Colouring Book!

B is for Bodies

every body counts

illustrated by Awuer Onyango
A Feminist History of (AFHO)'s inaugural issue B is for Bodies is a project developed under the CREAte Initiative 2022/23 to uncover inclusive diverse feminist histories through a series of illustrated colouring book zine and its companion podcast.

B is for bodies is an introductory exploration of the body as voice. We look at a series of figures and movements in Kenyan history and what space there is for a diverse cross section of bodies in protest and movement work. The companion podcast explores the concept, inception, process and movement/figures in greater detail and can be found at https://afeministhistoryof.tumblr.com/ or by scanning the QR code below.
Hi please,

Whenever you're silenced or made to feel like you can't speak or won't be heard, remember 1.
YOUR BODY,
ALL TYPES OF
BODIES

can be a powerful way to say something

2
BODY LANGUAGE
NON-VERBAL SIGNALS SUCH AS
GESTURES, FACIAL EXPRESSIONS,
AND EYE GAZE

THAT
COMMUNICATE
A PERSON’S
EMOTIONS AND
INTENTIONS, MAKING UP
OVER 55% OF
COMMUNICATION (38%
VOCAL, AND 7% WORDS
ONLY).
YOU CAN SIT DOWN AND REFUSE TO MOVE THE WAY THE 16 WOMEN OF THE RELEASE POLITICAL PRISONERS MOVEMENT 4
From 92-95 did until all 51 political prisoners were released from forced detention.
YOU CAN DEMAND
FOR TROUSERS
LIKE MUTHTO
NYANJIRU IN 1722.
HER RALLYING
CRY FOR
THE RELEASE
OF HARRY
THUKU
or wear a mini skirt like the women of the 2014
my dress
my choice
protest
You can dance like Cierume
The dancing mbeere warrior
OR WALK LIKE IT’S JANUARY
14TH 1944 WHEN MNYANZI WA
MENZA WALKED FREE
FROM PRISON AND
MORE THAN SEVEN
HUNDRED KILOMETRES
BACK TO
KILIFI ON
THE KENYAN
COAST.
You can swim how Anyango Nyar Mghondho swam back into the lake with her property.
You come from a rich history of women who used their bodies, to speak when it was most difficult to be heard.
YOUR BODY IS ALSO YOUR VOICE
1. Kenya was under a de jure (by law) dictatorship from 1982 with the fight for multipartyism reaching new heights in 1992. Those against the single-party state were often disappeared, detained without trial in torture chambers or otherwise oppressed. The 16 women of the Release Political Prisoners movement will have an AFHO issue dedicated to their three-year protest during this period. (page 4 & 5)

2. Mary Muthoni Nyanjiru was a Kikuyu woman and a Kenyan political activist best known for her rallying call during the 1922 protests for the freedom of Harry Thuku, a labour leader, that resulted in her death as the colonial officers opened fire on the protesting crowd of Africans and killed her. There will be an AFHO B is for Bodies issue on clothing and movements covering Muthoni Nyanjiru. (page 6)

3. The #MyDressMyChoice protest began after a woman was brutally assaulted outside a Nairobi bus stop for wearing a miniskirt. Protesters took to the streets in support of the victim. There will be an issue of AFHO’s B is for Bodies on clothing and movements that cover these protests. (page 7)

4. Clerume was a Mbeere warrior and dancer who decided to join the Mbeere and Aembu men in fighting against Akamba intruders, wielding a dancing stick. There will be an issue of AFHO’s B is for Bodies issue on dance and tradition that covers Clerume’s story. (page 8)

5. Mnyanzi wa Menza aka Mekatiliili was a Kenyan independence activist who led the Giriama people against the colonial administration between 1912 and 1915. There will be an upcoming AFHO B is for Bodies Issue that looks at this and other female anti-colonial figureheads in Kenya’s history. (Page 9)

6. Anyango Nyar Mgondho is a lakeside deity found in two water-based fairytales in Luo mythology. She was fished out of the lake by a poor fisherman, Mahe, who married her, and she returned to the lake when he became abusive. There will be an AFHO B is for Bodies issue on myth, folklore, and fairytales that looks into her story. (page 10)