

**A PROPOSED REMEDY AGAINST BARBARITY OF RAPE IN KITALE, KENYA: A  
BIBLICAL, THEOLOGICAL, AND PASTORAL ANALYSIS.**

**By**

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**SOUTH AFRICAN THEOLOGICAL SEMINARY (SATS)  
IN THE DEPARTMENT OF PRACTICAL THEOLOGY  
FACULTY OF THEOLOGY**

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**A THESIS PAPER SUBMITTED IN ACCORDANCE WITH THE  
REQUIREMENT DEGREE OF  
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FACULTY OF THEOLOGY**

**AT THE SOUTH AFRICAN THEOLOGICAL SEMINARY**

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**DATE SEPTEMBER 2007/09**

## DECLARATION

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Date Approved

## DEDICATION

To my beloved Wife: - Esther Murrey,

My son Ben K. Magut,

My daughters Esleen Chiri and Sylvia Korir.

IN

Assurance of my lifetime commitment to you

And

My prayer: -That you make your lives a rose that speaks

Silently in language of fragrance

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## ACKNOWLEDGEMENT

*I...do not cease to give thanks for you, making mention of you in my prayers...*

***-Ephesians 1:16***

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As I conclude however, any text is the combined product of the researchers work and perspective and his or her knowledge gathered from the labor of hundreds of writers and researchers. All these, many of whom would not agree with my conclusions, are listed in the bibliography. As always, I feel endless gratitude to Dr Pamela Paterson and Rosemare Visser for their remarkable insight in all these, and in life, and a guide to this research on the culture of rape in my country Kenya.

I thank them all.

## **ABSTRACT**

In the recent past, Kenyans have witnessed various rape cases; that involved men of all ages. It is ironical that most of those involved in these inhuman acts are adult men between 30 to 40 years. These elderly men defile even infants of 1 to 5 years. The magnitude of this problem has gone overboard. There is a horrifying story of murder and rape in our dailies every time we awake. It is happening so often that an average Kenyan is getting used to of this culture of rape. It has however become a normal way of life. Though most of the perpetrators are elderly men, school going children have not been left out either. There are reported cases of boys in upper classes waylaying girls of lower classes on their way home. Further more this menace has not even spared the places of worship. Pastors of some churches have been found guilty of having committed the same with their church members. In addition to this, there are other reported cases of sexual abuse that have been purposely covered up to protect the clergy. This makes our places of worship unsafe especially for female worshippers. This makes women in this country wonder where to seek refuge from sexual abuse.

Indeed the society is collectively pervaded by suspicion and mistrust in one another. Some of the victims are even infected with venereal diseases including HIV and AIDS, leaving them not only in emotional anguish but also a death sentence. Many of the survivors have considered suicide, while some have actually taken because they could not bear what they were going through. Considering the above opening there is sufficient prove that something somewhere in our society is seriously wrong.

Key elements however, to be investigated include: Finding out the causes of rape, its impact and Intervene measures that would be taken by the church and the government to reduce rape. This information will also assist the church and government policy makers, implementers, members of the community, development agencies and other stakeholders to design effective and efficient network of arresting and bringing to control what has continued to cause critical significant impact on peoples' livelihoods in community development.



This study intends to find the current state barbarity of rape in Kitale, Kenya, and come up with recommendations that are going a long way assisting many Kenyans who are faced with the problem today and the near future. Hence establishing a forum through which the woman, the girl child can exchange information, seek knowledge, demand for services and establish beneficial linkages with institutions outside the community.

## **List of Abbreviations**

AI-The Amnesty International

AIC – African Inland Church

ADC-Agricultural Development Cooperation

AIDS – Acquired Immune Deficiency Syndrome

AMPATH -Academy Model of the Prevention and Treatment of HIV and AIDS

ANPPCAN-African Network for the Prevention and Protection Against  
(Child) Abuse and Neglect

APSI – Inspector of schools

ASK – Agricultural Society of Kenya

CLAN-Children Legal Action Network (Specialize in legal Aid for Abused children)  
(Specialize in child justice)

CNN- Cable News Network

CSI-Crime Scene Investigation

CRADLE-Child Rights Advisory Documentation and Legal center

CREW      Center for Rehabilitation and Education

COVAW-K Coalition on Violence against Women Kenya- Specialist in Legal aid,  
Counseling

CVM-Church Voice of the Mistreated

DC-District Commissioner

DEO- District Education officer

DHYLs-discount Health years of life to rape

ECD- Early childhood development

ECPIK-End Child Prostitution In Kenya (Specialize in child abuse)

ERS-Economic Recovery Survey

FSD- Falling away of sexual desire

FIDA– Federation of Women Lawyers: specializes in support and intervention  
strategies legal aid

FGDS- Focused group discussions guide

HIV – Positive being infected by the Human Immunodeficiency Virus

KAACR-Kenya Alliance for the Advancement of Children (Specialize in advocacy of child rights)

KAPC-Kenya Association of Professional Counselors

KII- Key Informant Interviews

KJV – King James Version

KNUT-Kenya National Union of teacher

MEO- Municipal Education Officer

IMR- Infant mortality rate

NAC – National AIDS Council

NASV – New American Standard Version-Updated Ed

NGOs, Non Governmental Organizations

NIV – New International Version

NLT – New Living Translation

NWH – Nairobi Women’s Hospital (specialists in free medical attention and counseling to survivors of rape who report within 72 hours of the attack

PEP – Post-Exposure Prophylaxis treatment against sexual transmitted diseases I cases of rape

PTA-Parents’ teachers association

SA- Sexual abuse

STDs – Sexually Transmitted Diseases

SVCAAG-Sexual Violence Community Awareness Advisory groups

WHO- World Health Organization

TEV – Today’s English Version

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# **THE BARBARITY OF RAPE WITHIN A KENYAN CONTEXT**

## **Introduction**

The study of barbarity of rape is an activity of a crisis-battered and a spiritual deserted generation spreading an interior emptiness, an unnamed fear, a quiet sense of despair to the respected family, women and girls, cherished- as God's gift to man but not to sexually abused, and men too not feared by them as a threat and destroyers of livelihood and hope. This study will provide a vitally important message to communicate and make a significant contribution to others who are living in these terrible times". Dr Pamela Peterson (2007)

The hypothesis therefore raised in the material is focused on the issue as it is at the ground currently in Kitale, Kenya. The researcher does want to infer to bring, or to look into the issue of culture of rape according to Kenyan context. Some ethical proposal suggestions however, are accepted; others may not be accredited to Kenyan and Western readers alike. Since much need to be done along this line, it is hoped that, this study will break ground on important code that does need to be attended to. The researcher, therefore requests for a broad-minded perusal being in mind that this research has been written by a researcher with an intention of seeking to build up Kenyan- believer. We shall then start off by showing what the research background and methodology will entail as conveyed in the briefs of background information of Kitale town and the chapters.

## **1. Background Information**

Kitale is a small town, in Saboti constituency, Central division of Trans nzoia district, Rift valley province of Kenya in East Africa. It is an agricultural market town in western Kenya, 330 km northwest of Nairobi situated between Mount Elgon and the [Cherangany](#) Hills at an elevation of around 7000 feet. Area covered by the forests is about 489 km sq, urban area is only 11.5 km sq. It is suited in the most vibrant and productive agriculture, it developed originally because of the natural appreciating good environment in Kenya. It was started in 1908 by the British white settlers, and planned to carry 1000 people yet it has over 275,000 people now.

Its urban population was reportedly 63,254 in 1999, 2005 was 147,992; in 2006, 183,812 and 2007 projection is 219,632. As per the 2005 statistical records the total labor forces is 367, 929. The total dependency ratio as per 2002 district statistical records were 100:104 this encourages many young men to engage in activities that encourage sexual violence as we shall see in the study. The municipality has a population of 96, 290 of children 0-17 years, 47,330 females and 48,960 males. The rudimentary birth rate is 45.1 % while the mortality rate is 9.3 %. Life expectancy within the town is 61 % for males and 63 % for females (Trans-nzoia District Development Plan).

This is the administrative centre of the Trans-nzoia West District, bordering the three troubled districts; Sabaot West we have Bungoma and Lugari Districts, to the north West is West Pokot, and Marakwet, But with only one police for victims to report and record the matter.

According to the census of 1999, the total number of house holds within the District are 116, 122, and average household size is 5 and majority in slums where rape is most frequent, while number of female household are, 34,839, which is 30% of the total population. Absolute poverty levels are at 54 % which contributes 1.8 % of the national poverty levels. Agriculture contributes to 60% of the household income. While other forms of the rural self-employment throw in only 3%. People on wages employment is 26%, while those in who on employment are 10%of the total population.

The number of health facilities which ready to assist the victims of sexual abuse and related case are only four [4]; one public with three private Hospitals (Cherangany and Maida Nursing Homes and Mount Elgon Hospital), private clinics and pharmacies, the doctors/patient ratio is 1;26,000. Poorly roads and street light stopped functioning some years ago thus promotes frequent attack to the passer by at night.

Kitale, has two institutions of higher learning; Moi University Campus, Egerton University, Africa Theological Seminary and Kitale Technical College. 27 public primary schools and 34 private schools with a population of 27,391 pupils, 110 ECD (Early Childhood Development) with a population of 5666 in the centers, Quality assurance report, 20007. There are frequent several cases of rape cases and sexual harassment among the children in schools, teenage pregnancies and abortion that go unreported at all.

There are over 200 local churches with over 100 denominations. Each denomination is headed by a Bishop or Overseer. Out of the total population, about 90% is religious. 80% of the population is Christians. Unfortunately, with these good resources seem not to be influencing Kitale enough against rape cases.

## **2. Chapter 1**

Overview of the situation in Kenya today; objectives, purpose, and methodology of the present study

## **Chapter 2- Review of pertinent literature**

This chapter provides so to speak, the backdrop against which the research is done. It is a synthesis of the information from many sources about the issues under discussion, its historical background, and previous attempts by other researches to resolve the problem. In this chapter of review of pertinent, we have not only revolted on the same issue, but from the reports of what has already been written, in books, and journals, news papers, internet research and also looked at other studies that have used a similar methodology to resolve a different problem review.

## **Chapter 3- Presentation and Analysis of Data**

The findings from the interviews and case studies of rape survivors and their families; interviews with perpetrators, prison officials, and others as appropriate, including law courts officials, hospital staff, and church leaders.

This chapter based the objectives of this research focuses on what rape is, influence, forms, post-trauma and; interceptive measures against sexual violence, based on sound biblical and theological truth. There are lots of real-life examples and illustrations taken from, the victims and members of the families of the victims, guardians, professionals and general members of the public that make our points understandable, practical, and personal. All issues discuss are relevant to the African context.

#### **Chapter 4- Theological Formulation**

Chapter 4 is the second last in this research work. The chapter deals with themes such as suffering, injustice, anger, fear, abandonment, guilt, shame, fortitude, hope, forgiveness, and redemption as applicable to the study. The study does not give simplistic answers or over-spiritualizes responses towards these issues. The whole chapter however, is scripturally balanced and very helpful indeed.

#### **Chapter 5- Theological Formulation of [Sex] and Sexuality and Conclusion**

This chapter analyses Old and New Testament passages relating directly to sexual violence, its causes and consequences of the attempted rape in Sodom (Genesis 19:1 - 13); Lot's rape by his two Daughters (Genesis 19:30-38); the defilement of Dinah, Jacob's only daughter (Genesis Chapter 34); the rape, murder and dismemberment of the Levite's concubine (Judges 19:22-30); and the rape of Tamar by her half- brother Amnon and the consequent murder of Amnon by Absalom (2 Samuel Chapter 13); the ministry of Jesus. Finally the theology of sex and sexuality and Conclusion,

The research ends with a summary that emanates from objectives and the hypotheses that remains to be approved or disapproved.

Recommendations are made regarding scripture's directives to respond to sexual violence; how the church can help victims; how the church can help eradicate sexual violence; how the church can help perpetrators. Certainly, in this chapter, we have not only talked about solutions on the theoretical level, but we have presented detailed suggestion on what can be done.

At this point in time, the researcher asks for permission to inform the readers that some of the quotations will be as short as a word and others lengthy. Reason being the researcher understands how different Kenyans views are different: political, socio- economic, geographical habitat, traditional cultural set up, religious and denominational backgrounds might react to the material. Within this feeling, the researcher has throughout this work, tried to be extra sensitive in bringing out the meaning by communicating some specific issues in more thorny wrong with lengthy proved quotations so as to show the seriousness of the matter in this discussion. The material will indeed, provide a broad spectrum, and discovery of culture of rape in Kitale, Kenya and elsewhere, at the end of reading the underline principles in relationship to Biblical perspective. It is anticipated that, the reader after reading it, will be persuaded to be a champion of war “Against Barbarity of Rape” anywhere in the world.

## CHAPTER ONE

### INTRODUCTION

*"If we only built others, we would be part of God's construction crew in the church  
Instead of member of Satan's wrecking crew"-Neil T Anderson-2000*

#### 1.1 The Personal Experience of the Researcher

There is nothing worse for a parent than when you are stunned by terrible news that one of your own has fallen victim of this circumstance, your very heart feel like it is torn from your body. This was an unspeakable act, a poor sweet little child who just went to Sunday school one morning and came back home to die that afternoon you can not imagine. And when I received the sad message, I kept on saying no, no, no, this can't be. I wanted to reach for a baseball bat and start swinging at the evil beast that did such a thing. Where can you turn in this awful Barbarity of Rape? Of course to God alone, but we need his Body in this life. It is hard to speak of writing a thesis after this has happened. But before I say more about the brutal rape and killing of my little girl Brenda Jebichii's life on a mysterious circumstance,

First, I have lived in the town of Kitale for over forty years and have served in a number of organizations both local and nationwide. I have chaired the Agricultural Society of Kenya (A.S.K) North Rift Branch in Kitale. I am a member of the Kenya National Union of Teachers, have taught in ten schools nationwide, have served as an inspector of schools for about six years, and presently am a lecturer of Early Childhood Development. In our local church community, I am an elder and a counselor and have served the church community in various other positions. Having participated in all these organizations, I got an opportunity to be exposed to the issue under discussion.

Secondly, I have personally witnessed rape in the first degree when we were travelling in a bus at night from Kitale to Mombassa. Between Naivasha and Nairobi, we were hijacked by a gang of nine robbers at gun point. They commanded the bus to a nearby bush about twelve kilometers away from the main road.



This gang of men robbed us of our belongings. As if I was watching a movie, they proceeded to rape children and women right before our eyes. I remember one woman trying to defend herself by pretending to be HIV positive. She was not spared by the robbers. I heard one of them called John and told she is of your “type”. Meaning, this man called John must have been HIV positive and so, since the woman was also positive, he took care of her. This orgy took about three hours. Afterwards, we reported to the police station in the morning where we were given little attention. I have also witnessed a teacher rape a school girl and go free after infecting her with a venereal disease just because she was from a poor family.

Third, in the year 2000, a teacher at Top Station Primary School, one of our schools in Kitale, allegedly raped several students during the year. There was a serious demand from everybody in the community that the government fires the teacher. The investigation of the allegations was carried out by the police, our office of Municipal Education, and the hospital. The teacher was charged, hired an advocate to defend him, and was acquitted for lack of sufficient evidence. The government reported that although it found out more testimony than it had initially expected, medical consideration failed to provide adequate evidence to support the charges. The magistrate dismissed the case, and the culprit had no case to answer. Following his release, the angry community who were confidently expecting tougher punitive penalties to curb the vice responded with outrage. The poor mother of the little girl left with tears in her eyes crying, “My child! This is not true! She went to school to learn, she was raped in her classroom by her teacher and left with all this! She did nothing wrong to deserve this!” The church at this point was not mature to the point of taking notice. This is depressing and miserable indeed. Yet such a culprit was to be charged with first degree rape, and aggravation, of the victims (pupil) leaving behind unshared memories of their demonstration to parents. However, the parents thanked everyone involved in sharing the pain and praying for them, concluding, that they will be grateful if the culprit is moved one day to ask for forgiveness.

And finally, worse still, and which haunts me to this day, was a recent experience that I had as an officer, an inspector of schools (P.S.I.) in Kitale municipality. One of my teachers became a victim of inhuman brutality. She was gang raped in turns throughout the night by five well-built men. Just before they left, they went ahead to insert some foreign sharp materials such as broken bottles, pliers, and other objects into her genital organ and some to the anus. Thank God she survived, but she is now confined to a wheelchair and struggling to regain her dignity. In her total pain at Moi University Referral Hospital, Eldoret, she had this to say, and I quote:” And what part has the church contributed towards the intervention of this problem we are facing? Yet, if it were a debate about the new constitution of Kenya, all the church leaders could be voicing their concern on it. How about what is happening? What about what has happened to me? “

These spiritual leaders of our churches have their stomachs put first in the sense that where there are payments to be made, that is where they want to be heard always and so the issue of rape is not their priority. If mere imagination of inserting sharp materials into this delicate sensitive part of victims sends a chill down the reader’s spine, what is the mental state of this teacher who recalls the ordeal? As I write, news in the local radio stations has just announced yet another rape case reportedly in my own municipality, Milimani, in Kitale town. This is the “Hollywood” estate of Kitale. Being the best estate in Kitale town, people who live here are regarded as the “top cream” of the town.

I am talking about the neighborhood of the former Vice President, the late Hon. Kijana Wamalwa, the top businessmen, Company CEO’s and various heads of the many NGO’s in Kakuma Refugee camp own a piece of land in Milimani. The name, Milimani itself means “on the hills.” It is one of the most secure places to be in Kitale since security is so tight. A pregnant lady was raped, and after the orgy, the rapists went ahead to insert a bottle of coca cola in her vagina till she died. They went ahead to rape two of her young daughters just besides the body of their late mother. According to the news, these two young girls in their secondary school were infected with HIV/AIDS in the process.

This next event is what has happened to me, though it sounds like quite a confusing coincidence since I am deeply involved with this research. My own daughter faced the brutal attack not long ago, and the following is a brief narration of what transpired. My beloved Brenda Jebichii was born on 28<sup>th</sup> May 1998 in Uasin Gishu District, grew up a healthy and active girl, and she had never had any serious illness in life. She started her formal education and was in class three at Kibomet Primary School, Trans-Nzoia District this year before her demise. Her Christian life was instilled by the parents since infancy, and she was an active member of Nyota Christian Youth Group (in local AIC Church).

On Sunday the 29<sup>th</sup> July 2007, my late daughter (**See Appendix 1 Picture the picture x<sub>1</sub>**) went to church and attended Sunday school as usual, which normally begins at 7.30 am, and came back home at around 9:30 am. At around 10:00 am, the rest of the family members except me left for church service at Kibomet AIC since I was not feeling well. I remained at home with my daughter and stayed and took lunch together and thereafter at around 2:30 pm, I left home briefly for an urgent need in town since my home is located in the outskirts of Kitale Municipality. At around 3:30 pm., I received a call from my neighbor Mr. Samuel Yetgei informing me of an emergency and requesting that I should go back home as fast as I was able.

After some few minutes, the said neighbor rang again, followed by phone calls from other neighbors . Without further delays, I obliged and rushed back home (Kibomet Farm) to find the compound crowded and everybody crying. By this time, the rest of the family had arrived from church and as soon as they saw me, they showed me the little girl I had left behind alive and healthy lying in a pool of blood inside my residence and already dead. It was understood that she had tried to call for help but in vain, despite the fact that the thugs were attacking her and committing all sorts of crime on her. I immediately called the police, who arrived as soon as they got the message and embarked on with the investigation. “When the foundations are being destroyed, what can the righteous do?” Psalm 11:3. My Brenda Jebichii’s life is ended here on earth and though our love for her will never fade from our hearts, the question is “What does God say to us who are still living?” Though she died a painful death, we strongly believe she is at home with our Saviour Jesus Christ. Amen

These are but some of the incidents that have challenged me, first as church elder and then as a government public servant. And they remind me always of this very fundamental portion of Scriptures, Psalm 11:3, "When the foundations are being destroyed, what can the righteous do?" This is it; the problem is here with us.

## **1.2 General Description and Context of the Problem**

Sexual violence is rampant in Kenya, a nation in which 80 percent of the population is theoretically Christian. Unconventionally, a country that today is most Christian of all countries of African and one where Christianity is openly proclaimed. Yet over the past several years, Kenyans have witnessed an enormous increase (more than double) in rape cases involving men and women of all ages. ([www.alternet.org](http://www.alternet.org), [www.reuters.com/article/...](http://www.reuters.com/article/...)). The naked reality of sexual abuse spilled to the floor of parliament and MPs raise concerns over the up-surge coming against a backdrop that many of these cases are never reported to the police despite the increase (The Standard, June 19, 2009). Discrimination and violence against women and girls remain widespread in Kenya as the government authorities fail to protect women from rape. The frequency and pervasiveness of this barbaric act has led many to disregard human dignity and self-respect. The once treasured, secured and respected marriage communion that fashioned happy and prosperous family unions has been robbed of love and replaced with insecurity, hate and fear; for no one is able to predict when a rapist is going to strike.

This is well-documented by both individual researchers and international organizations including Global (Exchange, 2007; Kennedy, 2006; Mwiti, 2006; Halperin, 2005; Rothblum & Cole, 1990). It is important to understand that this kind of life affects not only the victims *per se* but the rest of the community and the nation. Culturally, this phenomenon has already generated anxiety and fear that amount to a national crisis. It is the challenge we face as a community and a nation: rape and murder have become a "normal" way of life.

The “barbarity of rape” has placed us in a position, researchers would say, of national guilt and shame. It is unfortunate that the menace has been allowed to grow deep roots in the society till the life of every citizen is threatened. Vindictive rapists across the area have pressured the lives of many residents and left them wondering, asking questions, and painting in their minds and souls pictures that permanently affect their destiny. The worst of it may be when the offender is arrested but set free by our judicial system for lack of evidence due to poor investigation or any other excuse. Evil perpetrators are let loose to continue causing merciless destruction to the lives of many. One is forced to ask if there is any sensible person who will dare to approach and enlighten these rapists about their broken and weakened spiritual condition. It is essential to emphasize that what is now happening within our generation has impacted our culture profoundly. It has diverted us from an African norm to an unknown tradition.

Sexual assault however, has received much attention in national and international literature. A search from Amnesty International's web site <http://www.amnesty.org/> yielded 555 articles containing the words “Kenya” and “rape.” Books and articles have been published in many fields: popular, scholarly, secular, and Christian - with emphasis on themes relating to human rights violations, consequences of colonialism, war, political repression, and the struggle for democratization. Some writers have made efforts to understand rape in relationship to other variables including alcohol and drug abuse, poverty, and the ideology of male dominance. Some researchers have attempted in a big way to show how the patriarchal view and Christianity work together to make the church itself a perpetrator of sexual abuse. Many researchers have contributed to our insight by exposing some of the psychological conditions which the sexually abused of all categories have experienced for many years. Most of these studies recommend some kind of treatment and counseling. Considerable scholarly and practical works have been done by Christians in the United States of America to analyze and respond to the “Cry of Tamar.”

Most of the work has focused on the larger context of violence in general, the crisis of faith for the abused woman, the problem of sex in the pastor-parishioner relationship, and the response of religious professionals to sexual assault and abuse. Some Kenyan Christians have examined moral issues that relate to sexuality, and the theology of sex and marriage, and produced a useful guide for all those involved with sexual violence, either as victims or as care givers.

The insights from these authors has been essential to everyone involved in handling this subject, although in the opinion of this research, the word of God should be first. The Bible, whose author is God Himself, has shown the extreme experiences and oppression that the raped undergo, and tells us how to overcome such trauma. Scripture tells that God's purposes for sexuality are procreation, love, and intimacy within the setting of marriage. But scripture also tells that human beings are fallen creatures, conceived and born in sin, whose bent is to pervert God's purpose, so it is no wonder that we have a problem of sexual violence in our midst.

### **1.3.0 The Statement of the Problem**

The study attempts to provide a comprehensive approach, from the biblical and theological perspectives, that will hopefully eradicate rape in society..

### **1.4.0 Research Question**

#### **1.4.1 The Primary Research Question**

The primary research question is: how can Kenya's culture of rape be understood and responded to from biblical, Christian theological and Christian pastoral perspectives?

#### **1.4.2 Subsidiary Research Questions**

These include the following:

1. What does the Bible teach about sexual violence?
2. What was in God's thought when He created man and woman and where did we go wrong?

3. What does Christian theological tradition say about the problem of evil and suffering as they relate to sexual violence and how can the Church work to eradicate it in the society?
4. What is the nature of church, community, Government or family members' responses when they witness their loved ones being raped? How is the issue being handled and at what level by each group (I.e. Family Partners-NGOs, Government e.g. legal, medical, and learning institutions etc) plays?
5. What is the mindset of rape victims and the perpetrators and how can Christian pastors (Church) help them?

### **1.5.0 Objectives**

The objectives of this research are:

- 1) To seek out, listen to, and describe the inner experiences of rape victims, their families and rape perpetrators through the eyes and ears of the Christian faith;
- 2) To arrive at a sound biblical and theological understanding of sexual violence
- 3) To identify the prevalent types of sexual abuse that occurs within Kitale, Kenya
- 4) To determine the factors that cause of sexual abuse in the community
- 5) To find out the residence, ethnicity, Academic levels, and other factors related to rape
- 6) To find out the knowledge, attitudes and practices towards rape, perpetrator and the management of post-trauma in victims of sexual abuse in this community,
- 7) To find and recommend possible measures that can be taken to prevent sexual abuse in the community.
- 8) To develop a pastoral response that is rooted, and grounded in sound biblical and Christian theological truth; and
- 9) To make recommendations for the role of the Church in eradicating this terrible phenomenon.

All the objectives based within Kitale.

### **1.6.0 Purpose**

The ultimate purpose of this research is to communicate the hope that “it is not a shame to shed abroad the love of God which is given to us by the Holy Spirit” (paraphrased from Romans 5:5). This means working to reduce the level of sexual offence in Kenya and to lead this country to freedom from the sexual violence that is causing spiritual, physical, economic and social suffering for all citizens. It is my prayer in Jesus’ name that Kenya will be a nation where women and children will walk free in the love of God. It is also my prayer that this document will in the end proliferate the return of the downhearted souls of victims into the inner sanctuary of the love of God, and bring light into this troubled community; with all its turmoil and fitfulness and regrets. A problem can be bad, but it is not greater than the love of God in Christ Jesus.

### **1.7.0 Design**

Rape has to be addressed from a very elevated position and a broad-based dimension involving first, the spiritual and secondly, the human interventions and not the other way round. We have to know the mind of God first before engaging in handling the matter. This requires first dealing with the Christian mentality and perspective and then applying the godly way to the problem, thus finding a solution. It is like first asking, “What does God say about this?” and secondly asking, “What would Jesus do?” Then prayerfully, we can bring His will to be done here on earth.

### **1.8.0 Methodology**

Biblical, theological, and pastoral methodology has been employed in answering these questions.

First, Biblical and theological analysis is used to understand the phenomenon of sexual violence. Biblical passages relating directly to sexual violence, its causes and consequences are analyzed and interpreted. Some of these include the attempted rape in Sodom (Genesis 19:1-13), Lot's rape by his two daughters (Genesis 19:30-38), the defilement of Dinah, Jacob's only daughter (Genesis chapter 34), the rape, murder and dismemberment of the Levite's concubine (Judges 19:22 – 30); and the rape of Tamar by her half-brother Amnon and his murder by Absalom (2 Samuel Chapter 13).



Selected relevant theological themes such as evil and suffering, injustice, anger, fear, abandonment, guilt, shame, fortitude, hope, forgiveness, and redemption are analyzed and interwoven as applicable to the phenomenon under study. The pastoral methodology is first of all inferred from a study of the Gospels where Jesus “went about” the cities and villages (Matthew 4:23; 9:35; Mark 6:6; and Luke 13:22) encountering, teaching, preaching, and healing the people. The secular world might see in this pastoral methodology something related to its concepts of qualitative research, including ethnography, field studies, case studies, participant observation, and participatory action research (Mouton, 2001:148 - 150; Gall, Borg, and Gall, 1996: 541 - 642). The difference in the Christian research is that it is Christ centered (guided by faith); the work firmly grounded in Christian truth; it seeks the guidance of the Holy Spirit; and attempts to follow the paths that Jesus might take, to seek first-hand knowledge of the hurting using observation, interviewing, journaling, documents, and story telling methods to gain the understanding that comes only through the contemplation of God's Word and a life of faith and obedience.

An attempt is made to see, to understand the people as Jesus would see them and to describe their hurt as he would in order to raise a compassionate response. These skills are applied in the proposed pastoral research with attention given to scholarly refinements as is necessary, following conventions given in standard texts as recommended by Mouton (2001:148 -152).

Purposeful (Gall, Borg, and Gall, 1996:23 – 236), rather than random, sampling is employed to select interviewees. With purposeful sampling, the research targets the materials as well as the informants and areas where the data is to be collected, making sure that information obtained is reasonably accurate and clear. For practical reasons, the pastoral research is unlimited to the researcher's home town of Kitale. Participants are identified and accessed through the researcher's private and professional contacts, including friends and family members, government staff of the relevant authorities such as the chiefs, police, prison staff; women's groups; head teachers; medical staff both in the district hospital and private practitioners in town;

Nursing home, non-governmental organizations; managers of big farms surrounding the municipality (Olkatongo ADC); and others as deemed relevant. Any information concerning affected victims who took part in the study is kept strictly confidential. No personal information is given out using the individual's real identity.

A codified system of identity reference is used. Open-ended questionnaires are developed to suit specific categories of participants. The content is based on existing studies as well as the researcher's insights and modified with interview experience. Data collection is guided, though not constrained, by the initial research questions. As data was collected data and insights gained into the phenomena under study, the focus of the research became more clearly defined. This is known as the “emergent quality” of the data (Gall, Borg, and Gall, 1996: 559). Analysis of data is informed by, but not limited to, a number of movements which (Gall, Borg, and Gall, Gall, 1996:562-570) identify as interpretational analysis, which proceeds by “a constant comparative method” in which the researcher searches for recurring themes or patterns until satisfactory closure is achieved); structural analysis, which strives for objective observation of phenomena and uses little inference); and reflective analysis, which relies on personal judgment and introspective contemplation.

### **1.9.0 Hypothesis**

It is believe in the research that the Kenya’s culture of rape can be better handled from Biblical theological and pastoral perspective.

## **CHAPTER 2**

### **Review of Pertinent Literature**

*“Injustice anywhere is a threat to Justice everywhere” - Martin Luther King Jr.*

#### **2.1 Introduction**

The term “rape” in African context is extremely complex; disturbing, culturally sensitive that uttering the word may be forbidden because it is deemed to refer especially to an unpleasant matter (Penalosa, 1981: 56). A personal subject - rape and sexual assault- (Schackman,, J. 1985) indeed is a matter that is associated with experiences of gross injustice and touches the lives of many, and might otherwise need to be dealt with much care. It is indeed an issue that every woman and man knows as a terror that strikes like hell. This very sensitivity has hindered social sciences’ progress in understanding the phenomenon. Researchers have noted for instance that, “Many people acknowledge having been forced to engage in sexual activity against their will, but many respondents seemed to balk at using the term rape to describe what happened to them, and as a result some researchers and surveys used alternate terminology” (Laumann, et. al 1994).

Some reported rapes, in fact, are frequently associated with some form of ridicule and sexual humiliation; such as urination on the victim, and intercourse, fellatio, and ejaculation in the victim’s face and hair. Insertions into the woman’s vagina of broomsticks, bottles and other phallic objects are not an uncommon “coup de grace” (Macionis and Benokraitis, 1992:42). Some rapists after raping insult the woman using words that describe sex and her sex organ that not only are demeaning to the woman, but sometimes also insulting. There is no way, “we can escape the expression of social values in languages” (Parents Issue Sept, 2007:58). In today’s world, so many literatures are written and published that we cannot read everything, even in this field. However, in order to have an idea of what the others are about, I have read some literature, that give the thrust of the works, and the evaluation of its contents, and an assessment of its importance in the argument.

This has deliberately been done thus, to give the reader a glimpse in particular, given culture of rape and its devastating effects and risks that loom largest in women and girls of Kenya. The discussions, though in brief, are very important and can be an eye opener to the person who reads it to visualize critically the components of the meaning of rape, some false widespread criterion about it which is bound to be inappropriate to some facts about sexual abuse in Kenyan context and appropriate to others. It may inevitably induce understanding to those peculiar anomalies which are more appropriate criterion in the argument to bring into clarity the overwhelming sufferings the Kenyan girl or woman undergoes until her normal way of life is put at risk as it is always under threat.

## **2.2 Rape: Defined**

According to the American encyclopedia Volume 23, rape is a word derived from German “raffen” and old English “rap” meaning to seize and carry away (The Encyclopedia International Reference Work, 1929:25). Gilliland and James (1993:226), say, “There are many definitions of rape. Some are based on legal contrasts, some derived from other sources.” The word ‘rape’ however, comes from the [Latin](#) verb *rapere*, meaning to seize and carry away or take by force. Examples of these we read daily in the newspapers, magazines, hear from electronic both local and international Medias of the scandals of sexual violence against women and children, as they try to describe or define the horror stories too often untold in the hands of rapists. We read phrases and hear of unhappy girls and young women who have been raped say; “I could not run away. They gagged my mouth and pinned me down,” story in this fashion, “After raping me they blindfolded me and led me to a nearby bush and left me unconscious”, another would give her ordeal in the hand of four rapists, “... men brutally and repeatedly gang raped me, showed me a sharp knife and warned me that if I screamed, they would kill me.... dragged me to a nearby bush ... ripped of my clothes and raped me repeatedly...; I got afraid of being stigmatized by telling anyone else... family”. I thought ...should commit suicide, my life was over”(BBC News, [www.Aegis.org/news/iris/2005/IRO51088.html](http://www.Aegis.org/news/iris/2005/IRO51088.html) .).

From the survivors' comments, as they try to put clear in their report the horrific incidences and experiences in clinics, hospitals, police stations and local administrative offices, convey the different forms which include: rape, disrespect of genital integrity, sexual harassment, relational aggression, commercial sexual exploitation of children, prostitution of children, men brutality, and sexual violence in prisons and children orphanages example is Fr. Kizito who confessed to sodomy(The Standard, Wed, July, 8,2009). It occurs generally in many different ways; sometimes it is a matter of forced sex, and other times it involves older people taking advantage of a child's innocence, curiosity and insecurity.

Originally the word had no sexual connotation and is still used broadly in English to mean any kind of robbing, despoiling or violent seizure. One standard reference works says that "one is said to have been raped or sexually abused when forced into having sex against his/her will or when consent is obtained by use of threats that render the victim powerless to resist. It is indeed an, "Assault from one of the several avenues and by one of the several methods that constitutes a deliberate violation of emotional, physical and rational integrity. It is a hostile, degrading act of violence as observes Brownmiller, (1975:376).

The alteration of its meaning through [history of rape](#) however, is complex. The Latin term for the act of rape itself is *raptus*. The word originally had no sexual connotation and is still used generically in English (see [rape](#)). Its legal meaning came to be the crime of having carnal knowledge of a woman without her consent and by force. This has always been regarded as one of the highest crime and is still punishable by death in some American states and in other states by long terms of imprisonment, particularly cases of underage females.

Legal definitions of rape vary. In some countries for instance, rape within marriage was and is still considered to be an impractical concept, regardless of whether force was used [or](#) Brownmiller's preferred definition from a woman's viewpoint as, "sexual invasion of body by force, or intrusion into personal inner space without consent" (1975:380).

However, the lack of valid consent does not necessarily mean that the victim explicitly refused to give consent. In most jurisdictions, the crime of rape is however, defined to occur when sexual intercourse takes place (or is attempted) without valid consent of one of the parties involved.

Rape is frequently defined as penetration of the anus or the vagina by a penis. In some jurisdictions the penetration need not be by penis but can be by other body parts (e.g. one or more fingers, i.e. [digital penetration](#)) or by objects (e.g. a bottle), or may involve the forcing of a vagina or anus onto a penis by a female assailant. Other jurisdictions expand the definition of rape to include other acts committed using the sexual organs of one or both of the parties, such as [oral copulation](#) and [masturbation](#), for example, again enacted without valid consent. Generally, consent is considered invalid if it is obtained from someone who is under any kind of duress (force, violence, blackmail, etc.), judgmentally impaired or incapacitated by alcohol or drugs (legal or otherwise), mentally impaired whether by illness or [developmental disability](#), and sexual activity involving a person below the [age of consent](#).

According to Kenyan law, rape is unlawful sexual abuse with someone without consent. There are two identified types: the forcible rape which is usually intercourse with a non-consenting victim through the use of threat or force and [statutory rape](#), or some Jurisdictions prefers terms such as "unlawful sexual intercourse" or to avoid the forcible connotation of the word, it is sexual intercourse with a person under a specific age. However the age varies from country to country, but ranges from 12, 15, and 18 years. Among these are the mentally deficient or un-conscious and therefore incapable of giving consent. Sexual act of that nature is considered rape by the [law](#) regardless of whether it was coercive or [consensual](#). Such laws are common and exist in order to prevent adults from having sex with [minors](#) who are deemed legally unable to give effective informed consent. More people recently have declared that women of any age who have consumed alcohol are incapable of giving consent.

Laws like these imply that if these individuals ever engage in sexual activity, their partners are automatically guilty of rape even if no force was used and if the injured party initiated the activity. The following terms, however, must appear in the case to be lawful in Kenya law; Intentional, penetration, unlawful, and if one party did not consent.

The *Brazilian Penal Code* defines rape as un-consensual [vaginal sex](#). Unlike most of [Europe](#) and the Americas, male rape, [anal rape](#), and [oral rape](#) are not considered to be rape crimes. Instead, such an act is a "violent attempt against someone's modesty", "Atentado violento ao pudor".

An element of force is essential to constitute rape crime. Be it forcible or statutory rape, the felony is a serious crime and the penalty, however, is the same. If consent is obtained by use of threats that render the women powerless or lose control (an important component needed for normal psychological functioning to resist); it is not necessary to prove actual violence.

### **2.2.1 A Social Scientific Perspective**

Social scientists typically attempts to explain a phenomenon by first identifying a set of theoretical constructs ([Gall, Borg & Gall, 1996:9](#)). By that, they intend concepts that are inferred from their observations. When concepts are quantified and measured, they are called variables. The following model illustrates a number of "constructs and their theoretical relationships that social scientists commonly employ in their attempts to understand the phenomenon of rape" ([Bachar, 2006](#) In general, social scientists prefer to define rape in terms of forcing sex on someone who is opposed to having it ([Baumeister, Catanese, & Wallace, 2002](#)), or in the words of Robin Morgan, "Rape exists any time sexual intercourse occurs when it has not been initiated by the woman" ([Petersen, 1999:357](#)). Paul Reisser (1999) described it in this fashion: A sexual contact that involves any kind of physical touch with an intention to causing sexual arouchment to the victim; these includes; direct genital contact with the victim, penetrative or overpowering by use of force, folding, rubbing, or manipulating of genital or breasts, kissing or touching clothed or unclothed areas of the victim's body for sexual stimulation to arousal (314).

Bonchard (1997) wrote that rape is any unwanted or inappropriate sexual attention which includes touching, looking, comments or gestures, which normally happens in a situation wherever and whenever another person has more authority than the victim. It is unpleasant, humiliating and frightening . . . Shocking and is like fire (22, 37).

### **2.2.2 An African Perspective (Definition)**

According to African Tradition's worldview, especially in the Nandi community, rape was always seen as the greatest taboo (Murrey, 2006 un-published). Rape was regarded as an outrage upon females hence men always feared touching a woman even though most of their body parts, e.g. breasts etc. were exposed. Unlike today, girls put on short skirts exposing most parts of their thighs, upper parts not to mention breasts that drive these simple minded men crazy, to an extent of raping their own daughters.

### **2.2.3 A Kenyan Perspective (Definition)**

According to Kenyan law, 'rape' is simply defined as having sex with a woman or girl without her consent or obtained under threat, force or intimidation of any kind, fear of body harm or misrepresentation as to the nature of the act or by a person impersonating her husband. The Kenya Penal Code defines rape as non-consensual sexual intercourse. It is categorically put into two types: forcible rape, which is usually intercourse with a non-consenting victim through the use of threat or force; and statutory rape, which is sexual intercourse with a person below the age of consent. The age varies from country to country, but it ranges from twelve, fifteen, and eighteen years. Included in this category is sexual intercourse with the mentally deficient or unconscious that are understood to be incapable of giving consent. Specifically, if the girl is less than 16 years then she is deemed incapable of consenting, therefore sex with her is considered rape. Technically in law, the rape of a girl below 16 years is termed **defilement**. By law, a man does not "rape" a girl under the age of fourteen, if he has sexual communication with her against her will, then he commits the lesser offence of "defilement". Rape of persons with disabilities is also called simply rape although in many cases it takes the form specific to disability of the victim.



#### **2.2.4 Kitale People's Perspective (Definition)**

In the cosmopolitan town and its environs, rape has mixed feelings from different communities according to their varied cultures and customs. Some communities believe rape is kind of an ill-will spirit or curse that haunts the rapist, some do not take it serious, and others take it as a devil worship ritual etc.

#### **2.2.5 Survivors' Perspective**

Sexuality is a part of our identity, formed by physical and emotional characteristics. It involves the way we choose to enjoy it. Sexual abuse is not defined by enjoyment, but by the destruction of our choice. Sexual abuse is the rape of our very being. Our inner self is assaulted as we cry out 'stop! don't!...' as the thief in cut outward and inward as he or as they forced enter leaving behind, burning emptiness of loss - lost safety, validation, and the pleasure of the body, trust, comfort, sharing kindness, and never to belief yourself anymore. We are violated physically by unwanted touch and emotionally by betrayal. There is no part of us that is sacred, that belongs to ourselves. The loss of our power to choose can lead us to be asexual or to offer our bodies indiscriminately. Sexual abuse teaches us shame, distrust and helplessness.... When sexual abuse is incest, the violation is intensified that we are abused by those closest to us. The ones we love those on whom our lives depend, rape our soul and allow us to be raped. Sexual abuse is trauma that involves every aspect of us. We commonly endure by leaving the sense and feeling as through we are somewhere else. We may be present but have a sense of unreality. We may split off the part of us that experienced it or numb ourselves physically or emotionally to blunt the impacts. Dividing body and mind blocks memories from our consciousness. We can forget completely, recall selected incidents, and remember feelings without visually without emotions or physical sensation, remember without visual recall of what happened. Because our memories are fragmented, it is easy to minimize them by feeling crazy. Feeling crazy may be more bearable than believe the truth. By removing ourselves from the trauma, whether we deny it happened or dull our senses, we survive. The price we pay for survival is that we out of touch with ourselves and our reality. Our abusers still own us" (Green, 1992:196:97), a survivor of rape said.

### **2.2.6 A new Look (Definition)**

One observer in this case has come up with a new look on the way rape should be defined. According to Pamela C. Peterson's personal communication, April 2007, we need to think of rape in the context of the culture of rape, which crosses many ethnic and institutional boundaries. Who is included? The victims, the perpetrators, the legal system, the church, yourself as participant-observer, God - you could say - and who else? Indeed, it is a special and unique culture in the sense that, it is universal in nature, and although it occurs more frequently at a particular place or at a given time, the impact of the act disrupts and depresses the life, soul and spirit of the victim forever.

### **2.3 Background of Sexual Violence in Kenya**

The tragic irony of rape, sodomy, brutal murder of girls, and women among others in Kenya, a country that boasts of 80 percent of her population as theoretically Christians leaves lots of questions in the mind of the concerned as to the accuracy of this statistics. When such questions are posed, the typical true position emerges that "The quest for Justice is an integral dimension of Christian growth and faith. God is just (John 1:9). He is the author of Justice outside God there is no Justice. Indeed love of neighbors only finds complete meaning in the context of justice, which is understood as present to a first approximation" (Hassett, and Lacey, 1971:15). The fact remains that, "discrimination, sexual violence and defilement of girls is widespread in [Kenya](#) .

Homes where many feel more protection are far worse. Fathers are "enemy number one as far as the girls' brutally sexually abused" (Daily Nation dated 1<sup>st</sup> July 2005). On the list of home rapist are the "Neighbors, stepfathers, uncles, cousins and other relatives. (Nation, 1<sup>st</sup> July 2005). Many families for years have witnessed their beloved children, mothers, and fathers being sexually molested by armed robbers under threat of death. Armed robbers have brutally forced and raped family members during robbery and burglary in a traumatizing manner. For example a family was attacked by a gang and a small school girl raped (Nation September, 6th 2005:17).

Educational institutions at all levels are a setting for much sexual violence (Chinyama & Mwabe, 2007). There is rape in, primary and secondary schools, tertiary institutions including universities”(Lutomia and Shikolia, 2006:35). Here women students are noted to give in to their lecturers demand in order to get good results during their examinations.

At the workplace, in government and private offices (where one would assume are bastions of civility), factories and *Jua kali* sectors or small scale entrepreneurship business, female staff have been repeatedly abused sexually in the workplace by their bosses (Rutter, 1989). After their sexual harassment, they humiliate them further by giving false promises of special treatment in exchange for sex and amusement. Lastly, some women are brutally raped in Police Cells by the police officers on duty.” (Ukweli Vol. 58 Feb. 2001).

School going children, waitresses and secretaries in Beach Hotels, are used by their bosses, who for pleasure take them as their sexual models, or glamorous mistresses in the surrounding areas of the Kenyan coast. They exploit the impoverished, the young and socially disadvantaged, some of the unable to speak English, French or any other foreign language, and in an executive Hotels with no friend, would have been in terrible fear of what would happen if she did not cooperate. This kind of business some women are not only abused in some cases physically, these young girls but also they are prepared to cynically exploit the vulnerable for profit. It is all more shocks given the age of some as I witnessed in Malindi and Mombasa in August this year. Shown no remorse but force, the victims of sexual exploitation, despicable, and cannot be assimilated in a civilized society. Because of what these small girls are made to do, they become so immune, no longer pain in doing as she has done and majority of them become willing prostitutes, immune to the situation and position in which they are fallen(Nation August 14, 2005:4, [Kenya-Tourism–exploitation.pdf.](#), Lutomai and Sikolia, 2002:45). Enforcement to crake down on the sex tourism, the government should work closer than ever with officials in other departments and stakeholders to take every effort it can to identify and prosecute sexual tourists, as well as to provide every protection it can to the Kenyan’s children.

Along the Streets of towns and cities, street children and women are subjected to these horrific sufferings (Liazos, 1989: 474, James, 1988:197). Besides, on the Kenyan roads, thugs board buses and Matatus, posing as passengers on entry and attack as the journey progresses. (Daily Nation, November 3<sup>rd</sup> 2008:5) At times hike lifts in private vehicles posing as commuters only to commandeer the vehicles later to a destination of their choice where vigorous raping of girls and women hour after hour is commenced.

Surprisingly, the menace has not spared the places of worship either. Some religious leaders of some churches also have been found guilty of having carnal knowledge with their church members. Example is an 80-year-old Priest, was found guilty of defiling an orphan young girl inside the prayer room in Siaya, and was sentence to life imprisonment {The Standard, June 17, 2009}. Some have been purposely covered up to protect the clergy, and [what's more] it has been pointed out by other commentators that religion may be a proxy for social class or a practice to lighten the burden of abuse” (Johnston, 2003: 25).

Finally, in the list also are the children’s homes. Recently, a priest who founded a home for needy children in Kenya more than a decade ago has been accused of sexually abusing the same boys he set out to help the report said. Among the many victims affected, “Five boys, alleged that assaulted by a catholic Priest have gone to court. The boys allegedly he enticed them with promises of food, shelter, and with other gifts such as mobile phones, clothing and money. One of them, a 17years old, claimed the priest sexually abused him and warned him that he would cut off financial assistance should he spill the beans.”(The Standard, June 19, 2009).

### **2.3.1 Sexual Violence in Kenya has received much attention worldwide**

Local and International Literature Books and articles have been published in many venues—popular scholarly both Christians and the secular.

### **2.3.1.1 Secular**

With emphasis on the themes of, “human rights violations”(Rothblum & Cole, 1990; [www.http://web.amnesty.org/library](http://web.amnesty.org/library), Halperin, H. 2005, WHO, 2002, Brownmiller, 1993, and <http://web.amensty.org/library/Index/engafr320012002>).

### **2.3.1.2 Christians**

Considerable scholarly and practical work has been done by;

#### **2.3.1.2.1 International**

Christians in the US to analyze and respond to the “Cry of Tamar” (Cooper-White, 1995), Fortune produced a general volume on sexual violence (1983) as well as subsequent titles that examine the crisis of faith for the abused woman (1987) and the problem of sex in the pastor-parishioner relationship (1989). Pellauer’s *Sexual Assault and Abuse, a Handbook for Religious Professionals* (1987) is still considered a classic.

#### **2.3.1.2.2 Local**

Kenyan Christians too have produced *Moral Issues in Kenya* (Oludhe, n.d.) and *A Theology of Sex and Marriage* (Arthur, n.d.). Connie Kisuke’s *Rape: a Critical Analysis* (n.d.) is considered a timely and practical guide all those involved with sexual violence, either as a victim or as a care giver. (Sabar 2001) examined the relationship of church, state, and society in Kenya and observed a movement from mediation to opposition. He demonstrates the crucial role of the church in shaping Kenya's emerging civil society and in developing an alternative politics.

### 2.3.2 Crime Statistics

The Police and criminal statistics has shown the development for the years 2001 to 2005 to be a consistent upward movement as indicated in **Table 2.3.2a**. Rift valley province is on the lead in all the 4 years as opposed to North Eastern province, a Muslim dominated area with only 104 rape cases in the period of 4 years,

Year	No. of rape cases
2001	1,987
2002	2,005
2003	2,408
2004	2,908
2005	2,867

**Table 2.3.2a**

The trend of Rape: per each province (8) of Kenya. See **Table 2.3.2b**, Provincial crime.

#### **Provincial crime Trends on Rape: National Statistics**

Province	2000	2002	2003	2004
Nairobi	161	156	214	119
Rift Valley	526	505	597	456
Central	243	309	384	306
Eastern	190	247	380	205
Nyanza	178	213	294	208
Coast	239	348	197	153
Western	107	177	214	184
North Eastern	23	32	28	21
Total	1672	1987	2305	1652

**Table 2.3.2b**

Police report further shows that the years 2006 and 2007 respectively including the first two months of the year 2008 indicate that more than 1200 women had been raped in the on-going post-election skirmishes. (The Standard, Tuesday 28, 2008).

From the media reports, the worst year was 2003 with 2,305 cases and the situation worsened further in 2004 where rape was termed as the worst human abuse in Kenya, thus positioning Kenya as being in the worst state of the world's women and girls' sexual abuse. (Standard News Paper Friday, December 2005). Rape surpassed the most cruel acts of murder and stolen vehicle's lists. **See Table 2.3.2c**

**Comparative Crime figures**

OFFENCE	2002	2003	2004
MURDERS	1,661	1,395	1,411
MANSLAUGHTER	3	5	22
RAPE	2,005	2,308	2,908
ASSAULT	12,689	13,401	15,715

**Table 2.3.2c**

Nairobi Women's Hospital (NWH) reported that they had treated about 6,284 victims of sexual abuse between March 2005 and September 2006. During the first seven months of 2006, an average of seven women and girls were getting raped per day, (Nation 2006), 45 per cent being children below 18 years, 6% being acts of sodomy to men and boys, and 49 percent being women above 18 years. (Standard Newspaper 11<sup>th</sup> September, 2006). It was observed with grief also that 75% of rape cases occurred before girls reached the age of 18, and 48% happened prior to 12 years. (Tjaden and Thoennes, 2000 Report NCJ 183781), shows that young women stand at high risk of being raped than the older women", (Acierno et al. 2004:541-563). This is abnormal in that, it involves monumental blunder groups of older men, some as old as 80 years going for infants who are as young as 3 years, a significant reminder to all Kenyans that things are not good. According to Khan 1999, all these are possible sources of routine information and data.

The Kenya Medical Research Institute also released an analysis on Kenya Demographic and Health survey in August 2003 which indicated that more than half the women in Kenya had experienced violence since they were fifteen. About 1, 429 of them between the ages of (0-77) years were compared with those sexually abused in childhood and adolescence (between 0-19 yrs old) and the sexually abused in adult years (20-77). It was found out that just over half (50.7 percent) of the sample were sexually abused in childhood or adolescence in [Kenya](#). The report represented the reality that the actual numbers are much higher as many raped women and girls do not report the attacks.

According to the police and criminal statistical records, the overall crime figures of rape cases committed in the whole nation from 1995 and end of July 2006 is about 21,384. And the Data posted on the Kenya Police website gathered between 2006 and 2008 shows that an average of 20,012 rapes, 1756 defilements and 177 cases of sodomy are reported annually. However, the number of reported offences was relatively small. Cases of sexual assault are often grossly underestimated. Many reports suggest that rape statistics are not reliable because a significant number of rapes go unreported and also because a significant number of rapes reported to the police cannot be verified and possibly did not occur (<http://en.wikipedia.org/wiki/Rape> and <http://archives.org/97/6/rape.asp>). The actual sexual crimes in the country go unreported while the real number of rape victims is believed to be much higher than the officially reported figures. Abusive situations in the lower socio-economic family groups are more likely not to report cases of rape (Adams Wood - High Commission to Kenya). By taking or reporting the case to court, they incur extensive costs and have to spend much time away from work. Some women also believe that it's a private matter since the body belongs to her. This becomes worse coupled with the fear of retaliation from the perpetrator since they have no confidence with the ability of the police to protect them. During times of insecurity such as occasions of tribal clashes, and unrest, their immediate needs are temporary: shelter, safety and food (<http://www.aegis.org/countries/kenya.html>, **See Appendix 2, Pictures x<sub>ii</sub> and x<sub>iii</sub>**. BBC News). Noteworthy here is the relationship between the social status and the reporting trend. It actually goes by all educational, social, and economic levels although it can span to all generally.



Finally the chilling statistics and given figures does not tell the full story of the emotional devastation of individual victim.

The term “rape” nonetheless has received much attention in the national and international literature, both popular and scholarly. The International Literature Books and articles have been published in many fields: popular, scholarly, secular, and Christian with emphasis on the themes of human rights violations which yielded 555 articles containing the words “Kenya” and “rape” 2002. (<http://web.amnesty.org/library> ). Amnesty International’s own article “Kenya: Rape, the Invisible Crime” sets the theme for many other writers who understand rape as a grievous violation of human rights (e.g., US Department of State, 2006 ;), a weapon of war, and a tool of political repression (Refugee Law Center, 2007; Human Rights Watch, 1993). In Kenya, it is viewed as a consequence of colonialism, including occupation by UK Army personnel, and the struggle for democratization (Kanogo, 2005; Women against Rape, 2003). Terrible rights abuses including rape, beatings, and other torture were committed during the fight for independence in the 1950s.

Despite all these publicity, rape was still a pandemic. It is yet to be realized that it is the failure of the authority at that moment of competence to confront the problem realistically - they care little. One can hear such a remark from a Lawmaker, “when women say ‘NO,’ they mean ‘YES’ unless it’s a prostitute.” This was echoed by the former Minister Hon. Kiraitu Murungi’s ‘Joke to, donor criticism of Kenya’s fight against corruption by adding, “Like raping a woman who is already willing.” Both later apologized. But, to many, the two jokes made by the two dignitaries were not surprising, given the state on the discourse of the magnitude of rape in the country. When high profile men make such statements, it tells you that there is a lot of political work to be done. Such a hearty sentiment also offers a window among women and girls and across nations to be raped in [Kenya](#).

Although most victims of rape are female and 97% of such acts by men, rape of men or sexual violence against men is an offense of sexual violence and it does occur. In recent years, however, there has been rising awareness that men in prisons are physically vulnerable to rape, usually by heterosexuals who are using homosexual rape to establish their domination and power within the prison (Paludi, 2002). In 8 out of 10 rape cases, the victim knows the perpetrator (Tjaden and Thoennes, 2000). These may be influenced by the reluctance of men to report sexual violence (Tjaden and Thoennes, 2000). Sexual violence perpetrators are at increased risk of perpetrating again (Lisak, 2002: 73-84).

Increased numbers of female assailants are being convicted for the rape of men. Cases such as these complicate the term for social scientists, who would presumably define the category of rape in terms of forcing sex on someone who is opposed to having it. However, due to social, political and legal double standards, female rapists who rape other women are almost never arrested or convicted due to incorrect social stereotypes and reverse-sexist double standards; research on female rapists is rare to the detriment of their victims both male and female(<http://www.csc-scc.gc.ca/text/pblct/sexoffender/female/toe-e.shtml>, <http://www-sfwar.org/node/view/33>,)

Unmoving discrimination and violence against women indeed, remained widespread in Kenya as the government authorities failed to protect indigenous women from shocking rates of rape (Global Exchange, 2007; Banda, 2005, Kennedy, 2006; Brace, 2006; Halperin, 2005; Amnesty International, 2002). A quote from Aristotle; “We know what justice is when we feel the wounds of injustice, and since every person on earth has, at some painful moment, joined the Premeval chorus, “It’s not fair!” (Smedes, 1983:23). However, it is equally good to know, God is more than conscious of Justice that is what the Bible tells us, “The Lord is a God of Justice” (Isa 30:18).

### **2.3.3 Social and Ethnic Groups**

This problem has not only affected the victims per se but the phenomenon has grown so wildly till the lives of many are threatened that it amounts to crisis. Unless checked, “it will root, itself firmly in the minds of the evil doers and without the alternative avenues, it will develop into full potential in the years ahead” (Burrell and Organ, 1979), in various parts of the country.

## **2.4 The Causes for Rape**

The criminal is mainly driven by frustration- economic, social, or moral-and in time looks for an outlet for the pent-up rage within the rapist. Precisely, the social ills of sexual abuse in Kenya are contributed by many factors such as:

### **2.4.1 Drug and Substance Abuse**

Studies published shows that drug abuse is responsible for many rape crimes and alcohol are the leading causer of sexual crime. Practically every book, every Journal, every paper, every study that discusses rape misdeed implicate alcohol. There is no question of its role in the society. A case in point: During the research, actually, the list of effects that be linked to drug abuse is so extensive there is hardly a sexual crime it does not at least contribute to. One Journal, that present is Adolescent sexual victimization, Use of alcohol and other substances, and other health risk behaviors. Journal of Adolescents Health 2004; 35(4):321-8, by Champion et al. The authors attribute at least in part to use of alcohol and other substances, many of which have been discussed here or elsewhere, “have shown that drug use and rape victimization (Champion et al. 2004:321-328) by young men go hand in hand. Many of the wounded victims of rape are in the settings where, rapists act under the influence of both drugs and alcohol (LeBeau & Mozavani, 2001).

The intoxicating substances are used not only for hallucinatory expediency but also for sexual and social effects where users are ‘turned on’ or ‘tuned in’ and feel powerful. Unfortunately, it may cause a major disability in the body of the user. After taking the drug, a user would become excited. “It provokes the desires” (Bechtel, 1993:14), pleasure and aggressive violent behavior are united under the influence of drugs.

Actually, the list of problems that be linked to drug abuse and “The effect may be even stronger, and may include psychotic episodes manifested by paranoia and uncontrollable restlessness” (Whaley & Wong, 1989:493), and have a lot of confidence causing the victim to struggle to show their manhood for power and dominance over the weak victims.

#### **2.4.2 Poverty (socio-economic)**

Whaley and Wong (1989) and studies carried out in Nairobi, have shown that, rape is highly associated with the social economic status of any community” Desolately, pressured by extreme poverty experienced in the country, “Girls and women who often resort to exchanging sex for cash or gifts such as good grades, fees and even food”( [www.nairobis.com/elearning/courses/...](http://www.nairobis.com/elearning/courses/...) East Africa Standard, May 19,2003:2,7, Bourke, 2004:23). In slums where the majority of the people are poor, e.g. Matisi, Kipsonngo and Tiwani in Kitale they experience, “the largest percentage of reported cases of sexual violence” (Kilbride et. al 2001). Without doubt, stress due to poverty predisposes them since they scarcely satisfy their daily basic needs. Most families in these areas are forced to be dependants on men for survival: an abusive situation in which they are less able to control their own sexuality. They consent to sex in recognition of their own victimization or seek help when victimized e.g. “street families bribe the watchmen so they can intervene and fall victims of sexual cruelty. At times the watchmen would also rape them” (East Africa Standard, May 19, 2003:7). Although it can span to levels of all the classes. Not because they lack, but are depressed of what they should have, because of exploitation in the tricky sense by the, “political institutions” (Hassett, and Lacey, 1971:208). Addressing, environmental threats, protecting families and reducing stratification of wealth and opportunity (Larson et. al , 2002:18) is paramount in limiting poverty in these areas.

#### **2.4.3 Street Children-*Chokoraa***

The human species is a nesting species. We do not by nature strive without some form a shelter. It is a great strategy of our era a symptom of confused values of our times that so many fellow beings are forced to live without homes of their own”(Hervey and Marilyn, 1987:217) e.g. the *Chokoraa*s of Kenya.

The *Chokoraa*, “street child” is defined as a child for whom the street (including waste lands, under bridges, alleys, and unoccupied buildings) has become his/her home more than his family, if he/she has one.” (Mwiti,2006:67). They are the discards of the advanced technological society, “who have been left behind in culturally mandated frantic pursuits, after material wealth” (James, 1988:197) and the homeless families-street children], they ramble every corner of streets of towns, “Scavenging for rotting bits and pieces of leftovers” (Mwiti, 2006:70) and without a home or shelter to prepare even their meals or a place where they can sleep. Generally, this may be attributed to subtle and profound influence of inherited defects in which according to Clifford, emerge from faulty child care or the outright neglect. (Clifford, 1974:33) They are forced to live in dreadful conditions (Cosby et. al 2000:312-317). They are without a home (Shelter), nothing like sitting room, with music; Television set etc, no place even where to prepare a meal. Day comes and nightfall and they have no place to go and the government does not care. It is nevertheless, a public disorder-taking place very fast in which urgently need redress.

#### **2.4.4 Armed Conflicts and Tribal Clashes**

Conflicts bring a lot of sufferings to women and girls. They experience the worst in the hands of men during this period. They are raped, sexually battered, sexually harassed and assaulted in; homes and business places, Refugee camps; religious institution, learning institutions, Agricultural show grounds and stadiums” (Standard, Feb. 2. 2008, Refugee Law Center, 2007; Human Rights Watch, 1993) and the weakest ones get abused. Kathleen Cravero, UNDP remarked during the recent tribal clashes that left many thousands dead and homeless, “Battles are fought on women's bodies as much as on battlefields” **see Appendix 1 Picture x<sub>11</sub>**. For years, rape has become, “A powerful political weapon, during election and tribal clashes issues”( [is used as Weapon in Political, News vine - Rape Is Weapon in Kenyan Violence](#)), because of, “A perplexing and conflict of beliefs as to the ways of living our sexuality” (Weeks, 1991:615-623). Women's position of relative weakness in society is emphasized in times of:-

#### **2.4.4.1 Sexual violence during the Conflict cycle**

Terrible rights abuses that are committed against the Kenyan women and girls during the:

#### **2.4.4.2 Struggle for Independence, wars, or Tribal Clashes**

In the 1950s; when one thinks of the Mau Mau uprising the images of African natives that comes to the mind is the intimidation during the conflict and prior to fight; camps of asylum, repatriation, and reintegration is summary rape as a tool of war, forced prostitution, female infanticide, sexual attack, sexual humiliation and torture of any kind by those in authority, and rape were common in prisons. They suffer; gay, homo rape...and further sexual attacks as retribution ([www.psywar.org/maumau.php](http://www.psywar.org/maumau.php)- as refugees. These reports haven published by reputable organizations and have documented to despread use of sexual slavery and exploitation by [both Local and International Literature Books, and articles].the evidence from all the different sources is corroborative and shows consistent policies of brutality and the use od rape as a weapon of war(Cox and Maks,2007:89).

#### **2.4.4.3 Military and Police Operations**

The Masai tribe or their Samburu cousins [www.economist.com/world/mindest-afr...](http://www.economist.com/world/mindest-afr...) and the Kikuyu tribe are frequent victims of British troops on exercise in central Kenya; an act that has been for over 30 years [www.newsgroup.derkeiler.com](http://www.newsgroup.derkeiler.com), although there is denial by the government concerning wide-scale rape in Kenya [www.channel4.com/news/articles](http://www.channel4.com/news/articles) Yet there was evidence to suggest that as far back as 1977, there has been an “epidemic of rape”. <http://www.AmbrosiaSW.com/htm> - Also including our local Police and Army operation, sent to quell for example tribal clashes, rape women and children during the raids” ( The Standard October, 30<sup>th</sup> 2008: 7). Police for example were linked poll chaos. A number of women who were sexually assaulted (gang raped) identified their attackers as police officers in uniform, confirming the Waki report. They were blindfolded or had torches shone into their eyes so that they could not see the attackers” (Sunday Nation November 15, 2008). As they scramble to rape a single girl or woman in turns. Behaviour in my view men behave like dogs during mating period. Where, several male dogs tend to climbed one female dog in turns.

During mating all male dogs in surrounding leave their home to gather where one female dog that is in heat is. All attempt to climb the female dog. So, and this is the behaviour that happens during such a time some of men in Kenyan where several men gather to rape.

#### **2.4.4.4 An Election Tool**

Rape was, employed in a supper scale during and after election in Kenya as a political weapon (Daily Nation 1<sup>st</sup> Jan, 2008, Standard News paper 1<sup>st</sup> Jan, 2008).

**See Appendix 1 xiii.**

#### **2.4.4.5 Unrest**

During riots in secondary schools, colleges, Universities, in streets of cities and towns of Kenya, women and children are targeted in some deliberate way. Their vulnerability makes them easy targets for anger, for frustration, and for people wanting to cripple or paralyze other segments of the community in which they live. There is no safe haven. **See Appendix 1, picture xiii.** ([Unrest News Legal](#))

#### **2.4.5 Social Elements**

Sexual behavior in Kenyan context was an age-old strong social ethical norm, and apparently a universal human behavior that was significant only in terms of the social realities. To recognize sexual abuse as a social ill within a social pattern requires us to see it a product of:-

##### **2.4.5.1 History**

African history has made the African male to be disempowered through the colonial various systems. The African man have gone through tough experiences that undermine their humanity, such as cultural rites, colonial system and slavery activities that made 'him' to be disempowered psychologically, mentally, spiritually and emotionally. De-humanization ([www.jamhuriwear.com](http://www.jamhuriwear.com)) as a result has gotten established in the blood of an African man, a force that keeps on pushing him toward destructive behavior.

Many of them harbor profound feelings of low-self image and low-self worth, a kind of negative element in this context pushing to force fake control on their environment which leads them to abuse others emotionally, physically and sexually.

#### **2.4.5.2 Male Dominance**

African men, for more than centuries have gained lots of dividends from patriarchal systems. Patriarchal definitions of femininity (dependence, fearfulness) amount to cultural disarmaments that may be quite effective as physical skill (Russel and Tooke, 1982). Sometimes patterns of sexual violence follow from this situation. Men who are the advantaged group use violence to uphold their supremacy. Violent behavior is used as a way of asserting manliness. African men try to regain feelings of power. "Men demonstrate the competence as people by being "masculine" (Macionis and Benokraitis 19992:42). It makes him, "feel he has control, and power over someone whom they feel is weaker - usually women and children"(Were and Were, 2006,) and they end up raping them to confirm and prove their male virility, through sexuality and women possibly helpless, (Liazos, 1998:474) are exploited. It becomes the core, very essence around which man consciously and unconsciously forms the ideas about himself as a man. According to Stoltenberg (1989) this is to an extent that masculine ideas are associated with violence, virility, and power, and hence it is easy to see how male sexual behavior might emerge as predatory and aggressive. Domineering sexual behaviors and violence become not only a means of structuring power relations between men and women, but also a way of establishing power relations among men. (Heise, 1995).

The male consciousness in Kenya conforms to the general concept of masculinity and is demonstrated in cultural norms. For example, men from," Kikuyu [and Nandi] ethnic communities not only define themselves as the dominant sex, but also in terms of the norm of seeing women merely as their subordinates that exist for their use, and as their instrument". (Karuki, 2004, Davison, 1989, Murrey, 2006). There was thus every reason to believe that Kenyan society has socialized the male to think of females. Levine, 1959, wrote, "All sexual intercourse was played as rape with woman even in marriage expected not to resist". [www.outdoorlandinfo/kenya](http://www.outdoorlandinfo/kenya), [www.travel-info-Online.com/kenya](http://www.travel-info-Online.com/kenya), Types of social and cultural behaviors include:



### **2.4.5.3 Patriarchy (African Culture)**

Feminist researchers have connected sexual violence with the patriarchal structure of society. According to the social control model of rape, the male-dominated structure of society is maintained by a number of factors that include sexual violence against women. In this view, rape is seen as the outcome of a patriarchal system. In the African context for example, “A woman was expected to be submissive to her partner and does not feel entitled or might be afraid to suggest...” (Bourke, 2004:23). The authority was embodied in men. They used the power of manhood and position to make women serve them emotionally, physically and sexually, which is defiant to authority given to them by God to beneficially to love. Loving her husband is biblical (Titus 2:4) meaning finding pleasure in him and being his friend. However, whether she is in a mood of having sex or not, it is her responsibility to fulfill her husband’s sexual desires (Imben and Joker, 1985:147). Sadly, such a justification is discouraging and promotes hatred and selfishness. That is why for women victims of marital rape, to access justice is extremely difficult. Moreover, Kenya has no law that specifically prohibits spousal rape..., and is often condoned in many cultures (<http://web.amnesty.org/library>, <http://www.aegis.org/news/irn/2005/IR0510088.htm> ).

This is a socio-cultural belief that women are men's property, and that any kind of sexual behavior within marriage is part of a man's traditional conjugal right. Unfortunately, this fosters sexual violence with impunity. A woman is expected to subject herself to the man's authority, which means that men determine how women should live with their rights (Silberschmidt, 1999; Baumeister, Catanese, and Wallace, 2002 Murrey, 2006 (unpublished). A wife “woman” glittereth but in riches of her husband “man” as the moon no light but it is the Sun’s light... (Julia and Lauro, 1973:149). Rape was impractical in marriage, regardless of whether force was used or consent was given. It was rare for a case of marital rape to reach the courts, and the perpetrator was more commonly charged with assault than rape. In a nutshell a position of this nature, access to justice for women victims of marital rape is extremely difficult.

Rape in their context is impractical especially in marriage, regardless of whether force is used or consent. It is rare for a case of marital rape to reach the courts, and the perpetrator is more commonly charged with assault than rape. But Brownmiller, 1975, 1993, an African man's ideology by origin, wherever he is, he 'would want to conclusively own the women as God's gift to him and can use them as he pleases.

#### **2.4.5.4 Patriarchy (African Christianity)**

The authors have shown that the church authorities occupy a crucial position with regard to sexual abuse in two ways: as the protector of male codes and as the perpetrator of the traditional family mentality, (Kroege et. al, 1996; Carlson & Bohn, 1989, Imbens and Jonker 1985), A blatant example of sexual exploitation of women is seen in the life of Abraham, the "father of faith". The most notorious incident, recorded in Genesis 12, 20:1-18, and 26:6-7; 10 involves his wife, Sarah. Abraham tells Sarah to say that she is sister because her beauty might so entice the Egyptians that they will kill him in order to add her to Pharaoh's harem"(Tucker1992,58).

It might look as if we are challenging scripture as biased. Considering the hermeneutics principles, the Bible portions of the scripture must in the light of the whole Bible and the same time get to understand the contexts before you draw any conclusions. But this is a fact. In African context, it compliments. Such favors do not stop there. A male is regarded as the authority inside as well as outside the family because of the reasons below.

##### **2.4.5.4.1 Hierarchy**

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body." (Ephesians 5:22, 23 also 1 Cor.11:3, Titus 2:5 1 Peter. 3:1). In this passage, the hierarchy of authority is drawn on a woman to love her husband as the authoritative head of the family: as the love which Christians have for exalted Lord, the Head of the church, is mingled with reference (fear is the beginning of wisdom), so by analogy, is the love of a wife for husband who is head, her "lord" as Chaucer's immortal Grieselda owned her husband to be.

Obviously, then, the marriage relation is not a matter of mutuality as between equal partners in God's design. While the Apostle might well have said, "wives love your husbands" he would never have said, "husbands fear your wives" (Jawett, 1975:58-59).

#### **2.4.5.4.2 Authority**

The mind of a "woman" remained smashed as she reads from the scripture messages that instruct "Let women to learn in quietness with all submission. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1Timothy 2:11-14). Similar sentiments are expressed also in Colossians 3:18-19, where Paul admonishes wives to be in subjection to their husbands and husbands to love their wives; In 1 Tim 2:11, in Titus 2:25 to teach the young women to be in subjection to their husbands. Indeed these in any way do allow her not to be safe, to own her body, to refuse, to feel see, and to say no. The integral parts of her life are possessed by a "man": Her sexuality, her feelings, her thoughts, all the pieces of herself, broken and scattered by the weight of mighty words from the Bible. We might be charged by the Christian world as challenging the scripture as biased. But, the fact is, considering the little knowledge on the Bible interpretation, not all who read the scripture can understand the context and draw in positive conclusions easily. No! No! The in subordinating role of woman in the Christian tradition is not so much a problem caused by Paul. As it is a problem of how the Christian institution has since chosen to interpret Paul. By using his dicta against women as a justification for maintaining their status quo, the church has overlooked the new theology of men and women in Christ that was envisioned, and neglected these uniquely new theological formulation of (1Cor.11:11-12, and Gal.3:28). With this neglect it lost its meaning for continual transformation. At this level, one might take me to be challenging scripture as biased or question my hermeneutics, "Interpret portions of scripture in lights of the whole BIBLE, understand the context before you draw conclusion". Yes that is right! But how many people in the literal world understand this?

#### **2.4.5.4.3 Insight**

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives” (1 Peter 3:1). All these are but really in a disturbing social, economic, Psychological, spiritual, perspective. Feminist theologians and Bible scholars, however, have written extensively to correct mistaken notions of Christian teaching (Sexuality Educators Network 1985, Schussler-Fiorenza, 1994; Tribe, 1984). Some researchers have attempted to show how the patriarchal view and Christianity work together to make the church itself a perpetrator of sexual abuse.

#### **2.4.6 Failure to Report**

Generalized social phobia, the most common anxiety disorder in the general population, or failure to report the incident is marked by a person fearing and avoiding social situations and fearing negative judgment by others, the authors noted in background information in the report the rear mirror that says, "Help. Call police."(<http://www.medicinenet.com/script/main/...art.asp?artekey=93323>).

#### **2.4.7 The Law**

The current legislation does not adequately protect victims of sexual abuse” (Daily Nation July, 23<sup>rd</sup> 2005). Also there is this element of some rapist to hiring good lawyers to come and rid or rip off the witnesses from giving true and enough evidence to enable judgment come out in favor of the victims of sexual violence who are disadvantaged in dealing with such cases. The hired lawyers play a big role in helping offenders get off the hook by using their expertise or tempting with witnesses, relatives and parents of the abused victim. They hire advocates to defend them yet such culprits were to be charged with first degree rape, aggravated, kidnapping and at time murder. This is depressing to the victim who is always left behind with unshared memories of the episode.

## **2.5 Socio-Economic Element**

Whereas most males in patriarchal communities have access to their parent's resources like what is experienced in Kitale, females do not have the same opportunities and therefore there is a relationship of life-giving violence against women. It is on the socio-economic resources that the perpetuation of male power depends. Rape and other forms of sexual abuse serve the purpose of keeping females in their place so that they do not challenge the existing systems of gender stratification" (Hargan and Peter, 1995) quoted from AFER Journal (2007:231) Published in Eldoret,

## **2.6 Spiritual Elements**

Rape, is more of spiritual than physical in the sense that the perpetrators have turned from truth to lies. In most cases it is observed, many have beliefs, (cultural beliefs, taboos and their own stories (myths).

### **2.6.1 Cultural Beliefs**

Women and girls are attached and subjected to cultural beliefs that surround many communities in this region. In abusive situations, victims are denied this knowledge as community cultural beliefs and taboos outlaw self-expression. 'In discussing this subject, it needs to be noted that women from these ethnic groups are highly sensitive to the stigma attached to rape. While such sensitivity is universal, the cultural norms for these societies make it perhaps particularly hard for girls and women to admit to such experiences and are likely to be underestimates, as many cases give evidence of their ordeal and their testimonies have been recorded in number of reports"(Cox and Marks,2007:88-89).Such taboos protect the community's secrets out of the ordinary norms that treat an issue like rape as if it is voluntary. Breaking the cultural beliefs endangers the entire existence of the community, a situation that makes it difficult for them to voice their experiences. These include:

### **2.6.2 Myths**

Myths such as, “the scream is her pleasure in the act” or, “there are some women who enjoy forced sexual intercourse or cry rape in order to get a man into trouble, a woman can do without men” (Macionis and Benokraitis 1992:40, Mbiti, 1989:256). All these are false beliefs often held by many members of the society that the rapists mostly from a criminal class and some unknown take this advantage to attack. They provide false security, maintain someone’s belief in a just world, and finally keep women in unequal and controlled by men.

### **2.6.3 Taboos**

Taboos hold a lot of significant powers that, “Govern numerous aspects of social life, within most of African communities till this day. They operate at different levels: some reflect common sense prohibitions, set out the codes of conduct or the do’s and don’ts of a given community ....prescribe the social, customary behavior required to maintain cosmic harmony. It is a scheme of systematized fear that excites (Turaki, 2006:74-75). For example it was terrible to talk about it, and so she refrained from sharing her feelings and concern. (Anton, Linda, Hurt 1995, Malmquist 1996:320-325, and Shopper 1995:191-204) have put similar views forth, noting that a victim may view silence as an explicit demand for her own silence (Slipjer 1994:9-17), since it was an all-encompassing system that called on the spirit world to either validate, restrict or censure human behavior (Steyne,1990: 141-142). Violations of it are regarded with horror and shame in all cultures. (Roberta, 1985:431) In some communities, fathers sometimes believe that they have “first” sexual rights over daughters either at puberty or prior to marriage” (Johnston, 2003:38). But taboos, in my view are rules that outlaw feelings and self-expression. In this context, are there to perfect men’s secrets and to treat women’s feelings as if they are vulnerable like making it illegal to breathe by breaking taboo and finally,

#### **2.6.4 Inheritance**

Those communities which practice culture of inheritance, sexual intercourse with a married female relative is a means of ridding the family from a curse” e.g. *Chira* in the Luo community of Kenya (Johnston, 2003:38, [www.aegis.orgnews/irin/2005/](http://www.aegis.orgnews/irin/2005/))

#### **2.6.5 Get Rid of HIV/AIDS**

Many men in many communities of Kenya believe that to get rid of AIDS, one must have sex with a virgin. There are now, some men who target minors for sex, especial virgins believing that it will cure them from AIDS or make them immune from contracting HIV. Sadly, some men already infected with HIV/AIDS, reportedly rape young girls believing that having sex with young would cure them. [www.aegis.orgnews/irin/2005/](http://www.aegis.orgnews/irin/2005/)... In some, “ AIDS-affected areas where male heads of household take in female relations (as a consequence of orphan-hood) a sexual favor may be “demanded” as payment for boarding and lodging” (Johnston, 2008:38).

#### **2.6.6 Decline of Moral Values**

The high rate of rape cases in Kenya may be traced in the part of morals decay and, “Negativity of an objective”(Clifford, 1974:32).This is mainly as a result of western culture which has influenced the lifestyle of most Kenyans to the point of them losing basic traditional moral values that closely links one with what he/she believes - beliefs which according to Sarah and Busher, 1990; are “...statements of your personal convictions and truth -self evident derived from insight and in line to your reason”(14-3).

#### **2.7 Effects for Rape**

Sexually abused, a woman, girl, boy or a man indeed perpetually suffers often not only from lack of self-esteem but also a developed a sense of isolation. They fear losing their identity in an intimate relationship with another. (Roberta, 1985: 35).The word “Trauma” comes from a Greek word that means “wound” (Hicks, 1993:15).

It is, according to Dr Wright, “The response to any event that shatters your safe world so that it’s no longer a place of refuge. Trauma is more than crisis. It is a normal reaction to abnormal events that overwhelm a person’s ability to adapt to life – where one feels powerless” (2003, 1995). These are some the devastating effects that cost the survivor and the community in later years.

## **2. 7.1 Social-Psychological Affects**

Sexual abuse, “carries risks of both present and future Social-Psychopathology” (Briere & Zaidi, 1998:1602-6; Goodwin, 1982:21-37). These include:

### **2. 7.1.1 Poor Relationship**

Strained relationships within the victim’s family and failure to form intimate bonds with relatives breach attachment to the community; less emotional support from friends, intimate partners and family, lower likelihood of happiness in marriage” (Hurtig, et. al 1983:887-893 and Reiner, et. al 1996:3, Clement et al. 2004:267-74; Golding, Wilsnack, and Cooper 2002; 187-97, Mc Multy & Wardle, 1994: 555-57) and Romans et. al (1995).

Some victims of rape get roughed up in trying to look for a remedy to heal the wounds and bury the pain of rape, unfortunately by engaging in high-risk sexual behavior such as prostitution for daily upkeep, choosing unhealthy sexual partners, having multiple unprotected sex with others, “with the false hope to recover that which was stolen” (Agosson, 2000:147-151, Muga, 1980:10).

### **2.7.1.2.1 Drug and Substance Abuse**

Some victims of sexual molestation get involved in “heavy consumption of harmful drug substances such as alcohol, tobacco, Bhang, Cocaine Crack, and Marijuana” (Champion et al. 2004:321-328; Raj, Silverman and Amaro 2004:124-34, superficially thinking that they are going to feel good. The effect they are going to get after taking the drug as a person is, “A deceptive transformation, a change that does nothing to get the real nature of the problem in existence”(Dunlop1983:7) but to lead you to “serving a sentence for committing various crimes“ (Awake February 2008:7).



Some of the victims find themselves, “developing an addiction to the substance”(Robinson 1976:74). It also increased person’s vulnerability to being victimized again in future (Lang et al. 2003:150-9). In the extreme cases also victims of drug abuse also, “get some disease infection that affects the respiratory system, nervous system” (Richter 1984:39; Karichio; 1992:27-29; Maurice, 1990:43-44; Madden, 1979:63-72 and Githinji, 1995:7).

#### **2. 7.1.2.2 Prostitution**

According to Muga, (1980:10), a “person who has been sexually abused...would make her long for another way of replacing the denied, by practicing prostitution, she would be tempted to regain love by giving her body to people for sexual purposes.” As a result, some;

##### **2. 7.1.2.2.1 Unwanted Pregnancies**

Sexual debut is often surrounded by some degree of abuse, and it often led some victims to get pregnant and giving birth to children out of rape. An example is given of the children of ‘mixed race’ born as a result of rape in Samburu, Kikuyu women and girls in central Kenya (Laikipia) who were raped by the British Army [www.abc.net.au/am/content/ 2003/S893617.htm](http://www.abc.net.au/am/content/2003/S893617.htm). Many mothers are happy about conceiving a child. But the fact remains that over half of all pregnancies are unexplained especially to women in the developing world in the sense that carrying a child in their womb is a special experience in their lives depending on how they conceived, whether through consent, sexual abuse or rape. Where pregnancy is caused by rape, it is worse, for child pregnancy is more worrying to many women than getting HIV/AIDS”(Packard and Packard,1999: 40-1). Some attempt suicide (Hurting, 1983, Beck, 1997). It creates a complex psychological and physical problems that includes miscarriage, prolonged labor that in later life may lead to abnormal behavior and sexual adjustment”(Muga, 1984:173). In African context, it is absolutely terrifying to conceive and give birth to a child out of rape ordeal. This is especially in western Kenya culture. It is a taboo, to inherit or to live in family land, it is not allowed in anyway and therefore the victim would feel so much hard up to bring up a child who will be condemned without mercy by culture.

This argument assumes killing this child as a means of sparing it from potential suffering down the road which is a horrible social cultural policy. Fundamentally, it teaches us that abortion is an acceptable way to deal with the burden of child and parent. If parents are forced to raise children they don't want, it will simply lead to more and more child abuse" [http://www.abort73.com/HTML/I-D-7-child\\_abuse.html](http://www.abort73.com/HTML/I-D-7-child_abuse.html); a form of lawless behavior beyond imaginable that could be rationalized with this same, "People are going to do it nonetheless." That is sad indeed.

#### **2. 7.1.2.2.1.2 Resort to Abortion**

However some of the victims who conceive as a result of a rape tribulation resort to abortion which, its numbers are staggering, the methods cruel, and the history astonishing in that the life of a baby whose mother and the doctor "chose"; pro-choice leads to removal of an innocent, defenseless, and helpless baby, by an agonizing and painfully cruel death. In fact, this kind of killing human beings is an act of child abuse that far surpasses any cruelty they might later experience outside the womb.

However, technology has advanced to the point that many things that were once considered impossible have become almost habitual see for example the process involved in **Appendix 2 Pictures A-D**. Getting rid of a fetus or the embryos would be the moral equivalent of extracting a tooth. Yet the embryos and fetuses are fully and individually human from the moment of fertilization on. Hitherto, according O'Rahilly and Muller (1996), "Fertilization is an important landmark because, under ordinary circumstances, a new, genetically distinct human organism is thereby formed... Fertilization is the procession of events that begins when a spermatozoon makes contact with a secondary oocyte or its investments... The zygote ... is a unicellular embryo..."(50-55) that a result from the union of an oocyte and a sperm and it is the beginning of a new human being. Human development begins at fertilization, the process during which a male gamete or sperm ... unites with a female gamete or oocyte ... to form a single cell called a zygote. This highly specialized; totipotent cell marks the beginning of each of us as a unique individual (Moore and Persaud, 1998: 2-18).

Biblical world-view which is the correct view of reality, states that it is God who gives life and breath to all men (Eccl. 12:7, Acts 17:25) and With the exception of the first man and women, the formation of human soul begins at the time of conception in the mother's womb.

There is then a very real sense in itself. The bloody business devalues human life from its earliest moment and the Lord God asserts the right of one person to determine the fate of another person or someone else (the foetus). But while, if you look up the word "person" in your average dictionary (we will use Webster's), you will find something like this: A person, simply but, is a human being. This fact should be enough. The intrinsic humanity of unborn children, by definition, makes them persons and should, therefore, guarantee their protection under the law. For many years, however, this has not been the case. The situation we are left with is this. The business is in record, and known to have killed so many women and girls in Kenya, and many other countries throughout the world, more so in the third world. On a, "Worldwide basis, rough estimates suggest there are between 40-60 million abortions annually" (Nadakavukaren, 1990:76).

There is indeed, a huge and singular group of living human beings who have no protection under the law and are being killed en masse every day. Is that not astounding?! It is astounding, but not wholly unprecedented. It doesn't take much imagination to see how abortion on demand is changing the way society looks at children. Example; the frequency of abortion in Kenya indicates that the number of cases of abortion stood as reflected in [ipsnews.net/Africa/interna.asp](http://ipsnews.net/Africa/interna.asp) website as at, "about 300,000 abortions are performed in the country each year, causing an estimated 20,000 women and girls to be hospitalized with related complications. This translates into a daily abortion rate of about 800 procedures and the death of 2,600 women every year. An embarrassing situation that in my conscience seemed to think and, "Since unborn children worldwide today have no rights to life, when the affections of their mother suddenly turn on them?

**See Pictures x<sub>1a-1e</sub> Appendix 2**, will help us to establish the reality that abortion is a brutal act of cruelty and as the only option available for unplanned pregnancy. “Judge for yourself, as you examine some these snapshots given, is the process of abortion a mere surgical procedure, or is it, in fact, a violent assault against a time and helps us human beings” (<http://www.fanpop.com>).

### **2. 7.1.3 Theological View**

God is against abortion that victims. The Bible says; the unborn is created by God (Ps 139:13) just as God created Adam and Eve in His image (Gen. 1:27); and are even called by God before birth (Gen. 25:22-23, Judg. 13:2-7; Isa. 49:1, 5; Gal. 1:15).

Life should be protected from any injury, (Exod.. 21:22) as that of adult (Gen. 1:27), known intimately and personally by God as He would know any other person (Ps. 139:15-16; Jer. 1:5) and are called children (Luke 1:41, 2:12, 16; Exod. 21:22. Personal pronouns are used to describe unborn children (Jer. 1:5 Matt 1:20-21) and (Psalm 51:5). They possess personal characteristics such as sins Geisler; 1990:148).The strongest statement on God's prenatal care is in Psalm 139:13-16. These three verses give explicit descriptions of God's involvement with the unborn: For you created my inmost being: you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be. It tells us, how much God knows about the unborn baby growing in the womb. Like a skillful weaver God takes the tiny hands and legs and joins them to the body. He forms the heart and then sets it beating. He watches over the thumb and makes sure it finds the mouth.

### **2. 7.1.3 Scientific**

Science supports the view that an individual human life begins at conception. Both special and general revelation declare it is wrong to kill an innocent human life... abortion violates the human sanctity of human life. Abortion is not just a threat to unborn. As the English poet John Donne noted, "Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bells tolls; it tolls for thee"(Geisler; 1990:154).

### **2. 7.1.4 Kenyan Law's Outlook**

According to Kenyan law, abortion is not allowed. It is only permitted if the health of the mother is in danger and under the law, a parent or minor cannot give consent to abortion ([www.ielrc.org/content/a950/pdf](http://www.ielrc.org/content/a950/pdf), [www.ochaonline.org/ahalinelinkclick.aspx](http://www.ochaonline.org/ahalinelinkclick.aspx))” What is more both the young and old women get involved in this kind of dangerous act and 90% are killed at the hands of one or both of their own parents. However, every "flourishing" abortion ends the life of a living human being. There is no debate about it and we are not asking you to take our word for it.

### **2. 7.1.5 Infection by HIV/ STDs**

Rape injuries according Wingood, et.al, are significantly more likely to predispose one to contract sexually transmitted diseases such as HIV/AIDS” (2000:270-27).

<http://www.google.co.ke/search?hl=en&q=related:archive.wn.com/2008/01/03/1400/kenyatelevision/>.

### **2. 7.1.6 Treatment and Cost**

Lillian Alunga warns that, “consensual sex may underlie some most life-threatened reproductive health problems such as unintended pregnancy accompanied by so many complications and other infections that cause cervical cancer and infertility” (Standard News paper dated September 11, 2005). Sometimes, ‘Surgery’ was done as an alternative which created serious complications that arose from the way the operation done to the victim.

Tools and methods applied could inflict physical harm that included “Local genital infection to Pelvic absences, Peritonitis, Septicemia, Pneumonia, and Bacterial end toxic shock with circulatory failure, Tetanus and Gas gangrene, which may ultimately lead to demise...and lastly hemorrhage or loss of some amount of blood” (Lema, and Macharia :1992:30). Severity and extent of the infection may vary and could easily cause infertility, genital infections and death.

Lastly, the exact costs that victims of sexual abuse incur for that reason are so difficult and enormous to measure (Lema, and Macharia, 1992: 29 - 31). It is inheritably left to a profound impact on personal relationship, life of the victim and all those who stand to witness. The degree of full recovery would very much depend on the period taken from when one is raped.

### **2.7.2 Psychological Effects**

Some victims were already faced with serious mental disorders such as shock, depression, denial, fear, anxiety, irritability and blue mood herald the notorious symptoms of premenstrual syndrome (PMS),guilt, mistrust, alienation, and confusion immediately after being raped (Campell and Mahoney-Norris 1988:14, Ackard and Neumark-Sztainer, 2002:455-73; Faravelli et al. 2004:1483-6, Felitti et al. 1998:244-58; <http://www.mayoclinic.com/health/depression/MH00035>, Krakow et al.2002:441-53, and Franken & Vanstolk, 1990:253-64). They have some regrets, and self-retribution for what happened such as cases of abortion, which could be, “aggravated by individuals, their social status and personality”(Lema and Kabeberi – Macharia,1992:29). They endure complex psychological tribulation, such as personality disorder, hallucination, emotional burnout and intellectual deterioration due to the loss of freedom of choice, will power, self –control in a specific area of human activity and refusal to accept the conclusion of any piece in reasoning(Madden, 1979: 80 – 83, Eitzen & Zinu, 1993: 147; Maurice, 1990:46-7, 49). Such situations often lead to helplessness and psychological trauma. Psychological, physical disabilities and spiritual agony force majority of them to become nervous never free at all and last attempt or commit suicide (Jewkes et al. 2002:213-239; Holmes et. al 1996: 320-324; Clinnard 1968:500, Goldblatt 1978:253).

They sometimes become too disastrous to other people as the “romantic notion of death glorifies suicide; complete as a plant idea in their mind and fear to control sexual effects of rape considering them to have become a social misfit, all combined into a powerful lethal mixture that spells death...and finally, suicide becomes suicide” (Blackburn, 1982:31). At this point in time, they become “extremely sensitive to every form of injustice, abuse and exploitation” (Imbens and Joker 1985:153).

### **2.7.3 Physical Effects**

Victims of sexual violence often manifest Long-term symptoms of fatigue, sleep disturbances, recurrent nausea, chronic pelvic pain, premenstrual syndrome, gastrointestinal disorders, [anorexia nervosa](#) and [bulimia](#), chronic Headaches, and back pain. This is followed by the serious complication arising from the way the operation during abortion is carried out. Tools and methods applied may cause physical harm, that involves local genital infection to the pelvic absences, peritonitis, septicemia tetanus etc “(Lema and Kabeberi – Macharia,, 1990:30) and can easily cause infertility and death. In any case infertility is also “genetic death”.

### **2.7.4 Spiritual Effects**

There are more complex problems that bring impended endurance for the well being of the victim beyond their heightened phase. Considerable scholarly and practical work has been done by Christians in the U.S. to analyze and respond to the ‘cry of Tamar’. Such work has focused on the larger context of violence in general, the crisis of “violation to the victim’s faith in a natural or divine order and casts the victim into a state of existence crisis” (Herman, 1992:51). “Happiness gone, regrets and self re-tribution of what has happened, stress disorder” (Kuzt, et. al, 1988:169-176), and depression that could be aggravated by the individuals, social status and personality (Munroe, 2000: 111; Lema, and Macharia,1992: 29). They are often received negatively by the leaders, leading into bitterness towards the community attracting and entangled in “internal, endless, unchanging guilt” (Huffman et. al, 2000:520-521).

## **2.8 Remedy for Rape**

What is an intervention? An intervention is a carefully planned process in which family and friends, and sometimes colleagues, clergy or others, join together to confront someone about the consequences of a problem... and ask him or her to accept treatment. It provides specific examples of destructive behaviors and their impact on the addicted person and loved ones (<http://www.mayoclinic.com/...>). In this case, the intervention of sexual abuse can be put into three levels; structural level (primary prevention), Systematic level (secondary level), and Operational level (tertiary prevention).

### **2.8.1 Structural level (Primary Prevention)**

Preventive steps are taken to ensure rights of the victim and the society are protected. However, victims describing their (victims) conduct and medical staff are highly distressing and disproportionally focused on the requirement of investigations and the collections of forensic specimens, rather than victims. Some unethical principles are observed, which coincides with the widely held belief of condemnation by condemners - those assigned the task of enforcing or expressing the norms of the dominant society. For example; Parents, "taking it on the children...deflecting the negative sanctions attached to the violations and the norms (Henslin, 1988: 229), or police deliberate requesting for bribes, others have been turned away(Saturday Standard November 15, 2008), unfortunately at the cost of the law, decreasing still further the stature of those who stand on the side of the law- abiding... and health professionals responding to disclosure of specimens examinations of sexual abuse often delivered inappropriate responses to it and results, or when one is raped it is painful and babbling to be told to mind your own business( Hunter,1985: 16). However, police stand one of the principal of entry for victims who seek criminal justice responses. They are to enforce the law by investigating the case, and prosecuting the culprit in the court of law, without being punitive to the offender and victim too,



### **2.8.2 Systemic Level (Secondary Prevention)**

There have been many decisions made by the government and other institutions charged with carrying out the policies and laws that are wished-for to protect women and children from harm by the equal ([www.plnetwire.org/files.fegi/6283-sexual violence Kenya](http://www.plnetwire.org/files.fegi/6283-sexual%20violence%20Kenya.pdf). do Amendment act no. 5 of 2003 penal code Chapter 63, laws of Kenya), Signing and implementing Hon. Ndungu Sex Bill in 2006 and that after it, broadened the range of sexual offences to include various types of sexual abuse e.g “deliberate transmission of HIV/AIDS for a term of 15years” (Sunday Nation, July, 23<sup>rd</sup> 2005). The precision of those decisions is of great significance, and no one can dispute that, “Everyone, woman/child, parents, families, all benefits from making the most accurate decisions possible”( [www.tc.umn.edu/under006/Library/Hungary.html](http://www.tc.umn.edu/under006/Library/Hungary.html), Raplph and Hollida,1996). However, there are many sexual abuses in villages going on unrecognized. Sexual abuse that occurs in certain settings or form is not recognized as “sexual abuse” by Kenyan law. In some places, rape can even occur in public, with passers-by refusing to intervene. Timely management of such an issue is hindered by unresponsive weak law enforcement such as failure to hold perpetrators’ accountable and falling short of victims needs, (Jewkes et al. 2002:213-239).

Weak or absence of social sanctions and services such as: the absence of law procedures for mandatory reporting. Heavy reliance also by prosecution on medical examinations, reporting within a stipulated post-incidence time limit, and late recognition and reporting of the crime contribute to sexual abuse particularly in the rural area”(Khan, 1999) .These and others not mentioned are some of Community tolerance of the sexual violence evidenced by unresponsiveness of the systems of governance and public services.

### **2.8.3 Operative Level (Tertiary Prevention)**

These are direct services provided to meet the needs of women and girls who have been abused. They can be administered in the following categories of responses as;

### **2.8.3.1 Crisis Response**

In acute setting of recent assaults a balance must be researched between access to emergency department facilities for medical examination for anything potentially harmful and the need for privacy (Margaret, 1987:713-721, Greenstone, and Leviton 1987: 271). Psychological supportive treatment and at times, tests for STDs, HIV/AIDS, and pregnancy are the major issues that require emergency cooperation" (Kneisel and Richards, 1988:165-169). Which is not just, "one possible means among others to ensure some other value, that it is necessarily related to ends and relations; of the most fundamental sorts: respect, love, friendship, and trust" (Wasserstrom, 1979:366),

### **2.8.3.2 Service Coordination**

The intervention measures approaches are to be applied together with problem solving. Crisis workers should work together with families, community, individuals in conjunction with other special institutions that deal with prevention of sexual abuse, who will provide vital information for assessment, treatment and protection against future risk to the victims. The method, emphasis uses of goals, and client's strength to solve the problem step by step. The intervention assessment provides suggestions for total family therapy and the community in their involvement understanding assessment skills and future risks to the victim.

Approaches to it can be community system (Kaplan, 1986, Fandetti, 1985:385), multi impact model (Werner, 1986:126, Brown et al, 1982), task centre (Raids, 1978), Cognitive behavior (Wolpe, 1982), eclectic team approaches (Werner, 1986: 126 Fagan J and Shephard 1970:91; Lystard, 1986: 104; Turner, 1986: 181-212) or family treatment. Such approaches include the use of general self-disclosure, story telling, setting and working through resistant conditions e.g. motivation for the culprit (apart from reprimanding them and sentencing them jail).

### **2.8.3.3 Historical Responses**

Sexual abuse is a terrible crime that requires special attention. In order to productively prove it as a criminal offence in a court of law, proper documentation, collection of forensic and other medical examination must be done “tracing evidence can sometime be minute and can be so difficult to detect ([www.exploreforensics.co.uk](http://www.exploreforensics.co.uk)). The method used is usually aimed at providing work through resistance and setting limits. It is done to promote honesty, reduce remorse or denial state, minimization of premeditation, family enmeshment, substance abuse (medical attention), and victimization by ensuring that the associated formal documentation that accompanies them can be legally defended should they be required for legal response.

### **2.8.3.4 Medical Approach**

Medical therapies are administered by trained physicians. In the advanced technology, medical procedures have been used as analogues, as an opportunity to observe victims of sexual abuse, and as memories of the experiences in naturalistic context (Kaplan, 1986, Goodman, 1990, Money, 1987; Shopper, 1995). Victims, all share traumas in particular, such as, fear, pain, punishment, and loss of control, and often in similar psychological sequel (Kutz, 1988:169-175). It had been difficult, however, to find naturally occurring trauma which incorporates aspects thought to be critical to the phenomenon of the forgotten memories (Tamara Alexander, 1997 and <http://www.isna.org/articles/analog>). Because of many reasons, experts recommend medical approaches for complete treatment and recovery of psychological problems but this is not sufficient.

Goodman's study was unique in it including, painful, and embarrassing genital contact, involving the child being genitally penetrated in the presence of the medical staff (Goodman et al. 1990: 249-294). Long-range effects of these events may have serious and adverse effects on the future development and psychopathology (Shopper, 1995: 191-204:191). From the victim's viewpoint, the caregiver is seen as being in inferred collusion with the perpetrators (medical staff), a perception that may lead to strong range reactions against the caregiver, as well as affecting the sense of trust in the caregiver's ability to protect and buffer (Shopper, 1995:191-204:203).

In either case, "the victim of sexual abuse's relationship with the caregiver may be damaged" (Freyd, Jennifer J. 1996: 26-63). It is important, however, to remember that in acute setting of recent assaults, a balance must be immediately reached between access to emergency medical treatment, and the need for privacy, emotional-supportive atmosphere and adequate time.

#### **2.8.3.5 Counseling and Psychological Services**

Counseling and psychological services need to be provided directly and indirectly with special focus on the emotional and spiritual components. The following writers; (Matsakis, 2003:320-325; Berk, 2003:589) recommend counseling, especially psychological counseling which is a process of helping a client to listen more carefully to himself/herself, explore, clarify and discover alternative ways of coping with problems. Follow-up during the immediate period following the trauma is effective in helping victims to avoid the deployment of complex, prolonged syndrome (Mwiriti, 2006).

#### **2.9 Conclusion**

From the study, history has played a significant role in perpetuation of sexual abuse in Kenyan context, because it allows the male to feel that masculinity can be expressed in violence and more so against the integrity of weaker ones who are women and children. Male disempowerment has led to violence in seeking to regain power, which has made them to have violent outbursts and sexual harassment of children and women. African customary and the Kenyan laws fail to recognize to this day, rape within the marriage context. As a result, it has expanded beyond that limit.

It is a nation wide concern to all, not only in families' perspective but Kenyans in general, that the incidences and prevalence go unreported owing to the culture of silence and stigma associated with it, many at times caused by those who are close to the victim and when reported it can cause further trauma. It is also underreported due to the fear of being harassed, ignored or no action taken by those concerned.

Rape has been committed in silence without taking note of it because the same men charged with the responsibility to protect and cause trust on children and women and show love are the same who cause trauma to them. It is a crime that in my own view, that has remained a huge human dilemma from generation to generation. It is indeed, so grievous, and its emotional, psychological, social, socio-economic, and spiritual after-effect and injuries are serious and life threatening: health outcomes at times fatal. It therefore needs to be managed with a lot of care, and careful co ordination within the team handling it to avoid further crisis. Indeed, the Kenyan government and other international bodies have recognized the problem and have tried to put up policies and laws to protect the women and children, which have been adopted and implemented by various agencies to protect them against social and sexual exploitation.

#### **2.10 Gaps Identified in Literature Search**

- African man's ideology by origin, that they, 'would want to conclusively, and proudly own the woman as God's gift to him so that he could use her as he pleases.
- The narrowing of internal healing; to only counseling and medical approaches for complete recovery (Money, 1987, Kessler, 1990, Slipjer, 1994). The word of God should be the first. (Miller, 1989) that cures the spiritual pain and that state of helplessness.
- Lack of an accurate and compressive diagnostic concept has serious consequences for management, because the connection between the caretaker's present symptoms and the trauma.
- Failure of crisis management services by the responsible authorities to recognize the importance of providing the survivors with access to immediate crisis counseling and support.
- Sexual harassment in learning institutions.
- Sexual violence is not just a consequence of poverty, but rather one of the causes, and puts at risks the productivity of people, families, and the entire nation.

- The dangerous street children, “the discards of the advanced technological society, who have been left behind in culturally mandated frantic pursuits, being material weak” (James, 1988:197).
- The youths who often look at spirituality differently from the grown ups, and unfortunately their defined spirituality has made many of them vulnerable to many things like drug abuse, rape and different forms of dangerous activities.
- Highly distressing ethical practices amongst police and the medical professionals that has led to failure to adequately protect the victim from further harm by the perpetrators who are usually released while the case reported is awaiting prosecution. This was particularly bad when the victim had identified the perpetrators (Agosson, 2000:169-180). This is a result of the inaccurate and compressive diagnostic concept and management, because of corruptions and the caretaker’s present attitudes
- Research on sexual abuse has been done but the problem keeps on increasing. Why? Is the word of God required here to bring to control this problem? However, it is sad that it has been found that the sins of the World have become the Sins of the Church!

## **CHAPTER 3**

### **Presentation and Analysis of Data**

*“Battles are fought on women's bodies as much as on battlefields”*

**Kathleen Cravero, UNDP-2008**

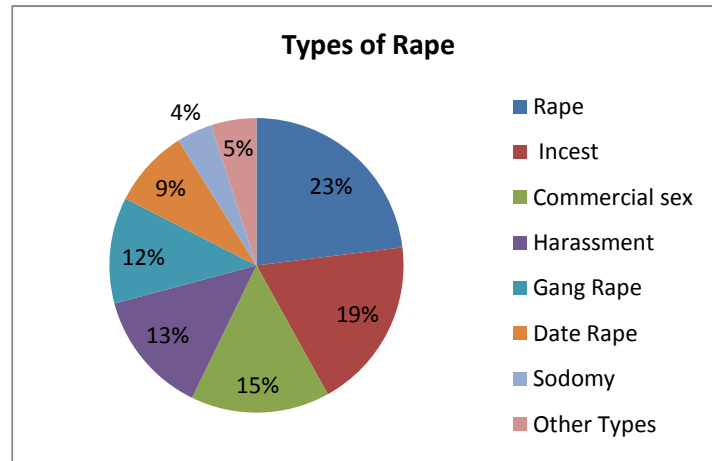
#### **3.0 Findings for the Research on Sexually Abused**

This chapter presents the findings for the research on sexuality in Kitale, Kenya. This write up establishes a profound rape position: as listed in the order the: types, causes, effects and remedy.

The study employs descriptive survey research design with an ex-post-facto approach. The populace for the study is 1075 participants; classified into four groups namely: the Professionals, careful selected representative of NGOs within Kitale town, Caregivers, the clergy and some politicians, and the general members of the public (victims/ perpetrators) who form the larger team. Each member from each group randomly and purposively selected from Kitale Municipality and other surrounding areas necessary for this purpose of this study. Some participants orally interviewed and a structured questionnaire administered to the sampled members in each category identified to determine the courses, impact and preventive measures that can be applied to reduce the barbarity of rape culture in this community. The obtained and collected data from the oral interviews, and the statistical package for social science used to analyze data obtained from questionnaires. The questionnaire analyzed (both quantitative and qualitative) using both descriptive and inferential statistics that takes in multiple regressions. The hypotheses tested at 5% level of significance, data analyzed and reported in accordance to the study's objectives and the populace to be covered.

### 3.1 Prevalent types of Rape in Kitale

*The first objective was to identify the prevalent types of sexual abuse that occurs within Kitale, Kenya.*



**Pie 3.1a**

Focused group discussions from questions from the questionnaire during workshops, seminars held in different seating from some primary schools, church congregations, leaders and other stakeholders with or without counseling skills within Kitale totaling to about 356 people revealed the following:

First in the list was Rape (23%). Second was incest (19%). Of this (19%) the fathers take the lead of the abusers in this category with 48.4%, Uncle (19.4%), brothers (9.6%) and cousins (22.6%). Although most of research material “incest” is on the topic of none reported cases because of cultural situation. A social worker in Kitale Municipality said she was handling a case of a girl who was impregnated by her father in Bondeni Estate and when the matter was reported to the chief, she was sent away from home. Some 256 mothers and caregivers randomly selected to answer questions and give their views on incest in African context, and the logic behind fathers raping their own daughters.



The questions mostly dealt with incest and the traumas experienced afterward. 73% of them claimed it assert however, it was a Satanic act that calls for divine intervention. **See table 3.1b.** Poor living conditions also contribute to incest. One small room in Bondeni shared by father and daughter brings the two in contact all the time leading to a father perceiving a daughter as a potential sex partner. Also fathers live with daughters alone, as the girl grows she tends to look like mother at the time she attracts the father this leads to sexual abuse.

RELATIONSHIP TO THE PERPETRATOR				
Group	FATHER	UNCLE	BROTHER	COUSIN
add up	23	10	5	11
In %.	48.4%	19.4%	9.6%	22.6%

**Table 3.1b**

Third in the list (15%) was commercial sex explain further. This happens through the arrangements of commercial sex establishment that is done within roadside huts in the slums. Claimed during discussion such establishment, ‘easy” poor small girls and young women are drawn towards it, as these establishment provide these poor ones with direct opportunity to cash in on easy attitude, but once they are involved sex. The managers of the business who actually act as third party, “to maximize her profit, and in order to achieve this, she will make sure that no customer is turned down, served as swiftly as possible and spend as much money as possible” said the victim. In fact one mentioned that there were little boys also being used for sex by older women. A girl who lived in Kipsongo said there were many girls kept by a woman who sold them out to men for sex at night. This is an issue that should be addressed without any further delay.

Fourth was sexual harassment (14%), and was common within the schools and among street children including women. The chief in-charge of Kibomet said that many girls were raped by their boyfriends and sexually harassed but they were unaware.

They also quoted several incidences of other types of rape that had occurred in the recent past that included; 12% gang rape, 8% of attempted rape, 9% date rape, 5% cases of sodomy 4% and others; oral, vaginal, anal other forms of sex for example sexual assault and abuse or any type of sexual activity that you do not agree to, including: inappropriate touching , vaginal, anal, or oral penetration, sexual intercourse that you say no to, rape, attempted rape, child molestation, Sexual assault can be verbal, visual, or anything that forces a person to join in unwanted sexual contact or attention 5% was the most common type of sexual abuse that happens in Kitale, Kenya in different situations, by a stranger in an isolated place, on a date, or in the home by someone you know.

### **3.2 The Causes for Rape**

*The second objective of the study was to determine the factors that causes sexual abuse in this community*

A number of complex issues exist as one ponders over the causes of sexual abuse in this community. These mainly involve the social-economic effects as focused on in the research and a fixture of discussion among the survivors and affected members. These results are discussed in more detail in the identified topics and each section presents the following: Economic Aspect the Economy Growth, Gender Inequalities, and Decline in food availability, Cultural Factors and others among the widespread attention:

#### **3.2.1 Socio – Economic Aspect**

The study wanted to find out and to determine why socio-economic is a factor influencing causes of sexual abuse in Kitale. First it is observed, economic growth nearly stalled in the last part of 1990 and the beginning of 2000, with business expansion slumping to a pace of almost zero percent, the worst in more than ten years (1990 to 2000). Nonetheless, the economy rebound of about 7.1%, an indicator that a country is performing well. Although the economy would be growing at 7%, by year (2007), but this is not at all. Thus this gain is confined to the few millionaires against the 37.6, million Kenyans who the poverty is advancing high.

The politicians and government leaders who can harness the positive national qualities and chart the best methods of eradicating the negative traits like corruption that Kenyans are crying for, instead is getting more complex than ever before. The poor are getting poorer and the rich are getting richer. According to the Local Authority Service Delivery Action Plan (LASDAP) for the 2007/08, of Kitale Minicipal council for example, "The economic status of slum residents, who account for about 67 percent of the town's population, was cited as the main encourager of rape activities. Among the major influencers that rank high in the list are Poverty, Housing problem, Employment, Poor infrastructure, Monthly Earnings, unemployment, Idleness, Decline in food availability, cultural Decay; The street families locally named '*Chokoraas*', Drug Abuse and increased insecurity as we shall observe in the study below.

### **3.2.1.1 Poverty**

Poverty which is the order of the day for the slum dwellers of which majority of them are poor families, and are dreadfully faced with the worst habitat facilities.

#### **3.2.1.1.1 Country's Poverty**

Poverty level increased from 48% in 1990 to 60% in 2003. According to Economic Recovery Survey (ERS), the government intended to reduce poverty levels to 26% by 2010 two years from now yet the situation is getting worse and 10% in 2015. **See Table 3.2.1.1.1.** This only remains in papers and a dream to the common man.

**The Target for Government Policy for Poverty Reduction 2000-2020;**

<b>Targets</b>	<b>5 year Plan</b>				
	<b>2000</b>	<b>2005</b>	<b>2010</b>	<b>2015</b>	<b>2020</b>
Population(Millions)	30.2	33.4	34.4	39.7	41.1
Poverty	56.0%	60.0%	26.0%	10%	0.0
No of poor people (millions)	16.9%	20.1%	9.5%	4.0%	0.0%

**Table 3.2.1.1.1**

#### **3.2.1.1.2 Kitale's Poverty Rate**

Absolute poverty levels are at 54 % which contributes 1.8 % of the national poverty levels. Agriculture contributes to 60% of the household income within the community and actually provides self-employment which throws in only 3%, and people on wages employment which stands at 26% as at now. While other forms of sources of income are as follows:

##### **3.2.1.1.2.1 Employment**

Conversely, Employers in Kitale, were, mostly the processing industries lowered payrolls in the downward in the last two decades. It employs 10% of the total of the total population. The picture of the nation's employment climate, immediately President Kibaki took over leadership from January 2003 also showed that workers are gaining in their wages and salaries. Example is the average monthly earning for who are the largest service provider in the country rose from shillings 8140 to shillings 8900 per month, increase from 2002.. That matched the rise anticipated by government experts. Over the last 5 years, salary grew by 3.9 percent. The economy, according to study, seems poised to return to its full would-be fairly well than it is now. Many employers were seeking opportunities to add to their talent pools although at a minimal rate. But with current rate of inflation and corruption it seems it not going to be but in

##### **3.2.1.1.2.2 High Cost Living**

Every single day there are many young girls and women mostly from poor economic set up. It was estimated by the participants that somewhere in Kenya, a woman is sexually assaulted every five minutes. Those interviewed, about 67% said because of the rising cost and soaring cost of living in the country, hence forcing many families to have less. In such a situation many poor women and girls mostly are lured out of their safety with simple promises of:

### **3.2.1.1.2.3 Money**

Many people have little money to buy essential commodities in their pockets than any other time in the past in the history of Kenya. If one has no money for example, he will take it from you. If he believes he is ignored by the fairer sex, he will rape and show no signs of remorse. Some women are abducted at right in the midst of their slums villages that end up being raped and badly wounded.

### **3.2.1.1.2.4 Decline in Food Availability**

The common man is not accessible to food because of funds. It was reported mothers and young girls especially in poverty or facing threat of poverty may be particularly vulnerable to sexual exploitation through the need to exchange sex for little money order to survive or for her children get a meal.

### **3.2.1.1.2.5 Unemployment**

From the study, everyday, un-employed young men gather around market places. All of them are hungry and frustrated. What is left according to some of them is to wonder aimlessly as they prey for young girls and women, to rape, robe, steal and kill. An expert said, "We are indeed creating a class problem, national statistics indicate that about 2,000,000 youths in the country Kitale inclusive are out of work. Another 750, 000 from this lot every year from educational institutions join them. The figure countrywide could rise to about 13.7 millions over the next six or seven years. We are in trouble then.

### **3.2.1.1.2.6 Poor Infrastructure**

To say nothing of the embarrassing poor infrastructures and planning in the slums was named as one of its natural and general results were noted has frequently produced the most miserable effects. It was observed that lack of infrastructures these gives rise to a host of more radical and alarming evils. The interviewee said occasionally makes it difficult for the police to easily reach some of the inner most parts of this town's slum when a rape case occurs. This causes serious insecurity and frequent rape cases. A consultant says the slum's insecure land tenure and unplanned physical layouts makes provision of essential services complicated.

### 3.2.1.1.2.6.1 Places where they Live “Houses”

28% of those sexually abused live in a one roomed house in a two roomed house, 17% live in a three roomed house and 12% lived in a four roomed house. Of the 29% housed in a one-roomed house, 25% stayed there three people, 22% four people and 20% two people, none stayed alone. Of the 31% housed in a two-roomed house, 47% stayed there more than five people, 15% in two and five people respectively. Those who stayed in a three roomed house 48% of 17% stayed with more than five people and 20% 4 people in that order. The situation as it is now has forced many them prepare them live in the slums as the best option though with no essential amenities, out the number of room and occupants in the house where the victims live is shocking. **See Table 3.2.1.1.2.6.1a**

### Group of Ages how many Rooms are there in the House? Cross tabulation

Victims		How many rooms are there in the house?					
Age groups	Add up/ %	ONE	TWO	THREE	FOUR	SEVERAL	N/A
1-17	Add up %	3 27%	2 18%	3 27%	3 27%		
18-35	Add up %	3 12 %	10 39%	5 19%	4 15%	3 12 %	
36-45	Add up %	41 30%	40 29%	24 18%	18 13%	10 7%	3
46-56+	Add up %	26 32%	28 34	13 16%	6 7%	7 9%	2
Total	Add up %	73 28%	80 31%	45 17%	31 12%	20 8 %	2

**Table 3.2.1.1.2.6.1a**

Stay per gender was as follows:- those of age group 1-17, 26% lived in 1,3, and 4 roomed house, and 32% of male victims lived in 1,3,and 4 roomed house. 37% and 29% females of this age group 1-17 lived in1, 2, and 3 roomed houses, 15%, 4 roomed houses whereas 12% in 1 and several roomed houses correspondingly. Age group 18-35, 28 % and 29% of male lived in one and two roomed houses, 33% and 29% females lived in one, two roomed, while age group 31-45, 39% males lived in one roomed house and same age group 22% females, lived in 3 and 4 roomed houses respectively.

Age group 46-55+; males 32 % and 34% lived in 1 and 2 roomed houses, and 32% of the females lived in 1, 2 roomed. While 50% males lived in 2 roomed and 30% one roomed. See Table **3.2.1.1.2.6.1b**

**How many rooms are there in the house? Cross tabulation per ages Group**

Gender	Group of ages	+/ %	How many rooms are in the house?			
			ONE	TWO	THREE	FOUR
Female	1-17	Add up %	2 25%	2 25%	2 25%	2 25%
	18-35	Add up %	3 13 %	9 38%	5 21%	4 17%
	36-45	Add up %	38 33%	32 28%	19 17%	13 11%
	46-55+	Add up %	23 32 %	23 32%	11 15%	6 8%
	Sub-Total	Add up %	66 30%	66 30%	37 17%	25 12%
Male	1-17	Add up %	1 33 %		1 33 %	1 33 %
	18-30	Add up %		1 50.%		
	31-45	Add up %	3 13%	8 35 %	5 27%	5 27%
	46-55+	Add up %	3 30%	5 50%	2 20%	
	Sub-Total	Add up %	7 18%	14 37 %	8 21%	6 16%
	<b>Grand-Total</b>	<b>Add up %</b>	<b>73 48%</b>	<b>80 67%</b>	<b>45 58%</b>	<b>31 38%</b>

**. 3.2.1.1.2.6.1b**

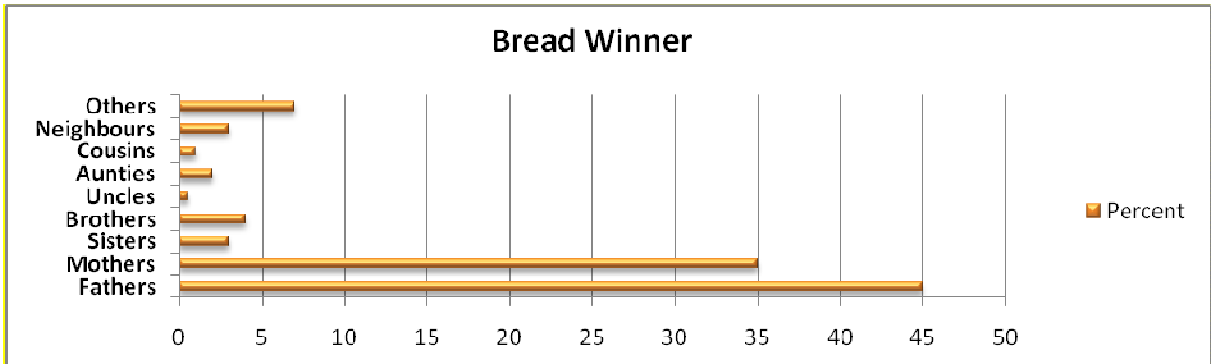
In such a state of pathetic conditions, it is a family of more than two persons forced to live in a house of (3 by 3 meters square) leading them to share the room with grown up children. We feel unsettled by findings, which is “puzzling” such as these. An example, is a watchman age 76 years old including his daughter 27 years shares a single room and sleep on two beds, and shares a bed with her 9 year-old boy, with her 6year girl, toys and school books a room filled on the floor. Further consequences of such situations are not yet known.

Several others live and share a single room, sleep on cemented floor, with most possessions storage, eats, on borrowed plates. Many of them gave the reason that they can muster even enough money buy food for their families, deposit and other upfront cost of renting a new place. Many of the poor lots can not manage to rent good affordable housing. Such families exist in thousands in Kitale town. But they are prevalent in slums Tuwan and Kisumu- Ndogo which has the highest thousands of tiny mud-walled houses. Slums of this nature have become the de factor low income housing of kitale town.

**3.2.1.1.2.6.2 Breadwinner in the Household**

*The study sought to find out who was the main breadwinner in the households*

In most of the households, the breadwinner was the father 45%, mothers 35% and 4% their brothers, 46 % of female and 50% male victims. The bread winners were fathers while 37% of female and 24% male victims the breadwinners were single mothers. Finally, it was observed that there is a high number of rape cases in slums. Housing problem was one of the major sources of rape and associated crimes especially in the slum areas than the developed estates like Milimani. **See Bar Graph 3.2.1.1.2.6.2c.**



**See Bar Graph 3.2.1.1.2.6.2c**



#### **3.2.1.1.3 Gender Inequalities**

Results from the findings, suggests gender inequalities have serious consequences for women and girls. In many parts of this town, women and girls are economically dependent on men, and are encouraged to remain ignorant and passive. Gender and other forms of inequalities that deny women of this community access to economic empowerment.

#### **3.2.1.1.4 Idleness**

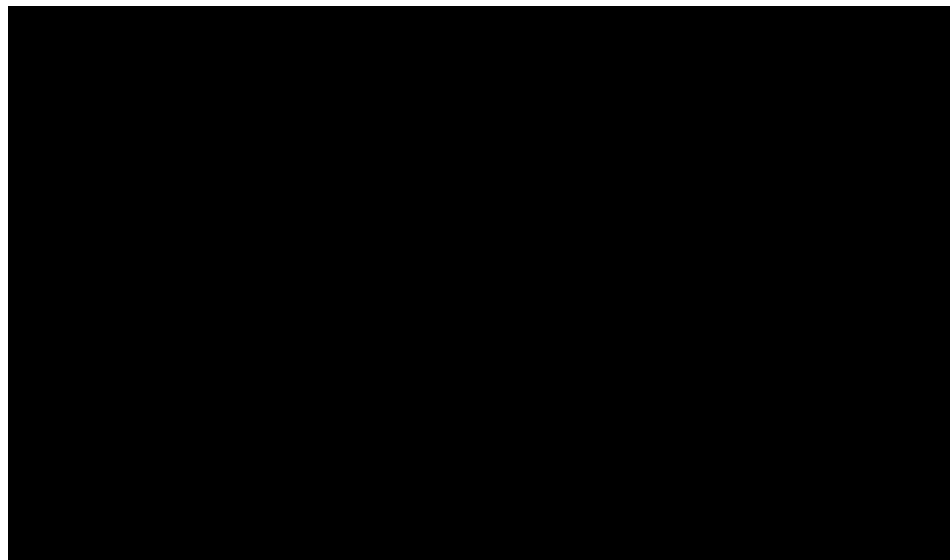
On the other hand, idleness which has appropriately fashioned the corrosion and canker of the mind was considered the mother of this vice. It was observed as a result of unemployment, many youths are idle, hungry, frustrated and the most trivial difficulty discourages them and melancholy succeeds. It lays open the maneuver of criminal desires or it invites the inroad of temptation. According to the study, these young men take to intoxicating draughts for relief; eventually add force to every torture to miseries that come due to the situation one is in and others replete with dangers of gang raping and committing other terrible crimes. Study observes some irregular pattern of household income per sector. The house holds and economies have not only been significantly affected but along other sections of the society which include;

#### **3.2.1.1.5 Cultural Factors**

*The study was to seek out the cultural factors that influence causes of rape in Kitale, Kenya*

29% of the victims did not have beliefs about rape. They said there is no reason to believe that this in any way unique in African context. 29% did not give an answer, 21% blamed it on doom, 10.9% believed it was a curse and 13% believed it occurred due to mental condition of the victim or perpetrator. **See Column 3.2.1.1.5** (next page). 22% of the leader and 17% of the managers; 9.9% of the parents and other family members, and 19% of the relatives, said that there were some cultural factors and practices that related to causes, of sexual abuse.

They named cleansing ceremonies and if the victim is a girl, marrying of the girl child to an older person, excommunication of the offender from the community especially on incest cases and the victim taken is to live with a distant relative far away. Some of these cultural practices elders said, bound most of the cases to go unheard and this reduces the effectiveness of supervision obtainable within the reach of the people, and how people can get involved. Example village elders '*Mkasa in Kiswahili.or Boiyopkok in Nandi*', are said to have negotiated for some payment of cows, goats and the like given to the victim's family, or to the victims clan or to the victim.



**Column 3.2.1.1.5**

#### **3.2.1.1.5.1 Moral Decay**

The study showed some fundamental old good Kenyan moral value that preserved and kept the integrity of every one to live according to the laws of God written in their hearts are replaced with foreign. There is reason to turn our critical attention to social factor "moral decay" in African context. By critically dissecting the socially constructed concepts that in the resent past might have corroded in the family code. For example parents were put on the red sport, to have failed to crack down on any unwanted attitudes that provoke such unbecoming behavior. It is terrifying to see; a man aged 80 years plus turn to a baby girl below 3 years.

### 3.2.1.1.5.2 Drug Abuse and Consumption

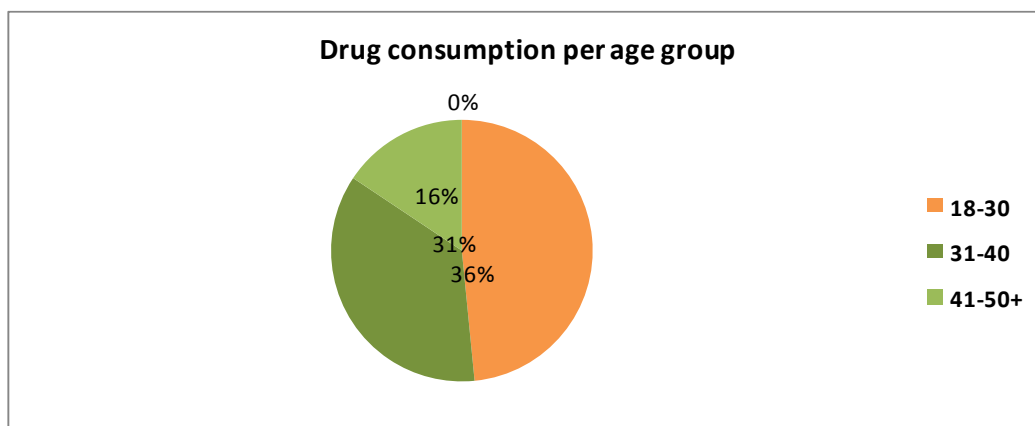
*The study sought to find out at what rate of each drug abuse substance was consumed and at what rate of each substance consumed in Kitale.*

The Horrifying Drug Abuse and higher consumption of alcohol was highly noted as one of the chief contributor of sexual violence in the community. A study was carried out and the data drawn from the residents of Kitale in the months of June through July 2007. It targeted 548 men/women ages 17-50+ reporting; use or have used substance: Bhang, alcohol- *Chang'aa*, *Busa*, (Kenyan traditional brew), *Miraa* (khat, kat,Quat ) and others (mood altering substance: downers and uppers). The percentage frequency distribution was as shown in **Table 3.2.1.1.5.2a**. Per age consumption; Ages 18 and 30 were the great consumers 31%, men accounted 9.7 per cent and women only 6.2 per cent for, and overall current drug use were 18% **See Pie 3.2.1.1.5.2b**.

#### Type of Drug Consumed

Type of Drug	Percent
Bhang (Bhangi, marijuana, Pot, cocaine)	47
Alcohol (Chang'aa, <i>Busaa</i> ,commercial beer;Tusker, Export and spitits; Vodka, whisky),	32
Miraa (khat, kat,Quat )	13
Others (mood altering substance: downers,and uppers).	0.8

**Table 3.2.1.1.5.2a**



**Pie 3.2.1.1.5.2b**

They claimed because of economic hardship, they consume cheap booze *Changaa* rather than going to the bar where a bottle of beer costs ten times higher. Some youths put Marijuana on burning flame to create fumes, some eat the fresh leaves. a croup of young men use pot daily and would like to know what concerns they have with long-term marijuana use? When these people have taken these substances they claimed are commonly carried into the influence of rape unconsciously said a rapist.

#### **3.2.1.1.5.3 Girls and Women treated as Second-class Citizens**

The system is a well-oiled machine by some traditional beliefs that the researcher termed as, “The worst Gospel” in the minds of Kenyan men that, “girls and women are to be treated by men as second-class citizens, and they can be used by any man at any moment he so wishes to have sex” , “Rape within marriage is considered to be an impractical concept, regardless of whether force is used or consent given a man has a right to have it” With this concept in mind, it will be rightful to conclude that rape is part of daily practice in the Kenyan traditional. There was also some tendency observed, for men seek partners who are likely in their eyes not infected by HIV/AIDS.

#### **3.2.1.1.6 Bribes**

Bribe is a factor in rape. Corruption that has gone high tech in government offices from the study had continued to deny opportunities to the rightful majority that lacks political and influence in this town. Millions of shillings worth of bribes paid each year go into the fat pockets of public officials in the law courts of Kenya as organised crime has on the other hand become behemoth that threatens to pervert the lives of many Kenyans everywhere. Dr. Richard Leaky puts it, “the right to justice is only obtainable by those who can afford bribes...there can be no equality in justice” ([www.Wikileaks.org.com](http://www.Wikileaks.org.com)); many culprits who should have been proved guilty because of rape have been set free through bribe. The participants observed rich and powerful even wealthier people in this town can bribe to pervert justice before the court of law. From prison cells the victims go back and continue raping hence relentless rise of crime has emerged as one of the most potent threats to many.

### **3.2.1.1.7 The 'Chokoraas' or Street Families**

The homelessness of '*Chokoraas*' or street families were a major problem in this town. The town was flooded by, "the *Chokoraas*'. From the study findings Kitale town is home to an ever-growing number of children who live on the streets, many of whom are sexually abused and exploited as cheap labor. They are often neglected or sexually abused, or forced to take part in any one of the numerous affliction in this area. The residents are beginning to feel their social and economic effects: rape, robberies, killing, and many other complex crimes that are beyond understanding. Marauding street boys molest girls and women sexually. Interestingly, it is not only the residents of Kitale who experience this problem. Women and girls who live on the streets of the town were also at heightened risk of being raped almost always. More than 231 street children interviewed in Kitale town, reported having been raped many times and forced to have sex or rape is one of the greatest problems that faced living on the streets. They added that was not the only issue. Police officers on patrol for example do not spare them either. Policemen first pretend they have arrested some of them for loitering with intention to commit a felony before leading them to secluded corners where they rape them repeatedly. In fact they said many girls have been raped by the police and watchmen in Kitale town at night.

### **3.2.1.1.8 Exposure to Pornographic, Films, Videos and Music**

10% said exposure to pornographic, films, videos as it plants ideas in the minds of men who imitate the evil they see and music they listen too. 11% said unstable families, 14% commercial sex and finally 10% said it was due to illiteracy.

Also notably observed was that are all integrated and related in very many ways such as:

- Slum explosion, urban slums,
- Ever-growing high rate of poverty is consistently getting worse. This has compounded by HIV/AIDS pandemic which has affected the productive members of the society. This has very much affected the labor force hence negatively affected the community resources, and
- Poor health services, and infrastructure in the slums etc; however there is need for the central and local government in collaboration with the church to come up and focus on new strategic plan of the town to reduce or eradicate rape.

### 3.2.2 Other Common Factors

*The third objective of the study was to find out other factors that influence causes of sexual abuse in Kitale to include*

#### 3.2.2.1 Age

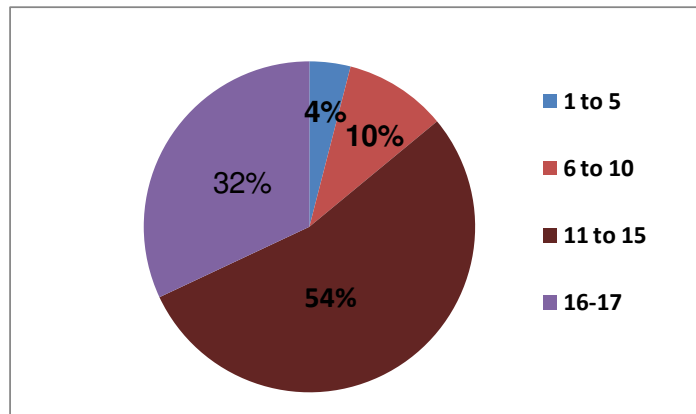
*The study sought to find out the common age groups that were most vulnerable to victimization of sexual abuse.*

##### 3.2.2.1.1 Children

The study revealed that in this age group, the most vulnerable age group was 11–15 age 54 % followed by ages 16-17 years 32%. And the least was ages 1-5 only 4%.

**See Pie 3.2.2.1.1**

**Group of age's frequency of children**



**Pie 3.2.2.1.1**

Although some of the medical personnel said occasionally they receive cases of rape as young as 5 years. Those in the judiciary said they received cases of very young children having been raped as young as 3 years old.

The mean age was 13.5 years. And in many cases they received were of school children raped by either teachers or youths. And what are these men up to? Anyway! One continues to wonder why all these should happen, yet according to the Holy Bible one can clearly see results of a sinful heart.

### 3.2.2.1.2 Adults

However, with slight variation in each age groups, it was the study found that the most vulnerable groups was ages 21-30; 45%, and 31-40; 23% respectively. **See**

**Table 3.2.2.1.2**

**Group of age's Frequency-Adults**

Group of age	Victims	Per cent
18-20	64	18
21-30	164	45
31-40	84	23
41-50	36	10
50+	17	5

**Table 3.2.2.1.2**

Adult years ages over 18 which is not only by age across all forms of sexual violence, but also the variations in the form, form: unwanted sexual touch is more frequency at early lifecycle than late years, while the forced raped peaks in the early adulthood and decline steadily as one advance in age. However, these figures are calculated out of selected at random from the rest of the population of kitale town.

### 3.2.2.2 Physical Appearance

It was observed, from the study, high-risks years was associated with increasing physical and sexual maturity that appear to begin at age 11 and continue through the years of early adolescence to around age 50 then decline steadily with age. It is more likely to vanish completely than other forms of sexual abuse, in “old age” even with the fact that, medical workers said sporadically, they received cases of rape as young as 2 and as old as 87 years. More study is needed. See also the table as per the type of the few given examples of rape: unwanted sexual touch is more frequency at early lifecycle than late years, see **Table 3.2.2.2**, while the forced raped peaks in the early adulthood and decline steadily as one advance in age.

It was reported recent that young men rape old women has old as 60 years plus to cleanse themselves after committing crimes like robbery and murder.

**Across Age all Forms of Sexual Violence/Variations inForm**

Age Groups	A	B	C
	Unwanted Sexual Touch	Harassment	Raped
17 years and Under	24	35	20
18-30 years	43	39	43
31-40 years	28	30	31
50 years Plus	05	06	06
<b>Total</b>	<b>100</b>	<b>100</b>	<b>100</b>

**Table 3.2.2.2**

Finally, 14% participants mentioned that orphans or single women and the children mostly form unstable families are prone to being victims of sexual abuse. 13 % of caretakers mentioned, house boys, 11% said victims 'children' belonging to immoral and irresponsible parents were highly susceptible to rape cases too. Also mentally retarded women and children many a times are heavily molested by these rapists. Children of single promiscuous are at high risk as boyfriends of the mothers turns rapists.

### **3.2.2.3 Gender**

The female were the most attacked victims of sexual abuse 85% whilst 15% were male as shown in **Table3.2.2.3** (next page) were males being sodomised by men especially by house owners were raped by older women who are after young small boys. During the interview with the youths said, a 14 year old street boy in Tuwan slums was kept by an old woman for sex purpose for more than a week.



Young girls too, reported that they are countered by older rich men seeking sex and may find themselves in a situation which is difficult to negotiate a way out.

#### Sex of the victims

Valid	Frequency	Percent
Female	218	85
Male	38	15
<b>Total</b>	<b>256</b>	<b>100</b>

**Table3.2.2.3**

#### 3.2.2.4Tabulation across the Age Groups

*The study sought to find out the age group with the highest number of rape cases*

Age 21– 30 years for both male and female had the highest number of victims of sexually abused. **See Table 3.2.2.4**

Sex		Group of Ages			
		1 – 10	11 – 20	21 – 30	31+
Female	Add up	8	24	114	72
	%	3.1%	9.4%	44.5%	28.1%
Male	Add up	3	2	23	10
	%	1.2%	0.8%	9.0%	3.9%
<b>Total</b>	<b>Add up</b>	<b>11</b>	<b>26</b>	<b>137</b>	<b>82</b>
	<b>%</b>	<b>4.3%</b>	<b>10.2%</b>	<b>53.5%</b>	<b>32.0%</b>

**Table 3.2.2.4**

#### 3.3 Related other Factors to Rape

*The third objective of the study was to find out other factors related route course of rape e.g. The residence, Academic levels, and ethnicity*

### 3.3.1 Residence of Respondent

*The study also sought to find out the residence of victims commonly abused*

#### 3.3.1.1 Victims of Sexually Abused

Most of victims sexually abused in this town came from the following villages/estates Namajalal/Forkland (31%), and Matisi (21.5%) slums respectively. **See Table 3.3.1.1**

Residence of Respondent		
Areas of Residence	Frequency	Percent
Matisi	55	22
kibomet/Naisambu/Forest	17	7
Tiwani/Kisumu ndogo	46	18
Kipsongo/Soil	25	10
Lessos/Bidii	16	6
Namajalal/Forkland	78	30
Bondeni/Mitume	19	7
<b>TOTAL</b>	<b>256</b>	<b>100</b>

**Table 3.3.1.1**

### 3.3.1.2 Crosses Tabulation per Age's Groups

*The study also sought to find out the Crosses tabulation per age's groups of victims commonly abused*

2.6% of aged 1-10 years came from Tiwani and Kisumu-Ndogo and the rest all came from Namanjala/ Forkland. **See Table 3.2.3.1.2**

**Crosses Tabulation per Age's Groups**

Areas of Residence	Count	Group of Ages			
		1-10	11-20	21 – 30	31 Plus
Matisi	Add up %	0 0%	5 2.0%	27 10.5%	23 9.0%
Kibomet/Naisambu/Forest	Add up %	0 .0%	4 1.6%	10 3.9%	3 1.2%
Tiwani/Kisumu-ndogo	Add up %	6 2.3%	1 0.4%	27 10.5%	12 4.7%
Kipsongo/Soil	Add up %	2 0.8%	1 0.4%	17 6.6%	5 2.0%
Lessos/Bidi	Add up %	0 0%	3 1.2%	8 3.1%	5 2.0%
Namajalal/ Forkland	add up %	2 0.8%	10 3.9%	36 14.1%	30 11.7%
Bondeni/Mitume	add up %	1 0.4%	2 0.8%	12 4.7%	4 1.6%
<b>Total</b>	<b>add up %</b>	<b>11 4.3%</b>	<b>26 10.2%</b>	<b>137 53.5%</b>	<b>82 32.0%</b>

**Table 3.3.1.2**

### 3.3.2 Education Level

*The study also sought to find out the academic levels of victims commonly abused.*

Majority of the victims mainly were from primary schools 77%, followed by those not in any school; 10% and lastly, in secondary school where 10%.

### 3.3.3 Ethnicity and Religion

*Again, study also sought to find out the ethnicity and religious affiliation of victims commonly abused.*

Many participants, especially teachers and social workers in the focused group said there was no any specific major ethnic group that was on the front to sexual violence. However, there is significant in these rates by the dominant ethnic community group “Luhya” where rape is the most server (58%) rates frequent cases of rape reported compared with the rest of ethnic groups studied. **See Table 3.3.3a**

Ethnicity		
Tribe	Frequency	Percent
Luhya	152	58
Kikuyu	33	13
Luo	14	6
Kalenjine	29	11
Turkana	17	7
Teso	7	3
Others	4	2
<b>Total</b>	<b>256</b>	<b>100</b>

**Table 3.3.3a**

Finally, 91% of Christians (Protestants and Catholics) are consistently over represented in all forms of sexual abuse. **See Table 3.2.3b** (next page). The study reported widely differing rates of sexual abuse by religion. The victims pointed out the existing differences as may be the Christians religion a proxy for the social class. This is evidence to support this is that some religions affiliated to Christianity e.g.

Catholic Church allows its members to take alcohol which according to the study is a better catalyst of sexual abuse, an assertion- there was none, as yet, to justify the claim.

### By Religious Affiliation

Religion	Denomination	1		2	3
		Rape		Unwanted sex	Harassment
Christians	Protestants	Count %	85 33.25%	82 32.0%	95 37.10%
	Catholics	count %	148 58.5%	143 55.7%	165 64.61%
Muslims		Count %	1 0.47%	8 2.93%	4 1.6%
Others	African Religion etc	Count %	22 4%	23 9.37%	18 6.91%
<b>Total</b>		<b>Count 100%</b>	<b>256 100%</b>	<b>256 100%</b>	<b>256 100%</b>

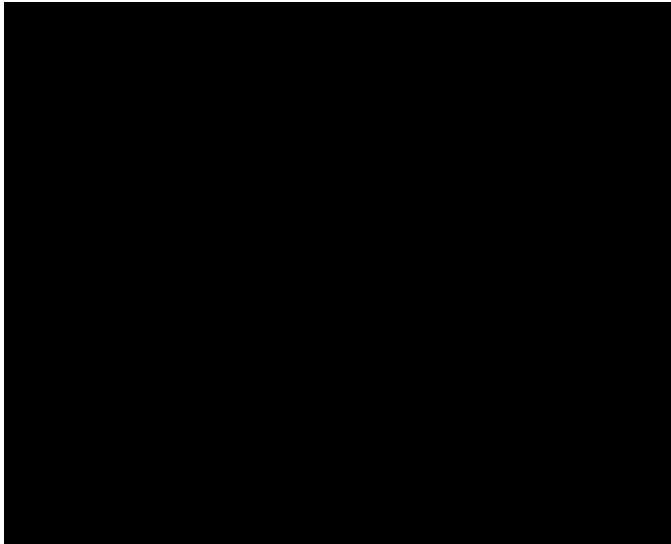
**Table 3.2.3b**

### 3.3.4 Occurrence

*The study sought to find out where and when rape was likely to occur*

In every community, there are some areas and time in the village, town and in the city rape] is most likely to occur. This may be an incestuous attack, rape or seduction by force-and is usually perpetrated by a boy, man, or an older person, some from the victim's family, social or work environment at a given time. This evidently came out during the discussions, December, about 12 %, is the worst month we witness numerous number of rape cases in Kitale **See Pie 3.3.4a** (next page). Most of sexual abuse took place at night and in the afternoon (24%, and 20% respectively) between 8pm and 10pm in the evening **See Pie3.3.4b** (next page), mostly at the surroundings environment 56%; 16% in the house, 12.4%, in the compound 14%.within slums.

There is no known “safe level, the study author noted”, there were other numerous rape cases that took place for instance along the roadside (21%), maize fields (21%), Streets (13%), and in offices (8%). As a final point, it was observed with pain that 91%, of the attackers were mainly males; while females were only 9%.



**Pie 3.3.4a**



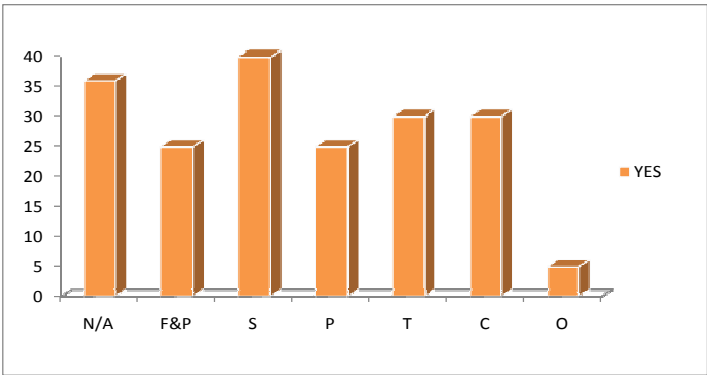
**Pie 3.3.4b**

3.4 Effects of Rape

3. 4.1 Reaction to the attack

*The study sought to find out the victims reaction during the attack.*

53% of those who were attacked did not resist while 48% resisted. Of those who resisted 39 % screamed for help, 31 % tried to run away, 26% fought back and pushed away the offender, while 25% persuaded them to spare them and not harm them. See **Column 3.4.1**. Out of the 47% who resisted, 57% of them were not rescued. Only 40% of them had a superstar come to their rescue.



**Column 3.4.1**

3.4.2 Experience of Pain and Discomfort

*The study sought to find out the typically experience degree of pain and discomfort by the victims.*

Each of the victims experienced pain differently making it highly subjective and that it was a challenge for the study to evaluate. However, 72% of the victims typically experience some degree of pain and discomfort all over the body, throbbing, sharp during and after the abuse. It is a lot to remember said a victim.

The Victims rated the pain as being less than toothache or earache, more than fetal critical perception of pain that may be impossible to know when painful experiences are perceived even if it is known when modern technology connections are established that included: the sensory, emotional and cognitive factors. 27% did not feel any pain. Why? Some of them were not able to explain but one said, “I can not even remember if there was any pain nor recall how long he was at it. Out of those who experienced pain all over the body, 33% mostly children were embarrassed. However, 20% of the victims got, humiliated, 13% emotional depression, 18% uncomfortable, while 11% stigmatized, 5% developed fear.

### 3.4.3 Action Taken after being sexually abused

*First, the study investigated where victims sought help from after being sexually abused as per age group and village they came from.*

Victims of sexual abuse sought help as follows:- 1.6% of Aged 1- 10 years from Hospital compared with 2.0% from Police station and, 13.3% aged 21-30, and 7.8% of 31 years and above sought help from Hospital compared with 18% and 9.4% who did not report anywhere at all. **See Table 3.4.3a.**

<b>Action taken after being sexually abused</b>					
<b>Place where Care was sought</b>		<b>Ages of victims</b>			
		<b>1-10</b>	<b>11-20</b>	<b>21 – 30</b>	<b>31 Plus</b>
Hospital	Add up %	3 1.2%	11 4.3%	34 13.3%	20 7.8%
Others	Add up %	1 0.4%	3 1.2%	37 14.5%	25 9.7%
Police	Add up %	5 2.0%	8 3.1	16 6.3%	13 5.1%
School	Add up %	0 0%	1 0.4%	4 1.6%	0 0%
No where	Add up %	2 0.8%	3 1.2%	46 18.0%	24 9.4%
<b>Total:</b>	<b>Add up %</b>	<b>11 4.3%</b>	<b>26 10.2%</b>	<b>137 51.6%</b>	<b>82 32.0%</b>

**Table 3.4.3a**



They without help decided to in the rural villages or in the slums. Most (31%) of the female victims who came from Namajalal/ Forkland compared with 29% of male who also came from the same area. **See Table 3.4.3b**

**Residences of Respondent cross Tabulation per Gender**

Areas of Residence		Sex of the Victim	
		Female	Male
Matisi	Add up %	52 24%	3 8%
Kibomet/ Naisambu/Forest	Add up %	15 7%	2 5%
Tiwani/ Kisumu Ndogo	Add up %	40 18%	6 16%
Kipsongo/Soil	Add up %	20 9%	5 13%
Lessos/Bidi	Add up %	12 5.5%	4 11%
Namajalal/ Forkland	Add up %	67 31%	11 29%
Bondeni/Mitume	Add up %	12 5.5%	7 18%
<b>Total</b>	<b>Add up %</b>	<b>218 100%</b>	<b>38 100%</b>

**Table 3.4.3b**

#### 3.4.4 Time Taken before Seeking Treatment

*Second, the study sought to find out time taken before seeking treatment*

29% of the victims went to see the doctor immediately even as 8.7% did so after two days and 37% of them could not remember they did so after how long. **See Table 3.4.4a.**

33% of the staff of the AMPTH Center and at the district Hospital said that most of the cases reported to them within 72 hours or so attended to immediately. The police said, 23% of the victims reported after 3 days. 30% of the other institutions that deal with victims of rape received the report after 24 hours or after many days or even weeks.

**Time Taken before Seeking Treatment**

<b>Time Taken</b>	<b>Frequency</b>	<b>Percent</b>
Immediately	75	29.0
After One Day	34	13.0
After 2 days	20	8.7
After one week	9	4.0
After two weeks	19	7.0
After one month	1	0.3
Cant remember	95	37.0
Others specify	3	1.0
<b>Total</b>	<b>256</b>	<b>100.0</b>

**See table 3.4.4a.**

### 3.4.4b If, YES after How Long

*The study sought to find out and after how long*

29% of those who sought treatment, 33% of them were assisted within 30 minutes, 14% were assisted after one hour and only 1% of the victims were never assisted at all. **See Table 3.4.4b.**

#### If, YES

After How Long	Frequency	Percent
30 minutes	84	33
One hour	38	14
2 hours	12	4
<b>Others specify</b>	-	-
Immediately	20	8
Several hours	5	2
Never assisted	2	1
N/A	95	37
<b>TOTAL</b>	<b>256</b>	<b>100</b>

**Table 3.4.4b.**

### 3.5 Injuries

#### 3.5.1 Victims

*The study sought to find out how many sustained injuries after being sexually abused*

42% of the victims sustained injuries and were treated. **See Table 3.5.1a.** Of these victims, 45.9% were from age's 11-20 years and ages 21 – 30 years (26.2%).

#### Did you sustain any injury? Time taken before seeking treatment across

Time Taken Before Seeking Treatment				Were You Treated for the Injuries?		
				YES	NO	N/A
Immediately	Did you sustain any injuries?	YES	Count %	58 42.0%	7 5%	1 0.7%
		No	Count %	7 5.0%	1 0.7%	1 0.7%
	TOTAL		Count %	65 47.0%	8 5.7%	2 1.4%
After one Day	Did you sustain any injuries?	YES	Count %	30 21.7%	2 1.4%	1 0.7%
		No	Count %	1 0.7%	0 0%	0 0%
	TOTAL		Count %	31 22.4%	2 1.4%	1 0.7%
After Two Days	Did you sustain any injuries?	YES	Count %	14 10.1%	1 0.7%	0 0%
		No	Count %	4 2.9%	0 .0%	1 0.7%
	TOTAL		Count %	18 14.0%	1 0.7%	1 0.7%
After One Week Etc	Did you sustain any injuries?	YES	Count %	7 5.1 %		0 .0%
		NO	Count %	1 0.7%		1 0.7%
	TOTAL		Count %	8 5.8%		1 0.7%

**Table 3.5.1a.**

From the finding still, ages 1-10 years received 100% injuries. Second in that order, 82% of ages 11- 20 years received injuries. **See Table 3.5.1b.**

**Did you sustain any Injuries? Group of Age's Cross Tabulation**

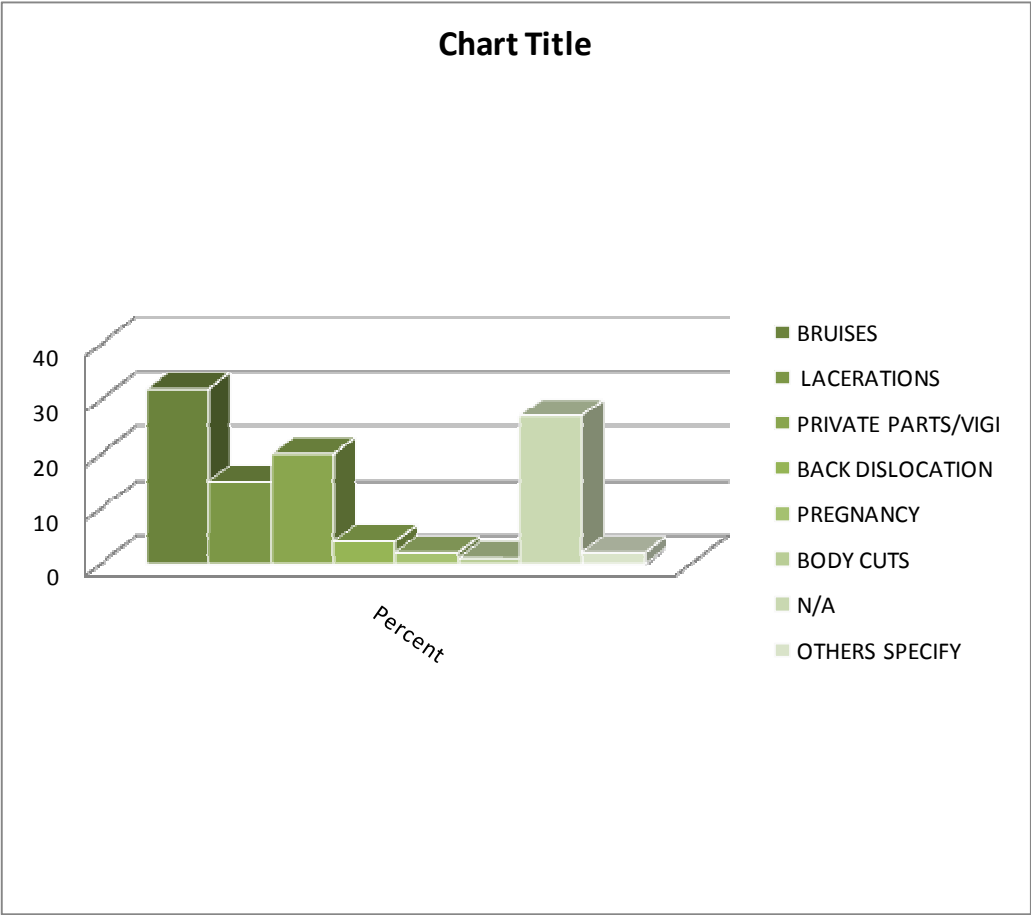
Injuries			Group of Ages				Total
			1-10	11-20	21 – 30	31+	
Did you sustain Any injuries?	YES	Add up %	26 100%	9 82%	40 47%	46 35%	121 47%
	NO	Add up %	0 0%	2 12%	46 53%	87 65%	135 63%
Total		Add up%	26 100%	11 100%	86 100%	133 100%	256 100%

**Table 3.5.1b**

3.5.2 Type of Injuries

The study sought to find out What type of injuries they sustained, treatment given, time taken and the provider

Victims of sexual are often surrounded by some degree of injuries. Of those who sustained injuries the doctor said, 33% were bruised, 21% got virginal tear of some special tissues, 14% got lacerations, 8% became pregnant and 4% got other serious body cuts. **See Column 3.5.2a.**



Column 3.5.2a

Of those who were treated, 37% could not remember they sought treatment after how long, 29% did so immediately and 13% after one day. **See table 3.5.2b.**

**How soon**

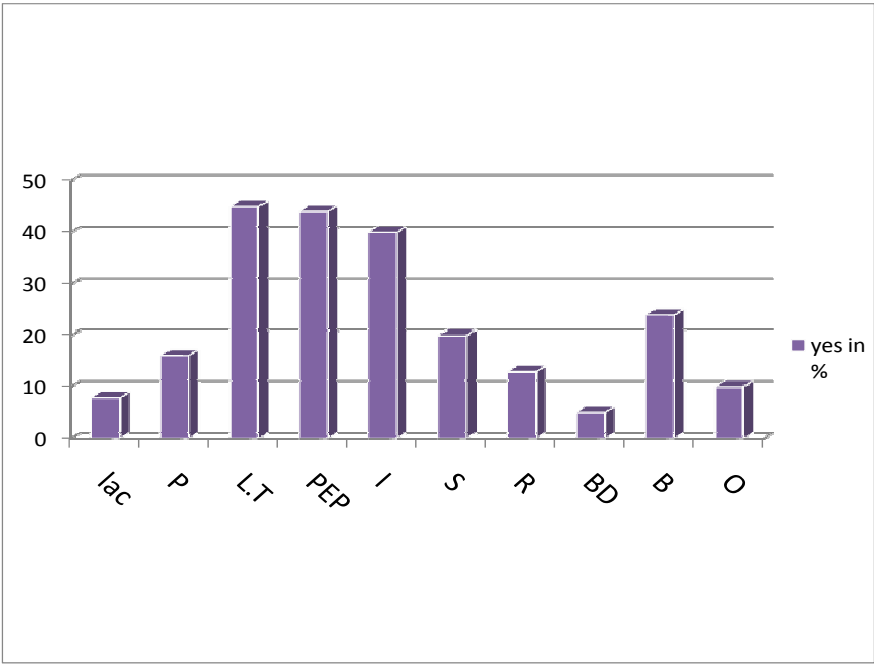
<b>Valid</b>	<b>Frequency</b>	<b>Percent</b>
Immediately	75	29.3
After one day	34	13.3
After two days	20	7.8
After one week	9	3.5
After two weeks	19	7.4
After one month	1	0.4
Cant remember	95	37.1
Others specify	3	1.2
<b>TOTAL</b>	<b>256</b>	<b>100.0</b>

**See table 3.5.2b.**

They were provided with the following treatment: 45% underwent various lab tests such as external vaginal swab, internal vaginal swab by the health provider, urine P/I, oral swab, blood; VCT/DCT and others. 43% of the victims received immediate Prophylaxis treatment (PEP), and EL. 40% received various treatments for the injuries of the vaginal opening caused by inter-course or infection. 20% underwent minor and major surgical treatment (stitching surgery), sort out the source of vaginal bleeding and counseling.

While 16% had pregnancy test and 13% referred for further examination that varied; victim referred to lower/higher service delivery, same level (for 2nd option information), specialized services, point for shared services or community to health facility or vice versa. **See Column 3.5.5.2c.**

**Treatment Provided**

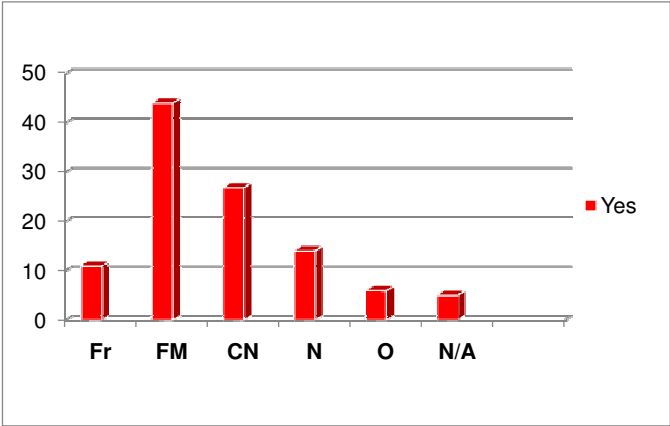


**Column 3.5.2c**



44% of those abused received assistance from their family members such as; Involvement in planning, designing, developing, and supporting where necessary e.g. given the information necessary for the victim to understand and to appreciate the value of the assistances applied to them and effectively participate in the systems designed While 27% received nursing care from parents and relatives, 16% support case from nurses, 14% from neighbors, 11% assistance from friends, and finally 6% from others; all these groups of people participated in providing resources needed (e.g. finances, transport) give feedback, accept clients back to the community and promote the value of assistance required instantly or there after. **See Column 3.5.2d.**

**Type of Assistance**



**Column 3.5.2d**

### 3.5.3 How soon it took to be assisted

*The study sought to find out how soon it took them to be assisted.*

Most people whole reported the incidence and were assisted immediately were 55.6% only, 18% were took time to be assisted immediately **see table 3.5.3a and 3.5.3b.**

**How soon it took to be assisted**

How soon?	Frequency	Percent
Immediately	143	55.6
Took time before Assistance	45	18.0
After one day	11	4.0
Cant remember	1	0.4
N/a	56	22.0
<b>TOTAL</b>	<b>256</b>	<b>100</b>

**Table 3.5.3a**

**How soon? And why Cross Tabulation**

How soon?		Why?			
		Staff was Kind and Helpful	Staff Harsh and Not Helpful	Others	N/A
Immediately	Count %	118 46%	11 4%	8 3%	3 2%
Took time before assistance	Count %	10 4%	17 7%	5 2%	3 7%
After one day	Count %	3 1%	1 0.4%	3 1%	2 18%
Can't remember	Count %	11 4%	7 3%	16 6%	
N/a	Count %	3 1%	2 0.8%	49 19%	2 4%
<b>Total</b>	<b>Count %</b>	<b>145 57%</b>	<b>38 15%</b>	<b>65 26%</b>	<b>8 3%</b>

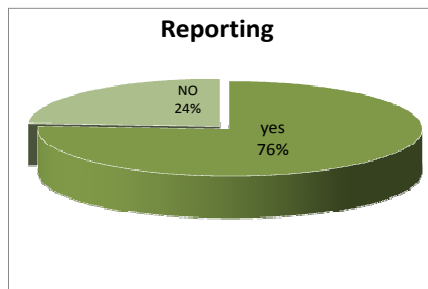
**Table 3.5.3b**

### 3.6 Reporting

#### 3.6.1 Reporting

*The study, sought to find out the aims of reporting and not reporting*

76% of the sexually abused cases were not reported, compared with (24%) who reported. **See Pie 3.6.1.** 39% of those who reported did so because they wanted the offender to be reprimanded, 14% to be able to access treatment while 4% wanted to be compensated. The bigger percentage (76%) of those who did not report, named compliment on my good look, implied conviction that I must have known my rapist, shame and fear of the emotional tolls on the friends, family and community members have often deterred them from reporting sexual abuse.



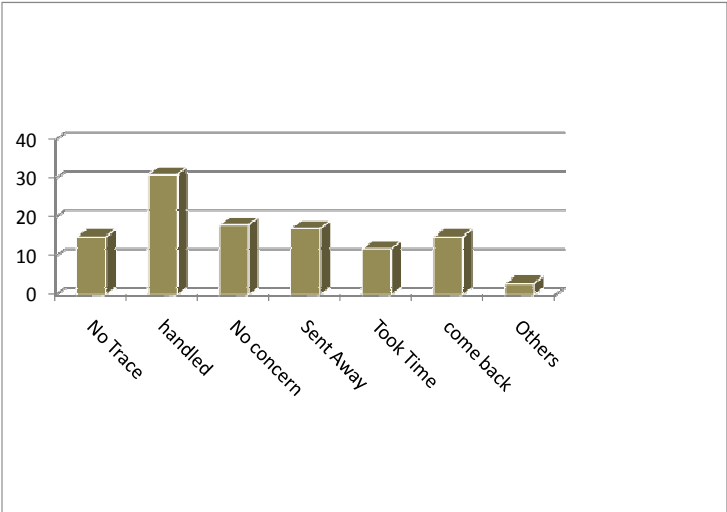
**Pie 3.6.1**

#### 3.6.2 Management during Reporting

*The study also wanted to find out how the victims were managed during reporting of the incidences.*

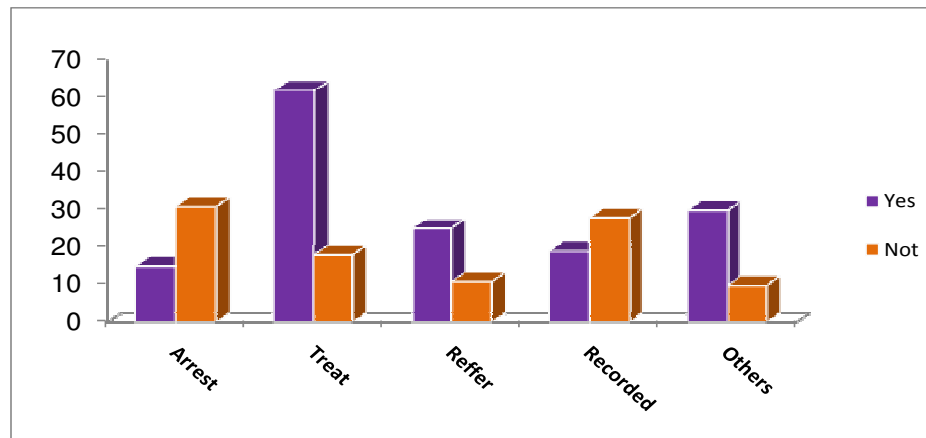
Of the 24% who reported. **See Pie 3.6.2a.** 31% of them said they were managed well by all the staff during reporting the incidences. However, there were those who claimed they were not assisted. They gave the following reasons; 18% no concern, 17% sent away, 12% talk of took them time to assist and 3% others; handled roughly before attending to them, **See Column 3.6.2a** (next page).

22% of those who reported their cases to the medical clinics and police too, 63% of said they were assisted by being: referred (25%) for further medical treatment and 11% not. 62% were treated. 19% reported and recorded statement of the incidence at police station and 15% of the perpetrators were arrested and several suspects connected to the attack, some taken to court, and with some charged with first-degree murder in the attack and slaying of the victims.



**Column 3.6.2a**

Although from the study, they have never in real sense made any serious progress in tracking down all culprits as such always. **See Column 3.6.2b.**

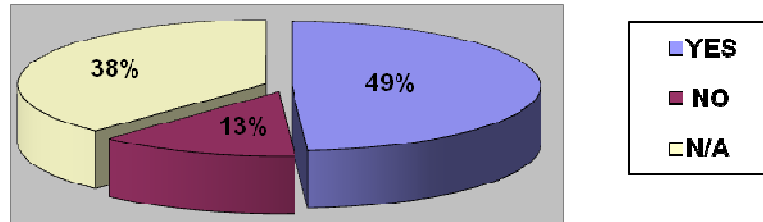


#### **See Column 3.6.2b**

Of the 62% who reported to medical clinic and were assisted, 49% of these received good treatment, while 13% did not. Of the 13% who of felt they were not satisfied with the kind of treatment offered them reasons: 12% said responding to doctors was unsparing; very unhappy, arrogant. One victim complained of a doctor, "Did not listen and cut of me off. Others said some doctors seemed much too happy to have power and abuse over suffering victims of rape," 20% of these said they were forced by nurses to walk fast and 10% were handled roughly during post operative. Being asked too many questions 18%, physical examination 15%, stigmatization 14% and unfriendly hospital environment (filthy) 11% said the treatment and care received in most cases increased the trauma due to the examinations, staff attitude and many questions asked and the stigmatization of the victim or isolation during the care. Such reviews were more common as the victims of sexual abuse rated services offered to them medical staff while attending them during such period.

The list expanded beyond police care although some officers are fighting back. **See Pie 3.6.2c.**

**Do you receive good care while undergoing treatment?**



**See Pie 3.6.2c**

The findings, however, reflect how the victims of rape need to be handled with compassion, respect and confidentiality. This is particularly important because of the intense trauma the victim is undergoing through. Unwrapped and honest discussion with the rape survivors was a confession that they feel so terrible bad beyond description after being raped, the tendency that makes most remarkably majority to want to get to the nearest bathroom and wash off. But as of the doctor's view, this fact remained an amazing issue and that it needed a lot of caution and guidance. According to the doctors, 90% are of the view that victims of rape should not wash their bodies immediately; washing clears away forensic evidence from body and semen is not washed off nor urinate before getting help. If you suspect that you have been drugged, don't urinate before getting help. Some drugs leave the body systems within 72 hrs of ingestion, and that doctors and nurses attending to them to use rape kits. Biological evidence is normally on the victim's body and clothes. Doctors suggested that getting to a hospital for treatment was crucial and intended for risk of victim's health care. Medical staff said special check up and treatment must be done immediately for prevention of: Pregnancy, HIV and other STI's like syphilis, hepatitis B etc. For pregnancy test and treatment the victims should get help within 120 hours.

While for the HIV and contracting other STI's, victims should go for medical treatment with 72 hours, and thereafter drugs administered according to doctor's advice.

Details of the research responding shown (37%) there should be:

- Efficient remedies and dedicated and skillful staff to ensure proper treatment and medical examination of women victims,
- up dated good adequate facilities from time to time to ensure that vital evidence is preserved and,
- Including other necessary assistance to victims e.g. established good machinery system to act on rape cases in the police station and the handling specimen evidences to be use as later during court proceedings to convict the culprit.

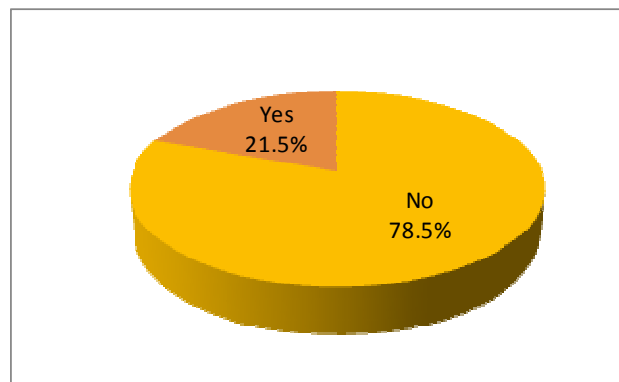
### 3.7 Cases and Courts

#### 3.7.1 Cases taken to Court

*The study sought to find out how many cases were taken to Court of Law.*

78.5% of the sexual abuse cases were not taken to court. 21.5 % were taken to court. **See Pie 3.7.1**

**Cases taken to Court**

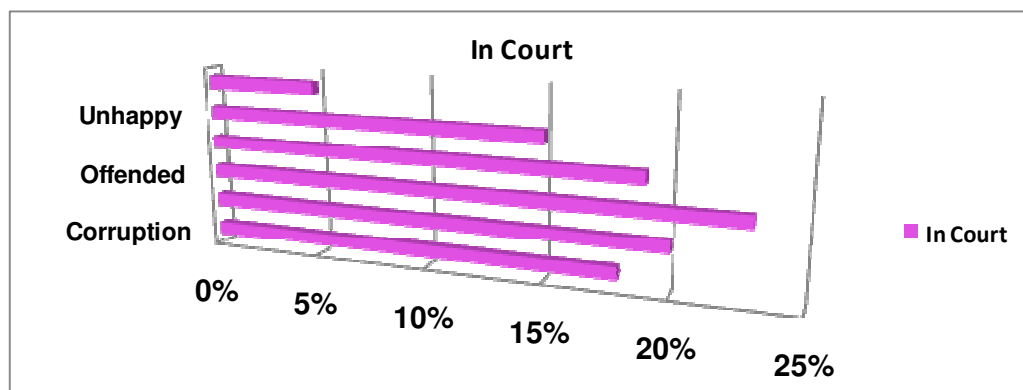


**Pie 3.7.1**

### 3.7.2 In Law Court

*The study sought to find out what are some of experiences the victims went through while in court of Law.*

Some of the cases reported were taken to court, while in court the victims had various experiences, there was corruption 18.0%, delay in cases 20%, the victims did not want to face the offenders 23.0%, caused more pain 18.0%, unhappy with the whole process 16% while only 5 % said they were frightened. **See Bar Graph 3.7.2**



**Bar Graph 3.7.2**

The Magistrate said "Most of the court processes caused a lot of trauma to the victims of sexual abuse. Furthermore some of us do not have enough skills to help these victims of sexual abused get out of this pain and it pains us even more when the cases delay due to reasons that can be sorted out by the investigators quickly. I wish this trauma can be reduced and justice given immediately.

Most of them do not want to talk or face the culprit; because of the revelation of the past abuse by the culprit that became a scandal. Some of the members of the public/parents/guardians of are full of revenge and anger that they almost fight them in court.



Friends and relatives of victims of rape struggle to contain their guilty verdicts is announced on the most serious charges against the culprit/s. some satisfied others outrage with the offender rapist. As usual, magistrates tie these of serious charges with lack of evidence even if a cast of the witness provided concrete account regarding what exactly happen.

While in court they were given the following measures: 14% had a lawyer, 12% the offender was put in custody, 17% of those responsible were to monitor victims not to be harmed by the offender; 12% advice on relocation of the child if the offender threatens her, 12% children who are destitute to orphanages and childcare centers.12%.

### **3.7.3 In 'Kangaruoo' Court**

*The study sought to find out the experiences the victims had while in "Kangaroo" court –"Council of Elders"*

78.5% which were not taken to the law court, 24% were tried the matter to within their means. That is *"in Kangaroo Court or illegal courts chaired by council of Elders"* with no skill at all on how to deal with rape cases. Along with, on the commercial sex, 20% advised the victims on the consequences of and 9% tried to arrest them, and 30% of the leaders recommended the perpetrator to be arrested and handed offenders to the police, 28% reported the case to the police.

The study also revealed that of the case reported, 24% were by the parents 18% by neighbor, 17% by the victims, 10.6% volunteers and good Samaritans. One of the area chiefs, however, had this to say, "Parents are very sensitive when it comes to cases of child sexual abuse. They make sure any information was forwarded to relevant authorities for necessary action immediately. Although when it is a case of incest, most of them are not willing to come up and talk about it.

### **3.8 Reporting and Social Groups**

*The study sought to find out most reporting of sexual abuse has been from which social group.*

Study finds the exact numbers of rapes that occur annually are not known because only a small proportion of rapes are reported to the police. With most reporting of sexual abuse has been from the, lower socioeconomic population, sexual violence is by-means a problem across the board. But the majority are from slum areas. Noteworthy was, the relationship between the social status and the reporting trend. Victims of low-income families had higher reporting rate than those from wealthier families, the study noted. It goes by educational, social, and economic levels although it can generally span to all.

Certainly, stresses imposed by poverty predispose lower socio-economic families to abusive situations, and abuse in these groups is more up to 76% did not report the incidence to the police; indeed, these are some reasons that make victims always prefer to keep quiet after being sexually abused. They would live with the stigma rather than going to police to report and be so much humiliated something that they do not deserve. Those who had gone through such terror had been traumatized and fear being discriminated by the friends, neighbors and so on. They also had no hope anything would be done or fear police will rape them again. A woman, whose friends, said was in a hospital, had told her, "I have been raped by the police" others having heard from a friend who had been raped in the police custody yet she had gone to report. For example, a middle age woman complained bitterly how two police officers found her drunk, arrested her, raped her while being sick and intoxication and then escorted her to the police station.

In addition, most of research materials are on the topic of non-reporting because of cultural situation as exemplified by a social worker in Kitale Municipality who said she was handling a case of a girl who was impregnated by her father in Bondeni Estate and when it was reported to the chief she was sent away from home.

### **3.9 Knowledge of Perpetrator and an Awareness of Impact of Trauma**

*The fourth objective of the study was to find out the knowledge, attitudes and practices towards rape, perpetrator and the management of post-trauma in victims of sexual abuse in Kitale, Kenya.*

#### **3.9.1 Knowledge on Perpetrator**

*The study sought to find out if the victims knew the perpetrators*

.  
68%, of sexual assaults were perpetrated by somebody who is known to the victim, it may be incestuous attack, rape or seduction by force- and is usually perpetrated by men from the victim's family, social or work environment: 37% of culprits were a friend or acquaintance of the victim, and of these 15% for example were close relatives, while those who were not close relatives were 32%. 19% of the interviewed caretakers said the common perpetrators were drug and alcohol addicts, 17 % said were mentally challenged people. 13%. While 20% of the other stake holders said that most of the perpetrators were strangers who could either be criminals, however they could be able to identify them. They can describe-age, range, height, the type of clothing, their skin; leathery, rough, smooth and the color etc and above all the voice. Lastly but not least, many could easily note; some scar/s on the forehead, below or above the eyes. 9% said neighbor, and village elders, 8% said teachers, especially male teachers although some of the victims took long before they knew they were being misused, police officers being the very common, and some senior government officers are known to be notorious in rape. 7% said relatives and parents were well known perpetrators of rape although not reported in most case. During the study too, pastors were mentioned severally in the list of shame. They emerged in the focused group discussion as some of the common perpetrators of rape in this community.

### 3.9.2 Perpetrators under the Influence of Drugs

*The study sought to find out if they knew the perpetrators were under the influence of alcohol or drugs*

32%, of the victims were abused while the perpetrators were under the influence of alcohol or drugs. Many of the victims interviewed said some unique type smell of drink some rapists had taken or smell of the smoke of cigarette or any other drug is noticeable. For example 61% of them were not under influence of alcohol as **shown in Table 3.9.2**. Study suggests links between drug abuse increase in sexual violence in the area. More study is needed.

**Persons Drunk or Influence of Drugs**

Influence of drugs	Frequency	Percent
Yes	81	32
No	155	61
Can't tell	10	4
<b>Total</b>	<b>256</b>	<b>100</b>

**Table 3.9.2**

### 3.9.3 Knowledge on Awareness of Impact of Trauma

*The study sought to find out if they were aware of the impact of trauma*

In the key interview with: Parents or guardians, 64% of them were not aware as opposed to 36 % who were aware. 41% of the leaders only were aware, whilst 59% were not aware. 14%, of the victims said they were aware of stigmatized. 12% said they still had some fear, 12% experienced emotional depression. If at school, one would wish not to be there but to go away for good because of endless stress. The participants asked whether they were aware of injuries and other physical injuries sustained by the victims after the incidence 13% said 15% of the victims mostly children especially, got serious physical and complicated injuries from the way the victim was manhandled during rape such as tear of vaginal and rectal tear, back dislocation and lameness, backache and prolapsed. 14% of them contracted sexually transmitted diseases including HIV/AIDS, 11% of all the victims became pregnant after the act, and 8% committed suicide after the incidence.

### **3.9.3.1 Knowledge on the term ‘Trauma’**

*The study sought to find out if they had knowledge on what trauma is all about*

In the focused group discussions, most of the participants revealed they had knowledge on what trauma is and could describe it as something that causes pain, discomfort to the victim. While some differed saying it is an emotional and psychological impact that victim faces after the incident.

### **3.9.3.2 Types of Trauma**

*The study sought to find out if they had knowledge on the types of trauma*

On the types of trauma, the social workers talked of the physical trauma and pain was the most common among victims. Some psychological and emotional effects was also noted such as shame and depression after the incidences.

### **3.9.4 Management of Post trauma in Victims of Sexual Abuse**

*The study, sought to find out the role people should play in the management of post trauma in victims of sexual abuse*

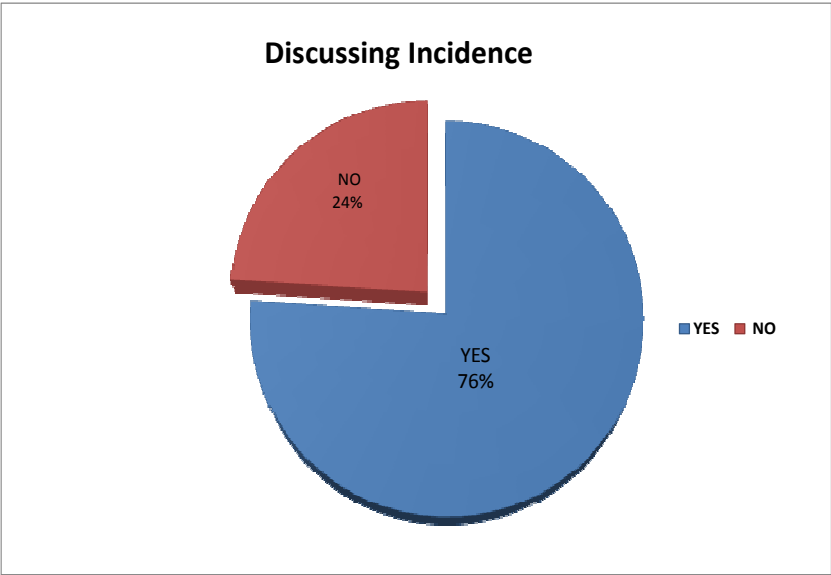
Many participants (39%) felt they had a role to play in the management of post trauma in victims of sexual abuse. During the key interview with the: pastors, leaders, teachers, parents, and other stakeholders, 19% felt their role is to discourage and reduce immoral sexual behaviors in order to reduce the incidences of sexual violence, 17% to give guidance and counselling (pastoral counselling involved) to the victims (13%) to sensitized the community to embrace and accept the victims of sexual abuse. 8% help trace the offenders and protect the victims from the offenders and 8% did not know what to do. While 13%, of those with counseling skills, 36% said should provide appropriate counseling to victims, 19% of the participants said to follow up the case and ensure they have coped and healed from the trauma, 9% said to provide treatment and refer for further management where necessary. 7% said that they are to sensitize the community on victims of sexual abuse and its consequences.

They are also to counsel the parent and give guidance and advice to them on management of the victims. 5% said they are to help victims to seek for justice. Law court (17%) said “we have a big role to play in ensuring that justice is done. Our duties should not only end up in the chambers. We have a greater role than this to ensure there is complete management provided to the victims of sexual abuse too. The Church (4%) too said it a role play, the spiritual welfare of the victims.

**3.9.4.1 Discussing the Incident with Others**

*The study sought to find out whether the victims talk about the incidences with somebody else.*

Most of 72.6% of the victims discussed the incidence with somebody else while 24% did not. **See Pie 3.9.4.1.**



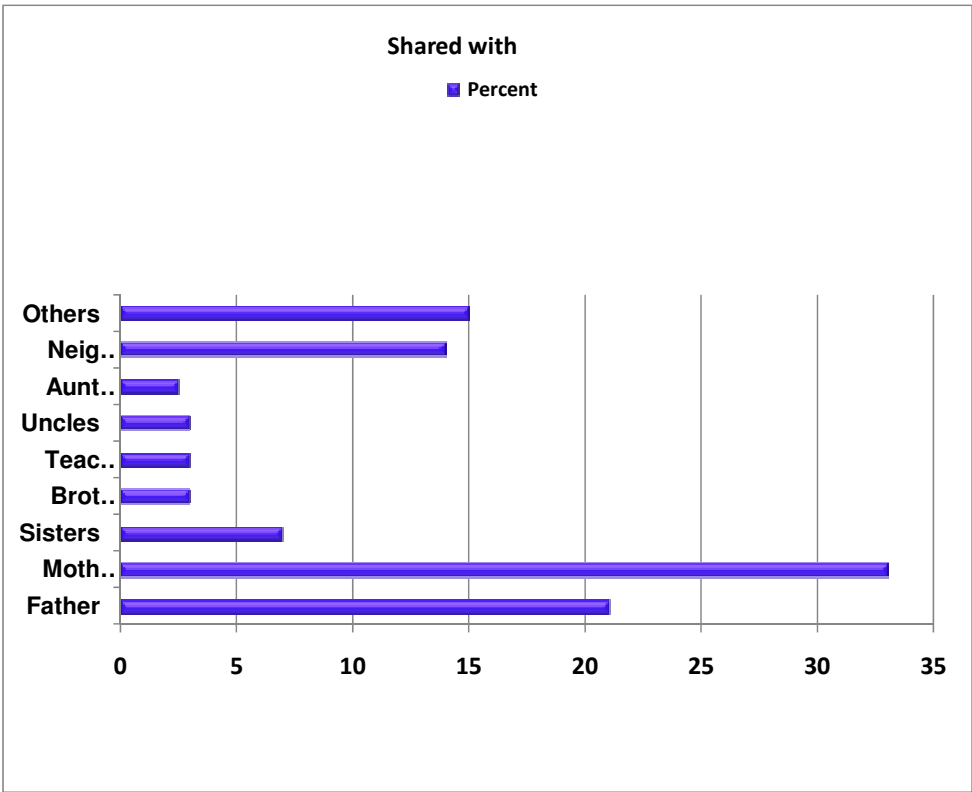
**Pie 3.9.4.1**

**3.9.4.2 The victims who discussed this incident of sexual abuse with**

*The study, sought to find out with whom*

Of those who did, 33% discuss with their parent, or other responsible persons 21%,

**See Bar graph 3.9.4.2**

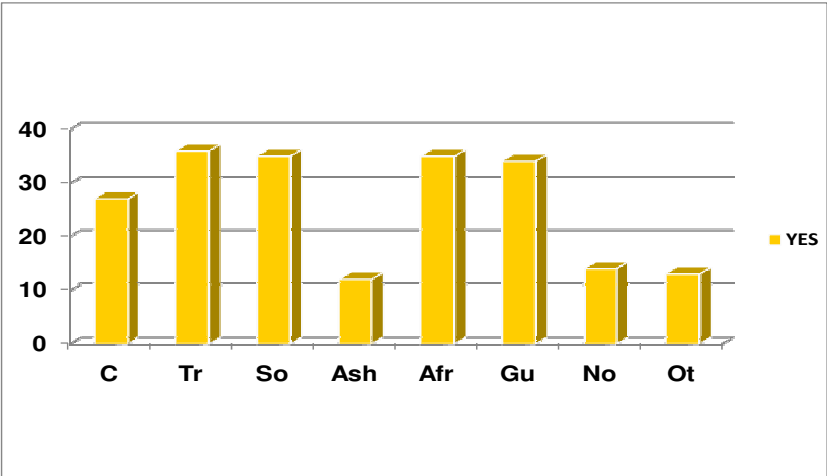


**Bar Graph 3.9.4.2**

**3.9.4.3 How the Victim felt after Discussion**

*The study, sought to find out how the victim felt after Discussion*

Participants-reported; after the incidence 35% of the victims felt traumatized, 30% ashamed, 34% afraid, and 28% were composed and adapted to the situation. **See Column 3.5.9.4.3**



**Column 3.9.4.3**

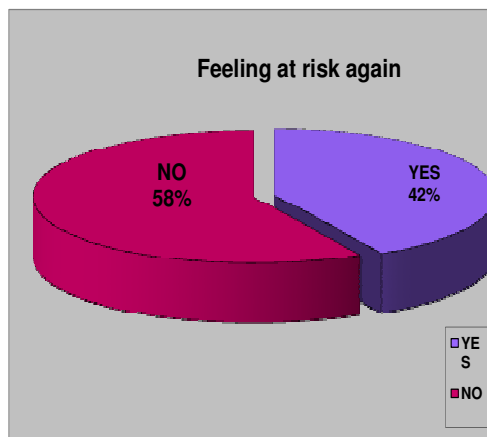
Above all, connecting with others or being able to talk to someone who has been through a similar experience is very beneficial said victims of forced sex. Seeking the support of others provides an opportunity to discuss tribulations one is undergoing through, seeks information, share ideas, and learn how to cope and take on to the outcomes and changes caused to your life. 88% of the victims of sexual abuse reported that they felt, they needed, help. But they were unable to find specific types of assistance at the time of their hard time. For example information on being able to connect with someone else who had been through a similar experience in African context.



#### 3.9.4.4 Feeling at Risk Again

*The studies sought to find out if the victims were Feeling at risk again*

Results from the study suggest that, 58% of the victims sexually abused did not feel reasonably at risk again while 42% felt at risk again. Of those who felt at risk 28% felt helpless, 27% when left home alone, 25% felt the culprit could repeat the abuse again. **See Pie 3.9.4.4**



**Pie 3.9.4.4**

#### 3.9.4.5 Isolated

*The studies sought to find out if the victims were isolated in the family members/ some community members*

The study suggests 77% of the victims did not feel isolated within the family members/ friends or community members, 19% felt so after being raped.

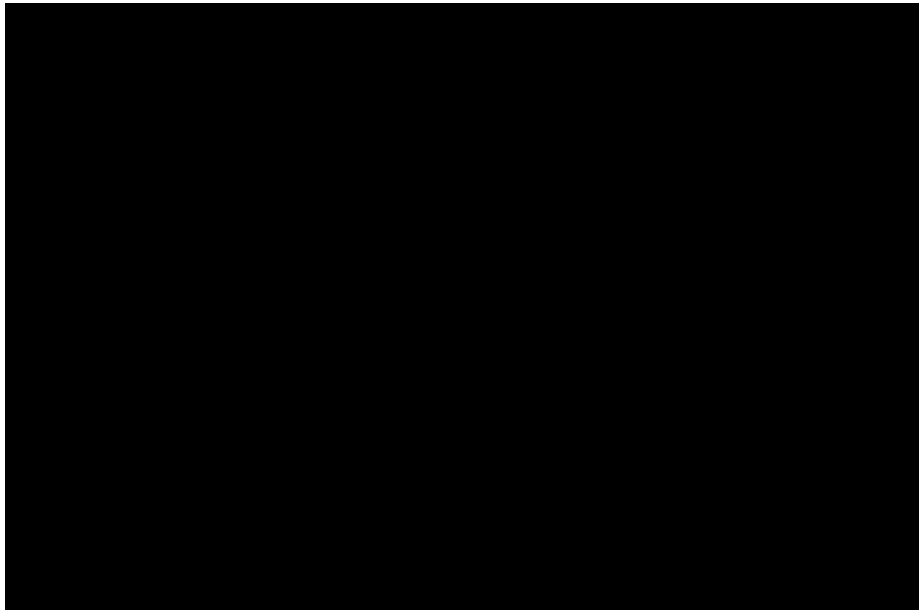
### **3.9.5 Healing of the Trauma**

*The study also sought to find out if there was any healing that took place among the victims*

The research found 78% of the victims of rape did not heal fully from the trauma. 20% of victims said healing took place. There was no complete healing on them. It is created in them long-term poor health and depression. Some victims said they even acquire life-lasting complications such as mental, physical scars which can influence a victim's future behavior in relationships and even in friendships. For example in sexual Relationship, it created condition that affected very much their sex drive. That is some are likely to stop trusting their own perceptions and become passive in both romantic and nonromantic relationships. Data was made on the basis of short questionnaires; un-validated questionnaires. Some survivors realized falling away of sex desire (FSD) after sexual abuse. Others developed suicidal behaviors, a deliberate action with potential life-threatening consequences, such heavy drinking, or deliberately crashing my car claimed few of the survivors of rape in the group. A significant number of women who took part reported that their sex life never picked up even though they were given counseling. In some married especially reported they did not tolerate their husbands to freely feel them sexually, causing so much distress in family relationship. Large number calls for treatment that will notably increase their sex desire and reduce the related desires. More than 75% want to have an active sex life.

Healing, however, from the analysis depends very much on the type of trauma and who the perpetrator is said the victims. If it is an incest case it rarely heals. There was usually complete healing on the physical injuries but not psychologically. 41% of the participants; both Christian victims of rape suffer the same traumatic experiences with non Christians victims. But the question is, for how long do they suffer while in Christ?

However, said healing is usually enhanced by counseling , while 23% said by medical care provided to the victims and 16% if moral support is given to the victims by the managers and parents/guardians. 11% continued counseling and follow up provided to the clients, 13% prompt and fair justice done in court or reprimanding the offenders, 28% said counseling 0.9% mentioned others. **See Column 3.9.5,**



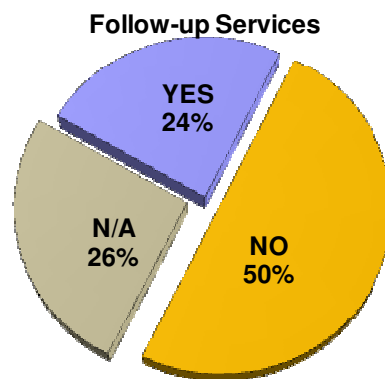
#### **Column 3.9.5**

The study noted some factors that hinder the healing from taking place are: lack of achieving justice, 24%, 20% lack follow up on victims, 18% lack counseling provision to the victims (mainly from the church), 15% lack co-operation from their parents, 9% lack proper and prompt medication attention, 6% trauma of the experience. The list also included; lack confidentiality while handling the case to reduce embarrassment and stigma, corruption in courts, negligence by the parents/guardians, and some social isolation of the victims, and lack of good will to facilitate failure to stop loopholes that promote sexual offences.

### 3.9.5.1 Provision of Counseling Services and Follow-ups

*The study sought to find out if there were any Counseling services provided to the victims*

37% of those treated for the injuries received counseling. 50% of the victims did not receive counseling after treatment for the injuries. **See Pie 3.9.5.1a**

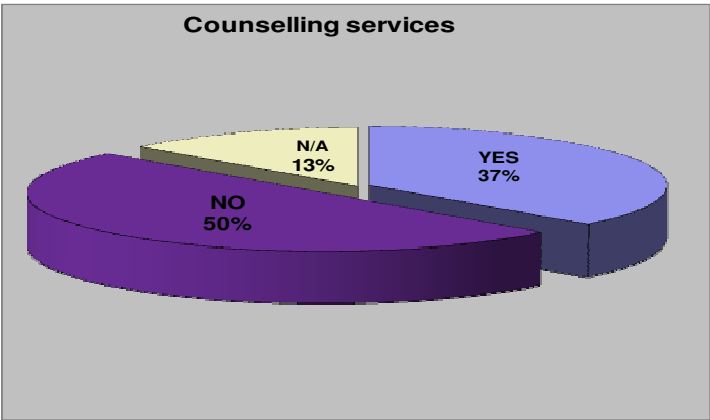


**Pie 3.9.5.1a**

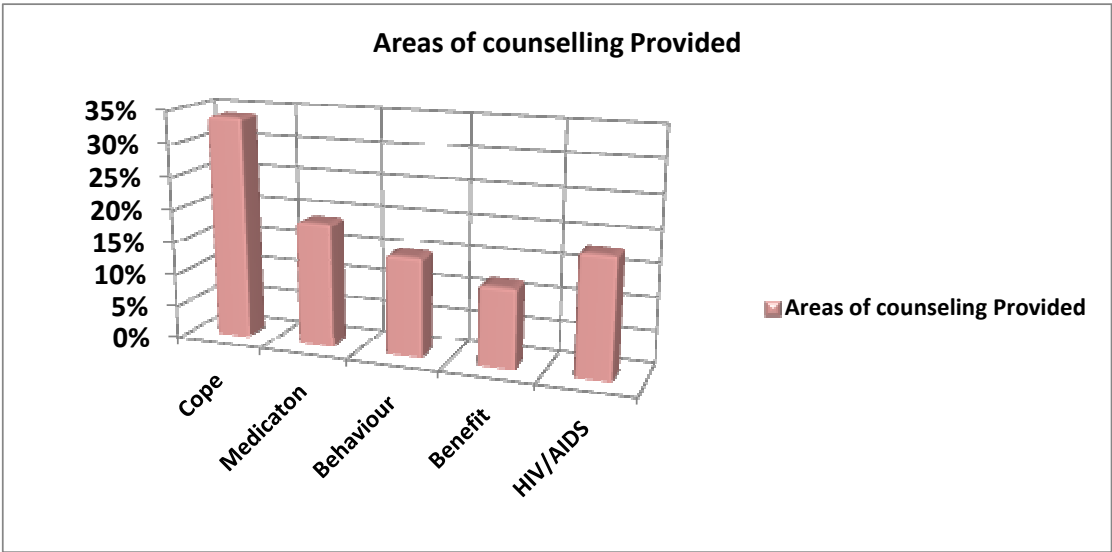
The study revealed 24% of the victims were provided the follow ups however, depending first on the severity of the cases and second daily programmes. Even so, this was done to ensure the victims received self actualization before the follow up is terminated. Of the 24% who received follow-ups, they did so from:

- Social workers and pastors 20% received on weekly basis, and 40% on monthly basis.
- A counselor, 25% on weekly basis while 63% after 2 weeks.
- The police, 67% after a week while 17% after other times especially during courts hearing.
- Medical personnel, 35% weekly and 48% after one month and others; 38% frequently, 25% after 2 days.

Of the 37% who were provided counseling services after treatment. **See Pie 3.9.5.1b**, 34% said they received counseling on how to cope with the situation, 19% on medication, 18% on HIV/AIDS care and management (from pastors mainly), 15% on behavior change also from pastors mainly), and 12% on benefits of reporting . **See Column 3.9.5.1c.**



**Pie 3.9.5.1b**



**Column 3.9.5.1a**

### **3.9.5.2 Treatment and Counselling**

*The study sought to find out if there was any improper medication and Counseling to the victims*

Victims of rape said improper medication and counseling lacked the followings:-

- 7.2% mentioned inadequate skill to effectively handle cases especially in court of law. This is due to lack of concrete evidence,
- 9% talked of corruption in the process of management of this vital part.
- 5%, said lack of co-operation from parents and 4% mentioned long distance to centers to get assistance and
- 3% said lack of forensic facilities.

However from the service provider's point of view, about 65% said they are also faced with the following challenges while carrying out this responsibility. First and foremost they lack essential:

- Skills in dealing with the cases,
- Co-operation from parents, care takers and victims, some of the victims especially children cannot open up easily at times, and thus it causes more traumas to the victims.
- Concrete evidence about the incidence from the victims,
- Modern facilities, and corruption in the police, and hospital,
- Collaboration and networking from the other agencies and,
- Finally, breach of confidentiality in most offices.

### **3.9.5.3 Networking and Collaboration**

*a) The study sought to find out if there was any collaboration and networking in management of post trauma in victims of sexual abuse*

88% of the participants said, they do collaborate and network with other agencies e.g. ANPPCAN, CREW, COVAW-K, KNUT and CRADLE. 23% of these, said they do so with the police department, 21% with medical officers, 7% with peace and justice centre, 8% child fair officer while 6% gender office and 19% judiciary and others which includes some pastors and church leaders.

They use to tracing and arresting the perpetrators, sensitizing the community through *Baraza*, solving the dispute, through provision appropriate handling and referral of the victims for further and referring them where they can seek justices, through seminar, workshops and follow-up of victims, provided counselling and guidance services.

*b) The study was intended to provide insight into some of the feelings, needs the victims might have, toward the role of caregiver in fight against trauma of rape*

The study established that 91% of the victims were in support of collaboration and networking. Many of the survivors interviewed said pain and discomfort improved very much after discussing about rape and others. It made them more motivated to getting through trauma positively, and therefore building networking and collaboration with other organization is very important.

### **3.10 The Remedy of Rape**

*The fifth and the last objective of the study in this section was to find and recommend possible measures that can be taken to prevent sexual abuse in Kitale, Kenya*

#### **3.10.1 Prevention of Sexual Abuse in the Society**

*a) The study sought to find out what can be done to prevent sexual abuse in the society*

In the world history, this nation has continued to be unsafe for everybody. Kenyan men have made Kenyan nation look unholy more than anywhere else, and has become a public health problem. Rape crime has become the order of the day. But conflicting reports in the news about what can or can't help one in prevention of sexual abuse. Impediment of forced sex or rape in African context gets confusing. Sometimes what is recommended in one report is advised against. But here is the challenge from the scripture, "When the foundations are being destroyed, what can the righteous do? (Ps. 11:3).

Senator Sarah Palin had this to say during vice presidential televised showdown by CNN in St Louis, Missouri on Thursday 2<sup>nd</sup> October 2008, “What I would do, if that were ever to happen though, is to continue to do the good work....[and] to commit to...get rid...” This reminds us of the old saying that we are “Either part of the problem or we are part of the solution” If we say, “We knew nothing about this problem. But the question is do you think God will know if this is true or a lie? What is going on in the community, did you feel like perhaps should be taken action on being part of the solution? What part of this problem that you are called to help solve do you think you should now move forward and be part of the problem solving? If you do nothing, if you say, “you knew nothing about this” The Bible “If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? He render to every man according to his work? (Prov.24: 12).Will you then instead be part of the problem? Will you move forward on being part of solution of fighting this culture of rape?

During a workshop, a quick overview of how rape can be prevented was done. Participants were grouped into two (A&B). In group A, each member was asked to write a brief thought and feelings about rape and its prevention. Common factors built-in in this group were that:

- Rape was not about the usual physical wounds. It is about psychological smash that is demonstrated by;
  - the tough pressures of stress,
  - Sense of powerlessness and
  - Sense of being out of control.

The same group suggested as well that:

- Making small change to your everyday life behavior might help you reduce your chances of getting raped.

They furthermore recommended that:

- There was needs to come up with some strategies that will be most effective when integrated into a comprehensive prevention tactics which must involved;
  - change of attitude amongst men especially and
  - Civil law.



Group B, each member was asked to write a few lines on how it can be stopped. In summary, they came up with the following:

- In fundamental nature;
  - rape is more compound than normal batter,
  - Pain of rape is often invisible.
  - It is a terrible thief that steals the inner joy and happiness in someone's life.
- It must be stopped.

For an effective prevention of sexual violence to be achieved, the study identified the following two important major viewpoints for future work;

- First the dialogue, identifies the concepts and strategies that may be used as a foundation for planning, and implementing,
- Second evaluating sexual abuse prevention activities.

The flight plan of prevention of sexual violence is described in specific details in the following concepts and strategies:

:

#### **3.10.1.1 Social Order**

55% of the participants said, principles that promote advocacy on radical change of unfriendly structured characteristics of the present social order should be developed. This to include:-

#### **3.10.1.2 Cultural Shift**

From the findings, for rape to be eradicated, first and foremost, there must be goodwill or change in way of thinking from the members of the society.

#### **3.10.1.3 Community**

Study feels the community must be ready to free itself from the webs that try to disapprove the truth with lies. Society must shift itself from for example myths and taboos, which fit their values and relationship towards expectations of unacceptable instruments of unacceptability and conflicts by taking part among other things:-

- Dismantling some African men's ideology of taking their personal commodities or men considering women as nothing in front of men; a situational and misplaced idea in the family of God.
- Fight strongly against some African cultural values and ideologies that did not recognize culture of rape. For example, unmasking the interests that advance false justifications for example cultural taboos and myths,
- Brave gender stereotyping and to promote non-violent conflict resolution skills which could be reinforced easily with parents and the community to developing non-violent parenting and conflict resolution skills in their children while still young;

Confront prevalent ideologies and cultural practices which prescribe and promote promiscuity in gender need to be challenged at policy and plans programme, family, church and community levels. The discussion powered the responsible agencies to:-

- Come up with strategic plan that will focus on how to enlighten the youth on good moral. Youth should think to avoid watching and listening to phonographic movies etc.
- In practical, there was widespread denial of children sexuality which leads to attempts by adults to constrain and be in charge of young people's sexual behavior. Honest and opened communication with their children was absent in many families, church context and declining in others. This was unrealistic; it means that young children were denied access to valuable information which helps to protect them. In addition, there was some suggestion that more work was required on the site of the fathers. They are to be taught some tough lessons to enable them think about their roles in relation to their daughters as not wives.
- Girls and women be taught martial arts to defend themselves against rape if need be.

But with this kind of environment full of cultural controls, means women and girls across are not able to participate as equal partners in sexual-decision and design and hence unnecessarily exploited in the name of cultural practices.

- The youths should be taught that sex surrounded by the sanctity of marriage is something that is wholly good. Outside of this 'marriage' relationship, sex was a distortion of divine plan. A source connoisseur during the discussion and enrich the debate with a quote, "Sex was designed as a means (not an end in itself) of assisting in the development of that most intimate of all human relationships between husband and wife" (David & Wikerson, 1971 198) but not for destruction.
- Enlisted as well were to include:-
  - Training public to development of habits and skills which allows them to constructively understand that rape is bad.
  - Handling their personal control and frustrations that evidently and subsequently tampered with and inadmissible to the justice system even when the victim knew her assailant. That led many; victims not remain in genuine and constant extreme fear.
  - Developing a critical consciousness in the social models that are to be transmitted through the various socializing instances and the institutionalized exigencies of fixed roles.

#### **3.10.1.4 Role Model**

Significantly it was found that men should enjoy a thought of increased discipline in their daily lives by

- Becoming more efficient in managing their time doing good to others, and controlling well their desires,
- Most importantly, being disciplined in and outside their homes, and refrain from waiting for discipline to come from specialized institutions.

### **3.10.1.5 Hearts and Minds of Men to Open**

The study essentially suggested that the eyes of the hearts and minds of men must be open to:

- Re-evaluate evil practices in relation to the benefits of an ordered life that automatically outweigh the cost,
- Know and understand what are the riches of inheritance of doing good to others.
- Avoid any act of provoking the vice to happen. There is evidence from the study to suggest for example that immodest clothes send wrong messages to guys and stimulate them to think lustfully toward them. The study revealed there is need therefore for the parents to explain to their children why dressing modestly is an important way to honor God with the body and to let them know why choosing to be modest is a vital part of respecting one's own dignity as a person.
- Beside all these, for women and girls reporting the occurrence of rape, the study suggests that irrespective of who undertakes the initiative, it remained the fact that all rape cases must be reported first to:-
  - Hospital, where you get diagnosis and treatment instantly. Most of the rape victims of attack are embarrassed to talk to their doctor about having been raped. "This is fatal. It is good to let your doctor know everything about the incident, even if the discussion feels a bit uncomfortable" said the doctors. What you omit may be key to a diagnosis it is going to treat your health and,
  - Next to the police station. Majority of them report crime to police station first. Yet the police have not received specialized training in dealing with sexual assault cases victims and lack the forensic tools (Rape kits) for evidence collection.

### **3.10.1.6 Government**

The study credited the government for continuing steps to fight rape crime. However, it was challenged to redefine further still its powers concerning the security of every citizen of this country. As stipulated in the constitution of Kenya, the government is actually the cornerstone provider of security. Therefore, it is its responsibility to initiate and address the problem as per the constitution of this nation without any fear. Findings enlisted the following organizations either to step up battle or to respond rigorously.

#### **3.10.1.6.1 Police “Spider Team” Force**

Findings reveal that community appreciates the effort made by the police when handling cases involving rape, although there are also some rapists amongst them. But the question is, some the police offices are also rapist? Nevertheless they are always disadvantaged when it comes to attending rape victims, culprits and medical specimen test which is important in bringing together evidence required by the Law during the court proceedings. The study showed that it is the responsibility of the church in unison to insist and encourage the government to:

#### **3.10.1.6.2 Evaluate the Principles of Freedom**

Continue to brawl, and not to allow extremists to destroy the principles of freedom. A common approach on how to tackle must be reached. The government to make use of the law to its maximum force on the deserving rapists is punished.

#### **3.10.1.6.3 Training Personnel**

The urgent need for the government to train or updated the police through seminars, and workshops on how to:-

- Handle victims of sexual abuse-related offences.
- Also to establish within the police force a special sexual offences unit on how to arrest perpetrators and be bring to book ready for prosecution as quickly as possible, and be focused on war against sexual abuse as well as target drugs abuse.

#### **3.10.1.6.4 Police Patrol**

The study observed, as matter-of-fact, there should be some regular patrol within the suspected black spot or possibly having more police posts in these areas like, Shimo la Tewa near Milimani, Tuwan Matisi/forkland, Lessos, Namanchalala including Bidii, Kibomet, Naisambu. and the Forests surrounding the town were at least some hundreds or more underpants had been recovered by the forest guards.

#### **3.10.1.6.5 Security in the Alliance**

As the study observed, it is impossible to engage in the fight against sexual abuse of this magnitude unless there is more sufficient level of rapport from other stakeholders. For meaningful success to be achieved, it calls for:-

#### **3.10.1.6.6 Taking Individual Action**

To take action to, making bold move, becoming a mobilizers (identify key stakeholders, influence decision makers and learn to articulate what they believe) to understand the causes and contributing factors to culture of rape in Kenya, as well as understanding of the nature and scope (the after-effects/outcomes) of the sexual abuse on victims and community/ identifying the needs of the victims and designing a response plan (establish strategies to eliminate repercussions) that reduces the harmful consequences of culture of rape and prevents further injury or harm.

#### **3.10.1.6.7 Watching Out**

Members of the society must be on the look out on any stranger coming into the area aimlessly to prey. Every member should monitor his movement. As a matter of urgency, start clean up days and regular community Barazas (counsel of Elders) in within specific areas to discuss security within their neighborhood. The public is to develop, and strengthen specific concrete actions directed toward eradicating sexual abuse of any magnitude in the society. Certain institutions that may strongly be associated with activities that necessitates to be reporting rape cases to the immediately.

#### **3.10.1.6.8 Forming Advisory Groups**

Government in collaboration with the political leaders, church leaders, professionals, local agencies, non governmental organizations, survivors of rape and community in general should come up with projects such as Sexual Violence Community Awareness Advisory groups (SVCAAG) mainly to strive to eradicate the unacceptable culture of rape. Priority should be given to proper implementation of appropriate social sanctions applied against its perpetrators and those who may be likely to be perpetrators.

#### **3.10.1.6.9 Educating People on Self-defense**

Equally important, at the top of our security list should be the concept of self-care participation. There are many victims of these circumstances who have yelled or fought back, whether these have taken self-defense classes or not, have not been raped. Study however, establishes, sexual abuse victims are ever struggling in their own to navigate in a hard way, with some material art for self-defensive as they continue to witness massive rapid target and of attack. Given the fact that with the increase of sexual abuse, all women and girls are at risk of being raped, it is suggested they should rely on their instincts rather than assume that they have to submit. An effort anyway must be made to equip women and girls with sufficient skills to enable them to rationalise and analyse the personality traits, attitudes, and characteristics behavior of offender. At times if faced with such a happening participants suggested the victims of rape should:

- First remain composed and attempt to sweet talk your assailant or actively resist him relying solely on whether the attacker is armed or not; every part within short space of time available looking for away out of harm.
- Second when trying to fight back during your struggle, all your kicks and hit must precisely be impetuous and aimed at wounding at a particular point such as:-
  - Man's private parts see appendix **1 Picture the picture xv**
  - Spitting or throwing soil into the attackers eyes
  - Eyes and upper abdominal part.
  - Biting the arm or poking the attacker's eye could be escape route.

- Wounding the attacker or using one's shoes or leg hit him on the groin; shin or kneecap is highly valued as you go on squeezing the his throat.
- In case you fall, cross your legs tightly then hit him hard on the head or chest to destabilize his concentration

All these are aimed, to assist them to destabilize the potential rapist within the shortest time possible and immobilize and best use what is available around thence allow her for escape for safety participants said.

Nevertheless, these are just some simple techniques members of the community must learn in order to quickly defuse the harassers; see their weak sports as they remain strong and certain as they can always. These are but few of positive steps that will help you to eliminate any unbecoming behavior that might in the end create a situation conducive to rape attack. Some victims, however, seemed not to be concerned about activities that encourage risks of being the target of attack. More Beth tells us, "Do not allow the enemy another success at using your past records against you."(2000:185). If you are attacked do not panic but to do whatever you can to lead a safe lifestyle-including staying physically active and paying attention to your surrounding environment.

#### **3.10.1.6.10 Creating Conducive Environment**

The study found that motivating to be environment friendly is not easy. It demands people of goodwill but more contribution must come from the government and the church. These may be achieved through the improvement of life.

##### **3.10.1.6.10.1 Infrastructure**

17% said provision of at least affordable housing for all citizens, and other amenities by the government. Housing problem is the major source of crimes in this town. This is especially in slum areas; Kipsongo. Forkland, Tuwan and Matisi village which are the most notorious in number of rape cases in Kitale.



### **3.10.1.6.10.2 Funding**

14% of the contributors advocated for long-term government funding organizations that are working towards eradication of rape in the area. These to include:

- Police, the law and enforcement unit of the government,
- Institution of higher learning. The study recognized that there were some unresolved questions raised during these findings that need precise answers and therefore more rigorous studies to confirm the findings.

The data collected suggest there are more evidences and dynamics that give rise to frequent sexual abuse that yet to be discovered.

### **3.10.1.6.10.3 Poverty Eradication**

Factors such as idleness breeds prevalence of sexual abuse, hunger and underdevelopment with its consequences of post-trauma which is different for every person. 28% of the participants suggested that poverty eradication strategies should be implemented. It is not being suggested the problem of poverty can be overcome by the church and the Government as such. Jesus said there would be always poor people among you (Matt 26:11). However, he also said there was something the church could do [people] even in the most extreme situation (Matt.19:21). From this scriptural point of view, therefore it is observed with a lot of concern that, the church and the government should develop, and rectify immediate positive effect on the economic growth. These to take account of; increases in such as financial incentives for employers to allow overtime hours, tax cuts for home owners, measure reducing the tax burden on salary employee, drought mitigation and public works. However, poverty eradication projects had seen hundreds of proposals still subjected to final legal and financial approvals, comes under slow-moving programmes originally authorized by government in previous years.

### **3.10.1.6.10.4 Gender Action Plan**

The findings show that there is need for the government, church and the private sector to initiate projects aimed at empowering underprivileged especially girls and women economically.

### **3.10.1.6.10.5 Providing Job Opportunities**

During the discussion, participants suggested for a common approach on how to embark on some programs to address Job opportunities(19%) like the Jua kali sector which can be improved by the government by funding more projects as another way of the government to improving the security.

### **3.10.1.6.10.6 Education**

As reports (22%) observed, it was pragmatic that teaching must start with the young. Boys especially should be taught to respect women, and girls. This calls for the parents to teach about:

#### **3.10.1.6.10.6.1 Moral Values**

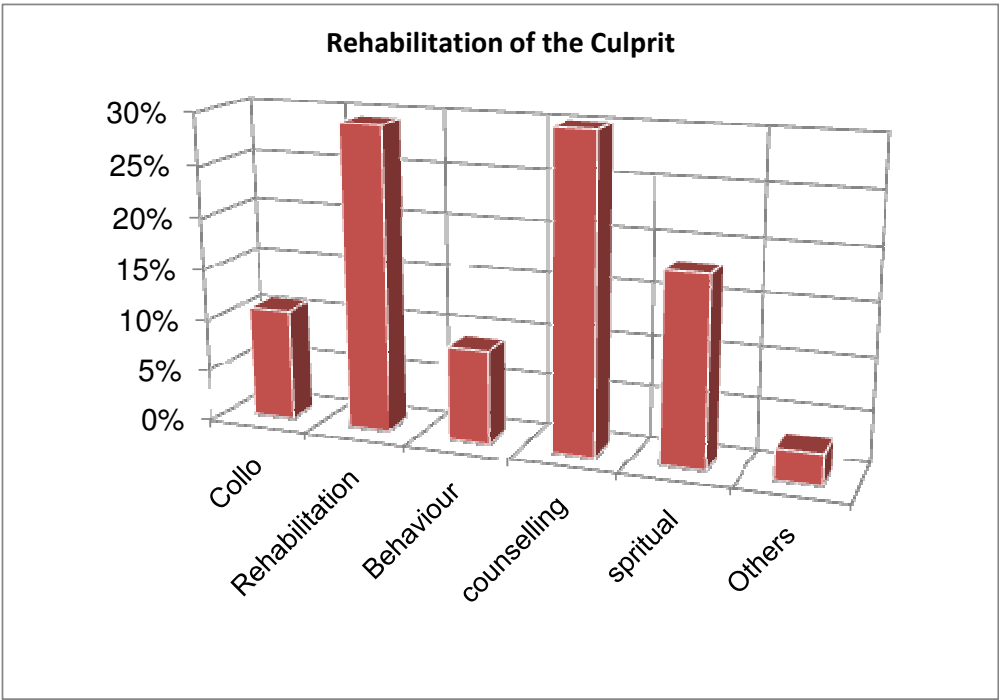
The study noted that children should be taught by parents some basic moral values while still under their care that will enable children relate well with others as they grow up in their later years, as they continue praying to God to give them the best in their endeavors. They are to teach their children how to be in the world without being of the world and explained to them why God set up moral absolutes of right and wrong so they do not cave in into the unclear or under judgment of the worldly moral relativism and how to consistently follow God's Word. Certainly, parents are actually the first teachers of all mankind right from the early stage of human development and children benefit from them a lot. Quoting from the Bible, the participants observed that, good morals and spiritual training is a responsibility which belongs to the parents. It is biblical (Prov. 1:8, Eph. 6:4). No government on earth has God given right to take this noble responsibility away from parents. Family life teaching and sex education are some of the most important moral and spiritual instruction which parents should give to their children, "in the home" (Deut. 6:6-7). Some cited during the discussion that, "There is this common saying, "teach your child to be what you desire him/her to be. These therefore, no parent should give away. This is especially Christian parents should give over this responsibility to the government issues which involve sex education: almost always approach this subject from the secular humanistic perspective rather than from the teaching of God's word. Such can do great harm to the moral and spiritual life formation of the young person they said.

**3.10.1.6.10.6.2 Idleness and its Risks**

Report estimated that (39%) of school going children are at the village. This testimony calls for action. Authority responsible should encourage children to take advantage of free primary education. These would reduce idleness and risks of being sexually abused in the village and enhancing behavioral change among the youths.

**3.10.1.6.10.6.3 Rehabilitation of the Perpetrators**

While 29.3% talked of rehabilitation of the perpetrators on behavior (09%) or behavior change, and counseling (30%), spiritual (18%) and strict implementation of the sexual offence act, similarly, according to an expert source with knowledge of the discussion suggested collaboration (11%) and networking with other(03%) stakeholders on top of what is suggested. **See Column 3.10.1.6.10.6.3.**



**Column 3.10.1.6.10.6.3**

#### **3.10.1.6.11 Legal Operative System**

The study seemed to accept as true about (43%), that old laws have failed to fight rape with only 17% not in support. The bigger percentage are of the opinion for the legislature to go a head to make and pass more comprehensive tough laws, rules regulations to combat to fight against the perpetrators of rape tradition in this community. But with caution! Women and girls need to know that the laws and rules made by men of this nation are not in their favor always. It sets limitations, that limits women's expectation in many ways, and stops them to calm for what is right for them. The research acknowledges, however, the revised version sex bill, locally known as Honorable Ndungu intended to curb sexual violence and most importantly alerted the culprit that things are serious. Nonetheless, application process may be hindered by bureaucracy, including lengthy policy review in the department responsible. But the newly signed sexual bill has made it priority be implemented.

Efforts are made by the government to bring the awareness of women's rights to many. But this is hampered by the difficulties brought by cultural a practice which is the principal ingredient in the African men towards women. In African view a "man" from the study is always right in his endeavors no matter how cruel and crooked it is to a woman. Such a excessive forces of oppression and discrimination by men towards girls and women creates horrors and thrillers news and therefore it must be eliminated in the minds of these males.

#### **3.6.1.6.11.1 Law Courts**

Although in Kenya we have women lawyers, the study found that law courts of Kenya are never serious when it comes to tough issues related to women such as sexual abuse in our case. This indeed, shows typical characteristics of great-waves of community's feelings sloping towards crime and unspirituality with rather weak roots of an ailing society. Whose moral fabric is partially torn and needs to be salvaged immediately before it completely goes into total ruin.

Study therefore suggested (29%) for the establishment statutory bodies (constitutional, legal, legislative) of systems and strategies to monitor and respond when those rights are breached. Finding like this shows us work requires other organizations as well to team up to fight for justice.

#### **3.10.1.6.11.2 Human Rights Organization**

Report recommends urgently needed to make the public awareness on the women's rights. From The report's analyzed 47% of those in support pointed out that women's rights can be improved by provision of essential services to the victims such as: -

- Strict implementation of the sexual offence act by prompt tracing and arresting the culprits and taking them to court immediately,
- Similarly educate the community to understand the concept of women's rights and possibly men's right.

#### **3.10.1.6.11.3 Church Voice of the Mistreated (VCM)**

The report calls for the church to establish "Church Voice of the Mistreated (VCM)." She is to struggle for the liberalization of not only sexually abused but the oppressed physical health, economical, social, and spiritual. The church to identified itself with the problems affecting the community for she is the only hope and a source of spiritual satisfaction to all mankind by raising public awareness through pressure groups; mobilize leaders, church members and the community to say no to rape and its related activities.

#### **3.10.1.6.11.4 Operative Organizations**

23% of the participants said there was need for the establishment more of operative legal organizations for example ANPPCAN, FIDA, COVAW-K, CRADLE, CREW etc which provides direct services to meet the needs of victims of sexual abused.

Strengthening factors in the community such as:-

- Local judicial system. That will
  - Deter potential rapist
  - Seek to holding perpetrators accountable for their abuse in the court of Law (providing justice to the victims),

- Make perpetrators be rightly afraid of consequences of their cruel
- The vulnerable not to fear them.
- The power of law is brought to bear the consequences on behalf of those who need it, and
- Tracing, and arresting the culprits promptly.
- Provision of Justice to the Victims by tracing, arresting the culprits promptly and taking to court, and strictly implementation of the sexual offence act, and similar acts.

#### **3.10.1.6.11.5 Support Institutions**

07 Percent of the participants are suggesting more support institutions organizations such as Chamber of Justice/ Care- Kenya should be evenly distributed to all parts of Kenya not only in Nairobi area.

#### **3.10.1.6.11.6 Traditional Legal Justice Systems**

There comes a time when problems calls for ancient solutions, “An eye for an eye literally may be the only way to enforce some good manners into society. The study learnt that, according to Nandi tradition, Rape, gang rape. Date rape, Sodomy or incest was considered an horrendous crime and culprits were awarded the worse punishment available currently. The following discussion will enlighten or give more insight.

##### **3.10.1.6.11.6.1 Incest**

The most unspeakable and terrible deed was incest, which according to Oxford Advanced Learner’s Dictionary is, “sexual intercourse between people who are too closely related”(1989: 629). This was view viewed by the “Kalenjine” especially as serious sin “*Tengek*” and was punishable by death. The culprit was to be sentenced to death, ‘*Kelach kome*’ by public execution. This is biblical. The Bible says, “If a man marries his sister, the daughter of either his father or his mother, and they have sexual relations, it is a disgrace. They must be cut off before the eyes of the people. He has dishonored his sister and he will be held responsible” (Lev. 20:17). One of the close family member was the first one to “bruises the offender with a stick” (Orchard son, 1961: 116).

And immediately this first action is in motion, the crowd using '*Mosigisik*' or sharp sticks start the vigorous execution by throwing and aiming at the offender or the condemned person until he dies. These was done after being authorized by the villager '*kokwet*' enlisted under the aid of reputable elders (*Kiruogik*) and the offender's clan's culprit before sentences was carried out. The offender's clansmen were the first to disown him by casting victims out of the clan so that he/she ceases to be (*Nandiindet*). His spirit within the clan will never return to be reincarnated in future generation of the clan but dies forever. The act of disowning was called '*Kewire Sogot*' one throws a leaf at him as a symbol. The reason for the action of killing was to rid the spirit of incest from the society.

#### **3.10.1.6.11.6.2 Other Forms of Rape**

Apart from incest, which was viewed as a serious crime the other rape cases were considered depending on the merit but most victims were severely thrashed thoroughly by '*Njoget*' or *Njogetab Jebiosok*" a mass action against the rapist by women who have tripped naked, smeared themselves with white clay and wore green leaves around their waists. The offender, and no one else, was forced to joint the team, and the sense of shame thus inflicted upon him was extreme. He was led to the cattle "*Boma*" to produce one or two of his best animals to the women of *Njoget*. If he failed to do so, women will seize animals as many as they can from his herd without him resisting.

The forfeited animals were then cut cruelly by the women. When it is dead, the women then threw their leaves upon the carcasses. The un-skinned animals were eventually divided upon all the women who had participated in the mass action. Taking a note, it was forbidden for any man to eat any of it. The women (naked as they are) then encircled the offender (e.g. a rapists who had raped her daughter for example was made to lie flat on the ground and be raised up and down several times by women as an act of reconciliation. It was believed that unless they showed (women) their forgiveness in this manner the ostracism and sense of the guilty would bear so heavily upon him that he would die. They then proceeded to a nearby stream to wash (Snell, 1954: 33). Or the culprit was made to pay some compensation or his property destroyed.

### **3.10.1.7. God's Word**

b) *The study sought to find out how necessary is God's word is in intervention of rape culture in the community.*

A cross-section of a stratified arbitrary sample of 567 members of the public randomly were selected from all kind of work living in Kitale. The main criterion variables were self-reported through God's word, investigation, and dialogue regarding as fundamental in the fight against rape culture. The main analyst variables were teaching the word; spirituality and religious affiliation to people and leading them into the kingdom of God. The results were as follows:

Response rate was 73%. Most notably the majority (91%) of the unit said it was proper to preach the word of God.

The word of God should be considered as the primary force in bringing down to an end not only the culture of rape but also any kind of evil in the community. That is, the word of God is the greatest and all-sufficient method to free this nation and all the others are subordinate to it. The scripture serves:

- The purposes of restraining evil and promoting morality,
- It presupposes wrongdoing and is necessary on sin and
- It brings a culprit under conviction of his inability to meet the demands of that required from him by the world.

In consequence, it must lead and the other methods to "fit" in simultaneously.

53% of 91% said whenever the revival of the word in the community, there is some effect within the area less incidence experienced. 9% believe it is not necessary for according to their understanding it does not help at all. 14% say they do not know and finally, for it does not usually or always inappropriate), talk about their own religious beliefs or experiences (13% say never, 33% say only when the patient asks), and pray with patients (17% say never, 43% say only when the patient asks).



The partaker observed that although from the findings, there is no fail-safe formula for effective rape programming that influences the vulnerability to rape in a given community. It is very important, however, to consider, “the word” (II Tim. 3: 6) of God but not a secondary force in fighting sexual violence. By secondary force, we mean that the other methods recommended to fighting rape in this context are not as a “pilot”, but as second to the envisaging the development of a suitable pastoral response to Kenya’s culture of rape. God’s word is a powerful weapon used to defeat the evil (Ezekiel 28:11-17) and it should come first, and the other methods to fit in simultaneously. Rape is a social problem that affect the community and from the biblical analysis, the scriptures declares, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness (2 Tim 3:16) and therefore it should be applied.

### **3.10.1.8 Treatment of Aftermath of Rape**

In order to have a better understanding of the aftermath of criminal victimization of unnatural sex, one must accept the fact that rape is sometimes indiscriminate, irrational and can happen to anyone regardless of the precautions that are taken to prevent being victimized. The participants however, said its aftermath can be managed as follows

#### **3.10.1.8.1 Physical Injuries**

*c) The study sought to find out how Aftermath of Rape (post trauma): Physical Injuries PRC can be managed and prevented*

32% of the respondent suggested prompt treatment of live threatening injuries should be given priority at the same time as minor injuries wait for the time needy on interventions. Victims should be admitted for EUA and ATT, analgesics, cleaning and dressing.

### **3.10.1.8.2 Social-Economic Harm**

*d) The study sought to find out how the Aftermath of Rape can be managed, prevented and its social-Economic Harm*

#### **3.10.1.8.2.1 Waiver of Charges**

5% said waiver of charges on medical management, filling of p3 forms and hiring of lawyers to deal with the case in court of law,

#### **3.10.1.8.2.2 Essential Services**

Provision (24%) of prompt justice to the victims, and access to legislation, fight corruption in departments involved in management,

#### **3.10.1.8.2.3 Rehabilitation Centers to the Victims**

22% suggested providing rehabilitation centers to the victims and provision of equipments to handle the cases such as (Nairobi women hospital) would improve the management of post trauma experience. While 12% percent said opening up of rescue and providing prompt care to the victims. 11% said providing counseling to the victims and guardians; 10% and 9% respectively.

#### **3.10.1.8.3 Psychological Injuries**

*e) The study sought to find out how Aftermath of Rape (post trauma): Psychological Injuries in PRC can be managed and prevented*

The study realized the need to equip survivors psychologically to enable them to rebuild their lives and respond to psychological injuries *or complex* emotional needs after sexual abuse. Men should pray for other “men” who are mentally dog-tired in life and sick, and to ask them to “[R]epent of their sins, and be forgiven” (Acts 8:22).

#### **4.10.1.8.4 Spiritual Damage**

*f) The study sought to find out the necessity of God's word in the intervention of the aftermath of Rape and spiritual damage.*

As of the study, both the rapist and the raped can experience spiritual healing. But the challenge should aim towards progress to strengthening efforts to provide spiritual teachings on some basic principle of the scripture to those got up in crisis for example in acting in:

- Breaking the circle where the survivor and the culprit will come together, and confess and forgive each other is not easy, and
- Raising awareness of the healing power of forgiveness a substantive virtue and cure of the hard way one is undergoing.

Each individual has exceptional strengths and weakness as a result of personality and background history, whether one has survived incest date rape or other forms of sexual abuse or another trauma thus making the victim easy pray risk and spiritual needs that are often as a result of sexual abuse. However, from the study, the ultimately the strengths can be gotten only in Christ Jesus (Matt 11:28-29, 2Tim 1:7 Isa. 43:18-19). 75% of the participants affirmed Him so. Both the rapist and the raped can experience spiritual healing. In Him we have a date and the finish with as an individual. In Him is the destiny of men women and children, and in Him derive the perfect morals. The Finish is a process, precept upon precept we build. The finish is in Christ Jesus you; the finished generation.

#### **3.10.2 Evaluating Sexual Abuse Prevention Activities**

Although there are aggressive prospective proposals geared towards prevention and to correct rape culture in Kitale, such as evaluating sexual abuse prevention activities, these efforts will be hampered by difficulties brought by cultural practices. In African view; a “man” is always only and only right in his endeavors no matter how cruel and crooked it is to a woman.

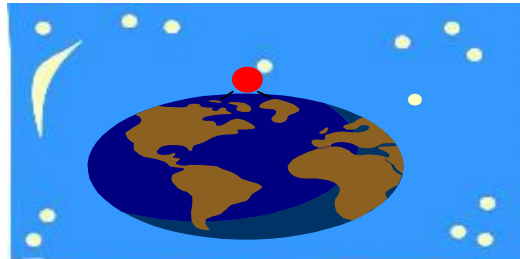
Conclusively the counsel proposed is focused on “Horizontal perspective” and seemingly an unfriendly environment where more often than not just demands effort on the part of the community like rejecting is not easy. It can be a thankless work that is met with indifference, skepticism and even outright hostility. No matter what the investments, environmental, consciousness can be put in a society where everyone has an opportunity of living a false life and the principal ingredient with the live blood of these people. In a situation such as this, richly endowed with cruel forces of oppression and discrimination while, more fervent advocates can gravitate toward weighty fight against rape, measures can create more of an impact from the authority responsible from the church, government, community inclusive.

But, Satan, on the face of it has camouflaged himself into the spirit of sexual immorality, sexual violence, including the deadly HIV/AIDS. Therefore, one cannot fight easily such a spirit with only the tools based on Horizontal perspective. These method in itself is not bad but is insufficient and if not properly guided, it can be a weapon in the hands of the adversary to promote promiscuity especially in this 21<sup>st</sup> century people talk of safe sex! This is precisely the case now. We need spiritual weapons-the sword of the Spirit, which is the word of God (Eph. 6:17). The word of God indeed is the ruler of every life for mankind, reminding them of their obligation and teaching them in the way of life and deliverance. Without this divine power to inspire and create to motivate men to accept on the theory of “if I don’t do it, who will?” it can not usher in substantial liberating possibilities. From the evaluation we needs an outside panel to be to get rid such evil powers in the minds of these people as we shall see in the next evaluative investigations based on;-

#### **3.10.2.1 Vertical Perspective (Divine)**

Any effective approach needs to be holistic, brining about behavior change by changing the community at all levels. This is the only ultimate, solution to “persons” or a society affected by conflict arising from structural injustice. As these must necessitate and involve divine solution intervention.

For genuine transformation of behavioral change of these “rape mongers” needs the problem to be handled from the upward “Vertical position.” **See Diagram 3.10.2.1a, b, & c** respectively. Its operational progress is only in this new social context will sexual violence cease to be the most economical and effective means at our disposal, whether for venting frustration, satisfying our needs, or achieving redress and social change.

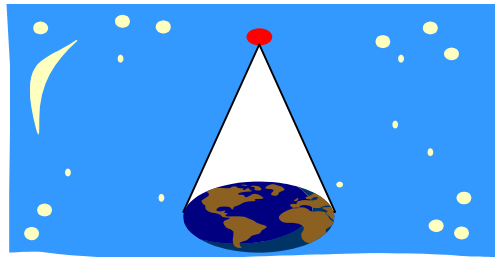


**Diagram 3.10.2.1a**

- This is where we are currently trying to address the culture of rape: a Horizontal position. This is using our own thoughts, religious beliefs, and governmental structures, humanitarian assumptions, as described in summary from the findings, conclusion and recommendations and so on.
- Other than these, however, God is the only one who can determine the best course of healing of your affected parts for the body. Simply therefore ask him *to*;
- This is all proving to fail since it does not address the problem well. The globe signifies the world or the system or the culture of rape, for that matter. The red man symbolizes the systems we have put in place on the system to address the menace. However I see that this is a place of limitations. The “man” is limited to the position he is. He rotates with the system. He cannot shine or illuminate to the whole system but to only a part of the system.

Thus succeeding but in a very small degree. He is also in the same pollution. In the system itself, so there is so little effect issued from the “man”.

At the same time, there is a “High force of gravity” towards the system itself. So this means that,, the “man” is attracted to address the “outer issues” only since he is part and parcel of the problem; Leaving out the REAL PROBLEM ;The skeletal structure.



**Diagram 3.10.2.1b**

- A high elevated position (divine). You can see all round the globe. It's a position of `knowledge. Light from that position shines to the whole globe. The force of gravity downwards is so low, meaning that the “man” is not addressing the problem from itself. He is an observer but from an elevated position. He is both in a Vertical and Horizontal position. Receiving from God's minds and immediately downloading to the system. There is clear network reception
- There is no pollution. The man is not contaminated with the issue because of his right position with God first. The Lord's Voice is clear since the cares of the world are not bugging “him”.
- At that position, the perpetrators and victims can access true and accurate remedy for the problem. Micah 4:1 But in the last days it will come about that the mountain of the Lord's house will be placed on the top of the mountains, and be lifted up over the hills; and people will be flowing to it.

- And a number of nations will go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will give us knowledge of his ways and we will be guided by his word: for from Zion the law will go out, and the word of the Lord from Jerusalem



**Diagram 3.10.2.1c**

- God is calling us to that high place.
- It takes processes to go to that position. Not a matter of “Mere praying or wishing”. It requires a thorough skeletal re-adjustment of the whole mentality about the issues of life ‘rape culture’.
- Against the force of ‘gravity’ spiritual war fare, there is resistance.
- Accuracy is needed to be able to go there. The pathway is straight
- Not human approach to the position. Like Abraham, it’s a position that “I will show you on, we can all address this problem with insight, knowledge, and” and understanding and precision that comes from above; thus getting rid of it from an accurate position one of the mountains”

God is calling us as a nation to move up to that position. This addresses the mentality, re-adjustment of our Church culture, government; our perceptions etc. all have to be reformed and upgraded. It requires destruction of the current mentality about salvation, Christianity, etc in order to come up with a right skeletal structure.

Although right from the beginning of these discussion, the word rape was met with a lot of resistance from men who did not want, “whether there was need for men to change their attitude now that we see the vast social injustice done to girls and women through extensive sexual abuse but in its place the like “men” diverted their energies to other better pursuits.”

Nevertheless, finally majority (72%) of the participants, in backing to and statements of each of the different ways of addressing how might God's word in fight not only the sexual violence but evil in a society. These participants who most of them identify themselves as Christians and more spiritual, and of the affluent in grace were for the use of scripture, as the basic principle for providing processes for socialisation, and passing cultural 'moral cultural baton' in the nation. Our founding fathers had this to say, a participant quoted a statement from <http://www.founding-fathers.org>, that , "I am a "founding father" because I want to make a difference for the next generation by creating a legacy of non-violence that will - eventually - change the world." These Christians notably protestants showed that a number of principles can be identified to prevent the problem, but without God we can not succeed to promoting attitude to shift in thinking that was significantly needed in men and caring actions. This therefore needs for provision of effective and comprehensive Christian faith-based solution to life-control of drug abuse and alcohol, and any immoral behavior in youths and adults so to become productive members of society. With this kind of behavior the word of God is the only powerful tool that can be used to change an immoral community. God's word which holistic in nature and the most effective approach needs to be use to bring about behavior change by engaging the community in all levels

Moral decay in any given culture require more extra power from above to overcome, the God's word which, "everything we need to know to live effectively is included in it, either directly and specifically through teaching or indirectly and generally through example and, above all of a lifestyle of austerity and collective success not individualistic triumph; a new order of social relations which restores a whole meaning to each behavior and which obliges all actors (whether individual or groups) to take on those areas of social responsibility which properly to them or the various relationship aspects of human beings (intellect, social, and spiritual) fulfill one fundamental.



Study found the need to purposely to raise a new generation of youth who care about suffering in the community and become the champion in fighting against any kind of injustice done to women and girls and engaging spiritual enrichment that fits into this generation on their part, work gain and understand the challenges that are facing “men” needs the hand of God. The scripture tells us the, “Evil one is ever skimming and looking for ways to make man suffer (Rev.2:24), and the Holy Spirit. He is our only source of strength.

Finally, God would seem to approve every effort put forth to benefit everybody to live and stay happily in this world. The creation of countless techniques of therapy that reduce the suffering and misery of many and that add significantly to the life for the multitudes especially the raped may someday have those flaws eliminated. Despite the immense damage done to humanity “woman” especially, God has a vested interest bringing back the world from its sufferings.

The scripture tells us, The Earth is the Lord’s and that is in it, the world, and those who live in it” (Ps 24:1). He guarantees us that. By His power Things will become, “very good “(Gen. 1:31) again (Rom. 8:18-25 and Rev. 21:1-5). He is concerned and some of the instruments He utilizes to secure that end is the intellect, and creativity found in the midst of women and men everywhere.

But that does not mean he wants us to sit around doing nothing, partakers cautioned. God often wants us to take bold action. Learn the balance between our responsibilities and God’s amazing power. God is calling you, (righteous one) to say no to sexual abuse. For “the righteous is like the light of dawn, which shines brighter and brighter until full day” (Prov. 4:18).

## CHAPTER 4

### SUMMARY OF RESEARCH FINDINGS, INTERPRETATION, IMPLICATIONS AND RECOMMENDATIONS

*"We are not human beings having a spiritual experience, but we are spiritual beings having a human experience."* - **Pierre Teilhard de Chardin**

#### 4.0 Introduction

For both man and woman have exclusive relationship that God intended between them.

They have the ability to love, trust and have good health. Their purity, self-esteem, peace and privacy prized dearly. All this is gone the moment one is occasioned by an unlawful act of forceful sex, robbed of her love and as one victim said left in, "Life of daily; pain, fear, anger and bitterness; in sorrow and in solitude, terror of anguish life full of suffering, grief, worries guilty, shame, fortitude, hate, poor self-image and abandonment that forever would not be able to adjust easily. She lamented acrimoniously that coming to terms with a situation like this may be the hardest thing you have ever done. For some, having a strong faith or a sense of stronger than themselves makes this process easier. Others seek counseling from somewhere else. Still other victims make a conscious decision to experience their lives as fully and intensely as they can. While some may disagree with such an inter feelings but as a matter of benefit from persuasive arguments about why such things happen. But the solution is with God. The Bible has a theological position on such painful issues attacking man and providing the way out from the human sufferings as we shall see in these themes and applications discussed underneath:

#### 4.1 Psychological Effects

There is nothing wrong with sensibly acknowledging and trying to compact with the certain problems of life through reasoning, complaining, and arguing that bring no answers and leads to further frustration"(Barker and Kohlenberger, 1994:1016). It is extremely not good to be immobilized by too much of:-

#### **4.1.1 Bitterness (Eph 4:31 Heb 12:15)**

Bitterness Greek πικρία to compact with the certain problems of life, but it is extremely not good to be immobilized by bitterness. According to the writer of Hebrew, bitterness can spring up to cause trouble and create defilement that apparently includes immoral and godless behavior (Heb.12:15-16). Bitterness is a feeling of what Collins terms as, “resentment over what appear to a justified grievance”(1988:585) it starts in the mind then enters one’s heart when mankind has been wronged(Heb.12:15-16).

The natural conscience of bitterness is sorrow, painful affliction and deep distress of mind. Bitterness leads to slow burning, the rages of bitterness slowly catches up like a spontaneous flame in one’s heart that If left unchecked it can lead to stress. It typically exposes the affected to use of such words like; May the devil kill me. Bitterness is extremely bad. The Devil whistles in glee as you allow bitterness to control your life. A plan to do bodily harm or do something evil and the saddest part is that bitterness does not just hurt but it destroys one’s life. Learn to forgive-even when you don’t feel like forgiving-get rid of the rocks dragging down and depleting strength. As you work through the process of forgiveness, you are set free from the weight of the strain... feel unshackled... feel released... feel free.... come out of the cocoon! Through the power of forgiveness, many bags of bitterness throughout the auditorium have been emptied. Experiencing the freedom of forgiveness (Nu.14:18, Ps. 28:13, 32:5; 103:3; 147:3, Isa.44:22, 48:9, Lk.7; 47, 1Jn.1:9 1Tim.1:14, Mt.6:12).

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#### **4.1.2 Corrosive Emotions**

Going about the part taken by corrosive emotional exercise, resulting from sexual abuse hurts terribly. Everything uglified by chronic anger, bitterness, guilty, envy, low-esteem, jealousy and pessimism” <http://www.hubpages.com/hub/emotional-sinsimplify>, ([www.scotsman.com](http://www.scotsman.com), [www.donshewwaey.com2004zine](http://www.donshewwaey.com2004zine)). Failure to control it could cause severe problems to an individual through simple stress to highly complex problems that would very much affect the body functions such as nerveorgans spinedtails etc ([www.tlcchiroprcticcenter.com](http://www.tlcchiroprcticcenter.com),[www.nlm.unih.gov](http://www.nlm.unih.gov), [www.drodelson.com](http://www.drodelson.com) ).

For example one may suffer severe imbalance in her sexual emotional expression; that includes failure to: feel the affection, joy and feel horror to anything that is associated with sex always, has regrets that her deepest feelings have been betrayed. The matter becomes worse if one is married. Old memories often, triggered by resemblance of the past could come inform of something seen, heard like, and accompanied by intense painful charged emotions. In such feelings of terror, the spouses may be filled with a misplaced jealousy which was the most potential in writer's view and thus forces their partner not to achieve the maximum deepest feelings to love and to forget their violation. All this sounds very extreme, when read in the comfortable security of a society."(Dacarson at. al, 1994: 918) but these depends mostly on crucial choice of where your ultimate loyalty lies to enable you to tolerate such hardships. However, Jesus Christ is the only way out to purging the fierce and corrosive emotion of grief. . Call on Him to take control of your life. Empower yourself with Christ in your inner being. Such will lead you to be filled with His grace; His power and His peace in his triumph finally (Mt.11:28-29).

#### **4.1.3 Anger**

Anger is a natural sensation that can help protect you from dangerous situations, energizing you to resolve problems or lead to socio-cultural reforms. However, anger is something similar to fury short-lived but brutal, often leaving wounds. Especially, "When we choose not to get rid of our anger, the danger is that it will become something worse than anger .Anger turns into resentment, and resentment turns into bitterness, and bitterness turns into unforgiveness and unforgiveness turns into a defiled conscience (Jeremiah, 2001:70). Anger indeed, is harmful to the body and the scripture condemns, do not be eager in your heart to be angry (Ecc.7:9). It is impulsivity on the victims; form attachments to "objects" (people) which become love/hate relationships that waxes and wanes frequently, live in constant upheavals. However, the Bible tells us to be, slow to anger (Ecc.7:9, Prov.14:17, 16:32, 19:11; Ps.37:8), "not to make a rash statement for which one will be sorry"( Pfeiffer and Harrison, 1962: 591) for anger resides in the bosom of fools (Ecc.7:9). Their behavior is often inappropriate. Rather than living in peace with all often, Anger leads to drug addict and suicide.

Therefore it is very important to, “Control thoughts that give rise to the feelings” (1Pe.1; 13; Php.4:8) of anger, by preparing your mind for actions and pay careful attention to its outcome. The scripture gives good communication as one way of controlling and reducing anger (Eph.4:15, 26, Ps.37:8; and Jas.1:19-20).

#### **4.1.4 Depression**

Every one gets “blue” or “down” in the “dumps” occasionally. Depression is negative powerful imagery, and disheartening thoughts that are suspended around in one’s mind, when moods change and stays low for a period of time. This is even worse if it is caused by Sexual violence. It brings changes and releases in someone life that is difficult to bear. But, one needs not be so irritable blamed on you did this or that. Important thing to know is that depression “has been discussed since the time of Job to the present. And Ever since the symptoms were first recorded, they have remained the same”( Minirth and Meier, 1978:21) and treatable. However, these are not “all in your head” or easily defeated by “mind over matter” or some deep-down source of untapped will power (Ps.143:7-9,Isa 58:10-11 ,Hos. 6:1-3,Jer. 8:18-22, 1Ki.18-19; Ps.56:8; Isa.43:2; Jer.29:4-14; Mk.7:7-8,Eph.34:11-12, 2 Cor. 9:8; 2Pe.2:19). All these scripture references and many others help us to flee from depression, “a technical term of more origin and is not used in the Bible But Biblical terms such as despair, cast down, sad and sighing all refer to form of depressive syndrome. Nevertheless to be found in the scripture”( Hart,1984:7).

#### **4.1.5 Grief and Distress**

Evidently, it has been observed how grief and distress become when one is forced into rape. Grief and distress, we admit that simple homily is not in order.... And you can not shut off the erotic generator in yourself...and you can simply overcome conflict material, short of suicide”(Fry,1980:91). But there is no pain too great for the healing hand of the Great Physician God! For those whose lives have been shattered, just gives this assurance: “God mends the broken heart when one give Him all the broken pieces” (Jn.11:25). Christ is able to offload distress and grief. He has the ability to deal with any situation”(Adeyemo,2006:1275) as he did to Mary and Martha when He resurrected Lazarus. Therefore come and share your master’s happiness (Mt.25:21). Christ wants to share His happiness- to live happily ever after.

#### **4.1.6 Unbreakable Sorrow and the Cure**

Rape undermines the moral lives of individuals so much that it upsets the egos of victims profoundly as they continue living in infinite shattered world. On many occasions, rape victims are struck down by an unbreakable sorrow, “Even in a crowd of friends, one seems like a solitary vagrant who has been overcome by secret individual doom (Miller, 1964:59)”. And at this particular moment, all that they needed at this point is nothing else but the love. One needs, “Steadfast love of the Lord that never ceases; His mercies that never come to an end yet they become new every morning; great is his faithfulness” (Smith 1994: 53). Sic.

#### **4.1.7 Fear and the Solution**

Although, fear on the health plane, is a God given ability to detect and deal with a dangerous intimidation. It is one of the distinctive reflections or the endless ever bad visions that keep on reappearing and heaping at heart and soul from every side especially when one experience an unfamiliar situation and as one frantically look for measures to insure your safety or significant. But our question is how we overcome fear. Can interior life of fear be reached? Obviously there is, “no single trustworthy answerer on how to effectively deal and escape the crippling force of fear”(Fry,1980:38). However, the Bible says man was not created fearful; [he] was created for boldness and Excellency (Gen. 3:9-10). Therefore, the element “fear is not godly”, for ‘Fear’ and ‘Faith’ does not go together.

Apostle John gives us Christ’s answer, “Peace leave with you: my peace I give you not as the world gives you. Let not your hearts be troubled, neither let them be afraid. He cares for us and understands our problems” Do not let fear guide your decisions, God wants you to live freely and confidently. He loves man no matter what happens. God will always be there to help us. Ask our Lord Jesus Christ to protect you (2Tim.1:7).

#### **4.1.8 Anxiety**

The Bible tells us not to be anxious about anything this (Phi. 4:6). Anxiety stem from unconscious feelings. Anxiety is temper and tension that arise from any inner intractable that affects the components of personality. It happens purely in anticipation; when a problem comes and one think about how she/he is going to lie her/his way out of this situation”(Adams,1970,154) which is quite right. Every human being has the freedom to change at any instant change in any given environment. But the problem arises when exaggerated anxiety disrupts our spiritual vigor, bellows our judgment. it should not, however, be incorporated into a full blown account of rationality that controls Satan not to rob us of the joy-filled life that we can enjoy in Jesus Christ our Lord. To keep off anxiety from distorting normal perception, motivation, memory thinking and action, and to remain in the position of being stable from the element of distortion and self-deception we should understand the mind of God about us. 1Pt 5:7 tells us cast all your anxieties to Him (Ex. 3:11; 4:10-11; 19:4-5, Ps.139:13-16, Jer.1:5 Rom.12:3-4 1 Cor.3:16-17, 2Cor.3:5, Eph.1:3-14, Php.4:1). Anxiety in conclusion, is not in God’s design to stimulate thoughts and problem-solving. For an anxious heart, weighs a man down (Prov.12:25), but, “what an encouragement a kind word is verse”(Adeyemo, 2006:766)

#### **4.1.9 Guilty**

Guilt can lead to depression which we have discussed along with it self-condemnation, frustration, hopelessness, and other depressive symptoms.”(Collins1988:110). But getting to understand the source of guilt in its sense is an effective saboteur of guilt free relationship. And each time you take a step to let it go guilty by avoiding blaming yourself for: your feelings; other people’s feelings for their actions and reaction is a crucial step in the process of facing the past make your future different. Moreover, it is an important step in removing guilt by and hence experiences the unique kind of rest that God wants us to envy. (Deut.19:13; 22:19). Besides this knowledge, one is able to cure the problem that has caused that guilt by forgiving and accepting one

#### **4.1.10 Worries**

Potentially, we all have a lot of stuff to worry about, disgust and despair plague one till; she/he seeks escape from Satan's excitement activities as the answer to ones worry functions but one forgets often that God cares for him/her. The devil wants us to worry, "Which is to have your mind divided between legitimate thoughts and thoughts that are not legitimate, thoughts that you should not be thinking-future-focused" (Jeremiah, 2001, 21- 38). Worry is a tool of Satan to destroy us. (1Pe. 5:8 speaks of Satan as an adversary and a roaring lion seeking whom he may devour.

The background for these statements is worry! Worry is one of Satan's many strategies to trounce man. The truth is that man is in a battle. And our war is not made of flesh and blood, "But against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" Paul tells us in Eph.6:10-12, Taking special note of verse 11: "Put on the whole armor of God, that you may be able to stand against the devil's strategy" or "the schemes of the devil or the evil tricks of Satan." And therefore, resist the devil's attacks, when you are next tempted to worry by: "...casting all your care upon Him, for He cares for you" (1Pe.5:7); "Cast your burden on the Lord, and He shall sustain you" Ps.55:22 says Php.4:6-7 says, "Be anxious for nothing...." In other words, do not worry about anything, "...but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will safeguard your moral fiber and inner self through Christ Jesus. The truth is that God is big enough to take care of the worries you commit to Him. Worries doesn't empty tomorrow of its sorrows, it just empties today of its strengths. Worry is a waste of your time! We should be doing more productive things with our time than worrying. So the next time you're tempted to worry, turn it around. When you understand the methods the devil uses to steal, to kill, and to destroy, you can shut down the devil's attack. You can defeat him and live victorious over worry! Let us close up that door of worry. Put your worries in the open loving hands of God, who cares for you, and who is more than able to deal with your problem. Experience God's Love (Gen. 35:3; 39:21, Mt.10:24-31 Ps 52:8; 136:1-26, Rom.8:35-39, Prov.3:12, Isa.40:11; 49:15-16, 54:10, Jer.31:3-5, Hos.14:4, Mk. 2:18-19), and God's protection (security) Gen. 19:19, Deut.31:8, Ezr.8:21-31 Job.1:10, Ps.34:7; 125:2; 146:9, Col.3:3, Jas.4:7-8) from your ultimate Father and God.



Remember the Gospel's promise of freedom. Don't slip into a lifestyle of worrying about expectations, and demands when God wants you to live freely. To avoid it, one must choose happiness as a way of life and follow the right path to obtaining.”(Minirth and Meier 1978:21). Let your love for God and your gratitude for His grace motivate you live free from worries. Rely on the Lord for the problem you are experiencing. For what torments of sorrow you endure from the devil that never arrive from where our Worry lies.

Worry, is a symptom of un-confessed sin in your life. King David reasonably spends some, “Good number of months worrying that Bathsheba would be exposed: When I kept silent about my sin my body wasted away through my groaning all day long for day and night. The hand was heavy upon, my vitality was drained away as with the fear heat of summer(Ps. 32:3-4). As David worry can be a warring signal of something wrong in our relationship with God. The remedy for this type of nervousness is to acknowledge our sin and turn away from it. That is what David finally did to his sin and turned away from it, he once again experienced joy in his life (Ps.51:12). When King David confessed the sin that leads to that kind of worry, he cried to the Lord to create in him a clean heart and renews the steadfast Spirit in Him (Ps.51:10). Rape is brutal Sin. But, worry is a killing heart sickness. It is a problem that extends smaller issues in all the age groups and gender (Matt. 6: 30-3).

#### **4.2 Physical Torture**

Those tortured, who pass through trials of cruel such as rape, slain in the act of being sexually abused, being destitute, afflicted, tormented in anyway(Heb. 11:36, 2Chr. 24:21, Acts 7:58). Who knows you better than the one who created you? Who care more for you than the one who died for you? Who leads more vigilantly than one who knows the beginning and the end of your life? But by Him alone as He is your Creator He sees how much sufferings and He alone is the source of great comfort and power(Ps.12:1-3; 119:67, 71, Jer.5:10-11;17:14, Mal.4:2, Mk.1:40-43, Ac.5:41, 1 Cor.12:26, 2Cor.1:3-5; 4:6-11, 2Tim.2:9;3:12, Heb.12:10-12, 1Pe.2:23-24) you are undergoing at this very moment.Trust Jesus, He will Keep us from suffering; there is no better depiction than of Jesus Christ our savior who died for you and me.

When suffering and misery knocks - God the father is there who cares and shares the pain with you. suffering comes but,” God who is the giver of all good gifts can use their tragedies for a good” that is what they say. The book of Job and Psalm tells us that God can permit the suffering of his faithful one for greater good. Jesus suffered, many saints have suffered at the hands of the devil and God permits it not because of any fault of theirs or others. But in that they join in his plan by solution through suffering. For He desires always to see those who are hurt be alleviated of their pain. The argument is we suffer because we are Christians. Yet if the argument is true, no one should be Christian. However, the Biblical position is that our sufferings is because the devil is unhappy of our destiny and is working out a formula to see to it that we are drifted away from faith.

### **4.3 Socio-Economic**

God is against injustice or oppression of any kind. God feels so bad to see one of His people undergoing any sufferings. He hates any kind of social injustice.

#### **4.3.1 Security**

You can know security because the one who loves you is compassionate, caring and brave. Christ Jesus knows you. He cares for your life. He leads you into abundant life. Nothing can separate you from His loving arms (Rom.8:31). King David says, He shall fear nothing because the Lord is his shepherd (Ps.23), “who not only knows and feeds ad protects, but even gives his life for the sheep” (Irwin, 1928:181). He is indeed, a pillar of fire in hour of danger in your life.

#### **4.2.2 Troubles**

There are sets of circumstances that comes our way in life and, “Whatever God allows in our ways are opportunities for advancement (Koranteng-Pipim, 2003:72). Apostle Paul reminds us of the, “Thorns in the flesh” (1Cor. 12:7-10), will work for our good and does not need to complain (Lame 3:39-40), about it.

Although we are human we always response seriously to any little kind of thorn that not only enters but that tries to enter our body. Put all your troubles (1kin.8:12, Ps.18:11-12; 107:26-32, Ezek.1:28, Jn.6:67-70) under His care for he knows, (Ps.34:17, 19; 1Cor.10:13).Let not your hearts be troubled, neither let them be terrified. He cares for your problems.

#### **4.2.3 Breaking Silence**

One intense problem you will likely face to is how much to reveal about having raped. You may not want anyone to know. But rape from the findings is a terrible burden to carry alone. Like many victims, you may eventually decide that it is important for your emotional well-being to confide in one you trust. The choice, is you need to tell yourself beyond that. Dr. Collins; said, and I quote, “If I live in a place where the reporting of mate – above is required by law, I would report the abuse in deal circumstances with the co-operation of my counselee... (2001: 56). There is evidence that arrest for abuse often opens abuses to counsel that enables them to prevent future outbreaks of violence. This is what God does not want you to do. He expects you to obey the reporting of the incident. Since God expect to obey the laws of society, (Rom.13:1, Tit.3:1, 2Pe.3:13–14).Giving up silence for instance reporting an incident of having been raped give rise to most valuable feelings, watching to a safer place.

#### **4.3 Spiritual Effects**

Rape puts one in a state of perpetual Helplessness and hopeless-spirit of poor:

##### **4.3.1 Self-accusation**

Histories of being stripped away until you have nothing more to give. Don't glide into this lifestyle of self-accusation of having been raped, about what people think about you, for a mistake, unwelcome memories or shameful impulses, uncertainties, confusions and grieve liberate energies into cycle of denial.

#### **4.3.2 Denials**

Denials bring back into consciousness the past bad memories of what happened to you. God said He is doing a new thing: Forget the former things; do not dwell on the past. See, I am doing a new thing! .... (Isa.43:18-19). Counter this by arguing against it, guard being judgmental and stickler. Remember! We are all capable of any sinful action, "All have sinned..." (Rom.3:23). And every step taken with; compassionate, empathy, hold up and indulgent from your inside is fundamental for your healing. It is mechanisms we go onto as the empty places left by pain replaces fill up with living and the love of God.

#### **4.3.3 And Low down Self-worth**

(Ex.3:11; 4:10-11; 19:4-5 Ps 139:13-16, Jer.1:5 Rom.12:3-4, 1Cor.3:16-17, 2Cor. 3:5, Eph. 1:3-14, Php.4:1) except that needed divine intervention. What is more, when one's life seemed to be at an untimely end, there is the word of God that treats and heals. However The God's word is, an amazing spiritual power resource for Confronting theory (I Sam. 24:8-12, Mt.5; 23-24; 18:15, 2Cor.2:4), that when used with wisdom, pierces the very core of a person's being. It has the ability to, "Penetrate even to dividing soul and spirit, joints and marrow; healing where other methods cannot touch (Green, 1992:24). It is indeed, the overall powerful resource that reshapes someone's thought patterns, strengthen will to resist what could not before and 'antibiotic' that seeks out and destroys the viruses that would plaque someone life. Start rebuilding your self-esteem now in the name of Jesus Christ.

#### **4.3.4 Hopelessness and Hope**

Take a heart, for it has happened but this is not the end of the world. In any case the rape ordeal is not written on your face. There is a saying that, "Who trust in God's unchanging love Build on the rock that can not move – Neumaria. God alone knows the extent of damage of your emotions, trust, and physical and He alone is able to restore your dignity and give you a fulfilling life thereafter. Trust you can be healed and start working on your strengths that suppresses human understanding.

#### **4.3.5 Faith**

Develop enormous perspective of God which will nurture your faith and give you the hope you need to get through challenging circumstances. Be alert! a possibility that such a problem come to test you in various ways, but keep in mind that this come not to harm you but to help you to grow closer to God, and to deepen your faith in Him. The Bible defines faith as, “the substance of things hoped for, the evidence of things not seen.”(Heb. 11:1). Martin & Deidre Bebgan said, “Faith is belief in something or someone even though there is no conclusive, physical evidence that what is hoped for will come to pass. It is attempting to alleviate mental-emotional suffering by only communicating with and analyzing the old nature, the practice of psychotherapy depends upon in the temporal rather than in the eternal.”(1979:150).

Faith and trust lead to health (Prov. 3:5-8). Recognize the devil that has come to your life, confront it by breaking its strong hold over you. Trust God to use your ups and downs to help you grow. Recognize that the spiritual realm you can't see is just as much of a reality as the material world you can see. Just beyond what is visible lies a supernatural dimension that often intersects with the natural world in which you live. God transcends your human limitations, and He is present in all dimensions. God is as close to you as your next breath, yet as far-reaching as the most distant areas of the universe. Ask God to help you become fully aware of His constant presence with you, and of the work He is doing in the world around you. Change from that lifestyle so that you are not regularly distracted from noticing God at work. Learn how to be still, focus, wait, and listen. . The only failure that ultimately matters is the failure to have faith. If you do have faith, though, with God's help you can overcome any other failure.

#### **4.3.6 Withdrawing from Others**

When you are faced with a difficulty in any of nature of this kind, do not simply run a way or battle it out a lone by withdrawing from others. Instead, resolve the issue and reconcile with others. Whenever you abandon the people, you're abandoning yourself. You can not grow in elegance by withdrawing from others when in difficulty. The journey to a deeper walk with God can only be realized fully in the company of God's people.

Remember! Faith is not an individual pursuit; it is meant to be pursued within the context of the community. For that reason commit yourself to long-term relationships with populace. They provide solitary, prayer and material support) and awareness of yourself as a victim of sexual abuse which is desirable for your own reasons and to face losses associated with it. Look forward to becoming closer to them and again hoping to earn a place with them. Ask God to help you view them all equally valuable because they're all made in His image.

#### **4.4 Imbalanced Power Relationships in the Bible**

Having discussed the Biblical position on rape, and some side effects, we can now look at the theological formulation in defense or against the subject of rape. Man has ever brought his mind into the Bible to justify his worldview in social, economic, and spiritual issues.

##### **4.4.1 Basic Moral Values**

The Bible gives teachings on the basic moral values on how people live. However, there are some texts in the Bible which are used to this day that legitimate imbalanced power relationships between men and women. One might want to ask whether we have a problem with the Bible. We don't have. But we see some of the laws and instructions outrightly anyway ignore women's interests. In fact the ideology of male dominance is deeply rooted in the scriptures and watered by traditional cultures worldwide. For example, "In every society that has ever existed one finds patriarchy (Males fill the overwhelming percentage of upper hierarchal positions in political and all other hierarchies). Males attainment (males attain the higher-status roles, [with a support of such questions, "Is not that where they belong? What does the Bible say about roles of men and women? The biblical position defines the role male and female in marriage that should exist as couples live together for life. Whether these may be in any given society) and male dominate (both males and females feel that dominance in male-female encounters and relationships resides in the male, social expectations and authority systems reflects."(Stott,1979:222). Undeniably, till this day, the Bible tends to favor males due to the culture, tendencies of writers and recipients.

There are some serious oppressive sad stories in the Bible such as:

- A father is free to offer his virgin daughter (for whom the father can get the full bridal price when he married her off) to be raped in order to protect his house guest against sexual violence.... Seizes his own concubine, thrusts her outside and allows her to be abused alright (Jdg.19:24-30), and
- Lot and his virgin daughters...also willing to offer her daughter too to the rapists who wanted two visitors! (Jdg.19:24-30).

From the African view, it can be taken to mean straight the scripture support rape and yet are not designates. It in fact compliments the situation as it is now and it will continue to promote and strengthen sufferings to individuals or many women. Yet the church today keep on cultivating, weeding and pruning by the nature and frequency of the way pastors preach alongside such texts to keep women subordinate, and to justify their mighty injustice that has ever continued.

#### **4.4.1.1 A “Helper” (Gen.2:18)**

Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him," was God's goal for human history is to establish community in the highest sense"(Grenz & Muirkjesho, 1995: 166).

#### **4.4.1.2 Be “Submissive” (Eph.5:22-33)**

The Epistle beginnings text, wives submit yourselves unto your husbands (V22), 'submissive to your husband. Although, Paul has told the wives to be as subjects, he does not tell husbands to be as subject too. The message should be reciprocated in the modern gender roles. A wedding as a communicative event, should insist that both partners respect and treat each other fairly. Common in the weddings are outpouring messages of advice to the bride on how to make her husband happy and take care of him, etc, but hardly is male partner advised on how to make his wife happy. Granted, enshrined in the matrimonial vows the bride and groom promise to reciprocate love but in the cultural and sometimes even in Christian circles emphasis is on the female gender to behave, be good, pleasant, welcoming, patient etc, the virtues expected of the female gender in marriage relationship are endless"(AFER, 2007:229).

Along with in the same text, for the husband is the head of the wife (V23) and never to behave like a woman when it comes to your duties and for the females simply take care of him a display of egotistic feelings that allows males take advantage of females in marriage. An attitude in family set up that portrays a wife as a subordinate and not as an equal partner in the home. The main concerned is the comparison of marriage in Christ and his church (V.23) plays an important role in the legitimacy and the unequal distribution of power in relationships between man and woman in the home”(Ruether, 1977: 24) In the text woman (wives) are not addressed at all; instead their weaker vassals is announced loudly to men. It shows clarity, that the power of man over women in the family is legitimated by the church, and the system. To raise their tempers to be ideal women who turn to meet the expectation to the retirement of husband. To be responsible for the mistakes and short come of her husband.

This is the ideal of the perfect wife preached by the church, and church leaders idolize then when they raise their sons and daughters to confine in the system. The wives customary make comprises in the family in order to help every one happy and this is part of basic rights that children must learn (female/male) hierarchical system as part of the upbringing, where boys will be boys. And some of the patriarchal order preserved powers of men over women.

#### **4.4.1.3 Some other Biblical Silent but Oppressive Texts**

God blesses Abraham-blessing you... men see women has been treated as none existent, Sarah is not mentioned in the covenant. The Husband is rightly spoken of as the head of the house (Eph.5:23) even if, “this should not serve as for him to resort to unreasonable domination of the home; it is desirable that he should lead out in those matters which involve relationship between the home and the outside world. The masculine mind is constituted that it is hard for a man to become adjusted to a situation in which his influence is subordinated to that of his wife. Consciously or otherwise, it “gets him down” to play the role of performer on the second fiddle”(Shryock,1968:94) The fate of women has no voice is it?



The notion that with wives must be subordinate to husbands provides men with ample theatre (room) to concern themselves solely with satisfying their own needs in the family, without paying attention to the needs of the rest of members of the family. This is an open declaration, on how devastating, that there is just no place a woman can go and hopefully afraid that men, will never give up the power to women. So the issue is more theological than cultural or tradition in African context.

#### **4.4.2 Application**

The opposite is true, the relationship between husband and wife compared with the relationship between the church and Christ. Primarily, "The hierarchical pattern of divine male over the female as an analogy for marriage in the New Testament is not only continued but exaggerated. This is particularly evident in the Pauline letters to Ephesus (Chapter 5:22-23). Here the headship of Christ over the church is a model for the proper relationship of paternalistic husband and submissive wife in Christian marriage. By making the husband analogous to Christ in relationship to his wife, the author even suggests that a wife should consider her husband representative of Christ or God! Her husband is the Lord, as Christ is the Lord of the church. She is his body, as church is the body of Christ. This analogy of Christ to the Church as husband to wife is all the more bizarre by being translated into an eschatological idiom. The church as body of Christ is the eschatological church redeemed by Christ's redemptive acts. She has become perfect and spotless, as the eschatological bride of Christ who is without sin. To make this relationship of Christian and the church a model of human marriage is odd and contrived. It suggests that the husband should be looked at as redeemer to his wife. She, in turn, should become spotless, perfect, and without sin through submission to his redemptive authority.

As a model of human marriage, this relationship is unrealistic as to suggest that author (probably not Paul) is somewhat confused. He takes a symbolic of eschatological union of Christ and church, which is actually antithetical to human marriage and sexuality, and tries to impose it inappropriately on human marriage in order to counteract the tendencies of the early church to dissolve marriage into eschatological equality. This is some of historical patriarchal, observed today. The statement resulted into contraction that, nevertheless, for two thousand years has been preached to Christian couples as though it were a possible model of real marriage...done by a selective interpretation that makes the text primarily as a model of benevolent paternalism and female submissive"(Ruether, 1977:142-142). Of course, like most scriptures, Paul has, some point to specific issues as Ephesus Chapter 5 verses 22-23 where Ruether is saying and arguing the relationship is unrealistic it is somewhat confused and this suggest therefore that the author probably is not Paul and therefore he could not then have written the whole book. Someone else with the benefit of hard sight finished from him. He could have known him. Paul may have begun it, later sections.

This really brings up some very important questions about the scripture in general, is it possible then that, over the long period of writing the Bible, God somehow lost control over the way His word was put together and edited? In other words, some sections were included or omitted and God could not inspire? Other inspired books were left out? Some writers wrote under the pen name of someone else? You see some of these questions bear on the Paul authorship issue if Paul in fact did not write this part of the chapter; then God misleads to attribute it to him if someone wrote some sections other than the Paul. It certainly changes how we would view the text of Ephesians Chapter 5:22-23 in fact the whole Bible. Obviously, I believe and I think you do too. But God did not lose, and could not. He is and always has been the master Editor of His word. We have the Bible exactly as He intended for us to read it. Nothing has been omitted. Nothing misleading made on the final engravings. And each verse was written precisely by the man who claims authorship. This was a divine praiseworthy legitimating of a woman and man is equality and compliments:

#### **4.4.2.1 Helper**

A “Helper, in the genesis context was someone who is superior to him Indeed, Adam had, “Been assigned helpmate by God (Gen.2:18a). Helper, “the one who does for us what we can not go for ourselves, the one who meets our needs: in this context the word seems to express the idea of an indispensable companion. The woman would simplify what the man [Adam] was looking in the design of creator and logically it would follow that the man would supply what she was lacking, although that one not state” ([www.enet.com/Gen...](http://www.enet.com/Gen...)).

Someone that the Bible describe, “Thou art my help and deliver; O lord, make to tarrying”(Ps.70:56) “The shadow of thy wings will I refuge (Ps.63:7), one who liberates [him] (Ps.63:7).

In God’s mind, however, the big picture here is a helper ‘equal o him’ “EVE” who is equal to man “ADAM” (Gen.1:26-28, 31). God’s intent in the narrative as one male and female equality and compliment which preludes subordinate”(Grenz & Muirkjesho, 1995:166). Man and woman are presented as equals in the text, (SS. 2:8-10, 14; 16a, 8:6-7a) images appeal to both women and men.

#### **4.4.2.2 Wife**

Shall know how to keep the word of God with regard to husband;” (Imbens, and Jonker, I. 1985: 244).

#### **4.4.2.3 Husband**

“Is the head of the wife, leads her with wisdom, educates; comforts and protects her; shall love his wife as his own body; (Imbens, and Jonker, 1985:244) It is the opposite of the fact that is affirmed by (1Cor.11:9) man was not for a woman, but woman for a man, furnishing scriptural basis for Paul’s affirmation in (V3) that the man is the head of the woman. The one created to be helper of another human being, the one to receive such a helper has certain authority over the helper which is very much with African view.

#### 4.4.2.4 Submissiveness

The woman's submissiveness cannot be derivative from the word help, helper, nor from the creation of Adam as the first human being. That is whoever was created first has a higher place in order of things; instated it would sound nice to conclude. But that was created last (Eve) is *tiara*, the climax of creation, an argument not to undo the roles, but simply to show that the sovereign of man over woman on the grounds that man was created earlier, is not the obvious conclusion from the chronicle.

A woman's subordination to man grounded in man's created first (1Cor.11:8-9; 1Tim.2:12-13). But this subordination is a very specific kind, one "that makes one person out of two." In their oneness, woman is a helper, partner, and complement to man, the head in the relationship"

All these men use to establish power over woman,, such as calling her woman, the issue not naming of the female but rather the recognition of sexuality' Tribe (1976)name Man shall rule over' describes-does not prescribe; it protests; it does not condone" (99-100 ). This tyranny man over women is a perversion of his humanity' (Jewett, 1975: 114;82). Men all over have deliberately legitimated inferiority by using scriptural passages and supplemental interpretations to establish their patriarchal world view of women as weak and inferior to them. Some passages and supplemental interpretations can just as easily be used to demonstrate that men are superior human beings. And yet Gen. 2 and 3 does not portray a woman to be weaker or more easily enticed. Instead the initiative and decision are hers: the man is passive, brutish and inept and the woman is the more intelligent one, the more aggressive one, and the one with greater sensibilities" (Tribe, 1973:40). These however, have resulted into power abuse its negative impact has affected many men of many nations in varying degrees. For example, there are many men especially in our African communities who totally put into practice the theoretical ideas based on some scriptural text without analytical principles.

The power of direct confrontation men over women, receives its legitimacy from Christian church very much today. According to my own view in support of these, it has turn to be the most important source in the sexual abuse and type of inhuman against our women and girls. And that is why rape has become extremely difficult to eradicate. For instance Rape was impractical in marriage, regardless of whether force was used or consent was given. It was rare for a case of marital rape in African context to reach the courts, and if in cases it reaches, the perpetrator was more commonly charged with assault than rape. There was socio-cultural believe that women are men's property, A woman is expected to subject herself to the man's authority, which means that men determine how women should live with their rights (Silberschmidt, 1999, and Baumeister, et. al, 2002). They are, "the ones who sat in judgment and made things happen, by this reasoning might be right... men justify themselves, but their subjects are defenseless and "that made it possible for the perpetrator of the act 'Men' to rationalize away his own involvement and join in the inflicting punishment on the 'women" (Gilbert, 1985: 88). This is kind of authority we are discussing here is "the authority" that has brought sufferings to many women such as sexual abuse in today. Laws are passed y men to favor them. History is written by men, justify domination of women through sheer physical power and "God given" right..

Moreover in African context, many of those women who tried to resist against it have ended up in disastrous breakdown in relationship in the homes with a consequent upsurge of serious crimes and violence. Indeed, it has adversely; made many 'men', the men society wants to tell them to "Be the man" (*Ekuu Muren-* be a total man) and "You're the man," *I Muren-* you are a total man; Even in the Bible, Nathan said to David, "You are the man!" (2Sam.12:7, 9). But the truth is that, for whatsoever reason, often times we look for "heroes." Or "Real men" But failed to know God, "He Himself knows our frame; He is mindful that we are but dust." (Ps.103:14). Of course if you asked us how to define "maleness," you'd get several different answers. But each one of them could probably point out someone who represents it to us. One person we would point to is Boaz. A lesser known character represents someone who lived a life that described by Albert Einstein, "Try not to become a man of success, but rather try to become a man of value."

A relatable man and whom we would like to emulate in several ways. The fact is, women must reject all these in the name of Jesus Christ, the concept of use of dominant historical theological and cultural traditions, "Which is not individual but systematic... structures of in just domination and subordination...central to the origin and condition and from the...concepts of the fall"(Ruther, 1983: 37) that makes them look less images of God. However, "the church should strongly come in and preach a gospel of equity and quality in these modern times and create awareness that both genders were created them, thus male and female He created male and female in His image, blessed them and made them masters over all His creation(Gen.1:26-27). "Male and female are both therefore to compliment each other in matters of family, societal and national Development"(AFER,2007:230).

#### **4.5 Conclusion**

The word of forgiveness is so hard, realizing someone owning your womanhood. In fact Seamands said, "Some of the most powerful weapons in Satan's arsenal are psychological. Fear is one of these. Doubt is another; anger, hostility worry, and of course, guilt. Long- standing guilt is hard to shake off; it seems to hang on even after Christian claims forgiveness and accepts pardoning grace"(1981:48-49).

Before the adversity of the problem turn into "triumph" what is needed from you in summary is healing and forgiveness. Indeed, when you forgive someone, you make a choice to banish the offence from your heart. And if you want to hold on to the pain, or punish him, and keep his wound open, choose not to forgive. Seeking forgiveness is not ordinary but it seems essential. You cannot heal until you forgive. Healing is both external and internal. Hardest is to forgive oneself. One keeps wondering how they contributed to their own rape.

It prepares you to remove your armour and to embrace it with your naked self. Forgiving others, this is difficult. The word, "forgiveness is so hard, releasing someone owning your womanhood.... But remember! Some of the most powerful weapons in Satan's arsenal are psychological.

Fear is one of these. Doubt is another; anger, hostility. Worry, and of course, guilt. Long-standing guilt is hard to shake off; it seems to hang on even after Christians claim forgiveness and accept pardoning grace. But some of this is needed to complete the healing and to get rid of your long repressed antagonism. To forgiving oneself, not many get this, but those who do have real inner peace. Jesus said that after He forgives us, our sins are as far away as the East is from the West this is Isaiah. The prophet Jeremiah is a perfect example of how worked up mind, can have a profound and adverse effects upon us and our emotions. In Lamentation three, we find the prophet is depressed. In fact, he is more than depressed. By today's standards, he might have been diagnosed as suicidal. Had we run into Him, we might have said ' "Stop talking like that [acting or behaving] like that. You're talking crazy". Take a look at the thoughts that are going through his head: in Lam.3:1-3, 5-8, 14). Jeremiah was so much like you do feel and he wanted nothing more than to escape and get out of hopelessness and depression.

Whenever, a problem therefore arises, there is created account of emotional shock and confusion. That in essence, shuts one's mind and makes it difficult for one to think of something else. According to Green, (1992), "Recovering from emotional and physical or sexual abuse is a process of remembering and feeling. We reclaim the good and face the damaging, painful things" (17).

But life is nothing new. Take care not to jumping to wrong conclusions. You assume the worst, and make future false predictions that have no coherent basis. Your wrong assumption spring back around in your mind forever. Providentially for prophet Jeremiah did not allow these to happen. He took control. At some point in Lamentation 3 verse 21: "But I recall to my mind, therefore I have hope". He decided enough was enough. He recognizes he did not have to grovel in his misery. He could choose to think on things that were healthy and edifying and, above all, thoughts that were true and accurate, not distorted.

The prophet realizes he can call other things to mind, and allow other things to circulate in his head. He is also aware that those things are able to put hope back into his life. So he goes for it. He interjects new and healthy thoughts into his head:

The steadfast love of the Lord never ceases, His mercies never come to an end; "They are new every morning, (3:23) Great is thy faithfulness. "The Lord is my portion; says my soul, Therefore I will hope in Him. Jeremiah makes a quantum leap from the abyss of despair to the mountaintop of hope and faith and gratitude....Replace those miserable, exaggerated thoughts with healthy thoughts with healthy and accurate ones"(Chrisholm, 2003:19-20) the way Jeremiah did

A victim of sexual abuse requires an on going gradual healing process. The word of God is an, amazing spiritual power resource for counselling theory, that when used with wisdom, pierces the very core of a person's being. It has the ability to, Penetrate even soul and spirit, joints and marrow; healing where other methods cannot touch"(Green, 1992:24). It is indeed, the overall powerful resource that reshapes someone's thought patterns, strengthen will to resist what could not before and 'antibiotic' that seeks out and destroys the viruses that would plague someone's life.

The scripture's directive first is to seek God's counsel. When one's life seemed to be at an untimely end, there is the word of God that treats and heals. In spite of this, as a counsellor; before, you prepare to help the victim, spend some time to read and meditate on the following topical scriptures; (1Jn.1:9, Mk.7:14-23, Rom.12:19, 1Cor.6:15-18) and ask God to show you how to use His powerful word to treat and heal you. Remain committed to, living in grace and forgiveness, just as God remains committed to you.



Finally, God is the only one who can determine the best course of healing of the affected parts of your body. Simply, draw close to Him, and He will draw close to you (Jas. 4:8). And therefore, get near to the heart of God and He will reveal your doughty problem that lies covetously in your heart. His light will shine even in the darkest corners of your heart. There is everything in Him that can unruffle any problem that has stuck in your heart. He will Workout your frustrations, strengthen you, bring healing and restoration to your; body, mind, and soul and fill you once again with his fullness love with lots of good life. The purpose of running to God is simply a safe refuge. Life without God is meaningless and unsatisfying. King Solomon says it is vanity of vanities (Ecc.1:2).

The world is ever breaking the people down even when they are seeking help. However, God; grants comfort and healing of the body, mind, and soul. You read Psalm 46, which is an incredible Psalm! This Psalm represents a song of hope celebrating the certain triumph of God's kingdom – even in the midst of times of severe trouble. This Psalm served as the inspiration for Martin Luther's famous Hymn, "A Mighty Fortress is Our God." Just after 9/11 I saw emails and posts on the internet floating around with the entirety of this Psalm. I would encourage you to keep this Psalm in your "heart mind, and soul " as a Psalm to meditate upon whenever you personally might be going through times of severe trouble – or whenever our world might be going through times of severe trouble. Near the end of Psalm 46 in verse 10 we read a tiny little verse that I think is the key to this Psalm – "Be still, and know that I am God." If you are going through a time of trouble in your life right now, will you take some time to meditate upon Psalm 46 and in particular verse 10?

What does it mean to you to "Be still, and know that I am God?" Do you believe that being still during times of trouble can draw you closer to God? Will you be still today before God? In this stillness will you seek to know that He is indeed God? Even in the midst of whatever might be troubling you, will you seek to know that I AM is your God?

## CHAPTER 5

### THEOLOGICAL FORMULATION OF [SEX] AND SEXUALITY, AND CONCLUSION

*“Open my eyes that I may see wonderful things in your Laws” (Psalm 119:19).*

#### 5.0 Introduction

Sex and sexuality is Godly ordained. It is never to be used as an act of mistreatment. However, the fallen man has greatly abused it. This chapter gives an account of sexual violence in the Bible and the Biblical theology of sex and sexuality. But before we go into deep analysis and discussion of this issue, let us first get the definition of the two words; According to dictionary the definitions sex tends to be less literary, offering several definitions. However, Ann Freud famously wrote in summary that sex is something you do”([sexuality about.com// what is sex htm](http://sexuality.about.com//what_is_sex.htm)). And sexuality is the, “a complex aspect of our personality and “self”. Our sexuality is defined by sexual thoughts, fantasies, turn-on and experiences. In many ways sexuality is the force that empowers us to express and display strong, emotional feelings for another person and a natural stimulus for the procreation of our species ([Health.ninemsm.com.au/sexuality](http://Health.ninemsm.com.au/sexuality)) This way of understanding sex highlights the difference between the act of sex and the difference the individual experience of sexuality which is an intrinsic part of who you are that can’t be separated out of ourselves anymore than our ethnicity or religions/spiritual beliefs”([sexuality about.com// what is sex htm](http://sexuality.about.com//what_is_sex.htm)).

### **5.1.1 Theological View on Sexual Violence**

The first account is about sexual violence in the Bible. But before we go into this, let us briefly see how life was in the beginning

In the beginning, God created man as a perfect creation, pure and untainted. Everything was good. Naturally, it was designed and worked perfectly from the beginning, unlike things that man design. His creation was beautiful and in harmony; it was good morally, there was no sin, no evil, and no trouble.

It was indeed, an earthly paradise (Barker, 1993:5). This was the garden God had purposed man and woman to live in, a haven where God's culture ruled and a woman given the highest respect and integrity. Man was the first human to be created and God saw how lonely he had become since he did not have one of his kind for companionship. That is when God decided to create woman hence the woman was made from man's rib. And man said, "This is bone of my bones, and flesh of my flesh" (Gen.2:23).

God and man had quite an enjoyable relationship and fellowshiped on a daily basis. Adam and Eve were originally without sin and capable (as no other creature) of communication with God (Gen.3:8). They took time in a relaxed and in a loving manner all the time when handling issues and arrived in heaven. Having described the goodness in the Creator's perfect plan, the word of God goes on to say in plain words how man's sinful nature has disfigured sex act spoiling every other aspect of his life. This is a secret of life that disappeared in the pain when Adam decided to go his own way desiring to know Good and Evil (Gen.3:4-5). Sinful men abuse sex, no human, and respect for it.

### **5.1.2 Unbelievable Records**

There are only four chapters in the Bible where Satan is not present, the first two chapters, Gen 1 and 2 and the last two chapters 21 and 22 of the book of Revelation. It is and from Genesis chapter 3:6 onward is when the Satan took over victory hence from that point in time, the Satan is a factor to be reckoned with" (Elwell, 1989: 13). His Craft and power are great, and armed with cruel hate, on earth is not his equal; the scripture however, assure us the Satan will be defeated "(Rev. 20:10).

### **5.1.3 The Tree of knowledge of Good and Evil**

Genesis 3 records the first token experienced by Adam and Eve in the Garden of Eden: in Principle, Satan was not happy with profound mystery of man "God created in his own image" and he could no stand this kind of relationship. Satan came up with false principle of the fruit of knowing good and evil. As a result of the enticement by devil man was satisfied for long to be merely the image of God. The liar promised him of godhood (Gen.3:4) attainable in disobedience to, and independence of god-yet shall be as gods knowing good and evil. The only thing he had to do was to become disobedient. The good in essence refers to that which enhances, promotes and produces life, which evil refers to anything that hinders, interrupts or destroys life. So eating from this tree would change human nature. People would be able to alter life or better (in their thinking) or for worse" ([www.enetbible.com/gensis\(Genesis2:28\)](http://www.enetbible.com/gensis(Genesis2:28))).

Another school of thought understands the knowledge of good and evil as the capacity to discern between moral good and evil. The following content suggests the tree's fruits gives one wisdom ( see the phrase-capacity of making one wise in (Gen 3:6) as the note on the word "wisdom" which certainly includes the capacity to discern between good and evil. Such wisdom is characteristics of divine beings, as the serpent's promise implies (Gen.3:5, and 3:22) makes clear. (Note however, that this capacity does not whatsoever include the abilities to do what is right).

God prohibits man from eating of the tree, that stood in the middle of the Garden of Eden, the actual place not mythological, the scripture says beside the tree of life (Gen 2,3) where Adam and Eve, the first two humans lived and worked there (Gen 2:8-17), until they sinned against God the creator of whole Universe and time. The prohibition becomes a test to see if he will be satisfied with his role and place, or if he will try to ascend to the divine level. There will be a time for man however, to possess moral discernment/ wisdom, but it is not something to grasp at in an effort to become a god. In fact the command to be obedient was the first lesson in moral discernment/wisdom. God was specifically saying: here is a lesson one, respect my authority and commands. Disobey me and you will die. When man disobeys, he decides he does not want to acquire moral/wisdom God's way, but instead tries to rise immediately to divine level. Once man has acquired such divine wisdom by eating the tree's fruit (Gen.3:22), he must be banned from the Garden so that he will not be able to achieve his goal of being like God and thus live forever, a divine characteristics"( [www.enetbible.com](http://www.enetbible.com), Gen.3:24).

#### **5.1.3.1 Distrust and Defiance**

As a result of a free moral entity, Adam and Eve, in their distrust and defiance, desired to break communion with God. They, in their human thinking, pressed forward to, "rebelled against his ordained existence as a creature of God by his rejection of God's companionship and decision to live apart from God (Gen.3:1-10), to be independent from Him.

They yielded into instructions of the deceiver, that God had said that death would accompany disobedience. But deceiver said, "You surely shall not die! (Gen 3:4). Do not listen to Him; do what is right in your own eyes" he urged. (Anderson, 1984:132) The forbidden fruit was a delight to the eyes (V6) and, "When Eve saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she also gave to her husband, and he ate.

Dr. Chrisholm says, "They both voluntarily took a bite out of the fruit expressly forbidden by God" (2003:54). Even though Adam and Eve knew God, "they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

Therefore God gave them over in the lusts of their hearts to impurity; (sexual impurity for degrading of their bodies with one another (Rom.1:24) so that their bodies would be dishonored among them. For example, they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever" <http://www.abort73.com/HTML/VIII-A-human.html>. God knew that the freedom to choose is at the heart and soul and thus what it means to be human. The lust of the eyes subtly drew them away. They "ignored God's command in order to do what appeared to serve their own best interest (Anderson, 1984:132) and anything opposite of truth is sin, but an error. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness (Rom.1:18),

#### **5.1.3.2 Sin (Heb Hamartia)**

Sin in Greek [ἁμαρτία](http://www.e-sword.net/support.html) hamartia *ham-ar-tee'-ah* ([www.e-sword.net/support.html](http://www.e-sword.net/support.html)) and according to the Bible Dictionary by Douglas and Tenney, (1987: 946) the Biblical writers portray sin as a condition and activity of human beings that is offensive to God, the creator. Sin is revolt against holiness to sovereign will of God. It is to lose the mark, or overstepping. Therefore, it is both a condition of the heart/mind and will affections (Isa.29:13, Jer.17:9) and Gen.6:5; Isa.59:12-13). Sin is portrayed by many biblical writers sin in a variety of terms such as; rebellion, hellish in the eyes of God, it is error, wickedness, defiance, arrogance, self will or psychological defect, the desire to be equal with God, and deliberate emancipation from the hand of God.

Sin is the practical outworking of that condition in thoughts, words, and deeds that offend and transgress his holy law. It is that condition and activity of human beings that is offensive to God, the creator it is disobedience, deification of oneself, and dethronement of God by what Torrey's (1999) term as, "Simple omission of what Adam knew to be good", trust and tenderness in relationship. Sin has such a powerful sense of the living Lord, who is utterly pure and holy. The Bible clearly states there was a literal tree, rebelled, serpent, temptation, fruit, and Adam (Han, 1998:116) that when the two eat the fruit out of it, it brought the following:

#### **5.1.4 Consequences**

Sin it brought personal consequences as well as social to Adam and the whole world. They stepped instantaneously from life world into a dearth world where the anticipation was only toil, pain and death eventually as discussed in detail below:-

##### **5.1.4.1 Eyes of both were opened**

Adam and Eve had their eyes opened as the Serpent had promise. According to Henry Mathews, "It is not meant of the eyes of the body; these were open before, as appears by this, that the sin came in at them. Jonathan's eyes were enlightened by eating forbidden fruit (Isa. 14:27), that is, he was refreshed and revived by it; but theirs were not so. Nor is it meant of any advances made hereby in true knowledge; but eyes of their consciences were opened, their hearts smote them for what they had done. Now, when it was too late, they saw the folly of eating forbidden fruit.

They saw the happiness they had fallen from, and the misery they had fallen into. They saw a loving God provoked, his grace and favor forfeited, his likeness, and image lost dominion over the creatures gone. They saw their nature corrupted and depraved and felt a disorder in their spirits of which they had never before been conscious"(Mathews, 1991:12). That is were suddenly, self-conscious about their bodies. The text tells us they saw "they were naked" that is they were stripped, and deprived all the honors and joys God had given to them and left exposed to all the miseries that might be expected from the angry God. They were disarmed of their defense of love and joy. They were, now painfully aware of lack of divinity, his weakness, of his temporality and thus shame and fear came in. The scripture tells us man was ashamed of his nakedness.

Along with that, they were disillusioned, disappointed, guilty and they sewed fig leaves together and made themselves loincloth covering which is , a self-redemptive efforts (Gen.3:7a). .... They now fully realized, following his alienation from God, that without God he was naked (Van Der Walt, 1997:352) a lone and lonely

Adam and Eve had 'child-like innocence' before their going against God by eating the fruit and there was no shame. They didn't realize they were naked until the disobedience. "Adam and Eve were both naked and were not a shamed" (Gen.2:25). Now there was shame. Why? Not that it's because they abruptly became ugly. Their beauty wasn't the focus in G. 2:25 and their ugliness was not the center of attention here in (Genesis 3:7). Why then the shame? Because the institution of covenant-keeping love between a man and a woman was the unbroken covenant between them and God- governing them for their good and they enjoying him in that security and relying on him and with it the sweet, all-trusting security of marriage was collapsed and disappeared forever (<http://www.desiring God.org>).

They experienced this immediately in the corruption of their own covenant love for each other. Both relate to the experience of shame, dishonor and embarrassment:

- In the initial case, the one viewing my nakedness was no longer trustworthy, so I am afraid I will be shamed. I am self-conscious of my body, and I feel vulnerable to shame because I know.

Eve has chosen to be independent from God. She has made herself central in the place of God.

She is essentially now a selfish person. From this day forward, she will put herself first. She is no longer a servant. So she was not safe. And I feel vulnerable around her, because she was very likely to put me down for her own sake. So suddenly my nakedness was precarious. I don't trust her any more to love me with pure covenant-keeping love. That's one source of my shame.



- In the second case, I myself am no longer at peace with God, but I feel guilty and defiled and unworthy—I deserve to be shamed. He was now painfully aware lack of his divinity, of his weakness, of his temporality”(Van der Walt, 1997:352). He was disillusioned, and disappointed. The other source was that Adam himself, not just his spouse, has broken covenant with God. If she is rebellious and selfish, and therefore unsafe, so am I. But the way I experience it in myself is that I feel defiled and guilty and unworthy. That’s, in fact, what I am. Before the Fall, what was and what ought to have been were the same. But now, what is and what ought to be are not the same. I ought to be humbly and gladly submissive to God. But I am not. This huge gap between what I am and what I ought to be colors everything about me—including how I feel about my body. So my wife might be the safest person in the world, but now my own sense of guilt and unworthiness makes me feel vulnerable. The simple, open nakedness of innocence now feels inconsistent with the guilty person that I am. I feel ashamed ;(<http://www.desiringGod.org>) Adam said.

A concise summary of primitive-attitudes recorded the in Bible as a direct result of their sin includes the following;

- **Refusal**

God had gone to look for Adam and Eve, that evening and when they heard the LORD God walking in the garden, instead of returning to Him. They

- Fled from God and tried to project hide-and seek game onto God. The scripture says, they “hid from him among the trees” (Gen. 3:8) as if it were
- Possible to hide from all seeing and Omnipresent God and they are now the hidden one.
- Pretended not to have heard God’s call, "Where are you? (Gen 3:9), a stubborn rebuff of man to hear the call of God, and willfully suppresses knowledge about God (Rom.1:20-23).

- **Guilty of fear Gen:** He answered, "I heard you in the garden; I was afraid and hid from you, because I was naked." (Gen.3:10). They did not want merely to confess their guilt.
- **Self-justification:** Instead they;
  - Accused the serpent and Adam went a head to accuse not only Eve but also God Himself."The woman you put here with me (God had a share of the blame) gave me the fruit (Gen.3:12). That is, "when Eve succumbed to the tempter's argument, Adam proved once and for all, that the creature called woman holds within her being a particular power to influence. He proved this by succumbing right along with her! He didn't have to do it. He, too, was a creature with free choice, "...and I ate it. (Gen.3:12);" but the fact remains that he did, leaving, us to face another irrevocable fact: that while each human being is morally responsible to God for himself alone, women do have a special responsibility to see to it that their lives influence those around them in a way which God can accept"( Price, 1964:12).
  - Also God Himself- the woman you gave me! God had to bear the guilty.

#### 5.1.4. 2 Blessings turn into Curse

The joy that overshadowed the fruit of young life God had labor to bring into the world, the wonderful and blessed earlier priestly creation, as animate creatures, they received a divine blessing which suggests God's pleasure in the creation of being capable to conscious enjoyment"(Dummelow,1909:5) for example the wonderful and blessed earlier priestly creation; the story of Gen.1 Adam to fill the earth and subdue; the folkloric story of paradise (Gen.2-3) of dependence on a fruitful earth that gave of itself without human labor 'all good" turned into a 'curse' (Gen.3:16-17) that brought distortion and pain into the functions they had previously(Remedy is John 3:16). The failure of Adam and Eve, God said about our planet as He spoke to them: curse is for thy sake; ....this....Thorns and also thistles shall bring forth to thee; ... till though return unto the ground....and bringing children with pain (Gen.3:18-19). Although there was also the overwhelming powerful message of that God brought to man presented chronologically from the foundation to our own time (Gen 3:15).

#### **5.1.4.3 No Security**

Second, the heart of Adam which was meant to be God's temple became corrupted. Since God is righteous, His spirit that was designated to dwell in Adam's heart moved out of Adam's life. The, fallen nature is no friend of God's. Fallen nature is no friend of Grace"(Tozer, 1981:83). He cannot live in a contaminated heart exposing him and the whole human race to disgrace and without security.

##### **5.1.4.3.1 Alienated**

He is alienated, "feeling of being cut off from one's own feelings (self- alienation) and/ or from other persons (social alienation).... Life increasingly impersonal (Cox, 1978:120), most present problem to all of us to this day. He is a depraved creature in the sense that, part of his original nature was affected exceptionally by the sin.

##### **5.1.4.3.2 Conflict and Pain**

God, "Introduced conflict and pain into the previously harmonious relationship between Adam and Eve"(Grudem, 1994: 464). He said to Eve, "Your desire shall be for your husband, and he shall rule over you" (Gen.3:16). The curse of sin is built into the family. The curses causes men to be oppressive, despotic, and chauvinistic, it causes women to want to rule over men and to usurp their position of authority; and the curse of sin causes children to rebel"(MacArthur, 1981:66). It gave way to betrayal and harshness; a problem that is causing all kinds of discriminations and abuse that the world has continued fighting against. (Gen.2:11-19).

##### **5.1.4.3.3 Practical Implication**

Sin brought more significant and practical implications to mankind. Adam had knowledge and intellect far superior to any found. When we consider the knowledgeable task Adam concerning animal creation, we see that God brought them unto Adam to see what he could call them (Gen.2:19) and al that he called every living creature that was the name.

From this kind of trust, we can see him to have had the most knowledgeable mind that any scientist today could equal to his. According Barker, "God gave him faculties and abilities no other creatures were to have: man alone can properly walk erect on two feet, only of all God's creatures have the gift of being able to use words (God's own of creative) and language to convey complex ideas.

He was fully developed intelligent man, (creator given the him since he is created in His Image- God said, our image, after our likeness- "the likeness to God lies in the mental and moral features, such as reason"(Dummelow,1909:5)-after his, given him the ability to use, "reasoning power by entering to the experiences, discoveries, the debates and disagreements of what has already been discovered or what is currently undergoing experiment"( Nyaundi and Onkware, 2006:33), and personality, free will, the capacity for communication with God. This distinguishes man from the animals with which on the physical side he has much in common, and inevitably ensure his dominion over them(Ps 8:5-6),probably superior to modern man whose natural state has been sadly affected in many ways" (Barker, 1993:6) and has been darkened by sin so that he cannot understand his purpose on living in another day. His own purposes comes first, his own knowledge is sufficient, his own rule is adequate, he is his own master (Gen.3:5-6, 11; 4:23,24, 11:3-6). He does not need God .He is no longer, controlled by the spirit of God but by his mind, his emotions and his will. He became a victim of anxiety, frustration and frustrating others. He has, "come to be fearful of new situations and insecurity in social relationships. Even slightest stress situations may cause great discomfort and anxiety. Any threat, personal criticism, forceful personality in his/her environment will immediately re-emphasize the individual's feelings"(Narramore,1966:42).His life is ultimately meaningless, absurd; a rare thing, more so for those without Jesus.

#### **5.1.4.4 A Safe Haven**

Sex and sexuality, a safe haven where two, a husband and a wife in mutual commitment to each other experienced endless intimacy and in God's view, brings to a pair the delight and satisfaction, gains"(O'Donovan, 2000:78) that normal food, dressing, and other material gains, have not brought in any home and has remained an earthly beauty and a heavenly wonder. It has become one of the terrible acts of violence and brutality known to man.

#### **5.1.4.5 Wickedness of Man**

Man is characterized by active perversity willful disobedience and marked by lawless (1Jn. 3:10). Man's life is now an "existence-in-contradiction." He today is dangerous to his own life. He has acted negatively towards his mate (Gen.3:12) and toward his fellow man (Gen. 4:8). Problems such as sexual violence in our midst have become inheritance, and a trait in man's life is immense, that it has taken great discernment to recognize and creatively offset the effects (Meredith, 1979:31). Crime became a prevalent feature of his existence (Gen.3; Ps.14:1-3). More and more intricate issues related to sexuality than that of every human imagination and the thought of his heart, are witnessed each day in the society (Gen.6:5). Man is bound to commit abominable deeds. This is particularly shown by the way it is often accompanied by violence and various mutilations of women's body as;

##### **5.1.4.5.1 Genitals**

Girls and women "twisted and distorted [organ] to make it an object of display and conspicuous consumption. The mutilated genitals, bound feet, corseted waists of the female 'fashions' have been among the most violent expressions of this objectification"(Ruether,1983: 175:175).

##### **5.1.4.5.2 Voice of the Enemy**

According Wheat and Wheat sex and sexuality has become, "a crime tool of punishment instead of the intended enjoyment sexual fulfillment in marriage"(1977:21). Certainly, the physical assault is ultimate weapon that males assume they hold in reserve over women. This is particularly shown by the way it is often accompanied by violence and various mutilations of women's

#### **5.1.3.4.2.1 A Marked piece**

To service his sexual needs and lustful acts only. This reduces her body to the body-object of male enforced it by a vast network of control, ranging most subtle to the most brutal;

#### **5.1.3.4.2.2 Available for rape**

The women not under a particular male for control and protection...are regarded as available for rape and To rape a woman is fundamental right and, "an expression of uncontrollable sexual desire" (Brownmiller, 1974:2212-216). And therefore become a rightful/ duty refuge desire satisfaction for both men.

#### **5.1.3.5 Scenes of Shame**

Today's sexual practices are ballooned with scenes of shameful and inevitable sexual abuse in the hearts of men, as observed in the discussion given below:

##### **5.1.3.5.1 Indulged Orgy of Sex intercourse**

All over the world today, young men and women have indulged themselves into orgy of sex intercourse with different partners at the expense of morals. Statistics show that men and women are taking more and more sexual partners every day. Crazy parties like going to orgies, sex clubs, and indulging in orgies (multiple sex in cars, parks are quite widespread")(<http://www.sexinchrist>). Unfortunately, the orgy of love-making instead of being beautiful and fulfilling leads to disaster. Many men and women today are now dying in masses as a result of various risks connected with multiple sexes.

##### **5.3.5.2 Human Rights**

An inordinate love of the world is prolific of evils of unnumbered and ceaseless. It has been justly observed in the way men are seeking rights related to marriage through the use of legislation would not be neutral act today. It would necessarily change the cultural values and symbolic associated with Marriage...Our most important societal values; and de-legislating marriage would be to detract from its importance and values associated with it.

For example couples see marriage as an institution that fulfils society's need to protect the inherently procreative relationship between a man and a woman, and ...the children who result from it"(Nyaundi and Onkware,2006:89-91).

#### **5.1.3.5.2.1 Homosexual**

Kenyan homosexuals have also reached the point, coming out openly to demand their rights "What rights?" one may ask, " A right to live free and free to express your sexuality in un dignified way?"(Parents' Magazine, 2007:32).Kenya is said to be majority Christian and there are prospects, not in the foreseeable future, of any legislation passing in parliament legalizing same sex-marriage"(The Standard News paper, 2008:10) puts it clear. Some of the advocates of this crime of some churches and Governments in the developed world have or are fighting to have homosexuality legalized what God is against. They are contented that, as God is a benevolent being, who is delights in the pleasure of his men, he can not be supposed to regard with displeasure a homosexual when he eases to enjoy it. But if this position is accepted, then it will follow that every man is at liberty to pursue his own contentment in whatever he desires ; or; which is the same obsession, that no act is displeasing to creator God, Indeed this is a doctrine that, if passed, would lead to the validation of the most atrocious sin. That would tear down the firmest principle of moral obligation; and render the whim of humanity, instead of the God's law, the ultimate rule and action to follow when it comes to sex and sexuality.

#### **5.1.3.5.2.2 Temporary Marriages**

Society's increasing acceptance of temporary marriages as some trends that shows soon will make it impossible to establish any relationship which is both meaningful and enduring, (Hughes, 1983:10), a setback that cropped in the garden with Adam and Eve. Since then we have seen it continue all the way to the twenty first century"(Young,2003:24). This is without a doubt, the most unequivocal rebellion against the living God, the mater of all marriages. It is indeed, the most direct opposition to His divine plan of marriage, a presumptuous attempt by mankind to escape from his control, and an ignoble breach of dependability to the righteous God.

#### **5.1.4.6 Undergoing a Sexual Endemic**

Nations, governments, families, and individuals are faced with sufferings and undergoing devastations as we shall see below;

##### **5.1.4.6.1 Broken Homes**

Once both parents glorified God for all their blessings including happiness, love and procreation has broken down due to a number of problems. Many ending up in separation and consequently [escalating] divorce and broken homes [and family values]"(Gichinga,2003:29, and O'Donovan, 1996: 278), which has increasingly taken on epidemic proportions even in Christian circles wreaking havoc on the social and emotional lives of mostly, children"( Hart, et.al 54) forcing many of them of to seek refuge in the streets and grand father/mother's caring homes. Yet the scripture encourages people to seek reconciliation (1Cor.7:10-11), and the worldwide epidemic of AIDS. All these are happening because many societies today are morally and socially unable and people have determined to live without regard for God's law (O'Donovan, 1996: 278).

##### **5.1.4.6.2 The Head of a Serpent**

The male and female organs that were given to mankind to give love and life in a divine way were done like the head of a serpent. The, "Vagina is supposed to receive the penis so that both give love and life, but when the penis becomes like the head of a serpent spilling venom (AIDS Virus), and the Vagina becomes like the mouth of serpent, loaded with venom"(Tabifor,1998:139 AIDS Virus, and many others complex STDs diseases too.

##### **5.1.4.6.3 Grave Yards Stress**

All over the world today death reigns (Gen.3:19). This is a result of a man who has presented himself fully a slave to impunity or to lawlessness (Rom.6:19). Our body is self-maintaining organism. It is always to striving toward health. This is not the case to "man" of today. He deprive himself of the components of health in the disease-producing life-styles and we wonder why they get HIV/AIDS that is killing people in mass. In Africa for example, deaths by 2000 were estimated at 13.7 millions;



6,000 were dying daily in 1999 (Mandryk Jason and Johnstone Patrick, 2001:120). The cruel AIDS ravage epidemic that “not kills but seriously threatens the socio-economic stability of families is wiping away many lives in the society. Quoting from the writings of Paul, the profound intellect and mind that ever set a pen to paper), “the whole creation “humanity” has been groaning as in pains of childbirth.

There is mystery there! The position of traditional teaching of the church of condoms and use of condoms has proven to fail-safe way to prevent the spread of HIV/AIDS. The position of the church to think she can resolve AIDS with condoms is an illusion, instead, the church will continue endorse education promoting more responsible sexuality within the confines of the church principles. The message from the pulpit has to become too negative. Very often it only warns all sorts of sins instead of making, from the basis of the scriptures, a prophetic appeal to members of the society to live positively for God in the entirety of their lives. Instead of arousing the members of the society and inspiring them to deeds, the barren sermons are only deepening their slumber... (Van der Walt,1997:209-210). Teach the community facts about AIDS- and AIDS- producing life-style cause AID. No mystery there! Want to be well? Choose your life-style.

#### **5.1.4.7 Biblical View**

The scriptural position on point is that, God is strongly against such practices. There are warnings against such a horrendous acts in which the principle would seem to be quite obvious. God of the Majesty has declared, He, “will strike man with sickness, every plague, which is not written in the Law, will the Lord bring upon you, until you are destroyed” (Deut. 28:15, 18, 27, 28, 61). Indeed, the rewarding is justly due from communicative justice. But these warnings the whole matter to man. They prompt self-examination and instruments of warning a man in the view committing sin. Unquestionably, these have affected (Gen.3:17, Rom 8:19-22) mankind so much.

#### **5.1.4.8 Biblical Background**

It is quite evident from the scripture that we see both in the Old and New Testament passages relating directly to sexual violence, its causes and consequences. The following sampled passages illustrate this.

#### **5.1.4.8.1 The attempted rape in Sodom and Gomorrah**

The cry of the city was no louder than there was cause for. The Bible says that they were all wicked (V4). Their wickedness had become universal, and they were unanimous in any vile design. All young and old and all from every quarter, engaged in this riot; the old were not past it, and the young had soon come up to it" (Mthews, 1991: 47). It was during this period in time, when these ruthless men painfully pressed upon Lot to let the visitors out so that, "They can have sex with them" (Gen.19:1-10). Note that when the disease of sin has become an epidemic, it is fatal to any place, (Isa.1:5-7). It is regrettable however, that they boldly demanded this without knowing the men they wanted/ were demanding to have sex with were Angels of God who had gone to tarry at night in the House Lot. The outcome of this ghastly behaviour brought down the city of Sodom and Gomorrah to total destruction (Gen.19:13).

#### **5.1.4.8.2 Lot's Rape by his Two Daughters**

In this chapter, we read a sorry event. The two daughters raped their father under the influence of drink, (Gen.19:32-35) they had purposely planned to facilitate their evil sin "incest" so that they preserve seed of their father. Verse 36 gives the sequel to the sad event.

#### **5.1.4.8.3 Defilement of Dinah, Jacob's only Daughter**

Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force (V2) and "defiled her" (V5) and its subsequent perfidious and bloody revenge taken upon"(Gen.34:25-29), the shechem.

#### **51.4.8.4 The Rape, Murder and Dismemberment of the Levite's Concubine**

Men of Gibeah who wished to abuse the Levite's concubine's body seized her violently, abused her all night until the morning (Judges 19:22-30). Her horrific catastrophe is signified by the fact that she was used, murdered, and mutilated.

#### **5.1.4.8.5 The Rape of Tamar by her Half-brother Amnon**

According to the Bible, Tamar, was such a beautiful girl (Verse 1), a virgin, well groomed (verse 18), her brother was so tormented, that he could not resist her beauty. He then pretended to be sick (verses 5-6) and seemed impossible for him to do anything to her. (V3) He requested to be served by his sister (Vs. 5, 7, 10). Tamar innocently went to her brother's room, not threatened or worried by the possibility of being sexually abused. Henry Mathews comments that Tamar tried to call him, "brother" so as to remind him of the nearness of their relation, which made it unlawful for him to marry her, much more to debauch her. For it was expressly forbidden (Leviticus 18:9) under a severe penalty (Lev: 20:17), (Mathews 1991:457) but the devil, as a deceiver and tempter, whispered in his ears to all reasoning that she resisted his assaults. Tamar would have persuaded him to desist. However, she was to consent to "The attacker" her brother Amnon to sexually abuse her to avoid being killed by him.

Family members, friends, and everybody including Amnon were affected spiritually, emotionally and physically. Grieved, though it was no real blemish to her virtue, she tore her fine clothes in token of her grief (Gen.34:7), and consolation (2Sam.13:17; 20-31) Tamar, took off her widow's clothes, covered herself with a veil to disguise herself, (Put on the disguise of an harlot) loathing her own beauty and ornament because they had occasioned Amnon's unlawful love and she went on for another sin" (Mathews, 1991: 458).

She went and sat down (38:14) on the entrance to Enaim (V13). Prostitutes (V15) customarily stationed during that time stationed themselves by the roadside (Jer. 3:2) so that they watch or wait for men to come for them. It was about three months later that Tamar was guilty of prostitution and pregnant by whoredom (Gen.34:24) due to bitterness (2Sam.13:18-19); Mathews, comments that Tamar, "Lamented bitterly the injury she had received, as it was a stain to her honor" (Mathews, 1991: 458). It was her anger and hatred that led to the murder of Amnon by Absalom (2Sam.13:15; Gen.34:7, 27). These few cases mentioned above act as a background to biblical records of examples of sexual violence recorded in early days, bringing similar situations as at now.

Nevertheless, Yahweh would not have let the sin and Evil triumph in the destruction of His creation. Although in this fallen world only speaks of the image of God are discernible in gender relations, it is the Creator's will that male and female once again display the divine glory. God chose to save the world from sin and its results. God's redemptive purpose is mostly revealed in the person of Jesus and work of Christ. In Christ we see what humanity ought to be; in Christ we can see the face of God as it is turned toward fallen creation. What does Jesus' life and teaching reveal about God's will for the gender relation? (Stewart, 1993:8). We shall get the answer from below.

#### **5.1.4.9 The Ministry of Jesus**

According to the Bible, Jesus Christ began his public ministry with this word, "The Spirit of the Lord is upon me, for he has ...sent me to proclaim that captives be released ... to set free the oppressed (Luke 4:18). Numerous times in scripture, we read that Jesus saw the suffering of the lost, the diseased, the marginalized, and the demonized and was moved with compassion. He healed them, fed them, delivered them, and brought them back from the dead (Mt.9:36; 14:14; 15:32; 18:27; 20:34; Mk.1:41; 5:19; 6:34; 8:2; 9:22; Lk.7:13). The combination "saw and was moved with compassion" is also used in the parable of the Samaritan (Lk.10:30-37), the return of the prodigal son (Lk.15:11-32), and the story of a woman brought to Jesus because she was guilty of adultery. The leaders wanted her stoned according to the law (Jn.8:1-11). Jesus did recognize that the woman was guilty but instead He said to her, "Neither do I condemn you, go now and leave your life of sin" (Jn.8:11)

There is no question that we are guilty, but rather than being condemned or rejected because we have failed (Deffner, 1992: 234), we are forgiven. His ministry is clearly focused on freedom. In him we see God's compassion for the victims of social injustice....we see Jesus elevate the status of women and subvert the structures supporting male privileges and superiority (Stewart, 1993:8), see Matt. 19:3-9; 28:9-10, Mark 10:2-10, 16:9-11, John 4:5-26; 8: 2:11; 20:11-18)

To conclude, God's beauty and divinity of sex stands now as a dangerous tool that may be out to wipe out mankind from the face of the Earth. This is a powerfully effective weapon in Devil's possession to devastate, obliterate, and to give man death instead of life in the Godly-ordained sex, programmed from eternity to give joy. Sexuality is and has ever been used by Satan to wipe out peace, joy, self-respect and has been replaced with boldness of innocence, shame, self-despising and hopelessness. Acceptance of Satan's inspiration by man, the intended divine mind that experienced heavenly thoughts was darkened and polluted with lots of sexual perversions, infatuations, lust, fornication, adultery, incest, rape, sodomy and homosexuality which was not common in the African society before. A dangerous situation the latent devil has created in nature within oneself, "Possessed with unhappy thoughts which leads him away from what is bright, honorable, good, and like the letting out of waters which seems to have trapped a spring of evil within him" (Nicole, 1956:10).

For example, researcher confronted a rapist who had raped a three year old girl. He openly confessed that it reaches a time in his normal everyday life that he develops powerful desire for sex that creates an uncontrollable behavior and develops a nude picture of a woman (which is uniquely a false image) and from this point onward, progressively loses the sense of shame and no longer feels repulsion for sex boldness, and then develop a loss of compassion for any woman. At the most deadly point, he claimed, any woman or child girl that comes his way makes him mad. Just imagine this terrible compliment from some of these men who have lost sense of authenticity. They have become slaves of spirits, and the devil (they are indeed demon possessed).

What is the solution then? To examine what the Philosophers, Religious, and Medical experts have to say about health, God's word cautions us in Eph. 5:15 that, "Be careful how you walk, not as unwise men but as wise", and Marriage is the only psychological and physical entity. The son of man came to seek and to save that which is lost. To set free the captives, the oppressed and to open their eyes (spiritually) to see the divine plan of God (Lk.4:18; 19:10)

### **5.2.0 Theological View of Sexuality**

Sex has been very much perverse or twisted by our modern world. This chapter decisively looks at sex and sexuality, its beauty and love as intended by God and hence developing a critical approach focusing on hidden social code and submerged plots against His purpose. It is to offer comprehensive honest and glorifying facts on what was in His thought when He created a man a woman. In addition is considered this study will enrich you and make the word 'sex' fashionable and good on this God's divine gift "sex and sexuality" in live.

### **5.2.1 Introduction of Theology of Sex and Sexuality**

The unknown power and philosophy behind sex, and sexuality has remained as mysterious as the moonlit sea"(Bechtel:209). Generations to generation, man and woman have failed to understand the power and philosophy behind sex and sexuality.

Many psychologist such as Jung, Adler, Maslow, Frank, and Erickson, see socialization as a primary goal of one's life(O'Connor,1969:44). Researchers using advance technological and medical advancements are struggling every day to bring light to the confusion in the mind of man in relationship to sexual understanding to the mystery and philosophy behind a human sexuality. They have not managed it at all. Despite this flare-up of research in science of creation and progression, and with all the impudent electrical probes, the graphs and charts, reports and studies and symposium attended etc. What features most always is an outright unfounded truth and misconception, and false propagated in ineffectual unworkable solutions and programs.

This is for example scientists in a desperate effort to revolutionize the sexual act and the concept behind this scientific preface have gone further far to introduce the use of condoms, contraceptive pills, vibrators etc. All these are meant for satisfaction and to create an environment where the users would feel secured and free from any kind of infection that is brought by the unfaithful partner.

The task is “rather to assist couples in arriving at a responsible decision.... What we have to ask what values are being affirmed and what values are being denied”(Avvento 1982:82) by the use of all these. For in doing so, they will; “Fail to respect the permanency of the relationships that are always potential intercourse.

It has landed to many beautiful and handsome men and women, boys and girls and children into disgrace and devastation. Indeed it has been very perverse or twisted by our modern world. Sex and sexuality has led many to believe that it is the only remaining weapon in the world which can be used anywhere and anyhow for self gain and thus sex has lost its sacred meaning in marriage. (See Paul’s line of argument in (1Cor.6:12-20), in doing so he inflicts a wound on the sexual sensibilities of himself and the partner, a wound that can result in total loss of sexual function. This therefore calls for the hand of God and faith particularly that will enable many to handle sex issues during this critical era with Biblical wisdom and learn to handle the noble sex and its beauty as was intended by God. The Bible tells us, “I applied my heart, to search and seek out wisdom and the reason of things...” (Eccl. 7:25).

Evidently, it takes wisdom and honour to do research on the principle of Creator’s inventiveness the very precious sex and sexuality. This divine natural and free gift to all mankind from the throne of grace mainly seems to bring mankind to bring them enjoyment, and fulfillment in His goodness”(Lattaye and Tim, 1978:20). As the wife and husband celebrate and appropriately exercise sexuality, they are synchronized into one flesh (Gen. 2:24) that produces endless nectar of love, a divine wonder that is designated and ordained by the creator to create and sustained paradise on earth. Yet even before, we come to deal with that in-depth, there is need to consider something which often perplexes many people and perhaps the simplest way of putting this to a question. What was in God’s mind when He created a man and woman? This is question that is nothing but a serious question.

The world must be told the truth of what was God’s thought when He designed two unique individuals and again commencing with:

- The union that is supposed to be divine

- Body that is supposed to be two in one in complete excellence and ready to commitment to their long-life process in to full love and enjoy each other the way He desired the couple to enjoy in oneness in Him.

Certainly, this is that mystical union of two different individuals into one flesh. The physical, psychological and spiritual manifestation of the oneness that God intended for the man and woman connect to come together in mutuality and commitment.

This leads back to the same question, and what was in God's mind when He created man and woman? He is the one who connects these sexual and spiritual realities. Rape and all forms of sex outside the working system of the Holy Spirit is sin. They need to be told the truth about sex and marriage, its impact to the society and the social values, spiritual and economic effects. This is what man wants to know. The answers to question such as these require long process. The Bible, however, tells us, "Surely the Lord GOD does nothing unless He reveals His secret counsel" (Am.3:7).

### **5.2.2 Creation**

It was in those initial moments; well deducing from this scriptural quotation is that, nobody born; spring from the soil, yet descended from above. Fashion of the dust, yet the offspring of God, He created, 'male and female' and again in His own image or likeness. Tribe says, "Clearly, 'male and female' correspond structurally to the 'image of God,' and this formal parallelism indicates a systematic correspondence" (Tribe, 1978:16-17). What a piece of art work is a mankind! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel and in apprehension how like gods.

Something more like Himself, then all the rest of creation, a profound sense of dignity and significance as we reflect on the excellence of the entire God's creation (Grudem, 1994:449), blessed them, and called them mankind (Gen.5:1-2). He created them male and female the pinnacle of God's creation, more like God than any other creature (Grudem, 1994:266) and comfortably placed; him in the amazing surrounding Garden of Eden (Gen. 2:15). The Bible describes the Eden rich with:-



- Trees that is pleasing to the sight for example the tree of knowledge of good and evil which in my own view seemed to have been in existence before creation of man and good for food (Gen.2:9). The scripture tells us of his supplies as of the amplest possible description, "God supplied every seed-bearing plant on the whole earth and every tree that has fruit and seed in it" (Gen.1:29-30; 2:16).
- A river flowing out of Eden to water the garden; and from there it divided and became four rivers (Gen.2:10),
- The whole land of Havilah, where there is gold (Gen 2:11),

Indeed the Garden of Eden was a powerful gift to mankind that God him as a sign of love that he had for him as well as training institution on how to manage of the vast new world as this was most important mission to Adam, to glorify and serve Him by caring His creation. Also along with endowed him other noble responsibilities and maximum privileges:

#### **5.2.2.1 Privileges**

Read Genesis chapter two:

- His occupation delight and pleasant (V15)
- Richly endowed; immortality (V17),
- Intelligent (V19), social capacities and instincts (V18), the faculty of speech (V20), and highly dignified.
- His restrictions slightly trivial (V17), God Delegated him to subduing the earth, exercising rule over"(Benson,1975:15) tendering the Garden.

#### **5.2.2.2 Responsibilities**

God wanted humanity to participate in taking care of the amazing planet. Adam was appointed or given dominion over the lesser creatures. The scripture says to,"Rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth"(Gen.1:28). Like God, he was a ruler.

Berkhof says, “He was represented as standing at the apex of all the created orders or crowned as the king of the lower creation. As such it was his duty to make all and all created beings that were placed under his rule, subservient to his will and purpose, in order that He and His whole glorious dominion might magnify the Almighty Creator and Lord of the Universe”(1941:183). But, with only some restrictions;

- Men and women were permitted to rule only over other living things.
- Men were given authority to dominate women (or vice versa), and
- Women were not are not to be dominated”(Adeyemo, 2006:11) but to be served (Jn.13:13-14; Gal. 5:13; Eph. 5:21).

Our fellow human beings bear the image of the creator, “man and woman was created as royal in God’s world, male and female alike bearing the divine glory equal(Piper and Gruden 1991:97).

### **5.2.3 Beginning of a Human Couple**

It is quite clear from (Gen.2:28) that, “God’s fully intention was to create a couple, but He did not create the woman immediately with an intention. According to the Bible, God had made other creatures male and female (Gen.6:9). His purpose may have been to allow the man to realize his need for companionship (Gen.2:20-23) to meet love, mutual encouragement, practical help, and including the possibility of a sexual relationship or sexual satisfaction (Gen.2:18, 1Cor.7:2-3) between the couple. It was all about how to understand relations between man and woman. However, it is apparent to note, that every system on earth and heaven has principles and laws to govern them. If God had simply created two individuals without any bond between them, they might have found it difficult to establish a relationship and life would have been painful”(Adeyemo,2006:13).

#### **5.2.3.1The World University**

God, instituted some lessons, the first ever to have been founded University on earth, The World University of all creation, School of Family and Relationship, Faculty of Science and Humanity

His lessons were objective, measurable, and, researchable. He gave Lectures rich with all that is needed for a man to lead a successful life on the topics given and finally a research as given below;

#### **5.2.3.1.2 His Lecture 1.To Lead his Home Successfully**

God the Professor and originator of marriage gave them a powerful lecture on “Building a family life” by loving each other and seeking to dawn together in unity of purpose. That is a husband ought to love and to hold his own wife as his own body. After all she was taken out of him (Gen.2:23). He who loves his own wife loves himself” (Eph.5:28). This opposite of what we witness today. What features most in many marriages at present is breakdown and failure of many families to love to eloquently speak to its intended end in their minds. However pray for the Holy Spirit from the throne of God to serve as a security control device,

#### **5.2.3.1.2.1 His Lecture 2- God’s Position, Status and His**

To tell what our status in the worlds is, and to tell us who He is. This was the substance of the matter that directed humanity to the spiritual principles and laws that were must be observed; the “Tree of Life”

#### **5.2.3.1.2.2 How to deal with everyday Life**

He instructed that they must not eat of the tree of knowledge (Gen.2:16, 17). They were not deprived of needed food or the statement does not imply God, “Set out humanity in motion, to torture them” (Lattaye and Tim, 1978:20) in any manner. They were not tested beyond their ability. The test has any other covenant involved the following terms:-

##### **5.2.3.1.2.1.1 Man’s Recognition**

The test involves man’s depending on his creator and man’s recognition of divine authority. God was testing them to see whether they would serve him with their heart or would choose to go their own way”(Larsen,1984:11), So for God, the couple to take of this fruit would mean they were turning their backs on their heavenly Father and turning against His divine guidance and perfect will.

#### **5.2.3.1.2.2 The Fruit Symbolized God's Right**

The fruit of knowledge of good and evil, possibly as a result of God's command, symbolized God's right to decide for His created beings what is right and what is bad for them, and,

#### **5.2.3.1.2.3 A Covenant**

As long as Adam and his descendants complied with the terms of the covenant, they would have fellowship with God and the hope of immortality (Benson, 1975:15). However they instantly disobeyed God as discussed earlier in the text and fell in

#### **6.2.3.2. Finally-Research**

In God's given intelligence and capability, he assigned him a special assignment: God wanted Adam not only to name the animals, but also to look at them for a perspective life mate"(Decker,2005:10), someone who will be:

- A mother of all nations who will bear, and nurture more children and
- Become the model of motherhood, a responsibility, which still stands to this day.

In fact this was a compressive research paper, designed by God to help Adam, "Better understand his marriage and to learn important skills that will enable him to enrich his relationship. The objective for the development of this research were the following; Developing and maintaining a good marital relationship require a time of commitment...specific skills that are essential to health marriage can be learned,...change often takes time, but all change begins with you,.. Feelings of love and caring that have diminished or disappeared often return when behavior changes...and small changes are very important in brining about big changes"(Dinkmeyer &Carlson, 1984:viii).

There was however, satisfaction in doing what God had asked him, but with some learning;

- As he named them the animals, he noticed; there were males and females of every species. "God brought the animals before Adam to make him aware of his need... to realize that the animals had others like them but had no one like himself. With this strategy, God was able to alert Adam his need as well as establish the fact in Adam's mind's (heavenly psychology) that on the planet could not that person need except another person" (Gungor, 1991:22-23).
- He lacked the undeniable oneness and unity where two people, "Are duty-bound to give" (Getz, 1980:17) into each other's desires and deny to each other in nothing.

Adam did not realize how incomplete he was until he had surveyed the whole realm of lower creatures and found none of them suitable for fellowship of heart and mind (Gen.2: 18-20). He discerned the very nature of every beast and recognized in none of them an affinity with himself (Benson 1975:12) of another human being. He had no one with whom to authenticate and give to him meaningful joy. Neither in the creator nor the presence of animal creatures could he find his other- counterpart and complement, his ensemble and companion. He could not find his "soul mate" from among these animals. On one hand, Jehovah Elohim was too high, while on the other the creatures were too low, for such partnership as Adam's nature craved, and so he dwelt in loneliness, which is pain caused by some sort of isolation from a person or persons. This isolation may be physical, ideological or emotional (Durham 1984:19). Also, "a person can feel lonely even in a large crowd. At any given time...she or he feels so isolated...."(<http://edition.cnn.com/2008/HEALTH/>). A situation which according to John Cacioppo, an expert director of the University of Chicago's Center for Cognitive and Social Neuroscience, told C.N.N that, "Humans would not survive in the wild alone [www.http://edition.cnn.com](http://edition.cnn.com) . Adam, in my own view was lonely, because he had not talked to God about his loneliness. There is no scriptural record that Adam complained of any lack.

### **5.2.3.3 Active God**

These show how God was, “active from the beginning in Adam’s and Eve’s, marriage”. Adam lacked someone whom to share love and friendship (Bruce and Britten, 1998:17). He needed love and affection for the interdependence individual fulfillment and thus he desired for a helper. But as matter of fact for how long did he keep on looking for that which was missing? All these and many others not named is exactly what God knew” (Decker, 2005:10, 73). God knew, “the one He would bring along side Adam would be “suitable for him.” She would provide those missing pieces from the puzzle of his life. She would complete him as a qualified, corresponding partner. It is a beautiful picture of a dignified, necessary role filled by one whom God would make and bring alongside the man. In God’s original design the plan was to have each partner distinct and unique, needing each other and therefore finding fulfillment with each other”(Swindoll, 1980:19). But, Adam, however, did not realize how incomplete he was until he had surveyed the whole realm of lower creatures and found none of them suitable for fellowship of heart and mind (Gen.2:18-20). He discerned the very nature of every beast and recognized in none of them an affinity with himself (Benson1975:12).

### **5.2.4 God’s Reaction towards Adam’s Findings**

It was this individual fulfillment that missed in Adam that touches the heart of God towards completion of his treasured work. In gen verse 1:31 says, “God sees all were...was good, “yet after these declarations concerning his creation God says something different in relation to man, “it is not good for the man to be alone; (Gen. 2:18).He looking at man and says, “it is not good...” he was not saying that man was not good (be nice, ladies!), but the situation he was in was not good. That brings up an interesting theological question. Why God created a situation that was not good? The situation speaking of was that man was alone!”(Gungor, 1991:22). The Lord God said, “It is not good for a man to be a lone” got into business of bringing of his life and He said, “I will make a suitable companion to help him.”(Gen.2:18, 21-24).God decided to make a perfect partner for Adam, according to the opposite to him - suitable for matching, corresponding to all capture the idea.

Someone who was equal in creation but different, someone who was spiritually alive and created in the image of God, someone like himself, whole not totally inaccurate, do not reflect the nuance of correspondence and nature are matched by the woman's as she reflects him and complements" ([www.enet.com/Gen](http://www.enet.com/Gen) ) said the LORD, a, "female for him who would become his soul. In brief someone who would share love and communication and mutual giving of honor to another in their interpersonal relationship, equality in importance and personhood, and difference in roles (Grudem, 1994:254-59).

### **5.2.5 God's Plan**

God had in His great plan for man to subdue the whole earth and thus he needed a partner to propagate his species and share responsibilities.

In His divine council had a plan for humanity and His goal for humanity was, "to establish community in the highest sense, through one a special institution marriage only. This is the institution he banked every hope for the development of human society" (Adei, 2005:10). So the point we are emphasizing is that could not have happened. Before her creation, not only must there be a home for her receptions, provision for her maintenance and servants to attend upon her bidding; there must likewise be a husband that feels the need of her sweet society, that longs for coming, and that can appreciate her words" (Spence, et. al. 1950:53: 4) as they continue to live as His intent in the creation narrative as one male and female equal and compliment"(Grenz and Muirkjesbo, 1995:166) in God's glory. Precisely that is what happened.

#### **5.2.5.1 Inauguration of Marriage and Family (Gen.2:22-23)**

The proof of God's work plan, everything was in the highest state of readiness for her reception" (Spence, et. al, 1950:53: 4) and, Adam was now set to receive a companion of God's special design. Perhaps the simplest way of putting that is to see from how the elaborate the process of their union in the given three principles in God's Master plan for Marriage as given.

### **5.2.5.2 God's Master plan for Marriage**

This is clearly outlined in the Bible in Gen.2:24, "For this reason a man will *leave* his father and mother and shall *cleave* unto his wife: and they shall be one flesh". According this verse, the following principles; ***leave, cleave and be one flesh,*** formed the basis for the foundation of Marriage; God established before all other human institutions...and again before man falls into sin (O'Donovan'1996:277-278), in the world. Jesus drew attention to this when he said, "did you not read, He who created them from the beginning made male and female and said, "For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh"( Mt.19:4-6).

#### **5.2.5.2.1 Principle 1-Leave**

This is just a process. It is to "undergo a fundamental transformation of all our earlier life. It is to leave with "approval". We see God the creator, divinely presented Adam a Wife to him, "Look what I've made for you. It's yours (legally presented to him) and I want you to look after it" (Decker Don, 2005:10), and Adam received her with a lot of dignity for we know Eve unto Adam was received gladly, with thankful hearts (1Tim.4:3-5). The relationship intended and established by Him is one of mutual interdependence: neither the man without the woman nor the woman without man. In the most literal sense, the man is made for the woman and the woman is made for the man. It is only when a woman leaves his father and his mother, and cleaves to her husband, and they become one flesh, that she discovers the secret of her womanhood. When a man learns "to know" his wife, he learns to know himself"(Babbage1963:10).

#### **5.2.5.1.1 Exemplified causes of marriage**

The scripture says, "The Lord brought her unto man" Wherein we have exemplified causes of marriage. Parents must consent (Eph. 6:1) in God's giving. Young people should know that parents in God's view, "parents have rights over their children. This is because of divinely given position of Authority"(Odunze and Gilbert, 1993:19). The woman's consent, and the man's consent, is Adam's receiving" (Spence, et. al, 1950:54). Nandi customary marriage for example, the consent of the spouses and the parents, (both the bride's and bridegroom's) is required.



#### **5.2.5.1.1.2 Principle remains same to this Day**

What else can be so simple and yet so weighty? He prepared him to gladly receive the mate, with thankful heart. Adam had never “seen, a woman before” yet his comments in (Gen.2:23) show that he eagerly accepted the provision God had made for him. He identified what he saw to be part of him; today the principle remains the same, “at last, here is one of my own kind..., this is now bone of my bones, and flesh of my flesh, she shall be called Woman, because she was taken out of Man” (Gen.2:23) is a powerful commitment to love and an open statement to indicate his commitment. Adam to love his own wife “Eve” the way he “Adam” loved himself” (Eph.5:28).

This is an amazing special gift of God, the goodness of all summary of all creation. He celebrated just the better, “this is like me” and the question of human living was now completed. Although, “these human marriages are sinfully contracted, Love for the bride is one of the signs which God vouch safe of his approval of marriage, the bride’s affection for the bridegroom is another; while attired is the approbation and the blessing of the parents of both” (Spence, et. al, 1950:54).

#### **5.2.4.2.2 Second Principle–To Cleave**

As this was wedding of God’s arranging, so likewise was it of his celebrating. What celestial benedictions were out-breathed upon the young and innocent pair, as they stood there before their maker, radiant in the beauty, tremulous with joy, full of adoration, we are left to imagine. According to Spence, et al, 1950 God Himself wedded the first couple on earth, the ‘Marriage’ of Ages. By His realization that, “It is not good for a man to be alone (Gen.2:18)” and went on to design her very well to fit the purpose of man; then He brought her to the man and joined them in a wonderful wedding” (Gitaari 2005:11) (that its core is the union of man and wife). This is the special union that God Himself is the one joining the two and hence the foundation of covenant-keeping love was established and there the delights of God. The marriage, that there are few words that can describe the sheer delights God designed to be. Christ speaks of this union. He tells us there was the ideal marriage and this was what it was like,

Adam stood free before God in His Glory and the two were joint together, "So they are no longer two, but one flesh. What therefore God has joined together let no man separate." (Mt.19:6) Jesus declared. That is, it was God's plan for one man and woman in marriage committed to each other for lifetime, "For what reason? Because the LORD has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant. (Mal. 2:14).

#### **5.2.5.2.3 Third Principle - Be One flesh**

God the maker of marriages announced or pronounced, "For this reason the two shall become one (Matt 19:5). The two separate and distinct kinds of being in ethic of the marital relationship, is bonded as in-principle monogamy (as in two unified), in a sexual union, sealed by the spirit of God. Two unique unions of two individuals and again two extraordinarily wonderful with their own: eyesight, visions, ideas, dreams and imaginations with goals and never to be ordinary clichéd. Hence telling them that now you will, "cleave unto..." each other to, "Became one flesh"(Gen.2:24; Mk.10:8 Eph.5:31) is a description that mirror the image of unity of God.

Certainly, this is that mystical union of two different individuals into one flesh which is actually the product of two fused personalities. The physical, psychological and spiritual manifestation of the oneness that God intended for the man and woman connect to come together in mutuality and commitment. Moreover, Eve was indeed one with Adam because she was literally taken from his side, "The rib, which the LORD God had taken from Adam"(Gen.2:22). Part of his very physical body became part of Eve's physical body one body that is supposed to be two people in complete excellence. In another style, "in the midst of these complicated labors... [Adam] found at home one who was in every sense a help mate for him, one who made their common dwelling the abode of order and neatness, of peace and comfort, of harmony and love, to all its inmates, and of kindness and hospitality to the friend, the visitant, and the stranger"(Dodds, 2003:64). Ready to start, their long-life process to fully love each other, in commitment as well as to enjoying each other as we shall.

### **5.2.6 Characteristics of Mystical Union**

From the dealings observed, it appears the process involved in the mystical Union into one Flesh is a broad and complex, in the sense that it includes various aspects (Legal, objective and subjective) between a husband and wife. The process does not only involve the three mentioned elements, but it denotes the following characteristics. It is:-

#### **5.2.6.1 An Organic Union**

The couple form one body. The two separate and different kinds of people (sexes) are unified”(Eliot, 1976:94) by God the Father, the Son, and the Holy Spirit and they start to live together in glory marriage; perfect relationship in the body that belongs to, ‘each other. The wife hath not power, of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife (1Cor.7:4); a realization pictured by Laureate is that, “each fulfills defect in each other, and always thought in thoughts, purpose in purpose, will in will they grow, the single, pure and perfect animals; The two celled heart beating, with one full stroke”( Spence et al, 1950:54). In this process every part of the body serves an it is served by the other partner and they together they are subservient to the whole in a union that is unbreakable. It is the lifelong covenant that results from a companion of our youth (Mal.2:14-15).

#### **5.2.6.2 Vital Union**

God is the influential factor in union life and that leads to God-ward direction. Their union in is not only a natural that is fact, but is also a spiritual relationship whereby it requires divine instruction and it should operate under divine settings. Our fellowship with God as a married couple, “is inextricably linked to how we live our married life” (Adai, 2005:33) through the way we treat our spouse. There are for examples, several verse in the scriptures that directly link our direct fellowship with God (Eph.5: 22-33; Mal. 2:14, 19:6; 1Cor.7 and Ac.16:31).

### **5.2.6.3 Interweaves them**

God unites the couple to Himself and interweaves them together in a holy unity. It is authentic in the process and, “breaks down their independence, at the same time enhancing and developing their individuality” (Barley, 1952:44) and uniqueness of their total being, as a man and woman. This is possible because God made us psycho- Social-physical persons that are achieved through marriage only. In becoming ‘therefore, the couple “do not loose the manliness and femaleness, but they do enter a new union nourished by Love” (Hollis, 1975: 64).

### **5.2.6.4 Constantly Renew in Spirit**

As the couple constantly renew in spirit [having a fresh psychological and spiritual outlook] (Eph.4:23; 24). They share in a measure the experiences of God their Creator. That is relationship between a man and a woman, which includes a provision for sex relations will, more likely than not, result in children (Lee, 1977:66).

### **5.2.6.5 Implies Reciprocal Action**

God who unites the couple into one flesh without shame before or with one another (in fact of man’s fallen nature manifest itself in bad conscience as the wrathful) also unites Himself to them in a conscious act of faith and continues the union under His care and protection. Our Lord Jesus said I pray that all of them may be one, Father, just as you are in me and I am in you (Jn.17:21).

### **5.2.7 Mystery and Philosophy behind Sex and Sexuality**

Sex and Sexuality is briefly a natural, a divine splendor and a result of creator’s inventiveness designed by God for His glory. The Bible affirms this goodness of the whole creation, “Since everything God created, “is Good” (Gen.1:3, 18, 21, 25) and for the man He said “very good” (Gen.2:31) means that Adam and Eve were created perfect, without a defect in mind or body (Deut 32:4, Prov.10:22). He is the good God who does all things for good ( Adeyemo, 2006:11). Our body forms structures of wakeup in the spirit realm for His good. The scripture, tells us that before I formed you in the womb I...” (Jer.1:5). God knew us even before we were conceived in our mother’s womb. He sanctified and ordained “our body structures” before we were conceived in our mother’s womb.

For that reason each element was created at appropriate time and occupied the place which allowed for the harmony of the whole (Adeyemo, 2006:11. Sex and sexuality, therefore, which is wrapped up with the total personality of people, is good and is for His holiness; to sustain and propagate love and to create delight on the earth but within marriage is God's preordained to bring synchronization man and woman becoming one flesh and in fact this man and this woman who are "one flesh" are also in the heart and mind"(Babbage,1963:10-11) and spiritual grace. A mystical union in the sense they are now speaking of:-

- It not the ceremonial view or legal unity of which the couple become one flesh but that of a gracious.
- The transforming power that takes place in the lives of two beings into one single body, not only in the body but also in the soul, and in the virtue of this union a man and wife share a newness of life. Buber says, "Out of this a union is built up by the 'Thou' that is neither of the 'I's" (1958:46).

Their union into one flesh furnishes for the spiritual unity of family. The couple establishes a new relationship without outdoing each other's personality.

#### **5.2.7.1 God's Perception**

The novel perception of God's chemistry and Biochemistry involving sexual and sexuality is amazing, divine complex and godly process of soul merging of two souls of two people particles; mental:-spiritual, emotional, psychological, and physical become something much more than the two individual pieces"(Learsalt,1993:56) in fullness and

#### **5.2.7.2 Procreation**

Sexual union is not the only thing a couple is involved in but there are other responsibilities that they have (Christenson, 1970:12). In God's plan, a woman and man fuse together not for themselves alone, but for the sake of the fruit they will bear or mirrored image of God's likeness as well. Through the bodily union of Adam and Eve, God planned for human race to be sustained. That is, from the spiritual state of life into natural- earth to multiply (build up families in physical pleasure in matrimonial love, filling the community and the nation (Gen.2"28; 9:1).

This is indeed a union that was purposed for multiplication and complementation. According to Collins, “God is the one who put a sexual drive in men, and women because He loves new life on every levels and He wants us be drawn to its potential” (2007:136). It is a union that presided over Himself and purposed by God by Him as:

#### **5.2.7.2.1 A Biological and Spiritual laboratory**

Sex and sexuality is an important variable in God’s Bio-analysis with which He wanted to deal with His research and means of bringing spirit man into what He had created in His image and likeness, the divine image in then and our resemblances to God, affirms human sexuality, in this superior to animals sexuality, men merits the simple dignity given it here”(Piper and Gruden 1991:97).

#### **5.2.7.2.2 A Testing Ground**

Sex and sexuality is a special biological and spiritual laboratory for testing a man’s providence (destiny) to produce other divine creatures-man with a spirit, soul and body (Spirit + Soul + Body) = children (Tabifor, 1998: 97). For us to complete our evidence, let us have one most significant scriptural quotation from (Ps.127:3) which reads, “Lo, children are heritage of the LORD: and the fruit of the womb” and to have children is a reward and special blessing (Ps.127:3) from God.

#### **5.2.7.2.3 Fulfilling a Divine Commission**

This is the foundation of every nation, race, tribe, community, family, or individual. In God’s plan, a woman and man fuse together not for themselves alone, but for the sake of the fruit they will bear or mirrored image of God’s likeness as well. That is, as a woman and man celebrates in their physical pleasure in matrimonial love, goals, and decisions. Along with this powerful free gift from His throne of grace to all mankind, they produce godly offspring or reproduce God’s image through a godly heritage (Meredith, 1979:72). Their union- put on the new life fashioned in God’s image in the true righteousness and holiness” (Eph.4:23; 24).

The author of Genesis tells us, that Adam knew his wife and she conceived and bore Cain (Gen.4:1). That is, from the spiritual state of life into natural- earth to multiply and fill the earth (build up families in physical pleasure in matrimonial love, filling the community and the nation) a command that was given only twice in the Bible:

- First time, in the creation in Gen.1:28. This was the first time command was given. This case, the earth was without any human beings, except Adam and Eve, and
- Second time, God gave the command was immediately after the flood of Noah (Gen.9:1, 7). Again the earth was without human beings except the eight people on Noah's Ark.

### **5.2.8 Other Complex Operations**

It is important to concede at this moment the fact that, sex is not only tied to procreation, but sexual expression is ordained by the creator to serve other worthwhile functions to the sexual partners as well. The repeated attainment of sexual consummation for a pair is clearly observe in the deep-rooted Biological, Chemical, Physical technique, Psychological, Spiritual, and Social are some only part of the answers of the basic evolutionary sound tendency of the complex operations. Be glad in Him, therefore for giving us amongst all His creations, the enjoyment of those wonderful moments of life in sexual relationships, also taking care of each other's thought and feelings.

#### **5.2.8.1 Biological**

In fact it is controlled by hormones in the body just like other animal's instinct whereby it starts from the mind to the very biological structure of human beings and is geared toward unity and communication. For example, the male organ is designed for penetration, while the female is designed for active reception (Avvento, 1982:22).

#### **5.2.8.2 Chemical**

The mystery of sex is such that body chemistry must be at work if the act is to be performed only when the partners are ready can intercourse take place and that it brings synchronized man and woman to becoming one. The chemical transformation that takes place (erection in the male and vaginal lubrication in the female) attests to this. When both partners are ready there is a certain harmony and rhythmic pattern as the two become one”(Avvento,1982:22), as it:

##### **5.2.8.2.1 Ignites**

The highest level of communication between husband and wife” (Collins 2007:135) and actions and they experiences in one mind, one body and one spirit, a sense of wonder and honor in approaching the holy and meaningful of God’s love in their course. The act intercourse, however, is more than ignition point:

##### **5.2.8.2.2 Human Level**

On the physical part the couples endeavor or experience some powerful signal messages that embrace for more than the actual. At our human level there is no ‘I’ and thou per s, but only the ‘I’ who is male or female confronting the ‘thou ‘the ‘other,’ who is also male or female. A form of communication and closeness you are actually telling your spouse, “I am all yours... there is nothing i can withhold from you.... I have given myself to you and not to anybody else” (Ndebe, 2007:76, 97). Some powerful and words that in a language says we are already in one mind, one body and one spirit. Indeed there is some amazing evolutionarily sound tendency feeling of affection, joy and delight in the body, generating sensation of contentment in love and goodness.

##### **5.2.8.2.3 Genital Intensity**

That is, on the genital intensity, the deepest expression of love that can take place between two humans is the intercourse. It infuses one’s individual being to its very distance downward, “as each feels glow with and discloses overwhelming radiation of happiness like no other”(Tucker, 1992:41).



It is a complex mechanism with its vital operation that allows couples to enter freely into the feelings and concerns of his or her. It conditions every facet of one's life as a self, and the, "self" is always conscious of feeling affection and delight. Sex indeed, is most pleasuring, exciting and satisfying.

#### **5.2.8.2.4 A Prized Source of Pleasure**

The chemistry of Sex and sexuality is a prized source of pleasure which according to Avvento perhaps in itself reaches its apex in the philosophy of Hugh Hefner and *playboy*. The philosophy of "*playthingism*" is one of expendable sex. Women and men have only a transient and functional value of each other. One can always "put on" another person, as one puts on clothing. It provides enjoyment and unity to two individuals-making them as one. When the season is over, one either stores away these playthings for future.... (1982:5).

A couple enters, "freely into the feelings and concerns of their special gift and relaxing into cheerful and animate conversation accompanied frequently with sprightly remarks and sallies of wit and humour" (Dodds, 2003:40). The scripture describe these, a husband says to his wife, "How sweet is your love, my darling, my bride! Your love is better than....your thighs curved like jewels (SS.4:10; 7).

#### **5.2.8.2.5 Misery**

Overwhelmingly sex and sexuality, also brings misery. "Sex is evil when utilized for a purpose not for pleasure. It is evil when its single intent is conceiving children. This is delimiting to man. It thwarts, twists, stunts, and destroys him. It is the act of enchaining his strongest instinct and making it a slave to all manners of external demands, while all the while repressing that which must be released and relief if man is to know himself and maintain his health"( O'Connor,1969:44).

### **5.2.8.3 Spiritual**

In the gracious mind of God, the gift of sexuality is for the purposes both unitive and spiritual. The act is symbolic, expressive of an existing spiritual reality. In the providence of God, the bodily act becomes a vehicle for the expression of feelings too deep for words: the outward and visible sign of an inward and spiritual grace. In truth it is a divine composite and godly process of soul amalgamation of two souls of two people. The bodies of the couples are actually connected through sexual act, with the one whom have dedicated her/his love, and as they begin to realize the abundant strength in the life of couples, who embraces God's gift. A man in the act of intercourse gives himself into total and joyous surrender to the woman he loves, and the woman in the like manner gives herself to the man. A more common expression is described by Learsalt in his book entitle "The Ten Laws of Lasting Love" it, "actually become something much more than two individual pieces"(1993:56).

#### **5.2.8.3.1 Fabric Foundation of Biblical Truth**

Sex is power point that holds the moral fiber of the society, in the sense of truth, the fabric of biblical truth is woven from Genesis to Revelation with the threads" (Crabb, 1982:19). The Bible declares this goodness of the whole creation, "Since everything God created, "is Good" (Gen.1:3, 19, 18,25) and for the man He said "very good" (Gen.2:31). He is the good God who does all things for good. Desmond Morris notes: the vast bulk of copulation in our species is obviously concerned, not only with producing offspring, but with cementing the pair by producing mutual rewards for sexual partners"(1967:65-66). Indeed it holds the moral fiber of the society. Genesis Chapter 2:22 describes how God the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

#### **5.2.8.3.2 Interpersonal Bonding**

Woman by fashioning her from the man's rib so as fill in the vacuum, an outstanding connection and spiced by sexual relationship between married couples, a fulfillment and interpersonal bonding, "Not good for the man to live alone. I will make a suitable companion [in order to take away loneliness] to help him" (Gen.2:18).

Someone who will, “Complete, a companionship (fulfillment to both man and woman in emotional and sexual will) whereby woman who captures a husband’s heart and gets the same fulfillment for herself or fill out Adam’s life, making him a larger person than he could have been alone, bring into his frame of reference a new famine dimension from which to view life that he could have known in no other way.

#### **5.2.8.4 Physical**

In the gracious mind of God, the gift of sexuality is that two individuals Emil Brunner say “go through the same metaphysical ground of our personality and as a result, the physical differences between man and woman” (1933:33). The bodies of the two are actually connected physically and sexually with the one whom have dedicated to, as they begin to realize the abundant strength in the life of couples, and in the experience of intercourse a unity is consummated and established physically, and throughout the process, that unity is with an amazing capacity for sexual bliss and oneness. In the true word the physical act becomes a vehicle for the generation of feelings and sensation of contention too deep for words. It unlocks the limitations that are often a part of everyday words.

It is the most intimate of all human interacting at its heart and because principles and unity in operation, two individuals are affecting each other and that the physical techniques is only part of the answer (Wheat and Wheat, 1977:21). The scripture says, in the experience of physical intercourse, “a man and a woman become, in a sense are no longer two, but one flesh” Mk. 10:8). In short, sex and sexuality, indeed is a powerful tool to be used between a man and woman to physically unlock the limitations that are often a part of everyday language as they fulfil their sexual needs.

#### **5.2.8.5 Psychological**

The act intercourse is more than a physical experience but is unique in nature. its uniqueness, is the “Deep experience of personal intimacy through relationship with a person of opposite sex ...nothing reaches so deeply into the human personality [as this type of] relationship”( Crabb,1982:19). It is a profound and deeply moving emotional-experience one that involves both partners in totality of their being,

As well as the greatest sacrifice one give to each other as they experience in one mind, and one body, and although Paul was not addressing need oneness marriage in the statement, but this can applied, “being in one in spirit and purpose (Php.2:2). At the same time as they approach in honor this holy and meaningful of God’s gift of love in their accomplishments.

#### **5.2.8.6 Social**

Adam was unfulfilled in the Garden of Eden. Although he lived in the world’s most beautiful garden, surrounded by tame animals of every sort, and God was with him, the Adam was still “alone.” He needed a friend. He could share love and friendship with God, but something was missing. He had no companionship with his own kind.”(Tim & Beverly Lahaye 2005:20-21 with whom to share friendship. Adam needed a friend live in bodily existence. This therefore, in a special own way is calling people to this day out of themselves and into relationships with others. Man is made for community, for God created man made him male and female. It is characteristics of God that He “makes a home for the lonely (Ps.68:6).He is in solidarity with the lonely:

##### **5.2.8.6.1 Masculine Perspective**

He also brings to his wife (Eve), a masculine perspective that enlarges her life, making her a fuller, more complete person than she could have been apart from him. By their union by covenant the problem of loneliness which was overwhelming to Adam and so to men to this day was solved not merely by filling the gap, but by overfilling it” (Adams, E. Jay 1980:16) as they joyfully worked together side by side for the Lord. We be, glad in him, therefore, for giving us among, all His creations, the enjoyment of those wonderful moments of life in sex and sexual relationships, also taking care of each other’s thoughts and feelings.

#### **5.2.8.6.2 Glue a Couple**

However, a big part of what glues a couple together is the sexual intimacy that amazing special gift from God that is only marriage provides, that most intimate of all human interacting, at it is an interpersonal relationship between two persons, a man and woman to fulfil their psychological and sexual needs(Cox, 1978:115).

##### **5.2.8.6.2.1 Sexual Intimacy**

This is the most intimate of all human interacting at its heart; two individuals who are affecting each other intellectually, emotionally, spiritually, psychologically (Schaeffer, 1977: 18) and the delight. It is a complex an interpersonal relationship between a man and woman to fulfil their sexual need.

##### **5.2.8.6.2.1.1 Intimacy**

Intimacy a term that is used as a euphemism for “sexual intercourse”(Cox,1978:9): a word that was, “derived from Latin word *Intimus* meaning “Inmost” It suggests relationships of special emotional closeness that being understood by someone who is defined as, “an affection bond, the stands of which are composed of mutual caring responsibility, trust upon communicating of feelings and sensations, as well as the no defected inter charge of information about significant emotional events” (source unknown).

Intimacy is experiencing in essence of, “one’s self in intense intellectual, physical, and or share emotional communication with another human being”(Kieffer 1977:267-293). Biddle (1976) suggests, “intimacy to be considered on each of three dimension- breath, openness, and depth: Breath- describes the range of activities shared by the two.... openness implies that pair share meaningful spontaneity, self-disclosures, motivation, inter dependence, be your-self with one another. They feel sure enough to share intellectually, physically and emotionally. To trust each other enough that they can be honest most of the time; and finally depth, means that partners share really true, central, important and meaningful aspect of themselves. Self-disclosure leads to deeper levels of interaction. In the ultimate sense, both are able to transcend their own egos, and fuse in some spiritual way with essence or central being of their partners.

#### **5.2.8.6.2.1.2 Spontaneity**

According to Oxford Dictionary, (2000) Spontaneity is the quality of being spontaneity (1150), instinctive, automatic, involuntary; extemporaneous, uninhibited, unforced, natural (Morehead, 1978:474). A wife delights in loving her husband abundantly in the spontaneously, sharing of her body vice versa in close personal relationship, showing her/his good; none play head, a role that was uncomfortable with each other and a key factor which enables sexual energy to keep on radiating and emitting rays of untold ecstasy.

#### **5.2.8.6.2.1.3 Motivation**

In the quest of appropriate connections in equal levels, therefore both partners must be motivated to communicate about feelings and experience the most powerful and electromotive forces of sexual love as “Uniting one’s body with another,” in one mind, one body and one spirit” (Larson et. al 1968:37). Union involves total being of both man and woman, and it is only possible because God has made us psycho-physical persons. In becoming ‘One flesh’ therefore, the couple “do not loose the manliness and femaleness, but they do enter a new union nourished by Love” (Hollis, 1975: 64). In this relation aspect of intercourse, Buber says, “Out of this a marriage is built up by the ‘Thou’ that is neither of the ‘I’s” (1958:46).

#### **5.2.8.6.2.1.4 Interdependence**

A confidence that can not exist unless both members of the couple want it and work toward it showed their active involvement that impact on each other. Both on practical levels, there their willingness to share in each partner’s relationships of emotional closeness, “share real true, central, important, and meaningful aspect of themselves”(Biddle, 1976), that unite the two into touching world that sometime feel hostile and breaking down, “their independence, at the same time enhancing and developing their individuality” (Barley, 1952:44) that require ability to open up and expertise and without outdoing each other’s personality.

#### **5.2.8.6.2.1.5 Self-Disclosure**

For effective intimacy to be achieved, self-disclosure (openness) is paramount. This relationship is the one likely to have the largest open pane of Johari window able to say 'I have never told this before, or "to your self a bit more closely"(Adei,2005:59) And on a more abstract level the two showed each other loyalty: They feel, "secure enough and close enough there is no shame (the Bible tells us, "And the man and his wife were both naked and were not ashamed"(Gen.2:25),trust each other enough and that they can be honest most of the time and this encourage, trust in one another and respect.

#### **5.2.8.6.2.1.6 To be Your-Self**

To be your-self or the power balance and tension is an important element of intimacy. This is achievable by couple understanding the power behind the autonomy and interdependence. however, most of the time works together as they fully grow comfortable, and made to understand their duty in sexual ministry, where two opposite sex are to give into each other sexually and compliments each other as they intimately become a loving Universe and what is left out is nothing but the original creation of His will, reflects"(Getz, 1980:17), and the relationship that is higher in the eyes of God.

#### **5.2.9 Desire for Sex and Sexuality**

God is the creator of sex and He wants both the husband and the wife have great pleasure in sex" (Bruce & Britten, 2006:39). Our knowledge is indissolubly bound up not simply with our human being but with our sexual being. He created man with sexual dimensions and having potential to unite body and soul with its fullest manifestation and for that reason great sex and sexuality desire in all mankind is for His holiness. He set our human drives in motion, to bring them enjoyment and fulfillment. Keep in mind how it all came about. The scripture, tells us that before I formed you in the womb you..." (Jer.1:5). God knew us even before we were conceived in our mother's womb. He sanctified and ordained "our body structures" before we were conceived in our mother's womb. For this reason, our body forms structures of wakeup in the spirit realm for His good and each element was therefore, created at appropriate time and occupied the place which allowed for the harmony of the whole

#### **5.2.9.1.1 Hidden in Marriage**

It is only in marriage that, “a wife says to her husband, “Let your lips cover me with kisses....as he lies between my breasts.... He excites me.... Come, my lover, let us out...their, I will give you my love” (SS1:2, 13; 7: 11-12). It is only in marriage that couple, “take the risks to be close to someone and allowing that personal boundaries” (Wright – 2003: 30). Two individual lovers are actually glued together (Gen.2:24) as one flesh in the profligate grace of God. it is here in, the pair experiences sexual intimacy, touched, or held, each other and seen in any intimate way and anything less than that will spell woes, pains, troubles, and grief for a lifetime. The scripture teaches physical union of marriage is good and holy in God’s sight (Gen.2:27-28, 31, Prov. 5:18-19, Heb.13:4) and God wants that. Gen. 2, affords a more detailed description of God saying, I will make a companion for Him” (V 17), in which He did so and Himself brought Eve (V 22) evidently to introduce them formally and gave him command to be fruitful. Then it beautifully describes their innocent in these words, “the man and his wife knew no embarrassment or shame on that occasion for three reasons: they were introduced by a holy and righteous God who commanded them to make love, their minds were not preconditioned to guilt, for no prohibitions concerning the act of marriage had yet been given; and no other people were around to observe their intimate relationship (Tim & Lahaye 2005:21), these most important inner feelings in someone’s personalities and characteristics. The two, are actually cement that binds all relationship (Alexander, 1959:383) in putting together the wide continuum of human relationship (Gen.2:23). This therefore, sex, within the boundaries of faithful marriage is pure, holy and good in the sight of God (Gen.1:31; 2:22-25). The author of Proverbs wrote,” may your fountain be blessed, and may you rejoice in the wife of your youth. A loving doe, a graceful deer- may her breasts satisfy you always, may you ever be exhilarated always with her love(Prov.5:18-19). These scriptural passages make it clear that a regular, normal and enjoyable sexual relationship between a wife and her husband is best God’s plan and will for every married couple to enjoy each other on the basis for pleasure(Prov.5:16-19).



#### **5.2.9.1.2 Apostle Paul**

Apostle Paul recognizes the strong sexual drive in human beings, but, despite the fact that, it should be normal sexual drive, he gives illustration as to the normal sexual behavior and attitude by saying that “the husband must fulfill his duty to his wife, and likewise also the wife to her husband” (1Cor.7:3-6).

#### **5.2.10 Conclusion**

The study without a doubt, brings a very unique picture of God’s mind while He created man and woman the most beauty of every creation “Behold, it was very good” (Gen.1:31) in which we see:-

##### **5.2.10.1 Adam lacked it in First part his Life**

He lacked those joyful moments a couple find themselves in as he tried to; recognize, affirm and confront the discoveries of life. He could not be fulfilled and expressively achieved this kind of Joyful moments through democratic or denominational principle till he found the one he had long awaited for.

##### **5.2.10.1.1 The only Couple**

The Adam and Eve, were the first and the last couple on earth who, “were able to enjoy each other in that wonderful world around them in the fullest possible way”(Larsen,1984:11) that was before they fell into sin. They were naked, but not a shamed (Gen.2:25). The type nakedness we are talking about is much more than without clothes. It is a naked spirit (in one faith), naked personalities; shared their ideas, plans fears and joy and hide each other nothing and their bodies belong to each other (1Cor.7:3), each rejoicing in one another’s body(Prov.5:18).

##### **5.2.10.1.2 The World Today**

To this day the world lack spouse who enjoy a happy family in one spirit, soul and body. Thus the world is desperately short of models of marriage as it ought to be. The sweetness, all-trusting security of marriage moved into what we are witnessing today.

### **5.2.10.2 Covenant--Keeping Love**

Between a man and a woman is the unbroken covenant between them and God—God governing them for their good and they enjoying him in that security and relying on him or has the assurance that someone is committed to love and value you for a lifetime”( Smalley& Trent 1988:108). But immediately, they ate from the tree of the knowledge of good and evil that covenant was broken and the foundation of their own covenant-keeping collapsed. They immediately experience corruption of their own covenant love for each other. As a replacement, they felt a shamed of their God’s given bodies. They even hate to see themselves from their original version and went a head looking for what to cover what they in their natural thinking saw nakedness. But to God their creator was not them. They looked for alternative the scripture tells us that, they sewed fig leaves together and made coverings for themselves (Gen 3:7) NIV. Introducing yet another mistake, “going against God’s creation” Recreating what to cover themselves. It does not mean God had failed to do so in the beginning.

### **5.2.10.3 Sanctity of Sex and Sexuality**

This is realized by God’s action as described in Gen.3:21, “The LORD GOD made garments of skin for Adam and his wife, and clothed them”, this implies that, an animal had to die for the sake of covering the nakedness of both of them giving an impression of how special each and every organ was and still is to Him. God had compassion for the two albeit the sin they had committed, He still cared for this very special, “wonderfully made” (Ps.139:14) creatures and respected their privacy. God expects couples to be completely honest with each other.

#### **5.2.10.3.1 The Couple**

A wife needs to appreciate her husband’s desire for sexual intimacy, (SS.1-8; 1Cor.7:5), “Do not deprive each other of sexual relation. Paul argues against a forced asceticism. He argues that they should have normal sexual relationships and he strengthens his argument by stating that “the bodies of these married partners belong to each other .... Has a right over each other..., has exclusive claim to, as revealed in (1Cor. 6:16). The only exception to this rule would be the agreement between both husband and wife to refrain from sexual intimacy for a period of time.

#### **5.2.10.3.2 Conducted in a divine mind for His Glory**

The couples (wife and husband) are sacrificially and unconditionally inwardly and outwardly totally absorbed in one another in body oneness as the couple pursue oneness in total personality- spirit oneness is okay to this heritage (Phil. 2:2) , soul and body.

##### **5.2.10.3.2.1 Duty-bound**

In addition, they are at this very moment, in oneness duty-bound to give into each other's desires and deny themselves to each other in nothing. That is "being in the-world" whereby the [couple] are present and open to that which is not, "other" than themselves....and subjectivity reaching out to another body-subject in order to banish loneliness and experienced the fullness of being-with-another" in the human project"(Avvenaro,1982:20). The single formed oneness thus communicate physically, socially and spiritually under the guidance of the Holy Spirit to think, or reason and in a special way enable them to "Understand, control and curb their appetites" (Kehl, 1982:196), and any other unbecoming behavior that might go against the will of God in the course of the process.

##### **5.2.10.3.2.2 Purity**

Sex outside marriage entangles your fortune, weakens your system and plants seeds of distrust, doubt, suspicion and much more, ill heart in you and those you stay with. According to His plan for us, should not occur until after the couple is married (Talley and Reed 1982:21). This is will of God, to stay in purity until you get married.

A first class requirement to all humanity that It does not cost you anything. But instead, it protects your impending and keeps you in the heart of God. The Bible advices us that you should, "drink water from your own cistern, and fresh water from your own well" (Prov.5:15). That means, when you are thirsty, you do not just drink anything that comes on your way, or simply any food just because you are feeling hungry. So it is with sex drive in you. God has a purpose for every desire. For thirst He created water, hunger, food and sex man and wife.

#### **5.2.10.3.4 In God's heart**

Even long after his fall from His Glory, God still had an extraordinary place in God's heart, "This portray the covenant relationship"(Louis & Evans,1982:22). There are several passages in the Bible of God making covenant with mankind; the story of Noah, Gen 9; Abraham 15, "New covenant", (Jer. 31; Ezek 37 and Hos. 2-6).

#### **5.2.10.3.5 Covenant**

Sex and sexuality in matrimonial love (agape/ Philo) is conducted in a divine mind for His Glory;

##### **5.2.10.3.5.1 A covenant relationship**

It is an expression needs the structure of marriage, reinforced by fidelity, in order for the two people to share with each other total life experience" (Hollis ,1975:58-61) in unity and quality in a covenant relationship and

##### **5.2.10.3.5.2 Sealed with Blood**

God's covenant throughout the bible always potted or sealed with shedding of blood. Marriage, "Act has a fundamentally different and unequal effect on the male and female bodies, for in defloration the woman loses her virginity, and thereby loses irretrievably her body

.

She is never again whole. She is as if castrated, despite the integrity of her sexual function, and for example to enter certain rigorist religious order according to Aristotelian philosophy copied from Religion and sexism: images of woman in Jews and Christians"(Reuther, 1975 :223), also absorbed by the Nandi in their philosophy.

This is something which is inherent in most African traditional religion e.g. Nandi people in the past practiced in all their traditional ceremonies a 'sacrifice'. In the blood according to them, cultivated shedding of blood was highly valued in any ritual ceremony" (Murrey: 2006:72), (*unpublished*). Those who reserved to that moment to begin their marriage would be able to enjoy and renew that special experience each time they come together. On the other hand, this is not the only community of people that did practice this art, but many nations had highly developed ritual sacrifices bearing almost similar traits e.g. the Jews.

In this context, the blood covenant that takes place between a man and a woman when they first consummate their marriage. The woman's hymen is broken during the first time she has intercourse and blood is shed to seal the vow of purity between them" (Collin, 2007:150). As evidence, a covenant promise is made; it is a promise to share ownership of that valued possession with one another. Through the blood shed as the two stand (wife and husband) before the lord and say, "Not by might nor by power, but by My Spirit," says the LORD of hosts" (Zech.4:6). After they physically discover one another (Adam and Eve), they accept one another, before God. In our time and in the Sanctuary today, the congregation will publicly declare proclamation like Adam did, "This is now bone of my bones, then the couple are both sealed in blood covenant, a seal between the two is broken when he has intercourse with her.

The Nandi people attached great pride to virginity of girls at marriage. It was the ideal, the hope and pride of every family for their daughter to be found to be a virgin at marriage. It earned the virgin self-pride and respect for her relatives. A girl who was found to have broken her virginity before marriage was a disgrace to their parents and relatives and were often despised" (Murrey, 2007:286). It is also biblical whereby the scripture says, "So then both he who gives his own virgin daughter in marriage does well" (1Cor.7:38).

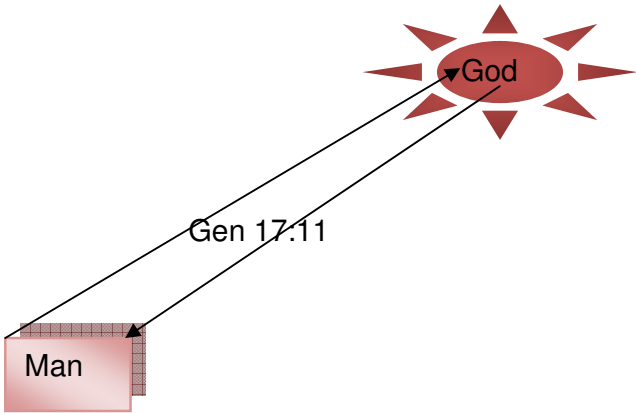
The hymen, the physical membrane that closes- up a woman at birth, is a physical seal that God has prepared for preservation of a unique purpose of sexual purity, in which the woman in real sense is the custodian of the sexual covenant and its destiny, programmed in the mind for His Glory. This is the vow that is sealed by broking it during consummation and the blood that cometh in God's wisdom, was that a Man and woman have entered a covenant or sealed between them till death separates. And the LORD is the witness between, a wife or husband of thy youth, [and if] you have [to] deal treacherously with your wife, God doesn't take it kindly...And to whom your faithless. Yet your companion and your wife by covenant [made by your marriage vow]", (Mal.2:14-15) and become 'one flesh' the sexually bonded union natural and spiritual.

Indisputably Christ Jesus alluded in (Mathew 19:4 by saying, "Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE". Living happily thereafter, they will therefore follow the path of a blessed life, full of contentment for the rest of their lives while still on earth.

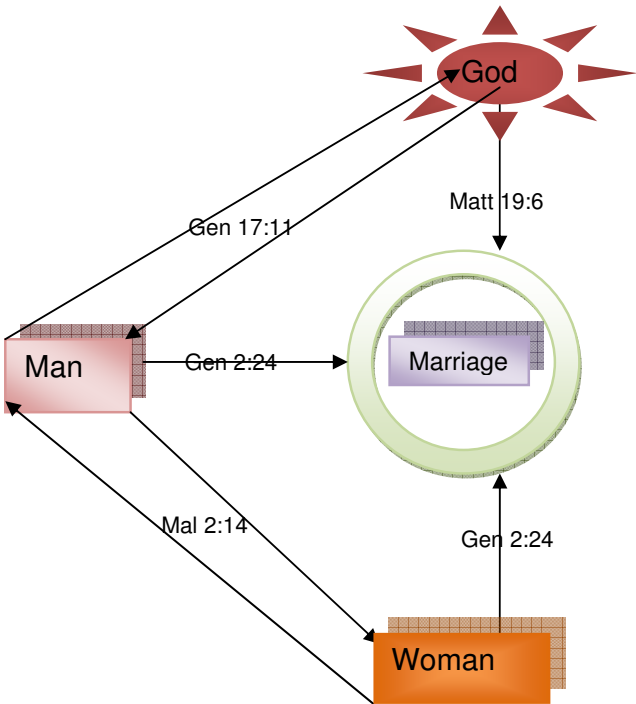
#### **5.2.10.4 God Fashioned a Woman**

The LORD God fashioned a woman the rib which He had taken from the man, and brought her to the man" (Gen.2:20, 22) God makes a covenant with man. "And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between me and you" (Gen.17:11). "Because the LORD has been a witness between you and the wife of your youth... she is your companion and your wife by covenant" (Mal.2:14). We have already understood in this study that a covenant involves two agreeing individuals by the pouring of the blood. The above points give a clearer protocol of how God connects man and woman to Him in one unity making them one flesh. When Jews underwent circumcision they made a covenant with God by pouring their own blood through the cutting of the foreskin; hence when he has intercourse with his virgin wife as in Leviticus 21:13 "He shall take a wife in her virginity", this will cause the hymen to break and blood is poured, thereby making the covenant between him and his wife complete. Here we see the triangle of covenant between God, man and woman and that is why we read in the Bible, "God is a covenant-making God"(Louis & Evans,1982:22) that "What therefore God has joined together, let no man put asunder" (Matt.19:6) This gives a clearer purpose of what was intended for man and the woman that God would always be in the presence of these two individuals including all the generations who would come from their loins. Adam is in covenant with God by creation, but he is incomplete as shown diagram **5.2.10.4a**.

Rape is therefore a violation of the protocol of God between man and woman. It is an act of rebellion that has brought curse to mankind. God is happy with the complete man. Man without a case of rape. Man in the right sexuality senses and rightful sex. This is shown in **Diagram 5.2.10.4b**.



5.2.10.4a-Covenant incomplete



5.2.10.4b-Covenant Incomplete

#### **5.2.10.5 The Devil has known this All Along**

That is why man has always faced endless troubles of doing wrong when he is expected to do right. In this case, soiling, misusing and mocking the very gift of reproduction for evil deeds. He is a thief and a destroyer who comes to kill and destroy according to John 10:10. Satan has never been comfortable with the relationship man has had with God, that is why he will use all avenues in destroying the very covenant man has made with God. We see these, given the many illustration from the dangers of what man and the woman has done in destroying the sanctity of marriage in the sense that, God's place has been taken away by Satan, creating the original purpose of sex to be an act of making dirty and ridiculing the originator's purpose. By using the very organ weapon that was used to make covenant with men and women and blessing from the Almighty at the same time. If for example we hear of an adult raping an infant, what would first come in our mind is that the man was under the influence of either drugs or alcohol or demons and we forget the truth that the next generation is expected to come from the raped infant. Another very disturbing fact is that the wall securing the organ of the victim is already destroyed and the infant will grow – that is if she survives – believing that men are beasts and their sexual organs are tools of destroying others and attack indiscriminately hence their future offspring following the same trend thereby, a whole generation will not have a clue that there was once sanctity in the act of sex and that there was a covenant which was to be made by two loving partners of the opposite sex. And indeed Jesus Christ cautions, "Behold, Satan hath desired to have you, that he may sift you as wheat" (**Luke 22:31**).

There are many illustrations available but the main question is, "are we in the core of the problem or are we still beating up in the bush?" Man, who has been entrusted by God in safeguarding the welfare of the woman, has turned against her. It would be possible, if the trend man has opted to take or is also affected.



It is regrettable that is their substance and therefore, that there should come to that place in history, where God's interest of the world is in the balance, hence mankind live for the future world which is the God's Kingdom. What should the church do?

She is equally affected. Some pastors and their members have been victims of sexual abuse and misinterpretation of human sexuality:

- Allow me to look at the (congregation) from the aerial or view point. The church is the salt and the light of the world (Matt.5:13-14). The church is called to bring taste and light to the world but is it doing so?
- The church has taken a negative look of sex and sexuality in the African context especially in Kenya.
- Covenants were gone and the breath of God had carried out and sensibly withdrawal from this land.

## Chapter 6

### Conclusive Summary and Recommendations

*“Open my eyes that I may see wonderful things in your Laws” (Psalm 119:19)*

#### 6.1 Conclusive Summary

The conclusive summary of study is that, there is evidence to suggest that rape is rampant across the area in the recent past. The study found out the most prevalent types was identifying as:-Rape, incest, commercial sex, harassment, gang rape date rape, sodomy etc.

Its causes mainly includes: socio – economic factors, cultural practices; age, physical appearance, gender and academic levels. That there are, also a lot of other factors that go into this habit in a given period of time and

Mainly, that occurrence, along with, avoidance rape is seldom unsystematic. Often, it is not possible to predict both the likely potential victims and perpetrators.

Sexual abuse is not about the usual physical wounds- it is about the psychological, social and spiritual, often invisible pain that smashes up to the actual soul (spiritual). It is more compound than normal batter, it is indeed, a violation of the inner centre of life, relationship and right to control one’s divine love, enjoyment and relaxation out of sex

Although the study did not specifically ask the subjects about religion, many Kitale residents are Christians who may be likely people involved in rape activities than other faiths Hindu, or Muslim group in the area and, Prevention and eradication, the study acknowledged that inside the community and the church there is a lot of pain among men who have fallen victims of sexual violence. Rape mongers ‘men’ who have “volunteered” to rape and kill whenever they decide to do so are allover. They are unconcerned about the humanity of their charges and their lifestyle of living to be belief on the physical and social injustice they do their counterpart men, women and children.

Men are bombarded by cultural beliefs especially power conflict that inherent, they struggle for control of some values e.g. they seek to dominate over women in order to take at least less than recognition value. These may be economic, political, and others. . An ideology seen in the;- community, church and government leadership of Kenya as a whole - Kitale being our focus. In a situation like this, the study findings and commendation will likely have less of an impact in areas which still uphold cultural practices heavily.

The schoolwork also indicated that the barbarity of rape could be lowered, though not eradicated by increased rates of application of the records. However, the Church, government including NGO's that fight against sexual violence will review the data from this study and develop appropriate policy guideline

## **6.2 Recommendations**

Principles for success for prevention and eradication of sexual violence, the study suggests problem to be handled from:

- *First, the Horizontal perspective*, which is to be worked in four- fold way system: these to includes-
  - Victim Relief
  - Victim Aftercare
  - Perpetrator Accountability
  - Structural Change and
- Second the, "*Vertical perspective*" which the final and most effective method.

However, structural change as suggested above can not usher in substantial liberating possibilities; in a society which everyone has an opportunity of living a false life. These calls therefore, for various relationship aspects of human beings' (intellect, social, and spiritual) to fulfill one fundamental and divine power from above and finally.

### 6.3 Enormous Task to the Church

In consequence to all these therefore, great task awaits the Church as biblical principles and values must be upheld. It is the responsibility of the church's ministry to lead the nation to a place in history, where God's interest in this world is in the balance, where people will ask God teaches us: "I have hidden your word in my heart that I might not sin against you." (Ps.119:11).

The greater part of human race today is morally sick. Man, who has been entrusted by God in safeguarding the welfare of the woman, has turned against her. For if example we hear of an adult raping an infant, what would first come in our mind is that the "man was under some influence of either drugs , alcohol" etc we forget the truth that the next generation is expected to come from the raped infant, another very disturbing fact is that the wall securing the organ of the victim is already destroyed and the infant will grow – that is if she/he survives – believing that men are beasts and his sexual organ is a tool of destroying others indiscriminately hence her future offspring following the same trend thereby a whole generation will not have a clue that there was once sanctity in the act of sex and that there was a covenant which was to be made by two loving partners of the opposite sex. There are many illustrations available but the main question is, "are we in the core of the problem or are we still beating up the bush?" Man, who has been entrusted by God in safeguarding the welfare of the woman, has turned against her. Twice recently Marlene has brought up a song by Steve Green called Find us Faithful. It's a song that any Christian would find moving, but parents especially will ponder its message. Marlene said she has been thinking about this particular verse:

After all our hopes and dreams have come and gone  
And our children sift through all we've left behind  
May the clues that they discover and the memories they uncover  
Become the light that leads them to the road we each must find.

What, she wondered, will our children find when we are gone? What sort of legacy are we leaving? Just today she asked, "What if people came to our home and looked around? What message would they find here?"

<http://us.mc592.mail.yahoo.com/mc>

The church is the visible sign of the risen Lord and continuation of His mission on earth and the symbolic function of God in the world and therefore should;

- Provide spiritual teachings. Instill godly and humanly values, and
- To communicate and comfort with spiritual guidance
- Protect God's people no matter church or un-church. It has a big mission to fight the spiritual warfare of protecting God's people no matter church or un-church.

But what is it doing in all this? Where is her prophetic voice for and with the victims of sexual abuse? Where is the voice of Joshua, "but as for me and my house, we will serve the LORD"(Jos. 24:15) etc.

The Church is a very powerful means of denouncing the evils that has direct bearing on every facet of human life in today's world and daily life for it takes a hard look at the world in its ups and downs especially in its suffering members "women" who the most disadvantaged"( Chibuko, 2007:15) Violence against women and children especially in sexual related matters has for long been treated as a non-issue by many churches since they hardly preach against. Yet inside the church there is a lot pain among women and girls who in one way or another have fallen victim of sexual abuse and that there is need to healing including those who attend service every Sunday.

Thacher and Stewart verify that the church is indeed mute and pretends not to know about all this evil actions. Or when it tries to get involved, it fronts for forgiveness. Indeed forgiveness is requirement and a command by Jesus Christ to His followers.

But let this forgiveness go hand in hand with Justice because forgiveness without Justice may encourage violent behavior in the perpetrators, in the victims....How many of our church leaders devote time on castigating evil rape, child defilement and other half abuse in this country today? Pastors most of whom are men, instead keep much over issues that they need to integrate in their sermons to sensitize and educate all the evils which affect on their flock....

The church as a socializing agent should grab every opportunity during its sermons to manage issues that violate one gender's rights and integrity.... it should always be on the forefront in helping [community] live the Gospel values.... The message should communicate a world where males and females live in harmony and it should avoid twisting Biblical texts to supporting a patriarchal view which is biased towards women organization"(Macharia,2007:231-32). She is indeed, the only organization on earth that can successfully address crisis with as many dimensions as possible. She can deal with: repentance from sin, motivation for individual action, courage and influence to change corporate behavior, and the ability to recruit and mobilize millions of people to take redemptive action to solve the problem.

The church is mandated to:-

- Build and open the eyes of men for their morals are so bad in the eyes of God.
- Reach and authoritatively beyond the walls of the church into the structures of life to redeem not only the persons therein, but also to impact the systems redemptively for the Lord. (Rev. 11:15).
- Facilitate the increase of knowledge and the development of human life therein.

Create compass point of interface for the Kingdom of God to influence nations and systems with a global thought and governance.

The church as the most influential agent of socialization make this type of conflict worse by, "advancing messages that make male feel more powerful in a world that requires the participation of man and woman. They insist on the belief, behind that every successful man, there is a woman Why is she behind? The messages especially communicated by some modern churches and the activities are quilt of fanning this kind of conflict."(Macharia, 2007:228-229). Indeed, the church is the pillar and ground of the truth (1Tim.3:15) that what the scripture said. In fact she is the guardian of truth, and citadel of the truth over and against all the adversaries of kingdom such as marriage of same sex, sexual violence, sexual immorality, abortion, injustice, corruption in the government institutions, and in the church, materialism, poverty, tribalism, self-development, overpopulation, youths needs, family life teaching, women in the church, matters related to this modern age.

The church must be ready to offer solutions based on the scripture (Rom. 12:2; 2Tim. 2:11-12; I Jn. 2:15-17).etc and she should remain so forever is only when the church responds to the call to be the salt and light in a corrupt and evil world (Mt. 5:13-14).

Nonetheless, to accomplish such a role in society, the church itself must have a modicum of health and vitality, purity and a “sense of self” a true understanding of the role of the church as designed by God and intended by Him to impact the world.

But it is regrettable the church is doing the opposite. We see the church rapid retreat and has lost the understanding that the church itself can lead society, and not follow trends of the world that believe in the authority of the world that prizes individual freedom from when to die, to when to give birth, from whom to have sex. That men and women passion of the immoral rights think they, “may create their own moral code, that all voluntary sexual activity is morally neutral and legally permissible, that abortion is a woman’s right,[homosexual rights, same sex marriage rights], that pornography; which is completely oriented towards sex, like beauty, is only in the eye of the holder, that suicide and euthanasia are, in some circumstances, logic, legitimate and “humane,” and that if a man wishes to distort his mind with drug, that his business alone”(Shelley, 1995:476) and the other such ills that plaque our society(Han, 1998: 98) . A ‘modern’ generation that the Bible describes them as: They hatch adders’ eggs and weave the spider’s web; He who eats of their eggs dies, and from that which is crushed a snake breaks forth (Isa.59:5).

- Their mouth is full of lies (Isa.59:3) and their talk is foul, like the stench from an open grave; wicked lies roll off their tongues, and dangerous threats, like snake’s poison, from their lips(Rom.3:13).
- Their hands are defiled with blood and their fingers with iniquity, their feet run to evil, wherever they go, destruction and misery follows them. They do not know the way of peace (Isa.59:7-8)

A generation they have no fear of God to restrain them (Rom. 3:10-18). A generation that believes they should enjoy freedom instead a supreme God who dictates our words and deeds is a lie indeed is an open lie.

Freedom is not in first place not a negative concept. It should focus towards positive. Freedom does not imply that all values of the society can simply be thrown overboard so that injustice lies and evil triumph... Freedom does not mean to be freed from the law, in other words free to disobey. Law is applicable to the creation [all people] is not something to be freed from, but is the very condition of our existence... the law is condition of man's freedom and somebody who does not to obey the law so dangerous even persons deliberately transgressing laws are forced to obey those laws to a certain degree"(Van Der Walt, 1997:164, 305). They forget to believe that from all- powerful authority stems, a clear system of judgment that teaches that there is a right and a wrong. They have no respect of the "Bible" which is the truth informs everything we say and everything we believe, not to be, "Conformed to this world." (Rom.12:2).

Yes, we have been discussing the problems unique to a "new" generation of people—people who have grown up in a context in which truth is supposed to be confined to each individual or group and in which the notion of authority, if applied at all, is meant to always be up for debate. But, as we have been hinting all along, the problems that seem unique to this generation are not unique at all. Though the contexts and concerns have varied over the centuries, the issues have not varied. They have remained relatively uniform throughout history. However, we need to understand that there still is quite a remnant of God's influence in many of this generation who has some vestige of good moral influence in their background. Around two thousand years ago, there was a small but significant group of Hebrew Christians who were struggling with many of the same issues that we have been discussing.

But the worry is, the church seems to have forgotten the God that provides absolute base unto which we can build a sure foundation. The church itself is drifting away theologically, promoting and doing a lot of fanatical things as such. The sins of the world have become the sins of the Church.



The challenge to the church in my own view is that secular establishment views the church today as a private matter that should not impact the social life people and the church people of the world are all for 'Christians' in the generic sense so long as it does not impact their right to allow union of gay Bishops and same-sex unions, Or would codify marriage as a legally recognized union of two people regardless of their sex in the name of constitution that demands that all people are treated equally under the law making same-sex marriage legal wed as some government are faced, considerable pressure from advocates of same-sex marriage, human rights, and democracy from those increasingly support, fight and promote sexual liberation. Example Reverend Gene Robinson, a homosexual Bishop of New Hampshire Diocese wed his partner in USA. Look at it, this! Bishops who should be considered as real successors of the apostles and ascribed to a priestly character in virtue of their sacrificial work are now leading the opposite. This is an example a serious moral decadence.

The laws protecting marriage today are becoming meaningless because they cannot arrest the broader moral decline. This is clear enough to show that as evangelicals we are not only facing a crisis in morality, but also a crisis in basic biblical spirituality. We are contented with a shallow relationship with the Lord that allows us to live in two worlds; the public world in which we exude righteousness and the hidden one in which we satisfy our sinful desires. It is severe and disgraceful when we look at the effects on marriage and society. The world nowadays is nearing that point when there was no king in Israel, and in those days, "everyone did what was right in his own eyes"(Jdg.21:25) except Ruth and Samuel only.

Indeed Kenya as a nation is rife with moral and religious challenges and scarcely does the church of Christ demonstrate understanding of the challenges offer real wisdom, "All like sheep have gone astray each to his own way" (Isa. 53:6). A widespread of sexual immorality so far witness and many others are some of the obscure thoughts that they have allowed rain in the house of the Lord, threatens the institution of marriage in a community and to dilute the exoteric message of the Gospel of Christ.

These ideas are not only grossly false but creeping into the church in an unprecedented flood which dilutes Christianity and makes it, irrelevant to answer when society calls for help, when it looks for a rock on which to stand. But it is covered and hidden by a layer of mud, the light is extinguished, the salt loses its flavor, and now the world has no place to stand, "The Lord is my solid Rock on which we stand, all other ground, is sinking sand." Golden Bless- A song I love most.

Some of the backlash that people are expressing comes from the Church itself <http://www.crosswalk.com/spirituallife/11577062>. An official acceptance by the church to joining the world as part of the marsh, part of the problem, and not part of the solution; a crucial error and one which will pull the church into an irrelevant. Yet, the world, as society continues down the path of deterioration. An error which the church is trying to prove to the world it has no role to play, nothing to say that is relevant to a society in dire need of answers, and which consequently instead seemed joint the wagon. Thus far effective change and healing, the Bible say, conviction comes from hearing the message, and the message comes through preaching Christ (Rom.10:17) who will do it?

The Church, by its nature, is in the world. Thus Paul wrote to the churches at Philippi, at Colossae, and at Thessalonica Not only is the Church in the world, it is also separated from the evil of the world. For that reason, the New Testament emphasizes the church as a holy community, a group of people separated to the purposes of God and collectively referred to as saints. An obvious tension exists between the concept of being in the world and being separated from the world"(Berber, 1984: 96). But there should come to that place in history, where God's interest of the world is in the balance, hence mankind lives in the future world which is the God's Kingdom. This will only be achieved once again if the 'Church' embraces the power of God to let breaks through the seemed to be the 'curse' of indifference, our spiritual weariness, blind conformity to the spirit of this age. The church, "can be a sign of the kingdom as it follows Jesus the steadfastly challenging the powers of evil in the life of the world accepting total solidarity with those who are the victims of those powers"(Lesslie, 1981,51)

There is need therefore for revival of the church so as to be able to bring hope by liberating minds of people from the shallowness which kills deadens the soul and poison their relationships

It is worth, before we come to our conclusion, to note that, "Society, even, in the great centres of our modern civilization, is all too like slave-ship, where, with the sounds of music and laughter and revelry on the upper deck, there mingle the groans of untold misery batted down below. Who can estimate the sorrow and suffering and the wrong endured during a sing round of the clock even in favored England? And if it be thus in the green trees, what shall be said of the dry! What minds is competent to grasp the sum of all great worlds' misery, heaped up a day after a day, year, and century after century? Human hearts may plan, and human hands achieve, some little to alleviate it, and the strong and already arm of human law may accomplish much in the protection of the weak. But as for God-the light of the moon and pitiless than He appears to be! (Anderson, 1978:2),

Restoration of human rights is a minimum requirement that requires more than legal/state justice. For, "Justice is also a matter of rights, but real justice exceeds rights. Full justice requires the acceptance of each other's dignity, compassion with those in need, restoration in power of the weak and sacrifice of the privileges of the powerful"(Van der Walt, 1997:315). But, it is indeed, just a matter of time all when the; Grace of God will be fully in control of the hearts of men, when God's beauty and divinity of sex "theology of sexuality in man kind" will be solved. Given the fact, "They neither marry, nor are given in marriage" (Mt.22:30), and the evil will be no more, and the sons and daughters of this nation will be able to walk freely without any threat, fear or indiscrimination of any kind in their mother land which is a dream.

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**Appendix 1-2 (A PHOTO CREDITS)**

BBC Correspondences

Kenya Family planning Association

Micah-amy.blogspot.com

[www.lifebeginsatconception.com](http://www.lifebeginsatconception.com)

## Appendix 1

Picture the picture  $x_1$



Late Brenda

Picture the picture  $x_{11}$



Women often have other Concerns

**Picture the picture x<sub>111</sub>**



**The first priority for many women is food and Shelter, nor reporting rape**

**Picture the picture x<sub>11</sub>**



**Battles are fought on women's Bodies as much as on Battlefields-No Safe haven**

Picture the picture  $x_{1v}$



Picture the picture  $x_v$



The Sunday standard Daily News Paper September 20

## Appendix 2

Picture the picture x<sub>1</sub>



Kenya Family Association of Kenya

Picture the picture <sub>ia</sub>



Picture the picture x <sub>ib</sub>



Abortion baby 05

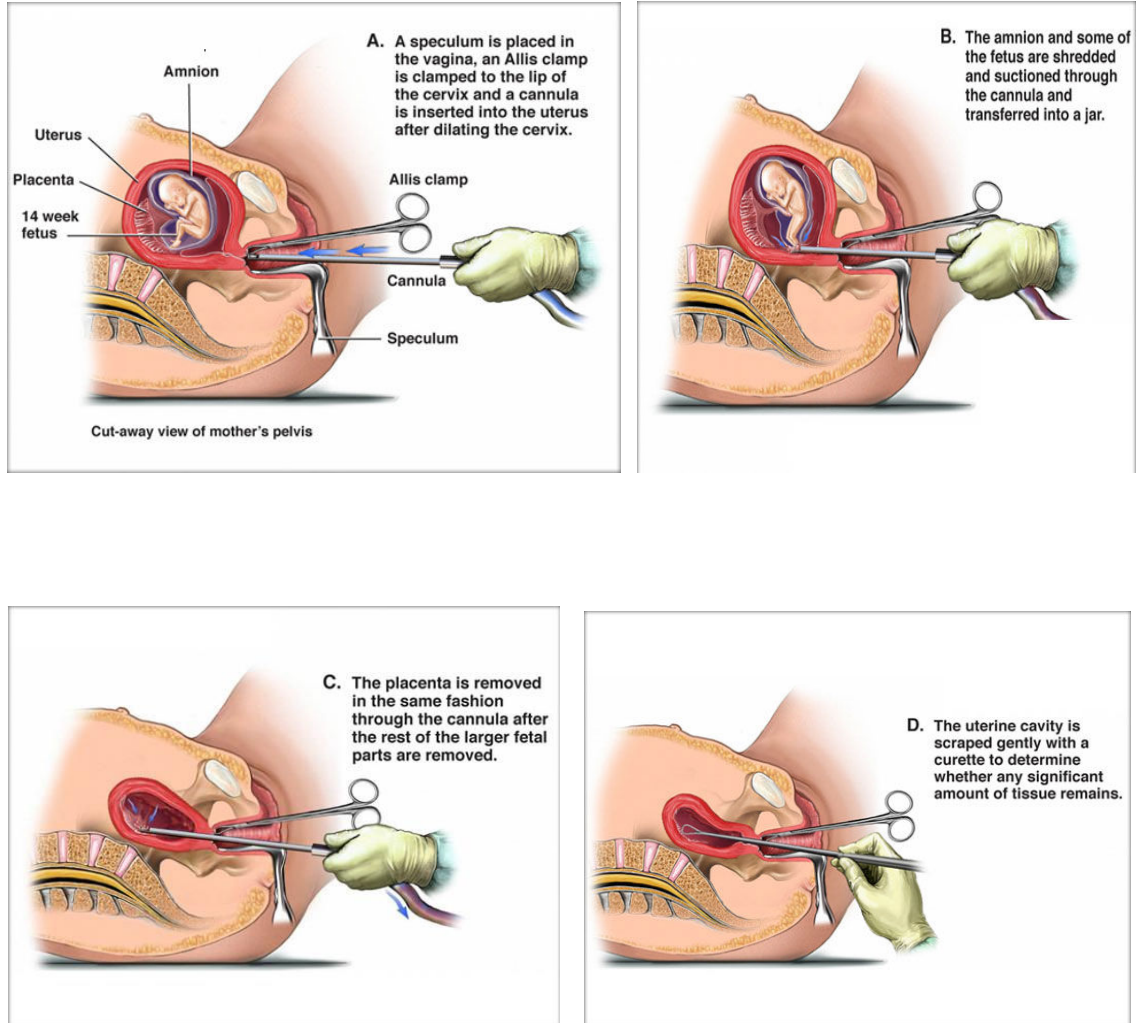
Picture the picture  $x_{ic}$  -



Picture the picture  $x_{id}$



Picture A-D



God! *"Let me understand the teaching of your precepts; then I will meditate on your wonders"* (Psalm 119:27)



### **Appendix 3**

#### **Operational definitions of the terms**

**Abuse** (<http://www.newmasys.com/ghostwolf/Resources/abusedef.shtml>).

**Culture** (Conrad P Kottak, 2005: G-4)

**Community** (<http://dictionary.reference.com/browse/community>

**Defilement** (<http://www.thefreedictionary.com/defilement>)

**Emotional** (<http://www.answers.com/topic/emotional>)

**Intimacy** (Cox, 1978:9)

**Management** (<http://www.managementhelp.org/mgmt/defintion.html>)

**Offences** (<http://dictionary.reference.com/search?q=offence>)

**Perpetrators** (<http://www.thefreedictionary.com/perpetrators>)

**Psychological** (<http://www.psychology.healthspace.eu/defination.php>)

**Post** ([http://www.medicinenet.com/posttraumatic stress disorder/article.html](http://www.medicinenet.com/posttraumatic_stress_disorder/article.html))

**Sex** (<http://www.answers.com/topic/sex>)

Sexuality

(<http://www.sikhwomen.com/sexuality/commonsexdefinitions.htm>[www.answers.com/topic/sexuality](http://www.answers.com/topic/sexuality))

**Sexual offender** (<http://www.answers.com/topic/sexual-offender>)

**Sexual behavior** (<http://www.answers.com/topic/human-sexual-behavior>)

**Social** (<http://www.wikpendia.org/> social)

**Society** (Conrad P Kottak, 2005: G -13)

**Trauma** (Hicks, 1993:15)

**Rape** (<http://www.wikpendia.org/Rape>).

**Response**(<http://www.mult-scierosis.org/news/Ari2002/placeboEffectExplained.html>)

**Victim** (<http://www.brainquote.com/word/vi/victim237378.html> )

## QUESTIONNAIRE FOR VICTIMS OF SEXUAL ABUSE AGE 3 – 50 YEARS PLUS

The study will help in finding out if there is any management of causes, preventive measure, and impact in sexual abuse and its effectiveness in helping to heal the trauma. The findings will assist in improving the care and management provided to the victims.

NAME OF VICTIM \_\_\_\_\_

AGE: \_\_\_\_\_

SEX: \_\_\_\_\_

RESIDENCE: \_\_\_\_\_

WHERE SEEKING CARE: \_\_\_\_\_

EDUCATIONAL STATUS: \_\_\_\_\_

PLACE OF INTERVIEW: \_\_\_\_\_

ETHNICITY: \_\_\_\_\_

RELIGION OF THE FAMILY: \_\_\_\_\_

CONTACTS (OPTIONAL): \_\_\_\_\_ No.: \_\_\_\_\_

INTERVIEWER: \_\_\_\_\_

When you were sexually abused?

Date \_\_\_\_\_ Month \_\_\_\_\_ Year \_\_\_\_\_

What time of the day was it?

1. Morning ☐ 2. Mid day ☐ 3. Afternoon ☐ 4. Evening ☐  
5. Night ☐ 6. Mid night ☐ 7. others \_\_\_\_\_

Did you know the perpetrator?

Yes ☐ No ☐

What is the relationship between you and the perpetrator?

1. Non ☐ 2. Father ☐ 3. Uncle ☐ 4. Brother ☐ Husband ☐  
5. Cousin ☐ 6. Teacher ☐ 7. Caregiver ☐  
8. Others specify \_\_\_\_\_

What is the sex of the offender?

1. Female ☐ 2. Male ☐

Was the person drunk or under the influence of drugs?

1. Yes ☐ 2. No ☐

If YES, how?

---

Did anyone come into your rescue?

1. YES ☐ NO ☐

18. a) If yes who was it? \_\_\_\_\_

What type of clothing did you have on the day you were attacked?

---

How long did you take before seeking for help?

1. Immediately ☐ 2. After 1 day ☐ 3. after 2 days ☐  
4. After one week ☐ 5. Others specify \_\_\_\_\_

Did you report the incident?

1. YES ☐ 2. NO ☐

21.a) If yes Where?

1. Police station ☐ 2. Hospital ☐  
3. Others specify \_\_\_\_\_

21 b) were you assisted? \_\_\_\_\_

1. YES ☐ 2. NO ☐

21 c. How soon?

1. Got help immediately ☐ 2. Took time before being assisted. ☐  
4. Can't remember ☐ 5. N/A ☐

21d) Why?

Staff was kind and helpful ☐ 2. Staff was harsh and not helpful ☐

Others specify \_\_\_\_\_

5. Didn't have money? 1. Yes ☐ 2. No ☐

### DETAILS OF ABUSE

a) What type of sexual abuse did you went through?

1. Child defilement ☐ 2. Incest rape ☐ 3. Gang rape ☐  
4. Sexual harassment ☐ 5. Child commercial sex ☐ 6. Date rape ☐  
7. Sodomy ☐ 8. Force Marriages ☐ 9. Others specify \_\_\_\_\_

b). Have you been abused before by the same person or different person?

1. YES ☐ 2. NO ☐

23 a) If yes how long?

1. Twice ☐ 2. Thrice ☐ 3. Once ☐ 4. Several times ☐

Did you sustain any injuries?

1. YES ☐ 2. NO ☐

24. a) If YES what type of injuries were they?

1. Bruises ☐ 2. Lacerations ☐ 3. Private parts tear ☐  
4. Others specify \_\_\_\_\_

24. b) were you treated for injuries?

1. YES ☐ 2. NO ☐

24. c) If yes how long did it take before you went for any treatment?

1. Immediately ☐ 2. After one day ☐ 3. after two days ☐  
4. After one week ☐ 5. ☐ Others specify \_\_\_\_\_

24d) Did you receive assistance immediately? 1. YES ☐ 2. NO ☐

24e) If yes after how long? 1. 30 minutes ☐ 2. one hour ☐ 3. two hours ☐

4. Others specify \_\_\_\_\_

5. What treatment did you receive \_\_\_\_\_

25a what were the staffs' reactions when you went for treatment \_\_\_\_\_

did you receive any counseling services 1. YES ☐ 2. NO ☐

26a If yes on what? \_\_\_\_\_

If NO why? Refer to question 12c

1. Felt a shamed about the abuse. ☐ 2. Did not see the need ☐  
3. Nobody took me for treatment ☐ 4. Didn't know ☐  
5. was not aware ☐ 6. N/A ☐ 7. Others specify \_\_\_\_\_

Did you experience any discomfort or pain (trauma) during and after the abuse?

1. YES ☐ 2. NO ☐ yes what did you experience?

Do you feel the treatment made experience more pain and discomfort?

1. YES ☐ 2. NO ☐

29. a) If YES how did it cause the pain and discomfort (Trauma)? \_\_\_\_\_

Have you received any follow-up after the treatment?

1. YES ☐ 2. NO ☐

30a If yes by whom?

1. Social worker ☐ 2. Counselor ☐ 3. Police ☐

4. Medical personnel ☐ 5. Neighbor ☐ 6. Friends ☐

7. N/A ☐ 9. Others specify \_\_\_\_\_

30. Do you feel you received good care while undergoing treatment?

1. YES ☐ 2. NO ☐

31a) if no why didn't you receive good treatment?

31b) what didn't you like while undergoing treatment? \_\_\_\_\_

How do you feel after the incidence? \_\_\_\_\_

Did you receive any assistance from your family members?

1. YES ☐ 2. NO ☐

33a) If YES what assistance did you receive \_\_\_\_\_

33b. Did you discuss the incident with anybody?

1. YES ☐ 2. NO ☐

34a) if yes whom?

1. Father ☐ 2. Mother ☐ 3. Sister ☐ 4. Brother ☐

5. Teacher ☐ 6. Uncle ☐ 7. Aunt ☐ 8. N/A ☐

9. Others specify \_\_\_\_\_

34b) what are their reactions towards it \_\_\_\_\_

34c. How did you feel when this occurred to you?

1. Helpless ☐ 2. Embarrassed ☐ 3. Annoyed ☐

4. Betrayed ☐ 5. Had no feelings ☐

6. Others specify \_\_\_\_\_

35a. what did you do about your situation and feelings? \_\_\_\_\_

35b. Do you feel at risk again? \_\_\_\_\_

1. Yes ☐ 2. No ☐

35c If yes HOW? \_\_\_\_\_

36a. Do you receive any protection measures?

1. Yes ☐ 2. No. ☐

36b. If YES what measures? \_\_\_\_\_

37a. Are there any permanent disabilities due to the abuse?

1. Yes ☐ 2. No. ☐

37b. if YES, what disabilities? \_\_\_\_\_

37c, what are the characteristics of the household? \_\_\_\_\_

38a. How many rooms are there in the house?

1. One ☐ 2. Two ☐ 3. Three ☐ 4. Four ☐

5. ☐ Several ☐

38b. How many people stay within the household?

1. One ☐ 2. Two ☐ 3. Three ☐ 4. Four ☐

5. Five ☐ 6. Others specify \_\_\_\_\_

38c. Who is the main breadwinner in the family?

1. Father ☐ 2. Mother ☐ 3. Sister ☐ 4. Brother ☐ 5. Uncle ☐

6. Aunt ☐ 7. Cousins ☐ 8. Friends ☐ 9. Me ☐

10. Others specify \_\_\_\_\_

39a. Do you feel isolated?

1. Yes ☐ 2. No. ☐

39b. if yes how? \_\_\_\_\_

40a. Are your husband/wife/parents/guardians aware of the severity of injury, trauma or consequences you are undergoing?

1. Yes ☐ 2. No. ☐

40b. if yes what are they doing to manage it?

40c. What are the family beliefs about your situation? \_\_\_\_\_

41a. What was the aim of your reporting?

i. The offender to be reprimanded ☐

ii. To be decompensate the damage ☐

iii. To be able to access treatment ☐ 4. N/A ☐

41b. Who received the report while you went to report it? \_\_\_\_\_

42a. Was the person helpful to you or not?

1. Yes ☐ 2. No. ☐

42b. if yes how? \_\_\_\_\_

42c. If no. how? \_\_\_\_\_

42d. What was done during the reporting? \_\_\_\_\_

43. What are your experiences during the court process? \_\_\_\_\_

44. What measures were put in place to protect you during the period you were seeking for justice? \_\_\_\_\_

45. What do you think can be done to; Stop sexual abuse? \_\_\_\_\_

And to reduce pain and discomfort (trauma) you are experiencing? \_\_\_\_\_

46. What do you think can be done to avoid and prevent women and children from undergoing the same experience you went through? \_\_\_\_\_

47. How can we prevent other children from sexual abuse? \_\_\_\_\_

48. What do you think can be done to improve management of the pain and discomfort (post trauma) you went through? \_\_\_\_\_

THANKS FOR YOUR COOPERATION. GOD BLESS

## **B) RESEARCH ON THE CULTURE OF RAPE IN KITALE, KENYA: ITS CAUSES, IMPACT, AND INTERVENTION MEASURES OF SEXUAL VIOLENCE.**

Focused group discussions guide

For teachers within Kitale Municipality

Focus group discussions guide within Kitale municipality

The following questions will be used as a guide during the FGDS with social workers to help in knowing the management of: causes; occurrences incidences, impact; trauma, and intervention measures of sexual abuse. This will help to give an in-depth of the study. The social workers will respond to and discuss the questions, give their view on the topic and subjects. It will involve the social workers within the municipality and 2. FGDS will carry out.

What is your understanding of child/ woman and man Sexual Abuse?

What are the predisposing factors that lead to child/ woman and man sexual abuse?

Who are common victims of sexual abuse, their ages and sexes?

Who are the perpetrators?

Are there cases of child/ woman and man sexual abuse within your working area? If yes are they common?

What are the common types of child/ woman and man sexual abuse within the Municipality?

When and where do child/ woman and man sexual abuse cases occur most?

where do you report the cases

What is trauma?

Name the types of trauma the sexual abuse of each of the following; a child/ a woman, and a man experience after being sexually abuse.

How do you manage provide management to the sexually abused child/ woman and man?

Do you do any follow ups and how often?

Do the children/women and men of sexual abuse heal from trauma?

What enhance the healings?



What hinders their healings?

What challenges do child/ woman and man face during the healing process?(if not the offender?

What management do you provide to the parent, families, guardian, and the community?

What is your role as a social worker in the management above?

What are the cultural practices related to management of, pre-trauma, and post trauma child/woman/man of sexual abuse?

Is there collaboration between you and other agencies managing the sexually abused child/woman/man?

What are the challenges you face when you are managing post trauma in sexual abused child/woman/man?

Do you feel management of child/ woman and man of sexual abuse is your duty?

What should be done to increase your participation as a social worker/ and the community in the management of post trauma in child/woman/man sexual abuse?

What should be done to reduce the incidences of children /women/men sexual abuse within the municipality and other parts of the country?

What can we do to prevent rape culture in Kitale, Kenya, and its post trauma in child/woman/man sexual abuse within the municipality and the country?

THANK YOU FOR  
PARTICIPATING IN THE FIGHT AGAINST RAPE, AND  
TAKING PART IN CARE OF VICTISM OF SEXUAL ABUSE IN KITALE, KENYA

### **C) RESEARCH ON THE CULTURE OF RAPE IN KITALE, KENYA: ITS CAUSES, IMPACT, AND INTERVENTION MEASURES OF SEXUAL VIOLENCE.**

Focused group discussions guide

For teachers within Kitale Municipality

The following questions will be used as a guide during the KII in leaders with Kitale municipality such as Head teachers, Teachers, ECD Teachers, school committees, parents' teachers association (PAT), Kenya National Union of teachers (KNUT) Board members, with counselling skills and practice. This will help in knowing the management of the causes; occurrences incidences, impact; trauma, and intervention measures of sexual violence in children/women and men within Kitale Municipality

This will help to give quality to the study and responses and give an in-depth of the study. The leaders will respond to and discuss the questions and give their view on the topic subjects.

What is sexual abuse?

What are the predisposing factors?

Do you receive any cases above in your school or referred to you?

Are child sexual abuse cases common within the schools and the municipality?

Who are perpetrators of child sexually abuse?

When does it occur most and where?

What is trauma?

What trauma do the children experience after being sexually abused?

What is the management of post trauma provided to sexually abused children?

Do the children receive any counselling? And how often?

do you provide any counseling to parents or guardians and how often?(if they are not the offenders)

Do you think the action taken against sexual violence, treatment and the care they receive helps to reduce trauma or not? And how?

What is your role as a Head teacher, teacher, school committee, K.N.U.T official and so on in helping to prevent child sexual abuse?

What challenges do you face while managing these children?

How do you collaborate and communicate with other agencies that manage the sexually abused children?

What is your role in the protecting these children?

What do you think can be done to help prevent and reduce sexually abuse within the municipality?

What do you think can be done to improve post trauma management in child sexual abuse within the municipality?

THANK YOU FOR  
PARTICIPATING IN THE FIGHT AGAINST RAPE, AND  
TAKING PART IN CARE OF VICTISM OF SEXUAL ABUSE IN KITALE, KENYA

#### **D) RESEARCH ON THE CULTURE OF RAPE IN KITALE, KENYA: ITS CAUSES, IMPACT, AND INTERVENTION MEASURES OF SEXUAL VIOLENCE.**

Key interview informant (KII) guide

For leaders within the Kitale municipality

For those management positions to influencing the fight against culture of rape in Kitale, Kenya: that is the causes; occurrences incidences, impact; trauma, and intervention measures of sexual abuse in children/women and men within Kitale Municipality

The following questions will be used as a guide during the KIIs with leaders in Kitale municipality such as Chiefs, Dos, DC, and village elders and those managing of pre and post traumas in child/women and men sexually abused. This will help to give quality to the study and responses and give an in-depth of the study. The leaders will respond to and discuss the questions as they give their view on the topic subjects.

What is a child/ woman and a man sexual abuse?

What are the predisposing factors?

Does it occur within the municipality

What are the common types of sexual abuse within your municipality?

How often do you receive children/ women and men sexual abuse cases?

Who report the cases to you?

How long do they take before the cases are reported?

What steps do you take toward management of the cases?

What steps do you take to ensure the perpetrator is found?

What do you do to the perpetrator?

Who are perpetrators?

What steps do you take to ensure the child/woman and man is protected against further perpetrator?

Are you aware of the trauma the child/woman and man experience? How and which ones?

What is your role in the management of post trauma of the sexually abused children, women, and men?

What challenges do you face in the management of the sexually abused children/ women, and men?

Do you collaborate with other agencies that deal with sexually abused children, and how?

What are the cultural practices related to management of the post trauma in a child/ a woman, and man sexual abuse?

What is governments' role in management of post trauma in child, women, and men of sexual abuse?

How can we reduce or stop and prevent sexually abuse within the municipality and the country?

What do you think needs to be done to improve management of culture of rape in Kitale, Kenya; its causes, intervention measures, and its impact in sexual abused victims?

THANK YOU FOR  
PARTICIPATING IN THE FIGHT AGAINST RAPE, AND  
TAKING PART IN CARE OF VICTIMS OF SEXUAL ABUSE IN KITALE, KENYA

## **E) RESEARCH ON THE CULTURE OF RAPE IN KITALE, KENYA: ITS CAUSES, IMPACT, AND INTERVENTION MEASURES OF SEXUAL VIOLENCE.**

Key interview informant (KII) guide

For those in management positions in fighting against sexual abuse: the causes; occurrences incidences, impact; trauma, and intervention measures of sexual abuse in children/women and men within Kitale Municipality

The following questions will be used as a guide during the KIIs with those managing sexually abused children/ women, and men in Kitale municipality such as; police, Judiciary, churches, Home Nursing, children's Homes, Homes, Hospitals, center for peace and Justice's commission this will help in knowing the causes; occurrences incidences, impact; trauma, and intervention measures of sexual abuse in children/women and men. This will help to give quality to the study and responses and give an in-depth of the study. The leaders will respond to and discuss the questions and give their view on the topic subjects.

What is sexual abuse?

What is predisposing factors?

When and where does it commonly occur

Who are the perpetrators

Who are common victims of sexual abuse, their ages and sexes?

How long does most of the cases take before they come to you?

What are the common types of: causes; occurrences incidences, impact; trauma and injuries they receive, and intervention measures of sexual abuse in children/women and men within Kitale Municipality?

What management do you provide to: causes; impact; trauma and injuries they receive, and intervention measures of sexual abuse? What is the process?

Do you provide teaching, counseling to the victims and the community and how often?

Do you make a follow up of the affected victim/ perpetrator/ parents/ guardian at home, or village level?

What management do you provide with the guardians/parents and the community?

What is your role in the management of the victims, and the community?

Do the children/women and men receive complete healing?  
Do the perpetrators show positive impact?  
If YES what enhance their healing/change?  
If NO what hinders their healing/change?  
What is your role in protection of the victim, perpetrator and the society?  
Do you collaborates and communicate with the agencies? And how?  
What are the cultural practices related to management of pre- trauma, post trauma in victims (women/child/man) sexual abuse?  
What challenges do face in the management of post trauma in child/woman/ man sexual abuse?  
How can we prevent and reduce child sexual abuse among children, brothers and sisters, fathers to children, teachers to pupils, lecturers to students etc? How can management of: causes; occurrences incidences, impact; trauma, and intervention measures of sexual violence in children/women and men within Kitale Municipality be improved?

THANK YOU FOR  
PARTICIPATING IN THE FIGHT AGAINST RAPE, AND  
TAKING PART IN CARE OF VICTISM OF SEXUAL ABUSE IN KITALE, KENYA

## STRUCTURE AND TIMEFRAME

Chapter Title	Chapter Description	Target Date
1. Introduction	Overview of the situation in Kenya today; objectives, purpose, and methodology of the present study	November 2007
2. Historical Background	Review of pertinent literature	December - February 2008
3. Biblical Basis	Old and New Testament passages relating directly to sexual violence, its causes and consequences: the attempted rape in Sodom (Genesis 19:1 - 13); Lot's rape by his two daughters (Genesis 19:30-38); the defilement of Dinah, Jacob's only daughter (Genesis chapter 34); the rape, murder and dismemberment of the Levite's concubine (Judges 19:22-30); and the rape of Tamar by her half-brother Amnon and the consequent murder of Amnon by Absalom (2 Samuel Chapter 13); the ministry of Jesus	March - May 2008
4. Pastoral Research	Interviews and case studies of rape survivors and their families; interviews with perpetrators, prison officials, and others as appropriate, including law court officials, hospital staff, church leaders	June - August 2008
5. Theological Formulation	Themes such as suffering, injustice, anger, fear, abandonment, guilt, shame, fortitude, hope, forgiveness, and redemption as applicable to the study.	September - November 2008
6. Recommendations	Scripture's directives to respond to sexual violence; how the church can help victims; how the church can help eradicate sexual violence; how the church can help perpetrators	December 2008 - February 2009