.1. Marxian Theory of Rape

Marxian theory of rape is a theory which centres on capitalism as a leading factor towards rape. This is where capitalism plays the role of marginalization, destroying homogenous masculinity. Thus, the men who are marginalized and face burdens because of economic production within capitalist systems feel marginalized, and because they lack power to control, they respond to the pressures imposed to them by raping women. Schwendinger and

Schwendinger argue that, “capitalism renders all human beings as objectified commodities of exchange” (Bonnycastle, 2012, p.26).

3.3.2. Evolutionary rape theory.

The Evolutionary theory of rape initially attributed rape to the mental illness. Meaning that those who rape suffer from some deficiencies or abnormality and in order to survive and to adapt to normal human species and to procreate, they rape. These theorists historically thought rape crime was committed by the individuals who were abnormal, however, the modern development of this theory state that the individual’s rapist are not necessary abnormal, rather evolutionary adaptation and the urge to procreate influences the psychology of the rapist. Meaning that men can maximize their reproduction through sexual intercourse with many females as sex partners (Ellis, 1989, Thornhill and palmer 2000). However, this theory has been highly controversial and met with deep criticism. This is through many researchers who have termed the evolutionary rape theory as being a bad character for misogynistic (Ntepp, 2010, pp. 729).

Thornhill and palmer argues that male species are always ready and eager to mate whereby female species, have a variety of choices between the males competing for them. But female humans are never given chance or opportunity to choose, instead they are raped. They argue that if females could be willing to mate with any male, there couldn’t be any rape occurring. They further argue that according to Evolutionary theory of rape, Rape should not be seen as a violent attack instead it can be sexually motivated (Thornhill and Palmer, 2000). The researchers also went further to show that, where forced copulation has occurred, it is rarely driven by the desire for the reproduction (Ntepp, 2010, pp.731). According to Ellis, “Evolutionary theory of rape considers rape to be an act emanating from natural selection pressure for males to be more eager than females for copulatory experiences with a wide variety of sex partners, and their use of forceful tactics to satiate their sexual desires” (Ellis,1989, p.16).

3.3.3. Social learning theory

This theory argues that the act of rape or violence is learned through a continued exposure to the environment where violence against women occurs or through imitation. Individuals can learn aggression from different sources, for example they can learn through associating themselves with friends, out of peer pressure, or even through relatives and family members. They can also learn aggression through their culture and subculture and lastly they can learn through mass Media (Ellis,1989, p.12). Ntepp argue that, the social learning theory summarises the effect of rape in four groups which are,

1. Modelling effect and sex violence linkage effect. This asserts that the people or the individual who are exposed to violence or sexual behaviour, or who watch pornography are more likely to practice it or rather they may end up doing.
2. Rape myth effect. The rape myth effects contend that women like to be raped and they enjoy it. their no to sex means yes. They either directly or indirectly invite men to rape them through the way they behave or dress. Because of this myth, individuals or rapist learn and in future rape.
3. Desensitization effect. The desensitization effect assert that when the individuals are exposed to images of sexual violence either through watching a movie, through advertisements, or even through media normalizing rape, may end up learning. This theory argues that the individual ends up not differentiating between sex and rape (Ntepp, 2010, pp. 729).

That is to say, rapists are shaped by the environments that they live in or where they have grown. This is where Ntepp further states that;

The existence of rape in our society stems from the exposure to sexual violence and not to extra cultural or non-learning variables such as genetics. The rapist is created by his environment. These theorists maintain that continued exposure to a stimulus naturally creates positive feelings toward it. Often persons with phobias are treated with methods that involve exposing the person little by little to the phobia and eventually the person can grow accustom to it if not completely overcome their fear (Ntepp, 2010, pp. 729).

3.3.4. Feminist Theory of Rape.

Many writers have written about theories of rape, some of whom are feminist theorists. According to Bonnycastle, feminist theory of rape goes way back in the nineteen seventies' and nineteen eighties. This is when the feminist theorists and writers tried to respond directly about the issues of rape and women subordination. As stated by Bonnycastle, "historical subordination of women within unequal social relations as the common starting point" (Bonnycastle, 2012, p.24). Of similar view concerning the theory is Ellis, who states that, "basically the feminist theories consider rape to be the result of long and deep-rooted social traditions in which male have dominated nearly all important political and economic activities" (Ellis,1989, p. 10). The theory holds that, men have used women subordination and the unequal status as a weakness to show their power over women.

In addition, American feminist Susan Brownmiller has theorised rape as a historical social tradition which was dominated by man to control woman. An act which is characterised by male patriarchy ideology whereby the motive of raping a woman is not for gratification but to maintain dominance, control and degrade her and show how powerful the rapist is. Out of fear to be raped, women depend on men in all areas (Brownmiller,1975, p.15). Brownmiller associates rape with the patriarchy, a social structure which affects all women. According to Brownmiller, rape is an outcome of historical social traditions of which when men discovered that their penis is a weapon they started to use it. This is where she claims that,

Man's discovery that his genitalia could serve as a weapon to generate fear must rank as one of the most important discoveries...from prehistoric times to present...rape has played a critical function.it is nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear (Brownmiller,1975, pp.14-15).

Brownmiller further argues that even male animals do not rape their female species. She states that it is a female species which can send a signal to a male when she is ready for mating only during the mating season. She gives an example by giving an observation of Jane Goodall who was studying wild Chimpanzees. She states that one female Chimpanzee was on heat and her genital were swollen and pink in colour but despite the fact that she was on heat, she refused to mate with a male chimpanzee which showed her interest and he never raped her (Brownmiller,1975, p.12-13). On the contrary, Brownmiller and other feminists who share the

same arguments, have been criticized for the interpretation of rape by clinicians and scientists who think that rape is caused by “men’s innate sex drive” (Bonnycastle, 2012, p. 24-25, Thornhill and Palmer 2000).

Canadian feminists Lorene Clark and Debra Lewis argues within feminist theory that rape is an effect of inequality of classes in the societies. Where men have had dominance both in economic and cultural social setups, as a result women are devalued and objectified within a capitalistic thinking. In this way, two conditions emerge, first is that, women are undervalued in economic contribution inside and outside the family. It is here where they are critical to Brownmiller’s views of understanding of rape. Secondly, is that rape is motivated by the cultural narratives circulating within patriarchal society. Sex therefore is seen as an affirmation of male power and another excuse to objectify female sexuality as a resource (Bonnycastle ,2012, pp.25-26). Clark and Lewis further present a class factor, this is where they argue that some men who are working class but they don’t have power to approach the women they think are of their class, end up using force to rape, a view engrained in patriarchy that men should be powerful despite class differences. This is where they claim that “physical force is the method used by men who lack other, subtler means of sexual coercion” (Clark and Lewis, quoted in Bonnycastle, 2012, p. 26).

Within similar note as quoted by Phillips, they argued that rape is an historical, cultural and economic act done by men for status quo.

Lorene Clark and Debra Lewis argued that the property-based conception of rape still permeated popular and legal understandings: that women were still regarded as forms of property and that rape was still considered a crime primarily because it devalued sexual and reproductive capabilities held in trust for men (Phillips, 2013, p. 43).

Meaning that for the men who rape, it is their last option to express domination and control over the women of whom they see their sexuality as resources. That means women contribution in the society or within family is never recognized, since they are not contributing equally to the public or even in the private sectors (Bonnycastle,2012, p.26).

Most feminist theorists argue that, not all men are rapists and the statements which refer rapists as men are too wide. However, the feminist theorists still believe that the gender discrimination and the political and economic status that women are kept in, are the main contributors and courses of violence against women. Ntepp argues that rape has been treated as a property crime, this is a feminist view which looks on the objectification of women as property. This is a notion that rape is not a crime against women, because they depend on men for financial support and are the properties of men and in case they happen to be raped the crime should be treated as a crime against man's property. This shows how women have been reduced to be just mere objects, that is to say, if women could have equal status with men in the society, rape crime could be eliminated which has been the case in the cultures where women are given equal position as men (Ntepp, 2010, p.729).

In support of this feminist theorists about rape, studies of cultures where women were in prominent social, political, and economical positions found low rates, if not the absence, of rape. The perpetrator according to this theory of rape is not committing a sexual act but instead an act of violence. Here the rapist wishes to possess, dominate, and demean his victim (Ntepp, 2010, p. 729).

This means that women who are likely or are mostly raped are the poor and the ones who have little or no wealth in the society. Basically, those who are dependant to men are more likely to be the victims. Further, the theorists argue that rapists are not motivated by the sexual urges, rather the hatred towards women. It is an aspect of control, power, and that of male domination over women excluding women from political, social and economic decision making processes which affect them including those matters dealing with rape and its control. With women excluded from positions of political and economic power, the feminist theory of rape maintains that women are considered unequal participants in interpersonal interactions. At the extreme, women come to be viewed by men (and often by themselves, as well) as little more than property over which men compete. Thus, many feminist writers view the prospects of rape as more or less a direct function of the degree to which females are politically and economically powerless relative to men, and/or are viewed as property (Ellis,1989, p. 10, Ntepp, 2010).

I hereby explain the similarities and differences which are between social learning theory and feminist theory. Social learning theory tends to agree in most cases with the feminist theory.

In occasions when both theories states that, rape is caused by social and cultural learning as largely responsible for rape. second, they both identify features of modern western culture that encourage men to exploit women sexually as contributing to the rape crises. Both theories agree in consensus in repudiation, that non-learning, extra cultural variables are responsible in male propensities to commit rape, though feminist theory tend to hold higher opinion to this view, than the social learning theorists (Ellis,1989, p. 13.) The social learning theory further tends to agree with feminist theories in arguments about the patriarchal view in relation to rape. Ellis argues that, the interpersonal aggression which result to sexual assault is the result of the cultural traditions.

However, despite the similarities, these two theories disagree in many ways. Ellis argues that, feminist theory grounds itself more on social, economic and political views, whereas social learning theory focuses more on the cultural links. There disagreement is further on the view to what drives rapist, to feminist is the sexual violence towards their victims, whereas social learning insists upon viewing rape as essentially sexual act. Both may agree on rape as learnt thing, however, feminist goes further to emphasis pornography as promoting male tendencies to rape and degrade women.

However, feminist theory is not without criticism. This is where some theorists critique this theory by saying that, if women are more elevated than men, either through education or even politically, this may course inferiority to men who have lower status or who earn little than women and may course them to rape women to show their supremacy and power. “The feminist theory, though, does not explain why men rape men or why females are perpetrators of rape” (Ntepp, 2010, p. 729). Thus the theory also forgets that the rich and the affluent are also much victims of rape, just like the poor, a fact that rape permeates the social and economic boundaries of the individual victims.

3.3.5. Synthesized rape theory

This theory tries to combine elements from other theories. Like, it agrees with the feminist theory that the main purpose of raping is to possess and to control as well as agree that rape is also driven by the individual sex urges. It agrees with the social theory that the actual technique of rape is learned. It agrees with the evolutionary theory that evolution has selected men naturally as opposed to men to use force naturally to produce, with the view that the sex hormones in the male increase the rape tendency, because of the strong sex drive which is

natural, again it contends that despite that very natural instinct in all male, not all are rapists. This therefore leaves the rape factor to an individual person's brain, whether environmental or genetic (Ntepp, 2010, pp. 731, Ellis, 1989). This is because synthesized theory tends to contend that all other theories offers solution and understanding about rape, despite the fact that all have varying limitations.

According to Ellis, rape is sexually motivated by the sex drives and also by the drive to control and possess one or more sex partners. Ellis argues that the sex drive and the drive to control and possess are closely woven together and cannot be separated and both comprise motivation. In addition, Ellis states that the "motivation for sex is almost entirely the result of unlearned neurological processes, the actual techniques involved in committing rape are largely learned through operant conditioning and secondarily through imitation and attitudinal factors" (Ellis, 1989, p. 79). That is to say the major and primary form of learning is to experiment and imitation and attitudes comes as a secondary form.

Synthesized theory therefore features all the contemporary rape theories as integrated and formulated from various variables.

3.3.6. Summary of Theories

In conclusion, I have noted that all the above theories outlined above give different considerations to rape. The Marxian theory of rape, focuses on the effect of capitalism, and on inequality within a given society. This is where the Marxian theorists theorize rape as the reactions of the men who are marginalized within societies. This marginalization of men leads them to oppress women, happening mainly in the societies where division of resources have been done unequally (Bonnycastle, 2012).

Evolutionary theory of rape considers rape as resulting from the natural selection pressures, which are biological. This is whereby they argue that males are more zealous to mate and breed with many partners, however, it is the females who are committed to choose and respond to the one whom they can copulate with, when the response fails, it arises to force (Ellis,1989, Thornhill and Palmer,2000).

The social learning theory of rape sees learning as the main contributing factor of rape either socially or culturally. This theory contends that aggressiveness is learned through imitations,

associations or through viewing. That is to say the sexist attitudes can be the major causes of rape. This theory as summarized rape by giving three effects. Modelling effect which contend that individuals learn through exposure, e.g. to sexual assault, pornography etc. Rape myth effect which socially portrays women enjoying sex, and finally the desensitization effects which state that rape is a result of continued exposure to sexual violence (Ellis 1989, Bonnycastle,2012, Ellis, 1989).

Feminist theory of rape is a theory which argues that rape is a process that men use to intimidate women within social, economic and political spheres of life, thus women are not considered as equal participants in decision making hence denying them the opportunity to discuss matters involving their wellbeing and at the end they are controlled. Therefore, this theory assert that rape is not a sexual act, rather it is an act of male domination, social control and an act of violence of which men use as a control mechanism to assert their power over women (Brownmiller,1975, Ellis, 1989, Bonnycastle, 2012, Ntepp,2010).

Synthesized theory of rape incorporates the three theories namely, feminist theory of rape, social learning theory of rape and evolutionary theory of rape and it contains their strengths. The Synthesized theory of rape has been summarized as follows, that rape is motivated by two drives, the sex drive and the drive to possess and control again, the method applied to any rapes are mainly learned, despite the fact that not all males are capable of learning those methods and finally Evolution has selected males for readily learning methods of securing a large number of mates, including the use of deception and force a method which enables them to copulate with many partners (Ellis, 1989).

However, this research goes further than defining the causes of the rape within the context of study as they are defined by the theories above. This research therefore does not choose a single particular theory from the ones discussed above. This is because, these theories define the causes of rape, and presents rape as a social, economic, political and cultural phenomenon. In order to study the causes of rape, as a challenging and a rising issue in Kenya, this research will develop themes emerging from all the above theories, where I instrumentally combine all the above rape theories as this research theoretical framework as they touch lives of individuals and society in general.

All these theories centre on the goodness and the value of the human beings. They also focus on the human experiences and challenges as they are yet realized in cultures, social change, geography, economic, politics and historical circumstances. These are the same factors as defined by different theorists above leads to rape and creates judgement to whether certain criteria are genuine or not.

Following these theories, the research will put the experiences of the researcher, and those of the respondents (the clergies interviewed, social workers and victims of rape) in the centre place in understanding in studying rape and answering the research question.

4.0. CHAPTER FOUR- METHOD and METHODOLOGY

In the preceding chapter, I have defined rape and different types of rape as it has been defined by different scholars. Further I discussed rape myths as the stereotype and the false beliefs about rape, rape victims and rapists, which to some extent denies the rape victim justice (Bohner et al, 2009). The preceding chapter pursue further the concept of rape, the causes and theories related to rape culture, whereby it has developed a theoretical framework that informs the main research.

In this chapter, I will describe the methods applied in carrying out this research. Methodology means the “practical technique for selecting, collecting and analysing information” (Riis P., 2009, p. 229). Therefore, the methods used in this research is approached within the understanding of methodology as defined above. In this study primary and secondary sources were used. The secondary sources were obtained from the relevant written material during the study. Further, this study used empirical analyses as the primary source. The primary data was obtained using interviews. This study used a qualitative as a research strategy. This is because qualitative as a research strategy usually emphasizes on words in exploring and understanding the meaning and the way individuals or groups interpret their social problems in their social world (Bryman, 2012, p 36). In order to reach that, the chapter is arranged into these sections; Research design, case study location and informants, after entering the field, Interviews, Data recording and storage, Data transcription and analysis, secondary materials, research ethics, research challenges and limitations, Reliability and validity and finally I will summarize.

4.1. Research design.

A research design is the criterial or the structure that are used when evaluating social research because “it provides the whole framework for the collection and analysing data” (Bryman, 2012, p.46). Meaning that the research design holds all the elements of the research together. “It is a logical sequence that connects the empirical data to a study’s initial research questions and ultimately, to its conclusions” (Yin, 2009, p.26). Kombo and Tromp state that “design is used to show how all of the major parts of the research project work together to try to address the central research questions” (Kombo and Tromp, 2006, p. 70). In this study, I used case

study research design in order to address the research questions of this study. According to Yin, Case study research design is an “empirical inquiry that investigates a contemporary phenomenon in depth and within its real life context especially when the boundaries between the phenomenon and context are not clearly evident” (Yin, 2009, p.18). Yin further states that in general case studies are preferred when answering the ‘how’ or ‘why’ questions and secondly, when the researcher has limited control over the events, and finally when “the focus is on a contemporary phenomenon within a real-life context” (Yin, 2009, p.2). In this case, my research question identifies the phenomenon, and because cases are selected in order to explore how the phenomenon exists within a particular case, Individuals who are experiencing the phenomenon are all treated as suitable cases for analysis. In this research the phenomenon of study is rape and the unit/s of the analysis for this research are female rape victims, organisations working for rape victims and Nairobi Churches presenting the three main bodies of Christian denomination (Pentecostal, Protestant and Roman Catholic.) This study was carried out in Nairobi Kenya, and all the participants were located within Nairobi as my case study area.

4.2. Case Study location and informants.

In order to study, Nairobi was chosen as the case study location, because it is a heterogeneous city where all Christian denominations are present, communities, tribes, individuals of all classes and ages are presented more so, informants were easily accessible. Nairobi is also the capital city of Kenya, presenting people from other different parts of Kenya. However, by studying Nairobi, this research does not state that Nairobi will give a reflective face of most other parts of Kenya as far as rape is concerned. This is reached through the understanding of the criticism given to the generalization paradigm in the qualitative study. This is where Bryman states that, “a case study is not a sample of one drawn from a known population. Similarly, the people who are interviewed in qualitative research are not meant to be representative of a population...” (Bryman, 2012, p.406).

I used personal networking to recruit informants whereby I relied on a family member who was conversant with the area and he gave me several contacts for various churches and organisations dealing with rape and rape victims. According to Roulston, “personal networking involves researchers relying on family members, friends work colleagues, and acquaintances to recommend people who fit the criterial for the population identified for the

study” (Roulston, 2010, p. 98). The participants were contacted through telephone calls regarding the topic of this research. These participants were contacted two weeks before the intended field entrance.

Two Pentecostal churches, two Protestant churches and two Catholic churches, that I consulted, agreed through phone to be interviewed. I consulted the program manager working with the gender violence recovery centre, and he agreed to be interviewed. However, he also connected me to the manager in charge of the medical and psychosocial support who promised to connect me to few rape victims when I enter the field.

4.3. After Entering the Field.

When I travelled from Oslo Norway to Nairobi Kenya in the month of June 2015, I tried to reach out those who accepted to be interviewed. I again contacted them to book the dates and the time that was convenient for them to be interviewed. I first contacted one of the Pentecostal churches, however, I did not succeed to meet the Pastor for the interviews in this Pentecostal church. This happened despite the fact that I had introduced myself through phone, and arranged the meeting. The reason for decline was that, when I reached to the church, the church secretary informed me that I needed a letter from my University indicating the purpose of the study and why I was doing that kind of research. Since I was not having that kind of a letter at hand, I had to book another date. However, when I came back with the letter, she went through it and again retorted that, ‘in order to see the pastor or any leader in this church, you need to book an appointment, which will take between two to three months.’ Since my time was limited, I couldn’t wait for that long period to see the pastor/ any leader as I had planned, so I had to delete this church from the list of those to be contacted.

I reached the next informants, who were the Priest in two different Catholic churches each informed me that he needed approval from the Senior Priest whether to be interviewed or not. I booked the second appointment with each one of them however, when I went back, each of them told me that they were not allowed to discuss or to talk about the issues of rape. Both of them gave the same response despite the fact that they were in different stations. Based in the above two challenges, I was afraid that this might turn to be the case with all the informants, maybe due to the sensitivity of the phenomenon of the study, however, for the rest of informants, the interviews went as planned.

I tried to avoid the churches for a moment and decided to visit the Nairobi women’s hospital, the interviews went on well and successfully. It was hereby later when I visited three different churches, which are the Deliverance church representing the Pentecostal denomination, Anglican Church of Kenya and the Reformed Church of East Africa both presenting the Protestant denomination.

During the interview period, I presented to every participant a brief introduction about myself. I assured each participants that the research was confidential and anonymous. This is because according to Bailey, “one of the requirements of informed consent is to inform those in the study whether the research is anonymous, confidential, or neither” (Bailey, 2007, p.24). To adhere to anonymity, the informants were noted as follows during interviews, clergy 1, 2 and 3., victim A, B, C, D, E, F, G, H, I, J and the activists 1, 2 and 3. The activists working in Nairobi women’s hospital and gender violence recovery centre had no problem if their identity was revealed but I opted not to use the identity. 16 people were interviewed, these are 3 church clergies, 10 rape victims and 3 activists’ workers of the Nairobi women hospital and gender violence recovery centre. In this case, I had three underage victim informants as indicated in figure 4.3 below. As Kvale indicates in some cases, “children may be reluctant to talk to a stranger about painful events” (Kvale, 2009, p.146). This was a case in my research, and their mothers became my respondents, with some slight contributions from the children

In order to protect the identity of participants, some details such as names and the area in which they live were changed. However, the details changed did not change the meaning of participant’s words in any way. See the Figure below showing the names(changed) age and the Christian denomination they worship (only for rape victims).

Victims Name	Victims Age	Denomination
Kendi A	3 ½ Years old	Methodist
Akinyi B	9 Years old	Anglican
Mwende C	13 Years old	Deliverance
Namiranda D	35 Years old	Anglican
Njeri E	22 Years old	Catholic
Moraa F	18 Years old	Seventh Day Adventist
Maua G	48 Years old	Muslim

Jebet H	23 Years old	Redeemed Gospel Church
Kiserian I	37 Years old	African inland church
Nyambura J	66 Years old	Catholic

Figure 4.3: The list of rape Victims participants

Female rape victims, clergies and activists from Nairobi hospital and gender violence recovery centre were selected using purposive sampling. “Purposive sampling is a non-probability form of sampling where the researcher does not seek to sample research participants on a random basis” (Bryman 2012, pp, 418). I choose those organisations because they were of my interest, relevant to my research question, and also appropriate to the type of data I needed to collect.

In this study, interviews were guided by combining main research question, follow up questions and probes. The purpose of using main research question, follow up questions and probes according to Rubin and Rubin is to “make sure that the research covers all the major parts of research problem” (Rubin and Rubin, 2005, p.129) in depth and in rich detailed manner. The sub questions which were asked the church clergies, rape victims and organisations dealing with rape victims were different. This can be accessed in Appendix. The participants in this research were well informed about why the research was carried, and how they would be involved in this research. I took each participants verbally through what the research was all about, I showed them the letter which I had gotten from my supervisor which was a prove to show them that the research was for my thesis paper and also allowed them to ask me questions to clarify their position. They were at liberty to withdraw from the interviews if they never wished to be interviewed (Kvale,2009, p.70). This is because people deserve to know and understand all about the research, as Bryman indicates that.

A possible participation in sociological research should be based on freely given informed consent of those studied. This implies a responsibility on the sociologist to explain fully as possible, and in terms meaningful to participants, what the research is about, who is undertaking and financing it, why is it being undertaken, and how it is to be promoted (Bryman, 2012, p.139).

4.4. Interviews.

Rubin and Rubin define qualitative interviews as, “conversations in which a researcher gently guides a conversational partner in an extended discussion” (Rubin and Rubin, 2005, p.4). This research used semi-structured interviews. Semi- structured interviews were used because they are more flexible, by this I mean that my respondents used their own ways in defining and answering the questions I asked them. More so, I had room to add more important issues which were not scheduled in the interview guide, because semi-structured interviews give rich detailed data from different perspectives (Bryman,2012: pp, 471). I also needed to interact with my interviewees and hear from them while being close (face to face). This helped me to see how they reacted towards the questions I posed.

The questions I asked were open ended, (questions without limits or suggestions), because as Roulston argues, open ended questions “provide broad parameters within which interviewees can formulate answers in their own words concerning topics specified by the interviewer” (Roulston, 2010, p. 12). In this study, interviewee`s brought up new ideas which I further explored which I found being very helpful to my research questions. My main aim was to understand rather than to generalize. The method used also helped me to answer my research question. According to Bryman, there are several advantages when the semi- structured research method is being used which were practical during the interview section. One is that there is a greater interest in the interviewees point of view, this was applied since I deemed all the informant’s views as relevant within my research, whether framed in my questions or not. Secondly, this method allows rambling or going off at tangents is often encouraged, for it gives insight into what the interviewee sees as relevant and important. Based on the rape victim’s life experience of trauma, I regarded this as relevant during the interview section, this is where I could give them room to weep, complain or express their hunger over the issues which befell them. I did not rush immediately to the question, rather I could sink to their perspective and try to feel and be part of their experience and then continue with the questioning.

4.5. Data recording and Storage

I used digital audio recorder and note taking as methods for recording interviews for documentation. Recording helped me to concentrate on listening to the interviewees and I got time to write down what was not clear and asked interviewee for elaborations. More so

recording helped me to return again and again for listening When transcribing (typing what was recorded (Kvale,2009, p.178- 179).

These field recorded data, which are the verbatim from face to face interviews, were later stored in my personal computer, and within my page in the institution computer as backup. I also made sure I had stored the data in various copies as back-up files, with purpose of using only in this research as per the consented agreement.

4.6. Data Transcription and Analysis.

The interviews were transcribed by me, being careful to transcribe everything as detailed as possible including when there was a stuttering and pauses during interview (this mostly occurred with rape victims whenever they became emotional). I carefully listened through each interview. Some of the participants spoke in Swahili language, which was not a challenge to me since I understood the language, hence the interpreter was not needed during data transcription. In some instances, I included both the original language and translation to handle expressions of the participant accurately. The data was broken into different parts, the process Bryman calls coding (Bryman, 2012, p.13). This helped in analysing the data because it was easy to group different themes. This means therefore that my data were analysed thematically, by coding different themes as they emerged from the informant's data.

4.7. Secondary materials.

In this research, I collected some relevant documents related to the research. I sought some church documents on the sermons about the dress code, in addition, I sought the statistics of rape cases between 2001 to 2015. Which are relevant to this research and may or may not be used in the analysis and discussion.

4.8. Research ethics

This research observed all the ethical considerations needed in the entire process of data collection. There were no deceptions involved. This entails honesty accountability and telling the truth in what I have written. I used the language appropriate, which did not harm the participants and also the identities and the records of the participants are mentioned as confidential (Bryman, 2012, pp.134). Therefore, this research has considered several ethical issues of which some have been addressed in this chapter. I will maintain confidentiality thought this research.

4.9. Research challenges and limitations

Doing this kind of research which touches private lives of individuals can be so challenging due to its sensibility. In presence of many advantages, there were several challenges that I faced when conducting this research. As stated in this chapter, I had made contacts prior to my research of which all those who I contacted had agreed to be interviewed. After arriving the Catholic and one of the Pentecostal church were not ready to be interviewed. I wondered whether the topic was so difficult to talk about or the informants were potentially refusing and avoiding to talk about issues of rape due to its sensitivity. One clergy of the Catholic church asked me, 'are you sent to our church to collect this information?' this repeated more than one time. His perception and my Europe idea, that I was from Norway, might have made him think that I was a journalist. However, how much I explained and tried, I did not succeed in this interview. Even after convincing him that ethical concerns were taken into consideration.

Another challenge was environmental problems. The office of one of the clergies I interviewed was situated near the main road, and the background could be so noisy at times due to the passing of vehicles in a busy highway hindered me from hearing clearly what the informant was saying and also lots of noise in my recorded data, however I still managed to retrieve them during transcription period. Another environmental challenge that I experienced was when I was interviewing the mother of the three and half years' girl who was a rape victim. The little girl was crying now and then complaining of the stomach pains, this was not only challenging, but also it made the background very noisy. The mother was apologetic, stating that the crying of her daughter has been the pain in her heart since her daughter was raped. I assured her all was well, and give the daughter all the time she needed to cry. However, this also made me emotional and I found myself crying in front of them, for the pain was also so much for me, and I failed to disassociate myself as a researcher with my informants. This shows that, a researcher is a human being, and one might not easily distance oneself from what is affecting your informants. However, after she settled, we continued with the research and all went on well (Rubin and Rubin, 2005, p.81).

Time was also a big challenge. With the questions being open ended, there was time challenges for all questions. This mostly happened when interviewing the rape victims, who needed more time to come into terms with their ordeals. Some of them were having very long personal stories they needed to share. I did not want to interrupt hence making them think that I was being biased, while some were too emotional and spent time crying and narrating what

happened. The population for the study was relatively small because it comprised of 16 participants. The most common criticism raised about qualitative research, is the issue of generalizing the findings based on the small sample. However, the research was successful and I managed to get all the necessary data for this research, making my data accurate and reliable.

Despite the limitations and the challenges, one of the greatest advantage I had conducting such a sensitive research like this, and where most rape informants were victims of men, was I being a woman. This helped them to freely open up to me, share their experiences without holding them back. They felt that they can trust me, because even though I have never been a rape victim, as a woman I can relate with them and understand their challenge, fear and pain. They could curse men freely, speak some bad words for the rapist, which I doubt if they can have done if the researcher was a man. The other advantage is being familiar with the context. I was an outsider as a researcher, but with an inside perspective as a Kenyan and as a woman. I could understand their context as women within our nation, the cultural limitations and gender limitation. However, I in both occasions, I had to distance myself in order to study, without compromising my data (Rubin and Rubin, 2005, p.81).

4.10. Reliability and Validity

This research is reliable, for I consider my data to be primary, original, without any interference from a third party or a person other than me. For Kvale shows that, reliability defends with the fact of the data are consistence and if the data can be duplicated (Kvale, 2009, p. 235). On validity, I still agree with Kvale who states that, validation comes to depend on the quality of the craftsmanship of the research process, or in other words how was the research conducted (Kvale, 2009, p. 241). I therefore adhered to all research technique, checking my research questions, my hypothesis, selection of case and informants while making sure that throughout the research process all the laid methodology were adhered to, as well as adhering to all ethical demands.

4.11. Summary

This chapter has reflected on methods and methodology used from the time, an idea which was conceived to the point of analysis. This started from the time I thought of the phenomenon of study, leading to the selection of the case study area. This went on to the selection of my personal networking, who lead me to the contact places as he had directed me.

On the actual study period, I attended to the location and the selection of individuals to be studied.

Further, this chapter has described in depth the research design, methods used and the data collection procedures, data storage, and data analysis. The chapter has also discussed the research limitations and the challenges that I underwent during this study, the validity and the reliability of this research. In the following chapter I will analyse the interviews from Church clergies, rape victims and the informants from Nairobi women hospital and gender violence recovery centre.

5.0. CHAPTER FIVE-DATA TRASCRIPTION AND ANALYSIS

In this chapter I present the themes as they appeared from the informants' narratives through the data collected from the rape victims, activists and church Clergies. These themes are identified as they emerged from the transcribed data. As I had described in my methodology chapter, the analysis of the data was reached at thematically, as I undertook to identify the emerging themes during the transcription process. However, the themes were also reached at based on the research questions and the research theoretical framework.

The chapter presents these data as they emerged from the victims, the activists from various organization helping the rape victims and the church leaders, mainly the clergies as it was stated in methodology chapter. In similar note, as indicated in the methodology chapter 4.3, the victim informants who were underage and could not be interviewed, their mothers became my main respondents. So every data presented in reference to the victims, parental respondent's initial (mother) is accompanied with an initial that represents the victim informants.

In presenting these data, the chapter is arranged within these guiding themes as sub-topics, which are sub-divided further into semi-themes. The first one is, the factors leading to increased rape cases within the context of study according to the informants. Two, the effects of rape to the victims as narrated by the informants. Three, the society attitude towards the rape victims as narrated by the informants. Lastly, the church response towards the rape victims as narrated by the informants.

5.1. Factors leading to Increased Rape cases within the context of study

From the data collected through interview during the research study some of the factors expressed as leading to increased rape cases within the context are, media, gender bias and cultural stereotypes, poverty and robbery, rape perpetuated by those close, political climate, drugs, dress code and not justified. However, one activist informant stated that, "there is no justification of rape no matter what" (Activist 1) This is a factor to note even as I present these data.

Media

Media was mentioned by so many informants as one of the leading factor to increased rape cases in the context of study. This was related to watching too much pornography and also the local TVs showing too much of sex related programs and Radios discussing too much sex materials which are not ideal for the general public. This where an informant said that,

Men are watching phonography which is so much in the Televisions (TV), and Radios. Men watch those things and they do not have anyone near. So even you yourself, if you watch pornography, you will have feelings and you will feel like doing it. This will force you *'kushika mwenye ako karibu na wewe'* (to hold (rape) anyone who is near you). So this has contributed a lot. We should find a way of eliminating these pornographies because *'zimeharibu hata watoto wa shule'* (they have destroyed (influenced) even school going children). You get a 15 years old child raping and you wonder, what happened? They get these things from pornography. *'Hizo pornography zinaweka watu tamaa ya mwili'* (those pornography arouses people, or leads them to carnal thoughts), and leads them to the nearest person who can satisfy them (Victim B's mother).

Related to a situation was when most men are jobless and idle and spend much time watching pornography or those unregulated TV programs. This is a view which relates to the above as explained by another rape victim.

Most of our youths and men are jobless, and they spend most of their time watching pornography and TV. What they see, they want to practice. If they don't have a girlfriend, a wife, or any suitor, then they reach to anybody to satisfy their urge (Victim F)

A clergy informant also attributed the media and in this case social media to the rising cases of rape. That is where he stated that,

The social media photos that people are sending of naked women is corrupting their mind. The church is not left also in this social craze; one Pastor had send a message in social media telling women in a church seminar how they should provoke their men in the bedroom. The adverts we see themselves, when the

advert of the car tyres uses woman with her caption her legs are as good as the tyres and then show her half naked, what is that? (Clergy 1)

Gender Biasness and Cultural stereotypes

Of most rape victims are women, this was something which was related by some informants to gender biasness and cultural stereotypes. These stereotypes expect women to give in to sex to men, women are there for sexual pleasure, dress in a certain way, failure to dress properly, is regarded as being a slut and inviting men to have sex. The Activist informants stated that,

we receive victims of all kinds and fail to understand what led them to being raped. For us, we have concluded that rape comes out as a result of gender biased issues and our cultural stereotypes that women must give in to men for sex. Or the claim that women are dressing in this way or that way. That is why in case a woman is scantily dressed they conclude that she is asking for sex. A misconception which men have that when woman is dressed in tight clothes or miniskirts/dresses, is kind of asking for sex, which leads to rape. When some men see that, they are unable to control themselves and as a result they seek sex by all means, including rape. However, this is not justifiable by any means (Activists 1).

Within the context also, a lady who is outside in late hours is inviting herself to be raped. This is not only a security factor, but a gender factor. Such that a man is expected to be outside anytime or any hour and not a woman alone. So for a woman, it is like a punishment to be late from work or even to walk in a dark alley at night because the possibility of rape and to be abused are higher than those of men. This can be seen because some of the cases as reported by my informants happened either when it was too early or a bit late.

My daughter was 13 years old when she was raped. She was in class 8. She was used to go to school very early in the morning alone. But this particular day, I sent her to shop to buy milk and bread so that they can have something for their breakfast before going to school. When she was going, she met a man sitting in our gate, who threatened to kill her with a knife. He grabbed her hand, covered her mouth with clothes, and dragged her to nearby lake and that is where he raped her (Victim C's mother).

It therefore shows clearly that a woman will most be likely raped within the wee hours of morning or evening. This is where another informant within the same view stated that,

It was on a Monday, and I had gone to visit my grandmother who lives few kilometres from us. On my way back, at around 7 PM I met a man who seemed of my father's age. He greeted me by my name, despite the fact that I did not know him. He asked me if everything at home was ok, I said, yes. Then, he asked me if he can escort me home since it was so late and getting dark. I accepted, he seemed to present no harm and indeed it was late. However, when we walked some few metres, he grabbed my hand and started to wrestle me, and then carried me on his shoulders. He had parked his car not very far from where I met him standing. I screamed... no one could bother for it was a bit late. On reaching his car, there were two other men, and they took turn in raping me, and later threw me out on the road (Victim H).

Another victim on her way from church at evening expressed the same idea of being rape within the wee hours. This shows that wee hours are not for women' most victims are more likely to be raped at evening or very early in the morning than most hours of the day. The informant stated that,

It was on a Saturday, at around 6PM, while I was coming from church for bible study I meet with two men who tried to stop me. I did not stop, and I started to run towards my home which was not very far from the church. However, the men were faster than me and they caught me with ease. They dragged me in the nearby bush, despite my fight. They tied my arms, pulled my legs apart and tied them on a tree. No matter how I begged and prayed they had none of this. One unzipped his trousers. His very fat short dick and his scrotum were covered halfway by very long hair...I was so afraid...he raped me, after he stopped the other man jumped on me.... I was bleeding, peed on myself, could not control faeces but they never stopped. I collapsed. I just met myself in the hospital bed, thank God I did not die (Victims F).

To the Clergy informant, he took a different perspective. Rather than look onto the women, he spoke about the contemporary neglect and lack of admonition to the boy child. That is where he stated that,

The boy child has been neglected and that is a factor contribution to this mess. Because he feels rejected, so the only way to prove that I am a man and I still exist, is through that act. The society is therefore to blame, for it also protects a girl child so much at the expense of educating a boy child to be responsible (Clergy 1).

This was also a view supported by another clergy who stated that, “there are men who think ladies are tools to be used” (Clergy 3).

Within a similarly related view was an activist who associated upbringing with rape. That family plays a great role in the upbringing of their boy child and any neglect may lead to them becoming rapists. He stated as follows,

...if discipline is not done at home or respect is lacking. If any children do not see me respecting my daughters or the women, it will go like that even outside. Once children are neglected they will go out looking for love. However, they might look for love in wrong places and love with wrong definition and wrong description and raping might be one of them. The problem therefore begins with parents at home, the neglect of a boy child. If the children are taught in the families to honour and respect one another. Then you will not find anyone disrespecting one another. What happens outside is a reflection of how that child was taught as they were growing. We say in Swahili says, *‘asiyefunzwa na mamaye ufunzwa na ulimwengu’* (the one who is not taught by ‘their mother’ (parents) are taught by the world) (Activist 3)

Another clergy informant took issues with the culture that dictates women the way they should wear and not men. He stated that,

Why should culture dictate what women should wear and not men. Dressing should never be a factor leading to rape, for this thing is in the mind. This is a

degrading factor to women, a scapegoat used by men. However, men should understand that they are equal to women. Men should respect and take care of women, that is what we did within our tradition culture. Women dressed less, but there was also less or no rape cases (Clergy 3).

Poverty and Robbery.

Poverty was another factor that was associated with the rising rape cases within the context of study. Poverty has not only left women venerable, but also jobless men as it was seen above, have been idle and in most cases left engaging in drugs and other cases in robbery. There is a thin line therefore between rape, crime, robbery and poverty. A good number of the rape cases mentioned during the interviews were related to robbery.

A lady victim aged 48 years explained how her house was broken, goods stolen and then raped. I present her views below,

I remember this day very well when thieves broke my house. They were around five men wearing some mask. My husband was at work, where he works as a watchman (night guard). The robbers came, they removed timbers near the window and then opened the window and entered inside my house. I was so sound asleep; I did not hear any of this until when they entered the house. They met me asleep, tied my hands. They told me I should cooperate with them, and if I did that, they will not harm me. I was so much afraid, so I had no otherwise than to cooperate. They then took a scarf and tied my eyes. It was dark, since the lights were off, though I could hear their steps as they moved from one room to another. They took off my clothes and raped me one after the other. Before they left, they did not untie my hands. They also tied my legs in the bed, and went away with every valuable in the house (Victim G)

This was a view repeated by a number of informants. For another informant said that,

Somebody broke my door and came inside my house carrying a gun. He said bring your phone and cover yourself. He took my telephone, he tortured me, and finally raped me and run away with some valuables (Victim D).

However, this Victim D went further to somehow separate rape and robbery. This was when I asked question, ‘Do you now know who raped you? Why do you think he raped you?’ She stated that,

I have never known the rapist and I don’t have any reason why he raped me. This was maybe a robbery thing. Sometimes, you can be robbed and be raped, or other time robbed and not raped. We have a lady in our group who was followed by a man to the gate and when she almost reached to her home, the man who kept on following her stabbed her and raped her. He did not take anything from her, this was just a thing of sex and that was it (Victim D).

This shows that not all cases will robbery be a factor of rape; and the poorest are not necessary the ones who rape, other factors might be. However, Activist 1 tried to relate poverty, robbery and drug issues to rape, though he still maintained nothing justifies rape. He stated that,

It is true, we have most reported cases from slums areas, where majority poor live. However, most of the victims do not understand the reason circumstances or surrounding which could have led to actual rape itself. Some are raped when drunk, others are cases of robbery, either by individual or gang. There are so many scenarios through which this happens. However, nothing justifies rape (Activist 1).

However, poverty was also seen as the factor due to injustices or no justice accorded to the poor. So the poor are raped more, for they cannot afford justice or their cases are taken for granted because they are poor. Victim stated that,

Yes, let me tell you this, if you are poor in this country you will never find justice (Victim G).

Victim informant B’s mother shows how the rich perpetrator averts justice on matters of rape in relation to the injustice rendered to the poor, as she stated in reference to a rape perpetrator in her daughter’s case,

Because he comes from a rich background, when we went to report the case to the police, the rapist and his lawyer were there and the case was not yet in the court. The case just ended (Victim B's mother)

Activist 1 informant emphatically stated that economic reasons may truly lead to rape escalation. However, he did not state clearly in which way, rather he was open in all possibilities. This is where the poor who go in search of work leave their children vulnerable, or endanger their life leaving and coming back home at late hours, or by the fact of lack of an economic strength. This was also a view shared by Clergy informant 2. Activist 1 stated that,

Economic reasons contribute to rape in so many ways. In Nairobi, and mainly in slum areas parents leave home very early, sometimes at 4AM and 5 AM in the morning and get back home at around 8PM and 9 PM. The period of preparation of leaving and coming back, they either leave their children with relative or neighbours to take care of them. or even they are left alone. This exposes both the involved to danger of being raped, and again these are the ones who cannot afford justice (Activist 1)

A Clergy informant also related economic situations to rape, this is when he said that,

Economic situations make ladies expose themselves trying to win daily bread for themselves and their families, waking up early in the morning and coming back late. Dressed scantily in order to win men. The men lure these poor ladies with money and gifts, they ask to be paid back and the most way is through sex, if a lady fails in the demand, and fails to pay, forced sex and rape is the only solution left. Because that is the only thing that can be taken from them (Clergy 3).

Rape as perpetuated by those close

From the data it was seen that some of the rape victims were raped by the people they knew, or they are related with. Some of those mentioned were parents (fathers), ex-lover, a friend, teachers or neighbours. This is where it was seen that some rapes happened within the domain of their home, others very close to the homes. Activist informant stated that,

Some say it was done by somebody they trust. Somebody who is always with them. A good number of perpetrators are people who are known to the victims. So most of the times it could be somebody who is very accessible to them e.g., a neighbour, a relative or even a friend (Activist 1).

There was a case of a child raped by the father, as narrated by an informant B' mother,

Yes, men are monsters even the ones we live with. I will tell you something, in our group, we have a case of a child who was raped by the father and the mother never spoke about it. Men needs to be checked what might be disturbing them because failure to that women are in danger (Victim B's mother).

This was imperatively clear when another Victim's mother associated the teacher to the rape of her three and half years old daughter.

For me it was around 4PM and I was going to pick my daughter from school. When I went home with her, I found that her underwear was full of blood and she is only three and half. So I took her immediately to the nearest hospital. But the hospital immediately referred me to a national referral hospital. When we went there, we were attended and tests taken, and the results were that sperms were found inside the baby's body. I was told to go to the police. The teacher was involved, and it was done in the toilet when the teacher was changing the baby (Victim A's mother)

Another case was also from a Victim who was also raped by a teacher. This was a case of a high school girl during the evening class. She narrated her story like it follows.

It was around 7 PM, and I was attending the evening preps class. I was 17 years old and in form three by then. The teacher on duty called me to join him in the office. I was just worried because maybe I had done something wrong, for as usual, a call to the office happens to most students. However, when we reached in the office he started to talk issues which are not, like if I have boyfriend? He being my teacher, I was shy, but said no. Then he told me to look onto him, when I looked at him he was smiling. He then locked the door and pulled me close to

him, and started pulling my skirt. I stopped him and told him I will scream, he did not hear none, and continued. I screamed, but the office was a distance no one could hear me. He was strong, so he locked my mouth while still pulling my skirt with the other hand. He overpowered me, and he threw me down, and removed his huge penis. He was like a beast and I was so scared by the sight of huge, long penis. He raped me over and over again, I just lay there mercilessly. I cried that my teacher did this to me. He commanded me to go directly to the dormitory shower and end to bed without joining the rest to the prep. He also warned me not to share with anyone, lest he will expel me from school (Victim E)

On other cases, neighbours are mentioned, where victims met people so close as to waiting at their gate, or people within their neighbourhoods. This was the case of Victims B, C, F, H, and I).

There was also a case of an ex-lover's revenge after the girl declined to marry him. The lady narrated her story like this (it is a long story; however, I only quote the place of importance).

...I started running back, lest did I knew that the man was not alone. Another man who was also wearing a mask caught up with me. He told me, if I scream, I will face the knife he was holding. 'I will trim your nipples and cut your clitoris, today this penis will explore your anus as well... he retorted'. I was pushed to the next man, who was drunk, but still standing strong. He raped me and so was his friend. After they finished, he told me you will not go back home today. For some years ago, you chose your husband over me. But today, I will reshape your vagina, that he will not notice it again... (Victim I)

This was an issue also mentioned by Victim D. She was talking about her friend who was raped and they attended counselling together. This is where she states that,

He did not take anything from her, this was just a thing of sex and that was all. It might also have been a thing of revenge. Some rape happens due to revenge. Imagine if you were a stepfather, and a mother and father have disagreement and mother leaves a daughter alone. That father might revenge to the mother through the daughter (Victim D)

Political Climate and lack of Political Goodwill

This was one case mentioned, however despite being one it cannot be taken for granted since in the year 2007 and 2008 during post-election violence most women, and children and even some men were raped. Cases of rape are escalated upon unstable political climate, affecting most fabrics of society and also limiting search for justice. Aged Victim expressed her pain how she was raped during the post-election period by some young men, who also raped her daughter and granddaughter. She narrated her story as follows.

Yes, it was during the post-election violence period in 2008. This is when two young men raped me, as if they were in drug, went ahead to rape my daughter and my granddaughter. But they were very evil, because when they got tired they inserted bottle in my vagina. It was painful.... terrible my daughter, terrible and may they not find peace (Victim J).

The activist informant stated that, political climate like during the post-election violence, and when there is political instability and peace is disrupted, there is also increased cases of rape. This is where the political side invades the rival side and rape their women and children (Activist 1).

Within this theme, it is imperative to note also that, the victims blamed injustices perpetuated by corruption and politics of corruption as the factor contributing to rape increase. This is where the perpetrators get free with it despite coming such an inhuman act to their victims. Victim D stated that,

What need to be addressed is injustice against women and all corruption that is so much in our society that has kept rape and rapist alive (Victim D.)

Over corruption, another victim informant stated that,

The person who raped my daughter bragged telling me that it is not the first rape that he has committed, he has done many and got freed. Because he comes from a rich background. When we went to report the case to the police, the rapist hired a lawyer and the case just ended (Victim B's mother).

Drugs

Drugs and alcohol were mentioned as a factor that may lead to rape. The informant victim who was raped for revenge purpose by an ex-lover as it was stated above, narrated how his ex-lover's friend was drunk. She said that,

... I will trim your nipples, he retorted. I was pushed to the next man, who was drunk, but still standing strong... (Victim I).

A clergy informant 2 also attributed drug to rising cases of rape,

Most of the rape perpetrators are either in drugs or drunk, as well as some of the rape victims are raped when drunk, either by their boyfriend or friends (Clergy 2).

The clergy 3 informant also stated that,

You find that when men are on drugs, they can do anything that their drug led mind tells them (Clergy 3).

Dress Code

This was a view held loosely by all the informants. From clergies, Activists and Victims informants. The Clergy informant 2 stated that,

We need ladies to dress modestly, but that does not warrant raping. I think someone who uses such an excuse to rape must be suffering a mental problem. This motion of my dress my choice was in the parliament and some MPs were arguing that women should be raped because they don't know how to dress and that why they are getting raped was total stupidity (Clergy 2)

However, clergy informant 1 was of different opinion that dressing is leading to increased rape cases. This is where he stated that,

Dressing is a major problem. This is a problem contributing to rape. This is because when women wear a see-me through dress, micro mini or mini-skirts they

expose themselves. In my church, if you want to participate in the service, there is a way you cannot dress. We are very strict on the dress code to those in choir or leading worship choruses in the church, regardless of how one's voice is when they sing. Women should mind how they dress, it defines people's character (Clergy 1)

An activist informant over dress code also said that,

I do not think that dressing can cause rape, even though some cases dressing enhances, but that is not the issue (Activist 2).

Another clergy informant on dress code, he gave the general opinion and what he deemed his own opinion. He said that,

The general public says that the ladies are stripped naked because they are not dressed well. They state that they are advertising themselves. However, I believe sex is in the mind. What we encourage our members is to dress modestly in the way they dress. For the way one dress communicates. By modest I mean not overdoing it, not too little and not too much for a lady should look attractive (Clergy 3)

A victim informant said she does not think the dressing is the problem, this is where she stated that.

No I do not think so. So in my case, was the dress the problem? I was caught in my own bed and raped. In some communities like Samburu people dress just half naked and these things do not take place, and they rarely happen there. I think this is in the mind, it is a psychological thinking, or these people are taking a lot of drugs (Victim D).

Not Justified

According to many informants, there is no justification of rape. This was a case were some informants stated that nothing justifies rape. The individuals who resonated this over and over again was Activist informant 1. This is where he over and over again stated that,

There is no justification of rape no matter what, but our main competence is not on the perpetrators, but the victims who have survived. He again repeated that, perpetrators take advantage of the situation because we all know that there is no justified reason to rape as I earlier said. Here in the hospital and in Gender Violence Recovery Centre, (GVRC), we receive victims of all kinds and we fail to understand what could have caused (Activist 1).

He further said that, rape cases have increased, which might mean that crimes have increased or it could mean that many women are coming out to report the cases which majority did not do 2 or 3 years ago. This is possible due to the awareness which has been created by the human rights groups (Activist 1).

This was a view also shared by a victim, she was against the idea of ‘my dress my choice’ or the idea that dressing scantily leads to rape. She stated that,

Rape does not happen because you are in inappropriate dress. It starts from evil mind. It is very easy to prevent pregnancy, but it is not easy to prevent rape for it can happen to anyone. What needs to be addressed is injustice against women and all corruption that is so much in our society that has kept rape and rapist alive (Victim D).

5.2. The Effect of Rape to the Victims

The effects of rape are hereby given as narrated by the informants. These effects have physical, social, psychological and economic inflictions to the rape victims. These are, fear and trauma, shame and loss of dignity, family break ups, healthy problems and complications, financial loss and living with injustice.

Fear and Trauma

After rape, most victims expressed fear. This is something which makes it difficult for them to share what befell them. That is where the professional like GVRC comes in as narrated by Activist 1. This is where the activist informant stated,

...when rape has occurred what mostly happens is that when they check in here, they are completely worn out and disturbed. Most of them are in pain and also in self-denial. Most of them do not want to open up and break out because they are totally traumatized when they come in (Activist 1).

On support of his colleague was another activist, also a worker at the GVRC, she stated that,

Yes, most of the time when rape has occurred, what mostly happens, the survivors came in here, majority of them are completely disturbed, most of them are very fearful, most of them do not want to open up and speak out. This is because they are totally traumatized. So when they come in, apart from the medical part, which they received treatment within 72 hours of treatment, we use two hours to offer them counselling. Some are much disturbed, and some are very afraid, some suffering nightmares and most of them, especially young girls come in with severe medical conditions, and in very worrying states which needs immediate gynaecological redress (Activist 2)

The victim informant stated how she become engulfed by fear and trauma which affected her psychologically, it is here where she stated that,

Most of the time I cannot sleep at night, especially when it reaches the same time I was raped (3 AM-4AM), I must go and check if my door is locked (Victim D).

Within similar sentiments, another Victim informant stated that,

I am not at peace; my body is never the same...I have problems sleeping... I go to bed, but cannot fall to sleep. I doze off a lot during the day, I think about the rape (Victim J).

Another informant expressed how the rape of her daughter has not only traumatized her and led to fear, but also affecting her daughter's education. She stated that,

This has affected me so much because I know the life of my daughter will never be the same again. The baby does not like school anymore, and I am very afraid.

When she recovered, I changed the school for her, but she is never comfortable. I have never informed the new school about what happened to her” (Victim A’s mother).

Fear was also expressed by another informant, she also stated that she can no longer sleep. In her words she said that,

This has affected me very much. I have problems when it is time to sleep. When I go to bed, I cannot sleep. I am scared that those people may come again. My relatives do not want to be associated with me, they say that I ‘sell my vagina’ when my husband is gone to work” (Victim G).

Rape seems a perpetual fear to the victims,

Sometimes I wake up in the middle of the night shouting and crying. Images of people who raped me keep on appearing to me even during the day when I am alone, those images never disappear. Any noise at night wakes me up. I check the door many times even in the middle of the night; I wake up to check if the door is closed. During the day I lock the door when in the house alone and sometimes I hear all kinds of voices and noises (Victim F)

Shame and loss of Dignity

In a society where woman dignity is kept through chastity, morality and being obedient to their husband, then rape brings shame to the victims who have been raped, they expressed that they feel greatly ashamed and having lost their dignity, with their family and their self. This is where a victim stated that,

It was not easy. It was shameful and traumatizing. I did not know if my husband will accept me back. Since I was also pregnant, I thought I will miscarry (Victim D).

Another victim informant expressing shame, she stated that,

I have so much shame, I feel hopeless, I just wish to die (Victim J).

This feeling is not only to the victims, but also to those close to them especially when they are under age. The victim informant whose 9 years old daughter was raped also expressed this feeling of shame and trauma. She said that

... After the rape of my daughter, I got traumatized and I feel ashamed to share what happened to anyone, my neighbours or friends (Victim B's mother).

This was also shared by a girl who said that her father and relatives rejected her because they thought she was a shame to the family. She said that,

...that is when I realized I was pregnant, my mother accommodated me, but my father and uncles said I was a prostitute '*malaya*' and I should stay indoors because I brought shame in the family (Victim E).

Family break-up

The family break-up happens due to mistrust, due to the trauma inflicted to the informants. Like a case where an informant expressed her disgust against men, she said that,

Yes, men are monsters even the ones we live with. I will tell you something. In our group we have a child who was raped by the father and the mother never spoke about it (Victim B's mother).

A girl stated how after being raped she got infected with a sexual transmitted disease (STD). She did not specify what type of STD. This affected her and relationship with her relatives. She was raped when she was 18 years old. She stated that,

After rape, my parents have been supporting me, but my relatives and my neighbour's laugh at me whenever we meet, they say that I am cursed. My uncle and aunt who were close to me stopped talking with me. My grandmother said that I have a disease of death because I cannot control urine. They have excluded me and my family completely from the extended family issues. This has affected me so much. The pain in my heart is so huge. I wish I am dead.... *she started crying*. (Victim F).

Even after giving birth, this girl never went back to school and the child she gave birth today remains unwanted. She narrated her story like,

I gave birth in December 2009, my son is now 5 years old. I do not love him, for every time I see him he reminds me of my pains. I know the child is innocent, but it is so hard to accept. No one also in my family likes him, only my mother. If the evil teacher did not do that to me...imagine I could finish school, I could go to university and finally. get a good job. But here I am now, a poor girl with a kid (*she cries*) (Victim E).

Another Victim informant narrated how her marital problems started immediately after being raped.

It is from that time that my problems started. My husband started mistreating me. He could call me names in front of our daughter. He said my vagina is rotten and he will never sleep with me again. This continued for 8 months and later, he abandoned me (Victim I).

Healthy complications

Another theme that emerged from the informant's data is that of pains and health complications, of lost health and wasted lives. A Victim informant stated that,

The pain all over my body sometimes turned into a strange feeling of insects crawling all over my body but nothing physical could be seen. I would scream terribly and no one would see why I am screaming (Victim G).

This was a view shared by most victims of rape, but also reflected by the activists who stated how the victims approach them when they are in deep pain and in dire healthy need. A victim informant narrated that,

As we talk, I cannot control urine. I also got infected with a disease (STD) but I was treated. However, the doctor said that my womb has been damaged and I will never conceive any child... (*she narrated all this while crying*) (Victim F).

While another victim informant narrated how the rape become a health issue and a life threatening ordeal.

My daughter!! my vagina stinks (she pauses) ...since then I have a smelly discharge, it pains. I cannot sit near people. This has been a traumatic experience. I am dead already... I was infected with HIV virus; my days are limited (Victim J).

The activist informant stated that, they sometimes receive victims with very worrying medical conditions, with others in irreversible, life threatening condition.

...but most of the time when they come in they look very disturbed, to an extent of having nightmares and others especially young girls when they came in, the medical conditions are very worrying because most of them have been raptured, and this causes to the little ones' lots of psychological trauma which must be handled (Activist 1).

Economic loss

It was noted that most of the rape cases, as were narrated by the victims happened to them either on their way to work or from work. After rape, which leads to fear, trauma, and stigmatization ends affecting them in conducting their daily duties and respective responsibilities. Others end up losing all what they have. These effects can be viewed directly or indirectly, through the cost incurred in seeking health, justice and indirectly through the loss of their jobs and careers.

On this the informants stated as follows,

I stopped working after I got raped. I lost the strength to work well, I could not use my hands, my legs are painful, I smell... my entire life is a lived nightmare. I could not reason well... the people I was working for stopped giving me work. Now I have no money, I live in a single roomed house, with my health complications.... When will I die. (*She cries*) (Victim J).

Some of the informants even though not stated clearly how the issue of rape affected them economically are those who dropped out of school after rape, and become mothers of rape children (Victim E). Others are those whose life were affected healthily, incurring lots of expenses in seeking medical redress. Within those healthy condition some cannot recover to engage in any productive economical activities.

Living with Injustice

Most of the rape victims narrated how they are living under injustices committed against them. Since they got raped, they have never been accorded justice or few are accorded justice, while the perpetrators of the rape are still walking in their midst free.

Some narrated that the police who are supposed to uphold justice and help them in search of justice take the issue of rape for granted. This victim narrated her ordeal. When I asked her, ‘So you decided to sleep after rape?’

What? (*she looked at me angrily when I asked this question*), how do you sleep, can you really sleep? This person told me to cover myself and I could not uncover myself. This was because I was afraid that he might be around and kill me. I waited laying on the bed until I heard my neighbours’ kids making noise outside on their way to school in the morning. That is when I uncovered myself and went to my neighbour to inform her what had happened to me. I borrowed her telephone and I called my sister who was living 4kms away. She came quickly and they took me to the hospital. Then later I went to report to the police. But when we went there, we met one police woman, who was very rude to me. When I told her what happened, she asked me *‘huyo mtu alikua mmoja na hungefanya chochote kwake?’* (He was just one person and you couldn’t do anything to him?). *Unajua wanaume hawana nguvu wakati wanafanya hicho kitendo na mafikira yao huwa hapo tu, kwa hivyo ungempiga* (you know when men are in the act, they cannot concentrate on something else, meaning they are not strong enough, so you should have hit him and freed yourself). I felt discouraged by this woman officer, and went back without being helped. I have never thought of going there again, and they have never called me to inquire what really happened (Victim D).

Another victim stated that, the rich or wealthy go away with rape injustices, and the poor victims are left searching for justice.

The person who raped my daughter bragged telling me that it is not the first rape that he has committed, but he has done many more, and got free. Because he comes from a rich family background, when we went to report the case to the police, the rapist had hired a lawyer and the case just ended (Victim B's mother).

The same victim informant blamed the government, for not doing enough to prevent rape prevalence. This is where she stated that,

I wonder where I can find safety because if these things are happening in schools, at home and even in churches, where can it be safe? I am so much afraid. I wonder why the government is not enforcing the laws to prevent this (Victim B's mother).

Some informants expressed the lack of injustice towards them, and wished if they could take justice on their own hands. One informant stated that,

I think women will continue to be raped until the day the suffers will be given justice. If I had a gun, I would have removed their testicles (Victim H).

Another victim within similar opinion stated that,

I think no man should be trusted. The men who rape needs to be castrated, or maybe their penis needs to be chopped off. I will never trust any man. When I was raped and my mother reported, the police said, she needed to show the evidence that the teacher raped me. What evidence when I am pregnant with his unwanted child? Wish I chopped his penis... that would be a clear evidence. (Victim E).

In similar reaction, this was the response when I asked the victim if she knew the person who raped her. She responded

Now, how can you know somebody who wanted to kill you and you fail to teach them a lesson... (Victim F).

5.3. Society Attitude towards the Rape Victims

In this case I state the stereotypes, the attitude and the approach towards the rape victims as accorded by the society. Or when framed as a question it can be looked as, how does the society react towards those who have been raped? This is also related to the stigmatization of the rape victims. This is also associated with the cultural stereotypes to the victims of rape. The most common as they emerged from the data is that, the victims are called names like (*Malaya-prostitutes*), insensitive attitude by family, friends and those in authority and in some cases helpful.

Stigmatization

Name calling is a way of stigmatization. Rape victims experience such name calling from within and without as indicated from the victim informant data. *Malaya*-which means prostitute is the common term which has appealed referring to the victims of rape, whether by close family members, or the society.

After rape, I became pregnant. The teacher who raped me never looked onto my way, and stopped even talking with me. I thought of committing a suicide, for my tummy was getting bigger and bigger despite the fact that I wanted to hide my shame. I did not want to talk with my parents about what happened because I was afraid of the consequences. My mother accepted my pregnancy, despite the fact that she knew what happened, but my father and uncles said I was a prostitute ‘*malaya*’ and I should stay indoors because I brought shame in the family” (Victim E).

Insensitive Attitude by the society

This was a case of the victims who narrated how their family and the society reacted after they got raped. A victim stated that she has not got any help because she is afraid of the social scorn, she said that,

Nothing, because I have not told anybody about this, it is so shameful and people will laugh me, and scorn me (Victim A’s mother).

Another victim stated that, the neighbours treated her and her family with indifference. This victim narrated that,

My parents have been supporting me, but my relatives and my neighbours have been so insensitive. Whenever we meet they laugh at me as I said earlier. So inhuman, they say that I am cursed. We are isolated, and left out from any community affair. They have excluded my family completely from the community. This has affected and traumatized me and my family so much. It is so painful, so painful for my heart to bear. (Victim F).

The society also was condemned by the victims in denying them justice. On several occasions as was seen above, police were noted by being so insensitive to the victims, corruption as playing role in refusing the poor victims justice. In this case, the victims show how the social culture factors have also aided in their justice denial. The victim stated that,

When I reported the issue to the police, my ex-fiancé and his friend were arrested. However, my parents, his parents and some elders came to my home and said we can settle the issue at home without involving the police. *Hii si jambo kubwa sana, wazee wanaweza amua...* (For such things are not so big (that is how they considered my rape), elders can handle it). They gave me 3 days to withdraw the case from the court, and in case I declined I was to be abandoned from the community. I was afraid, and I went and withdrew the case from the court.... You know in my culture, elders are final, I wish I died (Victim I).

So rape victims are also forced to marry their perpetrators of rape through their family cohesion, following the social dictates. This shows the value the society places upon the victims of rape. They are worthless in other words. This is a case where the Victim stated that,

Since I was raped, my body has never been the same again. I have serious back pains and also in my lower abdomen. All my friends deserted me, and avoided me completely. As well, when my grandfather heard about my case. He said I can negotiate with those who raped me, so that one of them can pay the dowry and marry me. My grandfather told me, the value of woman (vagina) is only if she has never been touched, and if touched, community should not know about it.

However, since now they know, the value is gone. How can I negotiate with the perpetrators whom I do not know? I feel hopeless and anytime I feel that I am walking in shame (Victim F).

An informant stated that when she went back to church, the fellow members received her with contempt and no one wanted to sit next to her as if rape was a leprosy. She stated that,

... I went back to church, though some of women members received me with contempt, and no one liked to sit next to me (Victim H).

Helpful

In this case I focus on the cases where the society responded in helpful to the victims of rape without laying prejudices. What we have noted is that social reaction to the victim of rape is that of indifference. From people and social institution. In this case I present views mainly from GVRC as a social organization which was noted as playing a great role in helping rape victims.

There are cases of helpful neighbours. This lady narrated how the priest and nuns who found her unconsciously after being raped took her to the hospital,

It was on a Saturday at around 6 PM, and I was coming from church. I met with two men who stopped me. I did not stop, instead I started to run. My home was not far from the church. They were faster than me. They caught me and they dragged me towards a bushy area. I felt that I was strong to control them from doing anything to me, but they overpowered me. First they tied my legs and hands in the tree and they raped me in turn. I peed and faeced on myself and become unconscious. The next day I found myself in the hospital bed. I was bleeding so much...and that pain... (she started crying) ... I do not know, but I was told a priest and two nuns took me there (Victim F)

There are some cases where neighbours were also mentioned as helpful. An example of a case where an informant stated that,

My daughter was 13 years old when she was raped she was in class 8. She was used to go to school very early in the morning alone. But this particular day, I sent her to shop to buy milk and bread so that they can have something for their breakfast before going for school. When she was going she met a man sitting in our gate, who threatened to kill her with a knife. He grabbed her hand, covered her mouth with clothes, and dragged her near lake which was close to our home and that is where he raped her. After almost 1 hour, she came back crying and bleeding. She said that a man has raped her, and taken the money that I had given her. I screamed alerting all the neighbours, but we never found the man. I had no money left to take her to the hospital. One neighbour gave me 200Kshs (20 Kroner equivalent) and advised me to take her to Nairobi Women's Hospital which is free... (Victim C's mother).

Another experience of a good neighbour who did not treat a victim with contempt was where an informant stated that,

What? (*she looked at me seriously when I asked this question*) How do you sleep; can you really sleep? This person told me to cover myself and I could not uncover myself. This was because I was afraid that he might be around and kill me. I waited laying on the bed until I heard my neighbour's kids making noise outside on their way to school in the morning. That is when I uncovered myself and went to my neighbour to inform her what had happened to me. She sympathized with me and she was kind and helpful. She gave me her telephone and I called my sister who was living 4 kilometres away... (Victim D).

Helpful social Institution-Informant D went further to state that,

Some organization like GVRC are doing very well, they help you with everything from counselling, free treatment and also they help you in seeking justice. I wish police could take these things seriously, at least police should have a room which should be an emergency room for rape victims (Victim D).

Informant B also stated the help she received from GVRC (Gender Violence Recovery Centre), this is where she stated that,

Oh no! I did not inform our pastor. In our church we are so many, so it is not easy to talk directly or to reach the pastor. Getting him is not easy. So I did not inform anyone in the church. I ran to hospital and GVRC who paid the hospital bills and counselled me and my daughter. They also gave me a free lawyer who is followings my case... (Victim B's mother)

Activist 1 who is working in GVRC, stated the help they gave to those who are raped. He said that,

They first receive medical treatment, then they form social circles where they sit down, then go through counselling which is done in two ways. One on one counselling, which helps the victims in dealing with the trauma. Then we have a support group for children who have been sexually abused and also a support groups of women who have been raped. These support groups support for at least 10 months until they recover completely. For Children who have been raped, we feel that they cannot go back to the same environment, so we work with partners where we are able to place them into shelter and they can continue with schools to improve their lives (Activist 1).

5.4. Church Response to Rape cases

In this theme, I divide the view of the victim informants and those of the clergy informants. This is done in order to hear from the victims, how the church has responded to their challenges and from the clergies how the church ought to response to the victim's challenges. It was also necessary to explore the clergies understanding of rape issues and how they have responded to any case at their disposal.

A. *The Victim Informants-* The victim informants were of different views. Those who were helped by the church and those who were never helped by the church. I presented their views therefore as, those helped, those who were not helped and those who never bothered to inform the church.

Helped- Victim informant C stated that, the church and pastor was of great help,

The church led by pastors was of great help. The pastor found a sponsor for my daughter's studies and agreed to take her back to school. He helped us understand through prayers and counselling what happened to us. So the church is helping some of the victims. For they helped me when I was in that position, when many people had departed from me. But the church can do more in encouraging, comforting and standing with the poor against this evil thing (Victim C's mother).

Victim informant H, stated that the church was of great help to her. This is where she said that,

Yes, my reverend came to see me at home, he prayed for me. He encouraged me to go back to the church. I went back to church, though some of women members received me with contempt, and no one liked to sit next to me. However, my pastor was quite encouraging and supportive to help me stand firm and trust the Lord, and all has been fine (Victim H).

Not Helped- Victim Informant D was not-helped because her case was complex. She stated that,

I attend a Catholic Church now, because we moved to a new area, but before this happened I was attending a Pentecostal Church. I informed the Pentecostal Pastor because I had known him quite for sometimes, but due to distance proximity, he could not help much. I did not inform my new Catholic Priest because I was afraid of getting excommunicated, for he did not know me well. What I did is that I went to my new church and prayed myself (Victim D).

Victim informant F also stated that she was never helped. This is where she said that,

I was a member of the Seventh Day Adventist (SDA). Nobody came to see me, or help me in any way. Since then, I stopped going to church. I have been getting counselling from GVRC. They paid all the money for my treatment and they support me with all what I need (Victim F)

Victim informant I stated that she was rejected and excommunicated, this is where she narrated that,

When I talked with my reverend about my case, they rejected me, that I did not belong to them and I was excommunicated from the church. Though the pastor prayed for me, the prayer was that of rebuke, where he told me that I needed to seek God's forgiveness (Victim I).

Victim informant J also stated that the church never helped her, rather the church sided with the perpetrators of her injustice due to the tribal inclination,

... it was during the post-election violence in 2008, when two young boys raped me and when they were tired... (*a long silence*), they inserted a bottle in my vagina. They also raped my daughter and my granddaughter... No, the church was supporting those boys because they are from their tribes. Even the community which surrounded us by then, supported them against us (Victim J).

Never Shared- Victim Informant A's mother stated that she was never helped by the church because she never told anybody.

This has affected me so much because I know the life of my daughter will never be the same again. The baby does not like school anymore, and I am afraid. When she recovered I changed the school for her, but she is never comfortable. I have never informed the new school about what happened to her. I have never told anybody this. It is shameful and people will laugh at me, and scorn me (Victim A's mother)

Victim informant B, like A above never bothered, she stated that,

Oh no! I did not inform our pastor. In our church we are so many, so it is not easy to talk directly or to reach the pastor. Getting him is not easy. So I did not inform anyone in the church. I ran to hospital and GVRC (Gender Violence Recovery Centre) who paid the hospital bills and counselled me and my daughter. They also gave me a free lawyer who is followings my case... (Victim B's mother)

Victim informant E as stated that she never bothered since she was not active church going member.

... when this happened I became pregnant. I had stopped going to the church. I started going to the church again this year (2015). Before I was attending a Catholic church, but now I got to a Pentecostal Church. So I have never shared this with anybody in the church (Victim E).

Victim G is a Muslim, and she has never bothered sharing with anybody.

This has affected me very much. I have problems when it is time to sleep. When I go to bed...I cannot sleep. I am scared that those people may come again. My relatives do not want to be associated with me. They say that I am a 'malaya' (I sell my body) when my husband goes to work... I have therefore never found courage to share my problems with anybody, only to the GVRC where I attend counselling, they have helped me a lot... again I am a Muslim, no one will understand me (Victim G).

B. The Clergy Informants. The clergy 1 informant stated that he has never met any rape victim, however he is not ignorant of rape issues or the existence of rape within our society, though he stated he has met a rapist through his prison ministry.

Preaching sermons on decency- To avert the cases of rape, he stated his church has been passing relevant information to their members on dressing modestly, where he stated he even preached a sermon during the height of undressing women in Nairobi, famed 'my dress my choice'.

In our church bulletin, we have many times talked about dress code. When this issue of 'my dress my choice' came, we took a moment to address it. We told our women that they need to dress decently and smartly. We only preach that it is good to dress decently, but we cannot force members to dress the way we want. But those who participate in leadership, there is a way they should dress (Clergy 1)

Personal security and responsibility- We try to alleviate the issues of rape occurrences through teaching our members on personal security. Members should be alert on personal security, not only on terror issues but also rape.

Security is paramount and not only from the terrorists, but also from the rapists. The people have fixed their eyes on the terrorists. We have advised our lady members to avoid some deserted lanes, and travelling at night by their own, be in group of the people they can trust and be alert of the things around you. We always tell them to be careful how they dress, and in case they try to dress in style, in micro mini or miniskirts they take full responsibility to avoid any occurrence that might be degrading to them, that is why we emphasis on decency (Clergy 1).

Counselling – This is in case any of their member is raped, they will offer the counselling and support they need. He stated that,

We have a counselling department in the church which handles such cases. We have women ministry which also assists when in such cases. If need be, we can also hire a counsellor from outside. We are teaching our members to be alert and those who are dealing with trauma, we lead them towards healing. Women should also learn to protect themselves. The church should also speak this issue from the pulpit in black and white. The problem within the church context is that, many priests are shy to speak sex related subjects. Now it is the highest time for speaking it. We should start from home, with parents teaching their sons and daughters. They should also dress their daughters decently and teach them as they grow how to dress decently, and the social consequences related to it (Clergy 1).

Clergy 2 stated that one of his member's daughter was a rape victim, an issues which affected the daughter and the entire family a lot. He was involved in the counselling of the raped girl and the family (Clergy 2). He stated,

Yes, one of my member's daughter was raped, and it affected the entire family so much. They even stopped coming to the church. I visited them, when they took courage to inform me what happened. I counselled the raped girl and also the family for they were also affected. In this kind of a situation, members might not come to you, but if you understand your members and have that relationship, going to them will open them up and it is the best approach just like Christ reached us (Clergy 2).

Counselling and healing- He stated that,

It was difficult for me and the entire family. This is because the whole family stopped coming to the church. They felt ashamed, and it was not easy for them... I started a process of counselling then and healing, after which they resumed back to the church. The daughter completed her class eight and passed very well and got enrolled to the national school for her secondary (High school education) (Clergy 2)

Prayers- the church should pray with those raped. They feel neglected, left by God and fellow human beings. He stated as a priest,

... I calmed the lady, we prayed together...I repeatedly did that to her and entire family, until she came back to her senses. I did this frequently, until all was 'well'. It was so difficult, initially after the incident. For the girl and family had stopped coming to the church. They felt ashamed and it was not easy for them... (Clergy 2).

Seminars-Seminars and around table meetings are places where women raped and even those who are not raped can talk openly about their issues, and challenges which affect women. The priest stated,

...when one of us was involved in rape, we started seminars and around table meetings where we talk with women and even men. We educate each other on places to avoid, which are venerable (Clergy 2)

Sermons- like clergy 1, has preached some sermons on rape issues. He stated,

Most of my sermons, I address that and most of the preachers who come here, I tell them sometimes to talk about that. We are teaching people, especially our members so that they can understand (Clergy 2).

Church as voice of the voiceless- The clergy stated that,

The church should have a voice, it should come up and voice those who are voiceless. The church has been quite and it is upon the body of Christ to rise up. It is only when it can (rape) happen to you then you can realize this is an issues which ought to be addressed. The only way to come about it, is the church talking about it (Clergy 2).

Clergy 3 has never met a raped person, though not ignorant about rape, rising cases of rape and consequences of rape to the victims. He stated that, the church views rape as an act of violence and degradation towards women, which might have it background from the corrupted aspect of our culture and values, misunderstanding of some biblical teachings and the sinful nature of human beings. Culturally,

... Because there are some cultures which dictates what a woman should wear and see women as a sex tool for me. Through dressing should not be the issue of rape, because rape is in the mind. Men should stop degrading women, for we are all equal before the eyes of God. What we teach is that man is not superior, only that he is given leadership and responsibility in the family as the head of the house. So men should treat women with understanding and respect, for it does not mean they are weak (Clergy 3).

Biblical background, he stated that if the Bible teaching are abused or read out of context they can be detrimental.

... When submission is taken out of hand, despite the fact that the Bible teaches that man and woman are equal, and also, that men should treat their women with understanding. (Clergy 3).

For the way the church can approach the issues of rape he stated as follows,

Human beings are sinful by nature, they think and perceive evil, and act evil because they are sinners, and those who rape are driven by their sinful nature, until when their nature will become overpowered and they be redeemed by the blood of the Lord (Clergy 3)

Reconciliation- The clergy informant stated that the greatest role of the church is reconciliation and what he does is preach reconciliation. I hereby quote,

I preach reconciliation every Sunday. For the greatest role of the church is to preach and to reconcile humanity, teach them moral issues. The moral issues should spring from the hearts of men. The world is changing and the moral issues are being debated today, and people are saying that they should hold to their lifestyles. All the moral issues are now being legalized. There are greater concerns that many things need to be addressed and that is the role of the church to reconcile humanity with self and God (Clergy 3).

Healing process- the church also plays the role in healing process. The clergy informant stated that,

In case we have a member of our church raped, the church will take the raped through the healing process, through counselling and helping them to reconcile with self, and be able to forgive those who raped them. That is the healing process (Clergy 3).

5.5. Summary

This chapter has presented the data as they emerged from the informants, which were arranged in four themes. The experiences of the victims of rape, the reaction towards the raped victims were presented. The chapter started by presenting, the factors leading to the increase of rape cases within the context. According to these empirical material, many areas were mentioned by both the victim informants, clergy informants and activist informants. The areas mentioned were, the media, gender biasness and cultural stereotypes, poverty and rising crime rates, rape as perpetuated by those close, political climates and lack of political goodwill, drugs, dress code and those who claim nothing can justify rape.

The chapter also presented the empirical data from the victim informants, clergy informants, and the activists on how rape affects the victims. The responses were that rape leads to fear

and trauma, shame and loss of dignity, family break-up, healthy complication, economic loss and victims of rape living with injustices.

On how the society reacts towards rape victim, the empirical data shows that, in some cases the society react by naming them, which is an act of stigmatization, and speak to them in insensitive manner. However, from the empirical data, there were cases where the victim informant acknowledged the help of the society, which are their neighbour and social institutions.

Kenya Church was both praised and blamed for not helping, or responding about the issues of rape. Most of the victim informant were seen to having not cared to seek help from the church despite the greatest role the church plays in the society. It was also necessary to note that even some of who sought help were disappointed, with very few who claimed to having been helped. However, the clergy informant stated the clear role of the society and need to address the rising cases of rape.

6.0. CHAPTER SIX -DISCUSSION

In the previous chapter, I have presented the data from the interviews which were carried out from 14th June to 15th July 2015. I identified various themes made from the interviews I conducted to the rape victims, Church clergies and activists, and finally I made a conclusion.

In this chapter, I will discuss the findings between theories and the empirical data collected from the field. Based on the themes which emerged from the data, I have divided the chapter into three topics of discussion. The topics are, causes and factors leading to rape, Effects of rape and finally how the church should respond to the issues of rape within the context.

6.1. Causes of rape and the factors leading to rape.

Rape being a social problem, has always existed within the public sphere and social settings. There is no distinct century from any other where rape has not been existing. For it has been in the ancient and at the same time it is being experienced in the modern times. Rape permeates all contexts, it exists in urban and even in rural areas, in developed and non-developed countries “for men the right to abuse women is elemental, the first principle, with no beginning unless one is willing to trace origins back to God and with no end plausibly in sight” (McGregor, Winter, 1989, pp.3-31). It is therefore within this understanding that this research discusses the causes of rape. Rape is caused by various factors as argued by various rape theories and as it emerged from the data, these are as discussed below.

6.1.1. Cultural factors.

Women are the most affected compared to men in Africa when it comes to cultural rights. This is whereby the customary laws, land laws and even the marital laws in most cases favour men over women. In Kenya, the laws against marital rape and domestic violence are not specified (Oyoo, 2012). This hinders women from exercising their social and their cultural rights. According to Ola and Ajayi, “marital rape which is a form of sexual violence experienced by women within marriage is not recognized as it should in Nigerian laws” (Ola and Ajayi, 2013, p. 297). This happens due to the fact that violence against women is rooted within the African culture and was never deemed a violence as such. In contemporary

African, this violence has now gone overboard, where the, violence against women goes beyond beatings. It includes forced marriage, dowry-related violence, marital rape, sexual harassment, intimidation at work and in educational institutions, forced pregnancy, forced abortion, forced sterilization, trafficking, female genital mutilation and forced prostitution (Kimani, 2012).

Feminist theory assert that the cultural narratives circulating within patriarchal societies are the factors leading to rape. They further state that, these narratives allow men to objectify women's as property and their sexuality as men's resource which can be taken, stolen or sold by a man who own it. This theory states that, the motive of raping a woman is not for pleasure but rather to maintain dominance, control and to degrade (Brownmiller, 1975). It was seen from this study that some of the rapist were raping to maintain dominance and to degrade their victims.

This is where the study has reviewed that some of the rapist raped them to show power degrade and to maintain dominance. One of the rape victims narrated her story how she was raped by her ex-lover. "... I will explore your anus as well, he retorted.... after they finished he told me, you will not go home today, for years back you choose your husband over me but today, I will reshape your vagina that he will not notice it again" (Victim 1).

In many countries, domestic and sexual violence against women due to cultural factors are high and it occurs in all cultures in every part of the world (WHO, 2002). The social systems whereby men hold power leads to the subordination and oppression of women and cause the pattern of systematic violence directed against women (Kelly and Radford,1998). Many societies, are tied by their cultural practices, and Kenya man is still a cultured man. The cultural practices whereby the male gender is seen to be superior over female gender and the place of women and girls as remained to come as second. Bonnycastle argues that, the patriarchal societies "make women vulnerable to rape by rendering them inferior" (Bonnycastle, 2012, p. 19).

The culture therefore reduces women as sexual tools for men's pleasure, based upon a gender and cultural stereotype which reduced women worth in the society, a view stated by activist informant. Where he stated that, "...we receive victims of all kinds and fail to understand

what led them to being raped. For us, we have concluded that rape comes out as a result of gender biased issues, and our cultural stereotypes, that women must give in to men for sex...” (Activist 1). Looked upon the social learning theory, it is therefore imperative to state that rape is maintained socially or culturally through learning. With the research finding out that, rape in Kenya is still maintained and growing along the patriarchal ideology and being retained through practices which denies women and girls their rights and place in the society.

Apart from patriarchy, the division of gender roles between men and women always favour men over women. This is whereby men largely holds power at home and also in the society while women are excluded from any decision making. In many African Countries, from childhood the roles for boys and girls are divided. Girls are taught that men are superior and strong. Where boy are taught that according to the cultural roles, they are strong, defenders of the community, carrier of ethos and cultural norms and the inheritors of their father’s wealth. The elevation of the boy child by giving them the roles that express and recognize their sexual freedom and power over women has contributed to intimidation of the girl child within the society of the study. This is view which Njue et al have discussed in depth while studying Luhya community in Kenya, about how the boy child has been encouraged toward sexual freedom, girls on the other hand are supposed to suppress, withhold and maintain dignity. Njue et al states,

...so while boys are socialized into a role that recognizes their sexual freedom, girls are cautioned to avoid boys by their parents, teachers and other adults. Unmarried circumcised boys have a special hut within their parents’ compounds, while unmarried adolescent girls remain in their parents’ house. Newly circumcised Luhya boys are told, as men they have the right to sexual intercourse with any unmarried woman, the door that is open is yours, but that which is closed, the married woman is not yours (Njue et al, 2005).

This is a view that emerged from the data were a clergy informant speaking about much freedom given to the boy child. Though he looked at it as a neglect of a boy child, he still emphasised on the overt protection the culture places on the girl child within the social domain, without necessarily addressing the cultural issues at stake. He said that,

The boy child has been neglected and that is the factor contributing to this mess. Because he feels rejected, the only way to prove I am a man and still exist is through the act. The society is therefore to blame, for it protects a girl child so much at the expense of educating a boy child to be responsible (Clergy 1).

6.1.2. Social economic and political factors.

According to Mbote, social economic factors disadvantage women and make them vulnerable to sexual harassments because they have the cumulative effect which has accentuated poverty, unemployment, prostitution and many other acts which men may be protected from. Mbote further argues that when women are denied economic power and economic independence whether through exploitation or within the labour market, they become dependence to men which is the major cause of violence against women (Mbote, 2000).

Looking at the feminist theory of rape, the social-economic powers which are dominated in all areas by men are used to control women. The arranged and existing social structures are blamed; for they are used to define one's place in the society whereby women are viewed as properties over which men compete and they are economically marginalized and seen as inferiors leading them into poverty. Feminist writers view rape as a direct function whereby females are politically and economically powerless compared to men (Brownmiller, 1975, Ellis, 1989, Ntepp, 2010).

We have experienced cases in Kenya where violence and even rape has been used to stop women from ascending into power or in any political position. We have seen cases like that of Wangari Maathai who was on occasions beaten and scorned for championing equality and good governance by beholders of impunity (Biography.com Editors). Not only her, but also Terah Igoki and many other females whose stories are untold. I hereby cite Terah case, who was an aspiring Kenyan woman politician and was meant by such violence,

On Sep. 7 last year, as she walked to her home, parliamentary candidate, Flora Igoki Terah, was attacked and tortured by a gang of five men. Terah's case is one of several case studies highlighted in *Amnesty International's 2008 report on the state of the world's human rights*, released on May 28. During the attack, one of the men sat on her, punching and choking her. Others scorched her wrists with

thorns and cigarettes, pulled her hair out and beat her with iron bars. A disc in her upper spine was dislodged. The assailants shaved her hair, mixed it with excrement and forced her to swallow it.

The brutal attack was carried out with impunity - no one has yet been charged with the assault - and sent a clear message that she should give up her run for parliament against David Mwiraria, at the time MP for the North Imenti constituency in the Meru district of eastern Kenya and a minister in President Mwai Kibaki's government. It was not an isolated incident. The help desks at the *Education Centre for Women in Democracy*, a Nairobi-based non-governmental organisation, handled 153 cases of electoral violence against women candidates in the run up to the December 2007 elections and received 258 complaints of harassment and torture of women via email and phone. Flora Terah, hospitalised for weeks and unable to canvass properly, lost her bid for election, but her resilience and the outrage her suffering caused amongst voters contributed to her powerful rival's defeat by another candidate (Mushtaq, 2008).

This story supports the feminist theory of rape which views social economic and political factors as one of the causes of rape and violence against women. This is something which has been witnessed almost in all the election and campaign periods in Kenya, with women being the main victims of violence and rape. The rape and violence in these cases is mainly perpetrated by the rival sides of politics divide and ethnic community. This is a case which was highly witnessed in the Kenya elections of 2007-2008, during the post-election violence. This is where a victim informant stated that,

Yes, it was during the post-election violence period in 2008. This is when two young men raped me, as if they were in drug, went ahead to rape my daughter and my granddaughter. But they were very evil, because when they got tired they inserted bottle in my vagina. It was painful.... terrible my daughter, terrible and may they not find peace (Victim J).

This shows in a great way, how political issues, political language and political undertones within the context affect women, rendering them victims of rape and violence. Feminist theorist Susan Brownmiller has argued that rape crops in such context of political competition

and wars, where differing rival groups subject women to torture and rape, according to which women are just as much the booty of the victors as jewellery, valuables, and property in dwellings and shops. Meaning that, at the end of the war, or post-election violence, when other victors are celebrating of how they stole or looted some goods in stores, those who raped will celebrate how they got a woman booty (Brownmiller, 1975).

The women and men who face financial and social challenges due to economic and political reasons, are more vulnerable and exposed to rape, violence and raping. Through the interviews, it was revealed that out of the pressures and economic challenges that women are facing in life, they expose themselves trying to win bread for their families. This is where one of the church clergy stated that, poor ladies are lured with money and gifts by men of which they demand to be paid back in due time. In case these ladies fail to pay debts due to their economic status, they are forced to pay through rape and forced sex because nothing else can be taken from them (Clergy 3).

This view was also shared by Clergy informant 2 and Activist 1, who stated that economic reasons can truly lead to rape escalations. Activist 1 stated that, economic reasons contribute to rape in many ways. This is where he said that in Nairobi, mainly in slam areas, where parents are economically unstable, leave home and their children as early as 4am and 5 am in the morning to search for casual work. The children who are left at the mercy of neighbours or relative are at a high risk of getting raped. Not only the children, but also their mothers are at risk as well, because some of the pedestrians paths they choose to walk through are so dark (no electricity) hence exposing themselves to rapists who are always ready to humiliate a woman when a chance occurs, and also leaving their children venerable (Activist 1).

6.1.3. Media and sexist culture.

The social learning theory of rape argues that sexual aggressiveness is learned. Either through imitation, association or through exposure. Men imitate, associate or get exposed to the sexual activities which they view from the media. According to this theory, individuals who watch pornography or see images normalising rape or those who read about the rape myths which states that women enjoy rape, are likely to learn and practice it. Ntepp argues that rape is learned and not a genetic make-up, and he states that, “the existence of rape in our society stems from the exposure to sexual violence and not to extra culture or non-learning variable

such as genetics” (Ntepp, 2010, p. 729). Within a similar argument, the feminist theory of rape views social and cultural learning as largely responsible for rape (Ellis, 1989).

Through the interviews that I conducted, it was reviewed by many informants that media, which includes, the local Tv shows, internet, magazines as the leading factors to increased rape cases within the context. This is where the informants related watching local TVs showing sex related programs which shows woman enjoying sex as the main cause. Within similar dimension, informants see TV related advertisements as sexually degrading and exposing women as sexual objects. An informant stated that, “...the advert we see ourselves, when the advert of car tires uses woman with a caption, her legs are as good as the tyres and then show her half naked, what is that?” (Clergy 1). This is a view which is referred to as a desensitization effect within the social learning theory, whereby exposure through images either through movies, or even through advertisement may lead individuals to learning and maybe practicing what they see (Ntepp, 2010).

On the other hand, it was noted as aired from the informants that men who watch pornographies are more likely to commit rape. This is where an informant stated that “men watch those things (referring to phonography) and they do not have anyone near. So even yourself, if you watch phonography, you will feel like doing it. This will force you to rape anyone who is near” (victim B’s mother). In similar notes another respondent stated that what most of the jobless spend their time doing is watching unregulated TVs and phonography’s, and “what they see they what to practice” (Victim F and clergy 1). This is a view in agreement with the feminist theories, who argue that pornography promotes male tendencies to rape and degrade women (Ellis, 1989. Brownmiller, 1975).

6.1.4. Religious factors.

Though this did not emerge directly from the informant’s data, factors leading to rape, with religious undertones emerged from the informants which are part of this discussion. Religion in Kenya have been a great influence to the society, in most cases holding some normative authority. Most factors within the context are approached or conceived religiously. The main religious culture within the context of study can be part of the influence of the contemporary dominant culture. In this case, the religions in mind are, African tradition religions and culture, Christianity and Islam as the dominant religious groups.

The African religion and culture, though not in much practice, as Mbiti as argued permeates the African context, “Africans are notoriously religious, and each people has its own religious system with a set of beliefs and practices. Religion permeates into all the departments of life so fully that it is not easy or possible always to isolate it” (Mbit, 1999, p. 1). African culture as it was argued above is generally patriarchal and patriarchy as was argued above has been subverting injustices towards women. Rape is an emerging challenge, despite the fact that African culture was overtly patriarchy, the tradition society had some checks and balances to limit, control rape and punish rape offenders. Mbiti says,

... this severe manner of punishing adultery and other sexual offences has been modified and relaxed in modern times, but not altogether abandoned. Fornication, incest, rape, seduction, homosexual relations, sleeping with a forbidden ‘relative’ or domestic animals, intimacy between relatives, children watching the genitals of their parents (in wide usage of the term), all constitute sexual offences in a given community. Society deals variously with those offences, and African peoples are very sensitive to any departure from the accepted norm concerning all aspects of sex. This is a fundamentally religious attitude, since any offence upset the smooth relationship of the community which includes those who have already departed (Mbiti, 1999, p. 147-148).

However, Mbiti goes further to show that the current Kenyan man is living within a state of a ‘cultural complexity’, being an African, being globalized and exposed to various contemporary issues. As well, as we have seen in the above quote, he argues that the cultural norms which punished the sexual offenders might have been relaxed facing modernity. Therefore, what remains is an ‘egoistic patriarchal African man’ without check and balances taking the place of women for granted, as Mbiti further argues,

One of the sources of severe strain for Africans exposed to modern change is the increasing process (through education, urbanization and industrialization) by which individuals become detached from their traditional environment. This leaves them in a vacuum devoid of a solid religious foundation. They are torn between the life of their forefathers which, whatever else might be said about it, has historical roots and form traditions, and the life of our technological age

which, as yet, for many Africans has no concrete form or depth (Mbiti, 1999, p. 2-3).

Despite the fact an African man is living in a multifaceted context, with a changed belief, daily challenges and suffering a millions of influences, the African religion and culture is still playing a major role in defining his social, spiritual and moral philosophy. Doing her research in Nairobi, Victoria Simon stated that,

African tradition religion is as meaningful to youth as it is meaningful to their family of origin, particularly their parents and grandparents. Some of the aspects of traditional African religion mentioned by the youth interviewed are... African traditional religion tells me where I am from and how I am to behave in society... I feel a part of both my traditional and of Christianity... I keep struggling to mesh the two and know what is really mine and what is borrowed... Traditional African religion to me means how they (the Luhya) believe, like men being circumcised and circumcision rituals are still significant, women wailing to tell of a death... you know, things like that... (Victoria Simon, 2003, p. 67-68).

Christianity as a religion cannot escape the blame either, rape as a rhetoric exists within the Christian literature and in most cases being viewed as normative. With Old Testament displaying various cases of rape, where victims are never accorded justice, or women who are victims of rape ends of being considered culpable, adulterous, and irrevocably defiled, within most Biblical narratives. Christianity despite limiting women in leadership, and top position of leadership in ecclesial role, goes ahead to portraying women as carriers and beholders of chastity, purity and morality, a subjugated state of women within Christianity using literatures and scriptures. Mugambi and Nasimiyu-Wasike, (1999) not only argue how the scripture has been used to justify the subjugation of women by men, but they show how the same as used to create male dominance in ecclesial role and responsibility.

This is in relation to their male counterparts who are never exposed to such pressure to respond and act responsibly. This is where African theologians like Zablon Nthamburi and Waruta, and other like Nasimiyu-Wasike shows that the Bible has experienced a culturally biased hermeneutics, where one gender has been designated superior than the other, relegating women to an inferior status (Nthamburi and Waruta, 1997, Wasike, 2003).

When the issues of ‘my dress my choice’ (refer to the introduction chapter) emerged in the context, the issue was primarily targeting women, that they should dress decently. Their decency, is as display of their religiosity, and devotion, something which display gender biasness in this matter. A clergy informant stated that,

Dressing is a major problem. This is a problem contributing to rape. This is because when women wear a see-me through dress, micro mini or mini-skirts they expose themselves. In my church, if you want to participate in the service, there is a way you cannot dress. We are very strict on the dress code to those in choir or leading worship choruses in the church, regardless of how one’s voice is when they sing. Women should mind how they dress, it defines people’s character (Clergy 1)

It therefore shows that, religious-informed perspectives, extrinsically or intrinsically influence the society thinking. This is whereby women or a girl child, unlike a boy child or men are expected to portray certain character, behaviour and manners whether they are culturally or religiously informed as it was seen above from Njue et al. (Njue et al, 2005).

Candace Walters and Beth Spring have also argued that rape myths are more rampant within the church forum, where women who are raped are seen as those who have perverted from the norm, or God protects us if we are living right. This makes Christians who have been abused to hide their sufferings from being victimized (Walters and Spring, 1992, p.31), a view also held by Michael O’ Sullivan (2010). Rape itself is considered unmentionable, and as a subject ignored within the church forum. This neglect within the church, leaves Christians vulnerable, because they are less of knowledge on matters of rape. This also leaves women who have been assaulted without help or key resource to really upon.

Islam religion just like Christianity is strongly patriarchal, with a limited or no place of women within the religion. Despite the fact that Islam is not the dominant religion in Kenya, there is a presence of high number of Muslims adherents within major urban centres, northern and coastal parts of Kenya. As much as there are no much rape cases reported in these area, the place of women within Islam may warrant the silence even when women might be victims of rape or violence. Women are supposed to hold decency, and chastity, with majority being

confined only to the domestic responsibilities and roles. Man has a right to marry as many as four wives and divorce them at will (Badran, 1985).

Islam as a religion which upholds violence and subjugation of women are views which have been expressed by a number of scholars like Azizah Al-Hibri, in “*A study of Islamic history: or, how did we ever get into this mess?*” and Alya Baffoun, in the study, “*Women and Social change in the Muslim world*”. Badran states how Baffoun argues that, “the sexual freedoms women enjoyed during pre-Islamic times were similar to those Mernissi found in Arabia, and that a double standard was absent. With Islam this conditions disappeared and the sexual oppression of women began” (Badran, 1985).

Following Badran argument, it is imperative to note that, Islamic patriarchal elements within the context may be factors which play a direct or indirect role to how men view women and understand the place of women in the society. This is because, patriarchy is a culture and system of male dominance, permeating everything. With the women playing the subordinate role, abuse and use of male related strategy to contain and uphold the system is inevitable. Women may therefore be dismissed, controlled to behave in certain way, and expected to present some certain manners, not because the religious books necessarily dictate so, but because the patriarchal elements within the religion has created such a culture. This was a case seen where recently a Pakistan Council of Islam Ideology made a recommendation saying that a man could ‘slightly’ beat his wife, which they prescribed in accordance to Islamic laws despite the rising cases of women abuses in Pakistan (BBC, 2016).

Sajida Jalaizai, on the topic virginity argues that, female virginity and chastity are deemed very important within Islam and within the Arab culture. Though changing due to modernity, it is expected for woman to bleed on her first sexual encounter on her wedding night when hymen is broken. As a symbolically synonymous, a woman is expected to present a modest demeanour, an assumption of chastity and virginity. This public appearance of a woman brings both attraction, repulsion, upholding or scorn of a woman. For it is believed that, women have power to make or break men, such that as much as women is passive, helpless, she is powerful in tempting a man and making him go out of the religious way. The women therefore, in need of her own chastity she has to be guarded and controlled by her male relatives, so that she may not put the lives of men at a risk. So woman virginity, chastity, and modesty is a concern for herself, family and society (Jalaizai, 2006). The above argument by

Jalaizai shows that, women are left vulnerable, as victims of male dominance within the Islam religion. In order to keep them 'away' from tempting men, they must be controlled, however without control men are 'vulnerable' because they are weak against 'women sexuality' power, hence raping them is inevitable.

6.2. Effects of Rape.

Rape impacts society in a great way, by attacking all the fibres which makes and creates a cohesive and harmonious society. As it was also argued by Mbiti above, "African peoples are very sensitive to any departure from the accepted norm concerning all aspects of sex. This is a fundamentally religious attitude, since any offence upsets the smooth relationships of the community which includes those who have already departed" (Mbiti, 1999, p.148). Following this argument by Mbiti, it shows that rape affects the smooth relationship which exist in the society, between husband and wife, between parents and children, and between individual victims and their community. This is because as we realized from the data, rape affects the victims, rape affects the immediate family, rape affects people related to the victims, rape affects the institutions in the society and rape affects the economy of the victims and that of the society. Therefore, the effects of rape are visible within any given society which is prone to rape.

6.2.1. Physical effects of rape

Rape affects victims physically, these are the first visible effects of rape and which are also long lasting. Horvath and Jennifer argues that, rapes effects are immediate, intimate and violates personal and psychological boundaries, carrying away the bodily integrity of the victim (Horvath and Jennifer, 2009, p.3). These effects are difficult to deal with, for some of the informants I interviewed. This is where they expressed their physical pain which they suffered after rape and also the secondary injuries they carry after being raped. One informant narrated how her daughter lost her womb after rape, and that means she will never have children of her own. Also victim F, narrated how she is still living with pain, she stated that, "since I was raped, my body has never been the same again. I have serious back pains and also in my lower abdomen.... I got infected with a disease....my womb is damaged and I will never conceive. (Victim F).

While Victim J narrated how she was infected with HIV virus and sexually transmitted disease, which makes her stink due to smelly vagina discharge. The activist informant also

stated that, when the victims come to the centre, most of them are in a very worrying medical conditions, with others in irreversible, life threatening conditions... (Activist 1). Feminist theorist Susan Brownmiller, shows that the physical effects of rape are traumatizing and rips a woman apart emotionally “when a woman survives the physical trauma of rape, her emotional reaction may take many forms. She may cry, scream or tremble” (Brownmiller, 1975, p.361).

6.2.2. Psychological effects of rape

Apart from the physical effects of the rape, the victims also suffer from the psychological effects. According to Brownmiller, “there is no uniform response to a rape, or a uniform time for recovery” (Brownmiller, 1975, p.361). Most victims of rape become emotionally drained, while others experience sleep disorder, flashbacks, anger, mistrust etc. This was something which was expressed by the informant in this research. Activist informant stated that, “...but most of the time when they come in, they look disturbed, to an extent of having nightmares and others especially young girls when they came in, the medical conditions are very worrying because most of them have been raptured, and this causes to the little ones’ lots of psychological trauma which must be handled” (Activist 1).

The victims of rape experience both long and short terms psychological effects. The first psychological effect is blame, as stated by the Activist informant. It is after blame and when healing is not received when victims enter into stress, depression, flashbacks, sleeping disorders, eating disorders, guilt, distrust and anger. All these were some of the issues expressed by informants such as Victim G, Victim F, Activist 2, Victim D, Victim J, etc. in this research.

6.2.3. Social stigmatization

Metaphorical language of description is the major means of conveying meaning used by most African communities (Mbiti, 1999). This statement introduces a major statement of the experiences of the victims of rape which they face in their daily life. First, there is a social stigmatization, when they are name called, rejected, avoided and violated. An informant stated that, she was referred to as ‘*malaya*’ (prostitute), she narrated her story as follows,

After rape, I became pregnant. The teacher who raped me never looked onto my way, and stopped even talking with me. I thought of committing a suicide, for my

tummy was getting bigger and bigger despite the fact that I wanted to hide my shame. I did not want to talk with my parents about what happened because I was afraid of the consequences. My mother accepted my pregnancy, despite the fact that she knew what happened, but my father and uncles said I was a prostitute ‘*malaya*’ and I should stay indoors because I brought shame in the family” (Victim E).

Secondly, because of the embarrassing nature of a sexual intercourse within the public domain in the African culture (Mbiti,1999). Sex intercourse, especially that is related to rape, leads to the metaphor ‘*malaya*’ (prostitute). This serves to exonerate the family of the victim from the social shame.

The metaphor also serves two functions. One, it denigrates the patriarchal attitude of using cultural practices to control and manipulate the sexual behaviour of women. Two, it caricatures men who perpetuate rape, since the man who raped is actually the pervert and not the woman in real sense. However, the ‘raped’ person becomes victim twice, not only of the rape, but of the social stigmatization as the ‘offender’ of the socio-cultural norms.

Then there is family level, where they feel neglected and abandoned, and lastly there is individual level, where they find themselves questioning God if their ordeal is a divine punishment.

6.2.4. Divorce and family break-ups

Some informants stated how they lost their marriage and how their relationship was affected after rape. This is an absurd position for one to meet themselves in even after having been raped. This is a factors mainly associated and related to the rape myths, especially where rape is associated with the way some women dress, or factors which are socially and culturally constructed to view women as beholder of chastity and morality (Ellis, 1989, Thornhill and Palmer, 2000). Such that, when the woman is raped, she ends of being victimized as the one who ‘engineered’ her own rape, hence defiled. In most cases, men and families who cannot tolerate the idea that they shared their woman with another man, or their daughter was involved in ‘an indecent act’ and due to male chauvinism tendencies they end up divorcing

their wives, or rejecting the said member of their family rather than giving them the moral support they require. The victim informant F explained how she and her family were rejected by her extended family and the society after she got raped,

After rape, my parents have been supporting me, but my relatives and my neighbour's laugh at me whenever we meet, they say that I am cursed. My uncle and aunt who were close to me stopped talking with me. My grandmother said that I have a disease of death because I cannot control urine. They have excluded me and my family completely from the extended family issues. This has affected me so much. The pain in my heart is so huge. I wish I am dead.... she started crying. (Victim F).

While victim informant I stated how she has been facing mistreatment and divorce from the husband after rape, she said that, "it is from that time that my problems started. My husband started mistreating me. He could call me names in front of our daughter. He said my vagina is rotten and he will never sleep with me again. This continued for 8 months and later, he abandoned me" (Victim I).

6.2.5. Economical loss

It is not possible to assess the economic loss of rape, however as it was seen from the data of this research, victims pay for health and justice from their own pockets, public pay through provision to the victims and significant others, public and private funds are spent as we show through organization like GVRC, workdays are lost, business are lost due to injuries, illness and even death. It therefore shows that rape is costly and does great damage to a nation's economy. Most of the informants in this research stated candidly how they have incurred huge loss in search for health and justice.

Other like Victim J stated that, she stopped working after rape, because she was rejected by her employers who stopped giving her work, at the end this affects her, and her family financially.

I stopped working after I got raped. I lost the strength to work well, I could not use my hands, my legs are painful, I smell... my entire life is a lived nightmare. I

could not reason well... the people I was working for stopped giving me work. Now I have no money, I live in a single roomed house, with my health complications.... When will I die. (*She cries*) (Victim J).

6.3. How should church respond to the issues of Rape?

In the previous sections I have presented what are the causes of rape, and the effects of rape to individuals and society. The crucial question here is, how should church respond to these issues; this is where the church will not only respond to the rising cases of rape, but will also become the centre for the stigmatized, the sanctuary for the marginalized in giving hope, healing and reconciliation.

For the data and in response to the research question, the church seems not to have done much in response to rape cases, so is to assisting the victims of rape. The church has not also presented itself as that 'oasis of hope' to those who are suffering through sexual violence and other sexual related crimes suffered by women. Maybe this is due to the fact that, the church is also a victim of the same, as it was seen above in 6.1.4. For the church is challenged through its theology, where the theology has failed to recognize the place of women in the church. The church is also challenged in offering the pastoral care to the victims of rape, this is where it was observed that the church neglect of the victims has left them vulnerable, and without key help from one of the key pillar of the society; the church.

Tombs D in his 2014 article *Silent no more: sexual violence in conflict as a challenge to the worldwide church*, challenges the silence of church world-wide, that it has been silence over the issues pertaining sexual violence and sexual conflicts. He states that the church response should have been pastoral, biblical and theological dimensions. Tombs suggests that sexual violence is a key to understanding the scandal of the cross and the death of Jesus. He concludes that, if biblical scholars and theologians give more attention within the Bible, they can offer positive help towards a more constructive response to sexual violence by the churches (Tombs D, 2014).

However, that does not mean that church should not respond to the issues of rape within the context. It is hereby where this research states the way forward for the church in responding to this issue.

6.3.1. A 'new' theological perspective

In order to hear and address the challenging issues of rape, the church must first heal itself. The church has the obligation to acknowledge that her theology has been discriminatory and has lacked an adequate portrayal of a respectable place of women within its forum and the society. Patriarchy has been on display within the church, women are excluded and portrayed as the subordinate others, and labelled within the scriptures, their theology and the hierarchy. The entire church structures display inequalities within the church. The church has also been accused of several rape cases, with Vatican being accused and responding on several occasions over cases of child sex abuses.

Therefore, self-criticism of the churches is an important tool towards building a healthy theological approach towards rape and rape victims, that will lead to their healing and being able to address the rising issues of rape effectively within the society. Subjugated and marginalized people should be recognized as an authentic part of the church, and being realized that they have a part and great role to play.

The church therefore has a room to see to it that, its teaching are in connection and addressing all the challenges which faces all their members. Traditional teaching which urge women to be submissive should be addressed. The church should also use its pulpit to address and speak against sexual sins and sexual offences, which are really spoken within the mainline Christianity.

6.3.2. Church should work towards preventing Rape

The second place should be based on the church working or call on rape prevention and risk reduction. The church within as not fully assumed its prophetic role in the society. This is to state that, the church has not come out clearly in speaking and addressing the rising rape cases in the society, and addressing all factors which lead to rape. The prophetic role of the church is addressing and dealing with injustices. The Malawian female theologian Isabel Apawo Phiri makes the following suggestion about the prophetic role of the church, "we need a prophetic theology to come from the church to guide the rest of the society on how to deal

with these different issues of injustices for all the children of God” (Phiri, 2007, p. 45). As Phiri suggests, churches and the members of the churches are required to play a prophetic role against the rising cases of rape in their theological reflections for the betterment of the society around them. Since the church in Kenya holds the best forum of addressing the society, the church can therefore act by, identifying the target audience, setting rape prevention programs, and educating the society on the impact of rape.

As we saw from the data, the most affected individuals by rape are the poor, and the marginalized. These are the most vulnerable members of the society, those who most become the victims of rape. The church can therefore identify with these groups, who are mainly neglected by all social institutions in addressing their plight and in seeking justice. When institution like GVRC has been doing great work in helping rape victims, the church can go further than that, since it has more resources, larger membership, and spread wider than GVRC. Its impact can be felt far and wide in rape prevention and risk reduction.

The church on prevention programs should target all their members, however, with great emphasis on men taking responsibility for their own behaviours. Most of the rape programs as I learnt from GVRC target women more than men. However, there should be a paradigm shift, where there should be an open discussion among all genders within the church forums discussing behaviour interventions, theoretical and practical approaches in preventing rape cases.

6.3.3. Church showing care for the Victims

The third place is on the caring role of the church. The role of the church to care for the victims of rape, reconciling them with themselves, family and society is an important component of the church within the society. By being companionate, the church must seek to offer effective care to the suffering while encouraging and enabling them to care for themselves as far as possible.

That caring for the victims, the stigmatized, the unforgiving, and the traumatized, forms an important prerequisites of the church. Caring for the church makes them a community of meaning, and a place where the victims can make sense of their lives and their experiences. The church can therefore care for the victims by listening to them, listening to their challenges and situation, and then responding to them either by counselling, making them to think afresh or taking actions that are necessary in order to address their situations.

The church should also reconcile the victims with themselves, their families and the society. As we noted from the data, most of the victims hold negative attitude towards themselves, their families, against men, and the entire society, thus a healing process is necessary. The church can see to it that broken relationships due to rape are reconciled, and help them to understand one another, by demonstrating the love of God. For the church also got a capacity to offer support, guidance and spiritual hope.

The church should also learn to recognize the psychological characteristics of the rape victims. This is where it has been known that, many rape victims suffer in silence. They may seek counselling for other things, but not necessarily mentioning the assault. This is where the church should come up as listening and caring voice and not labelling any judgement upon the victims, and becoming 'Christ who heals the broken-hearted'.

6.3.4. Women Empowerment

To address the issues of rape, the church must and should address the place of women within the ecclesia context. The first step the church should take is addressing its own theology, by promoting gender equality. By promoting gender equality, the women who have been neglected and subjugated within most of the church history, will feel part of the system and part of the society and not the marginalized others hence vulnerable. Women should also be

included in the church leadership, and in establishing crucial church related and society related programs and policies.

The church should also enable more girls to school, where majority of women still remain uneducated in relation to men, while others drop out of school due to dehumanizing and overpowering cultural elements, like early marriage, female genital mutilation, early pregnancies etc.

The church in cooperation with other stakeholders should take initiative in bridging the poverty gap between women and men. Women within the context still make the majority poor, because they face discrimination in most sectors. As seen above, majority are uneducated, and those who are educated face discrimination on employment sectors.

Most church established hospitals should give priority and treat victims of rape free of charge or at a low cost. In Kenya most mainline churches have hospitals, which can serve as centres of educating community about rape, as well as serving as rescue centres as part of church witness and showing mercy to the weak, the sick and even the sinful.

6.4. Summary

In this chapter I have discussed rape and how church is challenged by the rising issues of rape in Kenya. I have discussed the causes of rape within the studied context, which are, cultural factors, social economic and political factors, media and sexist culture and religious factor. In the chapter, I went further to present the effects of rape, which are various, but in particular I presented the physical effects, psychological effects, social stigmatization, divorce and family break-ups and economic loss. I tried to answer how the church can respond to the issues of rape because Church being an institution and a main actor, should not ignore the fact that, it need to support and stand with the rape victims, that the church main role should be geared towards addressing the issues of rape in our society. I suggested four issues, these are, a new theological perspective, church working towards preventing rape, showing care to the victims and women empowerment.

7.0. CHAPTER SEVEN-CONCLUSION

As the violence against women and girls continues to rise in Kenya and in the entire world in general, there is a need to pay attention and see how this evil is eliminated. This is because, despite the fact that rape has been a scar in many societies, there is not any clear way which has been suggested of dealing with it, with the issues rising each day. This study looks at rape as a challenge to the church and the church response to it. It is through that understanding that this research is done. This research has been motivated by my personal perspective, being a woman and having witnessed the intimidation and the rejection that women and girls experience after being subjected to rape. This study is concluded in this chapter with the findings and suggestions for more research.

In order to answer the research question, I conducted a case study research in Nairobi, which is the capital city of Kenya. The study was conducted among the victims of rape, church clergies and institutions offering support to some of the rape victims. In this chapter therefore, I give the answer to the research question as it emerged from the research data.

7.1. Research Findings

As stated in chapter two, Christianity is the largest and biggest religion in Kenya which comprises seventy-eight percent of the population. The Church plays a great role in Kenya society, which has been ongoing since the arrival of the missionaries in Kenya. However, the church has not been able to address this issue of the rape and violence against women effectively, a factor which affects church and society. The study answers to the question, how the church is challenged by the rising issues of rape in Kenya was achieved as highlighted by conducting interviews to individuals who have been victims of rape, church clergies and institutions offering support to some rape victims. From the study, it was seen that there is a great need to address this issue by checking the causes and factors which leads to rape and rape cases in the society.

The theories of rape as developed in chapter three are used to understand the causes and the factors leading to rape as part of this research theoretical framework. Through the theories, the study observed that rape is caused by many issues, with Marxian theory of rape ascribing

to the socio-economic factors and marginalization of women, evolutionary theory of rape stating the gender factors of male within theoretical natural selection, social learning theory of rape presenting rape as learnt through imitation and other social influences. This theory points at the mass media which in recent times as been so influential in teaching methods of aggression, the feminist theory of rape presenting as rooted within the male cultural of dominance towards women, and lastly synthesized theory which holds all theories together by bringing perspective of each theory in presenting the causes of rape.

After the study, it was seen that the findings agreed with the most theories in stating the root causes of rape. For the empirical findings as seen in chapter five presented the causes of rape in Kenya as emerging from various variables. These are the patriarchal cultures, social economic factors, media, gender inequalities, poverty, religious factors, cultural factors as the main causes of rape within the Kenyan context.

The research also found out that the feminist theory of rape is not the absolute theory in explaining rape causes, and this theory should not be termed as the leading theory of rape or better than others as seen by many feminist theorists. According to the findings of this research, there is no theory which is superior to the other rather, all theories of rape which have emerged contribute and needs to be put into consideration in order to understand and eliminate rape. This research has therefore considered the synthesized theory of rape to be the most instrumental, because it incorporates the strengths and weakness of the three theories as it was seen in chapter three.

In addition, the research found that the rising cases of rape has contributed to various effects upon the individual victims and the society, which are both physical and psychological. These effects are like, family breakups, healthy complications and diseases, victims living under fear and trauma, social stigmatization of the victims, and economic loses.

Further, the research noted that church has played a naive role and has not effectively addressed the issues of rape within the society using its advantaged structure and its strong theological base. Reason is because the church has also been a victim of rape related offences within her system, as well as holding a theology which degrades women.

For the way forward, the research suggested that the church should realize the greatest role it can play as the custodian of the society in moral and ethical guidance. The church need to rise above the patriarchal cultures and should embark to the mission of addressing its own theology, care for the victims and empower women. This is because people look at the church as the centre for the goodness and as the place to run to for comfort when they experience various challenges in the society.

7.2. Further Studies Suggestion

Despite the fact that in the discussion I touched in bits the place of culture and religion as factors leading to rape, the research suggests further studies in this area. This is because as much as these factors emerged as variables leading to rape, within my studies I was not particularly focused on studying how culture or religious factors may lead to rape. It can therefore be necessary if this area was studied further. Another area of interest should be on women empowerment and how this may lead to reduction of rape cases within the context. For poverty and marginalization were attributed as factors leading to rape.

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Appendix- Interview Questions

Questions for the Rape Victims

1. How is your experience?
2. If possible, you can explain to me how and where this happened?
3. Do you know other women who have been raped?
4. How has rape affected you?
5. What do you think were the reasons of being raped?
6. Where did you seek help?
7. What help have you received from any organization or the church?
8. Do you think these organization or church are doing enough?
9. What do you think about this issue of rape in our society?
10. Do you have something to add?

Questions for the Activists

1. Have you ever met any raped woman?
2. How is the situation of those who have been raped?'
3. How do you help them when they come?
4. What kind of arguments have you heard from the rapists or society in relation to rape?
5. What is your view on the dressing?
6. Should the rapist be excused for their action? If yes/no, why?
7. What are the issues do you associate with the rising rape cases in society?
8. What are you doing as a human right advocate to address this issue of rape?
9. Do you have something more to add?

Question for the Church Leaders

1. Have you ever met any raped woman?
2. How was the situation of that raped woman?
3. What kind of arguments have you heard from the rapists or society in relation to rape?
4. What action did you take towards their cases?
5. Have you ever talked with any rapist?
6. What were their arguments to why they raped?
7. Should the rapist be excused? If yes/no, why?
8. What might be the courses of women being raped?
9. Can the dressing be one of the reasons?
10. What are the factors can you associate with the rising rape cases in our society?
11. What are you doing as a church leader to address this issue?
12. Do you have something to add?