

# **The Common Social Teachings of the Mainstream Churches on the Handling of Female Domestic Workers in Roysambu Constituency**

**EVAH NJERI NGUNJIRI**

M.A. (Religious studies) Kenyatta University.

Corresponding author email id: [evahnjerin@gmail.com](mailto:evahnjerin@gmail.com)

Date of publication (dd/mm/yyyy): 05/01/2018

**Abstract** – The role of female domestic workers (FDWs) in the modern world cannot be belittled. The female domestic workers are the forces behind successful homes through the performance of the household chores. In this modern economy, families require domestic workers (DWs) to assist in household chores. 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. This study looked at the common social teachings of the mainstream churches on the handling of female domestic workers in Roysambu constituency. The study showed that there are 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 resulting to their high turnover rate thus destabilizing the career and other pursuance of Christian employers. The target population was composed of all Christians within the five selected mainstream churches in Roysambu Constituency and 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, questionnaires and library research to collect data. The data was analysed through qualitative descriptive statistics to draw findings, conclusions and recommendations. The study concluded that the mainstream churches have written and produced common social teachings that are similar to the Christian Principles.

**Keywords** – Christians, Domestic, Employee, Employer and Female.

## **I. BACKGROUND OF THE STUDY**

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). In sociology, a domestic worker is defined as a paid dependent worker, working for an individual, various people or various families (ILO 2010). Further according to Anderson (2000) a domestic worker is defined in terms of the role she takes within a set of social relationships thereby assuming the status of the household woman.

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). Millions of FDWs around the world are vulnerable to forced labour (Clinton, 2010). 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).

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). Often the push factors: family problems such as alcoholism, family break ups, physical and sexual abuses are the catalyst for one to engage in domestic work (Hindman, 2009). 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). Such conditions cut short the dreams of many young women who are forced to venture into domestic work as the better option.

Kirton and Greene (2012) 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).

Human Rights Practices Report, (2008) 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, Hindman 2011). The researcher acknowledges that there has been an effort by the government in the recent past to raise the wages of FDWs in Nairobi County to Ksh. 10,954.70 per month (Kenya Gazette Supplement No.91, 26th June 2015).

### **Statement of the Problem**

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 as observed by Nakato, (2011).

In recent times, FDWs 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 FDWs among Christian families that are guided by the Christian principle of love and justice in all their social interactions. The pertinent questions are; do Christian families experience a high turnover of FDWs? 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. Therefore there is need to critique the common social teachings of the mainstream churches on the handling of female domestic workers in Roysambu constituency.

#### *Justification and Significance of the Study*

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. 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.

## **II. LITERATURE REVIEW**

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). Similarly, Sawchuk (2004) 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). 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 argues 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." (Mathew 25:40; Martinet 1861). FDWs belong to the low class in our society hence Christian employers should help in meeting their needs as part of their Christian duty. Additionally, Charles (1998) 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). The Catholic Church teaches that domestic workers must be cared for, possess fruits of their labour and freedom of association hence joins 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.

In Catholic social teachings, Henriot, *et al.* (1987) asserts 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). 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.

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). The word of God should impact the life of a Christian thereby producing the two virtues. Deducing from Mwaura's (2005) 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.

Explaining on the need to maintain the Christian social teaching of patience in work relation, Ndegwa (1987) 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.

In conclusion the mainstream Churches' teachings on neighbourhood are 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.

### III. RESEARCH DESIGN AND METHODOLOGY

#### *Research Design*

This study employed the descriptive survey design. 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 common social teachings of the mainstream churches on the handling of female domestic workers in Roysambu constituency.

The descriptive survey design brings out the nature and standards of existing conditions thus determining the relationship that exists between specific events as observed by 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.

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 describing the Christian principles and social teachings of the mainline churches which employers should follow in order to retain their domestic workers for long.

#### *Study Area*

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) and Heimeshoff, 2011, 2009 Kenya Population and Housing Census, 2012). 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). They observe that residential areas along Thika-Nairobi road have witnessed a population surge of middle class workers. The study area is located along Thika Nairobi 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). 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. 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.

**Target Population**

According to the Census report 2009, the total number of households in Roysambu constituency was 52,927. This household population included 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). 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.

**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 as represented in Table 2.

Table 2: Sample Size

| Population   |             |             | Sample Size  |                             |               |                       |            |
|--------------|-------------|-------------|--------------|-----------------------------|---------------|-----------------------|------------|
| Churches     | Wards       | Population  | FDWs (52.1%) | Christian Employers (38.2%) | Clergy (6.9%) | Key Informants (2.8%) | Total      |
| SDA          | Githurai    | 300         | 15           | 11                          | 2             | 1                     | 29         |
| Catholic     | Kahawa      | 200         | 15           | 11                          | 2             | 1                     | 29         |
| PCEA         | Kahawa West | 250         | 15           | 11                          | 2             | 1                     | 29         |
| ACK          | Zimmerman   | 350         | 15           | 11                          | 2             |                       | 28         |
| Baptist      | Roysambu    | 300         | 15           | 11                          | 2             | 1                     | 29         |
| <b>Total</b> |             | <b>1400</b> | 75           | 55                          | 10            | 4                     | <b>144</b> |

**Research Instruments**

To collect relevant data for the study the questionnaires (structured and semi structured) and interview schedules for

Focus Group Discussions (FGDs) and in-depth interviews were used. The information that was sought from the questionnaires included Biblical principles governing

Christian employers and FDWs and the common social teachings of the mainstream churches on handling 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. Questionnaires for clergy were very concise but detailed enough for gathering information on the Christian principles and social teachings of the churches.

Additionally, 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. According to Litosseliti, (2003) focus groups are set up in order to explore specific topics, individual's views and experiences through group interaction. 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.

*Data Collection Procedures*

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. 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. Focus groups were carried out after church service where the clergy announced about the research while soliciting for cooperation among members.

*Data Analysis*

The data was coded and analyzed by use of descriptive statistics. The researcher used both qualitative and

quantitative data analysis techniques because they complement each other. Quantitative data was analyzed using descriptive statistics. 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. 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. 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.

*Ethical Considerations*

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 and a high level of confidentiality was exercised when dealing with information solicited from respondents in the questionnaires and interview.

**IV. RESULTS AND DISCUSSION**

*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 1 to help the researcher identify the existence of Christian principles that guide the relationship between employers and the FDWs.

Table 1. Responses from Clergy's Questionnaire

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

Source: Field Data

Question 1 sought to identify the Christian principles of 10 members of the clergy identified the following taught in the churches and it was found that 9, 6, 7 and 8 out 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.

#### *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.

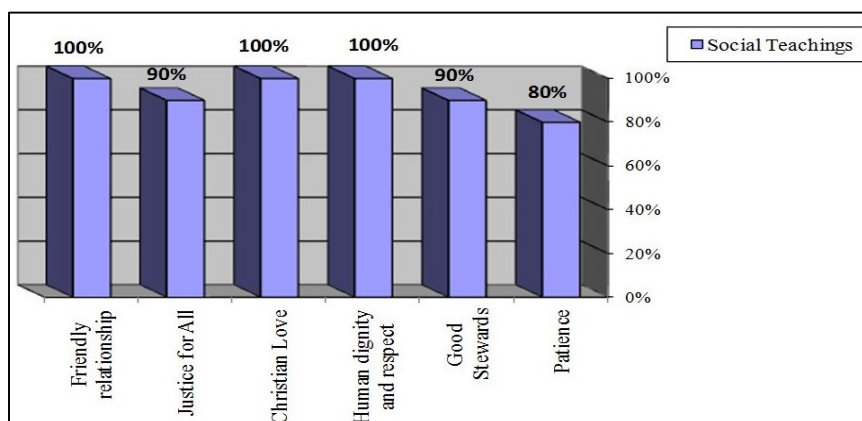


Fig. 1. Social Teachings in Mainstream Churches  
 Copyright © 2017 IJIRES, All right reserved

As presented in Figure 1, the study concluded 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.

## REFERENCES

- [1] Anderson, B. (2000). *Doing the Dirty Work? The Global Politics of Domestic Labour*. London: Palgrave Macmillan.
- [2] Benestad B. & Butler J. (1981) (ed). *Quest for Justice*. United States Catholic Conference, Washington, D.C.
- [3] Catholic Church Pontificiam, (2005). *Compendium of the Social Doctrine of the Church*, Lower Abbey Street, Ireland. Veritas Co. Ltd.
- [4] Charles R. (1998) *Christian Social Witness and Teaching: From Biblical Times to the Late Nineteenth Century*. Herefordshire: Grace Wing Publishing.
- [5] Clinton, R. (2010). *Trafficking in Persons Report (10<sup>th</sup> Ed.)*. Washing DC: Diane Publishing.
- [6] Curah, E. (2002). *Catholic Social Teaching (1891) Present: A Historical Theological and Ethical Analysis*. Washington DC: George town University Press.
- [7] Gay, L. (1976). *Educational research: Competencies for Analysis and Application*.
- [8] General Conference of Seventh-Day Adventists, (2005). *Seventh-Day Adventist Church Manual*. Hagerstown, Maryland: Review and Herald Publishing Association.
- [9] Hein C. (2005). *Reconciling Work and Family Responsibilities: Practical ideas from global experience*. International Labour Organization, Geneva Switzerland.
- [10] Henriot, J. DeBerri, P. & Schultheis J. et al. (1987). *Catholic Social Teaching: Our best kept Secret*. Maryknoll, New York: Orbis Books.
- [11] Hindman, D. (2009). *The World of Child Labour: A Historical and Regional Survey*. Sharpe, New York: Myron E.
- [12] Hindman, D. (2011). *The World of Child Labour: A Historical and Regional Survey*. Sharpe New York: Myron E.
- [13] International Labour Office (2010). *Decent Work for Domestic Workers: Fourth item on the Agenda*, Volume 1, International Labour Organization, Geneva, Switzerland.
- [14] International Labour Office (2010). *Discrimination in the Field of Employment and Occupation*. Volume 40, International Labour Organization, Geneva, Switzerland.
- [15] Kirton, G. & Greene, A. (2012). *The Dynamics of Imaginary Diversity*. Great Britain: Routledge.
- [16] Litosseliti L. (2003). *Using Focus Groups in Research*. New York: MPG Books.
- [17] Maina, E. Oboka, W. & Makong'o, J. (et al) (2004). *History and Government Form 2*. Westlands-Nairobi, Kenya: East African Publishers Ltd.
- [18] May, F. (2012). *World Population Policies: Their Origin, Evolution and Impact*. Washington, DC: Springer Publishers.
- [19] Moors, A. (2003). *Migrant Domestic Worker: Debating Transnational's, Identity Politics and Family Relations. A Review Essay*. University of Amsterdam: Cambridge University Press.
- [20] Mugenda, O. & Mugenda, A. (2003). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi, Kenya: African Centre for Technology Studies.

- [21] Mwaura, P. & Chirairo, D. (eds.) (2005). *Theology in the Context of Globalization: African women's response*. Nairobi, Kenya: EATWOT Women's Commission.
- [22] Nakato, N. (2011). *Labour Laws and Social Justice: A focus on domestic workers in the church*. Nairobi, Kenya: Catholic University of East Africa Press.
- [23] Ndegwa, R. (1987). *Maids: Blessings or Blight?* Nairobi, Kenya: Uzima Press Ltd.
- [24] Orodho, A. J. & Kombo, D. K. (2002). *Research Methods*. Institute of Open Learning, Kenyatta University, Nairobi, Kenya.
- [25] Platform for Labour Action, (2007). *Domestic Workers in Uganda: An Analysis of Human Rights and Social Injustices*. Kampala: Fountain Publishers.
- [26] Sawchuk, D. & Canadian Corporation for Studies in Religion (2004). *The Costa Rican Catholic Church, Social Justice, and the Rights of Workers, 1979 – 1996*, Vol 29. Canada: Wilfrid Laurier University Press.
- [27] Schwenken, H. & Heimeshoff, L. (2011). *Domestic Workers Count: Global Data on an often Invisible Sector*. Germany: Kassel University Press.

## AUTHOR'S PROFILE

NAME: **EVAH NJERI NGUNJIRI**  
[M.A (Kenyatta University), B.Ed. Kenyatta University]  
Area of Specialization: Religious Studies and Kiswahili Current position:  
Senior Teacher Murera Secondary School.