THE MANAGEMENT OF FEMALE DOMESTIC WORKERS IN HOMES OF CHRISTIANS FROM SELECTED MAINLINE CHURCHES WITHIN ROYSAMBU CONSTITUENCY, NAIROBI COUNTY, KENYA.

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A RESEARCH THESIS SUBMITTED TO THE SCHOOL OF HUMANITIES AND SOCIAL SCIENCES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS (RELIGIOUS STUDIES) OF KENYATTA UNIVERSITY

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

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DEDICATION

This work is dedicated to all female domestic workers and Christian employers who strive for a harmonious relationship in our motherland, Kenya.
ACKNOWLEDGEMENTS

Lord God, great is your faithfulness and amazing grace which has been manifested in the completion of this work. My most sincere gratitude goes to many people for their concerted efforts in guiding me. I would like to mention the following for their immense contribution to this work: My supervisors, Dr. Humphrey Waweru and Dr. Ruth Muthei: I could not have been in better hands! You gave me wings to follow my academic star. Your unending commitment, guidance and scholarly advice deserve a pat on the back.

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I would like to thank my loving husband, Thomas Ong’au for his financial and emotional support. I am proud of my children, Monicah, Peter and Jedidah; who patiently bore my absence from home. Finally to my female domestic worker, Ann Muringi, for being a true sister to me and for taking care of my children and other household chores as I pursued my studies.
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ABBREVIATIONS/ACRONYMS

ACK - Anglican Church of Kenya
CUEA - Catholic University of Eastern Africa
DWs - Domestic Workers
EATWOT - Ecumenical Association of Third World Theologians
FDWs - Female Domestic Workers
ILO - International Labour Office
KUDHEIHA - Kenya Union of Domestic, Hotels, Educational Institutions, Hospitals and Allied Workers.
NACOSTI - National Commission of Science, Technology and Innovation
NHIF - National Hospital Insurance Fund
NSSF - National Social Security Fund
PCEA - Presbyterian Church of East Africa
PLA - Platform for Labour Action
RCC - Roman Catholic Church
SDA - Seventh Day Adventist Church
SPSS - Statistical Package for Social Sciences
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<tr>
<td>Church</td>
<td>Christians who assemble in a place in order to receive Biblical instructions as they worship God.</td>
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<tr>
<td>Christian</td>
<td>One who faithfully attends Church service, follows both the Biblical and social teachings of the church.</td>
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<tr>
<td>Biblical Principles</td>
<td>Good traits from the Bible that a Christian employer should demonstrate when dealing with her FDW. For example being just and loving to them. They are used interchangeably with Christian principles or God's laws in this study.</td>
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<tr>
<td>Christian employer</td>
<td>An employer guided by Christian principles like paying FDW on time.</td>
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<tr>
<td>Christian Ethics</td>
<td>Appropriate acceptable behaviour for a Christian for example giving FDWs a day off to rest.</td>
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<tr>
<td>Christian Families</td>
<td>Families that faithfully attend mainstream churches and observe Christian principles of love and justice as taught from the Bible.</td>
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<tr>
<td>Christian Principles</td>
<td>Biblical virtues that Christian employers should exhibit when relating with their FDWs. In this study, they are the Biblical principles or God's laws. An example is being kind and patient with them.</td>
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<tr>
<td><strong>Christian Strategies</strong></td>
<td>Christian ways of handling female domestic workers which includes fair remuneration and giving them freedom of association.</td>
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<td><strong>Clergy</strong></td>
<td>Spiritual leaders of the mainstream churches.</td>
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<td><strong>Domestic work</strong></td>
<td>Any type of work performed in a household.</td>
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<td><strong>Ethics</strong></td>
<td>Behaviour that is acceptable to God, Christian employer and female domestic worker.</td>
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<tr>
<td><strong>Ethical problems</strong></td>
<td>Challenges arising from Christian employers and FDW relationships. A good example is over working them with poor pay or at worse denying them their hard earned wage.</td>
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<td><strong>Female Domestic Worker</strong></td>
<td>A woman who is engaged in household work for pay or wage. In Kenya they are commonly known as maids, 'yaya' house-helps or house-girls. It has been used interchangeably with a domestic worker in this study.</td>
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<tr>
<td><strong>Feminists</strong></td>
<td>People who champion for the rights of women.</td>
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<td><strong>Feminism Politics</strong></td>
<td>Groups of people agitating for equal rights of women and men with an example of respect for human life.</td>
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<td><strong>Justice</strong></td>
<td>Fairness shown to FDWs by their Christian employers.</td>
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<td>Live-in status</td>
<td>- Refer to FDWs who reside in their employer’s home.</td>
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<td>Mainline Churches</td>
<td>- Churches that continue to uphold common social teachings on labour relations since their establishment.</td>
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<td>Management</td>
<td>- Refers to the treatment given to the female domestic workers. Examples include just wage, fair workload, eating same meal with them and allowing them to sleep for seven hours as advised by health experts.</td>
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<tr>
<td>Masters</td>
<td>- Christian employers of female domestic workers.</td>
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<tr>
<td>Middle Class Employers</td>
<td>- Christians who are not very wealthy but can afford to hire the services of FDW(s).</td>
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<td>Morality</td>
<td>- Christian employer's and female domestic worker's way of life; their conduct.</td>
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<tr>
<td>Morals</td>
<td>- The behaviour of a Christian employer and her FDW.</td>
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<td>Pull Factors</td>
<td>- Attractive incentives in urban domestic work. A case in point being wealthy employers who can pay a higher salary in comparison with rural employers.</td>
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<td>Push Factors</td>
<td>- Reasons pushing females away from their homes in order to engage in domestic work. For example, poverty leading to school dropout.</td>
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<td>Servants</td>
<td>- Female domestic workers.</td>
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<tr>
<td>Social Teachings of Mainline Churches</td>
<td>- Christian ways of handling domestic workers as taught by the Church leaders from the Bible. For example timely remuneration and Christian employers maintaining the dignity and respect of FDWs when their service.</td>
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ABSTRACT
The female domestic workers (FDWs) cannot be underrated since they play a vital role in many households. In this modern monetary economy, families require domestic workers (DWs) to assist in household chores. In this light, the services rendered by DWs are important particularly for families that want to pursue studies. The Bible gives some guidance and principles on how the employer and employee, both of whom share a common humanity, should relate with each other (Nakato, 2011:46). The first duty of a Christian is to love God then fellow human beings (Matthew 22:37-40). This study looked at the management of female domestic workers in homes of Christians from selected Mainline Churches within Roysambu Constituency, Nairobi, Kenya. The study was guided by the following objectives: to assess the Christian principles governing the Christian employers in their relationship with FDWs, to outline the common social teachings of the mainline churches on the handling of female domestic workers, to investigate the treatment of FDWs in Christian homes within Roysambu and to find out the factors contributing to the high turnover of FDWs in Christian homes within Roysambu constituency. The study showed that there are Christian principles like justice, dignity and respect that should guide Christian employers when relating with their FDWs. Similar to that are the common social teachings of the mainline churches such as justice for all. The findings revealed that despite the major contribution of FDWs to the growth of families, they face numerous challenges. This led to their high turnover rate thus destabilizing the career and other pursuance of Christian employers. The interpretation of data was done using Character and Principal-based ethical theories. The Character and Relationship-Based Ethical Theories laid emphasis on Christian employers maintaining a harmonious relationship with FDWs. The Principle-Based Theories of Change by West's (2006) and Stassen's (2008) proposed a liberative motif for marginalized people in the community such as FDWs. The target population was composed of all Christians within the five selected mainstream churches in Roysambu Constituency. A combination of stratified and random sampling techniques were used to get a sample of 144 participants from an approximate population of 1400 Christians. The study utilized interviews, focus group discussions, questionnaires, archival and library research to collect data. The data was analyzed through qualitative descriptive statistics which gave findings, conclusions and recommendations. It is concluded that a Christian employer ought to exhibit virtues of love and justice.
CHAPTER ONE

1.0 INTRODUCTION

This chapter discusses the background, statement of the problem, purpose of the study, objectives, research questions and research premises. Further, it brings into focus justification and significance, scope, limitations and delimitations of the study.

1.1 Background of the Study

Globally, most modern homes have domestic workers (DWs) who particularly serve the working class. Domestic workers are also referred to as house-helps, maids or 'yaya'. A domestic worker can be defined in many ways. According to International Labour Organization (ILO), a domestic worker is a household servant who is employed part-time or full-time in a residential place (Schwenken & Heimeshoff, 2011:5). In sociology, a domestic worker is defined as a paid dependent worker, working for an individual, various people or various families (ILO 2010:38). In addition, sociologists define a domestic worker in terms of the role she takes within a set of social relationships thereby assuming the status of the household woman (Anderson, 2000:21). This is a cultural assumption that household tasks belong to the woman in the house.

This study considered a domestic worker to be anyone engaged in the household chores for pay or a wage. Domestic work is one of the oldest and common occupation for many women around the globe. Dating back to the days of ancient Greek and Roman civilizations, increase in the number of domestic workers has been linked to the global history of slavery, colonialism and other forms of servitude (ILO, 2010:5).

1
In its contemporary manifestations, domestic work is a global phenomenon that perpetuates hierarchies based on race, ethnicity, indigenous status, caste and nationality (ILO, 2010:5). The International Labour Organization (ILO) estimates that there are 100 million Domestic Workers (DWs) globally, out of which 83% are women and a large unknown number of them working overseas (Omelaniuk, 2012:114). This indicates that there are more female domestic workers than males. The Migrant Female Domestic Workers (FDWs) contribute labour in destination countries whereby they earn an income which they remit to support families and communities in their poor home countries of origin.

Domestic work is indispensable for the economy outside the household to function, for one to be stable in her career duties, domestic work must be taken care of. Domestic work is in high demand due to the growing participation of women in the labour force as a result of the following factors: changes in work organization thus more women are needed to occupy them. The intensification of work is high with goals to be achieved making many men and women to rise up very early and return home late. The international migration has witnessed more females seeking better paying opportunities and the change of culture, (communal living in traditional societies) all have increased the demand for care work in recent years (ILO, 2010:5). In spite of the critical role played by FDWs, their contribution to the society is still undervalued as it is looked upon as unskilled labour (ILO, 2010:5). Millions of FDWs around the world are vulnerable to forced labour (Clinton, 2010:32). Overwhelmingly, female domestic workers from developing countries like Asia, Latin America and Africa, experience many challenges
while discharging their duties. Historical studies show that in parts of the world where women's labour currently predominates in paid domestic work, men had previously been employed as DWs, and in some areas, such as Southern Africa the employment of men as DWs is still common (Moors, 2003:392). The outward migration of FDWs to labour deficit countries pose many challenges, including unreliable recruitment agencies, abuse and harassment by employers, confiscation of travel and identity documents and the lack of fair and effective dispute settlement procedures in host countries (ILO Report, 2010:10).

Assessment on how domestic workers are treated in Saudi Arabia reveals that there is need to protect their rights as recommended by the International Labour Organization. According to Human Right Watch, (2013:582) in the recent past, Asian embassies reported thousands of complaints from domestic workers. In Saudi Arabia, domestic workers were forced to work 15-20 hours a day, seven days a week and are denied their salaries. They frequently endure forced confinement, food deprivation and severe psychological and physical abuse. In their world report, Human Right Watch (2013:582) highlights that in 2011 and 2012, the rampant abuse of domestic workers led the Philippines, Indonesia, Nepal and Kenya to impose restrictions barring their citizens from migrating to Saudi Arabia to seek for domestic work. In October 2012, the Philippines and Saudi Arabia approved resumption of migration after agreeing upon a US $400 minimum wage and a few other rights. Many migrant domestic workers still face the death penalty, often after having limited access to legal advice and translators during court proceedings in Saudi Arabia. (Human Right Watch, 2013:582). This is mainly due
to lack of legislature protection and racial discrimination that is strongly embedded on the citizens.

Although work during pre-colonial Africa did not involve payment of a wage, there existed a kind of domestic labour which involved payment in kind in the form of food, shelter, protection and general support which was offered to the less privileged in society. According to Platform for Labour Action (PLA) (2007:6) and Nakato (2011:14), paid domestic labour is a non-African phenomenon and a product of capitalism through the rise of private property and class society.

In Africa, a number of factors conspire to make FDWs particularly vulnerable to abuse and exploitation and these relate mainly to the inequality of the relationship that a domestic worker has with members of the employing household (Hindman, 2009:88). FDWs have reported that the daily experience of discrimination and their isolation in the Christian employer’s household are the most difficult part of their burden. This is demonstrated by their limited capacity to resist sexual advances or negotiate fair treatment both emotionally and practically (Hindman, 2009:88). Female domestic workers have little chance of expressing desires and opinions with any expectation that they will be respected by their employers. Even if their relationship with members of the household is good, these relationships are not on equal terms (Hindman, 2009:88).

The practice of hiring young girls under eighteen years as domestic servants is common in African countries (Aronowitz, 2009:33). Due to their tender age, the exploitation is higher in comparison with those over eighteen years. Some are forbidden contact with the
children in the family, they are made to sleep on the floor and eat leftover food (Aronowitz, 2009:33). Salh (2013:8) echoes this while arguing that they are usually isolated with hardly any opportunity to see their relatives or meet new people. Consequently, they have no one to turn to for assistance. Female domestic workers are often badly exploited, beaten up by their employers and forced to live under deplorable conditions. They rarely approach the authorities for assistance because they are not aware of their legal rights and believe that the police are often biased against women (Salh, 2013:8).

Many FDWs in Africa are forced into domestic work after family members have died due to HIV and AIDS, hence have no reliable relatives to take care of them (Hindman, 2009:87). Often the push factors: family problems such as alcoholism, family break ups, physical and sexual abuse are the catalyst for one to engage in domestic work (Hindman, 2009:87). Moreover, other factors pushing them out of their native homes are: to escape parental strictness and control, widespread poverty, insufficient employment prospects and violent conflicts within families (May, 2012:158). Such conditions cut short the dreams of many young women who are forced to venture into domestic work as the better option.

In addition to push factors, there are imagined real benefits of domestic work that attracts majority of females. The pull factors driving majority of domestic workers from their homes include: different incentives and motives, rural-urban migration trends to seek employment and higher wages. A good number of FDWs have families or household to
support hence material gain push them to work. Cultural and social resources in the form of education motivation force some people to land in domestic work. This happens when urban family relatives promise to take some FDWs back to school. Here, many relatives give this promise on condition that FDWs first help in household chores. Other FDWs start this employment as a financial means to pay recruitment agency for domestic work in abroad countries; in this focus, they accumulate savings to enable them work outside their native country. House help bureaus and recruitment agencies charge a fee to process this transition and job offer. Also we have emotional satisfaction. The FDWs running away from strict parents or unfair guardians get an emotional relief in domestic work through social encounter with peers, population pleasure in socializing with other domestic workers in the neighbourhood and security in different localities. (Barkan, 2011:52, May 2012:158).

Kirton and Greene (2012:35) note that parochial structures and attitudes within the society distinguish females as the “homemakers” and the males as the “breadwinners”, thus enforcing a view of child care and housework as the chief responsibility of the woman. Therefore, many communities perceive domestic workers as having taken over the woman’s role in the home to the extent that she is expected to recruit and train her. It is the duty of the woman to direct and instruct the FDW in her work. In some families, she is charged with the duty of paying her after being relieved off her domestic duties regardless of the fact that the woman’s income contributes to the socio-economic growth of the whole family. In addition, the woman pays a FDW(s) for taking full responsibility
of her household duties and receives credit on the work done by her. Moreover, men communicate to domestic workers through their wives (PLA, 2007:4).

Successful immigration waves, high turnover and replacement have constantly transformed the nationality composition of migrants working in the domestic work (Triandafyllidou, 2013). In support of this, Wolcott (2001:82) emphasize that the high turnover reflected in the domestic labor demonstrate how the black domestic workers requested day work. This shows their rejection of live-in work. Nonetheless, Jayaraman and Ness (2015:129) observe that the high rate of turnover in domestic work is due to the job requirement associated with raising children, conflict between FDW and her employer and the sweatshop nature of the job. Moreover, in order to leave an exploitative workplace, the FDWs must already have another home to work in or be able to stay with a friend until they can secure a new job. In addition, Hein, (2005:101) affirm that the high turnover of domestic workers is caused by their low wages and qualification.

Anderson (2003:1) asserts that paid domestic work is similar in many ways to other undesirable job. The hours are long, the pay is low and the tasks are often regarded as demeaning. According to him, the tragic irony in domestic work is that while care is demanded from FDWs, Christian employers themselves are often blatantly uncaring. Anderson cites numerous instances of both physical and psychological abuse due to the vulnerability of the FDWs (2003:50).

All women are prone to domestic work (Dalla, Defrain & Baker, 2011:61). Kenya is a labour surplus country with a less skilled workforce and high rates of unemployment. It is
noted that there was a general belief in 1980s that there was no exploitation in the realm of domestic work in Kenya (Bequele & Boyden, 1995:166). The fact that young DWs migrated from rural areas to Nairobi in search of jobs was viewed positively by community members. In their opinion the work was a blessing for them since it enabled them to escape rural poverty (Bequele & Boyden, 1995:166).

Domestic service continues to be an important entry level occupation which requires few marketable skills for newly arrived migrants from the countryside in Kenya. However, for most of them, this occupation remains a trap and they would rather not work as servants if they had a choice (Hansen, 1989:222). Nevertheless, Varma (2011:81) indicates that Nairobi as a colonial city was first and foremost a white man’s city, with selective entry granted to native men. He further argues that women came to Nairobi from the countryside as domestic workers in search of livelihood.

Knaul and Barker (2000:39) report that FDWs came to the limelight in the late 1980s in Nairobi, with numerous press reports of their abuse by Christian employers or their brutality on the children of their employers. Writing on the Kenyan context, Hein (2005:77) and Heimeshoff (2011:9) estimate that 2.3 million households of Nairobi engage the services of a domestic worker. These are usually young females who are illiterate, untrained and working for long hours with low pay and no statutory regulations. Kanbur and Svejnar, (2009:237) while examining the Kenyan context add that the legislation of minimum wage policy in the labour market has failed to contribute to sustained poverty reduction.
The Bible gives some guidance and principles on how the employer and employee, both of whom share a common humanity, should relate with each other (Nakato, 2011:46). The first duty of a Christian is to love God then fellow human beings (Matthew 22:37-40). Masters ought to love their servants as fellow brethren in the Lord (1Timothy 6:1-2). Christian employers are obliged to live and obey Christ’s teachings on love and justice as they act according to church social message of kindness to one another in the family and public life.

According to the Christian principle of justice; all domestic workers' rights ought to be regarded (Hodge, 1984: 284). Ephesians 6:9 instructs masters to be forbearing with their servants and Galatians 3:27-28 lays emphasis on equity by stating that there is neither Jew nor Greek, bound nor free, neither male nor female since all are one in Christ Jesus. This means that domestic workers are to be treated by their employers according to the principles of love and justice. Christian employers are in authority over their domestic workers since it is a working relationship but this should be anchored on the Biblical golden rule; "Do to others what you would have them do to you" (Mathew 7:12, John 13:34). An ideal Christian employer should be guided by such precepts to the letter.

Vanhoozer, Bartholomew and Treier, (2005: 415) argue that the Biblical theme of justice provides a standard and practice for the theological interpretation of the scripture. It contrasts with conceptions under the umbrella of post modernity that consider justice a matter of freedom from the tyranny of the majority or privilege given to the marginalized. Fahlbusch (2003: 263) supports this argument by showing that God’s concern is to
liberate His people. For instance, in the book of Exodus, God heard the cry of the Israelites and sent Moses to deliver them from the bondage. Quoting from Gutierrez's school of thought, Fahlbusch emphasizes that in the New Testament the Bible presents salvation in Christ as the total gift which gives the whole process of liberation its deepest meaning and complete fulfilment.

Gutierrez concludes that the foundation of all theological reasoning is Jesus Christ who demonstrated God's love and justice to humankind especially to the poor. When believers show love and justice to one another, then God's holiness is seen in action like the case of the Roman Centurion who approached Jesus to heal his servant (Siker, 1996: 142, Lingo, 2003:37, Matthew 8:5-13). Therefore, Christian employers ought to demonstrate love and justice to their female domestic workers. The Centurion's great love and care for his servant motivated him to approach Jesus Christ and seek His healing power. This study sought to investigate whether such Biblical principles still govern the relationship between Christian employers and their female domestic workers.

Human Rights Practices Report, (2008:320) state that in Kenya, the law prohibits the employment of persons below 18 years in any industry. A research programme on child labour revealed that domestic labour is more prevalent in Kenya than other forms and is generally highly exploitative, since most children working in this setting suffer both psychological and physical abuse. However, this study established that majority of FDWs are within the age bracket of 18-35 years and most of them come from the rural areas of Kenya (Bass, 2004:92, Hindman 2011:88).
The researcher acknowledges that there has been an effort by the government in the recent past to raise the wages of FOWs in Nairobi County to Ksh. 10,954.70 per month (Kenya Gazette Supplement No.91, 26th June 2015). In the year 2013, the government through National Social Security Fund (NSSF) attempted to register domestic workers and force employers to be remitting their social security fund but this was not immediately effected (Kenya Gazette Supplement No.126, 2013).

The study evaluated the Christian principles of love and justice and how they are used by the Christian employers when managing their female domestic workers within Roysambu Constituency, Nairobi-Kenya. It is evident that there is mishandling of FDWs not only in Kenya but globally as well. Nairobi County being the capital city of Kenya has a high population of both Christian employers and female domestic workers. Roysambu Constituency has many middle class Christian employers who hire female domestic workers. This is evidenced by many storey buildings that are close to each other for renting. Again, many domestic workers are under live-in status. This study area is one of the leading Constituencies in Nairobi County-Kenya with high population of middle class Christians hence many domestic workers (January-December 2014, Church Membership Registers for mainline churches). The study investigated the management of FDWs in homes of Christians within Roysambu Constituency. Are the FDWs in Christian homes facing challenges leading to their high turnover rate? This promoted the researcher to investigate if Biblical principles were being practised and how applying them would enhance a warm relationship between Christian employers and FDWs. Thus, this is the gap the study sought to fill.
1.2 Statement of the Problem

Any Christian topic of discussion must be solidly anchored on the word of God, which is the main source of all other disciplines, including development of Labour laws (Nakato, 2011:46). The Old and the New Testament point to remuneration as the most important means of achieving justice in work relationship. The scriptures depict that fair and timely remuneration of workers is part of the law of love. All obligations and rights of employers and workers, originate from the divine law. "The labourer is worthy of his reward" (1 Timothy 5:18) and God hears their cries when domestic workers are denied their wages (James 5:4, Nakato, 2011:191).

Therefore, the fundamental service given by FDWs to their Christian employers cannot be underestimated. Gutierrez asserts that the foundation of all theological reasoning is Jesus Christ who demonstrated God’s love and justice to humankind especially to the poor- the female domestic workers. Vanhoozer, Bartholomew and Treier, (2005: 415) argue that the Biblical theme of justice provides a measuring yard for practice in the theological interpretation of the scripture. It contrasts with misconceptions that consider justice a matter of freedom from the tyranny of the majority or privilege given to the weak. Fahlbusch (2005: 263) supports this argument by showing that God’s concern is to liberate His people.

The ideal expectation of a Christian employer is that they would express humility, respect and honour to fellow human beings in all aspects of life. The Bible teaches that Justice is the governing principle of all Christians in their social life. Christian principles are summarised into two: love for God and love for one’s neighbour. The first neighbours are
one's family members and other people living close to them. The divine law requires a Christian to give attention to his or her neighbour's need(s). According to the background information to this study, many domestic workers experience myriad of challenges such as low pay, sexual harassment, discrimination, physical assault, verbal abuse and heavy workload (Human Right Watch, 2013:582, Hindman, 2009:88). This led the researcher to ask; Has this trend crept into Christian families? Are Christians applying Christian principles in the management of FOWs in their homes? Is there exploitation of FOWs in Christian homes?

In recent times, FOWs have bewildered many people by stealing, maiming, abandoning and murdering innocent children and their employers. This has raised huge outcry all over the world on how to combat this crime. While many researchers have focused their attention on the plight of DWs, not much has been done to interrogate whether there is mistreatment of FOWs among Christian families that are guided by the Christian principle of love and justice in all their social interactions. Do Christian families experience a high turnover of FOWs? Can the Christian employers offer a solution to the world by eliminating the problems faced by female domestic workers? An ideal Christian employer is expected to retain a domestic worker until a greener pasture beacons. The Christian employer ought to be emotionally stable in her career or other pursuance knowing that her household responsibilities are effectively carried out by her FDW(s).

The effectiveness of many employees is highly dependent on how they are treated by their employers except for some ill driven FOWs. Christian employers have a duty to
implement the social demands of the Bible when relating with their domestic workers. This study sought to fill this gap by examining the management of FDWs in Christian homes of selected mainline churches within Roysambu Constituency, Nairobi County, Kenya.

1.3 Objectives of the Study

1. To assess the Biblical principles guiding the Christian employers when relating with their FDWs in Roysambu Constituency.

2. To outline the common social teachings of the mainstream churches on the handling of DWs.

3. To evaluate how female domestic workers are treated by their Christian employers in Roysambu Constituency.

4. To interrogate the factors contributing to the high turnover rate of FDWs in Roysambu Constituency.

1.4 Research Questions

1. What are the Biblical principles governing the relationship between Christian employers and DWs?

2. What are the common social teachings of the mainline churches on treatment of FDWs?

3. How are the FDWs handled by the Christian employers?
4. What are the factors leading to high turnover rate of FOWs in a Christian employer's household?

1.5 Research Premises
The study is anchored on four premises:

1. Failure to apply Biblical principles leads to mistreatment of FOWs by their Christian employers.

2. Application of social teachings of the mainline churches result to better treatment of FOWs by their Christian employers.

3. FOWs are mistreated by Christian employers.

4. The challenges experienced by FOWs results to their high turnover rate in Christian households.

1.6 Justification and Significance of the Study
Roysambu Sub-county is one of the Constituencies in Nairobi County-Kenya with high population of middle class hence many domestic workers are hired. There is a huge outcry in the social media regarding the suffering of FOWs and also their brutality on innocent children in many households in Kenya. Many nursing mothers have as well contemplated quitting their jobs in order to take care of their young children due to a high turnover rate of house helps. Some employers and their children have been emotionally unstable because of the inability to retain one domestic worker for long. Their career is also destabilized. Ireland (2015: 787) observes that the concept of social justice from the
Old Testament to the New Testament is widely addressed even though the scripture emphasizes God's special concern for the poor. Reymond, (2010: 77) adds that many miracles of Jesus were aimed at alleviating the suffering of His people and restoring wholeness of life.

Despite Christian teachings on morals and ethics, serious issues affecting the FDWs like abuse by employer, husband or children warrant the research. The dynamics of modern life especially in urban settings makes the hiring of various categories of FDWs an inevitable phenomenon. However, not much has been done by scholars to interrogate whether there is high turnover of FDWs in Christian homes. In this regard, this study was timely in addressing this gap of retaining a FDW for long due to utilization of Christian principles.

This study is significant because it will enrich future discourse on labour relations between the populace (Christian employers and their DWs). It is hoped that after evaluating the problems that FDWs go through, all employers would find a way of understanding their employees and thus make proper decisions in the hiring process of FDWs and when dealing with them. To the academia, the study will add value to the body of knowledge currently in existence regarding the predicament of domestic workers and their employers. Ultimately, for households that uphold Biblical principles, the study will provoke them to reassess their Christian standing on the basis of Biblical exhortations on how employers are to treat their FDWs. The researcher intends to publish
this study in order to benefit all the Policy makers or Stakeholders such as the various churches that assisted me to get respondents. They will get copies of this research.

1.7 Scope, Limitation and Delimitations of the Study
This study limited itself to the five mainstream churches namely: Seventh Day Adventist (SDA), Baptist Church, Presbyterian Church of East Africa (PCEA), Anglican Church of Kenya (ACK) and Catholic Church) within the five wards of the Roysambu Sub-county. Some mainstream churches have large following except for Baptist church which had few congregants.

The scope of the study is the treatment of FDWs by Christian employers. The study has outlined the Biblical principles which ought to guide Christian employers in their relationship with FDWs. It has also unravelled the challenges that domestic workers face leading to their high turnover rate. The study has highlighted enough strategies to eradicate the challenges experienced by female domestic workers thus enhancing their retention. The atrocities and injustice committed by a domestic worker to her employer was treated as a different study altogether hence the Christian employer’s obligation to her female domestic worker, was the study’s point of concentration.

The study was delimited by the assumption that all the Christian homes in Roysambu Constituency employed a domestic worker(s). Whereas the estimate population of Christian families was correct, the number of families who employed female domestic workers were fewer. Kahawa ward had more families in comparison with the other wards but the researcher noted that majority of them did not hire domestic workers. This is
because the area is occupied by low income earners who juggle with their domestic work as well as earning their daily bread.
CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction
Literature review has been done thematically as follows: (a) Biblical principles governing the Christian employers' relationship with their FDWs, (b) Common social teachings of the mainstream churches on the handling of FDWs, (c) How FDWs are treated by their Christian employers and (d) Factors contributing to high turnover of FDWs. Theories of change have been developed from the literature review.

2.2 Christian Principles Guiding the Christian Employers' Relationship with their FDWs.
Gutierrez asserts that God's actions through Jesus' life, death and resurrection which form the basis for the Christian faith leads to concrete historical actions of love for fellow human beings and love for God as an expression of one's faithfulness to Him (Siker, 1996: 142). He further observes that love for God establish human justice and becomes an expression of God's holiness. This is most clearly seen in relation to those who are poor. In fact, Jesus Christ identified with the poor by showing them love and taught His followers to be just to them. The Christian principles of love and justice ought to be main pillars in the relationships of all believers (Lingo, 2003:37).

Maul, (2012:276) argues that Christian principles on labour relations stipulate on freedom of association both with trade unions and peers. Domestic workers have a right to information about the trade unions that defend their rights in addressing their grievances. Thus, Hodge, (1984: 284) terms it a great sin to deprive a domestic worker. Therefore, allowing domestic workers to join trade unions is within the Biblical principle
of love and justice since it defends their rights. Workers in trade unions are more stable and secure. A good example of a trade union is the Kenya Union of Domestic, Hotels, Educational Institutions, Hospitals and Allied Workers (KUDHEIHA). Are female domestic workers aware of such trade unions?

Beik (2005:50) proposes fair compensation for labour as a Christian principle that should pervade the conduct of an employer when relating with his or her domestic worker. However, Jones and Friesen (2009:216) acknowledge that it is difficult to reconcile Christian principles with the challenges of labour-management relations. On the contrary, the researcher focused on the challenges of FDWs and how use of Christian principles by employers could alleviate them.

Nakato, (2011:194) emphasizes that Christian employers are obliged to promote social justice as they relate with their FDWs. Justice is treating ones neighbour with compassion and generosity (p: 194). In addition, Mintz and Stauffer (2007:104) quoting Exodus (20:8-11) argue that the Bible instructs masters to apply Christian principles to their treatment of slaves such as giving them sufficient food, decent housing, leisure time and an off day once a week to observe the Sabbath day. So the researcher interrogated whether employers allow their domestic workers to join relevant trade unions. It is vital for female domestic workers to acquire information about the unions that defend their rights since they are too confined to mingle and associate with their fellow domestic workers.
Christian employers are to care for the souls of their domestic servants by reading and explaining short portions of divine truth and their particular application (Mintz & Stauffer, 2007:105). The author further emphasizes that Christian employers and domestic servants are equal before God hence the same great principles of moral and religious obligation should govern both classes. Christian homes should be an environment where principles of justice and equity are expressed. "Masters, give unto your servants that which is just and equal; knowing that you also have a Master in heaven" (Colossians 4: 1, Hodge, 1984: 283). Are Christian employers remunerating their FOWs in line with this Christian principle?

When Biblical principles are followed by Christian employers, chains of exploitation and abuse to FDWs loosen up. Isaiah 58:6 describes the acceptable fast; to undo the heavy burdens and to let the oppressed go free while breaking every yoke. In Jeremiah 21:12, the Lord pleads with Christians to deliver him that is spoiled out of the hand of the oppressor, lest His fury go out like fire against the evil doer. As illustrated, there are guideposts in the Bible on how Christians should relate with their female domestic workers for mutual benefits. Christian principles of love and justice demand Christian employers to apply them in their daily interactions with FDWs for mutual beneficial relations.
2.3 Common Social Teachings of the Mainstream Churches on Treatment of FDWs

Mainstream churches though many, have common social teachings on labour relations. The church has the right to speak out on social matters that affect religion and morality. There are common social teachings in the mainline churches that are anchored on Biblical principles of love and justice. Such teachings are to be practised by believers in any working relationship. They include; dignity of work in a given working environment.

A Christian family is the first and vital cell of society that sheds light on the dignity of work which is destined to bring human beings to fulfilment (Catholic Church Pontificium 2005: xix). Similarly, Sawchuk (2004:47) asserts that for over one hundred years, the Christian social teaching on work is viewed as a duty and a right from God because it is the means by which an individual sustains life and contributes to their family, community and nation. Therefore, the Roman Catholic Bishops portray the Church as a servant of justice that must speak out on controversial issues such as exploitation of domestic workers even with knowledge that she might be misunderstood.

According to Christian social teaching on dignity and honour, work is the means through which one realizes, maintains and develops one’s humanity. Moreover, work has a theological significance in that through it human beings can participate in the activity of the creator (Sawchuk, 2004:47). As Pope John Paul II reminds his readers in *Laborem Exercens* (Latin: Through Work), Jesus Christ was a working man and looked upon human work with love, appreciation and respect. The study sought to investigate if the social teachings of the church like love, appreciation and respect are applied by Christian employers when dealing with their female domestic workers.
The social teaching of ACK argue that Christians will be judged on the basis of love. Therefore, they should think of those among their neighbours who have no friends and be friendly to them, visit the poor and the unhappy, instruct, console and provide to them as far as lies in their power, for their spiritual and temporal wants guided by Christ’s words that “As long as you did it to one of my least brethren, you did it to me.” (Matthew 25:40; Martinet 1861: 279). FDWs belong to the low class in our society hence Christian employers should help in meeting their needs as part of their Christian duty.

In addition to this, Charles (1998:68) argues that human beings perfect themselves through their daily work. In doing it to the best of their ability, they serve both God and man. He further states that believers are to take an active part in the temporal affairs of the society by being well qualified in their trade or profession. This ought to be done in accordance with the labour laws and in a manner compatible with the church’s social teaching.

In justifying the involvement of the church in social issues, Pope John Paul II insists, “At stake is the dignity of the human person whose defence and promotion have been entrusted to us by the creator” (Curah, 2002:23). The Catholic church teaches that domestic workers must be cared for, possess fruits of their labour and freedom of association hence join unions that uphold religious values. The domestic workers should serve wholeheartedly as if working for God (Ecclesiastes 9:10). The very existence of Christian social teachings and involvement in working for justice and peace in the world recognizes that God has a purpose for creation and human beings must work in
accordance with that perspective. Likewise, Sawchuk (2004:47) observes that while Christian social teachings have routinely condemned the overly harsh or unjust labour conditions to which workers are often subjected to, work in itself has always been ascribed a positive value. Therefore according to the social teachings of the church, domestic work ought to be valued by all Christian employers.

However, the world of domestic work profoundly changed by the advances of modern technology, reveals extraordinary levels of equity and acknowledge new forms of instability, exploitation and even slavery within the very societies that are considered affluent (Catholic Church Pontificium 2005:xix). The preferential love for the poor female domestic workers represents a fundamental choice for the church and she proposes it to all of goodwill. Hence, the church’s preferential love for the poor female domestic worker represents a fundamental choice for the church to choose all that is good

Therefore, it is apparent that the church cannot fail to make her voice heard concerning the “new things” typical of the modern age because it is her responsibility to invite all people to do all they can to bring about an authentic civilization oriented more towards integral human development (Catholic Church Pontificium 2005:xix). Pope Paul II further points out that as a leaven in the world, the church is called to participate in human affairs and to recognize the poor, the afflicted and the oppressed. This clearly shows the Lord summoning the Christian community to action (Benestad and Butler 1981:319). The ACK social teaching emphasize that Christians must spend their time to instruct and edify their nearest neighbours (Martinet, 1861: 279). The social teachings of
the Church reveal that domestic workers are the closest neighbours to their Christian employers hence a cordial relationship ought to be exhibited between them.

In Catholic social teachings, Henriot, et al. (1987:28) argue that there are some female domestic workers who are exploited by greedy Christian employers. It was in this spirit and for this purpose that the Second Vatican Council reaffirmed the traditional teaching of the church with regard to the right of workers to organize and bargain collectively and under certain conditions, to resort to strike (Benestad & Butler 1981:324).

One of the Catholic social teachings says that “Christian love of neighbour and justice cannot be separated (Henriot, et al., 1987:28). Therefore, preaching the gospel requires a dedication to the liberation of humanity in this world. The gospel message gives the church the right and duty to proclaim justice on all levels and to denounce instances of injustices. Christian employers should promote the dignity and rights of each human being so that to liberate them from injustices.

Westminster Catechism of the PCEA highlights the two rules of love (love for God and love for neighbour) as inseparable. He further concludes that to love God means that you love your neighbour failure to which you do not love God (Kelly, 1986: 3). Female domestic workers are the nearest neighbours to Christian employers since they are living with them. However, this reality ought to be theoretically understood given that the ‘golden rule’ (do unto others what you would wish them do unto you) in Matthew 7 verse 12 demands that Christian employers should reflect outwardly the love they have for their God inwardly.
Likewise, the Seventh Day Adventist Church (SDA) in their social teaching on love and justice cite that the obedience to the law of God develops an upright character resulting in love for the Lord and concern for fellow human beings, domestic workers included (General Conference of Seventh-day Adventists, 2005: 12). The word of God should impact the life of a Christian thereby producing the two virtues.

Pope Paul II (Benestad & Butler 1981:319) asserts that the movement of people seeking their daily bread and the protection of their human rights is a growing phenomenon of our times; many of today's immigrants are doubly marginal. It is because of such compounded injustice that Jesus specifically promises His Kingdom to those who recognize Him in the immigrant; "I was a stranger and you made me welcome“ (Matthew 25:35).

Jesus recognized the inadequacy of hired help in the story of the good shepherd: He taught that the good shepherd lays down his life for the sheep while the hired one abandons the sheep and runs away when he sees the wolf coming (John 10:12-13). Once Christian employers recognize this basic problem, they will then adjust and organize their lives so as to meet any gaps or short comings that may not be effectively met by the female domestic worker. The maids’ role is more supportive than central to the family and Christian employers are expected to keep this in mind when recruiting their domestic workers (Ndegwa, 1987:35). This study sought to interrogate if Christian employers are utilizing the social teaching of helping one another out of love and understanding. This is
similar to the Christian principle of doing unto others what you would wish to be done unto you.

Explaining on the need to maintain the Christian social teaching of patience in work relation, Ndegwa (1987:33) exhorts Christian employers to repeat instructions and demonstrations at times for months since it is expected that many FDWs are slow to learn or find it difficult to grasp new skills. This could be due to their lack of training in home care and limited education. Understanding this fact, Christian employers should stop giving up too early and denying the FDW the opportunity to prove her learning ability (Ndegwa, 1987:33). Christian employers need to balance their professional careers with parenting since it is a God given duty and are accountable to Him. According to the social teachings of the Church, Christian employers have a parental obligation that should not be left entirely to FDWs. In this social teaching, Christian employers assist their FDWs in parenting thereby relieving them the overwhelming household chores.

Deducing from Mwaura’s (2005:71) argument that the Israelites were obliged by the covenant to help the poor, Christian employers are mandated to be hospitable and compassionate to the female domestic workers. Jesus wishes to put an end to the suffering of FDWs and therefore Christian employers are expected to do everything to empower them economically, socially, politically, spiritually and culturally. Mwaura further observes that the exodus was a struggle for a new world order beyond slavery and injustice while in the New Testament, Jesus’ search for a new creation finds expression in Jesus’ concern for the poor.
The principle of love is elaborated in the social teachings of the church thus there is need for Christian employers to practise these teachings when managing their domestic workers. If Christian employers live the talk of Jesus’ love, then there ought to be the transformation of their relationship with domestic workers. Mwaura (2005:72) and Waweru (2011:150) backs this perspective by adding that Jesus’ attitude towards the marginalized like FDWs identifies God as life-giving and empowering to all people regardless of their background. Although FDWs are poorly managed, the social teachings of the Church emphasize the need to treat them with dignity.

It is the Christians employer’s duty and privilege to respond to the Biblical injunction: “The stranger who sojourns with you shall be as the native among you and you shall love him as yourself” (Benestad and Butler quoting from Leviticus 19:34). Hence Pope Paul II urges employers to resist injustices against domestic workers, to assist them materially and to welcome them into their families and community of faith as fellow pilgrims on the faith journey to the Father.

According to Anglican Church of Kenya (ACK) Catechism, the faithful followers of Christ should maintain friendly relations in their interactions with FDWs regardless of their diverse background (Drinkwater& Crichton, 1986: 26). In light of this, Christian employers are admonished to establish a cordial relationship with their domestic workers. Domestic workers could be non-Christians but the social teachings of the Church demand love and justice to be extended to them too.
Moreover, these sentiments are echoed by the Presbyterian Church of East Africa (PCEA) claims that; "our greatest responsibility as a Church is the task of making men, women and children living in the neighbourhood and beyond to be disciples of Jesus Christ for the honour and glory of God" (Kelly, 1986: 3). The transformation of FDWs' character is paramount and this could be achieved through divine intervention and Christian living. (Matthew 39: 1-5; Kimanyi, 2012: 34). Therefore, the social teachings of the Church, encourage Christian employers to evangelize their FDWs and others in their interactions thereby enhancing a warm relationship as they keep challenges at bay.

The SDA Church teaches about Unity in the Body of Christ; human beings are all equal in Christ, who by one Spirit has bonded all human beings into one fellowship with Him and with one another. Christians are to serve and be served without partiality or reservation (General Conference of Seventh-day Adventists, 2005:14). This study makes an enquiry whether Christian employers recognize and respect their FDWs as of equal social status before God. The SDA Church further teaches that Christians should participate in the Mission of the Church by giving themselves in loving service to those around them and in witnessing to Christ’s Salvation. Henceforth, God's presence with them through the Holy Spirit transforms every moment and every task into a spiritual experience (pg: 15). Christians are called to love God and one another thus fulfil the law. Hence, Christian employers start witnessing for Christ by demonstrating love to their female domestic workers and then to the rest of their neighbours.
Similarly, the Baptist Church Catechism argues that "he that loves his neighbour has fulfilled the law of God and enjoys in giving fervent charity to their neighbours" (Becon, 2003: 236). The writer notes that one cannot love God without a reflection of the same towards his or her neighbour. In the explanation of the Ten Commandments, the Baptist Church Catechism sets forth a Christian's duty to God and neighbour. In agreement with the other social teachings, the Baptist church insists that Christian employers' love for God must be reflected in their relationship with FDWs. This love would be evidenced to all that are surrounding a Christian.

The conclusion in all the five mainstream Churches' teachings on neighbourhood is that you cannot love God without loving the people near you. Christian employers cannot be faithful followers of Christ if they mistreat their domestic workers. In this regard, Christian employers exhibit their love for God by handling their female domestic workers in a loving manner.

The common social teachings of the mainline churches are numerous: dignity in work, love for neighbour, patience and justice when relating with female domestic workers among others. The application of these social teachings would ultimately result in quality management of FDWs by their employers. Consequently, the challenges faced by domestic workers in Christian homes would be alleviated.

2.4 How FDWs are Treated by their Employers.
Globally, female domestic workers are often faced with the option of leaving their home countries in search of work overseas. They do so with no assurance of a better life and at
grave personal risk of being persecuted while serving in private households. In foreign households they face many challenges which include: adjustment to the new environment, inability to resist sexual advances, limited ability to negotiate fair treatment and little chance of expressing desires and opinions without any expectation that they will be respected. Control is completely handed over to the employer especially for the domestic workers under live-in status who are more exploited by their employers (Hindman, 2009:88). However, this study explores the just environment of a Christian employer in her relationship with the female domestic workers.

Beecher and Stove (2008: 323) argue that a number of plays, poems and novels, describe domestic service in the old colonial language which belittles the servant as an inferior one. They further point out that many employers think of servants as a necessary evil; their wages are unjustly earned since FDWs utilize their employers' stuff like food, soap, body oil and toothpaste among others. Therefore, employers seek to overwork and pay them as little as possible (Beecher & Stove, 2008: 323). However, this is against the management of FDWs in Christian homes as guided by Biblical principles and social teachings of the mainline churches.

Turshen (1991:8) and Clarke (1994:36) note that many women take menial jobs as domestic workers in the hope that they will later find work in a factory. However, for many, the temporary situation becomes permanent; a very common phenomenon in Africa. Domestic workers' wages are low and the hours of work long.
Although government policies on domestic labour exist, the leave provisions for DWs are unsatisfactory. The average leave appears to be of 2 weeks duration and is often unpaid.

Domestic workers in Africa are denied social security provisions covering both medical and pension requirements (p:37). In fact, every salaried worker can employ a domestic worker and pay her less than the minimum wage. Most countries in Africa have legislation (government policies) that regulates domestic work but it is rarely applied (Turshen, 1991:8). Ultimately, the neglect act as a catalyst to the suffering of domestic workers in the hands of their employers. This is because the control of domestic workers is wholly left to the whims of Christian employers. This contributes to exploitation and abuse of FDWs.

Usually, in many Christian families, the younger the woman the less the pay. However, the quantity of work is not reduced correspondingly. Illiterate women are preferred because they are more docile, obedient and less demanding (Turshen, 1991:8). There are so many women offering their services in African cities and towns and their situation is critical. In African countries, little substantive information exists about servants and their employers (Hansen, 1989:200). The position of domestic servants in relation to other occupational groups has changed for the worse. A servant during the colonial period was not only smartly dressed but also indistinguishable from a clerk. Today, FDWs not only look miserable when compared to their employers but also with other unskilled workers (Hansen, 1989:217). Nonetheless, Christian employers ought to display a different picture since they follow Biblical principles of love and sharing in their relations with FDWs.
Majority of domestic workers in East Africa live in the physical confines of their employers’ homes (live-in status). This makes them more vulnerable to exploitation as they sleep for few hours after clearing their daily duties; the majority work till late at night. Female domestic workers face restrictions on their leisure time due to family daily schedule of household responsibilities (PLA, 2007:11). Day time is usually occupied with myriads of household chores. This too limits their mobility thus they are unable to access information relating to their rights; they are not aware of the trade unions to join in order to air their grievances and defend their rights. As a result, FDWs are more timid since they do not share experiences with their peers nor do they have information on how to deal with their challenges.

Majority of female domestic workers face the challenge of time and mobility thus cease from attending church services in order to visit their families and run their personal errands. To this end, they remain powerless and at the bottom of the social ladder. According to Nakato (2011:169), some Christian employers make their domestic workers to work from dawn to dusk thereby failing to comply with both ecclesiastical and civil law: “Everyone has the right to rest and leisure including reasonable limitation of working hours”. FDWs need time off from their routine work in accordance with Biblical principles and social teachings of mainstream churches (Nakato, 2011:169).

Moreover, some employers settle their house-helps’ dues late. Others pay them in instalments or in extreme cases, fail to pay them altogether. In some households, the men gets back to the house early or unexpectedly with an intention of sexually harassing a
FDW. Due to such mistreatments, many house-helps continue to suffer in silence in Kenya since there is nobody they can turn to for assistance. It is a miserable life for some house helps yet ironically, the same Christian employers expect the FDW to do a good job and treat their children like they would their own (Ndegwa, 1987: 34). This contravenes the Christian principle of the 'golden rule' (Matthew 7:12) as expected of every Christian employer in her relationship with FDWs. Female domestic workers are to work in their career without fear of any sexual harassment among Christian families since Christian principles and social teachings of the church are applied in work environment.

Some employers not only take their domestic workers for granted but also go to great length to make their working environment unbearable. Most of the girls complain about employers who make them work even when they are sick. Majority of the young women do not become domestic workers by choice; they are already burdened with many cares and responsibilities. So when they get an employer who never or rarely affirms them, it crashes the little self-esteem they have as reported by Clarke (1994:38). Could this be happening in the professed Christian employers' homes?

The Christian principles stipulate that a gainful occupation for a worker is a mark of respect for their human personality because it has to provide them with an honourable means of supporting life (Nakato, 2011:168). That is why the Bible encourages the payment of a just and honest wage to the worker (Colossians 4:1, James 5:4, 1 Timothy 5:18). Most Christian employers are not implementing contracts of employment and they do not observe the terms and conditions of labour relations. This is indicated by the
payment of low wages, negligence in registering workers with National Social Security Fund (NSSF), reluctance to let the workers join associations and failure to train and develop the worker’s skills and competence (Nakato, 2011:189). Nakato further argues that since the responsibilities of domestic workers are not clearly defined, they are sometimes overworked without extra payment. Indeed, domestic workers are generally underpaid as compared to the workload. However, Christian principles demand the giving of a fair wage in work relations.

Moreover, Enloe, (2000:13) depict that Christian employers do not respect or value domestic workers. Most employers who happen to be women are very insensitive to their female domestic workers to an extent of being hostile to them. She further cites that domestic workers in Nairobi have realized the need to build their own organizations that can defend their rights since their women employers are actively fighting for their own rights in their spheres of life (Enloe, 2000:13). Only a few of FDWs have joined relevant trade unions for support in their domestic work. As Christian employers champion for their rights, they should justly handle their poor domestic workers when dealing with them.

Furthermore, Ndegwa (1987:37) adds that some affluent employers treat their FDWs like slaves, because they do the household chores that they hate. According to Ndegwa, (1987:37) the female domestic worker is seen as an inferior being, a social failure and a "thorn in the flesh" both by their employers and their children due to their economic problems. In some cases, the domestic workers cause embarrassment to their employers
especially if they are not quite presentable in appearance. Those negative attitudes are frequently brought out by the children who order the FDWs around the house for the most trivial things just to show how much authority they have over the domestic worker (Ndegwa, 1987:37). Could this be the experience of FDWs in Christian households? It is ironical that Christian employers recognize that the DWs are essential in their homes yet they do not allow Christian principles to guide them when dealing with their female domestic workers.

According to Ndegwa, (1987:42) the relationship between the employer and domestic worker is quite sensitive and at the same time, emotionally demanding. It is neither personal nor official and could perhaps be called an uncomfortable relationship. So the application of Christian principles and social teachings of the church could bring a harmonious relationship between a Christian employer and a FDW.

2.5 Factors Contributing to High Turnover of FDWs.
Household chores are entirely left to women in the families who in our contemporary society are engaged in diverse careers. Hiring of a female domestic worker becomes inevitable. Wajcman (1998:164) argues that for women managers to compete effectively with their male counterparts in their professions, they require the help of FDWs. This hiring of FDWs generates further inequalities between poor and rich women. For many women, the recognition that successful women now build their careers either on childlessness (purposing not to have children because one would require a care giver) or by relying on other women's domestic labour highlights a cruel dilemma (Wajcman, 1998:164; Jha, 2008:24). Women employers exploit and oppress their female domestic
pastoral workers seem not to understand the problems faced by FDWs, thus there is need to re-assess the implementation of Christian ethics as taught in the churches in order to help them sober up in their frustrations and thereby stop quitting jobs after a short span.

Although a just wage payment is expected of every employer, this is hardly the case since housemaids have low bargaining power because of low education levels (Otieno, 1998:18). Otieno further argues that lack of improvement of house girls’ conditions especially in the third world countries is largely due to lack of political will and education, traditional customs and attitudes. Leaders are deeply engrossed in politics of both individual and territorial developments. Education is offered to those with capability of paying school fees thus neglecting the poor who are out of school. Some cultures condone the wealthy relatives who have the habit of picking girls from extended families who are unable to continue with their education as their housemaids. This is usually done with the promises of being taken back to school after they serve as domestic workers (Barkan, 2011:52; May, 2012:158).

According to Cock, (1989:1) the sharpest challenge in the institution of domestic service where the wages paid and the hours of work exacted by white ‘madams’ from their black ‘maids’ suggest a measure of oppression of women by women in South Africa. Cock notes that employers take advantage of the poverty, lack of labour controls and employment alternatives for DWs by subjecting them to intense oppression which is evident in their low wages and long working hours making them to quit job often (Cock, 1989:1).
Although many women employ domestic workers, this does not always mean that they are completely free of domestic work and other gender roles (Kamau, 2013:119). Caroline, (2004:67) support Kamau by noting that having servants in itself involves work for women since these workers have to be trained and managed. Domestic workers require emotional work; to be listened to, praised, and made to feel important and to have their anxieties soothed. The failure by employers to attend to these needs cause FDWs to often quit as they search for a better employer.

According to Hindman, (2011:88) the exploitation of DWs can legitimately be considered a modern form of slavery. Many of these FDWs are desperate and insecure due to lack of protection from the government policies. They also lack fundamental workers’ rights for instance freedom of movement and their employers are often indifferent to their welfare. Otieno (1998:62) argues that virtually all problems faced by the domestic workers can be traced to their inadequate education and training. This study sought to reveal that such FDWs' challenges to better life could be overcome by the application of Biblical principles.

The literature demonstrates that even though much has been done to highlight the plight and personal relations between domestic workers and their employers, little effort has been made to anchor the debate on Biblical principles. Yet, as demonstrated, a majority of the cases of exploitation of FDWs are found within homes that subscribe to Christianity. The five churches have common social teachings and virtues that when
practised can enhance a cordial relationship between Christian employers and their female domestic workers.

2.6 Summary
Literature reviewed reveals that female domestic workers are exploited and abused even in the Christian families. Both Christian employers and female domestic workers face challenges in their working relationship but this could be curbed by practising Christian principles. The biblical principles emphasize the need to love our closest neighbours; domestic workers in our social interactions. If a Christian employer loves God, she must demonstrate to her female domestic worker in their relations. Both the Christian employer and FDW(s) are equal before God and therefore the same great principles of moral and religious obligation govern. Therefore, the chains of injustice towards female domestic workers resulting to lack of a harmonious relationship between them and their Christian employers is the gap that this study sought to fill.

2.7 Theoretical Framework

2.7.1 Introduction
This study has used both character and principle based theories to interpret and analyse data. The character and relationship-based ethical theories (Cowden & Pullen-Sansfacon, 2014) generally refer to a variety of notions such as virtue ethics and the ethics of care. These theories rely on the type of a Christian employer and the relationship she should develop with her FDW. It was useful in describing the fundamental attributes of a Christian employer and the kind of relationship she should have with her FDW. These attributes are: love, justice, patience, appreciation among others. In this study, those
fundamental attributes have been manifested through Biblical principles and social teachings of the mainstream churches. The Biblical principles of love and justice serve as the main guide posts for Christian employers when managing their female domestic workers. The common social teachings of the mainline churches include: friendly relationship, justice for all, Christian love, human dignity and respect among others. The principle based theories of change were proposed by Stassen's (2008) Just Peace-making theory and West (2006) Christian ethical approach theory. These two theories prescribe the principles to follow and consequently the types of behaviour that could be considered right for a Christian employer when managing her FDW. The Biblical principles of love and justice for the poor female domestic workers represent a fundamental choice for the church. Therefore, preaching the gospel requires a dedication to the liberation of humanity in this world as stipulated in the principle based theories of change. Implementing the Biblical principles of love and justice and social teachings on friendly relations and human dignity would enhance a cordial relationship between Christian employers and FDWs.

2.7.2 The Character and Relationship-Based Ethical Theory
In this theory, the ethically good action is not based on the set Biblical principles but instead on the type of person the employer should aim to become; a Christian employer. Virtue ethics and ethics of care do not try to prescribe the principles to follow but instead establish what is considered to be the essential qualities of a Christian employer in the management practices of domestic workers. These essential qualities are love and justice.
These personal traits are significant when one is facing any dilemma in life. The Christian employer possess virtues like love and justice to enable her overcome all challenging situations. The virtuous behaviour for a Christian employer would be to reason how best to treat her female domestic worker, being loving and fair in judgement and decision making. Cowden and Pullen-Sansfacon, (2014) argue that in Virtuous Ethics, the appropriate behaviour in the treatment of FDW depends on: who you are (a Christian employer), your unique experience with her and ability to reason fairly when making a decision on how to handle her. A virtue is an acquired human quality that could be developed and nurtured through strength of character. These personal qualities or virtues have to be practised by a Christian employer when relating with her FDW in order to promote a harmonious relationship between them.

The Virtue Ethics are developed regularly with a lot of effort. For a Christian employer to develop patience for example, she would have to be exposed to many situations where her patience is tested and developed further. There is no formal, exhaustive list of most suited virtues to social work practice. However, it is through the ability to reason that social workers are in a position to identify the set of virtues that are appropriate for developing and nurturing. Some virtues related to social work such as temperance, gentleness, truthfulness, friendliness, justice, professional wisdom, respectfulness, care, trustworthiness have been identified to be useful in any social work framework. Therefore, there is no "official list" of virtues consensually accepted by the social work
community as Virtue Ethics. These virtues are similar to Christian virtues that the employers should possess when managing their FDWs.

It is essential to remember that the notion of reason is indispensable in Virtue Ethics because it enables the social worker to explore and identify which set of virtues are important to achieve a harmonious relationship in a given context. Lack of suitable list of virtues presents a critique of Virtue Ethics as articulated by Cowden & Pullen-Sansfacon (2014). He asserts that insufficient attention is given to the problem of how virtue is defined and established. The focus of Virtue Ethics lies in the development of an individual's excellence of character and in the pursuit of happiness through the use of practical reason. Therefore, Christian employers ought to apply the virtue ethics of friendliness and justice when handling her FDWs for a happy relationship.

Another critique of Virtue Ethics is that most virtue theories have been developed and furthered by men but "feminine" traits of personality have been ignored. This means that Virtue Ethics do not emphasize the role of emotions which are more the realm of women than they are of men. Therefore, through Ethics of Care it is clear that Virtue Ethics could be enhanced and given a main thrust by taking into consideration a more feminine mode of ethical deliberation. Ethics of Care emphasize the importance of relationships, responsibility and caring. Indeed social work involves people in relationships of commitment to each other's well being, which is often sanctioned by the state. In conclusion, Ethics of Care emphasize not only the importance of character (as in Virtue
Ethics) but also a harmonious relationship with others (Ethics of Care). Christian employers ought to maintain this kind of relationship with female domestic workers.

Virtue Ethics and Ethics of Care stress the importance of the character of the social worker and the nature of the relationship in which the intervention or ethical dilemma takes place. Ethics of Care complement Virtue Ethics in promoting perfect happiness (satisfaction of FDWs). Virtue ethics would help social workers (Christian employers) reposition themselves in terms of ethical practice. Human beings have a conscience hence the humane acts towards fellow human beings should spring out of one's heart without force. Therefore, a Christian employer is aware of the good things she should do to her female domestic worker through practical reasoning. By using Virtues of Care she knows what is expected of her when relating with female domestic workers.

2.7.3 Principle Based Theories of Change
Stassen's (2008) Just Peace-making theory and West (2006) Christian ethical approach theory are principle based liberative motif on social justice to marginalized people in the community. Stassen's (2008) Just Peace-making theory seeks to promote concrete, scripturally grounded practices in promoting justice to all. He observes that “Ethics” is much more than just a set of rights and wrongs. The precepts of this theory propose embracing the way of Jesus (Biblical principles) as the solution to tackling significant challenges every day.
The Biblical principle of Justice is an essential part of Christians, thus they should make fairness the core of their social response to other persons and the rest of creation. Application of this tenet would produce Christian principles and strategies in the management of female domestic workers by employers. This theory was found useful in data analysis since Christian social ethics of love and justice would transform the unjust conditions for FDWs. The liberative dimensions of fundamental Christian ideas and practices would serve as guideposts for crafting a transformative ethic.

Another paradigm used to study employer-domestic workers relations is the normative approach proposed by West (2006) which is also referred to as the Christian ethical approach. The author's overall approach begins with current social-economic realities, drawing on moral, theological visions and ideas in order to properly understand and respond to them. In its various theological perspectives, this approach follows the methodological concept of liberation theology which seeks to relief those that are oppressed through Christian principles of love and justice.

West argues that a foundational part of faithfulness for Christians involves seeking out a deliberate, thoughtful process for crafting ethics that is responsible to social problems. Such a process increases the possibility that Christian employers would be able to recognize the issues of injustice when dealing with their FDWs.

West's (2006) Christian ethical approach is an authentic theory that utilizes all the relevant analytical and activist resources with a particular expectation of getting a solution from Christianity to the moral problems in the society. Using Christian ethics,
West goes beyond merely naming specific social problems, to addressing such concerns in the society while creating strategies that can help bring about radical social change.

West (2006) develops a Christian ethical approach to society that fosters cooperative negotiation of the shared values and represents the maintenance of culturally and religiously diverse traditions in the communities. Community cooperation across cultural and religious boundaries depends upon people’s ability to dialogue with one another which is precisely the core element of a socially liberative method for Christian ethics.

Christian ethical approach like in liberation theology trains us to have “conversations” across boundaries hence preparing us for the task of building shared ethics in a pluralistic world. West’s normative approach contributes to the liberationist traditions that make it a priority to pay attention to the conditions that entrap socially marginalized people for instance the FDWs. Christian employers who mainly reflect upon and practice their ethics in relation to experiences within daily life have to be equipped to develop an ethical response to social problems that extends beyond charity.

West (2006) contends that theory needs practice in order to be authentic, relevant and truthful while practice needs theory so that it might be fully comprehended. This study has used this liberative Christian ethics theory to provide critical analysis that reveals subjugating assumptions in social and religious practices in relation to the management of FDWs. At the same time, attention to concrete practices would be necessary to reveal the rehearsal of those subjugating assumptions within the patterns of everyday life with
FDWs. Creative strategies promoting human wellbeing would be discovered in concrete practices as well.

A liberative Christian social ethic is needed by most Christian employers in order for them to equitably participate in building a communal ethic with their FDWs. This would force a rupture in the prevailing cultural arrangement of power that reproduce oppressive conditions like low pay. Ultimately, communal tolerance for permanently maintaining such conditions would be eradicated. Ethical tools for just social change are available in the core elements of Christianity, mission and ministry of Jesus. These ethical tools include Biblical principles and common social teachings of the mainstream churches which outline fundamental Christian ideas and practices that serve as guideposts for crafting a transformative ethic.

West’s dialogical method of developing Christian social ethics would transform the marginalized conditions for FDWs through Christian faith and practice. Christian ethical goals would inspire actual practices that move the society away from such a high tolerance for social injustices like heavy workload for low pay, lack of appreciating the work done by FDWs and discrimination during meal time. Through principle based theories, the challenges faced by FDWs would be alleviated and stability and satisfaction on their part would reduce their high turnover rate.
2.7.4 Conceptual Framework
The conceptual framework denotes that management of female domestic workers and their job satisfaction depends on Christian principles and Christian strategies of employers. The dissatisfaction of FDWs led to their high turnover.

Fig. 1 Conceptual Framework

Variables are the central building blocks of quantitative studies (Beck and Polit, 2008:59).
Dependent Variables;

1. Management of FDWs
2. Job satisfaction of FDWs
3. High turnover of FDWs

Independent Variables;

1. Christian Strategies
2. Christian Principles
CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction
This chapter provides a description of the methodologies that were used in this study. It covers the research design, site of the study and target population. It further looks at the sampling techniques, sample size and the research instruments. Finally, the chapter discusses data collection procedures, data analysis techniques as well as logistical and ethical issues that were observed during the study.

3.2 Research Design
This study employed the descriptive survey design. Creswell (2005) defines survey design as a form of quantitative research in which an investigator identifies either the sample or the population, collects data through questionnaires or interviews and draws conclusions or makes inferences about the population. Mugenda and Mugenda (2003) defines a survey design as an attempt to collect data from members of a population in order to determine the current status of that population with respect to one or more variables. In this study, the combined definition of descriptive survey design has been utilized in assessing the management of FDWs in Christian homes.

Descriptive survey design was the most appropriate for this study as it enabled collection of data from wide population of respondents, that is, Christian employers and female domestic workers in Roysambu constituency. This research obtained both quantitative (statistical) and qualitative (attitudes and opinions) data, which made it possible to investigate the management of FDWs in Christian homes. The descriptive survey design
brings out the nature and standards of existing conditions thus determining the relationship that exists between specific events (Orodho & Kombo, 2002). This was achieved by examining the Biblical principles that should guide Christian employers when managing their FDWs. The study interrogated how female domestic workers are treated by Christian employers thereby describing the relationship that exists between them. The research data for the study was obtained through administration of questionnaires and conducting interview schedules to the identified sample. The construction of the research instruments (questionnaires and interview schedules) utilized the procedure proposed by Gay (1976).

Correlation design was used in order to discover the relationship between variables by using correlation statistics. Orodho and Kombo (2002) note that in a correlation research, relationships among two or more variables are studied without any attempt to influence them. Correlation research aims at clarifying our understanding of important phenomena through the identification of relationships among variables. The study attempted to determine whether the Christian employers apply the Christian principles when managing their domestic workers thus resulting into a harmonious relationship.

Those who profess the Christian faith are exhorted to not only be hearers but also doers of the Word (James 1:22). This implies that there should be no contradiction between what they profess to believe in, in this case, Biblical principles that guide Master-Servant relations, and how they actually handle their FDWs. In this regard, the responses given by FDWs were indicative of how close or far Christian employers were to the
Biblical principles that define how masters and servants should relate with one another. The descriptive method helped in revealing the challenges encountered by FDWs when serving in Christian homes. It also described the Christian principles and social teachings of the mainline churches which employers should follow in order to retain their domestic workers for long. Through this method, strategies have been formulated on alleviating the exploitative plight of FDWs and therefore curb their high turnover rate.

3.3 Research Variables
The independent variables for the study are: Biblical principles and Christian strategies, while the dependent variables are: management practices of female domestic workers, their job satisfaction and how fast they change their employers (turnover).

3.4 Site of the Study
The study was carried out in Roysambu constituency of Nairobi County. The constituency has five wards namely: Roysambu, Zimmerman, Githurai, Kahawa West and Kahawa ward covering an area of about 48.8 square kilometres. This area was the most appropriate since it has many mainstream churches with households employing a large number of FDWs. According to the 2009 Kenya Population Census, the population of Nairobi was 3.1 million while the number of domestic workers by 2011 was 2.3 million (Hein, (2005:77) and Heimeshoff, 2011:9, 2009 Kenya Population and Housing Census, 2012: 29). The figure was higher as compared to other urban centres and rural areas.

Roysambu Constituency was an ideal locale because it has many middle class employers who hire female domestic workers (United Nations Human Settlements Programme,
United Nations and Economic Commission for Africa, 2008: 130). They observe that residential areas along Thika-Nairobi road have witnessed a population surge of middle class workers. The study area is located along this super high way. Middle class workers have better housing and increased salaries. They are also able to join trade unions that champion their better terms of work (History and Government Form 2, 2004: 95). Roysambu Constituency was purposively selected to represent the middle economic class of residential estates. It had many residential flats with houses consisting of two to three bedrooms. The residents paid a monthly rent of between fifteen to twenty five thousand Kenya shillings. However, the study puts into consideration that there are other similar residential constituencies in the same category as Roysambu. Gay (1976) stipulates that purposive selection is used where the group or individuals possess a specific information required. With the exception of the Baptist Church, all the other mainstream churches sampled in this study have many congregants (January-December 2014, Church Membership Registers). This ensured that the range of views available on a given subject was broad enough so as to capture the nuances inherent in the relations between Christian employers and their Female Domestic Workers. Singleton & Straits (2010) recommend that the ideal setting for any study should be easily accessible to the researcher and should be that which permits instant rapport with the informants. These reasons buttressed the choice of Roysambu constituency and specifically, the churches and respondents considered in this study (2009 Kenya Population and Housing Census, 2012: 29).
3.5 Target Population

Orodho and Kombo (2002) define target population as a set of elements that the researcher focuses upon and to which the results obtained by testing the sample should be generalized. According to the Census report 2009, the total number of households in Roysambu constituency was 52,927. This household population includes Christian and non Christian households residing in Roysambu and households without FDWs. Similarly, the total population of Roysambu constituency was 147,545 people (youths, children, and the aged) (Census 2009). However, the target population in this study comprised 1400 Christians with FDWs from selected five mainstream churches namely: PCEA-Kahawa West, SDA-Githurai Central, ACK-Zimmerman, Baptist church-Roysambu and Roman Catholic Church-Kahawa, within Roysambu Constituency, which had an approximate population of 1400 Christians with female domestics workers (January-December 2014, Church Membership Registers for Mainline churches) as represented in table 1 in page 49. The research targeted five wards of Roysambu Constituency namely: Kahawa West, Kahawa Ward, Githurai, Zimmerman and Roysambu ward.

One church per the mainstream denominations in this study was randomly sampled. All the sampled churches, representing the various denominations, adhere to the same social teachings regarding Master-Servant relations as taught in their churches. There is uniformity in teachings and thus one church, selected randomly would be a true representation of what is taught to its sister churches. Care was taken to ensure that the location of the church was within the neighbourhood of middle income earners and that
the members were above 100. Too few members would mean a very small sample which would yield skewed responses.

The female domestic workers were key respondents in this study because they provided specific information concerning their relationship with the Christian employers and the reasons as to why they keep quitting their jobs. Christian employers were vital for this study since they had enough experiences in dealing with FDWs while using Biblical principles and social teachings of the church. The clergy was beneficial to the study in highlighting the Biblical principle and social teachings of the church. They also explained some conflicts which they had handled regarding FDWs and their Christian employers.

The study was limited to Christian homes belonging to the main stream churches. The study was also limited to FDWs since they form the majority of the domestic workers in the homes. The target population is represented in Table 1 below.
Table 1: Target Population

<table>
<thead>
<tr>
<th>Wards</th>
<th>Total Population in Roysambu Constituency</th>
<th>Total Population of Households</th>
<th>Population of Christians with FDWs per sampled church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Githurai</td>
<td>51610</td>
<td>17866</td>
<td>300</td>
</tr>
<tr>
<td>Kahawa</td>
<td>33399</td>
<td>8876</td>
<td>200</td>
</tr>
<tr>
<td>Kahawa West</td>
<td>23038</td>
<td>6074</td>
<td>250</td>
</tr>
<tr>
<td>Zimmerman</td>
<td>31565</td>
<td>10309</td>
<td>350</td>
</tr>
<tr>
<td>Roysambu</td>
<td>28007</td>
<td>9002</td>
<td>300</td>
</tr>
<tr>
<td>Total</td>
<td>147545</td>
<td>52927</td>
<td>1400</td>
</tr>
</tbody>
</table>

Source: January-December 2014, Church Membership Registers for Mainstream Churches and Census 2009

3.6 Sample Size and Sampling Techniques

This study adopted a combination of stratified sampling technique and random sampling technique to come up with the sample size. Stratified technique was preferred since it gave adequate representation of the sample size by including different strata; in this case being the group of FDWs, their Christian employers and the clergy. Random sampling was used to pick the elements within the strata (Gay, 1976). This technique gives a fair representation of a sample size and each female domestic worker, Christian employer and clergy had an equal and independent chance to being selected for the sample size. The clergy being the church administrators are familiar with the social and biblical teachings of the church in regard to master-servant relationship.
Each mainstream church had a number of congregants in the ward hence random sampling was used to select one denomination per church. The study used a sample size of 144 respondents. All the five wards within Roysambu Constituency were allocated an equal number of participants to ensure adequate representation of the constituency. This composed of 15 housemaids from each of the five mainstream churches totalling to 75, 11 Christian employers from each of the five mainstream churches making 55 employers and 2 clergy from each of the five mainstream churches making 10. In addition, four key informants were identified for in-depth interviews after the realization that their personal experiences as domestic workers provided unique insight for this study. This brought the overall number of respondents to one hundred and forty four. According to Mugenda and Mugenda (2003), a sample size of between 10 and 30% is a good representation. The sample size for this study is 17% which is within the range recommended.

Stratified sampling was done by identifying and grouping the elements into strata. Based on the objectives of the study, the FDWs category was allocated more respondents (52%) because they were the subject of the study, followed by Christian employers at 38.2% who manage the FDWs, then the clergy 6.9% whose responsibility is to teach the Christian principles and practices and finally the key informants for provision of detailed information. This is represented in Table 2.
3.7 Research Instruments

3.7.1 Introduction
To collect relevant data for the study: two research instruments were used. They include: questionnaires (structured and semi-structured) and interview schedules for Focus Group Discussions (FGDs) and in-depth interviews.

3.7.2 Questionnaire
Questionnaires have a big advantage in that so much information can be gathered and analyzed within a short time. Also they are administered on paper so there is no opportunity for interviewee bias. In this study, the information that was sought from the
questionnaires included Biblical principles governing Christian employers and FDWs, common social teachings of the mainstream churches on handling of FDWs, treatment of FDWs in Christian homes and the factors contributing to high turnover rate of FDWs.

The study had three questionnaires: one for FDWs, one for Christian employers and another one for the clergy. The questions were both closed and open ended. The questionnaire had four key sections that comprised of biographic information and the other three handled challenges arising from the employer-domestic worker relationship resulting to a high turnover and the strategies to address them. Questionnaires for clergy were very concise but detailed enough for gathering information on the Christian principles and social teachings of the churches.

3.7.3 In-depth Interviews and Focus Group Discussions

Orodho and Kombo (2002) affirm that interview schedules make it possible to obtain the data required to meet the objectives of the study. Focus groups is a valuable qualitative research method in the social sciences. They are small structured groups with selected participants, normally led by a moderator. According to Litosseliti, (2003) focus groups are set up in order to explore specific topics, individual's views and experiences through group interaction. In this study, focus groups were carefully planned discussions designed to obtain perceptions of FDWs and Christian employers on ethical concerns in their relationship that lead them to change employers regularly. Here, the participants were able to share and respond to comments and ideas in a permissive and non-threatening environment. Christian principles and social teachings of the church which ought to guide Christian employers in their management practices of FDWs, were discussed.
comfortably. This enabled the researcher to get in-depth knowledge from Christian employers and female domestic workers on the challenges faced in their day to day relations.

Both Focus Group Discussions and in-depth interviews were successfully conducted through the guidance of interview schedules. In Focus Group Discussions the respondents were able to build on one another responses. The Focus Group Discussions involved a total of 26 female domestic workers out of 75: 6 FDWs from PCEA- Kahawa West, 7 FDWs from SDA-Githurai Central, 7FDWs from ACK-Zimmerman, and 6FDWs from Baptist- Roysambu. These discussions provided very rich data on the challenges faced by the FDWs. Denzin and Lincoln (2011) observe that group interviews conducted using qualitative research study can be rich in information because they are elaborative, they draw on group diversity and can be stimulating for participants. The researcher obtained permission for the female domestic workers who had accompanied their Christian employers. Three separate FGDs with the Christian employers were conducted in order for them to articulate their opinions and experiences with female domestic workers. The sample size distribution in this category was: 7 Christian employers from the Roman Catholic church- Kahawa ward, 7 from SDA church- Githurai ward and 7 from ACK-Zimmerman. The aim of the researcher was to get respondents attitudes and perceptions towards management of female domestic workers by their Christian employers and its influence on their high turnover.
In-depth interviews were also conducted on respondents in matters which they would otherwise shy or reserve from sharing in a group. In-depth interviews were held with the 10 members of the clergy and 4 key informants who had rich experiences in domestic work to inform the study. They were given more time thus enhancing respondent's frankness and active participation in the interview. The informants were able to open-up and give information about matters of doctrines, exploitation and frustrations in domestic work. The table below shows the demographic data of questionnaires administered and interviews conducted.

Table 3: Demographic data of Research Instruments Used.

<table>
<thead>
<tr>
<th>Sampling Strata</th>
<th>Instrument</th>
<th>Number issued</th>
<th>Number returned</th>
<th>Total sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housemaids (FDWs)</td>
<td>Questionnaire</td>
<td>49</td>
<td>48</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td>Interview</td>
<td>26</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Christian Employers</td>
<td>Questionnaires</td>
<td>34</td>
<td>31</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>Interviews</td>
<td>21</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Church Clergy</td>
<td>Questionnaires</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Key Informants</td>
<td>Interview</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>144</strong></td>
<td><strong>140</strong></td>
<td><strong>140</strong></td>
</tr>
</tbody>
</table>

Source: Research Data
3.8 Data Collection Procedures

The researcher obtained a letter of introduction from Kenyatta University through the Department of Philosophy and Religious Studies. This letter was further presented to the National Commission for Science, Technology and Innovation (NACOSTI) in order to be permitted to conduct this research. Thereafter, the researcher collected data from secondary (Library research) and primary resource (field research). For the field research, interviews were conducted and the questionnaires administered on Saturdays and Sundays so as to target Christian employers in their worship places. The days were convenient since a number of female domestic workers were off duty. The research permit enabled the researcher to get assistance and cooperation from the clergy in Roysambu Constituency mainstream churches. Questionnaires were distributed to the respondents by the researcher. On establishing a rapport with all the respondents, the purpose of the study was explained. Queries were answered and clarity made in the research tools after which the respondents gave their feedback. After one week, the researcher collected the questionnaires. In addition, the researcher conducted in-depths interviews with the 10 members of the clergy and the 4 key informants. Four focus group discussions were conducted with 26 FDWs and three FGDs for 21 Christian employers on three Sundays and a Saturday. Focus groups were carried out after church service where the clergy announced about the research while soliciting for cooperation among members. In the process, two FDWs and two Christian employers were identified for a more elaborate in-depth interview with the researcher.
3.9 Data Analysis

The data was coded and analyzed by use of descriptive statistics and the results were subjected to a liberation theory of change as proposed by Stassen (2008) and West (2006). The researcher used both qualitative and quantitative data analysis techniques because they complement each other. Quantitative data was analyzed using descriptive statistics. Descriptive studies commonly use frequency distributions, calculating percentages and finally tabulating them appropriately (Gay, 1976). In analyzing the data, the researcher organized the responses according to the research objectives and respondents (FDWs, Christian employers and clergy). The data obtained in Kiswahili was translated in to the English Language. The responses were categorized into particular themes in light of the statement of the problem under investigation. All the coded data under the major themes was placed together to make a write-up. Frequency tables, percentages and bar graphs were used to present the data. The analysis however, was an interpretation of the collected data in relation to the management of female domestic workers within Christian homes. As indicated earlier, Christian employers ought to be guided by Biblical principles and social teachings of the church in order to maintain a harmonious relationship with their FDWs. Failure to apply Christian principles led to a high turnover of FDWs. This consequently affect the Christian employer in her career pursuits and household chores thus the need to implement the recommendations given by the study. The relationships existing among different categories of themes were established, conclusions made and recommendations given.
3.10 Ethical Considerations
The following ethical considerations were taken into account. The researcher first consulted the Ethics and Review Committee of Kenyatta University that gave the approval to proceed with the study. The approval letter was further presented to the National Commission of Science, Technology and Innovation (NACOSTI). Prior visits were made to the respective churches in order to book appointments at a convenient time. The respondents were assured of anonymity and that all their responses were to be treated with confidentiality and used only for the purpose of study. Due to the nature of study (interrogation on social relationships and personal opinions) integrity of the research was maintained. An informed consent from the respondents was acquired. Having won their trust, the clergy requested their members to assist with the relevant information.

The interviewees participated both willingly and actively. A high level of confidentiality was exercised when dealing with information solicited from respondents in the questionnaires and interview. The four key informants who volunteered from FGDs to add more information in separate in-depth interviews, consented to having the researcher use their pseudo names. This was done so as to enhance privacy as well as protect the rights of the respondents. Further, the researcher did not use intimidating language when collecting data from the respondents.
CHAPTER FOUR

4.0 PRESENTATION OF FINDINGS, INTERPRETATION AND ANALYSIS

4.1 Introduction
This chapter presents findings and analyses data of the study on: Biblical principles that influence the relationship between Christian employers and FDWs, the common social teachings of the mainline churches on how to handle female domestic workers, the treatment of FDWs in Christian homes and the factors contributing to high turnover rate of female domestic workers within Roysambu constituency, Nairobi County. To clearly present the findings, this chapter outlines raw data on respondent demographics, quantitative data analysis and descriptive statistical analysis to comprehensively respond to the research questions.

4.2 Data Presentation
Data is presented in tables and arranged in relation to each stratum: FDWs, Christian employers and the clergy. The questionnaire for FDWs and the Christian employers were divided into sections A, B and C. The interview schedule for Christian employers contained six questions, interview schedule for FDWs contained seven questions and the questionnaire for the clergy had seven questions. The presentation includes raw data from Christian employers, FDWs and the clergy, both from questionnaire and interviews.

4.2.1 Responses from FDWs
Part A of the questionnaire shows the biographic data of the FDWs involved in the study. Part B outlined the answers to the questions that helped the researcher to understand the Biblical principles governing the employers in their relationship with FDWs. Also it
showed how FDWs are treated in Christian homes. This identified the challenges they faced which ultimately resulted to their high turnover rate. Finally, it outlines some of the strategies that can be used to improve the relationship between FDWs and their Christian employers.

Table 4: Part A of FDWs Questionnaire Administration

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Married</th>
<th>Single</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>13</td>
<td>35</td>
<td>48</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>48</td>
<td>48</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Primary</th>
<th>Secondary</th>
<th>College</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>12</td>
<td>23</td>
<td>13</td>
<td>48</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age (Yrs)</th>
<th>13 - 18</th>
<th>19 - 24</th>
<th>25 - 30</th>
<th>31 - 36</th>
<th>Over 37yrs</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>8</td>
<td>18</td>
<td>15</td>
<td>6</td>
<td>1</td>
<td>48</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of years as a domestic worker</th>
<th>0-4</th>
<th>5-9</th>
<th>10-14</th>
<th>15-19</th>
<th>20-24</th>
<th>No response</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>35</td>
<td>7</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>48</td>
</tr>
</tbody>
</table>

Table 4: FDW Biography Data

Table 4 shows personal attributes of the female domestic workers who engaged in the study. The table shows that all the 48 respondents were females, out of which only 13 were married while 35 were single. The findings also indicate that most employers prefer
single female domestic workers probably because they have fewer marital responsibilities. Married women who seek domestic work are few in number. A small number (13 out of 48) have reached college hence were able to move to greener pastures as opportunities paved way. The table further shows that majority of the respondents have not attained college education, thus have no specialized training to enable them get other jobs.

Moreover, 35 out of the 48 domestic workers had only worked for a period less than four years. The ideal period a domestic worker ought to stay in one house was not stipulated but using other jobs as a measuring yard, it should be till she gets a better job than domestic work or until she is able to establish her business. Just like any other earner, domestic workers look for greener pastures but are limited by their education and fear of exploitation. Thus, a small percentage of the domestic workers (teenagers) showed that 8 (17%) were at primary school going age which was a crime under the Kenya law to work while under 18 years of age. Christian employers who engaged the services of underage FDWs risked a jail term.

Majority of the female domestic workers are aged between 19 and 30 years. In this age bracket a good number dropped out from their secondary school while others completed. West's Christian ethics theory was found useful since Christian social ethics would transform the unjust conditions for FDWs, through Biblical principles. This theory denounces the injustice of employing young girls (under 18 years) which is punishable by civil law. Due to the nature and magnitude of domestic work, those underage were highly
exploited due to their naivety and timidity. Therefore there is a need to promote the dignity and rights of each human being through transformative Christian ethic.

The personal data indicate that 35/48 (73%) of the FDWs who filled the questionnaire were singles while only 13/48 (27%) were married. The majority of the FDWs at 48% went up to the secondary school level, 27% to college level and the remaining 25% had primary school education. This statistics confirm that the majority of the FDWs do not have specialised training for specific careers and that they are not professionally trained.

The majority of the FDWs at 35 out of 48 (73%) had been domestic workers for less than 4 years in different homes, 7 out of 48 (15%) worked as FDWs for between 5 and 9 years, while only 3 FDWs (6%) had worked for over 15 years in different homes. This is an indication that there is very high turnover rate.

Part B

Table 5 presents data on responses from question 1, 2 and 3. The responses are based on the Likert scale key ranging from strongly agree (SA) to strongly disagree (SD). The figures represent the number of FDWs respondents who strongly agreed (SA) to the question, only agreed (A), were undecided (U), disagreed (D) and those who strongly disagreed (SD) with the question or comment.
Table 5: Part A of FDWs Questionnaire Administration

1. Reasons for high turnover

<table>
<thead>
<tr>
<th>Reason</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Am paid well</td>
<td>5</td>
<td>7</td>
<td>1</td>
<td>19</td>
<td>13</td>
</tr>
<tr>
<td>Not paid in time</td>
<td>9</td>
<td>11</td>
<td>1</td>
<td>12</td>
<td>5</td>
</tr>
<tr>
<td>Am verbally and physically abused</td>
<td>3</td>
<td>16</td>
<td>0</td>
<td>18</td>
<td>7</td>
</tr>
<tr>
<td>Am sexually abused</td>
<td>6</td>
<td>4</td>
<td>0</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>I don’t get leave except on church day</td>
<td>15</td>
<td>14</td>
<td>1</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>Am underfed</td>
<td>7</td>
<td>9</td>
<td>1</td>
<td>15</td>
<td>10</td>
</tr>
</tbody>
</table>

2. Opinion on how I am treated

<table>
<thead>
<tr>
<th>Opinion</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Am respected by my employer</td>
<td>10</td>
<td>15</td>
<td>5</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>My employer is a committed Christian</td>
<td>14</td>
<td>14</td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>I take different meal from the rest of</td>
<td>7</td>
<td>9</td>
<td>0</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>employer’s family and eat alone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am insulted daily by employer</td>
<td>9</td>
<td>7</td>
<td>2</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>I am corrected in love</td>
<td>7</td>
<td>11</td>
<td>1</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>I get a day off every week</td>
<td>3</td>
<td>13</td>
<td>0</td>
<td>13</td>
<td>17</td>
</tr>
<tr>
<td>I am overworked and sleep late and wake up</td>
<td>19</td>
<td>9</td>
<td>1</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>early</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Satisfied with my salary</td>
<td>4</td>
<td>7</td>
<td>3</td>
<td>11</td>
<td>21</td>
</tr>
</tbody>
</table>
3. Strategies to Improve Management of FDWs and Relationship with Christian employers

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Don’t discriminate during meals</td>
<td>29</td>
<td>12</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Correct in love</td>
<td>32</td>
<td>13</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Lessen workload, a day off and help me with household chores</td>
<td>23</td>
<td>15</td>
<td>3</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Live bible teachings\ allow me go to church regularly</td>
<td>25</td>
<td>18</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Appreciate my work</td>
<td>33</td>
<td>12</td>
<td>0</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Government, labour unions to help enlighten me on rights</td>
<td>25</td>
<td>11</td>
<td>4</td>
<td>6</td>
<td>2</td>
</tr>
</tbody>
</table>

Source: Field Data

Question one of part B deals with the reasons for high turnover of FDWs. When asked whether they are well paid, only 5 FDWs out of 48 strongly agreed that they were well paid based on their experience and the amount of work they did, 7 agreed while 1 was not sure whether she was paid well or not, 19 disagreed and 13 strongly disagreed.

When asked what they considered to be adequate payment, the FDWs said that they expected to be paid at least Ksh 10,954.70 per month, which is the minimum wage for domestic workers set by the government. This means that the majority of the FDWs, that is 32 out of 48 were under paid. The data show that underpayment is the main cause of high turnover. This was further supported by a good number of respondents in the FGDs who acknowledged quitting due to poor pay frustration. One of the key informants left job after 4 months and only the 1st month was paid. Other causes are related to verbal,
physical and sexual abuse as well as underfeeding as presented in the table. This according to Stassen’s Just-Peace making theory is wrong for justice is an essential part of God’s community of love which called on Christian employers to make fairness the core of their social response to domestic workers and the rest of creation.

Question two presents the opinions held by the FDWs about how they are treated while question three presents the data on the strategies that FDWs thought could be used to improve their relationship with their Christian employers. The data shows that majority of the FDWs ‘strongly agree’ and ‘agree’ respectively with the strategies. For instance, 29 FDWs strongly agreed that they should not be discriminated upon during meals, 12 of them agreed that they should not be discriminated upon during meals while only 4 were undecided over that opinion, 2FDWs disagreed that they were discriminated and while 1 FDW strongly disagreed on discrimination during meal time. A similar trend was recorded in other strategies for alleviating poor relationship between Christian employers and FDWs like correcting in love, appreciating the FDWs work among others. These strategies are supported by West’s Christian ethics approach which stipulates that Christian employers ought to relate in love and respect all in their daily life and be equipped to develop an ethical response to social problems that extend beyond charity.
Table 6: Interview Schedule for FDWs

<table>
<thead>
<tr>
<th></th>
<th>Do you like the work you do?</th>
<th>How can you be assisted to do it better?</th>
<th>How do you rate the relationship you have with your employer?</th>
<th>How can your employer change to better your relationship with her?</th>
<th>Are you satisfied with your work or you lack options?</th>
<th>Why do you keep quitting from one employer to another?</th>
<th>Are you aware of any union protecting the rights of FDW</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>Corrected in love/helped in some work/advised</td>
<td>Poor Moderate Good Best</td>
<td>communication/stop being quarrelsome</td>
<td>be free with me/stop discrimination</td>
<td>Reduce work load pay my hospital bill</td>
<td>stop abusing and embarrassing</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>salary increase/appreciated rest/leave/time to worship</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>15</td>
<td>11</td>
<td>3 8 12 3 6 4 7 6 1 6 12 17 6</td>
<td>1 6 12 7 1 6 25</td>
<td>1 25</td>
<td>1 25</td>
<td></td>
</tr>
</tbody>
</table>
Table 6 above presents the responses of 26 FDWs as guided by the interview schedule. The table had seven questions, with each question having multi responses due to the broad nature of management practices of FDWs by Christian employers. The objective of this table was to establish whether the FDWs liked their job, understood their relationship with their employers (which impacted on the turnover) and identified some of the preferred changes the FDWs would like in order to improve their relationship with their employers.

4.2.2 Responses from Christian Employers' Questionnaire
This section presents data as provided by the 31 Christian employers in the questionnaires. Part A gives the biographic information of the Christian employers involved in the study. The data shows that out of 31 employers, 26 were married while 5 were single. Three of the employers were males while 28 were females. This indicates that females are the main employers of FDWs. It was also noted that 2 of the male employers and 3 of the female employers were single parents. This number of the male single employers was found to contribute to the sexual harassment of the FDWs. This was cited by female domestic workers who were victims of this injustice during FGDs. FDWs who had been sexually abused explained how it was hard to get a single male employer who was faithful to God. The number of years as a Christian employer imply the period that one started utilizing Biblical principles when relating with her female domestic worker.
Table 7: Part A - Biographic Data for Christian Employers

<table>
<thead>
<tr>
<th>Marital status</th>
<th>Married</th>
<th>Single</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>26</td>
<td>5</td>
<td>31</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3</td>
<td>28</td>
<td>31</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of your children</th>
<th>1 - 2</th>
<th>3 - 4</th>
<th>None</th>
<th>No response</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>22</td>
<td>6</td>
<td>0</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of years as a Christian employer</th>
<th>0-4</th>
<th>5 - 9</th>
<th>10 - 14</th>
<th>15 - 19</th>
<th>20-24</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>10</td>
<td>11</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

Source: Field Data

Table 8 covers Part B of the Christian employer's questionnaire which started with question 1 for the reasons for high turnover rate among FDWs and the nature of the relationship existing between them. The figures represent the number of Christian employers who strongly agreed (SA), Agreed (A), Undecided (U), Disagreed (D) or strongly disagreed (SD) with the comments in the questionnaire.
The figures show that most employers agreed that the FDWs quit their jobs mainly because of underpayment and lack of appreciation respectively. Other reasons include: being paid late, and being verbally, physically and sexually abused. For instance, 24 out of 31 (77%) employers said that FDWs quit their jobs because of underpayment, 23 out of 31 (74%) quit because of not being appreciated and 15 out of 31 (48%) feel they quit as a result of verbal abuse among others.
Table 9: Part B, Question Two of Christian Employers’ Responses.

<table>
<thead>
<tr>
<th>2. Opinion on how I should relate with FDWs.</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>I love and respect my FDW.</td>
<td>15</td>
<td>13</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>I share meals with them.</td>
<td>16</td>
<td>9</td>
<td>1</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>I give just salary.</td>
<td>12</td>
<td>13</td>
<td>3</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>I rarely quarrel with them.</td>
<td>11</td>
<td>15</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>I correct them in love.</td>
<td>13</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>I give a day off every week.</td>
<td>11</td>
<td>14</td>
<td>1</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Work is easy when FDW is organized.</td>
<td>18</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>They have enough sleep</td>
<td>14</td>
<td>12</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

Source: Field Data

Part B presents the data on the opinion of the Christian employers in regard to how they treat their FDWs. The responses to question 2 show that the majority of the employers relate well with their domestic workers. The figures show that 15 employers strongly agreed that they love and respect their FDWs, 13 out of 31 agreed they love and respect them, while only 1 was undecided and 2 disagreed and observed that they do not love and respect their FDWs. The reasons they gave for this attitude was because FDWs lack education, are primitive (not knowledgeable) in many ways for example poor dressing, are disorganized while others require supervision in order to be effective. One clergy admitted to this hatred by some Christian employers who transferred their church membership to English speaking congregation to avoid fellowshipping with FDWs. One of them argued that his children would be influenced by their poor Kiswahili speaking
hence distort their language development. Others avoided the communion of FOWs due to their indecent dressing and ill manners like chewing gum in church thus feared their offspring imitating them. In addition, it was noted that correcting some of these traits among FOWs was not well received.

When asked whether they share meals, 16 Christian employers ‘strongly agreed’ and 9 employers ‘agreed’ respectively. The data in this case is consistent with majority of FDWs (30 out 46) whose opinion on the same comment disagreed and strongly disagreed that they take different meals from their employers’ family. An overwhelming 18 and 11 making 29 out of 31 of the employers ‘strongly agreed’ and ‘agreed’ respectively that FDWs can find work easy when they are organized, 14 and 12 making 26 out of 31 said that the FDWs had enough time to sleep which is different from FDWs opinions. Similar trend was recorded when the employers said that they correct the FDWs with love and that they rarely quarrel them. A liberative Christian social ethic approach begins with current social-economic realities, drawing on moral, theological vision and ideas in order to properly understand and respond to them. This theory admonished Christian employers to accept the reality of mishandling their FDWs and alleviate this injustice in order to maintain a cordial relationship as expected of them by God. According to this theory, mistreatment of any kind ought to be acknowledged thus confessed and overcome in order to live the theological vision of loving one another beyond boundaries. Understanding how Christian employers treated their FDWs helped in building a communal ethic.
Table 10: Part B, Question Three of Christian employers' Questionnaire

<table>
<thead>
<tr>
<th>3. Strategies to improve management and relationship</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase salary matching work load</td>
<td>6</td>
<td>13</td>
<td>6</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>FDW involved and respected as family member</td>
<td>14</td>
<td>15</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Sharing meals</td>
<td>16</td>
<td>13</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Stop verbal abuse to make them stay</td>
<td>12</td>
<td>13</td>
<td>4</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Correct them in love.</td>
<td>18</td>
<td>10</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Give an off day per week</td>
<td>15</td>
<td>10</td>
<td>2</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Allow them to sleep 8hrs</td>
<td>16</td>
<td>13</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Inform them of their relevant labour unions</td>
<td>12</td>
<td>13</td>
<td>3</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

Source: Field Data

The responses to question 3 above show that to improve the management of FDWs, the majority of the employers at 19 out of 31 agreed that increasing the salary of the FDWs to match work load, respecting the FDWs as part of the family members supported by 29 out of 31, sharing meals with them at 29 out of 31, not verbally abusing them 25 out of 31 and correcting them in love reported 28 out of 31, would play a major role in retaining them for long. Christian ethics approach theory emphasize on such creative strategies that promote human wellbeing through Christian principles that build a loving relationship between Christian employers and FDWs. This application eradicate any prevailing oppressive conditions in their communal ethic.
Part C

Part C of Table 11 gives the rate of FDWs turnover. This was determined by the number of house helps each employer had employed as a Christian/believer. The figures indicate that 13 employers had more than 5 FDWs, while 4 employers had between 3 and 5 FDWs. Further, the question on the shortest serving FDWs showed that 3 employers lost their domestic workers within a day, while 4 employers lost within 1 month, 9 employers, after 3 months. Based on the figures, 24 out of 31 Christian employers lost their FDWs within 1 year, thus showing that there was a high FDWs turnover rate. This data collected from the Christian employers was consistent with the data in Table 4 part B showing that there was a high turnover of FDWs.

Table 11: Part C of Questionnaire for Christian employers

<table>
<thead>
<tr>
<th>No of house-helps you have employed</th>
<th>Less than 3</th>
<th>3 – 5</th>
<th>More than 5</th>
<th>No response</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>12</td>
<td>4</td>
<td>13</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Longest serving period</th>
<th>Less than 6 Months</th>
<th>Less than 1 yr</th>
<th>1 - 3 yrs</th>
<th>3 - 5 yrs</th>
<th>5 - 10 yrs</th>
<th>More than 10 yrs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>8</td>
<td>8</td>
<td>6</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Shortest serving period</th>
<th>1 day</th>
<th>1 wk - 1 month</th>
<th>1 year</th>
<th>1- 3 months</th>
<th>1 - 3 yrs</th>
<th>Less than 1 wk</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3</td>
<td>4</td>
<td>8</td>
<td>9</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

Source; Field Data
Table II presents responses given by Christian employers through interviews. The interview schedule had six questions that sought to investigate the relationship between the employers and their FDWs. Question one on the period each employer stayed with one FDW was to help the researcher determine the rate of turnover of the FDWs which was a consequence of question 2, 3 and 6. These showed how friendly the employers were to their domestic workers. The response to question two showed that 20 out of 21 employers felt they paid their FDWs well and all the 21 believed they treated them as expected of a Christian through the application of Biblical principles. These responses were somewhat contrary to the feeling of the majority of FDWs as analysed earlier. In addition to these opinions, during the individual interview, Christian employers stated that majority of FDWs had a negative attitude when they tried correcting them, were unclean, disorganized and had poor dressing code. Further, Christian employers noted that this indecent dressing lured the men (husbands and sons) in the household into having illicit love affairs with them.

In conclusion, West's theory of change proposed authentic and relevant practices aiming at revealing such assumptions within the patterns of everyday life with FDWs. He suggested concrete practices to combat the social evils like counselling seminars for FDWs in order for them to be trained and enlightened on communal ethics. Clergy could also help in organizing forums for Christian employers and address their relationship with FDWs. Social change would transpire out of such discussions on the mission and ministry of Jesus Christ towards the marginalized people in the society - female domestic workers.
Table 12: Interview Schedule for Christian Employers’

<table>
<thead>
<tr>
<th></th>
<th>How long have you stayed with one domestic worker?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Less than 6 months</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Do you agree you pay them fairly well?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Do you treat them as expected of a Christian?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>3</td>
<td>21</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Are they annoying to you?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very Annoying</td>
</tr>
<tr>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Word of advice to them?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Feel part of the family</td>
</tr>
<tr>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Can you allow them to join the union that protects their rights?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>6</td>
<td>17</td>
</tr>
</tbody>
</table>

Source: Field Data

4.2.3 Responses from Clergy

This section presents data collected from the 10 members of the clergy who were involved in the study. In the selected mainstream churches, the top administrators were all males. There were five questions as presented in Table 13 to help the researcher identify the existence of Christian principles that guide the relationship between employers and the FDWs.
Table 13: Responses from Clergy's Questionnaire

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Outline some of the main Biblical principles and social teachings that you advise employers to have.</td>
<td>Treat fairly with human dignity and allow them go to church</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Fair wage</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Pay in time</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Treat with love and respect</td>
<td>8</td>
</tr>
<tr>
<td>2 Do you think house-helps are fairly treated?</td>
<td>Yes</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>8</td>
</tr>
<tr>
<td>3 Do you know a FDW who actively participates in church?</td>
<td>Yes</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>8</td>
</tr>
<tr>
<td>4 Does the church have programmes to enhance harmony between FDW and their employers?</td>
<td>Yes</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>6</td>
</tr>
<tr>
<td>5 Have you ever handled a disciplinary case between a FDW and her employer?</td>
<td>No</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>6</td>
</tr>
</tbody>
</table>

Source: Field Data

Question 1 sought to identify the Christian principles taught in the churches and it was found that 9, 6, 7 and 8 out of 10 members of the clergy identified the following Biblical principles and social teachings that were taught in the churches: treating the FDWs fairly with human dignity and allowing them to go to church, paying fair wage, paying them on time and treating them with love and respect. Applying these Biblical principles and social teachings of the church would force a rupture in the prevailing cultural arrangement of power that reproduce oppressive conditions like low pay through
practising love and justice to all as demonstrated in the mission and ministry of Jesus. Ultimately, communal tolerance for permanently maintaining such conditions would be eradicated when Christian employers heed the gospel call of making fairness the core of their response to other persons. According to 8 clergy out of 10, FDWs are not well treated despite the church teachings on Christian principles hence few actively participate in church programmes. Question 4 sought to investigate whether the church had programmes specifically for FDWs that enhance harmony with the Christian employers and question five inquired whether there existed disharmony in the past between the FDWs and the Christian employers. The data reveals that 4 out of 10 agreed that the church had programmes to enhance harmony between the FDWs and the employers. 6 out of 10 clergy members said they had been engaged in solving disciplinary cases regarding payment disputes and mistreatment by Christian employers on their FDWs. This was a confirmation that there are reported conflicts between the Christian employers and their FDWs.

4.2.4 In-depth Interview with Key Informants
The key informants in the study comprised of two Christian employers and two FDWs who shared their experiences in a detailed discussion. The information of what they experienced is presented below. This helped the researcher to get more challenges that the two groups go through.
4.2.4.1 In-depth Interview with Christian Employers

According to Jane Githinji, interviewed on 5th August, 2014,

"Christian employers getting female domestic workers from the bureaus should think twice before considering the move. Some cunning robbers masquerade as female domestic workers in Nairobi bureaus then desperate employers interview them briefly and hire them as FDWs".

Jane narrated her experience with her FDW. During the first month all was smooth except dislike for correction and supervision. The house help claimed she had enough experience and thus assured her. She observed that a Christian employer could be good to her domestic servant but the house-help is busy scheming evil that leave her employer shocked. She further supported her argument by citing how she got a house help from one of the Nairobi bureaus and before a month was over, the house help had stolen and ferried all their property using a truck unnoticed by neighbors since they were living in their own compound house. Worse still was the fact that the female domestic worker had overdosed the baby with Piriton syrup. This incidence had happened in January 2014 thus she wept as she narrated the ordeal.

"In our first and second Sundays we went to church together as a family and her work was excellent. Little did I know she was a wolf in lamb's skin," she lamented.

From her observation, that domestic worker was experienced hence took few days to learn daily routine in Jane's house. As far as she could recall, corrections of mistakes were few thus was very comfortable at work. Police investigations showed that she was a
robber and had terrorized many other families. Luckily, Jane had a sigh of relief since the female domestic worker was serving her sentence in prison. This indicates that we have good Christian employers who experience the wrath of domestic workers even without them precipitating strenuous relationship.

Another interview with Patricia Akinyi on 10th August 2014 brought shocking revelations about female domestic workers and their incomprehensible weird deeds. At first, her three year old daughter could say;

“Look at my beautiful dolls which I was given by a snake. This one I got from a cat.”

"In disbelief and ignorance I brushed that aside only to start seeing snakes and the devil in the house. It was very terrifying to realize that my house girl was a devil worshiper! More so, she had recruited my three year old girl!”

The house girl and her daughter used to sleep together and Patricia was unaware that her trusted FDW was training her daughter to be a devil worshipper. Patricia and her family were staunch SDA faithful and were accompanied to church regularly by their house help for six months.

It was after this period that scaring revelations started. The house help on acknowledging she was a devil worshiper, agreed to be prayed for both in Church and at home by a team of clergy. Her humble character gave me hope that she would change but it did not take long before my house help started showing change of behavior. She could wake up with
swollen eyes and on asking, she claimed the devil was fighting her throughout the night. I could wake up in the wee hours of night and get into their bedroom and on seeing how she was sleeping, slap her hard enough and instruct her to sleep well. It was disgusting to see her sleeping face looking up and legs raised apart; she was making love with the devil”.

Patricia removed her young daughter from that bedroom and advised her friends never to allow their children to sleep with their house helps. After eight months she fired her since she did not reform even after prayers and counseling. Patricia cautioned her fellow Christian employers to be vigilant in observing the character of their domestic workers which impact on their children before great harm was done.

4.2.4.2 In-depth Interview with FDWs
Janet explained how a self-proclaimed Christian used to mistreat her even on Sundays before going to church.

"I used to wake up at five in the morning, wash the car daily even when it’s clean before going to the kitchen to prepare breakfast then other household chores. My Christian employer with her only two university daughters could shamelessly soak their under wares, handkerchiefs and soiled bed sheets I wash for them. This I found to be very disrespectful. However, she claimed to have been saved and used to attend church service though irregularly. She could give me only four hours free on Sundays and come back to prepare lunch. There was no freedom of associating with my fellow house helps in the neighborhood. Worse still, fresh
cooked food was meant for my employer and her big girls as I warmed overstayed food from the fridge. Out of nowhere, the employer could quarrel and threaten to kill me then bury me within the compound. At one point this Christian employer held me roughly on my neck, threatened to kill me and that nothing will happen to her.

To this point, Janet left having served for four months out of which only one were paid for. She endured the suffering hoping that when she recovered her salary, she would go home but all this was futile. After many months of calling and sending text messages asking for her salary the employer sent half the amount through M-Pesa (a mobile money transfer platform with Safaricom Company). She suspected that her employer could have been a devil worshiper since she instructed her to cook porridge every day and pour it on a big bucket then leave it there. After work the employer could come and pick the porridge and take it to her bedroom which she locked all through!

"I did not want to continue with housework anymore, I was hurt and frustrated since I was a committed Christian and that morning before asking for permission to go and see my sick son, which was a lie, I knew I could not come back to that house yet I cleaned and left the house in order. I am now a supermarket attendant".

On a different interview with Kanini on third of August 2014, she testified how they went to church regularly with her employer and family except the husband. She said;
"I had dropped from form two due to lack of school fees and so waking up at five in the morning and sleeping at midnight was a great challenge. There is no single day that I woke myself up! I could sleep like a log because of heavy workload. The house had upper and down stairs rooms. They owned two personal cars which they used every day. A casual worker could come once a week to help in washing clothes but still the household chores were more than I could bear!"

Kanini could only sneer on seeing her employer sing in the church choir and serve as a Deaconess. This is because of the discrimination she faced in her domestic work. When asked to explain what she meant by saying she was discriminated upon, Kanini informed the researcher that the female employer told her at one point that;

"Kanini, when the father of the house is around, make sure you stay in the kitchen and eat from there, reason being he cannot be free to interact with his two sons and young daughter in your presence".

"I could sit on a stool in the kitchen as they take their sweet time eating and watching the television up to past eleven after which I had to collect the dirty utensils and wash, mop the kitchen floor before retiring to bed! It was really tough but I thank God because this lasted for a month since my school solicited for my bursary and I resumed".

The findings from the key informants demonstrate the agony that Christian employers such as Jane Githinji and Patricia Akinyi face as a result of the malpractices of their
domestic workers. Equally, the sufferings faced by female domestic workers such as Janet and Kanini in the hands of the Christian employers are against the Christian principles of treating domestic workers with love, dignity and justice. According to West's theory of change, such Christian principles serve as ethical tools for just social change and are available in the core elements of Christianity.

4.3 Quantitative Data Analysis
This section analyses the demographic data of the sample size and research data collected on the basis of the four research objectives. Each objective forms the sub heading and has been analysed independently.

4.4 Demographic Data
The data used in this analysis is divided into three strata which include: female domestic workers, employers and the clergy. Out of the 140 questionnaires and interviews conducted, 136 were returned, in which 21 were interview guides for employers, 26 interview guides for FDW, 89 questionnaires and a detailed discussion with 4 informants.

4.4.1 Christian Principles Guiding Christian Employers and FDWs
Further analysis indicated that only 2 out of 10 (20%) of the clergy fully agreed that FDWs were fairly treated by their Christian employers, while 80% disagreed noting that most FDW were not treated justly and fairly, despite the fact that the church teaches the Christian values and principles mentioned earlier. This conclusion by the clergy was informed by the number of disciplinary and dispute cases they helped solve between the Christian employers and the FDWs. As affirmed by their responses, 6 out of the 10 clergy
members agreed that they had mediated conflicts between the Christian employers and
the FDWs in the past. Nevertheless, 60% of the clergy agreed that the church had
programmes to enhance harmony between FDW and their employers, while 40%
confirmed they did not have such programmes in their churches. As a result of the
programmes provided by the church to enhance harmony between the FDWs and the
Christian employers, 8 members of the clergy (80%) acknowledged knowing only a few
FDWs who participated in the church activities. Some of the reasons given for passive
participation was low self esteem, disharmony between them and their Christian
employers. Some disliked watching their employers actively participating in church
activities and termed it hypocritical religion. Despite the challenges faced by the FDWs,
their response showed that they attended church with their employers and a few
participated in church programmes at 20%. When asked whether they have ever handled
a disciplinary case between FDW and her employer, 6/10 (60%) observed that they had
solved a case related to pay dispute. In another case, an employer was sexually harassing
the FDW. There was also another case where the employer wanted the house-help who
was a member of worship team to go home early to cook while the FDW wanted to
remain with the "praise and worship" team. The mistreatment of FDWs by their Christian
employers affects their self esteem hence passive in church activities.

Further analysis indicates that the Christian principles taught in the churches influence
the relationship between the Christian employers and the FDWs. This is confirmed by the
information provided by FDWs. They indicated that over 50% of their Christian
employers are committed Christians since they treated them with respect (table 5).
Committed Christian employers adhere to the Christian principles taught in church thus handle their FDWs with justice. It was found that 28 out of 48 FDWs (58.3%) acknowledged that their employers were committed Christians (treated them as expected of a Christian). Comparatively, 30 out of 48 FDWs (62.5%), 27 out of 48 (56.25%), and 32 out of 48 (66.6%) responded that they shared meals with their employers' family, that they were not insulted by employer and were satisfied with their salary respectively. This means that the Christian principles taught in churches influenced how these employers related with their FDWs.

In conclusion, objective one was to assess the Christian principles governing the relationship between Christian employers and the FDWS. The study concludes that the Christian principles are: treating FDWs fairly with human dignity and allow them go to church, handling FDWs with love and respect just like other family members on the principle of love your neighbour as you love yourself, remunerating justly and fairly, which is commensurate to the work load, and paying the FDWs on time were adhered to by the Christian employers.

The Christian principles identified above are consistent with the Christian Ethical Approach Theory which supports Justice as an essential part of God’s community and fairness when handling other people. As indicated, committed Christian employers had a cordial relationship with their FDWs. In addition, those employers applied the social teachings of the church when relating with their female domestic workers. This is demonstrated by 58.3% of FDWs who confirmed that they were fairly treated and
respected as expected of Christian employers. Other Christian employers in this trend
shared meals with their FDWs at 62.5% (30 out of 48), did not insult them at 56.25% (27
out of 48) and some FDWs were satisfied with their salary at 66.6% (39 out of 48).

4.4.2 Common Social Teachings of the Mainstream Churches on Treatment
of FDWs
The social teachings on how mainstream churches handle their FDWs was drawn from
published secondary sources and primary data provided by the clergy in regard to the
expectations of the church in managing domestic workers. The Catholic church catechism
identified social teachings like: Christian love of neighbour which ensures that Christian
employers do not discriminate their FDWs. Promotion of the dignity and rights of each
human being motivates the Christian employers to remunerate fairly for the service
rendered. Justice for all irrespective of their social status prevented FDWs from being
exploited by greedy Christian employers. Finally, the ethical tool of embracing the way
of Christ made Christian employers exercise patience when dealing with FDWs to an
extent of repeating instructions thereby enhancing a warm relationship.

According to ACK Church Catechism, the study found that friendly relations in the
context of cultural diversity, love for neighbour (which includes FDWs) were the most
preferred social teachings that covered all other expectations.

The social teachings by SDA Church in its 28 fundamental belief also stressed love for
the Lord and fellow men. They also teach Christian employers to be faithful stewards to
all within their household including the FDWs. Similar sentiments were echoed by
Westminster Catechism of the PCEA church that concluded that love for God meant love for neighbour. The PCEA church claimed its highest responsibility was to evangelize to all in the neighborhood and beyond in order to be disciples of Jesus Christ. Therefore, the study found that for a harmonious relationship to be achieved between a Christian employer and a FDW, the first priority ought to be teaching the Biblical principles. In this study, the nearest neighbour is a female domestic worker. Finally, the study found that the Baptist Church Catechism also emphasizes on the doctrine of loving the neighbour as the fulfillment of the law of God. Here, a Christian enjoys in giving fervent charity to their neighbours. Loving God results into loving one's neighbour. Therefore, Christian employers demonstrate their love for God through how they handle the female domestic workers that serve them.

Further analysis of the data collected from the in-depth interviews with clergy found that all the members of the clergy, 10 out of 10 (100%) affirmed that having a friendly relationship with FDWs improves their productivity. 9 clergy out of 10 (90%) said they teach justice for all irrespective of their academic and social status within the society. 10 clergy out of 10 (100%) said they teach the practice of Christian love among the believers whether employers or employees. Again, 10 clergy out of 10 (100%) teach maintaining human dignity and respect. Finally, 9 out of 10 clergy (90%) asserted that the bible teaches being good stewards of all the possessions and people under their care, which includes the FDWs. 8 out of 10 clergy (80%) taught patience when dealing with all people. Patience in this study refers to understanding the FDWs who may be slow in
comprehending and executing instructions. The findings on the social teaching are presented in the figure below.

**Figure 1: Social Teachings in Mainstream Churches**

![Social Teachings in Mainstream Churches](image)

**Source Data: Field Data**

In conclusion, objective two of the study sought to outline the common social teachings of the mainstream churches on the treatment of FDWs. As presented in Figure 1, the study concludes that: friendly relationship, justice for all, Christian love, human dignity and respect, being good stewards and having patience with the FDWs are the social teachings shared across the mainstream churches within Roysambu constituency. Many Christian employers failed to live these social teachings when handling their FDWs. The study shows that these social teachings were more of theory than practice. They were
neither emphasized by church clergy during church assemblies nor implemented by Christian employers in their relation with FDWs. The social teachings of the church ought to be practised in order to avoid many complaints by female domestic workers thus curb their high turnover rate. It was most likely that this vital message remained known by the church catechists and clergy but not to majority in the congregation.

4.4.3 Treatment of FDWs in Christian Homes.
The quality of management of FDWs by Christian employers was shown by the level of satisfaction of FDWs. It was also proved by the opinion shared by both the employers and the FDWs regarding the strategies that are necessary for improving their relationship. It was imperative therefore to understand the reasons for the high turnover of the FDWs. This is presented in the table below.
Table 14 a: Reasons for turnover according to FDWs

<table>
<thead>
<tr>
<th>Reasons for high turnover (FDWs Response)</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Am paid well.</td>
<td>5</td>
<td>7</td>
<td>1</td>
<td>19</td>
<td>13</td>
</tr>
<tr>
<td>Am not paid in time.</td>
<td>9</td>
<td>11</td>
<td>1</td>
<td>12</td>
<td>5</td>
</tr>
<tr>
<td>Am verbally and physically abused.</td>
<td>3</td>
<td>16</td>
<td>0</td>
<td>18</td>
<td>7</td>
</tr>
<tr>
<td>Am sexually abused.</td>
<td>6</td>
<td>4</td>
<td>0</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>I don’t get leave except on church day.</td>
<td>15</td>
<td>14</td>
<td>1</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>Am underfed.</td>
<td>7</td>
<td>9</td>
<td>1</td>
<td>15</td>
<td>10</td>
</tr>
</tbody>
</table>

Source; Field Data

The analysis of the reasons that prompted the high turnover of FDWs revealed that 32 out of 48 (67%) was a result of poor pay, in which 12 out of 48 FDWs (25%) reported that they were not paid on time, 19 out of 48 (39.6%) quit as a result of being verbally and physically abused by their employers. Contrary to the general notion that there is no sexual abuse of FDWs in Christian homes, the study found that 10 out of 48 (20%) of the FDWs were sexually molested and quit their jobs. Respondent X explained that the husband of her Christian employer was a church choir member and a clerk but whenever the wife delayed coming home, he would ask her for sexual favours. In another case, the FDW who was working in a Christian household of a male single parent ended up impregnating her. This statistics may appear insignificant but they are substantial enough
to cause worry, especially for Christian employers whose morals are expected by the society and church to be impeccable. A bigger percentage, 28 FDWs out of 48 (60%) felt that they worked nonstop without any leave unless on a church day. Finally, it was found that 16 out of 48 (33.3%) quit their jobs because of being underfed. Majority of Christian employers attend church but failed to implement the Christian principles

These findings meet objective three that was to evaluate the treatment of FDWs within Christian homes in Roysambu constituency. The study found that a substantial number of Christian employers mishandled the FDWs by paying them poorly and delaying their pay. Also many FDWs were verbally, physically and sexually abused. Many complained of working without any leave as well as discrimination at meal time in which FDWs ate different food from that eaten by the rest of the family members. This is an indication of the poor relationship and management of FDWs in Christian homes.
Table 14b: Reasons for FDWs' Turnover according to Employers.

<table>
<thead>
<tr>
<th>Reasons behind high turnover of FDW (Employer’s Response)</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are underpaid.</td>
<td>8</td>
<td>16</td>
<td>0</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>They are paid late.</td>
<td>5</td>
<td>13</td>
<td>3</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>They are verbally abused.</td>
<td>4</td>
<td>11</td>
<td>3</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>They are physically assaulted.</td>
<td>1</td>
<td>11</td>
<td>4</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>They are sexually abused.</td>
<td>2</td>
<td>10</td>
<td>4</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>They are not given leave or off day.</td>
<td>3</td>
<td>9</td>
<td>2</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>They are discriminated during meal time.</td>
<td>4</td>
<td>10</td>
<td>2</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>They are rarely appreciated.</td>
<td>4</td>
<td>19</td>
<td>1</td>
<td>6</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: Field Data

The analysis of the research data collected from Christian employers presented in the Table above also corroborates with the one from the FDWs on the causes of their high turnover. The findings showed that 24 out of 31 (77%) of the employers agreed that underpayment of the FDWs contributed to the high turnover, with 17 out 31 (58%) further noting that late payment of the low pay as major contributors to high turnover, 15 out of 31 (48%) quit as a result of verbal abuse, 12 out of 31 (39%) due to physical abuse and sexual harassment, 15 out 31 (48%) due to discrimination at meal time and 23 out of 31 (74%) as a result of not being appreciated despite trying hard to impress their employers. According to the employers, only 12 out of 31 (39%) quit because of lack of
leave from work while 17 out of 31 (55%) agreed that FDWs have adequate leave from work. Character theory has virtue ethics and ethics of care that establishes essential qualities of a Christian employer in the management of FDWs. From Stassen’s Just-Peace making theory, justice is the way of life for a Christian employer in all her dealings with FDWs. Therefore, Christian employers ought to appreciate the work done by their FDWs as well as allow them a day off to rest. They should protect domestic workers’ rights and treat them with respect. The findings in Table 14a and 14b are summarized in Table 14c and Figure 2.

**Table 14c: Reasons for Turnover analysis**

<table>
<thead>
<tr>
<th>Reasons behind high turnover of FDW</th>
<th>FDWs</th>
<th>Employers</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Underpaid</td>
<td>67%</td>
<td>77%</td>
<td>72%</td>
</tr>
<tr>
<td>Late payment</td>
<td>25%</td>
<td>58%</td>
<td>41.5%</td>
</tr>
<tr>
<td>Verbally abused</td>
<td>52%</td>
<td>48%</td>
<td>50%</td>
</tr>
<tr>
<td>Physically assaulted</td>
<td>52%</td>
<td>39%</td>
<td>45.5%</td>
</tr>
<tr>
<td>Sexually abused</td>
<td>20%</td>
<td>39%</td>
<td>29.5%</td>
</tr>
<tr>
<td>No leave</td>
<td>60%</td>
<td>39%</td>
<td>49.5%</td>
</tr>
<tr>
<td>Discrimination during meal time</td>
<td>33%</td>
<td>48%</td>
<td>40.5%</td>
</tr>
<tr>
<td>Unappreciated</td>
<td>52%</td>
<td>74%</td>
<td>63%</td>
</tr>
</tbody>
</table>

**Source: Field Data**
The analysis points out that the management of FDWs in Christian homes faced a lot of challenges characterised by their ill treatment. This brought dissatisfaction among the FDWs which eventually led to high turnover rate. The findings indicated that there was poor treatment of FDWs in Christian homes. This met objective three which was to evaluate the treatment of FDWs within Christian homes in Roysambu constituency.

Further, the quality of management and relationship between the Christian employers and FDWs was determined by the opinion held by FDWs and Christian employers' responses on how they relate. The study found that 25 out of 48 (52%) of the FDWs were respected by their employers as compared to 16 out of 48 (33%) who felt they were not. The FDWs who felt they were not respected cited ill treatment and being blamed and abused.
whenever the employers' children made mistakes. Similarly, it was found that 16 FDWs out of 48 (33%) were insulted by their employers on a daily basis compared with 27 out of 48 (56%) who felt they were not. This was an indication that not all Christian employers mistreated their FDWs. The FDWs were also undermined by the employer's children who called them demeaning names like 'Mbooch' and 'maids' while yelling at them. In the Kenyan context, addressing FDWs using such names lowers their morale. When FDWs made mistakes, 26 out of 48 (56%) said they were not corrected in love as would be expected of the Christian employers, while 18 out of 48 (38%) pointed out that they were corrected in love, without quarrels or verbal abuse.

The analysis also established that 30 out of 48 (63%) did not get a day off every week and this was corroborated by the finding that 28 FDWs out of 48 (58%) felt overworked, slept so late and woke up very early to start the routine work, while the pay did not match the workload. For instance, it was found that 22 out of 31 of the FDWs were paid Ksh 3,000 per month, 7 were paid between Ksh 3,000 and Ksh 5,000 while only 3 were paid between Ksh 5,000 and Ksh 7,500 per month. It was noted that the wages paid to the FDWs were lower than the government minimum wage for domestic workers which was Ksh 10,954.70. The amount of wages paid to the FDWs was corroborated by the employers thus confirming the claims of poor pay.

The opinion shared by the employers concerning how they treated their FDWs depicted a different picture from that given by the FDWs. The study found that 90% (28 out of 31) of the employers loved and respected their FDWs, 80.6% (25 out of 31) shared the same
meal with their house helps and felt the salary they paid was adequate, 84% (26 out of 31) felt that they rarely quarrelled their FDWs and corrected them with love whenever they made mistakes. Further analysis showed that 81% (25 out of 31) of the employers gave their domestic workers one day off every week for rest. 94% (29 out of 31) of the employers agreed that work was easy when the FDWs were organized. Finally, 84% (26 out of 31) of the Christian employers supported that FDWs slept enough hours.

However, this opinion by the Christian employers did not tally with that shared in Table 7 by the same Christian employers when they were asked the causes of high turnover of the FDWs. The employers noted that underpayment, late payment, being unappreciated, verbal, physical and sexual abuse were some of the reasons causing the high turnover of FDWs. This means that the Christian employers data in this case may be biased. Similarly, the clergy also acknowledged the existence of some level of mistreatment of FDWs by their Christian employers. To avoid bias in the data, the study stratified it by analysing opinions of each stratum separately to ensure objectivity of the findings. West's ethical approach begins with current social-economic realities, drawing on moral, theological visions and ideas in order to properly understand and respond to them. The analysis of the ethical concerns for both FDWs and the Christian employers is presented in Table 15 and Figure 3. By either agreeing or disagreeing, the percentages portend the magnitude of ethical issues arising out of Christian employer-domestic worker relationship.
Table 15: Opinion of Christian Employers and FDWs on their Relationship.

<table>
<thead>
<tr>
<th>How FDWs are treated</th>
<th>FDWs</th>
<th>Employers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Am respected by my employer/respect my FDW.</td>
<td>52%</td>
<td>90%</td>
</tr>
<tr>
<td>I take different food from the rest of the family and eat alone/ share meal</td>
<td>33%</td>
<td>81%</td>
</tr>
<tr>
<td>Am insulted daily by my employer/rarely quarrel them</td>
<td>33%</td>
<td>84%</td>
</tr>
<tr>
<td>Am corrected in love</td>
<td>38%</td>
<td>84%</td>
</tr>
<tr>
<td>I get a day off every week</td>
<td>33%</td>
<td>81%</td>
</tr>
<tr>
<td>I am overworked, sleep late and wake up early</td>
<td>58%</td>
<td>84%</td>
</tr>
</tbody>
</table>

Source: Field Data
The presentation shows the difference in opinion held by the employers from that of FDWs on the problems they faced. It was found that the disharmony between FDWs and the employers contributes to the high turnover rate of FDWs. For instance, only 25 out of 48 (52%) of the FDWs stated that they are respected by their employers while an overwhelming 28 out of 31 (90%) of the employers felt they respected them. In figure 3, the red bar chart represents the opinion of Christian employers on how they treat FDWs. Their opinion showed over 25 out 31 (80%) approval contrary to the opinion of the FDWs who agree (blue) at 33% (16 out 48). Having that the success in management and leadership is based on the level of satisfaction of the employees and employers, the above findings indicate that there is mistreatment of the FDWs by Christian employers.
The same conclusion was also made when the Christian employer’s focus group discussion was conducted. For instance, 20 out of 21 (95%) of the employers interviewed felt they pay their FDWs fairly, with a justification that the workers are untrained and that besides the wages, they offered them free accommodation and food. Some argued that if they had to pay more, then they would have to withdraw the offer of food and accommodation. The Christian employers argued that they would be satisfied to have FDWs who report at 8:00 AM and leave at 5:00 PM like any other worker. This meant that the FDWs would be paid more while doing less work since they would not be working late at night and waking up early as is the common practice for the FDWs residing within the compound of their employers.

Further, 100% (21 out of 21) of the employers felt they treated FDWs as Christians by caring for them, giving them food and paying their medical bills when they fell ill. It was also found that 81% (17 out of 21) of the employers had no problem if their FDWs joined labour unions. Finally, 38% (8 out of 21) of the employers advised FDWs to love their jobs in order to improve their productivity. 24% (5 out of 21) advised them to be ambitious and save for their future growth and to further their education or to set up businesses that could earn them revenue in future. It was also found that 14% (3 out of 21) of the employers advised the FDWs to be organized when undertaking their responsibilities. This would involve proper planning of their daily routine. 10% (2 out of 21) of the Christian employers advised FDWs to feel that they are part of the employers’ family and be respectful to them. Further, 4% (1 out of 21) of the Christian employers advised that FDWs ought to learn problem solving skills whenever they had issues they
wanted to be addressed, instead of turning into violence against the employer's children or the employers. It was observed that FDWs stole property of the employer or remained quiet and depressed while there were amicable ways of solving a problem just like West's argument; community cooperation across cultural and religious boundaries depends upon people's ability to dialogue with one another, which is precisely the core element of a socially liberative method for Christian ethics. Therefore, FDWs ought to express themselves to their Christian employers and fearlessly air their grievances. On the other hand Christian employers ought to take time and dialogue with their FDWs more often in order to clear the air. This would ultimately result into a loving relationship between them.

This unfair treatment of FDWs which lead to the high turnover rate FDWs is inconsistent with the Christian Ethical Approach Theory. The theory asserts that Justice is an essential part of God's community of love. It calls followers of Jesus Christ to be fair when handling and making social responses to other persons. This implies that Christian employers were expected to show justice in their day to day relations with their FDWs.

4.4.4 Factors Contributing to High Turnover of FDWs.
This section covers the fourth objective of the study that sought to determine the factors contributing to the high turnover rate of female domestic workers in their relations with Christian employers. The factors emanate from the challenges faced by FDWs when working for Christian employers. FDWs were satisfied when treated with love and justice by their Christian employers and dissatisfied when mistreated. In the previous section the
study had shown how majority of the Christian employers dealt with their FDWs thereby causing them to quit from one household to another.

It was found that 14 out of 48 (29.5%) of the FDWs are sexually harassed and abused by employers. Some of them who are desperate for the jobs are forced to give in. Also, 16 out of 48 (33%) of the FDWs reported that they were being insulted daily by their employers. Worse still, some employers deducted money from their low pay when they made a small mistake like breaking a plate. Further, 28 out of 48 (58%) of the FDWs observed that despite their handwork and sacrifice to sleep late and wake up early, working continuously without any leave and persevering the discrimination at meal times and insults, their efforts were not appreciated by their employers.

Other factors mentioned by six FDWs were: being forced to work while unwell, washing employers' panty, handkerchiefs and employers' bed sheets (in case of a couple) which according to them were not part of their job description which was left to the personal whim of Christian employer. The labour laws were not clear on domestic workers' job description thus they were determined by the Christian principles. During the individual in-depth interview, a good number of FDWs argued that it was inhuman and unfair to give them such personal items that come into contact with the body fluid from body openings to wash. Table 16 is used to indicate the actual responses on how fast employers lost their FDWs.
Table 16: Rate of FDWs' turnover

<table>
<thead>
<tr>
<th>Shortest served</th>
<th>1 Day</th>
<th>1 Week</th>
<th>1 wk to 1 month</th>
<th>1 month to 3 month</th>
<th>1 Year</th>
<th>1 yr to 3 yrs</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of FDWs</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>9</td>
<td>8</td>
<td>3</td>
</tr>
</tbody>
</table>

Source: Field Data

The high turnover of FDWs was the major challenge faced by the Christian employers. Investigation on the longest time an employer took with a single FDW showed that 20 out of 31 (65%) of the employers lost their FDWs in less than 3 years, 12 out of 31 (39%) within 1 year, while 4 out of 31 (13%) had turnover of less than 6 months. Similarly, the investigation of the shortest time the Christian employers stayed with single FDWs found that 28 out of 31 (90%) took one year or less, 20 out of 31 (65%) taking only 3 months, 12 out of 31 (39%) lost FDWs within one month and 7 out of 31 (23%) turnover within one week upon employment. The analysis of those who responded indicate that 3 out of 31 (10%) left within a day, 4 out of 31 (13%) after a week, 4 out of 31 (13%) between a week to one month, 9 out of 31 (29%) left between one month and three months, 8 out of 31 (26%) after one year and 3 out 31 (10%) worked for between one and three years. The employers who maintained single FDW for a period between two and 5 years noted that they left when going back to school after raising school fees from their salary, while others left to marry. Two employers said that it was better to lose FDWs than keep irresponsible ones. However, the majority of the employers did not like the high turnover.
rate because it exposed their homes to many domestic workers some of whom they barely knew.

The above turnover analysis was a major worry to the Christian employers since getting a replacement of the domestic worker immediately after one quits was not instant; sometimes it took several months. This was a major challenge especially to the career women. The Christian employers in this category had to stay at home to take care of their children and perform other household chores. This study found that due to this challenge, some Christian employers were forced to resign.

Others hired female domestic workers from bureaus in a desperate move to keep their careers. Consequently, a number of Christian employers got more frustrated and disappointed by FDWs from these bureaus because of they were popularly known of wickedness as one of the key informants testified (a FDW stole all the property of her employer and overdosed the baby with (piriton). However, a few got responsible and honest FDWs whom they maintained for years. The data presented shows that 20 out of 31 (64%) left their job in less than one year. That was a high turnover rate.
Other challenges faced by employers are related to personality and character of the FDWs that include negative attitude and ignorance. They lack exposure as a result of the low education levels. A good number are lazy and dislike correction. Other FDWs are disorganized while some of them require supervision in order to work. Uncleanliness and indecent dressing among some FDWs was a trait disturbing the Christian employers. Another great challenge faced by Christian employers was FDWs' engagement in extramarital affair with their spouses. This immorality led to family breakdown of Christian employers. Learning the strategies to improve the management of FDWs would help to alleviate the high turnover rate.

4.4.5 Strategies to Improve the Management of FDWs

Improving management means refining working conditions of the FDWs and creating an environment that enables them to be productive. This would involve reviewing all the multiple causes of the high turnover rate among female domestic workers. In improving management and relationship of FDWs within Christian homes in Roysambu...
constituency, the study found that 43 out of 48 (89.5%) of the FOWs supported increase of salary to be commensurate to the workload. They needed to be respected by their employers while 41 out of 48 (85%) requested not to be discriminated during meal time. Further, 45 out of 48 (94%) of the FOWs preferred to be corrected in brotherly/sisterly love whenever they made mistakes. 38 out of 48 FOWs (79%) said they would like the employers to reduce their workload or help them accomplish part of the household chores in order to get adequate time to sleep and a day off every week. Sometimes when the Christian employer arrived home late, the FDW was called from slumber and made to serve the host. 45 out of 48 (94%) of FDWs asked to be appreciated when they give their best. 43 out of 48 (89.5%) FDWs wanted their Christian employers to implement the Christian principle of love and a day off in order to attend church regularly. The FDWs expressed their desire to live in harmony with their Christian employers. This could be enhanced through fair treatment, respect and understanding by Christian employers. Finally, 36 out of 48 (75%) of the FDWs would like to join the government Institutions like National Housing and Insurance Fund (NHIF) and labour unions that could enlighten them on their rights as employees. These strategies mentioned by the FDWs were also shared by the Christian employers. To improve the management of FDWs, 19 out of 31 (61%) of the employers preferred increase in the house-helps’ salary to be commensurate level. 29 out of 31 (94%) of the Christian employers felt that respecting the FDWs and loving them as part of the family members would improve their relationship and productivity. This would consequently make them love their job. 25 out of 31 (81%) of Christian employers preferred it when FDWs were not abused. Further, this study found
that 28 out of 31 (90%) of the Christian employers observed that to improve the relationship between them and FDWs, they needed to correct them in love whenever they made mistakes in order to make them learn how to do their job better. 25 out of 31 (81%) Christian employers felt that FDWs needed one day off per week. An overwhelming 94% (29 out of 31) asserted that the FDWs required adequate time to sleep for at least 7 hours as recommended by doctors in order to be productive. This would prevent home accidents that occurred as a result of exhaustion. Finally, 25 out of 31 (81%) of the Christian employers had no objection to their FDWs joining government institutions like NHIF, NSSF and labour unions that could champion their rights as employees.

These findings are an acknowledgement from both the FDWs and their Christian employers that there were strategies that could be utilized in their relationship in order to enhance harmony. Application of these strategies would prevent spill over retaliatory crimes such as murders orchestrated by FDWs on their employers or employer’s children. It was noted that for the common strategies, employers rating were even higher than those of FDWs. These were strategies like discrimination, correcting in love, low workload and joining labour unions. Other strategies with high percentages given by the FDWs that employers were required to consider were appreciating them when they did well. In addition, living the Christian principles of love, justice and dignity was proposed by many FDWs. West's theory of change emphasizes on faithfulness for a Christian employer in seeking out a deliberate and thoughtful ways of solving social problems. The high turnover problem must be curbed by Christian employers through utilization of ethical tools found in Biblical principles.
The same strategies were shared in the Focus Group Discussions. For instance, 16 out of 26 (62%) FDWs in the FGD category did not like their jobs because they were overworked. Again they were disrespected and discriminated upon. 17 out of 26 (65%) FDWs in the FGD continued working because they lacked options of greener pastures. Only 12 out 26 FDWs (46%) considered their relationship with employer as good. 3 out of 26 (12%) FDWs acknowledged their relationship with Christian employers to be at its best. 8 out 26 (31%) FDWs considered their relationship as moderate while 3 out of 26 (12%) admitted that they had a poor relationship with their Christian employers. It was also found that in order to perform their duties, 11 out of 26 (42%) interviewed FDWs preferred being corrected in love. 10 out of 26 (38%) FDWs preferred increase in salary and 2 out of 26 (8%) FDWs requested a leave day to rest. 2 out of 26 (8%) FDWs desired
to be provided with an opportunity to further their education. Finally, 1 out of 26 (4%) FDWs required adequate time to accomplish her duties. In addition, Christian employers ought to guide their children to be good mannered and respectful to the domestic workers. These strategies and concerns by the interviewed FDWs concurred with the sentiments of FDWs who filled in the questionnaires. This is in line with the West (2006) theory which goes beyond naming specific social problems to addressing them while creating strategies that could help bring radical social change.

**Figure 6: FDWs focus group strategies to improve relationship**

![Focus Group (FDWs) strategies to improve Relationship](image)

Source: Field Data
4.5 Conclusion

Chapter four analysed the data collected from the respondents involved in the study. The analysis followed the objectives of the study. Each objective was met by analysing data from the FDWs, Christian employers and the clergy. Data analysis has been done using descriptive statistics and presented in tables and figures. To meet the first objective that assessed the Christian principles governing the relationship between the Christian employers and the FDWs; the findings revealed that treating the FDWs fairly and with dignity, with love and respect, remunerating in proportion to workload and paying them on time were the most preferred Christian principles by FDWs. The study outlined the common social teachings of the mainstream churches on the handling of female domestic workers in Roysambu constituency. It was found that the social teachings were similar to the Christian Principles mentioned in objective one which stressed on justice and respect for the marginalized FDWs. The church identified these social teachings in order to guide the relationship between FDWs and Christian employers. The study found that FDWs within Christian homes in Roysambu constituency were mistreated. Underpayment, late payment, verbal, physical and sexual abuse, working without leave, discrimination during meal time and lack of appreciation despite the effort are some of the problems that the FDWs undergo in the hands of Christian employers. This unfair treatment of FDWs was inconsistent with the Christian Ethical Approach Theory put forward by West (2006) that embraces Christian principles when tackling daily challenges every day. The theory asserts that Justice is an essential part of God’s community of love, and calls followers of Jesus Christ to make fairness the core foundation of their social dealings with other
persons. Other challenges faced by FDWs included not being relieved duties while unwell and washing employer's inner wares. Consequently, the challenges faced by FDWs led to their high turnover rate thus destabilizing the careers of the Christian employers hence prompting some to resign.

Similarly, the Just Peace-making theory by Stassen’s (2008) which is part of the principle based theories of change, seeks to promote concrete, scripturally grounded practices to work towards justice. This theory expects Christian employers to be guided by the Christian principles when relating to the FDWs by ensuring that they treat them fairly with respect and dignity as well as pay them on time. Other Christian principles are; remunerating FDWs in proportion to workload and correcting them with love. West's Liberative theory (2006) was applicable to the study, since it proposed the use of Christian social ethics as strategies in the management of female domestic workers by Christian employers in order to transform their unjust conditions. When Christian employers live the Biblical principles (ethical tools for social transformation), they radically change into newness of life with their FDWs which is characterised by a satisfying pay, remunerating on time, respecting FDWs, correcting them with love, being patient with them and training children to love them too among other virtues.
CHAPTER FIVE

5.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction
The chapter covers the summary of the study, conclusions and the recommendations. It also gives suggestions for further research on related areas.

5.2 Summary of Findings
The first objective sought to assess the Biblical principles guiding the Christian employers when relating with their FOWs in Roysambu Constituency. The study found two main Christian principles that govern both the Christian employers and domestic workers. These are: first, human dignity, love and respect and second, fair remuneration in accordance with the workload. Christian employers ought to treat their FOWs fairly with human dignity, love and respect just like other family members. Secondly, they ought to pay them fairly and on time. When these two are implemented a harmonious relationship would be achieved. The Bible is the standard measure by which Christian employer's integrity and justice are to be proved in their daily relations with FOW. Female domestic workers should be treated as part of family with love and justice being experienced in all social interactions. Christian principles reveal that both Christian employers and their domestic workers are equally loved and valued by their creator hence they ought to love one another.

Objective two sought to outline the common social teachings of the mainstream churches on the treatment of FOWs in Roysambu Constituency. In response, the mainstream churches have written and produced common social teachings that are similar to the
Christian Principles. These social teachings have been derived from the Bible. They are: (1) love for neighbour and justice for all and (2) fair wage and patience. They further guide how Christian employers should handle their female domestic workers. Christian employers ought to love their FDWs and apply justice when dealing with them. There ought to be a friendly relationship between them and fairness in remuneration. Christian employers were to exercise patience when managing their female domestic workers. The gospel preached by the Church should liberate humanity and promote dignity and rights of each human being. Other social teachings include admonitions to Christian employers to be good stewards of all around them since God is the provider. This involves Christian employers taking good care of all under their authority. Christian love ought to be evident when employers are dealing with their FDWs. Finally, Christian employers are called be patient with their FDWs as they perform their duties.

Objective three sought to evaluate how FDWs were treated by their Christian employers in Roysambu Constituency. This study did an evaluation of the management of FDWs in Christian homes. It demonstrated how female domestic workers are abused by their Christian employers. Majority of the FDWs were highly exploited and only persevere due to lack of other options. Some Christian employers not only underpaid them but also paid late or at worst refused to pay. The FDWs were also discriminated especially during meal times. They are physically assaulted, verbally abused, sexually harassed and overworked without any leave among others. In addition, this study found out that majority of female domestic workers are not aware of any existing trade union that advocate for their rights while attending to their grievances.
The analysed mistreatment by Christian employers posed challenges to the FDWs. These challenges consequently led to their high turnover rate. Such challenges included discrimination during meal times where a FDW could eat alone as the rest of family members dined together. A few of the female domestic workers who were employed by single men at times became sexually harassed. Other Christian men employers whose wives came home late or worked at night had the tendency of abusing the FDWs sexually. As a result, they kept quitting their jobs from one household to another. The findings helped to meet objective four which sought to interrogate the factors contributing to the high turnover rate of FDWs in Roysambu Constituency.

5.3 Conclusion
Analysis of the Biblical principles that govern Christian employers when managing FDWs show that the church through its teachings stress on employers handling their FDWs with human dignity, love and respect just like other family members. The church also teaches justice for all and patience in the social interactions between the Christian employers and their FDWs. This is demonstrated by paying them fairly in accordance with workload, allowing them a day off to rest per week and being patient when correcting them. These liberation virtues could be made always with the intention of improving the female domestic workers' efficiency and abilities.

If the Christian employers embrace these ethical tools of social transformation, then a just community/relationship would be created between them and FDWs. The marginalised FDWs would be liberated from the harsh treatment and the high turnover rate curbed. Consequently, Christian employers would stabilise in their careers since they
are able to retain FDW for long. This was anchored on the golden rule of Biblical principle of doing unto others as you would want others do unto you (Matthew 7:12). Ultimately, this would help improve the management of FDWs and enhance a cordial relationship between FDWs and their Christian employers.

5.4 Recommendations

1. Based on the findings, it is recommended that Christian employers practise the Biblical principles together with the common social teachings of the churches when managing their female domestic workers. Christian employers should cultivate and nurture the spirit of justice in labour relations. Any form of taking or keeping property of others is against the eighth commandment; "you shall not steal" thus, deliberate retention of goods, business fraud and unjust wages is evil (Exodus 20:15). Christian employers ought to appreciate the services rendered by their female domestic workers.

2. One of the reasons that featured prominently as the cause of high turnover rate by FDWs was poor remuneration. It is therefore recommended that Christian employers ought to increase the remuneration given to FDWs in proportionate to the workload. In addition, Christian employers ought to allow their FDWs have a day off per week in order to have time with their family members, friends or attend church at liberty.

3. Domestic workers equally have a right to join labour unions like KUDHEIHA that can defend their rights. Majority of them are not aware of this and it would be an act
of love for Christian employers to enlighten them on the same in addition to registering them in government institutions like NHIF in order to benefit from medical schemes.

4. Noting that most of the FOWs have not attained their secondary school education, it is recommended that they be advised by their Christian employers to save their earnings and further their studies or develop themselves through vocational skills in technical institutions. This would retain them longer as they hopefully wait to join Polytechnics or private education centres. Consequently, it would help reduce the vicious circle of poverty by improving their lives. In this regard, Christian employers ought to go an extra mile in making their female domestic workers improve on their skills. This should be treated as an act of love and charity by the Christian employers.

5. Female domestic workers should aspire, think and dream big in order to save their earnings and start small businesses. This would ultimately reward them by regaining their holistic health after a number of years in the tedious domestic work. Christian employers ought to reward their long serving faithful domestic workers with advice and skills on bettering their future. FDWs need daily encouragement in persevering with their hard work and be advised on saving for a stable future which could best be offered by a Christian employer. This would assist FDWs to have other options after serving in domestic work for long. Many of the FDWs confessed of remaining in domestic work due to lack of other favourable options. When equipped with advice and skills, they would stand competent in business or vocational jobs.
6. Christian employers ought to thoroughly interview the female domestic worker and be able to trace their homes of origin before employing them for security reasons. This was highlighted during FGDs by Christian employers who had hired their female domestic workers from house girls' bureaus. They later regretted after going through devastating consequences (all property in the house stolen and the baby given an overdose piriton). Being keen and prayerful in hiring female domestic workers is vital for all Christian employers.

7. The clergy agreed that there were no church programs tailored to enrich particularly Christian employers and FDWs in their relationship. Now that the church has failed to provide enough pastoral care to FDWs, Christian employers ought to take up the noble task of guiding and counselling them as it would enhance a harmonious relationship between them.

8. FDWs should be assisted to set their own goals, know how to achieve them and generally how to organize their lives. In addition, they should be empowered to make decisions that affect their lives; talents and their perspectives taken into considerations by both Christian employers and the church.

9. FDWs ought to stop stealing or suffering in silence and getting depressed when there are amicable ways of solving problems just like West's argument that community cooperation across cultural and religious boundaries depends upon people's ability to dialogue with one another, which is precisely the core element of a socially liberative method for Christian ethics. By embracing the way of Christ,
FDWs would find it necessary to forgive their enemies (Christian employers) instead of revenging for mistreatment. On the other hand, Christian employers ought to practice justice in all their dealing with FDWs for example calling them for dialogue regularly to know how they are faring on while seeking to know if they have been offended by any family member or employer. This show of concern would force rupture into the heart of a FDW who become free and frank to communicate her opinions and frustration. It is imperative for the Christian employers to be accommodative to the FDWs unless the conduct is irredeemable. Sensitive to the problems of the FDWs, the Church must encourage dialogue by helping to create an atmosphere of charity and justice.

10. Following the Biblical principle of love and justice, Church clergy should modify the content of Family Life Education Programmes in their churches in order to suit both educated and uneducated DWS.

5.5 Areas for Further Research
In order to determine whether Christian principles impact on the management of FDWs, there is need for a comparative study on the retention rate of domestic workers among non Christian families. It will also be interesting to do a study on the domestic workers’ participation in church programmes in order to determine their confidence thereby removing the misconceived idea that many are cowards and ignorant. A thorough investigation on the brutality of house helps on Christian employers or their children

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needs to be done to unravel the underlying causes thus save our contemporary society from such evils. It is important to assess the number of female domestic workers who have developed themselves through education and business in order to motivate others to emulate them so as to improve their status and work relentlessly with achievable goals in mind.
REFERENCES


**OTHER REFERENCES**


January-December (2014), *Church Membership Registers*

Newspapers: Daily Nation and Standard Notice No. 196.

Standard Daily Nation (2014)

A3: RESEARCH INSTRUMENTS

QUESTIONNAIRE FOR FDWS
This questionnaire is divided into three sections: A, Band C. Please complete each section as instructed. The information you provide will be treated with confidentiality and you can choose to give your name or not.

PART Á

Name..................................................................................(optional).

Demographic personal data

Instructions (tick where appropriate)

1. Marital status
   a) Married          b) Single
2. Sex
   a) Male          b) Female
3. Education/academic qualifications
   a) Primary          b) Secondary
   c) College
   d) Others (specify)
4. The number of years as a domestic worker
   a) 0-4 years          b) 5-9 years
   c) 10-14 years          d) 15-19 years
   e) 20-24 years
   f) Others (specify)
5. Age
   a) 13-17 years          b) 18-25 years
(1) Indicate using (✓) a tick, your opinion in relationship to the following statements relating to the reasons behind the high turnover rate of female domestic workers.

**KEY**

<table>
<thead>
<tr>
<th>SA</th>
<th>Strongly agree</th>
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<tbody>
<tr>
<td>A</td>
<td>Agree</td>
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<tr>
<td>U</td>
<td>Undecided</td>
</tr>
<tr>
<td>D</td>
<td>Disagree</td>
</tr>
<tr>
<td>SD</td>
<td>Strongly disagree</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Reasons</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td>I am paid well.</td>
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<td>I am not paid in time.</td>
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<tr>
<td>I am verbally abused.</td>
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<td>I am physically assaulted.</td>
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<td>I am sexually abused/ harassed.</td>
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<td>I don’t get leave out except on church day.</td>
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<tr>
<td>I am underfed.</td>
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<tr>
<td>Any other reason</td>
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</tbody>
</table>
(2) Show your opinions on the following ethical problems by ticking

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td>I am respected by my employer</td>
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<td>My employer is a committed christian</td>
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<tr>
<td>I take a different meal from the rest of the employer's family members</td>
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<td>I eat alone as the rest dine together</td>
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<tr>
<td>A day can't pass without my employer insulting me</td>
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<tr>
<td>When I make mistakes I am corrected in love.</td>
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<tr>
<td>Every week I am given a day off duty.</td>
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<tr>
<td>I am over worked</td>
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<td>I wake up very early and sleep late at night</td>
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<td>I am satisfied with my salary.</td>
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<td>Explain any other ethical problem arising out of your relationship with your employer</td>
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</table>

(3) According to you, what are the best strategies to address ethical problems raised?

<table>
<thead>
<tr>
<th>Strategies</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase my salary.</td>
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<td>Respect me as a human being.</td>
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<tr>
<td>Don't discriminate me during meal times.</td>
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<td>Correct me in love when I error.</td>
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<tr>
<td><strong>Lessen the workload.</strong></td>
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<tr>
<td><strong>Give me a day off per week.</strong></td>
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<tr>
<td><strong>Employer to help me with household chores when free.</strong></td>
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<tr>
<td><strong>Employer to live the Bible teachings.</strong></td>
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<tr>
<td><strong>Employer to appreciate my work.</strong></td>
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<tr>
<td><strong>Employer to allow me to attend church regularly.</strong></td>
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<tr>
<td><strong>Government, labour unions and organization can help in enlightening us about our rights and protection.</strong></td>
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<tr>
<td><strong>Explain any other way of solving the problems raised...</strong></td>
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</tbody>
</table>

**PART C**

- The longest I have ever worked in one home is ______________ months/years.
- The least I worked in one home was ______________ months/years
- What I dislike most in my work is __________________________
- I love it when my employer __________________________

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QUESTIONNAIRE FOR CHRISTIAN EMPLOYERS

PART A

1. Marital status
   a) Married [ ]  b) Single [ ]

2. Sex
   a) Male [ ]  b) Female [ ]

3. How many children are living with you?
   a) 1-2 [ ]  b) 3-4 [ ]
   c) 5-6 [ ]
   d) Others (specify) ____________________

4. Are there other extended family members under my care in the house?
   a) 1-2 [ ]  b) 3-4 [ ]
   c) None [ ]  d) others (specify) ____________________

5. The number of years as an employer.
   a) 0-4 years [ ]  b) 5-9 years [ ]
   c) 10-14 years [ ]  d) 5-19 years [ ]
   e) 20-24 years [ ]
   f) Others (specify) ____________________
PART B

(1) Using (✓) a tick indicate the reasons behind high turnover rate of female domestic workers.

KEY

SA  Strongly agree
A   Agree
U   Undecided
D   Disagree
SD  Strongly disagree

<table>
<thead>
<tr>
<th>Reasons</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td>Majority of them are underpaid.</td>
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<tr>
<td>Rarely are they paid in time.</td>
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<td>They are verbally abused.</td>
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<td>They are physically assaulted.</td>
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<tr>
<td>They are sexually abused.</td>
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<td>They are not given leave out.</td>
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<td>They are discriminated during meal time.</td>
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<tr>
<td>They feel unappreciated in their services.</td>
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<tr>
<td>Any other reason</td>
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</tbody>
</table>
(2) Give your opinion on the following ethical concerns in your relationship with FDWs

<table>
<thead>
<tr>
<th>Concern</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td>I love and respect my house help.</td>
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<td>I share meals with them.</td>
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<td>The salary I give is equivalent to the workload.</td>
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<td>I rarely quarrel with them.</td>
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<td>I correct them as I would wish to be corrected.</td>
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<tr>
<td>I give them a day off every week.</td>
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<tr>
<td>Household work is easy when the domestic worker is organized.</td>
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<td>They have enough sleep.</td>
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<tr>
<td>Explain any other ethical concern ...</td>
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</tbody>
</table>

(3) Suggest the best strategies we should use to address the above ethical concerns.

<table>
<thead>
<tr>
<th>Strategies</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>There is need for me to increase their salary.</td>
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<tr>
<td>FDWs should be involved and respected as part of the family.</td>
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<tr>
<td>They should not eat in isolation from the rest of the family.</td>
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</tbody>
</table>
Minimal verbal abuse can make them stay longer.

When they make mistakes correct them as a brother/sister.

Giving them freedom; one day per week will boost their morale.

Their pay should correlate their workload.

FDWs have a right to sleep normal hours at night (8hrs).

Labour unions and organizations can be used to enlighten FDWs on their rights.

Narrate any other strategy that can be used...

PART C

How many house helps have you employed as far as you can remember?
Less than 3  b) less than 5  c) more than 5

The longest serving domestic worker stayed for how long?

The one whom I hired and she left after a short duration of time had stayed for?

What do you hate most in your house help?

What do you love most in her work?
QUESTIONNAIRE FOR THE CLERGY

1. Give some of the main Christian principles that you teach in your church on employers or masters and how they should relate with their female domestic workers or servants.

2. In your opinion, do you think house helps are justly treated by their Christian employers under your flock?

3. Do you know of any female domestic workers who actively participate in your church? If yes, how many?

4. Is your church doing enough to enhance a harmonious relationship between Christian employers and female domestic workers? How?

5. As a church leader, have you ever handled a disciplinary case related to female domestic workers and their employers? Kindly state its nature.
INTERVIEW GUIDE FOR THE CLERGY

1. Explain some of the main social teachings of your church in regard to the treatment of house servants by their masters.

2. In your opinion do Christian employers follow these teachings when managing their female domestic workers?

3. Does your conduct church seminars for employers and house servants in particular?

4. How best can the church enrich the relationship between female domestic workers and Christian employers?
INTERVIEW SCHEDULES FOR FEMALE DOMESTIC WORKERS

1. Do you like the work that you do? Why?

2. How can you be assisted to do it better?

3. How do you rate your relationship with your employer.
   - a) Poor
   - b) moderate
   - c) good
   - d) best

4. Given an opportunity in which areas would you request her/him to make changes?

5. Are you satisfied where you are working or you lack options that why you are staying?

6. Why do you keep quitting from one household to another?

7. Are you aware of any union that helps FDWs in advocating for their rights? Mention if any.
INTERVIEW SCHEDULE FOR CHRISTIAN EMPLOYERS

1. How long have you ever stayed with one domestic worker?

2. Do you agree you pay them fairly well?

3. In your own assessment, do you apply Christian principles when managing your female domestic workers?

4. How annoying are they to you?
   a) Very                  b) not very                  c) normal
   (Tick one)

5. What is your word of advice to them?

6. Would you wish them to know or join their labour unions and organizations that protect their rights?
INTERVIEW GUIDE FOR THE KEY INFORMANTS (FDWs)

1. How did you relate with your Christian employer in the first few months of your work?

2. Were you attending church together with your employer?

3. Narrate some of your painful experiences with the Christian employer.

4. Are you still a female domestic worker despite the challenges?

5. If you were mistreated, how did you end your relationship with the employer?
INTERVIEW GUIDE FOR THE KEY INFORMANTS (CHRISTIAN EMPLOYERS)

1. How did you hire your FDW(s)?

2. What was your experience with her in the first few months?

3. In your opinion, were you applying Biblical principles when relating with her?

4. Narrate your worst experiences with a FDW(s)?

5. If she was unbearable, how did you terminate her services?
REVISED ROYSAMBU SUB-COUNTY MAP
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

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Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

When replying please quote

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Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

22nd October, 2014

NACOSTI/P/14/5986/3679

Evah Njeri Ngunjiri
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “The management of female domestic workers among Christian families within Roysambu Sub-County, Nairobi County,” I am pleased to inform you that you have been authorized to undertake research in Nairobi County for a period ending 31st December, 2014.

You are advised to report to the County Commissioner and the County Director of Education, Nairobi County before embarking on the research project.

On completion of the research, you are expected to submit two hard copies and one soft copy in pdf of the research report/thesis to our office.

DR. S. K. LANGAT, OGW
FOR: SECRETARY/CEO

Copy to:

The County Commissioner
The County Director of Education
Nairobi County.
Internal Memo

FROM: Dean, Graduate School

TO: Ms. Evah Njeri Ngunjiri
C/o Philosophy & Religious Studies Dept.
Kenyatta University

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

REF: C50/25874/11

This is to inform you that Graduate School Board at its meeting of 17th September, 2014 approved your Research Proposal for the M.A. Degree, entitled "The Management of Female Domestic Workers among Christian Families within Roysambu Sub-County, Nairobi, Kenya".

You may now proceed with your Data collection, subject to clearance with the Principal Secretary, Higher Education, Science and Technology.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed supervision Tracking Forms per semester. The form has been developed to replace the progress Report Forms. The Supervision Tracking Forms are available at the University's Website under Graduate School webpage downloads.

Thank you,

JOSEPHINE KENDI
FOR: DEAN, GRADUATE SCHOOL

c.c. Chairman, Philosophy & Religious Studies Dept.

Supervisors:

1. Dr. Humphrey M. Waweru
   C/o Philosophy & Religious Studies Dept.
   KENYATTA UNIVERSITY

2. Dr. Ruth Muthei
   C/o Philosophy & Religious Studies Dept.
   KENYATTA UNIVERSITY

JK/cao

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