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RAPE: FACTORS CAUSING AND THE EFFECTS OF RAPE IN KENYA

*Kiaira Felicity

MF-Norwegian School of Theology, Norway

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ABSTRACT

Rape is a global challenge that confronts women in all context and from all race. There has been an increase in rape cases and rape prevalence in Kenya, especially in major urban centers. The research is a qualitative study done in Nairobi, to study the phenomenon rape. Interviews were conducted with the rape victims, Church clergies, and Activists. The study found that, the factors leading to rape are many, however those discussed in this article are, media, cultural factors, poverty and robbery to name but a few. Further, the findings indicate that rape affects the victims, their immediate family, and all people related to the victim. Rape as well affects the economy of the victim and even that of the entire society.

INTRODUCTION

Rape is a crime which degrades women and girls to lose their human essence. It brings life time destruction, shame, humiliation, erodes self-esteem and brings guilt to the victims involved. This unethical act of rape is done and affects people of all status, may they be the highly-respected leaders of the society or even other people of less regard within the society. Individuals who rape devalue and erode victim's dignity, without minding about the future of the victim they rape. (Mbote, 2000) Even though rape is a crime committed against women, in most cases within the context, the crimes are overlooked and no justice is offered to the victims. The cultural aspects have escalated the normalization of rape, where the sexual violence done against women are never seen as crime which requires justice. This is because women are expected to be submissive, and expected to seek the consent of a man before discussing anything even if they are issues which affect them physically or psychologically. Within these cultural dictates, and unfound justice, the victims of the rape keep on suffering. Sometimes it happens that, rather than seek the justice for the victims of rape, the parents or relatives of the raped victims enter negotiations with the rapists or with the rapist's relatives whereby they are compensated to cover the rapist from facing the law. It is therefore prudent to say that, the gender roles which are dictated by the cultures degrade women and give men the upper hand to see women

inappropriate for independency (Mbote, 2000). The factors within the context which have contributed to the rising case of rape are, the unequal distributions of power and resources. The dictates of culture and patriarchy, which values women less and denies them an access to the influential positions and resources, plays a great role in reflecting and defining the place of woman in the society (Njue, Askew and Chege, 2005). Other factors which this article discusses as leading factors contributing to rape within the context are, the media, poverty, political climate (Brownmiller, 1975, Ellis, 1989, Bonnycastle, 2012). These factors and many others have seen an increase of violence against women, including rape with the context. However, rape is not just a phenomenon experienced only in Kenya, per the world health organisation, sexual violence occurs everywhere in the world whereby at least one woman out of five has suffered an attempted or experienced a completed rape (WHO, 2003) Rape, just like terrorism should be taken seriously. It has always existed in all part of the world and it goes on from century to century. It has been there in ancient times and now to modern and it occurs in the urban and in the rural areas. McGregor, states "For men theright to abuse women is elemental, the first principle, with no beginning unless one is willing to trace origins back to God and with no end plausibly in sight" (McGregor, Winter, 1989, pp.3-31).

The effects of rape are severe, whether physical effect, social effects, psychological and economic effects to the rape victims. They may present themselves as fear and trauma, shame and loss of dignity, family break ups, healthy problems and complications, financial loss and living with injustice. Rape

*Corresponding author: Kiaira Felicity,
MF-Norwegian School of Theology, Norway.

therefore remains a scar in the modern Kenya society, hurting and injuring the very fabric of the society where victims carry psychological scars for the rest of their lives. Therefore, the aim of this article is to highlight the factors which leads to rape and the effects of rape on the rape victims.

METHODS

This study is a case study designed research, done qualitatively in Nairobi. The study was carried between June and July 2015. This study used empirical methods as the main method, with the primary data being obtained through interviews. The study focusing on rape as a phenomenon, was done within a real-life context, whereby the unit of analysis were female rape victims, Church clergies and Activists working with these victims of rape (Yin, 2009)

To select Activists working for rape victims, Church clergies and the rape victims, purposive sampling was used, in particular the snowball sampling (Bryman, 2012). Girls and women aged between 3 ½ to 66 (see the appendix) years living in the capital city of Kenya (Nairobi) through snowball sampling were selected for interview. The advantage was great through snowball sampling, since the main interest was studying the phenomenon rape. This means, the interviews were conducted based on the availability of the victims as long as they were women and within the underlined age bracket. Their place of origin prior to coming to Nairobi was not the main issue. So, the informants from different part of country were interviewed since they were residence of Nairobi, the context of study. Verbal consent was obtained from the rape victims andfor the girls who were under age of consent; their mothers verbally consented on their behalf. Semi-structured interviewswere conducted to find out the factors leading to rape cases and the effects of rape to the rape victims (Bryman, 2012). The data were recorded using the digital audio recorder, and so were the note taken as method of recording interviews anddocumentation. The field recorded data, which are the verbatim from face to face interviews, were later stored in my personal computer and later transcribed and analysed. I did personal transcription of data, listening carefully to the views of the informants and carefully writing them as they emerged. After the transcription, the data were coded into themes as they emerged from the transcribed data (Bryman, 2012).

Factors leading to rape

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

Media

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

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

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

The social media photos that people are sending of naked women is corrupting their mind. The church is not left also in this social craze; one Pastor had send a message in social media telling women in a church seminar how they should provoke their men in the bedroom. The adverts we see themselves, when the advert of the car tyres uses woman with her caption her legs are as good as the tyres and then show her half naked, what is that? (Clergy 1).

Cultural Factors

Within the context also, gender biasness and cultural stereotypes is a factor leading to rape. These stereotypes expect women to give in to sex to men, women are there for sexual pleasure, dress in a certain way, failure to dress properly, is regarded as being a slut and inviting men to have sex. A lady who is outside in late hours is inviting herself to be raped. This is not only a security factor, but a gender factor. Such that a man is expected to be outside anytime or any hour and not a woman alone. So, for a woman, it is like a punishment to be late from work or even to walk in a dark alley at night because the possibility of rape and to be abused are higher than those of men. This can be seen because some of the cases as reported by my informants happened either when it was too early or a bit late. It was on a Monday, and I had gone to visit my grandmother who lives few kilometres from us. On my way, back, at around 7 PM I met a man who seemed of my father's age. He greeted me by my name, even though I did not know him. He asked me if everything at home was ok, I said, yes. Then, he asked me if he can escort me home since it was so late and getting dark. I accepted, he seemed to present no harm and indeed it was late. However, when we walked some few metres, he grabbed my hand and started to wrestle me, and then carried me on his shoulders. He had parked his car not very far from where I met him standing. I screamed... no one could bother for it was a bit late. On reaching his car, there were two other men, and they took turn in raping me, and later threw me out on the road (Victim H).

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

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

Poverty and Robbery

Poverty was another factor that was associated with the rising rape cases within the context of study. Poverty has not only left women venerable, but also jobless men as it was seen above, have been idle and in most cases left engaging in drugs and other cases in robbery. There is a thin line therefore between rape, crime, robbery and poverty. A good number of the rape cases mentioned during the interviews were related to robbery. A lady victim aged 48 years explained how her house was broken, goods stolen and then raped. I present her views below,

I remember this day very well when thieves broke my house. They were around five men wearing some mask. My husband was at work, where he works as a watchman (night guard). The robbers came, they removed timbers near the window and then opened the window and entered inside my house. I was so sound asleep; I did not hear any of this until when they entered the house. They met me asleep, tied my hands. They told me I should cooperate with them, and if I did that, they will not harm me. I was so much afraid, so I had no otherwise than to cooperate. They then took a scarf and tied my eyes. It was dark, since the lights were off, though I could hear their steps as they moved from one room to another. They took off my clothes and raped me one after the other. Before they left, they did not untie my hands. They also tied my legs in the bed, and went away with every valuable in the house (Victim G) Activist 1 informant emphatically stated that economic reasons may truly lead to rape escalation. However, he did not state clearly in which way, rather he was open in all possibilities. This is where the poor who go in search of work leave their children venerable, or endanger their life leaving and coming back home at late hours, or by the fact of lack of an economic strength. This was also a view shared by Clergy informant 2. Activist 1 stated that, Economic reasons contribute to rape in so many ways. In Nairobi, and mainly in slum areas parents leave home very early, sometimes at 4AM and 5 AM in the morning and get back home at around 8PM and 9 PM. The period of preparation of leaving and coming back, they either leave their children with relative or neighbours to take care of them. or even they are left alone. This exposes both the involved to danger of being raped, and again these are the ones who cannot afford justice (Activist 1)

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

Economic situations make ladies expose themselves trying to win daily bread for themselves and their families, waking up

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

Rape as perpetuated by those close

From the data, it was seen that some of the rape victims were raped by the people they knew, or they are related with. Some of those mentioned were parents (fathers), ex-lover, a friend, teachers or neighbours. This is where it was seen that some rapes happened within the domain of their home, others very close to the homes. Activist informant stated that, "some say it was done by somebody they trust. Somebody who is always with them. A good number of perpetrators are known to the victims. So most of the times it could be somebody who is very accessible to them e.g., a neighbour, a relative or even a friend" (Activist 1). This was imperatively clear when Victim A's mother associated the teacher to the rape of her three and half years old daughter. Another case was also from a Victim who was also raped by a teacher. This was a case of a high school girl during the evening class. She narrated her story like it follows. It was around 7 PM, and I was attending the evening preps class. I was 17 years old and in form three by then. The teacher on duty called me to join him in the office. I was just worried because maybe I had done something wrong, for as usual, a call to the office happens to most students. However, when we reached in the office he started to talk issues which are not, like if I have boyfriend? He being my teacher, I was shy, but said no. Then he told me to look onto him, when I looked at him he was smiling. He then locked the door and pulled me close to him, and started pulling my skirt. I stopped him and told him I will scream, he did not hear none, and continued. I screamed, but the office was a distance no one could hear me. He was strong, so he locked my mouth while still pulling my skirt with the other hand. He overpowered me, and he threw me down, and removed his huge penis. He was like a beast and I was so scared by the sight of huge, long penis. He raped me repeatedly, I just lay there mercilessly. I cried that my teacher did this to me. He commanded me to go directly to the dormitory shower and end to bed without joining the rest to the prep. He also warned me not to share with anyone, lest he expel me from school (Victim E)

Rape as a revenge

There was a case of an ex-lover's revenge after the girl declined to marry him. The lady narrated her story like this (it is a long story; however, I only quote the place of importance). ...I started running back, lest did I knew that the man was not alone. Another man who was also wearing a mask caught up with me. He told me, if I scream, I will face the knife he was holding. 'I will trim your nipples and cut your clitoris, today this penis will explore your anus as well... he retorted'. I was pushed to the next man, who was drunk, but still standing strong. He raped me and so was his friend. After they finished, he told me you will not go back home today. For some years, ago, you chose your husband over me. But today, I will reshape your vagina, that he will not notice it again... (Victim I)

Political Climate and lack of Political Goodwill

This was one case mentioned, however despite being one it cannot be taken for granted since in the year 2007and 2008

during post-election violence most women, and children and even some men were raped. Cases of rape are escalated upon unstable political climate, affecting most fabrics of society and limiting search for justice. Aged Victim expressed her pain how she was raped during the post-election period by some young men, who also raped her daughter and granddaughter. She narrated her story as follows. Yes, it was during the post-election violence period in 2008. This is when two young men raped me, as if they were in drug, went ahead to rape my daughter and my granddaughter. But they were very evil, because when they got tired they inserted bottle in my vagina. It was painful.... terrible my daughter, terrible and may they not find peace (Victim J). The activist informant stated that, political climate like during the post-election violence, and when there is political instability and peace is disrupted, there is also increased cases of rape. This is where the political side invades the rival side and rape their women and children (Activist 1). Within this theme, it is imperative to note also that, the victims blamed injustices perpetuated by corruption and politics of corruption as the factor contributing to rape increase. This is where the perpetrators get free with it despite coming such an inhuman act to their victims. Victim D stated that,

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

Drugs

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

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

A clergy informant 2 also attributed drug to rising cases of rape, most of the rape perpetrators are either in drugs or drunk, as well as some of the rape victims are raped when drunk, either by their boyfriend or friends (Clergy 2).

The clergy 3 informants also stated that,

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

Dress Code

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

We need ladies to dress modestly, but that does not warrant raping. I think someone who uses such an excuse to rape must be suffering a mental problem. This motion of my dress my choice was in the parliament and some MPs were arguing that women should be raped because they don't know how to dress and that why they are getting raped was total stupidity (Clergy 2). However, clergy informant 1 was of different opinion that dressing is leading to increased rape cases. This is where he stated that, Dressing is a major problem. This is a problem contributing to rape. This is because when women wear a see-

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

An activist informant over dress code also said that,

I do not think that dressing can cause rape, even though some cases dressing enhances, but that is not the issue (Activist 2). Another clergy informant on dress code, he gave the general opinion and what he deemed his own opinion. He said that, the public says that the ladies are stripped naked because they are not dressed well. They state that they are advertising themselves. However, I believe sex is in the mind. What we encourage our members is to dress modestly in the way they dress. For the way one dress communicates. By modest I mean not overdoing it, not too little and not too much for a lady should look attractive (Clergy 3)

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

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

The Effect of Rape to the Victims

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

Fear and Trauma

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

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

On support of his colleague was another activist, also a worker at the GVRC, she stated that, Yes, most of the time when rape has occurred, what mostly happens, the survivors came in here, majority of them are completely disturbed, most of them are very fearful, most of them do not want to open up and speak out. This is because they are totally traumatized. So, when they come in, apart from the medical part, which they received treatment within 72 hours of treatment, we use two hours to offer them counselling. Some are much disturbed, and some are very afraid, some suffering nightmares and most of them, especially young girls come in with severe medical conditions,

and in very worrying states which needs immediate gynaecological redress (Activist 2)

Rape seems a perpetual fear to the victims,

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

Shame and loss of Dignity

In a society where woman dignity is kept through chastity, morality and being obedient to their husband, then rape brings shame to the victims who have been raped, they expressed that they feel greatly ashamed and having lost their dignity, with their family and their self. This is where a victim stated that, it was not easy. It was shameful and traumatizing. I did not know if my husband will accept me back. Since I was also pregnant, I thought I will miscarry (Victim D).

Another victim informant expressing shame, she stated that,

I have so much shame, I feel hopeless, I just wish to die (Victim J). This feeling is not only to the victims, but also to those close to them especially when they are under age. The victim informant whose 9 years old daughter was raped also expressed this feeling of shame and trauma. She said that,

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

Social Stigmatization

Informants stated that, there is social stigmatization, when they are name called, rejected, avoided and violated. An informant stated that, she was referred to as '*malaya*' (prostitute). She narrated her story as follows, after rape, I became pregnant. The teacher who raped me never looked onto my way, and stopped even talking with me. I thought of committing suicide, for my tummy was getting bigger and bigger even though I wanted to hide my shame. I did not want to talk with my parents about what happened because I was afraid of the consequences. My mother accepted my pregnancy, even though she knew what happened, but my father and uncles said I was a prostitute '*malaya*' and I should stay indoors because I brought shame in the family" (Victim E).

Family break-up

The family break-up happens due to mistrust, due to the trauma inflicted to the informants. Like a case where an informant expressed her disgust against men, she said that, Yes, men are monsters even the ones we live with. I will tell you something. In our group, we have a child who was raped by the father and the mother never spoke about it (Victim B's mother).

A girl stated how after being raped she got infected with asexually transmitted disease (STD). She did not specify what type of STD. This affected her and relationship with her

relatives. She was raped when she was 18 years old. She stated that,

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

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

Healthy complications

Another theme that emerged from the informant's data is that of pains and health complications, of lost health and wasted lives. A Victim informant stated that, the pain all over my body sometimes turned into a strange feeling of insects crawling all over my body but nothing physical could be seen. I would scream terribly and no one would see why I am screaming (Victim G). This was a view shared by most victims of rape, but also reflected by the activists who stated how the victims approach them when they are in deep pain and in dire healthy need. A victim informant narrated that,

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

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

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

Economic loss

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

On this the informant stated as follows,

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

Living with Injustice

Most of the rape victims narrated how they are living under injustices committed against them. Since they got raped, they have never been accorded justice or few are accorded justice, while the perpetrators of the rape are still walking in their midst free. Some narrated that the police who are supposed to uphold justice and help them in search of justice take the issue of rape for granted. This victim narrated her ordeal. When I asked her, 'So you decided to sleep after rape?'

What? (*she looked at me angrily when I asked this question*), how do you sleep, can you really sleep? This person told me to cover myself and I could not uncover myself. This was because I was afraid that he might be around and kill me.....then later I went to report to the police. But when we went there, we met one police woman, who was very rude to me. When I told her what happened, she asked me '*huyo mtu alikua mmoja na hungefanya chocote kwake?*' (He was just one person and you couldn't do anything to him?). *Unajua wanaume hawana nguvu wakati wanafanya hicho kitendo na mafikira yao huwa hapo tu, kwa hivyo ungempiga* (you know when men are in the act, they cannot concentrate on something else, meaning they are not strong enough, so you should have hit him and freed yourself). I felt discouraged by this woman officer, and went back without being helped. I have never thought of going there again, and they have never called me to inquire what really happened (Victim D).

DISCUSSION

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

Cultural factors

Women are the most affected compared to men in Africa when it comes to cultural rights. This is whereby the customary laws, land laws and even the marital laws in most cases favour men over women. In Kenya, the laws against marital rape and domestic violence are not specified (Oyoo, 2012). This hinders women from exercising their social and their cultural rights. Per Ola and Ajayi, "marital rape which is a form of sexual violence experienced by women within marriage is not recognized as it should in Nigerian laws" (Ola and Ajayi, 2013, p. 297). This happens because violence against women is rooted within the African culture and was never deemed a violence as such. In contemporary African, this violence has now gone overboard, where the, violence against women goes beyond beatings. It includes forced marriage, dowry-related violence, marital rape, sexual harassment, intimidation at work and in educational institutions, forced pregnancy, forced abortion, forced sterilization, trafficking, female genital mutilation and forced prostitution (Kimani, 2012). Feminist

theory assert that the cultural narratives circulating within patriarchal societies are the factors leading to rape. They further state that, these narratives allow men to objectify women's as property and their sexuality as men's resource which can be taken, stolen or sold by a man who own it. This theory states that, the motive of raping a woman is not for pleasure but rather to maintain dominance, control and to degrade (Brownmiller, 1975). It was seen from this study that some of the rapist were raping to maintain dominance and to degrade their victims. This is where the study has reviewed that some of the rapist raped to show power, degrade and to maintain dominance. One of the rape victims narrated her story how she was raped by her ex-lover (revisit the rape as revenge)In many countries, domestic and sexual violence against women due to cultural factors are high and it occurs in all cultures in every part of the world (WHO, 2002). The social systems whereby men hold power leads to the subordination and oppression of women and cause the pattern of systematic violence directed against women (Kelly and Radford, 1998). Many societies, are tied by their cultural practices, and Kenya man is still a cultured man. The cultural practices whereby the male gender is seen to be superior over female gender and the place of women and girls as remained to come as second. Bonnycastle argues that, the patriarchal societies "make women vulnerable to rape by rendering them inferior" (Bonnycastle, 2012, p. 19).

The culture therefore reduces women as sexual tools for men's pleasure, based upon a gender and cultural stereotype which reduced women worth in the society, a view stated by activist informant. Where he stated that, "...we receive victims of all kinds and fail to understand what led them to being raped. For us, we have concluded that rape comes out as a result of gender biased issues, and our cultural stereotypes, that women must give in to men for sex..." (Activist 1). Looked upon the social learning theory, it is therefore imperative to state that rape is maintained socially or culturally through learning. With the research finding out that, rape in Kenya is still maintained and growing along the patriarchal ideology and being retained through practices which denies women and girls their rights and place in the society. Apart from patriarchy, the division of gender roles between men and women always favour men over women. This is whereby men largely holds power at home and in the society while women are excluded from any decision making. In many African Countries, from childhood the roles for boys and girls are divided. Girls are taught that men are superior and strong. Where boy are taught that per the cultural roles, they are strong, defenders of the community, carrier of ethos and cultural norms and the inheritors of their father's wealth. The elevation of the boy child by giving them the roles that express and recognize their sexual freedom and power over women has contributed to intimidation of the girl child within the society of the study. This is view which Njue *et al* have discussed in depth while studying Luhya community in Kenya, about how the boy child has been encouraged toward sexual freedom, girls on the other hand are supposed to suppress, withhold and maintain dignity. Njue *et al* states, ...so while boys are socialized into a role that recognizes their sexual freedom, girls are cautioned to avoid boys by their parents, teachers and other adults. Unmarried circumcised boys have a special hut within their parents' compounds, while unmarried adolescent girls remain in their parents' house. Newly circumcised Luhya boys are told, as men they have the right to sexual intercourse with any unmarried woman, the door that is open is yours, but that

which is closed, the married woman is not yours (Njue *et al.*, 2005).

Social economic and political factors

Per Mbote, social economic factors disadvantage women and make them vulnerable to sexual harassments because they have the cumulative effect which has accentuated poverty, unemployment, prostitution and many other acts which men may be protected from. Mbote further argues that when women are denied economic power and economic independence whether through exploitation or within the labour market, they become dependence to men which is the major cause of violence against women (Mbote, 2000). Looking at the feminist theory of rape, the social-economic powers which are dominated in all areas by men are used to control women. The arranged and existing social structures are blamed; for they are used to define one's place in the society whereby women are viewed as properties over which men compete and they are economically marginalized and seen as inferiors leading them into poverty. Feminist writers view rape as a direct function whereby females are politically and economically powerless compared to men (Brownmiller, 1975, Ellis, 1989; Ntepp, 2010).

We have experienced cases in Kenya were violence and even rape has been used to stop women from ascending into power or in any political position. We have seen cases like that of Wangari Maathai who was on occasions beaten and scorned for championing equality and good governance by beholders of impunity (Biography.com Editors). Not only her, but also Terah Igoki and many other females whose stories are untold (Mushtaq, 2008). This shows that the social economic and political factors, as one of the causes of rape and violence against women. This is something which has been witnessed almost in all the election and campaign periods in Kenya, with women being the main victims of violence and rape. The rape and violence in these cases is mainly perpetrated by the rival sides of politics divide and ethnic community. This is a case which was highly witnessed in the Kenya elections of 2007-2008, during the post-election violence (revisit, political climate and lack of political goodwill).

This shows in a great way, how political issues, political language and political undertones within the context affect women, rendering them victims of rape and violence. Feminist theorist Brownmiller has argued that rape crops in such context of political competition and wars, where differing rival groups subject women to torture and rape, by which women are just as much the booty of the victors as jewellery, valuables, and property in dwellings and shops. Meaning that, at the end of the war, or post-election violence, when other victors are celebrating of how they stole or looted some goods in stores, those who raped will celebrate how they got woman booty (Brownmiller, 1975).

The women and men, who face financial and social challenges due to economic and political reasons, are more vulnerable and exposed to rape, violence and raping. Through the interviews, it was revealed that out of the pressures and economic challenges that women are facing in life, they expose themselves trying to win bread for their families. This is where one of the church clergy stated that, poor ladies are lured with money and gifts by men of which they demand to be paid back in due time. In case these ladies fail to pay debts due to their

economic status, they are forced to pay through rape and forced sex because nothing else can be taken from them. This view was also shared by another Clergy and Activist, who stated that economic reasons can truly lead to rape escalations. Activist stated that, economic reasons contribute to rape in many ways (revisit, Poverty and Robbery).

Media and sexist culture

The social learning theory of rape argues that sexual aggressiveness is learned. Either through imitation, association or through exposure. Men imitate, associate or get exposed to the sexual activities which they view from the media. Per this theory, individuals who watch pornography or see images normalising rape or those who read about the rape myths which states that women enjoy rape, are likely to learn and practice it. Ntepp argues that rape is learned and not a genetic make-up, and he states that, "the existence of rape in our society stems from the exposure to sexual violence and not to extra culture or non-learning variable such as genetics" (Ntepp, 2010, p. 729). Within a similar argument, the feminist theory of rape views social and cultural learning as largely responsible for rape (Ellis, 1989). Through the interviews, it was reviewed by many informants that media, which includes, the local TV shows, internet, magazines as the leading factors to increased rape cases within the context. This is where the informants related watching local TVs showing sex related programs which shows woman enjoying sex as the main cause. Within similar dimension, informants see TV related advertisements as sexually degrading and exposing women as sexual objects (revisit, Media). This is a view which is referred to as a desensitization effect within the social learning theory, whereby exposure through images either through movies, or even through advertisement may lead individuals to learning and maybe practicing what they see (Ntepp, 2010). It was further noted as aired by an informant that men who watch pornography are more likely to commit rape. Within similar view, another respondent stated that most of the jobless spend their time watching unregulated TVs and phonography's, and what they see they what to practice. This is a view in agreement with the feminist theorists, who argue that pornography promotes male tendencies to rape and degrade women (Ellis, 1989; Brownmiller, 1975).

Religious factors

Though this did not emerge directly from the informant's data, factors leading to rape, with religious undertones emerged from the informants which are part of this discussion. Religion in Kenya have been a great influence to the society, in most cases holding some normative authority. Most factors within the context are approached or conceived religiously. The main religious culture within the context of study can be part of the influence of the contemporary dominant culture. In this case, the religions in mind are, African tradition religions and culture, Christianity and Islam as the dominant religious groups. The African religion and culture, though not in much practice, as Mbiti as argued permeates the African context (Mbiti, 1999). African culture as it was argued above is generally patriarchal and patriarchy as was argued above has been subverting injustices towards women. Rape is an emerging challenge, even though African culture was overtly patriarchal, the tradition society had some checks and balances to limit, control rape and punish rape offenders (Mbiti, 1999). Mbiti goes further to show that the current Kenyan man

is living within a state of a ‘cultural complexity’, being an African, being globalized and exposed to various contemporary issues. As well, as we have seen in the above quote, he argues that the cultural norms which punished the sexual offenders might have been relaxed facing modernity. Therefore, what remains is an ‘egoistic patriarchal African man’ without check and balances taking the place of women for granted (Mbiti, 1999). Despite the fact an African man is living in a multifaceted context, with a changed belief, daily challenges and suffering a million of influences, the African religion and culture is still playing a major role in defining his social, spiritual and moral philosophy (Victoria Simon, 2003).

Christianity as a religion cannot escape the blame either, rape as rhetoric exists within the Christian literature and in most cases, being viewed as normative. With Old Testament displaying various cases of rape, where victims are never accorded justice, or women who are victims of rape ends of being considered culpable, adulterous, and irrevocably defiled, within most Biblical narratives. Christianity despite limiting women in leadership, and top position of leadership in ecclesial role, goes ahead to portraying women as carriers and beholders of chastity, purity and morality, a subjugated state of women within Christianity using literatures and scriptures. Mugambi and Nasimiyu-Wasike, (1999) not only argue how the scripture has been used to justify the subjugation of women by men, but they show how the same as used to create male dominance in ecclesial role and responsibility. This is in relation to their male counterparts who are never exposed to such pressure to respond and act responsibly. This is where African theologians like Zablon Nthamburi and Waruta, and other like Nasimiyu-Wasike shows that the Bible has experienced some culturally biased hermeneutics, where one gender has been designated superior than the other, relegating women to an inferior status (Nthamburi and Waruta, 1997, Wasike, 2003). When the issues of ‘my dress my choice’ emerged in the context, the issue was primarily targeting women, that they should dress decently. Their decency, is as display of their religiosity, and devotion, something which display gender biasness in this matter. It therefore shows that, religious-informed perspectives, extrinsically or intrinsically influence the society thinking. This is whereby women or a girl child, unlike a boy child or men are expected to portray certain character, behaviour and manners whether they are culturally or religiously informed as it was seen above from Njue *et al.* (Njue *et al.*, 2005). Candace Walters and Beth Spring have also argued that rape myths are more rampant within the church forum, where women who are raped are seen as those who have perverted from the norm, or God protects us if we are living right. This makes Christians who have been abused to hide their sufferings from being victimized (Walters and Spring, 1992, p.31), a view also held by Michael O’ Sullivan (2010). Rape itself is considered unmentionable, and as a subject ignored within the church forum. This neglect within the church leaves Christians vulnerable, because they are less of knowledge on matters of rape. This also leaves women who have been assaulted without help or key resource to really upon. Islam religion just like Christianity is strongly patriarchal, with a limited or no place of women within the religion. Even though Islam is not the dominant religion in Kenya, there is a presence of high number of Muslims adherents within major urban centres, northern and coastal parts of Kenya. As much as there is no much rape cases reported in this area, the place of women within Islam may warrant the silence even when women might be victims of rape

or violence. Women are supposed to hold decency and chastity, with majority being confined only to the domestic responsibilities and roles. Man, has a right to marry as many as four wives and divorce them at will (Badran, 1985).

Islam as a religion which upholds violence and subjugation of women are views which have been expressed by several scholars like Azizah Al-Hibri, in “*A study of Islamic history: or, how did we ever get into this mess?*” and Alya Baffoun, in the study, “*Women and Social change in the Muslim world*”. Badran states how Baffoun argues that, “the sexual freedoms women enjoyed during pre-Islamic times were similar to those Mernissi found in Arabia, and that a double standard was absent. With Islam, these conditions disappeared and the sexual oppression of women began” (Badran, 1985). Following Badran argument, it is imperative to note that, Islamic patriarchal elements within the context may be factors which play a direct or indirect role to how men view women and understand the place of women in the society. This is because; patriarchy is a culture and system of male dominance, permeating everything. With the women playing the subordinate role, abuse and use of male related strategy to contain and uphold the system is inevitable. Women may therefore be dismissed, controlled to behave in certain way, and expected to present some certain manners, not because the religious books necessarily dictate so, but because the patriarchal elements within the religion has created such a culture. This was a case seen where recently a Pakistan Council of Islam Ideology made a recommendation saying that a man could ‘slightly’ beat his wife, which they prescribed in accordance to Islamic laws despite the rising cases of women abuses in Pakistan (BBC, 2016).

Sajida Jalaizai, on the topic virginity argues that, female virginity and chastity are deemed very important within Islam and within the Arab culture. Though changing due to modernity, it is expected for woman to bleed on her first sexual encounter on her wedding night when hymen is broken. As a symbolically synonymous, a woman is expected to present a modest demeanour, an assumption of chastity and virginity. This public appearance of a woman brings attraction, repulsion, upholding or scorn of a woman. For it is believed that, women have power to make or break men, such that as much as women is passive, helpless, she is powerful in tempting a man and making him go out of the religious way. The women therefore, in need of her own chastity she should be guarded and controlled by her male relatives, so that she may not put the lives of men at a risk. So, woman virginity, chastity, and modesty is a concern for herself, family and society (Jalaizai, 2006). The above argument by Jalaizai shows that, women are left venerable, as victims of male dominance within the Islam religion. In order to keep them ‘away’ from tempting men, they must be controlled; however, without control men are ‘venerable’ because they are weak against ‘women sexuality’ power, hence raping them is inevitable.

Effects of Rape

Rape impacts society in a great way, by attacking all the fibres which makes and creates a cohesive and harmonious society. As it was also argued by Mbiti above, “African peoples are very sensitive to any departure from the accepted norm concerning all aspects of sex. This is a fundamentally religious attitude, since any offence upsets the smooth relationships of the community which includes those who have already

departed" (Mbiti, 1999, p.148). Following this argument by Mbiti, it shows that rape affects the smooth relationship which exists in the society, between husband and wife, between parents and children, and between individual victims and their community. This is because as we realized from the data, rape affects the victims, rape affects the immediate family, rape affects people related to the victims, rape affects the institutions in the society and rape affects the economy of the victims and that of the society. Therefore, the effects of rape are visible within any given society which is prone to rape.

Physical effects of rape

Rape affects victims physically; these are the first visible effects of rape and which are also long lasting. Horvath and Jennifer argues that, rapes effects are immediate, intimate and violates personal and psychological boundaries, carrying away the bodily integrity of the victim (Horvath and Jennifer, 2009, p.3). These effects are difficult to deal with, for some of the informants I interviewed. This is where they expressed their physical pain which they suffered after rape and the secondary injuries they carry after being raped. One informant narrated how her daughter lost her womb after rape, and that means she will never have children of her own. Also, another Victim, narrated how she is still living with pain (revisit, Health Complications). While another Victim, narrated how she was infected with HIV virus and sexually transmitted disease, which makes her stink due to smelly vagina discharge. The Activist informant also stated that, when the victims come to the centre, most of them are in very worrying medical conditions, with others in irreversible, life threatening conditions. Feminist theorist Susan Brownmiller, argues that the physical effects of rape are traumatizing and rips a woman apart emotionally (Brownmiller, 1975).

Psychological effects of rape

Apart from the physical effects of the rape, the victims also suffer from the psychological effects. Per Brownmiller, "there is no uniform response to a rape, or a uniform time for recovery" (Brownmiller, 1975, p.361). Most victims of rape become emotionally drained, while others experience sleep disorder, flashbacks, anger, mistrust etc. This was something which was expressed by the informant in this research (revisit, Fear and Trauma). The victims of rape experience both long and short terms psychological effects. The first psychological effect is blame. It is after blame, if healing is not received when victims enter into stress, depression, flashbacks, sleeping disorders, eating disorders, guilt, distrust and anger as stated by an Activist Informant.

Social stigmatization

Metaphorical language of description is the major means of conveying meaning used by most African communities (Mbiti, 1999). This statement introduces a major statement of the experiences of the victims of rape which they face in their daily life (revisit, social stigmatization). Secondly, because of the embarrassing nature of a sexual intercourse within the public domain in the African culture (Mbiti, 1999). Sex intercourse, especially that is related to rape, escalates the metaphor '*'malaya'*' (prostitute). This serves to exonerate the family of the victim from the social shame. The metaphor also, serves two functions. One, it denigrates

the patriarchal attitude of using cultural practices to control and manipulate the sexual behaviour of women.

Two, it caricatures men who perpetuate rape, since the man who raped is the pervert and not the woman in real sense. However, the 'raped' person becomes victim twice, not only of the rape, but of the social stigmatization as the 'offender' of the socio-cultural norms. Then there is family level, where they feel neglected and abandoned, and lastly there is individual level, where they find themselves questioning God if their ordeal is a divine punishment.

Divorce and family break-ups

Some informants stated how they lost their marriage and how their relationship was affected after rape. This is an absurd position for one to meet herself in after having been raped. This is a factor mainly associated and related to the rape myths, especially where rape is associated with the way some women dress, or factors which are socially and culturally constructed to view women as beholder of chastity and morality (Ellis, 1989, Thornhill and Palmer, 2000). Such that, when the woman is raped, she ends of being victimized as the one who 'engineered' her own rape, hence defiled. In most cases, men and families who cannot tolerate the idea that they shared their woman with another man, or their daughter was involved in 'an indecent act' and due to male chauvinism tendencies, they end up divorcing their wives, or rejecting the said member of their family rather than giving them the moral support they require (revisit, Family break-up). While another victim stated how she faced mistreatment and later abandoned by the husband after rape (revisit, Family break-up).

Economical loss

It is not possible to assess the economic loss of rape, however as it was seen from the data, victims pay for health and justice from their own pockets, public pay through provision to the victims and significant others, public and private funds are spent through organization like Gender Violence Recovery Centre (GVRC), workdays are lost, business are lost due to injuries, illness and even death. It therefore shows that rape is costly and does great damage to a nation's economy. Most of the informants in this research stated candidly how they have incurred huge loss in search for health and justice. In a case, a victim stated that she stopped working after rape, because she was rejected by her employers who stopped giving her work, at the end this affects her, and her family financially (revisit, Economic loss)

Conclusion

I have discussed the causes of rape within the studied context, which are, cultural factors, social economic and political factors, media and sexist culture and religious factor. I went further to present the effects of rape, which are various, I presented the physical effects, psychological effects, social stigmatization, divorce and family break-ups and economic loss. As the violence against women and girls continues to rise in Kenya and in the entire world in general, there is a need to pay attention and see how this evil is eliminated. even though rape has been a scar in many societies, there is no any clear way which has been suggested of dealing with it, with the issues rising each day. This study looks at rape as a challenge to the society.

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Appendix

Victims	Victims Age
Victim A	3 ½ Years old
Victim B	9 Years old
Victim C	13 Years old
Victim D	35 Years old
Victim E	22 Years old
Victim F	18 Years old
Victim G	48 Years old
Victim H	23 Years old
Victim I	37 Years old
Victim J	66 Years old
