

**GOLOURING BOOK!**

**IT'S A BOY!**  
**every body counts**

*Illustrated by Awar Onyango*



**crea**



A Feminist History of (AFHO)'s inaugural issue **B** is for Bodies is a project developed under the **CREA**te 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://afeminishistoryof.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

1



BE

WON'T

HEARD,

REMEMBER

YOUR BODY,  
ALL TYPES OF  
BODIES

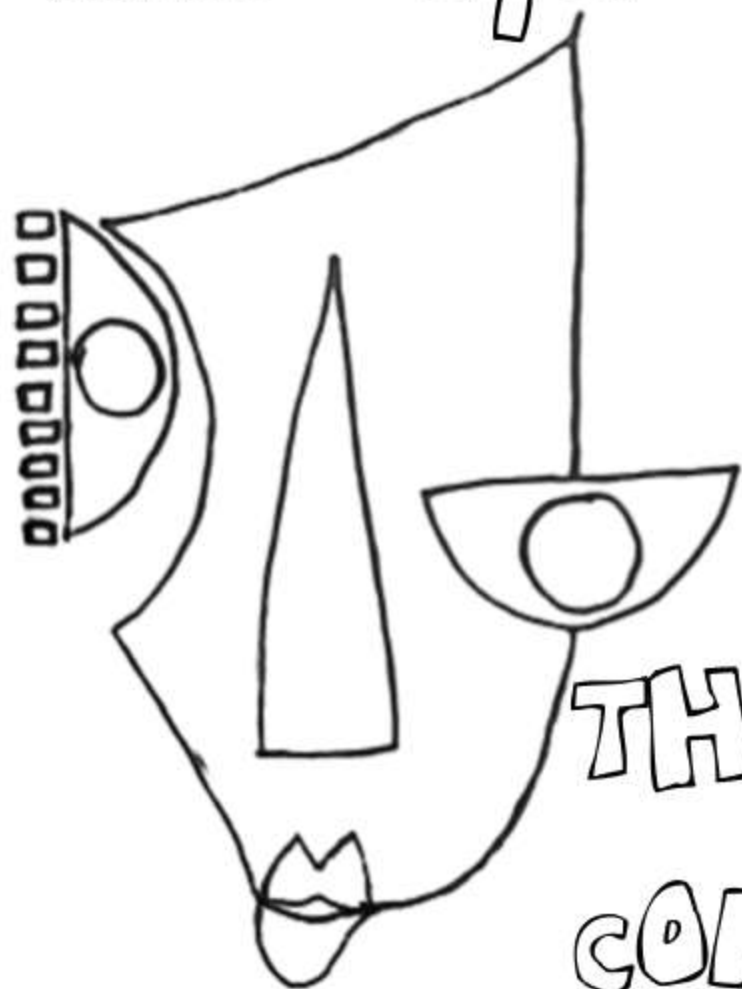


CAN BE A POWERFUL  
WAY TO SAY  
SOMETHING



# BODY LANGUAGE

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



THAT

COMMUNICATE

A PERSON'S

EMOTIONS AND

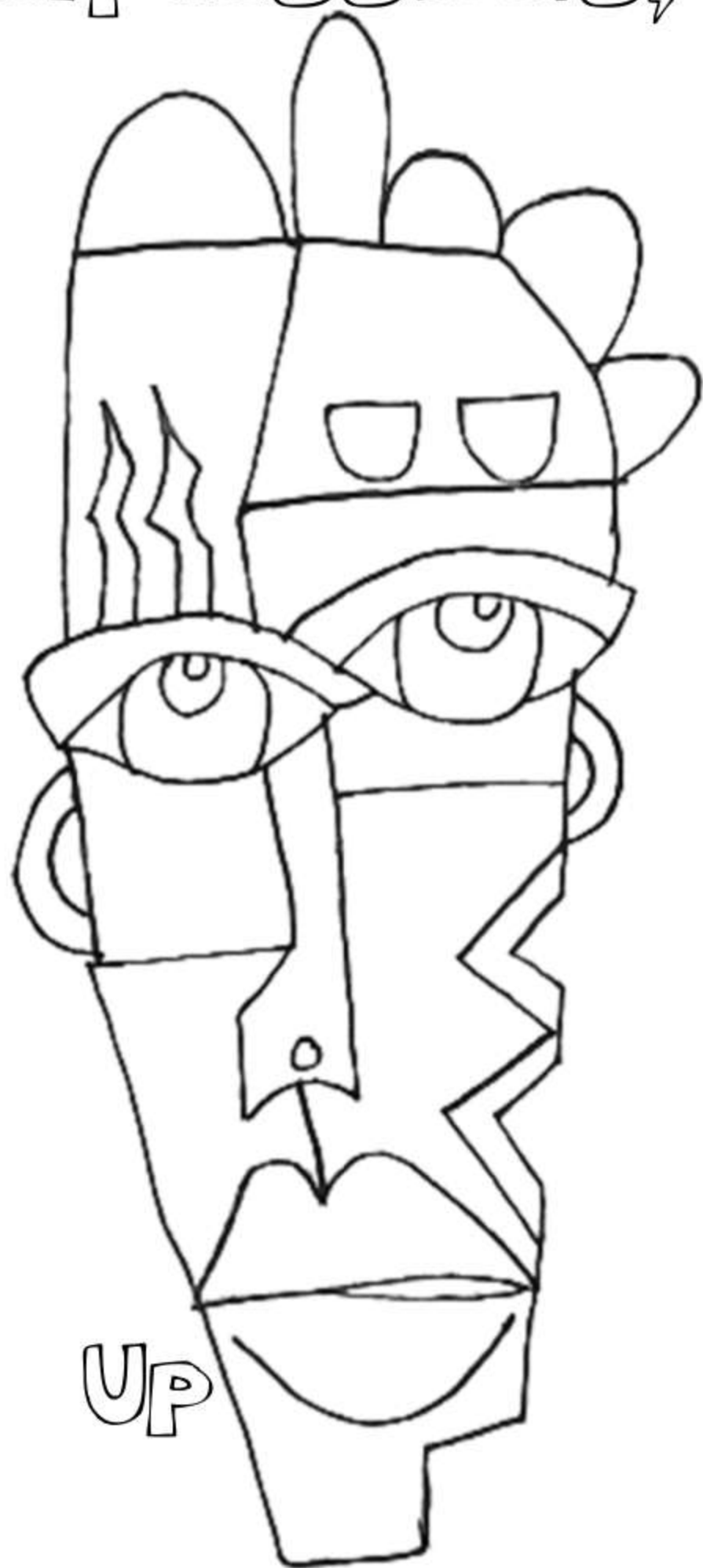
INTENTIONS, MAKING UP

OVER 55% OF

COMMUNICATION (38%

VOCAL, AND 7% WORDS

ONLY).



YOU CAN SIT DOWN  
AND REFUSE TO  
MOVE THE WAY THE  
16 WOMEN

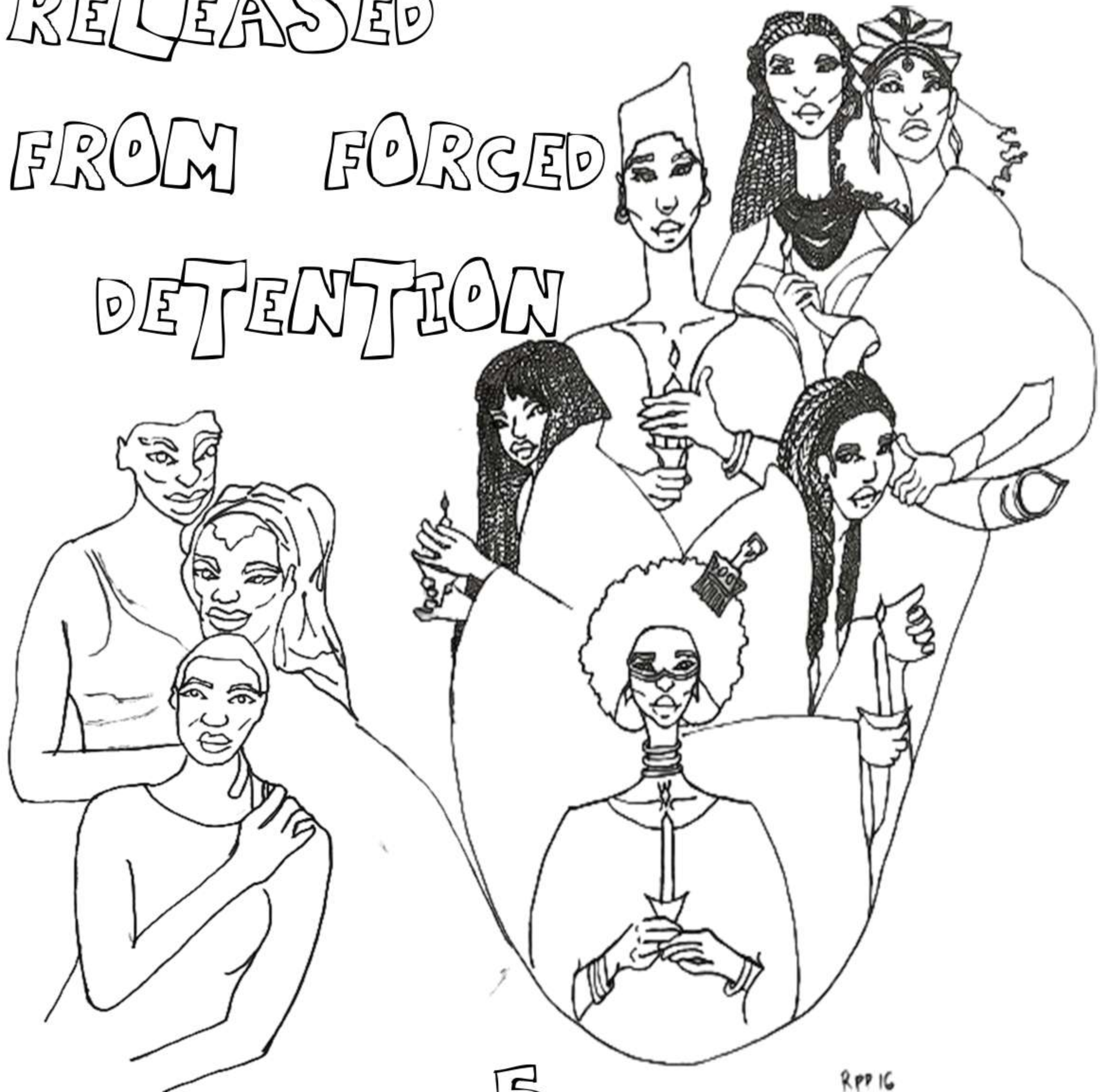


OF THE RELEASE  
POLITICAL PRISONERS  
MOVEMENT 4



FROM 92-95 DID UNTIL  
ALL 51 POLITICAL  
PRISONERS WERE  
RELEASED

FROM FORCED  
DETENTION





YOU CAN DEMAND

FOR TROUSERS

LIKE MUTHONI

NYANJIRU IN 1922.

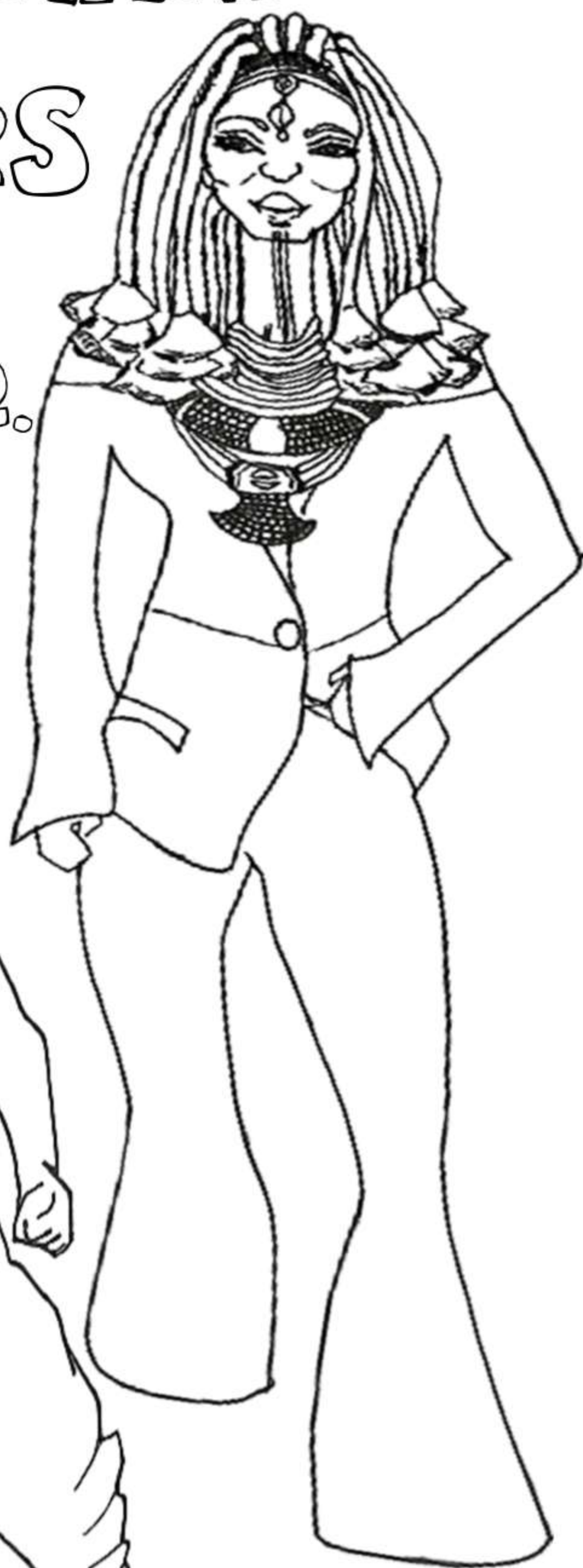
HER RALLYING

CRY FOR

THE RELEASE

OF HARRY

THUKU





OR WEAR A MINI  
SKIRT LIKE THE  
WOMEN OF THE

2014

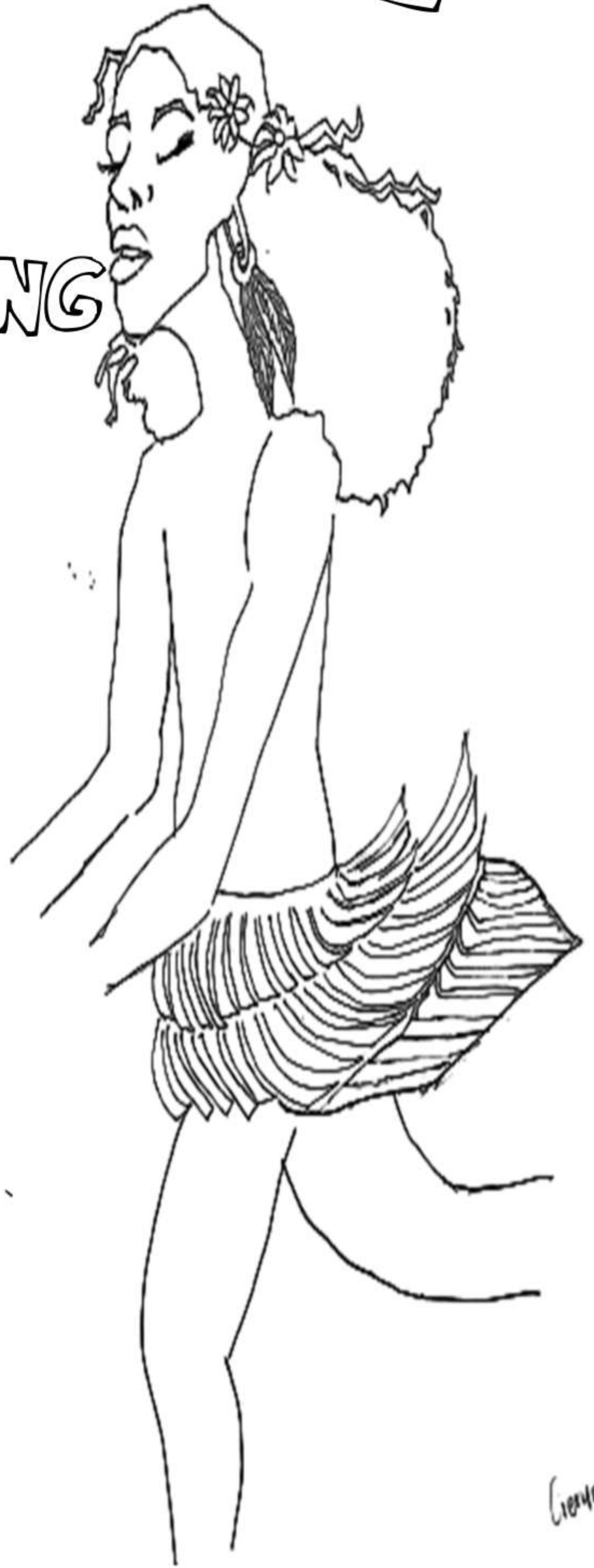
MY DRESS  
MY CHOICE

PROTEST



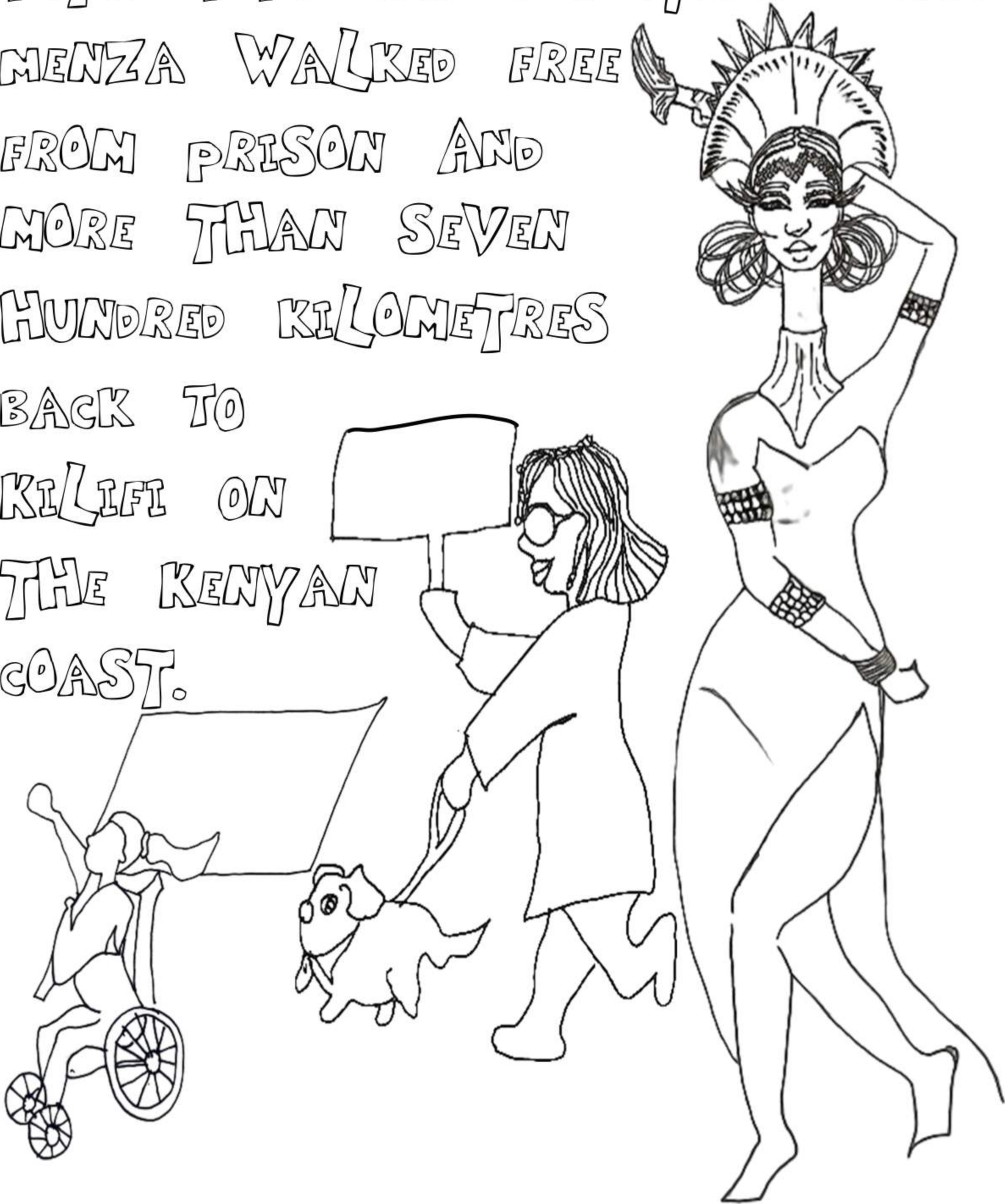


YOU CAN DANCE LIKE  
CIERUME  
THE DANCING  
MBEERE  
WARRIOR





OR WALK LIKE IT'S JANUARY  
14TH 1919 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.

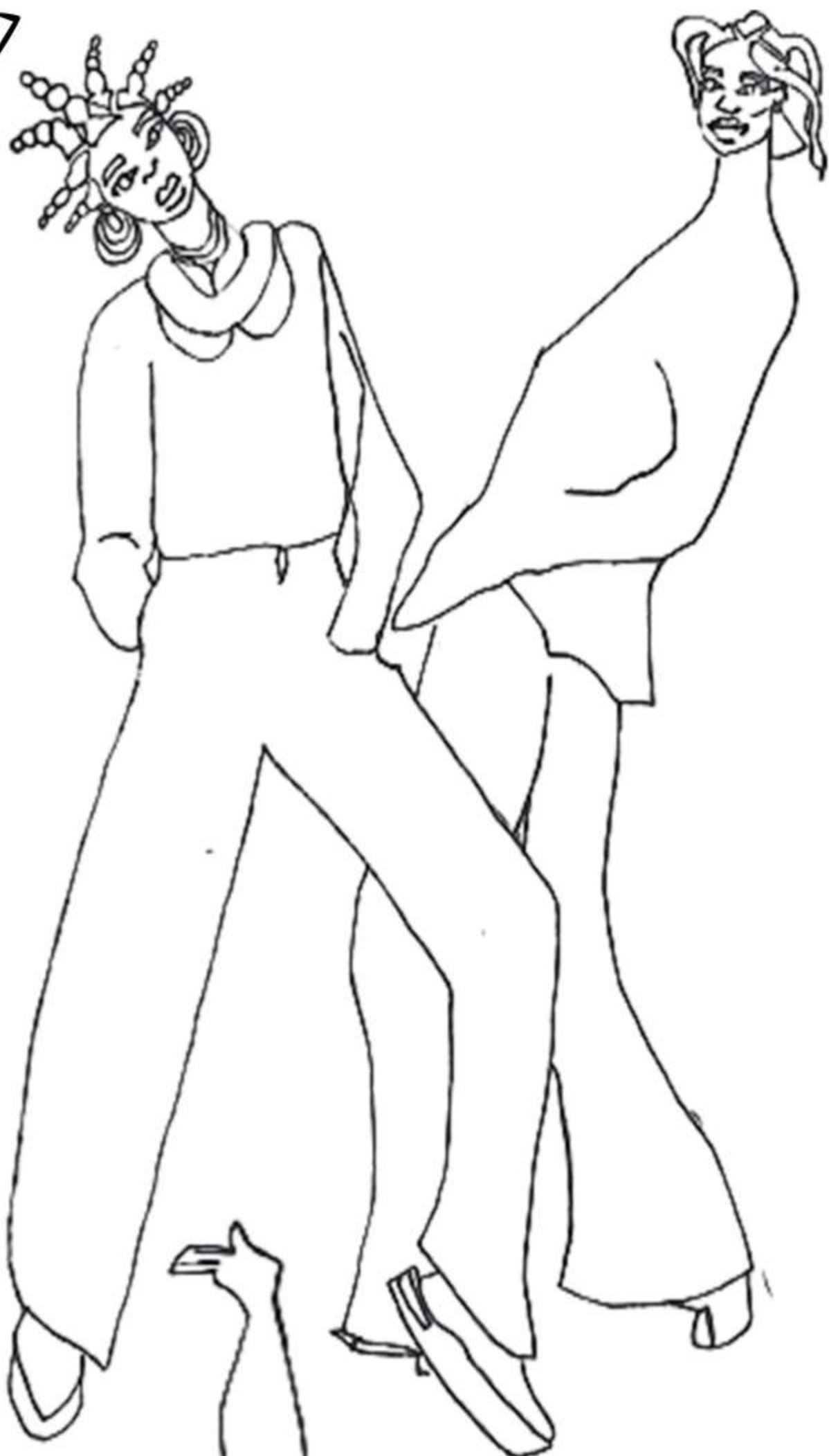


ALL  
TYPES  
OF  
BODIES,



YOUR BODY

IS ALSO



YOUR  
VOICE



# GLOSSARY

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. Cierume 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 Cierume's story. (page 8)
5. Mnyanzi wa Menza aka Mekatilili 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)



