

Transformative Communicative Acts: A Reflection Of Lived Experiences Of
Select Kenyans That Met Their Community Developmental Needs

by

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TRANSFORMATIVE COMMUNICATIVE ACTS: A REFLECTION OF
LIVED EXPERIENCES OF SELECT KENYANS THAT MET THEIR
COMMUNITY DEVELOPMENTAL NEEDS

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In accordance with Daystar University policies, this thesis is accepted in partial fulfillment of requirements for the Doctor of Philosophy in Communication degree.

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STUDENT'S DECLARATION PAGE

TRANSFORMATIVE COMMUNICATIVE ACTS: A REFLECTION OF
LIVED EXPERIENCES OF SELECT KENYANS THAT MET THEIR
COMMUNITY DEVELOPMENTAL NEEDS

I declare that this thesis is my original work and has not been submitted to any other college or university for academic credit.

Signed: _____

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TABLE OF CONTENTS

STUDENT'S DECLARATION PAGE.....	v
ACKNOWLEDGMENTS	vi
TABLE OF CONTENTS.....	ix
LIST OF FIGURES	xii
LIST OF ABBREVIATIONS.....	xiii
ABSTRACT.....	xiv
DEDICATION.....	xv
CHAPTER ONE	1
INTRODUCTION AND BACKGROUND TO THE STUDY.....	1
Introduction.....	1
Background to the Study.....	5
Statement of the Problem.....	10
Purpose of the Study	11
Objectives of the Study.....	11
Research Questions.....	11
Justification of the Study	11
Significance of the Study	13
Assumptions of the Study	14
Scope of the Study	14
Limitations and Delimitation of the Study.....	15
Definition of Terms.....	16
Summary.....	18
CHAPTER TWO	20
LITERATURE REVIEW	20
Introduction.....	20
Theoretical Framework.....	22
Outcomes of Communication.....	22
Communication as a Ritual.....	26
Freire's Contribution to the Theory of Development Communication.....	26
The Need for an Alternative Model of Communication.....	33
Conceptual Framework.....	41
Discussion.....	42
Summary.....	45
CHAPTER THREE	46
RESEARCH METHODOLOGY.....	46
Introduction.....	46
Research Philosophy.....	46
Research Design.....	47
Population of the Study.....	47
Selection Criteria	48
Sample Size.....	51
Sampling Technique	51
Data Collecting Methods	53
Life Story as Data Gathering Tool	53
Data Collection Procedures.....	55
The Data.....	56

Pilot Study.....	57
Data Analysis Plan.....	58
Credibility, Transferability, Dependability and Confirmability	60
Data Interpretation	62
Data Presentation Plan	63
Ethical Considerations	63
Summary	65
CHAPTER FOUR.....	66
DATA PRESENTATION:.....	Error! Bookmark not defined.
PRELIMINARY SETTING AND BRIEF INTRODUCTION OF THE PARTICIPANTS	66
Introduction.....	66
Research Predilections	66
Life Story Field Experiencesas	67
Participants	69
Use of Professional Titles	71
Observation.....	71
Data Collection Experience	72
Face-to-face Interview	72
Documents and Artifacts	73
Community	73
Interview of those Impacted by the Participants.....	74
Saturation	74
Field Experience in Collecting Data	76
Presentation.....	76
Brief Description of the Field Experience with Each Participant.....	77
Summary	88
CHAPTER FIVE	90
ANALYSIS AND INTERPRETATION	90
Introduction.....	90
Dr. Eddah W. Gachukia.....	92
Professor Julia A. Ojiambo.....	104
Professor Miriam K. Were.....	111
Ambassador Bethuel Abdu Kiplagat	126
Professor Peter Anyang' Nyong'o.....	135
Rev. Dr. Timothy Njoya	145
Professor George Kinoti	158
Dr. Edwin Muinga Chokwe.....	169
Ambassador Tabitha Seii.....	177
The Impact of a Sample of Participants on Others	192
How she Engages the Community in what Benefits the Community;	283
Summary	286
CHAPTER SIX.....	287
DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS	287
Introduction.....	287
Discussion of the Key Findings.....	289
Participants' Unique Contribution on Communication that Brings Transformation to the Community	297
Findings on what Motivated the Participants to Engage in what was Beneficial to the Community.....	300

How the Participants Engaged People in what was Beneficial to the Total Community.....	306
The Impact of the Participants Engaging with the Community	310
Conclusions	310
Limitations of the Study	312
Recommendations	313
Areas for Further Study	314
Contribution to New Knowledge.....	315
Development of an African Communication Theory on What Motivates Communicative Acts that Lead to Development in Africa	316
Conclusion	317
REFERENCES	318
APPENDICES	329
Appendix A: The Interview Guide	330
Appendix B: The Research Authorization Letter	332
Appendix C: The Permit	333
Appendix D 1: Rev. Dr. Timothy Njoya Consent Form.....	334
Appendix D 1a: Mr Bedan Mbugua Consent Form.....	335
Appendix D 1b: Mr Samuel Njoroge Consent Form.....	336
Appendix D 2: Prof. George Kinoti Consent Form	337
Appendix D 2a: Prof. Peter Kimuyu Consent Form.....	338
Appendix D 2b: Bishop Bonie Adoyo Consent Form.....	339
Appendix D 3: Prof. Peter Anyang' Nyong'o Consent Form.....	340
Appendix D 4: Mrs Jane Njeru Consent Form	341
Appendix D 4a: Galvan and Esther Kinyua Consent Form.....	342
Appendix D 4b: Pastor John Munene Consent Form	343
Appendix D 5: Prof. Miriam Were Consent Form	344
Appendix D 6: Prof. Julia Ojiambo Consent Form.....	345
Appendix D 7: Ambassador Tabitha Seii Consent Form.....	346
Appendix D 7a: Hon Linah Kilimo Seii Consent Form	347
Appendix D 7b: Viola Tarus Consent Form.....	348
Appendix D 8: Ambassador Bethuel Kiplagat Consent Form.....	349
Appendix D 9: Dr Edwin Muinga Chokwe Consent Form.....	350
Appendix D 10: Dr. Eddah Gachukia Consent Form	351

LIST OF FIGURES

Figure 2.1: Conceptual Framework.....41

Figure 3.1: Steps of Qualitative Data Analysis.....59

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LIST OF ABBREVIATIONS

ACC&S - African Christian Churches and Schools
AISRED - African Institute for Scientific Research and Development
AKSA – Association of Kenyans in South Africa
AMREF - Africa Medical and Research Foundation
APA- American Psychological Association
APFO – African Peace Forum
APRM – African Review Mechanism
CBHC - Community-Based Health Care
CITAM – Christ is the Answer Ministries
CLMC - Christian Learning Materials Centre
CMS - Church Missionary Society
COMESA – The Common Market for Eastern and Southern Africa
DFID - Department for International Development
DO – District Officer
ECWD – Education Center for Women
ECOWAS – Economic Community of West African States
FAO - Food and Agriculture Organization
FAWE – Forum for Women Educationists
FOCUS – Fellowship of Christian Unions
FORD – Forum for the Restoration of Democracy
IGAD – Intergovernmental Authority on Development
ILO - International Labor Organization
KANU – Kenya African National Union
KAPH – Kenya Association of Private Hospitals
KCDF – Kaloleni Community Development Fund
KCPE- Kenya Certificate of Primary Education
KEMRI – Kenya Medical Research Institute
KREP – The first licensed micro-finance commercial bank in Kenya
KISE - Kenya Institute of Special Education
KPU - Kenya People’s Union
KTN – Kenya Television Network
MCA -Members of County Assemblies
MEW – Men for the Equality of men and Women
NACC – National Aids Control Council
NCCCK – The National Council of Churches of Kenya
NEPAD – New Partnership for Africa’s Development
OAU – Organization of African Unity
OMUK - Operation Maliza Umaskini Kilifi
PCEA – Presbyterian Church of East Africa
SADIC- Southern African Development Community
TSC – Teachers Service Commission
UNDP – United Nations Development Program
UNICEF- The United Nations Children’s Fund
WHO - World Health Organization
WSIC – Wechsler Intelligence Scale for Children (A business dedicated to publishing and selling literature from all over the world.)
YWCA - Young Women’s Christian Association

ABSTRACT

The core of all development is communication that gives people ability to conceive of desired change, imagine how to change it and make a choice to change. This study aimed to establish what motivated some people to communicate in a way that influenced others to engage in beneficial and developmental actions. It also sought to establish what the people understood as development, how it would be realized, how they engaged with the people and got people involved in their transformation. The study used a qualitative research design to select ten Kenyans to share their life stories. In-depth interviews were used to collect data. Analysis focused on participants' narratives, and especially those parts of their stories that responded to the research question- what motivated the participants to act for the benefit of others? From the findings, the participants were continually critical of their lives and that led them to searching for solutions. That left them with a sense of inner security that could have given the freedom to be authentic and ready to learn and share in the on-going social construction of reality that resulted in transformation. The study showed that a sense of self, curiosity, questioning, and trusting, caring and seeing new possibilities as necessary to positively influence other people leading to both personal and national development. The study concluded that communicative development is a combination of several factors including; family background, love of God and people, and interpersonal communication skills including speaking more than one language. The study recommends promotion of economic equity, strengthening family ties that incorporate ideals and aspirations which would inculcate in people unique, curious, and continuous learning with deep love for God and people. The study also recommends development of an African Communication Theory on what motivates communicative acts that lead to societal transformation.

DEDICATION

This study is dedicated to all who long for the total liberation of Africa.

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CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

Perhaps the greatest tragedy of modern man is his domination by the force of these myths and his manipulation by organized advertising, ideological or otherwise. Gradually, without even realizing the loss, he relinquishes his capacity for choice; he is expelled from the orbit of decisions. Ordinary men do not perceive the tasks of the time; the latter are interpreted by an "elite" and presented in the form of recipes of prescriptions. And when men try to save themselves by following the prescriptions, they drown in leveling anonymity, without hope and without faith, domesticated and adjusted (Freire, 1974, p. 5).

In the First World Congress for Development Communicators held in Rome in the year 2007, development communication scholars, the United Nations agencies, and Non-Government organizations all acknowledged that the core of all development is communication (World Bank, 2007). Communication as the "mental sight" that gives people power to seek solutions to their problems seems to be deeply rooted in their interpersonal relationships. It would therefore be difficult to think of societal progress, or social change, while excluding communication (Carey, 1989; Craig, 2013). For any significant change to occur in a society, Molitor (1999) posited that it begins with an individual or a group of individuals having an idea, and then communicating the idea to others who agree to follow them in the new direction, and then they act on the idea. Development communication is the ability by people to conceive of change, hold the picture of that image of change in their minds, reflect on it, imagine how to change it and make a choice to change it (Freire, 1985).

Knowing, as Freire (1974, 1985) proposed, begins with human beings within particular social-cultural formations analyzing and actively constructing their own experiences within existing power relations.

The United Nations' (UN) 2013 human development report indicated that not everyone is benefiting from the worldwide changes. This is because as Craig (2013) argued that communication theory has a growing presence in the discourse of contemporary societies. He further stated that it is not only *about* society; it is also *in* society and contributes to the evolution of the communication, practices that constitute society.

In Kenya, communication that was intended to result in development seems to have resulted in widening income inequality gap particularly in tropical Africa instead of decreasing. In addition, the same UN report showed that as the 2015 deadline was approaching for countries to achieve socio-economic benchmarks outlined in the Millennium Development Goals, Africa was in danger of being the only major region in the world to miss most of the targets. That same report focusing on Kenya ranked the country among the 30 poorest, 152 out of 177 countries. The report further noted that more than half of the population were living below poverty line; on less than 100 Kenya shillings (one US dollar) a day. As the world is becoming increasingly interdependent (Servaes, 1989, 1996, 2008), there is need for communication that maintains and stimulates growth and development. What would lead a majority of Kenyans to critically engage in communication that would enable them to have sustained transformation? Might it be that despite investments in what would engage a majority of the people in what would benefit a majority of them, attempting to develop a nation without an understanding of what motivates the

individual to think about the inter-relationships of their communicative actions and the well-being of others may not result in the desired outcome?

According to Carey (2009), communication is the construction of symbolic reality that represents, maintains, adapts, and shares the beliefs of a society. He outlines communication into two main views, namely ritual and transmission. Communication as transmission perpetuates domination by those in power while communication as a ritual enables and enacts societal transformation. Freire (1970, 1974) diagnosed the problems of a people with a history of domination or colonization as rooted in communication, not information. In his theory of pedagogy of the oppressed, Freire argued that dialogue should not involve one person acting on another, but rather people working together in a respectful relationship. Dialogue is not only a form of communication that deepens understanding, but is also an activity through which the communicants engage in respectful relationships that enable them understand the values that inform their actions. It then implies that communication that results in development should be centered in the way people internalize ideologies that they use to explain their past and make sense of their present. According to Freire (1970), human beings cannot be human apart from communication, for they are essentially communicative creatures.

The way communication appears to have inclined a majority of Kenyans to view the world has probably resulted in people characteristically seeking what benefits them as individuals instead of what is not only beneficial but also what engages the community (Nyong'o, 2007). Prof. Kinoti and Prof. Kimuyu gave the historical structure that forms the basis of the beliefs that guide communication among the people as follows:

As we consider the grave economic, political and social crises that Africa faces today, it is important to remember the vision and the faith of great Christian pioneers as Dr. David Livingstone . . . He devoted most of his life to exploring Africa with a view to opening the continent up to the Christian gospel, commerce and civilization, that is European education and culture. In the event, Africa did not benefit as much as Livingstone hoped because, for one she could not be an equal trading partner with the West. (Kinoti & Kimuyu, 1997, pp. 2-3).

In response to the challenge of development facing Africa, Kinoti (1994) said, “It soon became clear that the problem of poverty was very extensive and very deep rooted in black Africa. Yet very few of us Africans realize just how poor we as a people are”. However, there are a few individuals whose communicative acts are not only beneficial to the total community, but are also engaging the people in addressing the issues that challenge their progress. Nevertheless, the communicative acts of the people who have responded to the needs of their community have not been investigated and documented, to the best of the knowledge available to this writer.

This study sought to gain insight from indigenous Kenyans whose roots could be traced to pre-independent times, and who have lived through the various transitions of leadership in the government. These are Kenyans who “sieved” through the educational system to the highest level, yet by some means have been able to overcome the consequences of living under a dominance paradigm and have genuinely engaged in working together with the people in what is beneficial to the community. The quest was to understand the assumptions and beliefs that led the people to critically reflect on their world, and actively engage in communication that is transformative.

To establish the context for this study and gain the desired insight, the researcher sought insight into what motivates one to have interest in what is beneficial to the larger community and to also act on that interest. The study also sought an understanding on how they communicated in order to engage the people and the impact their communicative acts had on the people. Life story which is a qualitative research method was used. Life stories allowed gaining insight and understanding the experiences more richly and fully. The individuals were purposively selected on the basis of their suitability in responding to the study objective.

Background to the Study

Using parameters such as life expectancy, access to clean water, and the number of years spent in pursuit of formal education to measure the standard of living, the UNDP (2013) report indicated that Kenya is one of the most unequal countries in the world. The gap between the rich and the poor has continued to widen, while extreme and chronic poverty has not been eliminated even after fifty-three years of development efforts. This could be a result of communication as transmission that appears to have tied people to the logic of domination (Nyamnjoh, 2004, 2012). Communication that seeks to dominate is traceable to the history of colonization, as explained by Njoya.

Please understand: African autocrats did not destroy democracy. There was no democracy in the colonial institutions they inherited. Their imperialism in other words did not come from a peculiar African disease. Africans had no special defect preventing them from embracing the universal declaration of human rights, scriptural norms, democracy, and human dignity. Rather, they were handed a system incapable of becoming democratic (Njoya, 2012, p. 2).

Harries (2012) and Bourgault (1995) also added that Africa's problem is the outcome of an education system that anchors scholarship in Western languages and thought patterns. As Thiong'o (1994) explained further, language carries culture and culture carries the entire body of values by which people perceive themselves and their place in the world. This anchoring of thought patterns in Western languages and philosophy results in a new line of thinking based on individualism, and could destroy imagination because "there are no deviations, no extensions, no fringes, no grounds for exploration, only order and law, rules and regulations" (Okigbo & Eribo, 2004). It is the "weak" that are made to use the thinking of the "strong" whether it makes sense or not (Harries, 2013). An illustration of this dominance paradigm is explained in a candid speech on 13th September 1984, when the then ruling President declared:

I call on all ministers, assistant ministers and every other person to sing like parrots. During Mzee Kenyatta's period I persistently sang the Kenyatta tune until people said: "This fellow has nothing except to sing for Kenyatta". I say: I didn't have ideas of my own. Why was I to have my own ideas? I was in Kenyatta's shoes and therefore I had to sing whatever Kenyatta wanted. If I had sung another song, do you think Kenyatta would have left me alone? Therefore, you ought to sing the song I sing. If I put a full stop, you should also put a full stop. This is how this country will move forward. The day you become a big person, you will have the liberty to sing your own song and everybody will sing it. (Sabar, 1997, p. 25).

The power-driven communication leads to uneven distribution of income as people get obsessed with symbols of power, such as acquiring personal wealth that enable them acquire social merit and worth. As a result, development communication has meant those able seek ideas from elsewhere and implement them as solutions to

local problems (Gatimu, 2009; Maathai, 1995; Mamdani, 2013; Ndirangu, 2009; Nyerere, 1978; Otiato, 2009; Thiong'o, 2009). That leaves the majority of the people with a desire to gain positions that give them power to seek what is foreign or getting help from others which make them have victim mindset. Development is complex, and as Todd (2007) argued, single solutions make developing countries “the graveyard of silver bullets.” He continued to say that more aid, more democracy, eradication of illiteracy, poverty and more donors will only leave the countries more dependent.

In Kenya, the widespread culture of domination from the researcher's observation is manifested in deep-seated self-centeredness, the culture of accumulating things, and a preference for products from the West. For example, writing for the *Daily Nation* on Monday, February 24, 2014, the columnist (John Ngirachu) noted that leaders voted into parliament were accused of spending money meant for county development on personal aggrandizement and pleasure. Some County Assemblies' reports disclosed the use of funds for personal comfort instead of activities that would benefit the counties. Again the same paper reported the chair of the Finance and Economic Affairs Committee, Billow Kerrow, as having said that County Assemblies were spending heavily on non-priority areas such as the Governor's residence, entertainment, and foreign trips. Those areas received more financial allocation than key priority areas such as healthcare, education, water, and sanitation.

From the foregoing, it would be prudent for members of county governments to not only be role models to the community that elected them, but they should also embody the community values that maximize the well-being of the community. Whether talking of Members of County Assemblies (MCA), University Vice-

Chancellors, head teachers, medical officers, the media, or even village chiefs, making self-focused choices is the norm and it is counter-development. The true quest is how to gain mechanisms for understanding and communicating in a way that would result in meeting the developmental needs of the people.

It is also possible that part of what causes “brain drain” are people not aware of how to transform their situations, instead they choose to go to “where the grass is greener.” Harries (2013) argued that the failure to develop a resilient African society and economy from the grassroots up contributes significantly to the hegemony of foreign models of African development. The deeply ingrained self-doubt among indigenous people regarding their own ability to identify their problems and to also come up with solutions has resulted in development communication that benefits those in power (Bourgault, 1995; Chambers, 1997; Harries, 2013; Okigbo, 2003; Servaes, 1989, 1996, 2008). According to Okigbo & Eribo (2004) “human beings devoid of true emotions and so destitute of honest experiences communicate in the most artificial manner”. Though referring to Uganda who shares colonial history with Kenya, Tumisiime (2009) explained:

As Europeans occupied Africa in the nineteenth and twentieth century they brought with them a system of social status and social economic power . . . Africans were brought into the system of status and power mainly through educational system established during the colonial period and expanded after independence . . . The logic underlying this system of status and power was that human life could be improved by superior technical capacity, professional training and organizational and communication coordination. (Tumisiime, 2009, pp. 419-420).

Congestion in living arrangements in the cities resulting in mushrooming of slums, traffic jams, and overcrowding are examples of development communication based on foreign models of communication (Melkote & Steeves, 2001). Those who have qualifications and are placed in positions to facilitate change appear to be living their privileged lives without responsibility, while complaining about corrupted institutions and leaders. That kind of communication, as Freire and Macedo (1987) pointed out, is what results in people being “stuck” in the present because they perceive little reward for the future, and so, perceiving themselves as helpless, they think only of the present, and not the inevitable results of greed and corruption.

Few, if any books have comprehensive answers to the challenge of development communication in developing countries. Nonetheless, there are some people whose actions lead to what benefits a majority of the people. In spite of a history of dominance, reinforced by an education system that was inhibiting and egocentric (Rao & Reddy 1992; Thiong'o, 1994), it is noteworthy that some people have not followed the pattern of self-focus and self-indulgence. These are the people who, because of their experiences and knowledge, could contribute insight into what motivated them to engage with the community and how they engage community members. This study sought to examine what factors contributed to and motivated such people to be more selfless and desire to do and to communicate what engaged others in what was beneficial and transformative. Through listening to their life stories, this study sought to know what development meant to the people. One of the major obstacles to the development of Africa, as noted by Maathai (1995), is inability of a country to communicate effectively with itself. In addition, Gatimu (2009) argued that for people to transform colonized views of their histories and develop a sense of authenticity, they should tell their stories from their social locations as colonial

subjects and not from some theories and points of view that continue to alienate them. Thus, there is the need to hear the stories narrating how people addressed concerns about power inequality, inequity, dominance, hegemony and other vices in order to interact in meaningful relationships.

Statement of the Problem

In spite of relatively stable governance and a hard working population, Kenya is rated among the countries with wide income disparities (Kenya Country Strategy Paper, 2014-2018). The prevailing thought has been that development cannot take place in a society until its people embrace values favorable to modernization and progress (Dagron & Tuft, 2006; Mefalopulos, 2008; Melkote, 2003; Servaes, 1996, 2008). Thus, to modernize has meant acquiring knowledge established on historical structural standards that inculcate Western values, practices, and patterns of thinking. This has created a prevailing worldview that inclines communication to result in individuals seeking accumulation of personal wealth and security without concern for the good of the whole community. As a result communication intended for development over time has resulted in perpetuating widening income disparities with majority becoming poor.

However, there are, in fact, indigenous Kenyans, educated, yet their communication does not follow foreign thinking patterns. Instead they have been able to respond selflessly and with genuine concern for the needs of others. The quest is to find out what motivates such individuals, how they communicate and the impact their communication has had on society.

Purpose of the Study

The purpose of this study was to find out why the participants engaged in communicative acts that were beneficial to the community, the messages they used and the impact their communication had in transformation of the community.

Objectives of the Study

1. To identify what motivated the participants to act on what would benefit others.
2. To determine how the participants communicated with community members so as to get them involved in what would be beneficial to the community.
3. To establish the impact that the communicative acts of the interviewees have had on people with whom they worked or interacted.

Research Questions

Identify beliefs and practices that led the interviewees to critically reflect on their social reality and seek to alter it. In seeking an answer to the research question, the following sub-questions were asked:

1. What beliefs and practices led the interviewees to act on what would benefit others?
2. How did the interviewees communicate with community members to involve them in what would be beneficial to the community?
3. What impact did the communication of the interviewees have on people with whom they interacted?

Justification of the Study

Despite consistent investment by the Kenya government, United Nations development agencies, and Non-Government Organizations in communication of

messages and activities deemed key to change, there has been a marked increase in income disparities, in the number who have become poor, in corruption, and emphasis on divisive aspects of cultural differences as happened in 2007/2008 (Gatimu, 2009; Harries, 2012; Kingsbury, 2005; Otiato, 2009). The point is that if the trend is to change, the findings of this study would give understanding of how to engage with the people in the reconstruction of their reality (Chambers, 1997; Freire, 1974; Manyozo, 2012; Melkote & Steeves, 2001). The belief that underpinned this study was that increased unemployment and helplessness that lead to increased corrupt practices, crime, insecurity, “mushrooming” of slums, and other marginalization practices and vices that negate development efforts (Melkote, 2000) would continue to rise unless there is an understanding of how people are motivated to engage in what benefits a majority of the people.

Success in embracing Kenya’s long-term development blueprint, Vision 2030, which mirrors the Millennium Development Goals, (replaced by Sustainable Development Goals as at January 2016), is dependent on communication (UNDP, 2009). Since development policies operate with assumptions, values and concepts that are shaped in conjunction with historical and material forces (Manyozo, 2012), it is necessary to understand what motivates people to engage in developmental activities and the type of messages that connect with the people. Such an understanding would point out the type of people who can be used in engaging the community that goes beyond information dissemination or raising of awareness. Sustainability of development projects would result when there is an understanding of messages that are appropriate. This would save money spent framing developmental needs on ideas that are externally produced which leads to failure to resonate with the needs of the people.

It is apparent that every society needs to address the issue of the relationship between practices, ideals, and structures in the past and present that orient the thinking of individuals and the community. Carey (1989), Chomsky (2006), Craig (2013), Freire (1974) are among those who have argued that insiders' perspective is valuable for studying developmental issues because culture is key to the way people perceive the world. Understanding the messages used to engage people and so gain a sense of ownership would result in sustainability of development efforts. This study was offering a way of rethinking existing assumptions, ideas and beliefs that would lead to having a majority of the people engage in communicative acts that are transformative.

Significance of the Study

This study would be significant in that the outcome would provide insight into what motivates people to engage in transformative communicative acts that have long-term benefits for the whole community.

In addition, the study would offer development agencies with indications about communication factors that are critical for bringing about effective transformation in society. Consequently, those concerned with development agendas would have access to relevant knowledge that resonates with the needs of the people.

Furthermore, the findings of the study would enable educators to get an explanation of some aspects of communication that could lead to the progress of the majority of the community. Understanding how subjects of development receive, legitimize or contest development is indispensable to understanding how development is accomplished, the terms through which it is accomplished and how responsibilities are reformulated (McMichael, 2010). That understanding of

developmental experiences unique to the Kenyan situation would function as a base for future studies on development and how it could be stimulated.

The findings would also give policy makers knowledge that is relevant in formulating plans for addressing changes generated by global interactions. The study would provide insight into what motivates people who would normally focus on what would benefit them to engage and be involved with the community members in what contributes to their well-being. The community members who have an interest in being part of their own transformation would understand the ideas and views of how to interpret their histories differently as subjects and not just objects for whom things are done. They would gain a model of communication that would enable them to understand the connections between their story and communication leading to development.

Assumptions of the Study

The study made the following assumptions, that:

1. No development was feasible unless there was involvement with the people for whom transformation was intended.
2. Individuals created meanings and acted according to the meanings that formed the basis of their everyday lives.
3. Perceptions of what development was led to useful communication choices for actual development.
4. People's involvement in their own development choices resulted in transformation of community.

Scope of the Study

This study included those who had at least one academic degree. The participants were selected indigenous Kenyans, aged 65 years or older, who had gone

through the education system to the highest level (at least a degree certificate) and in some manner responded to the needs of their communities. The choice of participants was limited to people who were considered to have a clear perspective of the past, taking note of the fact that active development of colonies started in 1952 (Servaes, 1989, 2008; Waisbord, 2001) after the Second World War. The study used the indigenous people as defined by United Nations/ International Labour Organization (ILO) no. 169 (2011).

The participants were individuals who had contributed to community development, health, environment, academic, business, governance, diplomacy, and leadership development, and from whom life stories were collected.

Limitations and Delimitation of the Study

The study was limited in the following ways:

Sample size: A limitation of this study was the small non-probability sample that limited the generalizability of the study outcome. To address this limitation, consideration was given to diversity of experiences such as political, religious, public health, educationist, scholar, business, community and diplomat that gave rich and deep data.

Bias: Predisposition is inevitable because the researcher is the one who selects the area of study. That means from the choice of the research problem, choice of research design that would yield the data necessary to respond to study objectives, and the persons most likely to provide the information, data analysis and presentation, all have the tone of the researcher. To mitigate this, the researcher needed to remain aware of the possibility of bias and so stick closely to the study objectives. As Payne (2006) argued, biases are attitudes to be kept in hand, not attitudes to be avoided and so throughout the study there was commitment to the study's objectives.

Self- reported data: The participants' memories would be selective and would forget some experiences that occurred in the past. The memory of the participants could also be telescopic and so confuse the dates and events of occurrences in their past. There was also a possibility of social bias where occurrences favorable to the participants would be exaggerated while others would be downplayed. The delimitation was the triangulation of in-depth interviews, by use of written documents and interviews of those who have been impacted by the actions of the participants.

Confidentiality: No life story telling is ethically neutral. The act of telling a story of a life to a researcher is an act of trust. The participants may be reluctant to divulge some information. The delimitation was to be open in discussing the issue of anonymity and confidentiality with each participant. In addition, the participants were encouraged to read the stories that would be reported as they were recorded before they were shared with others.

Definition of Terms

Development: In the literature, development is defined as the planned transformation from a state of lack to one of socio-economic growth that makes for greater equity and larger unfolding of individual potential (Quebral, 2011). In this study, development is understood to mean what results when people are able to act deliberately to gain greater control of the factors that hold them from realizing their highest potential as individuals and as a community. In addition, development is the ability to view life as integrated with every aspect of one's life and every member of one's community (Freire, 1970, 1978; Nyerere, 1978), where the end product is a people who have cultural and international awareness, a sense of identity that enables them to think for themselves and critically analyze their contexts in order to define their problems and continually come up with solutions to those problems.

Communication: Communication is what makes development happen. It is the means through which the beliefs and assumptions of people are shared and acted on (Lundstrom & Smith, 2000). In this study, communication was defined, using the thinking of Carey and Freire, as the interaction in which the participants connect with who they are, are present and actively involved in making sense of themselves and their world, and gaining new awareness or critical consciousness (Carey, 1989; Freire, 1978).

Development communication: It could refer to communication about development programs, their implementation and impact. However Quebral (2011) defined development communication as the art and science of human communication linked to a society's planned transformation from a state of poverty to one of dynamic socio-economic growth that makes for greater equity and the larger unfolding of an individual. In this study development communication is the process in which people themselves define who they are, identify what holds them from achieving what they need and have awareness and ability to choose what they need.

Communicative acts: A communicative act is that utterance or action that leads to an undertaking or an activity.

Poverty: Poverty is defined in this study as a people's lack of confidence and an acceptance of inability to constructively change their situation (Meredith, 2005).

Community: Community refers to a group of people united by at least one characteristic such as geography, shared interests, values, experiences, or traditions (Bassette, 2004). In this study, community is used interchangeably with the term society and denotes the group that a person identifies as his or her people based on shared history or national boundaries.

Community needs: Community needs in this paper refer to the gap between what is and what should be (Foster, 1994).

Education: It is the act or process of communicating how to acquire knowledge and of developing the powers of reasoning and judgment. In this study, education refers to a formal place, called school, where learners are taught by the teacher.

Participants: These are the people who were interviewed. They are the primary participants. In this study, the term participant was used interchangeably with the term participants. The term secondary participant was used for the people that had been impacted by the primary participants.

Summary

This study was seeking to understand what motivated some Kenyans to engage in communication that enabled change. This is particularly because the modernization paradigm created structures of learning and governance in which people were socialized into individualistic ideology which subsumes social interest within individualistic interests. Communication, in a culture where comprehension of the social is determined by the comprehension of the individual (Freire & Macedo, 1987), results in widening of disparities where the weak continually contribute to the well-being of those in power. The result has been communication that leads to fulfillment of individual needs, the value of increasing possessions and positions, and a preference for foreign products and lifestyle. In spite of the culture of dominance by those in power, reinforced by media and an education system, it is noteworthy that some people have not followed the pattern of self-focus and self-indulgence.

The study focused on ten such individuals, well educated, having positions of power, and yet have acted differently. Following the argument of Schulman (1993)

that it is the insiders of any group who are more acutely aware of what to others appears as seamless garment of consensual purpose, this study sought to understand what led the few people to critically reflect on their social reality and seek to alter it, what messages they used and what was the impact.

This first chapter looked into the introduction and background to the study, the statement of the problem, the purpose, the objectives and the research questions, significance of the study, assumptions of the study, the scope, limitations and delimitations and also the definition of key terms.

Chapter Two covers the literature review, Chapter Three is on research methodology, Chapter Four is about data presentation, analysis and interpretation and Chapter Five is on discussions, conclusions, and recommendations.

The following chapter, that is chapter two, explores the theoretical framework that has shaped communication, need for an alternative model, communication acts that lead to development and the conceptual framework.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter presents a review of literature on the traditional understanding of communication as transmission. Communication viewed as transmission leads to dependency relationships, abuse of power, and self-focused relationships that widen the gap between the rich and the poor. The next part of the review brings in communication as ritual as an alternative theory. It then explains what has been done with this theory, including attempts at application of the theory such as participatory communication, including grassroots participatory communication. I expected to demonstrate that these theories are also not succeeding in development because of various factors that include a mindset that focuses people on what benefits them individually, and the spread of literacy without critical thinking. I followed Nyamnjoh's (2010) argument that communication scholars have either been asking the wrong questions altogether or asking the right questions to the wrong people. As a result,

. . . the continent has relied on a notion of development and on development agendas that are foreign to the bulk of its peoples both in origin and objectives, and that have not always addressed the right issues or done so in the right manner (Nyamnjoh, 2010, p. 2).

The beliefs and assumptions that people have about development is what influence their communication. Study of communication that would result in development begins with examination of the social process through which reality is produced, maintained, repaired and transformed (Craig, 2013). Different theoretical premises and diagnoses continue to inform communication intended to bring

development, making it difficult to have definite theories (Dagron & Tufte, 2006; Waisbord, 2001). Again, development communication is described as a highly charged social construct whose characters change continuously and whose meanings can only be understood in their specific context (Unger, 2010).

As a result of the multiplicity of theories and concepts that have emerged, studies and interventions have offered two different approaches and answers to the challenges of communication that result in development (Waisbord, 2001). One approach views development as a mechanism for the production and management of former colonies and has a communication strategy that is a linear, top-down, Eurocentric and technocratic approach. In this communication strategy, people and cultures are treated as abstract concepts; statistical figures to be moved up and down in charts of progress (Nyerere, 1978; Servaes, 1996, 2008). The second approach views development as the outcome of people that are able to critically think, reflect, dialogue and gain cultural and international awareness, and are able to analyze their contexts and then develop relevant solutions (Carey, 1989, 2009; Freire, 1974; Gramsci, 1971; Nyerere, 1978). That difference in the evolution of the field of development communication has made it difficult to have a central theoretical reference (Dagron & Tufte, 2006; McMichael, 2010; Waisbord, 2001). Indeed, the theories of James Carey and Paulo Freire acknowledge the existence of tension between the two forms of thinking about communication that influences development.

All of this demonstrates that there is a problem still needing to be understood that is made more acute by development communication researchers having adopted research techniques designed to answer to the needs of Western societies and which do not always suit African cultures or societies (Nyamnjoh, 2016). And that is what

justified this study. Since the current predominant patterns of communication are not bringing the desired development (Servaes, 1996, 2008), yet there are pockets of development that is seen to be happening, it was therefore deemed reasonable to investigate those pockets to understand possibility of a new communication pattern.

Theoretical Framework

To understand the theoretical framework behind current beliefs and practices in development communication, it is deemed important to begin with the work of James Carey. It is Carey (1989) who saw telegraph as an innovation that separated communication and transportation triggering social and commercial changes and that led to reconfiguration of use of time and space. The telegraph enabled communication symbols to be moved independently of people and this changed the way people thought, because a new social awareness enabled individuals to easily communicate with people of different beliefs over distances. Even though the telegraph had made it possible for messages to travel faster than people, and affected ideologies and other aspects of life, Carey (1989) argued that it still built on previous communication frameworks and infrastructure.

Carey's (1989, 2009) theory of communication as culture demonstrates the connection between communication and culture. Carey theorized that people's basic orientation to communication remains grounded at the deepest roots of their thinking. To Carey, the existence of a society presupposes the process of communication and interactions that are mediated symbolically, generating beliefs and representations that individuals act on.

Outcomes of Communication

Carey (1989) identified a tension between two forms of thinking about communication and posited that communication leans on either one of the two broad

approaches. The first form he dealt with is that of “transmission. “According to Carey, communication is a process and a technology that would spread, transmit and disseminate knowledge, ideas, and information farther and faster with the goal of controlling space and trade (Carey, 1989). That view has dominated the thinking and culture of those who influence society such as missionaries, teachers, preachers and journalists. Carey argued that this attitude owes its origin partly to possessive individualism, the over-evaluation of psychological life and the under-evaluation of the meaning of any human activities that are not based on and designed for the market.

As a result, the prominent view in development communication studies has been that people would be helped by being reconstructed in the image of the one defining the development approach (Freire, 1974; McMichael, 2010; Servaes, 2008). Those in power not only determine the developmental needs of the people, but they also come up with what they identify as being necessary for making the lives of the people better. Carey (1989) suggested that an archetypal case of communication can be used to extend messages that are centrally produced and controlled through monopolization of writing or rapid production of print so as to have the effect desired by the producer of the information.

One of the earliest models that used communication as transmission is Lasswell's model (1948, as cited in Griffin, 1997) of linear communication which attempted to address five key questions: Who? Said what? Through which channel? To whom? And with what effect? This model became a foundational philosophy of communication not only in the Western world, but also in developing economies such as Kenya.

The modernization paradigm, articulated by Schramm (1954), Lerner (1958), and Rogers (1962), saw media as both a tool to promote national development goals and as the means to inspire individuals to act and think in modern Western ways (Paterson, 2014; Wilkins, 2000). The expectation was that exposing people to Western media would create a desire to move from traditional to modern (that is Western) ways. That Eurocentric philosophy of development, meaning “catching up” with Western countries became the foundation of development. The highest stage was the age of high consumption. That ethnocentric outlook, upheld by the Lerner (1958) and Schramm’s (1954) analysis, that was pro-media, pro-innovation, and the pro-persuasion, was strengthened by the Shannon and Weaver’s linear model of sender and receiver. Though the Shannon and Weaver (1948, 1963) unidirectional communication model in which senders send information through media channels to receivers was developed in engineering studies, it became influential in communication studies (Waisbord, 2001).

In line with this philosophy, Everett Rogers (1995) identified five stages that societies pass through on their way to modernity. The five stages are; awareness, knowledge and interest, decision, trial, and finally adoption or rejection. According to Rogers (though he had a change of mind later), the early adopters act as models for others to emulate, and in so doing, a climate and an appetite of acceptance for change is generated. The laggards are those who are slow to adopt change, the category in which the majority of people in developing countries have fallen. Rogers’s diffusion theory became a blueprint for development communication because it addressed the adoption of new behaviors. The focus, as Waisbord (2001) pointed out, is still on individual attitudes and behaviors. The desire is to alter the receiver’s knowledge of

an idea, create or change his attitude toward the idea, or persuade him to adopt the idea as part of his habitual behavior.

Modernization theory has been criticized mainly because it mixed together the concept of development with Westernization. The model of development based on the theory requires the destruction of indigenous cultures and their replacement by what was viewed as more Western norms and values. The theory is also criticized for ignoring internal sources of change in societies (Mefalopulos, 2008; Melkote & Steeves, 2001; Servaes, 1996, 2008; Tufte & Mefalopulos, 2009; Waisbord, 2001).

A top-down structured communication is something one “elitist” does to/for another “the subjected” (Servaes, 2008). Consequently, the paradigm of dominance has persisted because policies and development strategies have come from the government (Mefalopulos, 2008). The “trickle down” approach to social change has inclined people to aspire to climb the ladder rather than engage in that which would bring transformation to the community. Development has become a self-referential metaphor to justify a particular way of perceiving and ordering the world (McMichael, 2010), represented by a set of values through which people organize their everyday life.

Thus, development communication models benefited those in power and conditioned society to aspire for what would give power and material gain. Further, those who controlled the media influenced and selected the message (McPhail, 2009), making media technology into a social tool to be used for political and economic ends. All in all, Carey’s theory makes it clear that “meaning making” is not central in the transmission models from which development communication theories are derived.

Communication as a Ritual

In response to the problematic nature of viewing communication as transmission, Carey (1989) suggested a communication perspective that did not just theoretically incorporate phenomena interlinked with representation, but rather acted as a means of interacting and exchanging collectively produced meanings through symbolization. According to Carey, this communication perspective is rooted in time and history.

The central assumption of Carey's theoretical position is that societies do not constitute only those relationships that build up around production, possession and power, but also incorporate sharing, exchanging and engaging over cultural symbols, meanings and forms. Carey saw the need to deepen the relationship between media studies, historical knowledge and social theory that encompasses both mass culture and popular culture. He held the view that communication is not the advance of technology as an opportunity for politics and economics devoted to trade and individual security acquired by accumulation of things (Harries, 2012a; McMichael, 2010). His theory answers the question of communication as culture in which meanings are co-created and lead to the building, preserving and transforming of communities.

Freire's Contribution to the Theory of Development Communication

Like Carey, the work of Freire (1970) also takes into account the close relationship between communication and culture. Freire recognized that culture is a created reality which establishes meaningful space, where people gain the critical consciousness necessary for breaking down ideological hegemony (Christians, 1988). Development challenges facing people in developing countries cannot be solved in a culture of silence or representation. Freire's argument is that communication cannot

be said to represent the expressions of purely individual thoughts and feelings. He acknowledged the hegemonic potential of dominant encoding and drew attention to the importance of dialogue.

Freire's theory and practice is explicitly and fundamentally concerned with social change. His theory on the pedagogy of the oppressed is rooted not just in thinking but also in experiences that inform the thinking of the people. Freire (1970) argued that communication where those in power transmit the messages they consider important, cause people to fail to problematize in a way that they are able to get to the root cause of the problem. This in turn leads to the cultural hegemony proposed by Gramsci (1971) which holds that those in power maintain the power by making the societal hierarchy or chain of command seem "normal." Gramsci talked of those in power using the beliefs, explanations, perceptions, values and mores to make their worldview to be viewed as the norm. This then frames the society in a way that makes the developmental actions of the society tend to benefit some people more than others. This is what sociologist Robert Merton referred to as the "Matthew effect," referring to the biblical passage in Matthew 25:29 where the one who has is given more (Laviviere & Gingras, 2010). In the same vein, Freire's (1970) theory of the pedagogy of the oppressed theorized that education system that distances the learner from the teacher, was one way that the norms and values of those in power are reproduced and sustained.

Freire's theory is particularly significant for a people with a colonized past because of the inscription in the minds of the people that success is to be able to prescribe behavior for others. Freire's argument is that through dialogue that people are able to problematize or ask questions which raise their consciousness to their reality. Moreover Freire argued that it is through raised consciousness that people

begin to question the social construction of the experiences that provide them with an unfair advantage. When Western theories of development are applied, those to be developed remain victims. Freire's assumption is that no development can take place if people are not part of defining what it is they need to know so as to be able to respond to the concrete realities of their world. Every human being is capable of looking critically at his world in a dialogical encounter with others. All interactions contain implicit visions about the role of the citizen and the purpose of the community. On the other hand, if the prevailing beliefs are that individuals are like *tabula rasa* (an empty slate), it then means that any knowledge they get has to be transmitted by whoever has it, whether the teacher, or the development agent. Whoever has knowledge then has power to select what is to be known and acted on. This is what enables paternalistic social actions that assume that people are adaptable and manageable and it inculcates in people the need to depend on those in power. So Freire's view was that fragmented view of reality is what takes people's attention from what would bring development to scrambling and protecting positions of power.

Both Carey and Freire pointed to the fact that the problems of development are not just a lack of information as the modernization theory had assumed; there were external factors as well. The way the developing countries were integrated into the world economy meant that they were dominated economically, socially, and culturally (Mefalopulos, 2008; Melkote & Steeves, 2001; Servaes, 1989, 1996, 2008). On implementing modernization, it did not take long before the dependency mode became evident. A dependency theorist, according to Frank (1972), explains that a dependency relationship occurs when the elite of the poor countries bear attitudes, values, and interests consistent with the wealthy countries. It is the elite of the developing countries who allow the domination. Developing countries are expected to

continue producing raw materials sold at prices set by the industrialized nations that also determined the consumer prices for their products. In this respect, a new concept of development that focused on involvement of the people in their own development was needed.

Participatory Development Communication

One example of an application of Carey's (1989; 2009) theory of "communication as a ritual" is participatory development communication. Participatory development communication emphasizes horizontal approaches that encourage dialogue centered on problem analysis and searches for solutions, implementing a bottom-up approach that raises the awareness of the decision makers. Dagon and Tufte (2006) traced the deep historical roots of participatory communication and the heritage of development communication to Freire. This is because Freire's theory moves the focus from receiver-centric leading to production of meaning sought and ascribed rather than information transmitted (Servaes, 1996).

Freire's theory holds that knowing begins with human beings within a particular social cultural formation, analyzing and actively constructing their own experiences within ongoing relations of power. Dialogue is an act of producing meaning that "requires an intense faith in others, faith in their power to make and remake, faith in their vocation to be fully human which is not a privilege of the elites" (Freire, 1970, p. 75). In essence, Freire recognized that dialogue is at the heart of social change. However, scholars have been critical of communication based on participatory theories (Mefalopoulos, 2008; Melkote, 2003; Moyo, 2009; Nyamnjob, 2004, 2012; Servaes, 2008). Though the term is often used to draw attention to and emphasize a two-way communication system and to create distance from the one-way communication that just disseminates messages or seeks to persuade people to change

their behavior, it has not always encouraged involvement that would bring transformation.

Participation for a people whose communication is transmission has a variety of connotations, depending on how it is implemented (Freire, 1974; Nyamnjoh, 2012; Servaes, 2008). For example, people can be said to have participated by merely being present where matters thought necessary for their transformation are mentioned. At other times, people are provided with information from professionals or development agents and are asked to participate by answering predetermined questions without having an opportunity to directly influence the conclusions and decisions which are made. There is also participation by consultation, where conclusions are modified, and participation can also mean having people provide labor in return for food, cash, or other material incentives. Other applications of participation include forming groups to meet pre-determined objectives and to collaborate on analyses leading to action plans and the formation of local institutions.

The numerous variations in participatory approaches to development communication do not seem to address the kind of engagement Freire's theory provides. They are, in fact, a modification of the modernization paradigm where participants modify the process to fit the need (Tufte & Mefalopulos, 2009). Thus, while the participatory approaches to development have drawn attention to the power of local communities to recognize and resolve developmental problems, Melkote (2003) argued that the participation of the people is like new wine in old wine skins.

Indeed, there are no easy solutions to the closure of the information gap in Africa because the top-down control system of the colonial period is still relied on. White (2004, 2008) considered the major role of theories of development communication as systematically "unmasking" ideological distortions, affirming

cultural identity and finding ways to resist cultural hegemony. He identified a huge communication gap between the elite who live in urban areas and the peasants usually found in rural areas and the urban informal sectors. There is a disparity between those who have wealth of newspapers, magazines, television, and better broadcasting who happen to be in urban areas; little of that wealth of knowledge is shared with those in rural areas (White, 2004, 2008). Participatory communication does not address that disparity.

Furthermore, White (2008) argued that there is no evidence that even “grassroots” participation communication would bring change. Ansu-Kyeremeh (1997) also theorized that the point to start is the analysis of the grassroots participatory communication, with an emphasis on indigenous communication systems. In this same vein, Kanu (2007) argued that this is failing to acknowledge that indigenous cultural values had limitations that caused cultural hegemony and made it likely for people to act against their best interests. She posited that re-appropriation of African traditions should not be an appeal to an allegedly “better” past to which people nostalgically return instead of responding to the challenges of development. The reorganizing of the community to place emphasis on rural versus urban, urban poor versus urban rich, male versus female appears to be an application of the same stratifying principles.

Freire’s (1974, 1985) explanation for the weaknesses of participatory development communication is that those whose literacy inclines them to be recipients of a message or knowledge become submissive, adaptable, lacking in confidence in their own ability to think and to pursue their curiosity, for they find it accepted as normal to wait to be told. It is those in power who determines what is to be communicated which makes them the heroes to mentor the powerless. That is what

creates an irresistible attraction and submission toward foreignness and those in power. Freire argued that people whose creativity has not been activated are fearful, insecure and unable to respond to concrete realities of their world.

Freire defined literacy as a way of seeing the world, or forms of life which integrate words, acts, values, beliefs, attitudes, and social identities (Souto-Manning, 2010). To dominate is to deny others the right to participate in their history. As Freire rendered it, "There is no history without men, and no history for men; there is a history of men by men" (Freire, 1970, p. 125). What is regarded as participation is elites depositing communiqués whose contents are intended to influence others. The elites whose literacy is informed by content foreign to their reality assume that they cannot think with the people and they cannot let the people think for themselves. Instead, they think for the people.

In addition to being able to think for them, there is intertwinement of language and thought that not only determines usage but also influences decisions and the way people view the world. Language is more than just a means of communication because it influences culture and even thought processes (Freire, 1978; Harries 2012).

Freire (1978) argued that there are fundamental problems in communication that would result in development when using the very language that was used in colonizing the people. Thiong'o viewed language and culture as inseparable argued that,

Language as communication and as culture are then products of each other . . .

Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we perceive ourselves and our place in the world . . . Language is thus inseparable from ourselves as a

community of human beings with a specific form and character, a specific history, a specific relationship to the world (Thiong'o, 1994, pp. 15-16).

In addition, Harris (2013a) argued that it is unrealistic to ignore underlying differences in philosophical foundations amongst Western nations and those in the developing world and assume that they understand one another because they happen to use the same international language. Furthermore, Harries continued to say that any formal research or interviews carried out in English should be treated with suspicion because there is an assumption that anything that follows European discourse is correct even if it is not fitting.

There was another danger subtle in use of English language in research. In order to acquire funding and international recognition, African scholars have concealed their reality from view in a way that cultural issues that are not regarded as issues in the West are suppressed by use of media and language. This is because skillful English use comes only at a great cost in time, finance and close contact with the West; hence Anglophone Africa's orientation to English can set back its development and give it a deeply rooted dependency (Harries, 2012, p. 2).

The Need for an Alternative Model of Communication

Through research, Great Britain, whose development communication model was based on the Roman model of nobility and kings, acknowledges that its class-ridden system was eroding its competitiveness in the global market (Carey, 1989; Pandey, 2003; Schulman, 1993; Seiler, 1991). The Center for Contemporary Cultural Studies founded by Richard Hogget as a research center of Birmingham University emphasized the impact of cultural texts in influencing the choices of the people.

It is through the work of scholar Stuart Hall and others that Britain was able to examine the influence of the beliefs that were encoded and decoded through the mass media and interactions with people of differing cultures. Following the Second World War, Britain's Cultural Revolution threatened to end the country's identity as a superpower through the collapse of the homogenous population, due to the influx of people from its colonies and the spread of original messages through mass communication.

In search of a new identity, the Center for Contemporary Cultural Studies in Birmingham (United Kingdom) studied how class ideology formed individual consciousness, creating people's subjective understanding of their experiences (Schulman, 1993; Seiler, 1991). The study addressed the elitist school of thought, questioning the values and meanings embodied in the cultural patterns and arrangements. What needs to be interrogated at this point is, if Britain, using its working class intellectuals, could examine how its past contributed to its present and future and reform it thus its former colonies should do the same. The former colonies such as Kenya need to review the influence of the old British models and notions of the modernization paradigm that guide communication in a way that could be inhibiting a majority of the people from engaging in their development.

While studies have identified the outcome of communication that has resulted in uneven development, no study so far has focused on listening to the views of the people, as far as the researcher is aware. To break the circle of what seems to hinder the development efforts, the same learning process that could incubate retrogressive ideas is the same one that can bring change (Freire, 1978). Indeed, there are people who have had the benefit of education and who could have taken the predicted path of self-interest, but instead they chose to engage with their people in seeking ways that

would uplift their standards of living and benefit the total community. Scholars such as Muhammad Yunus, a PhD in Economics and a university professor, listened to the poorest of the poor in his community in Bangladesh (Yunus, 2007). Through the establishment of Grameen Bank, Muhammad empowered the poor women by enabling them to break out of the circle of poverty so that now, in dignified ways, they were able to help themselves.

To emphasize the point that there are few though scattered examples of a people educated, whose communication has been beneficial to their community who include the Belgium-trained architect, Francis Diebedo Kere of Burkina Faso, who used the knowledge gained to build a school together with his people (Flannery & Smith, 2014), or Patrick Awuah of Ghana who established a university that attempts to inculcate critical reflective mindset in the learners (Awuah, 2012). In speaking of Professor Mahmood Mamdani, once voted as the world's ninth most important public intellectual by the US foreign policy and the UK's prospect magazines, journalist Kron (2013) suggested that the role of senior academics in leading higher education is more difficult to define, but some intellectuals are arguably so prominent that they inspire change and development. In Kenya, the Nobel Peace Prize winner, the late Professor Wangari Maathai used her knowledge to encourage the grassroots as well as urban people to take care of their environment.

Another example of an individual who engaged the members of his nation, the outcome being his country moving from the category of Third World to First World, is Lee Kuan Yew of Singapore, who argued that academicians have pet theories on how society should develop to approximate their ideal, especially how poverty should be reduced and welfare extended (Yew, 2000). Lee's ability to ignore criticism and advice from "experts" enabled him to understand the requirements of his own society

as well as the needs and motives of his neighbors. While it is clear that Lee was able to maintain a balance between economic, socio-cultural and historic issues that are unique to their country's local context (Freire, 1970), he did not explain what motivated him.

Communicative Acts that Influence Community Members to Engage in what Benefits them and their Community

A major question that this study attempted to address was the factors that have contributed to and motivated certain people to be more selfless and desire to engage in communication that led to progress. Communicative acts that engage the community begin by rethinking one's role as a member of a community. In his book *Long walk to freedom*, Mandela (1995) was said to have had a sense of mission which made him have an interest in the welfare of others and a vision that made him have a sense of integration, enabling him to see his every action as an indispensable part of the whole. It has been noted that communication that is transformative is not only involving the people but is also a process that links the past, present and the desired future of the people (Freire, 1974; Smith, 1992, 2003; Woodson, 2006).

People with a sense of purpose concentrate on the mission which creates a sense of being able to pull out of the hegemonic communication by opening up and deepening conversations with other people. For example, Woodson (2006, though his work was first published in 1933) who had a comprehensive view of a development problem, having studied to PhD level at Harvard, gave up a prestigious educational career, including being a school principal, in Washington, DC, and the position of Dean at Howard University and devoted his finances and energies to raising the consciousness of his people on the need to rethink their view of development.

Indeed, communicative acts that engage community members begin with a healthy view of self which includes self-confidence, self-image, self-awareness and self-esteem. A healthy sense of self is critical in enabling a person to focus on what meets his needs as well as the needs of others (Knapp, 1984). The family environment, the father, mother, siblings, and grandparents contribute to one's sense of self. It could be that self-esteem enables one to have a degree of mastery in the art of listening. It is also possible that through listening that one is able to identify contradictions, conflicts or dissatisfactions and how they are addressed. Knapp (1984) and Freire (1970) postulated that people acquire sense of security in their families of origin, schools and communities. For example, Kere of Burkina Faso and Wangari Maathai talked of childhood experiences and relationships that remained as a stamp recalling them back to help their communities.

Furthermore, communication acts that centralize the issue of transformation have the people's interests served by development. For example, Smith (2003) left the mainstream as an academician to engage on the front lines of the struggle to critically examine the system. (Smith is an indigenous Maori, whose work has developed wide-ranging academic discussions centered on Kaupapa Maori theory, critical theory and transformative praxis. He has also made significant contributions to the political, social, economic and cultural advancement of indigenous Māori communities. The Maori are aboriginal people of New Zealand whose culture had been submerged by the coming of the Europeans).

Smith maintained that development begins with self-interrogation of notions of individualism in the capitalist market-oriented thinking. Some of the communicative acts of Smith's efforts include persistence in making known the plight of the Maori people through his writings and publications in journals, presentation of

papers in conferences, and engaging people. To Smith, political, social, cultural, and economic advancement of his people made him seek the communication that dealt with what he referred to as distractions. Distractions are activities that kept his people busy, doing what they understood as expected of them, keeping records, explaining transactions, following what did not add to their welfare as a community.

The shared vision of a community requires more than involvement because it engages thinking that examines reality. This is explained by Freire (1970, 1974) who had personal experience of living in an environment where some were getting richer while others were kind of locked in situations that were depriving, yet accepted as normal. Through his writings and life, he demonstrated that it is through communication that human life holds meaning and that communication begins with authentic thinking. Authentic thinking begins by people learning to read their world in a way that they ask questions about the past, natural, cultural and historical situations and the present. It is as they pose and think through their problems together that they gain critical consciousness that enables them to choose actions.

Moreover, communication that influences a community to get involved begins when people break out of submission to a hierarchical structure and establish their own independent system of communication and organization (Servaes, 1996, 2001, 2008). Servaes, who has integrated the thinking of most major contributions in the field, and has provided a comprehensive view of various aspects of development communication, acknowledged that perspective on communication has changed from being a process of transmission to a process where meaning is constructed (Servaes & Malikhao, 2004).

According to Servaes (2008), communication is not confined to media messages, but it is interaction of people in an interpersonal relationship. The

involvement of the people in defining issues, and coming up with programs that determine how to implement and evaluate them is what brings development. For example, Bruce Olson, though a foreigner in the community of the Motilone people of Venezuela in South America, introduced change through the existing structures in a way that left their cultural expression and the interpretation of which they are intact (Olson, 1973). Olson engaged with Motilone people by taking great care to ensure that the dignity of the people is not undermined but preserved. He gives an illustration of how he went into great length to protect the community from shame by infecting his own eyes with 'pink' eye germs so as to preserve the dignity of the Motilone's medicine woman. Olson also exercised patience in seeking to gain the trust of the people by knowing their language and culture in addition to building the trust of individuals by using images and metaphors drawn from their folklore (Olson & Lund, 2006). The articulation of the transformative messages was done by the people who had learned to engage in communicative acts that were transformative. Today, the Motilone are an integrated, productive, positive, cultural force, able to accept new concepts and fight their own battles, and in addition they are connected to the rest of the world (Olson & Lund, 2006).

As can be seen, communication that engages people in what is beneficial to them enriches their cultural expressions and interpretations of who they are. As several authors have pointed out, it is communication as involvement that enables people to become aware of beliefs rooted by historical processes into the deepest level of being (Carey, 1989; Freire, 1974; Smith, 1992). The variables likely to influence communicative acts that would lead to development include colonial history and the impact it had on people's outlook on life, family background, education, experiences and personality traits.

Education and the individual experiences are other variables that influence the individual's outlook on development and the place of other people. According to Freire (1974) monologues, slogans, communiqués and instructions are likely to be issued leading to masses being manipulated. This manipulation is what Okigbo and Eribo (2004) said result to a people having a framed mindset and consequently lack passion in what they say and also lack a clear positioning of what they believe. According to Okigbo and Eribo (2004), where communication is manipulative, people are treated like political or social accessories.

The manipulation of people as objects is more visible where people have had a history of being subdued. In such communities people tend to lack their own ability to think, to want and to know, leading them to have irresistible attraction and submission to foreignness and those in power (Freire, 1974; Gramsci, 1971; Harries, 2012a; Nyamnjoh, 2004). That inbuilt fear can block curiosity and creativity necessary for people to respond to the concrete realities of their world.

Finally, communicative acts engage people by facilitating them problematize about their reality and coming up with relevant solutions. Transformation of a majority of the people is likely to result from engaging people in dialogue where they question how the past influences the present and the desired future. It is when a majority of the people are able to articulate and identify what in their systems, beliefs, assumptions, interpersonal relationships, history limits them, that they come with what is good for them. The county governments would then think through with the community members for the good of their county and the nation. The research question is sought to find out what motivated some Kenyans to engage in communicative acts that included a majority of the people in what was beneficial to the whole community.

Conceptual Framework

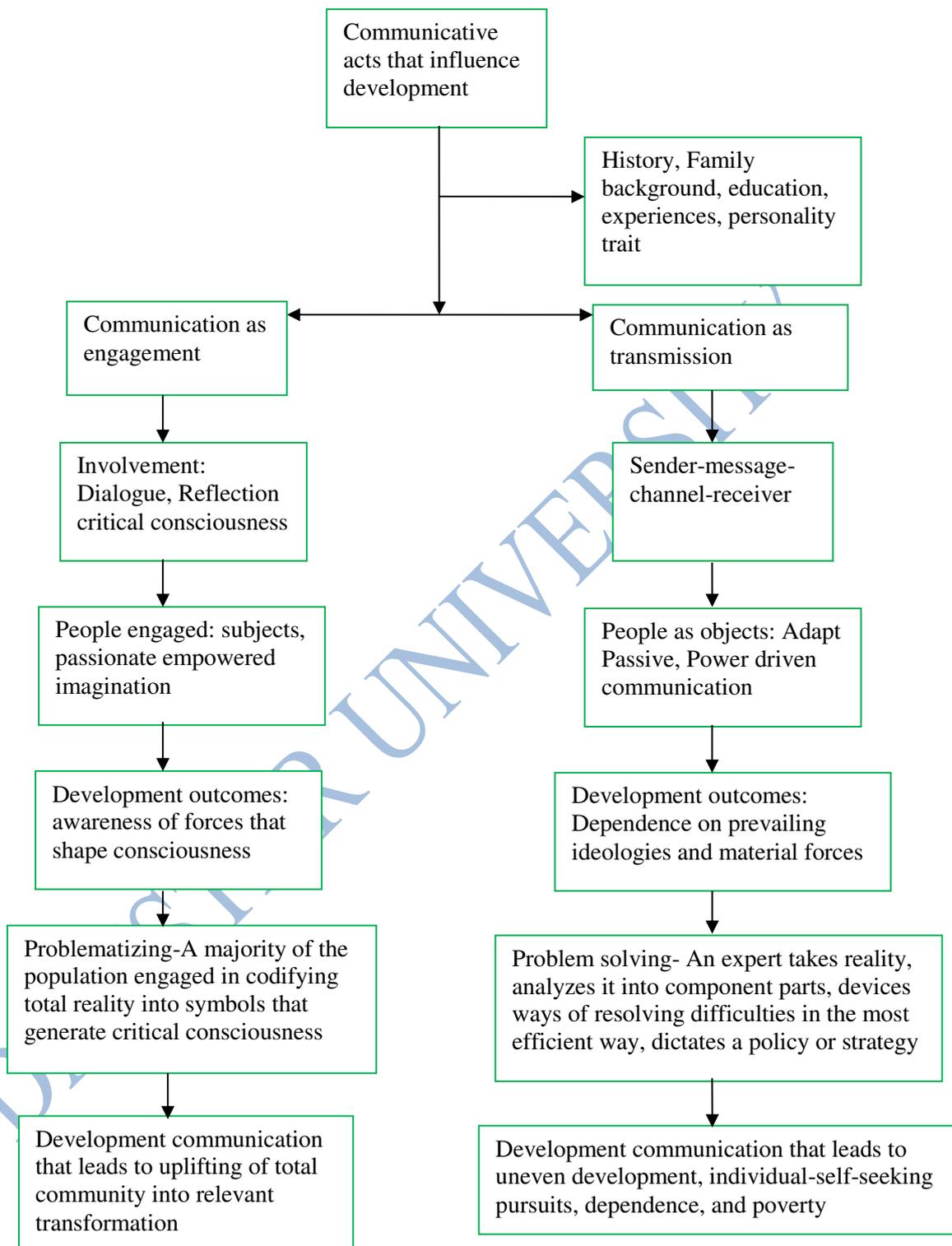


Fig. 2.1: Conceptual Framework

Source: Researcher (2016)

Discussion

From the conceptual framework, it can be seen that the variables likely to influence communicative acts that would lead to development include the colonial history and the impact it had in people's outlook to life, family background, education, experiences and personality traits. In addition, individual family background, formal education and individual experiences are other variables that influence the individual's outlook on development and the place of other people. Carey's theory of culture as communication posits that when people who assume communication is transmission, the sender of the message determines what is to be communicated. Christian (1988) argued that culture is the womb in which symbols are born and communication is the connective tissue in culture building. In communication as transmission, those in power tend to use top-down communication while giving instructions leading to masses being manipulated.

To transform people's reality, one has to emerge from the world, objectify it, create awareness and in so doing transform it. Freire (1970) postulated that leaders or those directing communicative actions face a dilemma. They have to deal with the ambiguity of coming up with communicative actions that they hate because being in power means being able to control others and even resources for self gain. That duality is what facilitates a culture of bureaucracies that enables use of power as a means of domination. Power-driven communication is an outcome of literacy (Freire, 1970), which is not just a technical term.

Development outcome that results from communication that is power-driven is transmission of ideas of whoever the source of the message is. If those communicating and coming up with development policies are those whose literacy/education did not encourage questioning, they will depend on prevailing

ideologies and material forces. The result is that the set of values that incline their communicative acts will be steeped in ideologies of others. Nyamnjoh (2010) argued that communication for development that was immersed in Western expectations of modernity resulted in imitation and insensitivity to the social cultural realities necessary for effective communication. That could have contributed to uneven development with some wide income disparities and increasing unemployment, helplessness and dependency on the powerful, the government included. The communication acts of the people prioritize activities that get them into positions of power where they can control others, acquire and accumulate material resources and seek what which would make them secure without being mindful of others. The question then remains, what led some individuals, raised in a culture where the general mode of communication is transmission, respond to the needs of others?

In intellectual matters, Carey (as cited in Babe, 2000) theorized that origins determine endings, and the exact point at which one attempts to unhinge the problem of communication largely determines the path to change. Societies do not constitute only those relationships that build up around production, possession, and power. Instead, communication includes sharing and exchanging cultural symbols, meanings, and forms. That means communication as a ritual is intrinsically related to culture, community sharing, participation, association, and power. According to Smith (1992), mutual involvement that creates understanding requires bonding with the people by having commonness in language, sharing in people's experiences, understanding cultural patterns, and deeply held beliefs. Carey (1989) whose theory differentiates types of communication admitted that the ritual view had not been explored because the concept of culture is weak and remains a fleeting thought in the thinking of many American. That is the point at which the works of Freire (1974, 1978, 2004) who

delved into development of individual thoughts, examining ritualistic communication, and how people engage with others provides a leeway on how to engage others in communicative acts that are transformative.

Freire dealt with the issue of empowering people by having them engage in dialogue as a provocative approach that enables them to articulate and identify what they need. He addressed the relationship between communicators such as differences in power and responded to how people engage with others. Freire (1974) distinguished the people whose communicative acts transform their communities as those who are present not just represented. People are present if they can reflect and gain consciousness of the historical, individual, structural factors and environmental factors and determine their communicative action. To be represented is to be dominated as the people are silent and do not make their views, ideas and opinions known and they do not question or critique what they are told as they wait for the ones in power to tell them what to do and be.

If Kenya is to be part of the global conversation on its own terms, there is a need to listen to the story of its people who have had an education and have continued to respond to the needs of the community. Development is about people and, as Mwalimu Nyerere said, people cannot be developed; they develop themselves (Nyerere, 1978). In an interview in Paris, Chinua Achebe said “Until the lions have their own historians, the history of the hunt will always glorify the hunter” (Achebe, 1994). Achebe was talking of his realization that his education had made him not view himself as part of his people. As Servaes (1996) argued, it was about time the people in developing countries, who have always been researched, described and interpreted by others or following the dominating mindset, became actively involved research on their own predicament. It is the people in developing countries who know

their situation best and have perspective on problems and needs that no outsider can fully share, thus the need for life story interviews.

Summary

This chapter has reviewed literature on theoretical framework on Carey's cultural theory that views communication as either transmission or ritual and how communication as transmission aligns with modernization and dependency theories of development. Communication as ritual aligns with Freire's theory of transformation of community. In this chapter, the need for an alternative model of communication and communication acts that influence community members in what benefits them and their community was reviewed. There was also discussion of the conceptual framework.

The next chapter explains the research methodology and philosophy used to gather and analyze data. In the chapter, there is research design, population of the study, the selection criteria, sample size, data collecting methods and procedures, the data, pilot study, data analysis plan, credibility, transferability, dependability and confirmability, data interpretation and presentation plan and ethical considerations.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter on research methodology addresses the research philosophy, design, population, selection criteria, sample size, sampling methods, the life story interview as a data gathering tool, data collection procedures, ethical issues and data analysis plan, credibility, transferability, dependability and confirmability, data presentation and an overall summary.

Research Philosophy

The main reason for undertaking this study was to find out what motivated some Kenyans to engage in what led to transformation of their communities. The study is underpinned on interpretivist paradigm's assumptions, beliefs and values that are concerned with meaning and seeks to uncover the way society members understand given situation. Denzin and Lincoln (2005) explained that in terms of epistemology, interpretivism is closely linked to constructivism. Constructivism holds the view that meaning is constructed not discovered, so subjects construct their own meaning in different ways. In the same way, the researcher and those responding are linked such that their understanding of the world is central part of how they understand themselves, others and the world (Creswell, 2013). That means the values of the researcher are inherent in all phases of the research process and that is why the researcher remained conscious of the study question.

The search was for establishing the values that incline people to act in a way that generates consensus and benefits a majority of the people in a way that transforms the community (Freire, 1974; Mefalopulos, 2008). Following that research goal, I set out to find out the background of the participants, how they engaged the

people, the kind of messages they used and the impact the interaction had in and with the community. I was also interested in finding out how the participants defined development and their suggestions on how it could be achieved.

Research Design

This study used a descriptive qualitative research design. Descriptive research allowed an understanding of what was fundamental knowledge in explaining the nature and shape of society (Creswell, 2013; Denzin & Lincoln, 2005; Lambert & Lambert, 2012). The rationale for using qualitative research was its focus on the constructivism approach to social reality, which locates individuals in the wider social, cultural and historical contexts they inhabit. The goal of the interpretive approach was to explicate meanings and concepts used by the participants in their settings.

Population of the Study

Though Kenya has placed education as a priority at all levels, promoting it as a key indicator for social and economic development (Kinuthia, 2009), it was not possible to know the total number of people with university degrees. For example, though at the time of Kenyan independence, 1963, there were fewer than 900,000 children attending primary school (Kinuthia, 2009), it is not possible to know how many of those children ended up in the universities in the country or outside the country. Some people who dropped out of school in form four, followed different paths and they ended up in the university. To complicate the matter, some people started with a diploma, others studied abroad while others took a long time before going back to school. There were many other factors that made the data of the population of those who have degrees in Kenya difficult to obtain. For example, Prof. Miriam Were did her first degree in America and several years later studied medicine in University of Nairobi, as indicated in her story.

Selection Criteria

The people that were interviewed were those who went through the education system yet they were involved in the community in what was transformative and beneficial. The columnist of *New York Times* (2014, February 15) in an article titled “Professors, We Need You!” pointed out that the most stinging dismissal of a point is to say: “That’s academic.” In other words, to be a scholar is, often, to be irrelevant (Kristof, 2014). That is what is intriguing about people some of whom are academics yet they are not dismissed by their community. Instead, they are engaging the community in what is beneficial to them.

The study interviewees were chosen by following several trails: One was observation, reading and listening to people whose contributions were intriguing. For example, Rev. Dr. Timothy Njoya who had been deeply engaged in having Kenyans engage in coming up with new constitution, gave a talk to my cohort on integration of faith and living that left us amazed at his insights. I wanted to find out more of what made him connect his intellectual understanding with development communication.

Prof. George Kinoti is one whose contribution to development communication, as I read his book, ‘Hope for Africa and What the Christian Can Do’ made me curious. I wanted to find out what else he knew about development which if communicated would bring change. It was while I was interviewing Prof. Kinoti that he pointed out to the unique contributions of Ambassador Bethuel Kiplagat who was in school with him at Alliance High School. Prof. Peter Anyang’ Nyong’o caught my attention through his being cited in journals of development communication. I heard of Mrs. Jane Njeru’s outstanding interest and investment in people before I joined the university in the mid-seventies. I later met her and taught in the same school with her where I observed qualities that needed to be understood. Prof. Julia Ojiambo, Prof.

Miriam Were, Ambassador Tabitha Seii, Dr. Edwin Muinga Chokwe and Dr. Eddah Gachukia were recommended by colleagues who have interest in development communication.

To ensure intelligible, thick descriptions (Geertz, 1973), the interviewees were selected from diverse sectors and disciplines. The persons interviewed were selected on the basis of their uniqueness in responding to the study questions. The five selection criteria were as follows:

1. At least over sixty-five years old: These were people who had gone through formal schooling, whether primary, secondary or university, in the decades of forties, fifties and sixties. Thus, they are believed to have had knowledge of life before independence. The rationale was that, having lived through the tensions and experiences of change and being in touch with global movements, they had an advantage in articulating the trends and the turning points that the society has gone through. Those sixty-five years and older are people who could disappear from life with accumulated knowledge relevant for communication that would lead to development.
2. A university degree earned from a recognized university: The reason for selecting the sample from those who have attained the highest level of education was to gain an understanding of how they escaped being conditioned by the system in which they learned. Njoya on November, 2015 in a live TV interview with Jeff Koinange, said that the education system in Kenya produces job seekers not producers. He said, "Why hire a lawyer when you can buy a judge," and that people create crisis so that they can gain power. People with university degrees are men and women who went through the education system that Nyerere (1978) posited is elitist in nature, catering for

the needs and interests of a very small proportion of the population and divorcing its participants from the society for which they are supposed to be trained. As a teacher in a university, I wanted to understand the type of communication that would lead to development and the type of communication that would lead the learners to use the knowledge and skills that they gain to address changes and problems in their society.

3. With a record of engagement in developmental initiatives not only within their career/ professional contribution, but also beyond their call of duty: These were people who have shown an interest in development by their writings or public utterances that indicate their interest in the development of the community. This study sought to understand what motivated such people whose actions translated into development of the society.
4. Indigenous Kenyans: These were insiders who have not only witnessed the transitions in the country but have been part of the transitions. Following Nyamnjoh's (2010) argument that development communication researchers have adopted research techniques designed to answer to the needs of Western societies and which do not always suit African cultures or societies, it was necessary to seek an understanding of development from the people for whom it was intended.
5. Has had public recognition of their contributions of communicative acts that resulted in development: Public recognition can be a medal given by the state, or a function organized by another body that acknowledges the contributions.

Thus the people selected had a memory of pre-independent Kenya, had each attained a university degree as the minimum academic qualification, and have gone through the three stages that Ngugi wa Thiong'o (2009) described as anti-colonial

struggle, independence, and post-independence. In addition, the people had been involved in development activities.

Sample Size

Onwuegbuzie and Leech (2005) explained that choosing a sample size and sampling technique is an integral part of the study process that should represent an active process of reflection based on many factors, including context, method of collecting data, and type of generalization needed. Qualitative researchers (Babbie, 2010; Denzin & Lincoln, 2005; Onwuegbuzie & Leech, 2005, 2007) advised that sample size should not be too small or too large to enable the undertaking of “rich and thick” data. The participants were selected according to pre-determined criteria relevant to the objectives of the study. As Patton (2001) pointed out, determining an adequate sample size in qualitative research is ultimately a matter of judgment and the aim of the study. In addition, Creswell (1998) suggested that a sample that ranges between five and fifteen is sufficient. That then meant that a sample of ten is sufficient to enable development of meaningful responses to study questions and also provide useful interpretations. This is because one piece of data is all that is necessary to ensure that the information becomes part of the analysis framework (Guest, Bunce, & Johnson, 2006; Huberman & Miles, 1994). Even one life history could add depth of knowledge to our understanding of social change (Kouritzin, 2000).

Sampling Technique

Since the purpose of the study was to find out what motivated people to engage in communicative acts that met the developmental needs of the community, the sample was purposively selected. I ensured that it was non-probability purposive sampling where the participants were those who had relevant experience and so could shed light on what motivated them (Creswell, 2013; Onwuegbuzie & Leech, 2007).

Given that the goal of the study was not to make generalizations but to obtain insights into what motivated the people to be responsive to community needs, a sample of ten Kenyans was considered. The ten participants had to have had conscious educational experience of pre-independent, independent and post-independent times, and have contributed to community well-being.

One reason for choosing indigenous Kenyans was to gain an inside knowledge of a people who somehow have to justify their claims. To get the gist of being indigenous, this is what the renowned anthropologist, Bronislaw Malinowski, wrote as foreword to Jomo Kenyatta's book, *Facing Mount Kenya*, in 1938:

When a German, Briton write, there is no debate as to whether an educated and a trained member of a community is entitled to observe with profit and confidence. Yet when an African writes a book about his own tribe, it seems almost necessary to justify his claims. (Kenyatta, 1938, p. viii).

Another reason for purposive selection of indigenous Kenyans was that for seventy years (1890-1963), the British influenced the indigenous people's perspective on most aspects of life. One particular influence was the limiting of education of indigenous Kenyans to mere practical skills, suitable for working on the farms (Gatimu, 2009; Ndirangu, 2009; Nyasani, 1997), active modernization of the colonies that started in 1952 (Mefalopulos, 2008; Waisbord, 2001) and historical conditioning, including discrimination and differing laws based on the cultural roots of the people. These are some of the factors that make the indigenous population distinct from others. The other reason for selecting indigenous Kenyans is the belief that "there remains in many African nations a cultural sense of communication that has never been far from the surface" (Okigbo & Eribo, 2004, p. 5). The study population then was of Kenyans whose beliefs, values, and ideas, could be traced to the time before

active modernization started being effected in the country. They were Kenyans who have had formal education to the highest level, preferably PhD, but at least a degree, and have, either in their writing or actions, demonstrated interest in community well-being.

Data Collecting Methods

To understand the motivation of those who have engaged their community in communicative acts that met their communities' development needs, qualitative research was used. In adopting research methods in development communication in Africa, attention has to be paid to the continent's fundamental cultural diversities and specific experiences (Nyamnjoh, 2010). This study sought an understanding that could not be quantified, aware that "conventional quantitative techniques of data collection are not always adapted to the realities of Africa" (Nyamnjoh, 2010, p. 11). The goal of the study was to obtain insights into the beliefs that guided individuals' communication by listening to their personal experiences through life story interviews. The assumption was that lives cannot be lived in isolation from other people or from social, cultural, historical and natural events, movements, trends and values in the world at large.

Life Story as Data Gathering Tool

Life story interviewing is a qualitative research method for gathering information. As a method of carrying out in-depth study of individuals, life story stands alone (Gubrium & Holstein, 2002). Though Atkinson (1998) argued that there is little difference between life story and life history, in this study life story was the term used with the understanding that it is referring to accounts of events that took place while life history could be viewed as referring to what took place in the past. Using life story narratives, which are a fundamental form of human communication,

was an effort on my part to give up power, and follow participants down their associative trails. The interview was a means of valuing the other person's discourse. Atkinson (1998) argued that stories that people tell not only play a central role in the lives of the people but they also carry ageless, universal themes or motifs that affirm, validate and support their experiences. Stories connect people to their roots and play a central role in the lives of the people. It is through stories that the timeless elements of life are transmitted. Atkinson argued further that it is within this ageless and universal context that we can best begin to understand the importance and power of the life story interview. Methods used to gather data from the life stories included:

1. In-depth interview: To understand their motivation and gain access to the participants' experiences and desired future, open-ended questions were used which allowed the stories to flow while the researcher was listening for the important themes that emerged in the telling of the stories. It is these themes that helped explain the coherence, and how and why each story held together, even if it contained disruptions (Atkinson, 1998; Longhurst, 2009; Patton, 2001). The themes also helped bring out from the individuals not only what motivated them to be interested in their community, but also what they considered to be the best ways of engaging the community to bring transformation. The conversational approach was used because it was flexible in that an answer to one question influenced the next question. Following up the conversation with open-ended questions enriched the story telling, which as a relational activity served many purposes such as memory recollection, and so it was engaging (Riessman, 2013).

2. Observation: To gain insight into how the participants used communication to engage the community members, I observed and noted the interactions of the participants and took note of how they communicated (Denzin & Lincoln, 2005).
3. Review of documents: The review documents that related to the interviewees' experiences, books that they had authored or books that others had written about them added to the understanding sought. Also journal articles and public utterances that related to engaging others in developmental issues were part of the background data that facilitated an understanding of the values and beliefs that informed the participants (Marshall & Rossman, 2006). In addition to a note book, a tape recorder was used to record the interviews with the consent of the participants.

Data Collection Procedures

The face-to-face in-depth interviews were conducted at the place of the participants' convenience. I allowed the participants to control the pacing of the conversation while using listening skills that enabled the participants to give the same information using different words. This helped to assess the inner consistency of each participant (Creswell, 2009), as the aim of the study was not to make generalizations.

Since the aim of the study was to get thorough insight into specific individuals' experiences of their lives in relation to communication that has brought development, I observed what was said, namely how the words and phrases that indicated relationship of self and society were used. I also observed what the participants emphasized, how they were speaking about themselves, and about their relationships with others. The observation included the environment in which the experiences occurred. I also observed the way in which what was said was said, the tone, speed of delivery, use of metaphors and similes, use of silence, the phrases that assumed common knowledge and words that made space for thought (McCormack,

2000). This was to get as much information as was possible from the non verbal signals which are often unconsciously used yet they are more believable when they reinforce one another (Smith, 1992).

The Data

As the aim of the study was to understand what motivated the participants to gain interest in communicative acts that were not only transformative, but also engaged other members of the society, information was sought in the following areas:

1. Family background – Anything that contributed to the participants’ sense of self.
2. Cultural setting and traditions – The opportunity and cost of their going to school.
3. Education – The best memories of their schooling, namely:
 - The teacher/pupil relationship.
 - The content – the subject(s) considered best and why.
 - Transition from primary to secondary.
 - Transition from ordinary level to advanced level.
 - Transition from advanced level to university.
 - Key experiences and lessons outside the classroom
 - The view of the role of education in the participants’ lives.
 - Other factors that played a role in shaping the participants’ lives.
4. Turning points in the participants’ lives.
5. Community service they engaged in.
 - Any frustrations they experienced in helping their communities, from their communities, from their colleagues, from the government/establishments.
 - What could be done differently in education to communicate what would bring more even societal transformation.

- Their aspirations for the future – Smith (1992) pointed out that communication is never cut and dried, contained in a moment in time. Communication is a process in which the past, present and future feed on each other.

Each participant was asked to name at least two people who had responded to their message. The data from those who have been impacted by the message of the first participant was to be used to find out what was said that caused them to take action.

Pilot Study

Though the terms pre-test and pilot study are often used interchangeably erroneously, in this study I carried out a pilot study. The understanding was that pilot study is the process of carrying out preliminary study by going through the entire research procedure with two people. Rev. Dr. John Gatu and Rogers Odima were the two participants who accepted to share their stories as part of testing the research tool. Rev. Dr. Gatu is known for consistent and critical voice seeking for the dignity of the African people asked for a moratorium or time when the foreign missionaries would not support the church activities so as to enable them to assess their self-sustaining ability. Rogers Odima was completing his PhD study at a local university. The pilot study confirmed the viability of the study questions as both provided useful insights and expressed interest in being study participants. Odima suggested that there was need to refine language used in the research tools to better tackle sensitive questions regarding family background; that was taken into account.

The other aspect that the pilot study brought out was the importance of conversation as a way of allowing the participants to express what they considered to be important. Both Gatu and Odima emphasized that conversation was more likely to bring out important information without having to fit information in predetermined

categories which would have limited the study. The research tools were revised according to the findings from pilot study. The next step was connecting with the identified persons.

Data Analysis Plan

First, where the interview was recorded, I listened to the message, transcribed, compared with the notes I had taken, read and re-read so as to become immersed in the data. No sooner had I gone through the third interview than I realized that each participant's contribution was unique and significant to the study.

Second, themes that were relevant to understanding the research question were identified. The experiences of the past that wrapped in the deep self of an individual and remained as a source of motivation to respond to the community were noted. For example, Francis Diebedo Kere of Burkina Faso talked of how the love bestowed on him by the village mothers' during his childhood motivated him as he studied architecture in Belgium (Kere, 2013). The love and hope that his people had in him made him go back and together with the villagers build a school for the community.

Third, the data was analyzed using excerpts and themes from the original stories to develop exhaustive description from the narratives. Since the aim of the analysis was to understand the motivation of those who engaged in communicative acts that transformed the community, attention was focused on participants' experiences rather than my interpretation. The recurrence of key phrases and statements that spoke directly to the study issue was noted. As Atkinson (1998) pointed out, the end result of the analysis is a summary of the experiences and attitudes in the words of the person telling it.

The analysis of the interview data followed steps of qualitative data analysis described by Creswell (2009).

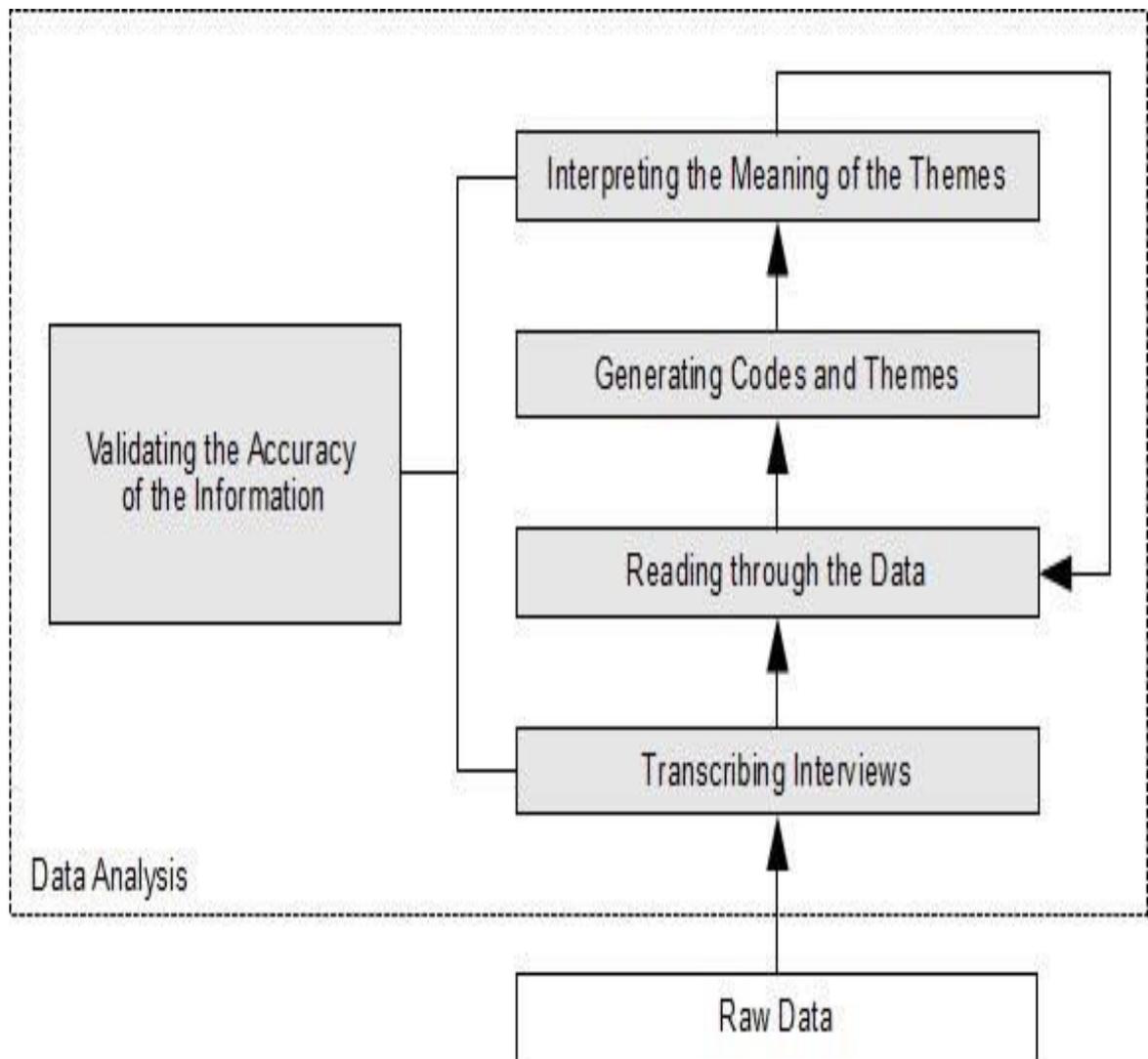


Figure 3. 1: Steps of Qualitative Data Analysis

Source: Adapted from Creswell (2009).

Description of the individual steps:

1. Transcribing Interviews: All relevant parts of the recorded interview data were transcribed from an audio to a text format.
2. Reading through the Data: In order to get a general sense of the overall meaning of the data, all transcribed interviews were read and re-read. The

intention was to identify codes and themes relevant to the study objective.

Categories of experiences included family experiences, school experiences – primary, secondary, university, additional neighborhood experiences, work experience, beliefs, values, and application and any additional points. Each category was numbered and placed in a code.

3. **Generating Codes and Themes:** Themes were drawn from the research questions and any additional themes that emerged.
4. **Interpreting the Meaning of the Themes:** According to Creswell (2009), qualitative research was interpretative research. After structuring and presenting the interview data, it was interpreted against the intervening variables of history, family background, personality traits, and educational experiences. The data was also interpreted against the theories reviewed in the literature, which was, communication as transmission and communication as a ritual.

Credibility, Transferability, Dependability and Confirmability

Lincoln and Guba (1985) argued that the terms validity and reliability used in quantitative research could be replaced by four terms in qualitative inquiries. The four terms are credibility, transferability, dependability and confirmability. Since the aim of this study was to seek insight into the issue of development communication in relation to education, the question of credibility was followed throughout the whole study process. The goal of the study was to find a credible outcome that was coherent, worthwhile and applicable. With the understanding that a personal narrative is not meant to be read as an exact record of what happened, nor is it an accurate mirror of a world out there (Atkinson, 1998), there is no claim that results are predictive or replicable.

Several studies that probe the same phenomenon may discover similar meanings, each described from a unique perspective. These differing perspectives may also lead to the discovery of new and different meanings. The people in question told their own stories in their own terms. So faithfulness to phenomenon as it is lived means apprehending and understanding it in the context of the person. To ensure credibility, transferability, dependability and confirmability of the process, sharing some small portions of the data with a colleague and other times with a small group of people in a relaxed setting where individual and collective attention is turned to making meaning from the passages was done (Bazeley, 2013).

Since life story interview is a highly personal encounter, the analysis is also highly subjective (Atkinson, 1998). The participants told their stories as they remembered them. It is the internal consistency, where the person does not give contradicting information that mattered. A fundamental interpretive guideline is that the one telling the story has expertise and the authority on his or her own life (Atkinson, 1998). The assumption in this study was that the participants were giving truthful and thorough representation of the facts as they recalled them. This was because the search was subjective reality. In the case of truthfulness, it is the memory of the heart and so what the participants could remember was deemed to be truthful.

The triangulation of the data gathered from the key participants was verified and enhanced by the data gathered from observations, documents, books and any written documents of the participants and where applicable the information from those who had been impacted. In addition, to authenticate the findings I randomly sampled four of the ten primary participants and interviewed two people for each one of them (one of the two was a couple but they were responding to the same questions). The aim was to gain further understanding on how the primary

participants communicated and the type of messages used and the impact their communication had on the community. That double-checking served as a reality check on my interpretation and added awareness of dimensions in the data that prompted fresh ideas with new questions to pursue.

Data Interpretation

Although I was seeking to understand real life experiences that related to engaging the community in communicative acts that led to development, as the interviews went on, it became necessary to focus on the participants' interpretive understanding of their experiences. As Atkinson (1998) explained, by nature of the method, no two researchers will record a life story in a completely replicable way, and no two researchers will analyze life story data in a replicable way. That means that the study's analysis was subjective and depended on what the participants chose to emphasize. Though responding to the same research question – what made the person engaged in what was transformative to the community – each story had a unique perspective. The understanding of the term community was left to the interpretation of the participants. To some participants, it was the Kenyan society, while to others it was their local community of gender. I will provide a preliminary background as an introduction to each story.

Though the participants gave far more significant and relevant information, the findings will give excerpts that would respond to research objectives. Following the example of Ngunjiri (2007), each participant was given space to be heard.

Atkinson (1998) pointed out that in trying to understand other people's experiences in life, there is no better way to get this than in that person's own voice.

Data Presentation Plan

The stories as told by the participants was an interpretation of the issues as each one saw it, therefore the presentation of the findings sought to allow the unique voice and experience of each participant. “In trying to understand other people’s experiences in life or their relations with others, to let their voices be heard, to let them speak for and about themselves . . . there is no better way to get this than in that person’s own voice” (Atkinson, 2002, p. 124). Atkinson continued to say that only the interview questions and comments as well as repetitions should be left out otherwise the story should be left to flow in the participant’s own words. However, due to the need for precision and conciseness, the stories of experiences of the participants were reported in the words of the persons telling their story. In some cases, some shifting of order was done as a way of adding to the clarity or readability of the story.

After taking time with each of the ten participants, observing their actions, reading documents, journal articles, listening to YouTube messages and even listening to what others said about them, I had to come with a way of figuring out what all that massive body of information meant in relation to my study objectives. In order to understand the lived experiences and the differing and unique terrain that the stories provided, this chapter provides some background information of each participant and the “feel” of the field experience. Part of the reason for this chapter is to provide the cultural, social, political, and even the concrete experience that include the physical settings which is unique in life story interviews.

Ethical Considerations

The first thing I did when I got in touch with the participants was to explain to them about the study, how I intended to seek for information from them and also the type of information. Before the interview took place, there was correspondence with

each of the participants requesting for the interview so that each gave informed consent. Before starting the interview I again explained the purpose of the interview and requested for permission to take notes and tape. Each participant consented and voluntarily participated in the interview. Most of the participants made it clear that the information they were sharing was meant for the good of the community and so should be shared. However, any information the participants indicated they did not want to be used in the study was excluded. For example, though I sought each participant's consent to audio tape the interviews, one participant said, "We are getting to know each other, let us just talk." The same participant felt casually said that there was nothing important to be recorded and so I was reluctant to tape. I therefore had to take copious notes during the interview, while trying to maintain the conversation. As soon as the interview was over and I had moved from the interview sight, the story was rewritten, and ensured that whatever was added was what transpired. Since I could not write as fast as the participant was speaking, I verified the information relevant to my research question with other documents and interviews that the participant had given.

The other ethical issue that had to be addressed was recognition that a life story interview is a collaborative effort. The semi-structured interviews that were more like conversations were used. The conversation helped to achieve a deeper understanding of the participant's point of view in regard to what motivated him or her to engage in what was beneficial to the community. That is what led to refraining from strictly following the interview guide and accepted the discourse that was more comfortable for the participants. That enabled eliciting of information, while ensuring that the conversation remained within the research questions.

To clarify that the participants participated willingly and with understanding, each participant was asked to sign a consent form that is attached at the appendix. There were participants who asked that they read their story before signing the consent form and that request was granted. I also applied for the research permit from the Republic of Kenya under the National Commission for Science, Technology and Innovation (NACOSTI) and got the clearance. The copy of the permit is in appendix B.

Summary

This chapter has looked at the research methodology, beginning with research design, the population of the study, and how the participants of the study were selected. Prior to going to the field, a preliminary study was carried out with two people who went through all the research questions. That pilot stories confirmed the viability of the study and provided useful insights. The nature and diversity of the study population led to non-probability purposive sampling where the participants were those who had relevant experience and so could shed light on what motivated them. The sample size and sampling technique and data selection tools and procedures have been covered in this chapter. Data analysis plan, the validity and reliability, data presentation plan and ethical considerations were discussed in the chapter.

The next chapter is on data presentation and the field experience. The chapter covers the preliminary and introduction to the participants.

CHAPTER FOUR

PRELIMINARY SETTING AND BRIEF PROFILES OF THE PARTICIPANTS

Introduction

In introducing this section, it is important to note that the main reason for undertaking this study was to gain an understanding into what motivated some Kenyans to engage in communicative acts that led to transformation of their community. In this study, communication is linking of values with what inclines people to act in a way that engages others in what facilitates change (Freire, 1974, Mefalopulos, 2008). Following that research goal, the study set out to find out the background of the participants, how they engaged the people, the kind of messages they used and the impact of the interaction on their communities.

Research Predilections

Like Ngunjiri (2007), I was the primary instrument for this study. That meant I interacted directly with each of the participants, therefore I had to choose how to behave and how to be part of the conversation. My understanding was informed by what Ngunjiri (2007) said, that the role of a Kenyan researcher is that of accurately reflecting the reality of the people whom one is studying. The study was undertaken with clear understanding that communication intended for development had led individuals to seek what was beneficial to them instead of what reduces the inequality gap and is beneficial to the community (Servaes, 2008). The search was to find out what motivated some people to act differently and engage in communicative acts that led to development. In order to explicitly emphasize agency for my study, it became necessary to position myself by using the first person instead of the “researcher.” APA (2010) recommended the use of first person. Similarly, other life stories have used the first person. In addition, Atkinson (1998), an expert in life story interview

research explained that first-person narratives are a fundamental tool of the qualitative researcher. I set out to engage with the participants by first acknowledging their experiences and recognizing their ability to engage with the community in what was beneficial to their society. This was motivated by the belief that “African communities can develop, through thinking about themselves and their societies in familiar categories as does the rest of the globe and not by simply imitating others” (Harries, 2010, p. 145).

I contacted each participant and interacted directly with each one of them. That required my being actively involved, listening to cues on how the sense of self evolved over time, the transitional experiences and how changes and continuity interacted in each person’s life (Atkinson, 1998). That meant I had the onus of choosing how a particular line of inquiry would offer promise for answering the research question.

Life Story Field Experiences

The life story research tool has been used to gain insight into the untold stories of people. For example, Faith Wambura Ngunjiri used life story interviews for her PhD dissertation (Ngunjiri, 2007) to gain insight into women’s leadership in Kenya. In addition several authors, such as Chomsky (2006), Nyasani (1997) and Tarawalie (2008) have argued that societal change is possible when the details in everyday lives and the connections that reveal the deep-seated assumptions and beliefs that structure every aspect of society are revealed.

To choose to share one’s story with another “is a sacred moment that is shared . . . naming or defining something, giving voice to it in story form, often makes that thing clear for the first time and therefore recognizable and understandable” (Atkinson, 1998, p. 62). As the interview was going on excitedly, one participant said,

“You mean what I have been doing has a name!” It was an exciting moment of revelation to the participant. There was also a sense of relief as the participants shared their experiences that could be similar to what Atkinson illustrated using a Japanese story, “. . . because you have listened to my story, I can let go of my demons” (Atkinson, 1998, p. 65).

Taking a cue from Beyleveld (2008), the participants shared about experiences which made them delve deeper into specific areas under discussion. Since the stories were interpretations of development communication as the participants saw it, my task was to identify meaning or understand what was already implied in the stories by the tellers. I tried not to make judgments but attempted to identify connections and treat each story as a text (Atkinson, 1998). That meant that my role was to accurately reflect the reality of the people in a way that unveiled the truths of engaging communities in communication that was transformative (Ngunjiri, 2007).

As the interviews progressed, it became increasingly clear that it was more important to allow the participants determine the order in which to share the information than just follow a pre-prepared sequence. However, that was after the participants had gone through the interview guide and I had also clarified the information I was looking for. Not surprisingly, the participants chose how they would tell their story in regard to engaging the community on developmental issues. The challenge that I had, however, was keeping the conversation on target. I tried to achieve this by encouraging the participants to elaborate sufficiently on aspects of their experiences that related to the research questions.

Through the telling of their stories, the participants were able to capture the process of change as well as link macro and micro processes by discussing not only themselves and their lives, but also the social, economic, and political aspects of life

(Peacock & Holland, 1993). The life stories gave insight into how formal education, family history, history of the community and each participant's personality, mirror trajectories within the social and historical context (Goldenberg, 2014).

Participants

Each participant was contacted through a phone call, and a date for the interview was selected. It was only in the case of one participant that I needed to go through a personal assistant. After getting appointments, I emailed the interview guide to the participants. There were some interesting perspectives encountered in gathering the data from a people who are themselves researchers and well informed. Some participants felt that what they were sharing was not worth recording and would say, "We are just getting to know each other; there is no need to record." In such a case I recognized the importance of respecting the rights of the participants and that meant I had to take notes in such a way that the conversation would not be interrupted (Corti, Day, & Blackhouse, 2000). And immediately after leaving the meeting, I went through the information slowly, recalling and filling in what could not have been written down and was discussed. I also wrote down what I heard, saw and experienced during the course of the interview. As Beyleveld (2008) observed, field note writing represents preliminary data analysis from the outset, and this was maintained for every interview.

There were participants who did not believe they had anything of value to share and so did not understand why they were selected. For example, on explaining the purpose of the study, one participant said, "I am excited that what I have been doing has a name." After listening to the stories, it was clear to me that some participants were so engaged with the community in what was beneficial that they did not pause to take credit for their work. Some of the participants' attitude was close to

what Jesus explained will be the response of the righteous who wondered and asked themselves when was it that they saw Jesus hungry and fed Him (Matthew 25:37-39, 1986, p. 1542, NIV).

Another challenge was that the highly educated participants were not only familiar with the process of research but had carried out interviews and had also been interviewed over and over again. In the telephone conversation seeking for an interview, one participant said that he was not a guinea pig to be used as an object of investigation. It was after a “hard” conversation that resulted in my being told that I had qualified to interview the participant. He explained that he did not allow himself to be interviewed by researchers who were not serious. This particular participant, from what I gathered, has a very good grasp of communication that transforms.

Though I had the interview guide that was shared with the participants, the participants were fairly liberal in choosing how and what to tell of their stories. Some participants asked for the interview guide in advance while others had a quick grasp as the interview was going on and put it aside. I remained conscious of the danger of being carried away by interesting stories that were not necessarily responding to the study question and therefore had to keep probing them to ensure that the study objectives were met.

Use of Participants' Actual Name

Given that the participants were people who could be referred to as public figures; their stories could be considered to be already in the public domain. As Grinyer (2002) argued, participants may feel that they lose their ownership of the data when anonymized. In this instance, it would have been awkward to hide the names of those whose contribution was helping the community. I found it necessary to change names of some of the people that came up in the participants' stories as well as well some of the names that came up while interviewing those who were impacted.

Use of Professional Titles

References to the participants using their professional titles such as Reverend, Doctor, Professor, Ambassador, Senator, Honorable and Mrs. were not used consistently used. While respecting the status that the titles hold, for ease of writing, the titles of the participants were used interchangeably so as to ease communication.

Observation

One of the objectives was to understand how the participants engaged with people. To this end, it was pertinent for me to observe how they engaged with the communities. The participants were people who had attained the highest level of education, held outstanding positions in the country and were mature enough to have lived through six decades. It was amazing to note how most of the participants, though highly placed in the society, were warm and "people like us." For example, one of the participants offered to come to my work station. It has been observed that it is not so easy to define experience. According to Atkinson (1998), naming or defining something, giving voice to it in story form, often makes that thing clear for the first time and therefore recognizable and understandable to the teller.

The generous and friendly atmosphere to which I was welcome was a remarkable quality that I observed. Though I was meeting some of the participants for the first time, I was well received. In addition, I got a feeling that the snacks such as tea, coffee, sweet potatoes, arrow roots, samosas, groundnuts, cakes and even food were not just shared with me but were available for any visitor who came to the participants' premises.

Data Collection Experience

Face-to-face Interview

This data collection tool was guided by the research objectives and the conceptual framework. Except in the case of one participant, where two sessions were held, the rest were one intense, lengthy and detailed conversation. Though the participants had an interview guide that was emailed to some of them in advance, the sessions were more unstructured and conversational. The conversation followed transitions, particularly changes in external circumstances such as moving from primary school to secondary school. That required carving out distinct periods in the life of a participant so as to enable memory of experiences in terms of time and space. The segmentation of time provided a backdrop against which related memories were organized. I looked at stories of transition and turning points from a variety of perspectives including historical and family backgrounds, and the education path. As Ngunjiri (2007) noted, the point was to listen for a story not to a story, and so I had to actively listen.

In some instances the sequence of the questions in the interview guide was modified according to what seemed to be most appropriate in the context of each conversation. The rapport that I got with each participant seemed to stimulate sharing of significant data which led to deeper probing. In addition my demonstration of

knowledge of the participants' contribution seemed to enable them to deepen their stories and provide important information regarding the research question. As each interview wound to an end, I would present questions that were aimed at clarifying, emphasizing and deepening understanding of issues related to the study.

Documents and Artifacts

In addition to the face-to-face interviews, I also collected data from documented materials and some other documents such as recorded speeches, television discussions/interviews, as well as some write-ups from the internet, YouTube messages, interviews, and newspaper articles which were relevant to the study objectives. Furthermore, I viewed and listened to audio-visual materials that were available that included media interviews and interviews by other researchers, speeches and materials written about the participants, before and after the face-to-face interviews.

Community

The interpretation of "your community" was left to each participant. To some participants, the community was the nation, to others it was their local community, the Christians, the scholars, or an ethnic group. I would ask "What made you gain an interest in the community?" or "I want to understand what motivated you to engage in what benefits the community." Some participants had a macro view; others had a micro view while others could integrate both macro and micro views of the community. The general understanding of community was more of what Kere (2016) described as a place where there is something for everyone to do what they like and where people have a voice and visibility.

Interview of those Impacted by the Participants

From the pilot study of the life story as a data collecting tool, it became clear that it was not easy to ask the participants to name the people they had impacted. Though the study proposal had indicated that each participant would be asked to suggest names of at least two people that they had impacted, from the flow of the conversation/interview, it seemed impolite or disrespectful to raise the issue. Since the aim was to authenticate the information given by the primary participants, two people of four of the ten primary participants were interviewed. In some of the interviews, the choice of who to select for interview for having been impacted did not flow as had been expected. I had to rethink how to identify those impacted whose reflection was to help clarify the messages the participants had used to engage the community. As such, I had to deduce from the interview the people that had been impacted by the participants and then set out to look for the people.

Saturation

In the course of interviewing the people that had been impacted by the primary participants, I realized that I had already gathered a lot of data. I started seeing in the data similar responses over and over again which made me realize that gathering more data was not leading to more information related to the research question. Mason (2010), explaining about sample size and saturation in PhD studies, argued that saturation should be more concerned with reaching the point where it becomes counter-productive and that the new data that is discovered does not necessarily add anything to the overall story. So the problem of developing a conclusion to the work is not necessarily a lack of data but an excess of it, which was my experience in conducting the face-to-face interviews of those impacted. That is, I gathered so much data from each primary participant that it was becoming

clear that the excess data would not yield any more useful information. I therefore followed Mason's (2010) advice, basically, that, "As the analysis begins to take shape it is important for the researcher to become more disciplined and cut data where necessary" (Mason, 2010, p. 9).

That did not mean that more data gathering would not have yielded new information, for each interviewee has a different perspective. Mason (2010) argued that the longer researchers examine, familiarize themselves and analyze their data; there will always be the potential for new data to emerge. Consequently, as I examined, familiarized with and analyzed the data, it dawned on me that there would always be the potential for new data to emerge. "It is the interaction between the interviewer and the participant along the qualitative journey that affect how and when saturation is reached and when researchers feel they have enough data" (Mason, 2010, p. 50).

Furthermore, Mason (2010) argued that qualitative research is labor-intensive and analyzing a large sample can be time-consuming and often simply impractical. "The sample size becomes irrelevant as the quality of data is the measurement of its value" (Mason, 2010, p. 50). As the analysis began to take shape, and winnowing data that was not directly related to the study question was going on, it became clear what Mason (2010) suggested that in PhD studies, time, money, and even fatigue are some other factors that should guide the data collection. In addition to Mason's suggestions, I also felt that I had collected enough data through the different perspectives which yielded in-depth, detailed and rich data.

Field Experience in Collecting Data

Most of the interviews were conducted in English while others were in the language both the participants and I were conversant with. There was flexibility in the use of language. There was ease in using both English and Kiswahili. Some participants, namely Rev. Dr. Njoya, Dr. Gachukia, and Mrs. Njeru were fluent in both English and Kikuyu which made the conversations with them easier because the participants and I could code-switch naturally. That also meant the interviews had to be translated into English.

Presentation

As noted earlier, the data collected was far more than was required. However, this was not unusual, given the nature of qualitative research. Given this scenario, the findings will be presented based on the research objectives to ensure that extraneous data is not included. In regard to allowing the participants to be heard, Atkinson (1998) pointed out that in trying to understand other people's experiences in life, there is no better way to get this than in that person's own voice.

As Atkinson (1998) explained, by nature of life story interviews, no two researchers will record a life story in a completely replicable way, and no two researchers will analyze the life story data in a replicable way. That means, in essence that analysis was subjective and depended on what the participant chose to emphasize. Although this study was responding to the question of what made the participants engage in what was transformative to their communities, each story had a unique perspective. I listened and re-listened to each participant's words and expressions in the hope of grasping them from inside. Each story was then turned into a structured and coherent statement that used both the participant's words and the researcher's words without losing the authentic meaning (Plummer, 2001).

Brief Description of the Field Experience with Each Participant

(The participants' stories are available on request)

1. Rev. Dr. Timothy Njoya

The interview took place at his home in Karinyo Rock Garden. The interview started with a brief tour of the gardens. The gardens had a description of a life's journey, from the womb to the tomb. There were such writings on wooden home-made bill boards such as "Life's journey is minded boggling, heart-rending, spirit arresting and soul searching." Another noteworthy inscription on the walls of the gardens read, "It is not the strongest species that survive nor the most intelligent, but the ones most responsive to change," by Charles Darwin. There was also a tour of his offices where the documents that record his involvement in the liberation of the country are archived. In the archives are his garments that were stained with blood as the authorities brutally beat him up for speaking for the silenced community, as he explained in the interview.

The process of interview was somehow unique in that I would raise a question, and in response Rev. Njoya would ask me to read a manuscript that he was writing, pause and then he would respond to the question. In the manuscript that he was writing, he had included such issues as his family background. I kept probing for more information that was relevant to the study questions. For example, in response to the question of how he had impacted the community, he explained how he observed a general downcast on his congregants while he was serving in Kinoo Parish. The KCPE results had been announced and some children of the congregants had not "passed." He thought quickly and came with the idea of the church starting a school for those girls who had "failed." He mobilized the church elders and the retired

teachers, and the school started. He noted that the girls who started the school had done well in their Kenya Certificate of Secondary Education (KCSE). Since that was involvement in what is transformative to the community, I sought to hear from those who had been impacted in the community. That is how Samuel Njoroge was interviewed as one of those impacted by Rev. Njoya. The other person who was impacted by Rev. Njoya is Bedan Mbugua who is a journalist, and whose involvement in transformation of people's mindset has had a wide and deep impact on people.

2. Prof. George Kinoti

The interview took place in his office at his home in Nairobi. Professor Kinoti, though a leading African scientist and a professor of Zoology at the University of Nairobi for three decades, from 60s through to the 90s, schooled himself in the subjects of economics and development. Kinoti credited the turning point that made him seek for answers to Africa's developmental problem to a time in 1982 when students stormed his office, took him captive while describing him as "an exploiter of peasants and workers" and asked him to address the crowd of students. He was at the time a dean in the Faculty of Science. Prof. Kinoti explained that the experience helped to open his eyes to see the widespread economic, social, and political problems facing his country.

It also dawned on him that those problems were crippling teaching and research in the university. He recorded some of his findings about the cause and persistence of poverty in a book *Hope for Africa* (1994). What he explained as his reason for writing the book is what caught my attention about him. Those who Kinoti has impacted include Prof. Peter K. Kimuyu with whom he co-edited the book *Vision for a brighter Africa* which was an outcome of the workshop of African Christian scholars. Bishop

Bonifes Adoyo of Christ is the Answer Ministries (CITAM) was another of the people who acknowledged that he would not have taken the career path he took had he not met Prof. Kinoti. His first degree was in design.

3. Prof. Senator Peter Anyang' Nyong'o

It was amazing how approachable Prof. Peter Anyang' Nyong'o was in spite of his very busy guide. He personally responded to my phone call and a meeting was organized. The two sessions of interview with Prof. Nyong'o took place in his office in Nairobi. It was clear that it was not feasible to have one long interview. For instance, the third session had to be postponed because of the coming of the Pope in November 2015.

My experience with Prof. Nyong'o is best described in the words of one Oguda.

Anyang' is one among the few scholars who, when you invite him to a public participation forum, switches off his phones, pulls out his pen and papers and takes notes. Nyong'o will never rush out to receive an "emergency" call when a forum is in session. He gives you all his ears and mouth. He interrogates all the conference papers with a tooth-comb. When he finally stands to give his contribution, he oozes rare wisdom (Oguda, 2015).

Though he made his name in the academia, Prof. Nyong'o is described as "not an overzealous up starter interested in looting and mass wealth-acquisition characteristic of many of our County bosses . . . no amount of money can convince him to shelve his ideals for quick withering fame" (Oguda, 2015). Prof. Nyong'o was among the leaders who made a breakthrough into multi-party politics in Kenya, having been involved in what benefited the community for most of his life. When he was serving the country as a Minister of Planning and National Development, Prof

Nyong'o came up with Poverty Reduction Strategy Paper which the government has used as a blueprint for economic stimulus. Nyong'o's argument is that communication as transmission is one of the causes of persistent unequal development (Nyong'o, 2002).

Nyong'o argued that scholarship within and outside academic institutions should always be an engagement which is not confined to those who have degrees, but should be the enterprise of those ready to think, write and speak on social issues without the cloud, dogma, bias, and various forms of chauvinism. He brought out the aspect of development communication as a contestation of power in democratic relationships, and saw a correlation between lack of democratic practices in the politics in the country and the deterioration of socio-economic conditions. He was motivated because of seeing the need to have people involved in development centered activities where there is accountability by the people for whom the development is intended.

4. Mrs. Jane Njeru

The interview took place at her office in Shunem Trust near Embu town but on the side of Kirinyaga County. Mrs. Njeru is a graduate of Makerere University who rose to the position of a head teacher of a Girls High School at an early age (within two years of her graduation). She has served as a tutor in a teacher training college, a writer with Christian Learning Materials Centre (CLMC) and an extraordinary and outstanding community developer. On her 70th birthday, Mrs. Njeru, together with her husband had a function with hundreds of people invited to witness the handing over of what remained of their land and all the property in it to a generational trust. She had already carved out and given three acres out of her twelve-acre piece of land to a widow who was working for her. Later, she gave two acres to a discipleship program

under Generation Impact. Her story though not documented is engraved in the hearts of many men and women whom she has touched through her life.

It was a life transforming experience to watch Mrs. Njeru attempt to articulate what motivated her to engage in what was beneficial to the community. She has been so immersed in transformation of people and communities around her that she was not analytical in the sense that it was a task to ask her to pose and articulate what motivated her. Her choice to have her mind influenced by faith in God has resulted in her life being used to empower and dignify people with whom she has interacted.

Shunem, a name taken from the Bible, is a retreat center for the people of God from any corner of the world to take rest, reflect and refresh. Like the woman in the Bible (2 Kings 4:8-37) who set up a room for the man of God, no amount of money would entice her to advertise the beautiful and well-manicured center for commercial use.

In the surrounding areas she is known as Njeru *muigua tha* (Njeru the merciful). There are many men and women, families and youth who are living more dignifying and productive lives because of interacting with Mrs. Njeru. Two of those impacted by her communication are Galvan and Esther Kinyua, the founders of a discipleship school and Pastor John Munene of CITAM, Woodley.

5. Prof Miriam Were

The interview with Prof. Miriam Were took place in “my office.” She is a medical doctor, public health specialist, lecturer and publisher. She has served as chair of Kenya’s National AIDS Control Council (NACC) and the Board of AMREF (Africa Medical and Research Foundation) and numerous other Boards.

Prof. Were started out as a high school biology and chemistry teacher in 1965. She later enrolled in Medical School at the University of Nairobi due to what she

described as frustration due to lack of health services for sick students and her children.

Prof. Were's engagement with the community aimed to help others move towards implementing creative, effective, and self-sustaining programs and encouraging community-based initiatives. Prof. Were was recruited to UNICEF from the Department of Community Health in the Faculty of Medicine, University of Nairobi. She later became head of that department. While teaching at the University in Nairobi, she initiated the Community-Based Health Care (CBHC) project in Kakamega, in Western Kenya. She served as the Director of CBHC from 1976 through 1982. This project won the UNICEF Maurice Pate award of 1978, the first time an African institution had won the award.

Prof. Miriam K. Were has also received many honors and awards in her professional life. These include national honors from the President of Kenya in 2005 for distinguished service to the nation, and the Trail Blazer Award of the Women in Leadership Group by the Global Young Women's Christian Association (YWCA) in 2007. She was also selected from the entire Commonwealth for the 2007 Queen Elizabeth II gold medal for outstanding contributions to International Public Health and Supporting the Health Needs of Disadvantaged people. She is the current Chancellor of Moi University. Her engagement with the work of the Global Health Workforce Alliance is the crowning experience of her professional life.

6. Prof. Julia A. Ojiambo

The interview with Prof. Ojiambo took place in her office in Nairobi. It was an indescribable experience to listen to her, taking note of how she made the interview time friendly. She offered me a cup of tea and groundnuts among others "eatables." What was most outstanding was Prof. Ojiambo's determination and

focus that led her against all odds to cruise through intermediate and secondary schools. She wrote over fifty applications to different universities in search of an education that would help her get answers to questions that her students raised. Her persistence in following the trail that leads to the desired future led her to rise and gain respect for women in a male-dominated society. She has engaged in the world market for the good of the country. Prof. Julia Ojiambo is the current chair of the Labor Party of Kenya and the founding Professor of the proposed Scientific and Technological Applied Research and Training for Women. She has served as a member of parliament and is an avid scholar.

Prof. Ojiambo embarked on a Diploma in Education in 1959, and an Academic Postgraduate Diploma in Applied Human Nutrition from London University, England, in 1965. She graduated with a Master of Science degree in Human Nutrition at Harvard School of Public Health (1969). She enrolled for a Pre-doctoral Degree Program at McGill University in Canada to research and increase skills in laboratory techniques and in advanced nutrition research techniques. She moved up the academic ladder from Tutorial Fellow, to Lecturer, to Senior Lecturer/Associate Professor.

Prof. Ojiambo was the first African woman to be appointed at the then Royal College (University of Nairobi) to teach in the Faculty of Education. While teaching, she realized that there were questions that her students raised that she could not answer and yet she could tell from books that there were people who knew the answers. As a Research Assistant and Food Analyst, she developed a protein-rich biscuit that was used in the treatment of Kwashiorkor in the Infantile Malnutrition Unit in the whole of East Africa.

As a Deputy Leader of the Government Delegation at Copenhagen, Prof. Ojiambo initiated the resolution to bring the Decade UN World Women Conference to Nairobi in 1985. She also prepared a policy on the Establishment of the Women's Bureau in the Ministry of Housing and Social Services and as an Assistant Minister in charge of Human Settlements, she prepared and steered the highly competitive negotiations at the Habitat I (One) Conference in Vancouver, Canada that brought the UN-Habitat Headquarters to Kenya. Prof. Ojiambo moved a successful motion in Parliament that saw the establishment of a bill to create the National Population Council.

As a member of parliament, she started an adult education program in her constituency, sunk boreholes, initiated handicrafts, poultry and fishing projects, rehabilitation center for the disabled and constructed health centers among many other initiatives beneficial to the community. In 1979 Prof. Ojiambo founded the Milk Goat Project for Kenya in collaboration with FAO (Food and Agriculture Organization) Rome and, utilizing the funds acquired from the sale of the Gold Ceres Medal award. She imported exotic breed of goats that are now part of Kenya's livestock herds which are contributing to improved poverty index and nutrition.

7. Ambassador Tabitha Seii

Tabitha Seii, a Makerere University graduate, is among other distinguished Kenyans who have engaged community in what is transformative. She has fought some of the toughest cultural and political battles and even risen to become a member of parliament and a top diplomat. She got involved with World Vision. She began working in the community among her ethnic tribe, the Kalenjin. It was while teaching in the village communities and working with the poor in their shack houses that she wondered why the people were lacking basic needs. That deep concern and desire

to have the community transformed made her decide to join politics in 1983. From the time she decided to quit teaching and join politics, her family has suffered many setbacks.

In 1993, she founded the Education Center for Women (ECWD) in Democracy, with the goal of sensitizing women to understand their power in government. Some of the women who have benefitted from the center include members of parliament, former and present as at the time of this study, Linah Jebii Kilimo, Alicen Chelaite, Betty Tett, and Cecily Mbarire. Their success gives a measure of satisfaction to Seii.

During her tenure as an ambassador in South Africa, she was instrumental in bringing Kenyans in South Africa together as a close-knit family, resulting in the formation of the nascent Association of Kenyans in South Africa (AKSA). To the Kenyans living in South Africa, she was described as having been like a mother because she enabled them interact with one another and also with key South African political and business leaders. That also provided her with a chance to push Kenya's interests.

In her bid to achieve social change, Ambassador Seii has built two private girls boarding schools in Eldoret, Kenya. She observed that most girls ended up getting married instead of going to school. Ambassador Seii noted that "no one marries you to educate you. The girls are child-producing machines at home." Ambassador Seii is convinced that educated girls have enormous potential to not only prosper but create positive change that would consequently grow the family and the economy.

8. Ambassador Bethuel Abdu Kiplagat

The interview with Ambassador Kiplagat took place in his office located at Woodley Estate in Nairobi. Ambassador Kiplagat is a graduate of Makerere University and Sorbonne University and has served in the Kenyan Foreign Service for thirteen years. He is also a member of the Panel of Eminent Persons of New Partnership for Africa's Development (NEPAD). He is a member of the Panel of African Peer Review Mechanism (APRM). As a member of the Panel he is expected to be a person of high moral stature who has demonstrated commitment to the ideals of Pan-Africanism. The primary purpose of the APRM is to foster the adoption of policies, standards and practices that lead to political stability, high economic growth, sustainable development and accelerated sub-regional and continental economic integration through sharing of experiences and reinforcement of successful and best practice, including identifying deficiencies and assessing the needs for capacity building.

He was Kenya's Ambassador to France (1978 - 1981) and the United Kingdom (1981-1983) and the Permanent Secretary of the Ministry of Foreign Affairs and International Co-operation of Kenya from 1983 - 1991. He has also served in other capacities as a Member of Election Monitoring Committee of the National Council of Churches of Kenya (1997). Ambassador Kiplagat has been closely involved in conflict resolution efforts on the continent, particularly in Eastern Africa. He facilitated peace talks in Uganda (1985 - 1986), initiated and facilitated peace talks in Mozambique and Ethiopia (1988-1992). He has also been a resource person to the IGAD Peace Process for Sudan since 1985 and has been advising Sudanese civil society on conflict resolution. He has also chaired the African Medical and Research Foundation (AMREF)) and served on a panel established by the International Peace

Academy and the OAU to examine the institutional relationship between the OAU and civil society.

9. Dr. Edwin Muinga Chokwe

The interview took place in a hotel in Mombasa. Dr. Edwin Muinga Chokwe features among respected technocrats behind the Kenya Vision 2030 that is aimed to take Kenya's economy to a higher level of growth and development. He is the founder of Muinga Chokwe Foundation and is well known for promoting culture and social-economic values of Kenyans in the coastal region. He leads Kaloleni Community Development Fund (KCDF) which started in 1998 (the fore runner of CDF) that deals with social and cultural development and also holds a regional “village soccer” tournament. Through the Kaloleni Community Development Fund, Dr. Muinga has spear-headed provision of basic learning infrastructure, including building of classrooms and provision of desks.

Dr. Muinga holds MBChB (1980) and a Master in Medicine (1987) (Psychiatry) degrees from the University of Nairobi. He is a member of the American Association of Psychiatric Medicine. He has served as the Provincial Psychiatrist, Coast General Hospital and also as the Chairman of Kenya Medical Research Institute (KEMRI) from 2009 - 2012. He is the Founder Chairman of Kenya Association of Private Hospitals (KAPH) and also Founder Chairman of the then Makupa Hospital, Mombasa. During his thirty-three years in government and private practice both in psychiatry and general medicine, Dr. Muinga has mentored a countless number of medical and paramedical personnel who include specialists in various fields of medicine. Dr. Muinga has also contributed immensely to health care provision in this country through the Kenya Association of Private Health (KAPH), and the

Consortium of Health Care Providers of whom he was the Founder Chair. He has also published a book titled 'Mental Health at the Workplace' (2013).

10. Dr. Eddah Gachukia

The interview took place on February 9, 2016, in her house in Nairobi. Dr. Gachukia is one of the longest-serving and respected educationists in Kenya. She has dedicated her life to education and development of women's welfare in the country and Africa as a whole. She is one of the people who steered the taskforce of Free Primary Education Program in the country. In 1992, she joined other women education ministers and women vice-chancellors from the continent to establish Forum for Women Educationists (FAWE) which sought to provide access to education for millions of girls in Africa. Dr. Gachukia together with her husband own and run Riara Group of Schools including Riara University. She is a recipient of many honors and awards for her outstanding contribution to education and empowerment of the girl-child. In 2009, the International Committee of the Fellowship of the Least Coin honored her for her outstanding effort in education.

Summary

This chapter explained the preliminary settings, the context in which the data was gathered and presented the primary participants from whom the data was gathered. In the chapter the context in which the study took place was explained and a brief introduction of the participants. The next chapter will deal with data analysis and interpretation. The first part looks into what the participants said in response to the study objectives. The analysis is focused on the literal content and form of narratives as presented. The second part is on a sample of two people for four of the ten participants. The analysis was based on type of the messages the participants used to

get the attention of others and the impact their communication had on the people. The last part of the chapter analyses data by themes and patterns.

DAYSTAR UNIVERSITY

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

Introduction

The study involved listening to life stories of ten mature, over 65-year-olds that have had at least a university degree from recognized universities and with a record of being engaged in acts that were transformative. These are men and women who have somehow been able to draw upon, and weave together a number of strands of thinking about communication that has led to development because whatever they have done has been beneficial to the people. I listened to each one of the participants unearth the layers of memory through the passage of time, as they made sense of their changing world.

In this part of the analysis, the assumption is that the very art of telling one's story is an act of meaning-making. The stories that the participants told were their lived experiences in raw form and so each story was in itself a text that had something to say. The stories were expressions of each individual's understanding of what had motivated him or her to engage the community in what was transformative, how he or she had done it and the impact it has had. The stories recapitulated specific events that the participants experienced, witnessed and interpreted. There was no clearer form of how each participant saw and understood the issues of development communication than putting it in their own words.

That approach to qualitative data analysis may partly explain the variation in what is analysed from each participant. While raising the same issue or question, the participants varied in what they emphasized, for example, a question on what the participant understood to be the meaning of development. Some participants gave a brief and concise response while others went into depth and gave very detailed yet

relevant accounts. It therefore made it difficult to fragment individual's living experiences and perspectives into equal portions. In addition, Riessman (2013) argued that in seeking to verify the gap between the standard practice of interviewing in social research, there is need to give up power and follow participants down their associated trails.

Furthermore, life story researchers such as Atkinson, (1998), Gatimu (2009), Riessman (2001) observed that some life stories are so powerful that they need no further analysis or interpretation to provide insight into the ways people understand a given concept. In this case, the concept is development communication. To get a full picture of what motivated the participants, how they engaged others and the impact that has had, each individual's response to the interview guide will be presented in most part in the individual's own words. As Freire (1978) noted, stories told transport people into another world, hold their attention and become remarkable vehicles for the communication of truth and meaningful lessons that cannot be easily forgotten. He continued to say that if a picture is better than a thousand words, a story is better than a million.

Dr. Eddah W. Gachukia

The Influence of Family in Forming Values Regarding Community Engagement

Dr. Gachukia emphasized the importance of growing up in a community. “If you would want to trace someone’s roots, find out whether they grew up in a society, in a family where human rights were recognized.” She is convinced that her interest in the community could be traced to her mother. Gachukia went on to say that her mother felt that a baby had human rights, as she “adopted” the child that the dying wife of her grandfather had left behind. Gachukia thought that the young wife of her grandfather had died in childbirth.

My mother felt that the baby whose mother had died would feel bad if I continued breastfeeding and she was not. I was told that my mother had to discontinue breastfeeding me because of the adopted baby. So we grew up together with my grandfather’s children who were given to my mother. One of them was almost like my twin sister. Her children are now my friends.

That act of her mother’s concern for other children was an inner motivation that would manifest as she also sought out justice for other people. Since Gachukia’s mother died while she was still very young, it meant that she got the information from the stories others told her.

Parents Influence and Education in Foundational Motivation.

Dr Gachukia’s response to the question of her parents’ attitude to formal education at a time when very few of her age mates had a different lifestyle was:

For my mother to have sent me to school in 1942, it was a real privilege. She actually used to call my aunts to come and give me a lift (the lift was to carry her on their backs). So for me the importance of education then, doing well in education, seems to have been instilled very early.

In another interview, she explained that her mother had interest in school at a time when it was considered almost a crime for a girl to go to school. The way Gachukia's mother won the acceptance of her being in school for the short stint was by cultivating maize and beans in the school compound and taking the yield to her parents. Though her mother did not proceed with the formal schooling, she had "a taste of it," so to speak, and valued it. That is what made her ensure that her children enrolled in school.

In explaining the interpretive aspect of life story, Riessman (2001) argued that as the people tell the story of their past, they continually re-story their parts. While exploring what made her have interest in community welfare, Gachukia said:

"We were wondering until recently, when my brother and sister passed away, why I was the spokesperson. Why is it that whenever they needed something they would send me and I would run and explain to my father."

She said she could have been described as *kaana ka muhahi* (a child who gossips). Now that she has had time to think about it, she said that there were many forces that influenced her, one of which was the sudden disappearance of her mother when she was six years old. She was too young to understand the finality of death, and so she wanted to please her father who gave her the freedom to express herself. Her father who was then working in Nairobi used to come home over the weekends, he would go through her books and affirm her. He would encourage her to articulate her views, such as explaining why her pencil got used up before those of other children. "I got more ticks than crosses. My performance in school and his encouragement were what drove me most of my life. Our father listened to us." That gave her the inner security of being accepted and significant.

Dr. Gachukia's siblings also contributed to her being who she is. She observed what her older brother and sister were doing in school and would then copy them. She used their notes to learn, which made her do well in school. She even skipped some classes in primary school because her teachers found her bright enough to be side-tracked. Those early experiences encouraged her instead of intimidating her. Of the childhood experiences and influence in her communicative acts, she said,

I am glad I learnt to talk as a child, gathering rumors for my father. When I joined *Maendeleo ya Wanawake* or when I joined parliament, I would speak. I am actually hiring someone to go and check my Hansard; I want to have the speeches that I made in parliament put together.

Turning Points – Inner Resolve

While she was a student at African Girls High School (Alliance Girls), she gained a nationalistic outlook as she interacted with girls from different parts of the country. In 1951, the nationalistic movement was getting very active. During that time, Gachukia was the one summarizing the news for her schoolmates, which sharpened her. The experiences of that nationalistic movement led to the Mau Mau uprising which had deep impact on her in several dimensions. She had an unexpected experience when one day she went home after school closed for holidays only to find that her people had been relocated and put in a village. From what she observed, there was a general sense of helplessness in her community.

When the school closed, we were struck by the poverty that had hit people which had been created by the system. You see, we used to go to the farms to cultivate, then before 4.00 pm we were required to be back to the village. (The village was a kind of a reserve or a concentration camp). It was a very hard life.

And that must have galvanized our understanding of either resistance or what fair play was all about.

In school, she experienced first-hand discrimination when she could not go to watch drama at the national theatre with the other girls taking literature, because the girls from Mount Kenya region could not travel to Nairobi without getting passes (permission to travel). According to Dr. Gachukia, the changes in the country galvanized the concepts of justice and indirectly created consciousness to the issues of unfairness and injustice. She said that she learnt to pay attention to what was happening in the country because such issues as the Kapenguria trials were real.

As I said, we followed what was going on during Kenyatta's trial. It is almost, and it is like we were staging it in high school. We were also discriminated against; that made the issue of justice enter our minds. You know to go to the national theatre because you were acting in a school drama, being a Kikuyu one needed a pass to go to Nairobi. The rest did not need to have a pass. In the choir, the music teacher would claim that the Kikuyu girls were the ones destroying the choir.

It was during that time that she learnt to contextualize messages. She explained that their British history teacher would dictate notes but the girls would not accept to be included in what they did not consider relevant. "Our British teacher would say, 'We went to India and we conquered . . .'" and the students would write, "They went to India and they conquered . . .". The girls would not accept to be treated like extensions of the teacher's culture.

Another turning point happened when she went to study in Leeds, in Great Britain. She realized that the British everyday living was different from the impression she had formed. There were surprises and contradictions. One such

surprise was to find that churches were not revered by some people as she had assumed. She also found people unfriendly and the food lousy. On her return to Kenya, she worked with the Curriculum Development Center where she was required to come up with curriculum that would bring development. It was then that she realized the close connection between language and the concept of development.

School Experiences and Choices that had an Influence on Her

Dr. Gachukia credited her motivation to some of her teachers. She identified three teachers.

Teachers in those days were interesting because sometimes you found that you were ahead of the teacher. I had one very good teacher, named James Waweru, who really made me. He wished I were a boy but he taught me. I remember some lessons he taught and he encouraged me. For example, when the clock read 11.40, he would tell me not to say eleven forty; he would tell me to say twenty to twelve. Those kinds of things put me ahead of others. And he didn't tell me off for saying it was eleven forty, but he told me how I should say it.

She acknowledged the influence of Sister Columbia, who she described as having been a very, very good teacher and who, by the time of the interview, was nearly a hundred years old. There was also teacher Ben Ngumba, who not only went out of his way to get her re-do her standard eight examination, but also gave girls remedial classes. She described one African teacher at Alliance Girls as inspiring and being everything she personally wanted to be. Dr. Gachukia described the high school as having created an environment where she could make friends across the board.

The other thing I liked was that you could borrow a blouse from another girl, and the next time you would be the one lending to others. That kind of communal life was exciting. There was no distinction between those who had

come from well-to-do families and those from poor homes. While at Alliance Girls, I made friends from all over the country and that may explain why I have a national outlook.

Engaging the Community

Dr. Gachukia described herself as being a kind of activist who at times would be dormant but when provoked, would act. She gave an example of the time when she was teaching at Thika High School; she noticed the staff houses for African teachers had fewer facilities than those for Europeans. She challenged the assumption that the African teachers who were equally qualified could do with fewer electrical gadgets and other facilities in their houses which was what was leading to discrimination. "I believed I was also good at mobilizing our staff to deliver excellent services."

To make a difference in the developmental issues, Dr. Gachukia said that leaders must listen to what people are saying. That is how she engaged with the community in development. As a member of parliament, before she raised an issue, she would get data from credible sources, then she would lobby. She also would write concept papers that explained what the issues were, the consequences of not addressing the problems and how the problems could be addressed. She gave one example of how in 1990 she got statistics from all over the world concerning the girl child and the advantages of girls' education by using slogans such as, "If you educate a man you educate an individual; if you educate a woman you educate a nation." Such presentation was what led to the starting of FAWE, whose mission is to look into gender parity and the socio-cultural factors that led to the discrepancy. By the time she left FAWE in 1998, the organization had representations in 35 countries in Africa.

Factors that Hinder Development

Some of the factors that Dr. Gachukia said hinder development include people's attitude to responsibility.

"I think the determination of every individual is that you will not point a finger at the government. I think that's something Kenyans do. Instead of everyone doing something from where they are, they want to pass the responsibility".

Dr Gachukia reckoned that the detachment that sometimes comes with education and affluence is what is killing Kenya. "I think you ask what kind of education, what shall we need in order to move, and we use the word transformation."

Personal Traits Necessary for Development Communication

Dr. Gachukia described herself as having a sense of curiosity that kept her yearning for more knowledge. Her high regard for education saw her walk long miles to school where she would be the only girl. In her words, "I studied in Kiambaa which was the only one in our area with upper primary. To cross from Karura to Kiambaa would have been a good ten miles really and I did that for a whole year, the only girl in a class of twenty." She described that experience as extraordinary.

In reminiscence, she also looked at what she did with a lot of humility and recognition of God's hand upon her life. "Let me tell you; I am a Christian. In those days I didn't know the books of Jeremiah or Isaiah. I am a great believer that God knew you before you were formed in your mother's womb." She was convinced that it was God who had charted out her way to where she was as at the time of the interview.

How to Engage the Community in what is Transformative

Dr. Eddah Gachukia's view was that people should be encouraged to speak out. She recognized the need to work with people. She therefore listened to people in order to develop commonness. She said, "When one is a position of authority, it is important to speak that which is developmental. I am glad I learnt to talk as a child, gathering rumors for my father."

Education as a Form of Development Communication

Dr. Gachukia said that as a country, we inherited a stratified education that has produced a stratified society which has really been to our detriment in the sense of socio-economic disadvantage. She said that the situation is made worse by our failure to wipe it out. She believed that mentoring others should be one way that communicates what is transformational. "Let others know what you know. Talk development that should include issues such as family planning, availability of jobs and so on. Let development become personal." According to her, education should be what enables people to see an alternative plan of action and an explanation of what is happening.

I cannot believe there comes a time when you shut up. That is why it is important to mentor others who can do that talking. There should be communication that explains what is happening. That communication is the education we are talking about, meaningful education. You work with people; they need to be part of what is happening. There is need to keep talking without fear. Encourage those who speak what is helpful to the community. I am happy with the current Minister of Education, Matiang'i. He was my student incidentally. When I hear him speak, I feel he is speaking what is in my mind. He is visiting schools and seeing for himself what is happening.

Dr. Gachukia said that Riara Group of Schools uses the term transformative education out of the belief that education is not serving its purpose unless it is transforming the children into people who recognize that they don't live on an island, that they live in a community.

Gachukia argued that one of the main pillars of a good education is to make people sensitive to the situation around them. People need to recognize how fortunate they are.

When you are God-fearing, then you know that God has been the pillar of your life and God has expectations of you. Everyone needs to understand the scripture which says, "I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink . . . I needed clothes and you clothed me." Christianity can't have any meaning outside of that kind of philosophy and practice. It is not what I say; it is more what I do.

Gachukia concluded that the question that each one should be asking is whether every child is picking up the mantle that would make them helpful to the community. If the knowledge that university education offers does not help the learners to go and help solve problems in their communities, then the education will have failed.

Communicative Acts that are Transformative

On the question of what it was that Dr. Gachukia did that translated into development, she had this to say:

I was very concerned when one of the school drivers had his daughter almost drop out of school in form four because of fees. The driver had managed to pay

the daughter's fees up to form four. I authorized the human resource person to act and ensure that the girl remained in school.

Dr. Gachukia has educated children of some of her workers and even secured jobs for them. "I have looked for places for the children to get some technical courses such as plumbing, hair dressing, massaging, and information technology." She even hired teachers so as to give their children tuition.

The presence of women in parliament was as a result of the impact of her engagement in communication that leads to development. "I am quite happy when I hear of the women who were elected. They are calling themselves women parliamentarians, getting together to garner their strength." Another impact was coming up with tangible ideas such as having a gender desk in every ministry.

"You know we used to go to the ministries and ask for a gender desk. We wanted a gender desk in every ministry, ministry of agriculture, ministry of education, ministry of health".

According to her, the availability of gender desks would ensure that there are role models for both boys and girls

Definition of Development

Dr Gachukia saw the root cause of development as the inheritance of a stratified society that disadvantages socio-economic outcomes. While she agreed that the definition we started with for development was good, she felt that development has somehow lost its meaning on the way, which in her view is why there is need to keep talking without fear. To her, development happens when each individual is able to do something about the situation he or she finds himself or herself in. She added that a good education is what makes people sensitive to the needs of others around them, while the detachment that comes with education and affluence is a result of poor

philosophy of education. She said, ““The philosophy of education and Christianity is to feed the hungry and transformative education should enable people to know they are a part of a system. Education to give a job and a salary is not education at all”.

Desired Development

Smith (1992) argued that communication is a process that is rooted in people’s past, present and their desired future. What people aspire for then remains as an inner motivation which determines their mental posture. In regard to desired development, Gachukia said,

To make a difference in the developmental issues, the leaders must listen to what people are saying. What I think we need is everyone able, taking charge and determining to look out for what is beneficial to others. Start with your family and those related to you in any way. No one should be comfortable if the children of the people you work with or the children of your relatives are not going to school. Let others know what you know. Talk development that should include issues such as family planning, availability of jobs and so on. Let development become personal. The other thing is to speak out. When one is in a position of authority, it is important to speak that which is developmental.

Gachukia continued to emphasize the need for feedback. In explaining the importance of feedback, Smith (1992) compared it to a car that would not move if one of its four wheels is punctured. Gachukia agreed with Smith in saying that feedback is what completes communication.

I want to keep emphasizing to Kenyans that you come up with five-year plans, but after five years you do not tell us what has been achieved and what was difficult or here we achieved halfway or this one we are not able. So coming up with five-year plans with no report or evaluation hinders development. It

should be possible to say that we had planned to have piped water in this region but because of A and B we were not able. Then there should be an alternative plan of action. There should be communication that explains what is happening. That communication is the education we are talking about, meaningful education. You work with people and they need to be part of what is happening.

Gachukia said that it would be good to let people in a community know how much money is available for water pipes and then discuss the plans with the people. It is not the members of the County Assemblies to decide how the money is to be used, but the community. She said that is what would get the community thinking.

Dr. Gachukia was born into a family that encouraged her to gather facts and share, with others, and she was encouraged to learn. She experienced love and kindness from her teachers which encouraged her to seek to be the best. She was hardworking, determined, and courageous in that she would be the only girl in a class of twenty boys. She engaged the people by first observing, reflecting on what she saw, sharing with others, and then together with the others they would make choice of the action to take. The impact of her communicative acts resulted in better equipped houses for the African teachers, gender considerations in policy setting in the country, teaching of children in their first classes in language, and establishment of schools that run from kindergarten to university.

Professor Julia A. Ojiambo

The Influence of Family in Forming Values Regarding Community Engagement

Professor Julia Ojiambo's father was a "Padre," a term used to refer to the ordained Anglican Church priest. Her mother organized what took place in church and made clothes for people. As she was growing up, she saw her mother prepare girls for their wedding, baking the wedding cakes and ensuring that there was decorum in the church weddings which left the community members happy.

Our home had regular visitors and as children we had to learn to be helpful to the community. Both my father and mother went out of their way to meet community needs. They mourned with people and listened to them. I grew up in a family that gave of themselves and all that they had for the community.

Prof. Ojiambo noted that watching both her father and mother go out of their way to meet community got internalized in her as the norm. It was also worth noting that she saw her parents serve a people who were not always grateful.

The community members, though admiring my father, spoke unkind words to him because of educating girls. They said he was educating "cows" which was a waste of money. But my father was determined to educate his children, both girls and boys.

Parents' Influence and Education

In response to the question of how her parents got education that enabled them to serve the community, she explained that her father fought in the First World War. On return, he went to Jeanes School in Kabete where he learned the basics that enabled him become an inspector of schools. He was later to become a Padre with the Church Missionary Society. Her mother was also trained in weaving and basic

housekeeping. As the children were part of the family, they had to internalize that being helpful to the community was the norm.

I learnt how to be economically useful even before I started school. At the age of five, I had learnt to plant my own cotton, and at harvest, I would harvest and take it where the family one was taken. The cotton would be weighed and paid. I would use the money to pay my fees or buy a dress.

Prof. Ojiambo learnt early that teachers loved obedience and that was what she did. Her performance endeared her to the teachers which in turn motivated her.

There was no standard five for girls. I had to go to a boarding school which was almost sixty kilometers away, in Butere. It was hard walk. I had to carry hard roasted maize to eat on the way. By the time I got to school, my feet would be wounded and blistered. I however had no alternative. After a short time in the school I adjusted and settled.

Prof. Ojiambo was one of the eighteen girls who made the first class of African Girls School (Alliance Girls High School). It was while at Alliance that she became the KANU representative for the youth from Western Kenya, which in a way nurtured her leadership attributes. She said that it was her love of education that motivated her.

Though I used the train to go to school, I used to be in the coach for goods. It had no seat and so I had to sit on my bag. The train was made of corrugated iron and so it would emit a lot of heat as we started from hot Western Kenya in the early evening and in the morning would be woken by the chilling cold as we got to Kikuyu.

From an early age, Prof. Ojiambo learnt how to remain focused. Her friends were those who helped her to learn.

Turning Points – Inner Resolve

Prof. Ojiambo believed that her role in life was to listen to people and serve their needs.

It was while I was working that I realized there were questions that I did not have answers to yet I could tell from reading that there were people who had more information. I increasingly kept feeling that there was something I did not know and needed to know in order to teach the students. That is what made me seek for an opportunity to learn. In the end I had sent fifty two applications at a time when one letter used to take three weeks to get to its destination and another three weeks for the response to get back. I did not give up because I knew what I was looking for.

Many of the universities that she applied to acknowledged her applications but they were not offering the course she wanted. She noted that none said she was not qualified. When Harvard University finally acknowledged her application and offered her full tuition, she left for the study with a three-week-old baby, two older children and a maid. Her determination made her negotiate her way through the government requirements and even the Kenyan ambassador who did not agree with her decision.

Another remarkable experience was the decision to leave a high level job to go to politics.

It dawned on me that the politician who was representing my people was not keeping his promises concerning development. I knew I had to do something

about the situation. As a member of parliament, I initiated many development projects in my constituency.

Engaging the Community

Prof. Ojiambo has had a life of being involved in the community. She narrated one such experience.

One time the president sent me on a mission to Pokot. The men of the community could not see how a girl would be sent by the president to them. They were skeptical. I however did my duty faithfully. On completion of the mission the men expressed desire to have their daughters go to school. I was a role model to them. They said they would want their daughters to do what I was doing. So that is another way I influence the people, by being a role model. I have been a role model all my life, even today.

Responding to the question of how she engaged with the community, she said, "I do not work alone. I listen to the people and together we come up with the projects that resonate with their needs."

The Impact of Engagement with the Community

Prof. Ojiambo's community includes her students, her constituents and the country that she has served and continues to serve. She studied in Harvard where the university offered her laboratory hands-on training, which was what she wanted. She said, "I could not settle in USA because I had gone for knowledge and was anxious to come back and practice what I had learned."

As an Assistant Minister in charge of Human Settlements, Prof. Ojiambo prepared and steered the highly competitive negotiations at the Habitat 1 (one) Conference in Vancouver Canada that brought the UN-Habitat Headquarters to Kenya. Again using her skills, Prof. Ojiambo negotiated for the building of Kasarani Stadium

(formerly Moi International Sports Centre, but now Safaricom Stadium). She had gone on a government mission when she realized the importance of having a stadium that could accommodate many people. She followed up the idea until it was realized and the stadium was built.

It was while in Copenhagen Denmark that she successfully negotiated for the establishment of Kenya Institute of Special Education (KISE) with the support of Danish government. She is also credited for preparing a policy on the establishment of the Women's bureau in the ministry of Housing and Social Services.

In addition, Prof Ojiambo initiated the International Year of Women and planned the Kenya Government Programme of participation in the United Nations Women Conferences at Mexico, Jerusalem, Copenhagen and Nairobi. It was while she was a deputy leader of the government delegation at Copenhagen that she initiated and spearheaded a campaign, supported by African Regional delegates that saw Kenya elected to host the 1985 women conference. This was a remarkable achievement given that more powerful countries like Japan, India, and USA wanted the conference held in their countries.

Asked about what she thought about the speed of progress of the country, she had this to say: "I am happy with the achievements. There are more women in parliament where I was once the only woman for over ten years. There are more women in key positions because I played my role. My life was and continues to be an example."

View on the Rising Levels of Poverty and the Focus on self by those in Power

Ojiambo's view on the rising levels of income disparity was very positive.

According to her:

There is progress. There is hope. The country is doing well. The behavior you see with the Members of the County Assembly is just because they are the first crop of the devolved government. I am hopeful that after some time the devolution will have benefits for the community.

Asked how the self-seeking and self-enrichment habits will change, she said:

People will get tired and see the need for a better life. I have seen so much change and transformation that I am not in doubt that the change will continue. My desire is for people to support those in power instead of fighting them.

Personal Traits Necessary for Development Communication

Prof. Ojiambo's long span of public service was free of corrupt deals. She said she was amazed at how people were keeping so much money for themselves instead of giving it to what would benefit others. The first president, the late Jomo Kenyatta, entrusted her with high level opportunities to represent the country. Leveraging her negotiating and marketing skills, Ojiambo would discharge her duties faithfully and bring back reports that were commendable.

What I think has helped me is being trustworthy, ability to listen to people and remaining on course. I have not had a desire for money that would make me seek what does not belong to me. I share what I have with others. I pick children from the streets and live with them.

Prof. Ojiambo was not one for giving up so easily and could dare to dream big without waiting to be credited. When asked why she would not have Kasarani Stadium named after her, she said, "It was not in me to try and have my name embedded in a stadium that was for the community." It goes without saying that the traits that she communicated have earned her the description such as hard working,

humble, trustworthy, daring, and respectful, a good listener and a continuous learner. She endured hardships in order to achieve her goals which have been beneficial to the community. “I have always loved learning. Even today I am seeking opportunities to learn.”

Desired Development

She said that hope for transformation lies in value-based teaching. According to her, it is in institutions such as Daystar University, St. Paul’s University, and Catholic University that teach values that the key to the transformation of the country resides.

In response to the question of what she would like to change if she was given a chance, she said, “To be honest, if I had to have a chance to go over my life again, I would not change anything. Chances of making more mistakes are likely to be higher. I am happy with the progress”.

Prof. Ojiambo was born into a family that valued progress and was involved in meeting the needs of the community members. Her interest and love of school was an encouragement that kept her seeking for what was progressive. She was determined, hardworking, loyal and having a desire to go beyond the call of duty. Whether on government assignment or working with her constituents, her communicative acts sought that which would be beneficial to the majority of the people. Her lifestyle was the message in that she lived by values that modeled what is good for the community. In addition, she engages the community by observing, gathering information, then sharing the information with others and then taking action. Her communicative acts have resulted in many changed and improved lives and having the country become part of the global interactions.

Professor Miriam K. Were

The Influence of Family Background and Motivation to Serve the Community

Professor Miriam Were was born to parents that had chosen to live by biblical values. Her father heard the Christian message and responded to it. That decision influenced every other choice he made. He learnt how to read and write, and was trustworthy, hardworking and a community leader. At the time of her birth, the culture of the day separated those who responded to the faith from the rest of the community. That meant there were villages that were regarded as Christian. However, the school which was located in the Christian community was open for all the children.

When I was growing up, my parents were among the first Christians. They were members of the Friends Church. As I grew up, my family celebrated birthdays even although the actual dates were not always known. We also celebrated weddings and harvests. We used to celebrate as a Christian family, we used to celebrate Christmas and we used to celebrate stories.

Prof. Were gave insights into the way the family lived, learned and bonded. She said:

You know, our parents would tell us Bible stories and then they would ask us to repeat the stories. So in the evenings they would tell us stories like Moses leading the Israelites and taking them to freedom, or Abraham being called by God. Then they would tell us, "Okay, I told you that story, now tell us that story." So they would make us believe that story by telling it.

Prof. Were credited her family, and especially her mother, for the values that were inculcated in her that shaped her foundational attitude to self and others. She talked of a time when a man who used to oppose the values upheld by the Christians as undermining their traditional values died. Then two big school boys from the non-

Christian community would way-lay her and threaten that the ghost of that dead man was coming back to kill them. Whenever her mother noticed her fear, she would communicate in a way that would not only encourage her but would instill in her beliefs that have continued to guide her.

In fact, when my mother wanted to tell me something very important she would say, "Sit down." She would just come and she would kneel in front of me and look into my eyes and say, "Jesus overcame them all; ghosts, demons. Jesus overcame them all." So I got to know that today, like then, He can overcome. I had no doubt and my performance remained good.

Still in response to the question of what motivated her to engage in what was beneficial to the community, Prof. Were recalled another incident when her mother instilled life-long values in her. She narrated how her second brother, who was eighty years old in 2015 and uses a stick to walk, had a problem with one of his knees because he got paralyzed following an injection.

I remember crying one day when I saw him walking in the rain because he couldn't run. My mother asked me "Why are you crying?" I said, "He is so unfortunate. Look, he can't even run. He is so unfortunate." And she sat me down again, knelt before me and looked me in the eyes and said, "There is nothing unfortunate about him. The only thing that is wrong with him is his leg. But he will go to school and get married and get children like any other man. Never say that he is unfortunate."

Prof Were said that her brother not only went through primary and secondary school, but was also among the first trained stereographers who rose to be one of the first executive secretaries in the country. In addition he got married, had children. The attitude of her mother to her brother who had a problem with his leg has remained

fresh in Prof. Were's memory. Her mother used to tell her brother, "There is nothing wrong with you except your leg. Your body is alright, the head is alright, so you should just be like everybody else." Prof. Were saw her mother as a pillar of strength whose selection and usage of words in addition to her communication style sculpted into her core the value for people.

Another childhood lesson that has had a strong impact in her life and attitude to community is the concept of being made in God's image (Genesis 1:27). In the community where she was born, wife beating was common, but not among the Christians. So the understanding that in God's creation there was specific clarification of the place of a woman was critical in her formation of self.

The women need to know that they are made in the image of God therefore they don't need an endorsement from someone else. And then, I have also felt that most of the time that we are looking for permission instead of looking for what to do with our life. Because God made us in His image, He must have given us a purpose. So I think the focus on my life has been more or less what I am supposed to be doing in this world. And I just focus on it and work on it. So I guess if I am a communicator, it is because I try to communicate the same thing to other people that you don't need my permission or anybody else's permission; the most important thing is to find out who you are.

Prof. Were reckoned that when people do not know deep down in their hearts that they are made in the image of God, either as male or female, then they have difficulties in relating with others. This knowledge of having a relationship with God was a significant source of motivation in her education as she narrated.

I really think that underneath lots of our difficulties is some kind of fear, some kind of insecurity. So the way I will explain it to myself is that faith took away

the insecurity and the fear, because when I am not concentrating, I know and it bothers me. My normal state is to concentrate. So I think you understand more when you concentrate and it helps you to apply yourself more because you are not worrying a lot about this one bewitching you or that one bewitching or whatever.

Turning Points – Inner Resolve

Differentiation and clarification of values started in Prof. Were's early years of life. She narrated three incidents in her childhood that left marks traceable to her life in later years. One was a visit by her aunt who used to live in the city, Nairobi. It was her second year in primary school and she was excited to show her visiting aunt that she could write her name and a few words on the dust. Instead of being excited, her aunt pointed out to the racial differences that determined the type of writing materials used by children.

She said, "Oh, I am glad you know how to write but it is very sad. In Nairobi people don't write on the dust." And then she told me about ABCD schools. In Nairobi there are A schools for European or White people, there are B schools for Asians and C schools for Africans. And even the C schools for Africans have slates to write on. They don't write on the dust. I said, "Ooh so there is another way to learn how to write." So I kept wondering, because when missionaries came to the village they just sat with us and we ate together and they didn't make any difference. So I was wondering, "Eeeeh so there are people who have put people in classes. How can they disobey God and put people in groups when God made everybody equal?"

The other significant incident was in regard to gender. She witnessed a boy reject a girl that was pregnant. When she was about eleven years old, the boy used to

send her with letters to the girl, but a time came when people from the girl's village came to her village, and a meeting was called. In her words,

I was not supposed to be there but you know I used to cling to my mother. I don't know why I was clinging to my mother. So I just ran to my mother, and went there, and hid under her, you know they always had these sheets over them. I just lay down under the sheet. So I think I was not supposed to hear what they were talking about. So when the chairman of the meeting asked the elders why they had brought the child, and why they had come, they said, "We have come because we have brought this girl. As you can see she is expectant and we have been told that a boy in your village is responsible for the pregnancy." So the elders of our village asked the girl, "Can you tell us who the boy responsible for your pregnancy is." She said, "It is that one." Then the boy responded by saying, "No. It can't be. I am not the one. I don't even know the girl." So I actually uncovered myself and looked at him, and my mother pulled me back because I was not supposed to be there or act as if I was hearing what was being discussed.

Prof Were explained that what distressed her most was that everybody began to jump on the girl. Their concern was, "Why did you allow him? Why? Why? Where are your morals?" And nobody was saying anything to the boy. That caused conflict as she thought that it could be true that men are more important than girls.

Similarly, sense of injustice in the community started weaving itself into her core. The racial differentiation and gender imbalance was so strong that it began to affect her thinking about women, discouraging and making reluctant to go to school for first time. It was her mother's understanding and advice that led to her third significant childhood experience that has remained her inner motivator.

My mother told me to lie down under a tree. And as I sat there I saw the clouds. Clouds were just moving freely. And then I said, “Oh those clouds are lucky, they are not discriminated against.” And then something just clicked in my head. “You are also free. You are just like those clouds. Nobody can lock you out of any place. Nobody can lock those clouds. There are no keys. And so nobody has any locks. So there are no keys. So people can’t lock you out of this and out of that.” So that really reinforced my Christian understanding.

The way Prof. Were wrestled with conflicts that arose from her observation of gender bias and racial discrimination early in life remained a form of security in addressing gender issues later in life.

Engaging the Community

From the turning points in her life, we now move on to how she engaged with the community. Although Prof. Were did not study subjects that were prerequisites for medical degree, she had the opportunity to study physics and chemistry in America because of her service to the community.

We used to have what we called Friends’ yearly meeting. There was a youth program where there used to be a nurse from the hospital to do first aid and clean up children and so on. She always asked for volunteers to clean up the children’s feet. And since I had three younger sisters and a brother whose feet I used to clean, I would volunteer. I would put medicine on the legs of the children or on the jiggers; you know there were these medicines you put on the jiggers and they dried out. That’s what I used to use. What I didn’t know is that she (the nurse) had talked to the missionaries and told them that she thought I could make a good health worker. I didn’t know until I was invited

to the Royal Technical College and I was told that I was coming to study literature, history and scripture. And then while I was waiting, the missionaries came home and said they wanted to take me to America because in America I could study at the college what we had not studied in high school.

Even though Prof. Were got her first degree in America and post graduate teaching Diploma from Makerere University in Uganda, her heart for the community's well-being led her to make a major decision of moving from teaching in high school to studying medicine even though she had no financial aid. She was involved in students' lives and wanted them to enjoy good health. When I asked her why she made such a great sacrifice of leaving a career in teaching high school to studying medicine, she said:

I moved from teaching because I found that when school children became sick, we had nowhere to take them. There was no medical facility. And you know we are talking about the sixties. There were very few nurses, and doctors almost none. Then I came to work in Nairobi and by this time I was married, and my husband was in Kiambu, and I was teaching at Eastleigh Secondary School. And you know Eastleigh was a day school. Every day there were children that would be sick. Many had pus in their ears or in their eyes, wounds on their legs, and I would write little notes as I sent them to the dispensary and say, please look at this child. I would send them to the city council clinics and they never looked after them. They would always give them aspirin. It didn't matter what was ailing them. So I just got tired. And I was having trouble, by this time I was a mother. I was also having trouble getting health care for my child.

It was at that time, 1967, when Prof. Were was longing for a change that the University of Nairobi started the School of Medicine and she applied and was accepted as a medical student.

Transformative Communication in the Community

Prof. Were was among the first people to get the community involved in issues concerning their health. With no knowledge of the participatory theories, she did what she felt was best for the people. She did not just tell the community, but observed and shared her findings with the community. She credits the training in community transformation to the training she received in the University which had a subject called community health that was taking students straight to the community. It was unique in that the community health was not offered in other universities such as Makerere and Dar es Salaam. Prof. Were said,

We had community health, which took us to the community so that we went to examine children in the community. We went to weigh the children and found out what the problems were in the community. We looked at the healthy children to find out how they were looked after, we looked at the unhealthy ones or the very thin ones to find out how they were looked after. So it gave us a chance to know the community a little bit. So then, I think that just made me feel that since we didn't have enough doctors and nurses, why not use this information to engage the community directly? Whenever we went to a community, we always gave feedback to the community.

Prof. Were's style of communication was dialogue in a way that enabled the community members to diagnose their issue and come up with possible solutions. As an example, when they went to the community as doctors they would be asked;

Why don't you bring doctors to help us?" So we would ask them, "Do you know how many doctors are there in the clinic where you go? How many doctors have you seen"? They would reply, "We haven't seen any." I would say, "Where would the doctors come from to work with each community?" So we would go through this and go through this until they realized, "Well, maybe you can teach one of us, you can teach us."

Prof. Were said that the concept of teaching one of the community members who in return would teach the others was actually a community-initiated thinking. She moved the discussion toward them seeing the need to be the solution to their problems. She continued to say that this was by the community members realizing that they could not wait for nurses or doctors because those trained for those jobs were in short supply compared to the people in need of their services. That was how she got people participating in their hygiene and health issues.

Not only did Prof. Were encourage the community to be part of their health issues, she also encouraged people to think. The process that she used to have people involved got to the very root of the problem and that meant the effect was sustainable. Getting people to dialogue was not part of her training but it was her initiative as she explained:

So the thing I had learnt was that as a doctor one was trained to tell people what to do. To get them to think was something that I just learnt because of my scientific approach. So first of all, to bring them to the position where they saw for themselves, I would take a disease that they complained a lot about, such as diarrhea. So we would discuss where diarrhea came from and if we didn't want to have diarrhea, how we would work to stop it. Then they realized that they had to stop it at home, and so on. So they would realize that

there was prevention which was even more important than treating it. And then, “You should drink clean water.” Then they would say, “Oh, these are things we can do.” And when they did, they saw it was changing their lives. So from their own evidence, their actions were reinforced. So maybe it is easier in the health sector, but I was quite amazed by communities. Their understanding was very fast.

Prof. Were engaged the community by observing, gathering data, and then presenting it in relevant forums. She was not swayed by the opinions of the people that would undermine her ideas. Her concern was not about appearing to be sophisticated but getting to the root cause of the problem and then addressing it. She further added:

When I was in the board of the Faculty of Medicine and discussing the problems we needed to look at, and I would say things like, latrine use. You know these people would tell me, “You don’t talk about latrines in the medical board.” So I asked them, “What do we talk about?” “We talk about cardiac problems, heart problems, because that’s what they talk about in London.” But I would tell them, “In London, or New York, or Stockholm, or Russia, they don’t need to talk about latrines. They have public sewage systems. So the time for them to talk about latrines has passed. But it has not passed here”. I had told them I had data from Kenyatta National Hospital. I had data from the seventies which showed that more than seventy percent of cases that were admitted at Kenyatta National Hospital at that time were preventable diseases.

Prof. Were was clear about the need to take action that addresses the problem instead of trying to be like other people. She said that the other board members in the faculty of medicine felt that her interest in community health was beneath their level.

“We are dealing with medicine now and you are simplifying medicine if you can talk about latrines.” The issue of being seen as having status like doctors in London or New York, she was willing to be genuine and act on what was transformative.

The Impact of the Transformative Communication on the Community

The strategies of engaging the community that Prof. Were came up with have contributed to better health. She observed that the health workers were paying more attention to hygiene-related, preventable illnesses and ignoring major diseases such as heart or kidney conditions, or cancer. Her argument was, “If the preventable diseases are removed out of the health center line, then all the others will get attention, even the mother who has got cancer will get attention.” Though Prof. Were stopped teaching at Nairobi University Medical School in 1985, her ideas were adopted and are still in use.

After thirty years, the Ministry of Health finally took up the community approach, so now in every county we have some community health services. Some are better than others. The ones in Kisumu are very good because in Nyanza the medical personnel realized that focus on community health was making way for attention to more serious diseases. Because of numbers dying from cholera, the ministry took up the community health strategy for many places like in Siaya, Migori, Homa Bay, even in Kakamega. These places stopped having cholera. They realized that this is very important. They are still going on with it.

Prof. Were’s involvement with the community has had an impact outside the boundaries of the country. Her persistence and refusal to give up has seen the Ethiopian community enjoy improved health.

The reason I left teaching in 1985 was because of my work with the community. There were some problems of famine in the community, and children were just dying on the streets in the villages in Ethiopia. So the UNICEF actually came and just handpicked me from the University of Nairobi and said, "Come and help in Ethiopia." So I joined UNICEF. And now Ethiopia has one of the best community health programs in the world. It took them time because I was there from 1985 but it was in 1997 that the government adopted the community approach.

How Development can be Achieved

Prof. Were acknowledged that there is isolation and increased unhappiness as some people get well-off and thus the need for community participation. She argued that health is basic to development and is also the outcome of healthy community living. "If people are healthy and active in their 90s, the people with age-related diseases will be taken care of and people will support themselves." Her view is that community health approach is what is appropriate for Africa's development needs. In most of sub-Saharan African countries, where the majority of the people live in communities far away from health facilities and many people suffer from infectious diseases, bringing health to the community improves access to health care for all.

First of all, I think Africa has really underestimated the community. When you look at the things that people call African when speaking of Africa, there are very many long lists of what we don't have but very few lists of what we have. And one of the things that we have, which other people admire is the community. So we have underutilized the community potential. And we need to utilize that. If I was back in the 1950s and 1960s, and I was an adult then, I would have told the District Officers the importance of community. And even

the health professionals would come to say how the community can influence them and how that would influence the entire development.

Cause of Tropical Africa's Slow Development

Responding to the question of the apparent slow development of Africa compared to other countries that share similar history of colonization, she brought out insights that connect to community as the center of communication. Another insight that Prof. Were brought out as causing slow development in tropical Africa is the continent's special history. The continent has had five hundred years of slavery before colonization. So by the time that colonization came, people's self-confidence had already been destroyed. "And I think that is why the spiritual approach has been so meaningful to Africa because it is a matter of restoring yourself, restoring the community."

That creation of fear that persisted for so many years, five hundred, has caused deep fear and has fractured the community. The way to get off the ravages of the many years is by forming community and communicating what is transformative in a friendly environment.

Gender in Development Communication

With respect to development communication, Prof. Were said, "This problem gender is killing both of us, and how can we do it together as partners?" She felt that the gender issue requires special treatment in Africa. There is an underlying fear between men and women, which undermines development communication efforts. Prof. Were said that it is through the community approach that gender balance can be re-established without confrontation because the focus on the problem not on the gender differences. She continued to say,

You know when women became very active in my programs in the seventies, sometimes the men would come and tell me, “These women are becoming talkative.” I would say, “What is wrong with being talkative?” And we would discuss it and they would say, “If you allow a woman to have space she is going to despise you, she is going to disrespect you.” Sometimes I used to be liberal and just let my husband come with me to the village to the communities. Then I would ask them, after he has gone I would ask them, “So am I disrespecting him?” Some people would do some evaluation and they found out that the women in those communities where I used to work were the most involved in politics. This they explained that was because the women had the support of their husbands. They knew that a woman developing is not necessarily against the man, it is just for us together.

Prof. Were’s thinking was that the community approach enabled people to appreciate different strengths and giftings. She felt that the partnership approach for gender relations was probably stronger than the empowerment approach of women. She said, “If you empower only women and then they end up with the same men, who are historically disempowered, and may not even know that they are disempowered. That misplaces the woman.” She continued to show how to use communication in establishing the gender balance.

I think if we approach the married woman alone, there will be a problem.

Somehow we have to find a way of approaching both men and women together if possible. If necessary talking first to the men, because they are the family gate keepers, then talking to the women. This isolated approach cannot work. Sometimes it backfires because the boys just get out of school, and get drunk all day long. That is the problem that we need to avoid. Like now, this

banning of alcohol is good, but we need to go a little deeper than that because we need to dig into the relationships. What is pushing men into alcohol? The one-sided gender approach intensifies the underlying fear as men feel left out. Prof. Were explained that she needed to talk to each child as equally important. She saw the focus on the girl child alone as not only isolating but also makes the girl endangered.

Desired Development

One reason for listening to the stories of the learned and elderly was to understand how they defined development. In response to the question of what would be the outcome of effective communication that is intended for transformation, Prof. Were argued that:

Number one is a country where there is access to all the good things. You know, access to education, access to health, access to basic services. I am told in countries such as Denmark, Sweden, Norway, if you are not employed, the government has a welfare scheme to take care of you but of course even in the process, there are so many people who are investors who can come up with big companies so that it can create employment. So, of course, apart from those welfare services, many more Kenyans need to be very innovative and creative and come up with a lot of companies that will actually employ more people. In fact, the problem is that people are saying now we want to become a supermarket. So you just go to Dubai, pick things. You know that is not being creative? But if we learnt how to assemble say laptop, cars, we should create more employment for everybody. Or even our agriculture by the way. I recently visited Israel and I saw people are really gainfully employed in terms

of agriculture. That is agriculture as a business, not just agriculture as a subsistence farming. So I think then it will help to create a lot of employment.

Prof. Were considered the community approach as having that very strong potential of a partnership approach. Her childhood experiences prepared her for a life of service and excellence. Her mother adequately answered her childhood questions that could have turned to deeply hidden fear that would have unconsciously influenced her communication. That set her out with a clear mind, able to think and make choices and serve others. Her volunteering to serve in a youth camp in her teenage saw her get an opportunity to do her undergraduate degree in North America. That prepared her for her medical career. She had successful engagement with community as she showed them that she trusted them to be able to come up with solutions to their problems. She saw community building as a process. “And I think that if Africa does stand, Africa can show the world how to have good gender relations.”

Ambassador Bethuel Abdu Kiplagat

Ambassador Bethuel Kiplagat is an Eminent person in African Peer Review Mechanism (APRM) which is a panel established by the International Peace Academy and the OAU to examine the institutional relationship between the OAU and the civil society. He has and continues to engage in activities aimed at encouraging community-based peace processes in Eastern Africa and in Kenya. Ambassador Kiplagat is conversant with attempts by the peoples of Africa to link up their struggles for their mutual benefit through Pan-African movements. To him, his community is to a large extent Africa.

The Influence of Family Background and Community Engagement

Ambassador Bethuel Kiplagat was born in Kabsabet, the seventh born in a family of fourteen, in a friendly caring environment that he credited for creating an inner friendly orientation toward other people. His childhood memory revolved around two mothers who were very caring. "It was not possible to know who my biological mother was because they were all loving. They worked as a team and created a positive environment." Another source of motivation was his teachers who liked him and he attributes his good performance to the teacher's positive attitude toward him. He however added that his good performance could have been a result of being liked by his teachers. He said, "I found love all around me." That helped him in maintaining a healthy view of self as he felt the need to listen and solve problems whether in the family or school or just in the community.

Ambassador Kiplagat said that he learnt from childhood to be friendly and helpful. This has been enriched by a positive personality that endears him to people. In regard to communication that leads to development, Ambassador said that it was difficult to understand development by just looking at micro problems. He said that it was important that both macro and micro problems were considered because they affect the development of the continent. He explained the need to have a big picture of the need for markets for the products and services produced by individuals in their countries. Thus his view of community begins with Africa. He also explained how fighting in one country affects development in the neighboring country. That knowledge motivates him to serve in the organization that seeks to promote peace across the continent.

Motivation to Engage in Peace Making and Good Practices Meetings

As one of the leading eminent persons, his engagement with people has shown the goodwill to implement and transform the countries of Africa. In response to the question of what motivated him to engage in what was beneficial to the people, he said:

I love people. First, I see in people the image of God. People are wonderful both outside and inside. The other reason is the belief that God wants the best for everyone. God wants us to be at peace with him and with each other and even with nature. I believe there is something good in everyone and that is what gives me courage to engage people whether they are prostitutes, rapists, murderers or warlords. It is when that divine spark in people is kindled in them that they become ready for dialogue.

Other Factors that Motivate Kiplagat to Engage with the Community

Inculcating a habit of systematic planning was what prompted Kiplagat to gather necessary data that enabled him to have others involved. He said, “I read books to keep my mind rich. Like now I am reading this book about Space and Astronomy that helps me to dream and envision possibilities. The book explains how Americans arrived at the moon.”

The purposive living of Kiplagat has left a continuous learner who shares what he has learnt. As at the time of the interview he said he was writing a book, an autobiography that he hoped to have completed the following year which was 2016.

Turning Points – Inner Resolve

Ambassador Kiplagat who has engaged in many peace keeping missions and dialogues said, “I have always tried to solve problems from as early as I can remember.” Ambassador Kiplagat could not identify a particular incident that he could

call the turning point. His lifestyle has been a consistent search for what creates peace in as far as he could remember.

How Ambassador Kiplagat Engages the People

Ambassador Kiplagat has been involved in situations that have been very emotive with raging anger. As an eminent person in the African Peer Review Mechanism, he would begin by having each country look at the fundamental values, rule of law, levels of corruption and the measures being taken to alleviate poverty. Then he would have experts gather information in their country and come up with themes. Then they would discuss good practices, challenges and come up with recommendations. He said:

In 1994, we came up with Africa Peace Forum (APFO) which is an independent, not-for-profit non-governmental organization. The forum facilitates research and advocacy on areas of peace and security at national, regional and international levels and in so doing contributes to the effective management of conflicts and the promotion of peace and security in the Horn of Africa and the Great Lakes region.

The tactics he has used to get differing communities to start to listen to one another was the same as he has used for individuals and communities.

First I begin by encouraging people to get facts and work with facts. I encourage the people to also act on facts. In that excitement I encourage the people to generate ideas that will bring about the accomplishment of the project. I encourage people to have ideas germinate in their minds. I inspire people through trust. When people come to me with problems, I encourage them to seek solutions and dream impossible dreams. That is how we came up

with the micro banking in Kenya-KREP. I served as a founding chairman for fifteen years and it was then that we conceived the idea of alleviating poverty by converting the NGO (Non-Governmental Organization) into a bank.

The model that Ambassador Kiplagat has used to engage the community is the same he applies to his family. At the family level, they have a ritual where at the beginning of every year, together with his wife they review the goals they had set the previous year and then plan for the year.

You see for development to happen, you have to focus on one issue at a time and then seek solutions that help the people. We sit and brainstorm on the things that we would want to do in the year. We write every idea that we have in mind. We then make a list. The rule is to never ask how we shall accomplish what we desire. We put down what comes to mind. We started this in 1984. I can tell you, so much has been accomplished. The moment you write, the spirit is released and action begins.

Ambassador Kiplagat argued that teachers or leaders who lament bring forth students and followers who lament and that intoxicates the environment resulting in intellectuals who generate more poverty. He engaged people by encouraging them to avoid lamenting and instead take ideas and make each one of them into a dream or a concern and so turn complaints into actions. As he argued, it is the intellectuals who should generate information to close the gap between the rich and the poor by examining what is causing the gap to widen and then seeking how to close it.

For example, unemployment is a problem for students. The students should come together and brainstorm, then come up with suggestions that are developed into proposals. They should then use the parliament to lobby for the

solutions they have already thought through and for what is beyond their reach. Make use of opportunity of being in the university by not just teaching but also calling for conference that engage people and discuss issues that are necessary for development.

The Impact of Engaging with the Community

Ambassador Kiplagat said that though the first years of independence for many of the African countries were marked by conflicts, coup d' etat, wars, removal of leaders through assassination, still great improvements had been made in the recent past. Ambassador Kiplagat who has spent a considerable number of years on peace negotiations observed that there was decolonization and a degree of regional unity in the continent. He also noted that currently, there is no tolerance of illegal change of government, no military dictator in any of the countries and there is entrenchment of democracy through multi-party elections in most of the African countries except in Eritrea. There are regional bodies such as the ECOWAS in West Africa and the East African Community which ensure stronger trade relations among member countries. In addition, there is the East African parliament, court, judiciary, and trade treaties. Also, the racist structures that were entrenched in the South African constitution have since been reviewed. There is SADC for political engagement and COMESA for trade and the African Union that sends troops to intervene where conflicts arise and that has created environment conducive for development in the continent.

Coming closer home, he remarked that Kenya has also recorded areas of great transformation such as regular elections coming every five years, regular payment of civil servants' salaries since the country acquired independence, which have given people security that enables them to plan their lives, and increase in tax collection which has enabled the government to cover its annual budget. Incidentally, the

pavements that pedestrians are using in Nairobi are an outcome of Ambassador Kiplagat's engagement with the community. He said:

I observed how the many people walking from Kibera to town and back were struggling as there were no walk paths in place. I had seen walk paths in other countries. I gathered data and went to the City Council. I presented to them a proposal that included how to build the pedestrian paths. Today, you can see the paths alongside some of the roads.

With respect to the impact of engaging individuals in the community,

Ambassador Kiplagat had this to say:

I am thinking of this young man in his early forties who came to me looking for a job. As we talked, he came up with an idea of renting land in Kajiado. He started with a few heifers, which he fattened and then sold. Today, he has 1000 acres of land and is making money by fattening the bulls for sale. The family is very excited as they are fully engaged in bull rearing and fattening project. There is a high demand for beef in the hotels. As the tourism industry grows and more Kenyans are moving to the middle class, the demand for beef will remain high.

Causes of Tropical Africa's Slow Development

Comparing Kenya to Singapore whose gross domestic product was lower than that of Kenya by 1978, and yet today is having zero unemployment, the ambassador said:

Kenya is a more complex economy with conditions that are not the same as those of Singapore. For Kenya to move from its present quagmire there is need to work toward reduction of politics. This country is doing very well if the noise was minimized. People can only develop if they personalize the problems and

challenges and then seek solutions. It is possible to overcome the challenges of poverty and corruption if people avoid blaming others and looking for others to address their problems. In Kenya, the democratic space has opened and people are able to share their views.

Ambassador Kiplagat's positive attitude has made him see Africa as progressing. According to him, the difference between Singapore and Kenya is that Singapore did not over-emphasize politics. The parliamentarians in Singapore meet about three times in a year and spend the rest of the time focusing on what is transformational. Those law-makers carry on their work except when they meet for legislative purposes, and the system is left to work. His emphasis was that there is need to work toward reduction of politics.

Commenting on the more complex and diverse economy of Kenya, Kiplagat added the following:

In my observation, Kenya is doing very well. It is on the path toward development. As I said, people need to take ownership of problems. There is a lot of noise which is a result of freedom of expression. It is important to separate noise from facts and work with facts. What is the number one problem of people living in Nairobi? Jammed roads are a result of people having money to buy and maintain vehicles which means they are doing well. The fastest growing industry in Nairobi is the hotel industry. On every corner there is a big hotel coming up. That is an indicator of an economy that is growing. I have seen two programs on TV called "slim possible" and "ultimate challenge;" those are not people who are starving. People are having weight problems. Have you seen the people walking to and from places like Kibera every day? Those people will have eaten and that may point to distribution of food in the country.

Definition of Development

To understand the blueprint of Kenya's development, Ambassador Kiplagat said it is important to know the contents of Session Paper number 10 of 1966 which is still functional today. The session paper provides guidelines for Kenya's development communication. According to that Session Paper, as Kiplagat explained, development should be what ensures equal opportunities for all citizens. The session paper explains the type of economy Kenya is and how in running the country the leadership would ensure that resources are used for the benefit of the society and its members. In the paper there is also encouraging of various forms of ownership and promotion of freedom of conscience and human dignity.

Desired Development

Ambassador Kiplagat's desire was to have people transformed in their thinking so that they can take ownership of their development. If people took ownership of problems, then they would seek solutions without having to transfer the responsibility to others. What Ambassador Kiplagat said he would do to ensure the country develops if he had his way was:

I would ensure that every single child in Kenya goes to school for at least twelve years. I would check the counties that are not doing it and address the cause. No one under thirty five years should be illiterate. There should be a parallel education system just as it is in the university where people can go back to school, to any class. People should have evening and Saturday programs.

Ambassador Kiplagat was of the view that effective communication that would lead to development encourages people to read and generate ideas which they can act on. He continued to say;

Everyone should be encouraged to dream impossible dreams. Allow ideas to germinate in the mind. Fear is the seed for weeds. It is mental weeds that make people focus on problems instead of seeking solutions. So more than intellect, people should adopt a spirit that does not settle on problems or what seems impossible.

Ambassador Kiplagat viewed himself as a peace maker and that saw him having interest in communicative acts that led to development of Africa. That desire for peace saw him study French which made him serve in both English and French speaking countries. His friendly approach to life was one way through which he engaged people. He encouraged people to think dialogue and then take action. He saw his impact as having been part of the team that negotiated for peace in many countries in Africa and that left the continent moving toward achievement of pan-African dream.

Professor Peter Anyang' Nyong'o

The Family Background its Influence on Foundational Motivation

Prof. Peter Anyang' Nyong'o was among the leaders who made a breakthrough into multi-party politics in Kenya, having been involved in what benefitted the community for most of his life. Prof. Nyong'o has a nationalistic viewpoint of community and so to him the community is Kenya.

The system of education was such that it was meant to yield certain educated people to be used in the colonial economy. Now, the church on the other hand had to recruit their clergy, so that clergy too had to get education. And one way which you got a job, which was not too controlled by colonialists was through the church. The church promoted girls' education. My father who had

been trained by the colonialists met my mother as one of his students. He encouraged her to go to a girls' high school before he could marry her.

Prof. Nyong'o explained that his father was a clergyman in a mission center and they lived with him. They lived with other kids as well because there was a nursery school in the church compound. Their house was near the reception which was also next to the church. Professor Nyong'o explained how started the process of attending catechism classes when he was in standard three. He continued to say,

Growing up as you see, first of all the church had a lot of politics. Let me tell you, the church had a lot of politics and people were always coming to my father, to our house to talk of church politics. And then of course the people were also coming to talk about the mushroom politics of the country. At that time the political space, what we call politics for Africa was very, very narrow. So you had to work within the church and use that limited space to compete on. So my father was nominated or maybe elected to the African District Council. When I was growing up there were clergy men who were very committed to community work, to social change, and to social justice.

In addition to growing up in a Christian home where the parents' occupation lent itself to serving the community, there were visitors whose significance in the community and what they said were entrenched in Nyong'o's belief system during his early years of life. He talked of a memorable experience of when he was a standard five pupil and how Jaramogi went to talk to them in his school. That talk left an impression in his young mind and it was in those formative years that he learned to excel. He explained:

School was very competitive. And one had to really excel, in that competition. And although I was a day scholar and I was walking about four kilometers to and from school, I managed to excel. I remember used to be one of the youngest kids in the class, up to standard eight.

Other Factors that Motivated Nyong'o to Engage with the Community

Nyong'o traced his first attempt at activism to high school. In the school debates they would have mock parties. He said;

First of all, we organized mock elections in high school. Some stood on KPU tickets, some on KANU tickets. That was our first kind of drama, as it were, to be discussing national affairs, to find out why there was no another opposition party.

Later in Makerere University in Uganda, Nyong'o was head of the student body in his senior year where the ideals he stood for did not please the government and that led to his spending some time in police custody. That interest in engaging in what would be beneficial to the community could also be traced to his postgraduate studies. In his book, Nyong'o (2002) wrote:

When I was in graduate school in Chicago, I got very much involved with supporting the liberation movements in Africa. I was a member of the Chicago Committee for the Liberation of Angola, Mozambique and Guinea Bissau which was based at the New World Resource Center, a kind of research library on the North side of Chicago that was formed mainly by Third World people and progressive Americans. What we did was to raise public consciousness about the struggles, the liberation struggles in Africa in the Portuguese colonies.

When I sought to find out what motivated Prof. Nyong'o to come back to the country when he knew that it was risky because he could be detained and might not find employment, he had this to say:

It was scaring, yes, but you see the thing is that you have to make a very difficult decision of whether to stay in exile and therefore not influence the political process going on here. In exile, you are safe and you can advance your profession. If I had stayed in Mexico, I would have published many books by now. But then, it would have been at the expense of advancing the democratic agenda here.

Working closely with those who were crusaders of justice such as the late Bishop Henry Okullu was another source of motivation for Prof. Nyong'o. Other communicative acts of Professor Nyong'o include calling a meeting of intellectuals in Africa because he was motivated by the belief that it would be a great loss if the senior generation of African scholars were to exit without leaving behind a written testament about their intellectual legacy and what they individually considered to be their contribution in their respective disciplines.

Turning Points – Inner Resolve

Prof. Nyong'o acknowledged that there was no particular point that could be said to be his turning point. For him, it has been a process. He explained how he had lived through the optimism of what he had perceived as the new dawn as the country was attaining independence. He witnessed the exchange of the instruments of power because he was one of the students from Alliance Boys who sang the national anthem at independence. He saw new possibilities that he believed were open to everybody. He said, "The promise of a new dawn and a new future for everybody created an atmosphere of optimism." In explaining that process of his inner resolve he said that it

did not take long before the optimism and hope of the new dawn started fading. He said:

Pinto got murdered when I was in high school and he didn't make as much impact on us as the assassination of Tom Mboya when I was in Makerere. I started realizing that it was not just independence that mattered; it was how we lived the dream of independence, because greed had set in. So we could see it was no longer a struggle for national liberation. Now it was a struggle for personal liberation and putting aside the higher ideals . . . One of the reasons why some of us went into politics is because of how we stood up for these ideals and having seen that the one party system was not good for the country.

Prof. Nyong'o explained that watching the changing environment made it imperative to fight the regime as a way of defending the freedom that the country had won. What set Prof. Nyong'o on active political path had something to do with his family and his position. This he explained how Jaramogi who was concerned about the prolonged detention of his son, Raila, visited him. As a son of a clergyman he knew Bishop Okullu. He explained what transpired between him and Jaramogi.

So he asked me to talk to Bishop Okullu to do something to get Raila released, which he did, but what was important was the decision at that point and time to form a political party, which we worked on for about two years, when we finally landed at the National Democratic Party. The party we formed, the National Democratic Party, which was announced in February 1991. Unfortunately, the National Democratic Party was never registered. Then after that we formed FORD, which was then registered in November 1991 because of a lot of pressure. At that time I was still working with the

African Academy of Sciences. My boss at the academy told me that I had to choose whether to work for the Academy or go into politics. I said I wanted to go into politics. I left the Academy in December 1991.

Factors that Hinder Development

Prof Nyong'o regretted that the education system produces people who find no shame in begging and cutting deals so as to gain easy access to money. According to him, the low morale due to unemployment is a factor that hinders development. He argued that there were even teachers who wanted to be given money rather than earn it.

Because of material culture and the rat race to be rich, it has even entered young people, so when the young people finish, as it were, education, they want to make money, not earn money. The other day I met young women, who were in their early twenties. I asked them, what they were doing. They said, "We are doing business". I asked them, "What type of business?" They said, "Facilitation". When I asked them what that meant they said that they gather information. For example if they found out when the Ministry of Education requires pens, and when they are advertising for the tenders. They get the tenders from the Ministry of Education, they get to know the people who are in the Ministry of Education who are doing this, and then they get somebody who can buy the tender document. Then they introduce the person dealing with tender. From that transaction they get a portion of money from the person who has won the tender. A lot of these young people are in town here, cutting deals.

Issues of marginalization, inequality, and use of political power for personal accumulation even among those who have knowledge are some of the factors he

identified as slowing down development. He explained how failure to implement systems of accountability at the county levels is causing people be corrupt.

Sometimes it is not big accumulation projects. Somebody just wants to build a house for himself. And when it is multiplied among all these officials at the county level it becomes junk. There was this guy who was in charge of finance in his county, within the first two months he had bought a Mercedes Benz.

Prof. Nyong'o noted with concern that even though the country's constitution is very good and the rules and the institution are there, people are determined to use political power for personal gain, and so they circumvent the law. Using the example of Singapore, Prof. Nyong'o saw lack of determination to do what is right by those in leadership as a factor that has slowed down development.

Another factor that hinders development is abdication from thinking and passing on the responsibility to foreigners.

When it comes to how to do it, we as Africans have abdicated our thinking and doing caps to development partners and charities from the West . . . we underestimate our internal capacity to get development right and overestimate that of the outsiders.

Prof. Nyong'o argued that political mobilization can also be a source of political decay because of the culture of Parliament.

Well, you know there is a way in which you can say that elections and mobilization can also lead to political decay. You see, when we mobilize people for election, you set a goal to be achieved. And the goal to be achieved can easily be getting people to represent you in Parliament. Once you elect

those people to an institution called Parliament, which institution does not necessarily lend itself to further political mobilization because they are now functioning under certain rules of the game which you may not necessarily have understood when you were mobilizing for them to go and represent you there. Those rules essentially mean that you slow down the mobilization. The dynamics of that institution leads to political decay – a loss of mobilization. . . Parliament requires that you go there so many days a week, you generate questions and you hope that the questions you ask in parliament the ministers will respond to. So you get the idea that now the way to solve the people's problems is to ask parliament.

Challenges in Engaging the Community for what is Transformational Prof Nyong'o articulated the conflict that is caused by the reality of democracy that requires numbers. As he reckoned, it would take long to get change through the democratic path because of the principles of forming government.

The ideals one has can be compromised in the process of gathering the majority. How you still fight for those ideals when the majority doesn't necessarily support that is a dilemma for those people who are looking for change. You fight for multiparty politics, the political space is opened and that space is immediately filled by the same people you were fighting, because they have the numbers. Democracy requires that you form government when you have the numbers. So if you have good ideals but not the numbers then you don't form it. And then now how is everyone going to pursue the ideals you stand for?

The process of majoritarian politics, according to him, quite often requires a lot of compromises so that you may not win the war but you win some battles.

Engaging Others

Prof. Nyong'o listened to others and worked as a member of a team. He explained that when coming up with the National Democratic Party, they used to meet consistently with Jaramogi Oginga Odinga and five others. As a team, they brainstormed and consulted very widely, including seeking opinion of the religious people whose profession could not allow them to be prominent members of the party. The meetings would take place in his house, which implies that he would give up his privacy for the greater good of the community.

In addition Prof. Nyong'o engaged with others in what was beneficial to the community by coming up with workshop for Intellectual Reflections. In 1999, he organized a workshop whose theme was to critically review development in Africa. By bringing together the intellectuals, Prof. Nyong'o hoped to have a critical evaluation of the past that would enable the scholars to formulate a vision for self-development and self-determination in the new millennium. Another way that he engaged people was through participation in parliament committee, to ensure that there were systems in place that could detect graft before and after it occurred.

Being in opposition at times provided Prof. Nyong'o opportunity to communicate what could bring development.

It is very interesting. I think I enjoyed opposition politics better than being in government. Although things were difficult, and you were hunted, and put in police cells and in detention, somehow you felt you were making progress. Because you knew that your opponent was like Goliath. But every time, at least, you went to court, and telling them, and they withdrew, you had a sense of satisfaction. And then, every time, at least, they changed policy to at least

open up certain frontiers for participation. You felt you were doing something.

How to Achieve Development

Prof. Nyong'o believed that there is no country that developed without investing in human resources. Singapore showed it, just as Malaysia, Sweden and a few other countries did; they all invested in people. The attitude that people have to work is significant in achieving employment. According to Prof. Nyong'o, "A lot of these people, rather than for them to go into the '*jua kali*' sector using their hands, are looking for employment."

The Impact of Engaging the Community

One of the results emanating from Nyong'o's determined and persistent communication was change in terms of human space which led to the state giving ground for multi-party democracy in 1992. In 1997, four laws were amended or scrapped which increased the freedom and dignity of the people. The 'forcing out' of the then ruling president led to forming of multi-party politics was fantastic achievement, according to Nyong'o. He viewed the achievement of the new constitution as a rebirth, considering the years of being harassed by police, and being put in detention fighting for that political space. According to him:

Where we are today, we have a new constitution. And I think the new constitution is tremendous gain for the Kenyan people. It has problems but I think it is much better to live under this constitution than what was there before. Devolution is a major landmark. Issues of marginalization and regional inequality at least are being addressed by this constitution and that I think is positive contribution in the transformation of society. We now have two levels of government, the national one and county government.

Desired Development

Prof. Nyong'o was of the view that leaders matter in development, particularly leaders with clear ideas and vision about the future of their nation. According to him, there is need for the kind of leaders who can be focused towards clear development goals. Such a crop of leaders are people who are conversant with their world, and know the dynamics of development locally and globally. Nyong'o also desired that the majority of the people would be actively involved in designing their own development.

It seems Prof. Nyong'o's background set him up for a life of service to the community. Having been raised in a priestly home where the father and mother willingly served the community, he found himself interested in that kind of life. His performance in school encouraged him and he grew up desiring what was best for the people. His interest in representing people could be traced to his youth when he offered himself as a candidate to represent the university students. He has ideals that he believes in and is a team player. He engaged people by his listening, writing and dialoguing skills. His communicative acts together with others led to people participating in a widened democratic space. His voice and involvement was part of what led to devolved government where individuals are part of their transformation.

Rev. Dr. Timothy Njoya

The Influence of Family Background on Foundational Beliefs and Motivation

Rev. Dr. Timothy Njoya was born to parents who were teachers and leaders in the community. He traced his motivation to engage with community to what he called selfhood, a state that has run through his maternal relatives. His family legacy included a great, great grandmother who lived in 1700s who defied the societal labels because she had a sense of selfhood. That selfhood was present in his mother who defied the

societal ritual of circumcision in 1924, and at the time of her marriage in 1936 she refused to have payment of dowry, arguing that she was not an object to be traded. Njoya described his mother as having a radical selfhood. Selfhood, according to him, is at a deeper level than identity because it transcends the societal labels. Those stories of how his great grandmother defied the river because she had selfhood made Njoya grow feeling like a special breed because selfhood is what enables one make decisions without needing other people's approval.

The concept of selfhood had a deep impact on Njoya's motivation in communicative acts that transformed the community. He argued that selfhood is some completeness which has its own course. "Selfhood is to love others selflessly because you share the same thing. Selfhood is what you share with others and it makes you love people for people." It is selfhood that enabled people like his mother become leaders of their communities.

The nine years of life that Njoya lived with his mother scripted love in his soul that left him desiring to be like her.

My mother was a teacher, a catechist, and a community leader in every sense of the word. Her understanding of who she was gave her courage to offer exceptional community service without being put off by the attitudes of those around her who did not understand the newness.

Rev. Njoya described an incident in which his curiosity led him to wake up early and sneak out of the house through the window so as to get a grasp of what girls' circumcision entailed. He was successful in that he got to the place before the people and climbed a tree that gave him cover while providing him with the opportunity to view what was happening. Unfortunately, the branch on which he stood broke, and gave way, leaving him to fall on the circumciser which frightened the group and

caused everyone to flee. Njoya “fled” to the house through the same window and was back on his bed hoping that no one had noticed his absence. To his shock, his mother had already noticed his absence and was waiting for him.

What shocked me was that she was not mad at or hard on me. She understood my curiosity and lovingly explained the difference between girls and boys. My mother made me get that inner security. One thing I will tell you is that my mother loved me very much and was very wise.

Another major factor that Rev. Njoya credited to his motivation was a decision to be a disciple of Jesus Christ.

I gave my life to Christ in 1956 while I was in class five. I discovered who I am. I realized I have everything I needed to live in this world. When I accepted Christ, I found in Him everything that I needed. It was like seeing my mother again. I realized the selfhood that she had. Now I act on my beliefs, even when that puts my life on the line. I am now part of the people who create their world.

Motivation and Engaging the Forces that Hinder Community from Developing

According to Rev. Njoya, what led him to engage with the ruling authorities was the one-way communication from those in power. The then ruling president, whose guiding philosophy was encapsulated in the word “*Nyayo*” meaning footsteps was categorical in his one-way, up-down communication. In other words, the context in which he found himself compelled him to act.

God’s calling in Rev. Njoya’s life was another deeply entrenched motivator that made him make the tough choice of speaking when others would not dare. When he realized that any voice of reason from the legal system, mass media, civil service,

university, and parliament landed the people in graves, he felt compelled to do something. The power-driven communication ensured that lawyers, professors, managers, students and anyone who dared think independently were stigmatized as dissidents. They were tortured; some were detained while others fled the country. The level of injustice had risen so high, there were people whose corpses were found in bushes. That was what compelled Rev. Njoya to realize he had to “choose between privilege and faith, God’s calling or compromise with the ruling powers.” In a Kenya Television Network (KTN) interview with Jeff Koinange, on November 25, 2015, Rev. Njoya explained that the realization that a nation cannot be transformed from a market framework where people are treated as objects instead of subjects motivated him to speak.

Another factor that has served as a motivator for him was his education. While at Princeton University, he learnt how to use the library for reading, learning and thinking.

I have original thinking not recitation of other people’s ideas. In my writing of articles, press or conferences, I normally come up with new ideas. The world is looking for thinkers. New ideas are allowed to form in the mind, then experimented and then taken to the market. That is how computers came up and other inventions and innovations. Knowing the theory is not enough, but applying it as a solution to a question that people may not even have asked.

As a result of his thinking, he has attracted more money from donors than he could put into use. He operates from abundance mindset not poverty mindset that characteristically looks at the words as having short supply.

Education as a Major Hindrance to Development

Rev. Njoya articulated how education inclines people's thinking and so determines how they view themselves and the desired change. The issue is whether it is the learners who adapt to the education or it is the education that adapts to the learner.

Education should not be like Kikuyu marriage where the woman is expected to adapt to the new culture. It is not right for an education to make the learners "married;" it is the learner to "marry" the knowledge and make it adapt to his way. In Kenya, the education makes people foreign.

Njoya argued that society mirrors the type of education people have had. What people define as their societal goal becomes the pursuit of education. If the goal is not well thought out, people will pursue what does not give them the desired transformation. According to him, for one to know the role that education has played, one needs to look at the society; namely what the society evaluates as success.

To get information on the role that education has played in development, one needs to look for those who exit the system and acquire what the society identifies with. An example is the late Honorable Kamau (name changed), who had no formal education yet was one of the wealthiest men in the country and an elected member of parliament. He had what the society admired. He had a lot of wealth which is what is seen as success. You see an education is a transition, a process provided for by the Ministry of Education.

The problem with that type of education is that people are not able to think beyond what is given. As he went on to explain, "Having an education that includes several PhDs does not improve the inner or mental template that enables people to see the relationship between the education and service to the community."

When it comes to education in Kenya, he believed that it is not giving people capacity to shift. Instead, it leaves the learners viewing themselves as objects at the mercy of what the education offers. According to him, people who see themselves as objects who have to be told what to know and how to know cannot engage in a meaningful dialogue. Yet, without dialogue meanings cannot be shared (Freire, 1974; Smith, 1992). For him, communication should enable people see for themselves and speak out their minds. He further explained how the mindset of silence is inculcated in people and the impact of that in development.

Students aim is to sit for their examination with the intention of getting employment instead of learning with intention of knowing and creating employment. That is what makes the education an industry. So we do not have education; what we have is an industry. An industry produces commodities for us in the market. You cannot expect those same people to be creative because they are “products.” A friend who was the managing director of East African Industries told me that when he needs to come with an idea he looks for a person he does not know what he will do and even the person does not know. For example when he needed to come up with Lifebuoy, he hired some people, told them he wanted soap for men. It took them three years to come up with a formula that has kept the soap in the market for more than four decades. The people mixed chemicals and smells until something new was produced. That is also what was done in coming up with Kimbo cooking fat. The school should be an institution that facilitates learners to think.

In his view, it is the students who should prepare the market. People study how to create the market such that by the time of graduation, the graduates should be

ready to provide the answers/solutions to questions/challenges that their education has enabled them to come up with.

What people study is what they go to apply, not to look for others to employ them. Is that not what brings development? What value is the education adding to the people if instead of creating jobs, the graduates are taking the jobs that those without education should be taking.

The essence of his argument is that a university whose graduates are all absorbed in the market rates at zero because it is not adding value to the community. Put differently, a university should create an environment that would enable the learners to produce knowledge and products that would be useful to the world.

Kenya's education system is based not on any philosophy at all, at all. It is based on Africanization, utility. It is based on the market. Think of a vice-chancellor of a university (name withheld) on national television saying that the graduates of their university are able to secure jobs in the market.

Compare that with an over eighty-year-old man, Maruge, who said that he joined school at such an advanced age because he wanted to be able to read the Bible. The old man had a purpose for seeking an education, yet a vice chancellor wants to train people for the market, not to create the market but to fit into the existing structures.

How he Engages People

Njoya engages people by first observing and listening to them, then engaging in a dialogue. For example, a conversation he had with his driver enabled the man to supply his food from farming on the rooftop of his house. Njoya does not encourage thinking that leaves people to depend on others. When he was serving in a church in Kinoo, he encouraged the congregants to take responsibility.

When I was posted to Kinoo parish, as I was preaching my first sermon, I asked all those who were unemployed to return the Holy Communion cards. I do not want lazy people as members of the church. And you women who are getting children, whom you cannot take care of, return the Holy Communion cards. Instead of people leaving the church, the numbers increased, from the nine hundred to three thousand within a short time. They included those who pushed *mkokoteni* (hand cart); they came to ask me what they could do. I organized a service for only those who had no work to do. That one sermon where I asked people not to be idle while proclaiming to be Christians attracted more people into the church.

Apparently, Njoya also engages people in the community by carrying out research and organizing seminars.

When we go to a community, we sponsor the people for two or three days for an indoor seminar. We invite men, women, and youth. In Tharaka we use Kianjai High School. We also organize seminars for a whole fraternity such all the PCEA women of Kenya or the men in Mombasa. We carry out research and train them for a week. We have a lot of materials for teaching. We write books. I write books and so we contribute books.

Rev. Njoya's organization skills has enabled him engage the community. "I keep records of all the money I use."

What Causes the Slow Development

A few of the factors that Rev. Njoya identified as causing slow development include the history of colonization and the dynamism of culture.

In our country we shifted and became Anglosaxonized. We left our culture and took other people's culture which is changing because culture is dynamic.

We were not able to keep up with the pace of change. That is what makes our country lag behind. The laws and rules taught in school are those that have been revised in the other foreign cultures. The rules of governance used are those which used to be. It would have been beneficial if people were able to take the laws and then indigenize them, and renovate them. That is what would give people the ease to make necessary and relevant changes.

Rev. Njoya explained that the immortalizing of identity was what led to a kind of branding that has resulted in having the president's brand on the national currency, office portraits, public monuments, etc. which is an individualistic pursuit. Arguably from Njoya's explanation, the British had a paternalistic philosophy of immortalizing individuals. The example he gave is how they wanted to immortalize their Queen and so ignored the name the residents of Kavirondo had for the lake, instead they named it Victoria. What is more is that Lake Turkana had been named Rudolf in honor of Crown Prince Rudolf of Austria and Lake Baringo had been named Lake Hannington in honor of Bishop Hannington who was the first Bishop in East Africa.

True to this observation, Njoya maintained that on gaining independence, the same philosophy of immortalizing individuals was used to rename the streets, hospitals and schools. For example, Delamere Street became Kenyatta Avenue; King George Hospital became Kenyatta Hospital. The paternalistic culture left people seeing themselves as beggars and dependents. Consequently, atrophy of the people has been a process that makes communication that leads to development not feasible. Rev. Njoya went on to argue that:

The communication among the Kikuyu was refined. They had words for what they needed. Colonialism atrophied the thinking of the people particularly

through Africanization. People were told that they will Africanize the jobs that were held by colonialists. The worst thing that ever happened was to Africanize. People took jobs that they were not prepared for. The jobs were Africanized but the people were not Africanized. That led to people being Africanized by the market. That is the process that killed the thinking of the people. Today the Europeans and Indians come to employ the people whereas all along people used to do their work.

Therefore, the pertinent question that Rev. Njoya posed was, “Why is the Asian able to create employment?”

Let me tell you there is no best university in Kenya. There was Captain Bridge and Michael Brandon who used to negotiate for an equal parliament with half of the people as White and the other half Black. Their Party was called multiracial party at the time of independence. Those were the people who came up with Egerton College that brought sperms from Jersey and Guernsey which are islands in Scotland. That was the beginning of Egerton College. The Indians built Royal Technical College which became the University of Nairobi. The aim was to have the college produce Asians to lead Kenya Farmers Association and Kenya Creameries. In the first years Royal Technical College was for Asians. Today the university trains job seekers. The industries did not continue.

Indigenization as the Desired Knowledge Necessary for Development

Communication

Rev. Njoya brought out the issue of indigenization as the missing link in communication that would lead to development. For Africa to be part of the global market there is need to embrace indigenization. What is lacking in Africa, according

to him, is how to innovate our identity and our selfhood to be universalized so that Africa can rule the world rather than returning back to their cocoons. His argument was that people can have new knowledge that is not synthesized with their selfhood leaving them seeking identity in culture, with people and with the past. According to him:

You cannot go back to what you have renounced. In the same way, you cannot reconstitute egg shells into an egg once the chicken has hatched. You cannot recall history. Our future is in the selfhood not in our identity. Japan today is ruling the world, not politically but economically. Japan and India are two most successful civilizations at indigenization. Indigenization is to take something which is not yours and make it yours. People can make something foreign, appropriate it to become their product or increase the use of the citizens of a country for a task previously done by people from another country such as the foreign investments and NGOs. Japan has been able to successfully do that. This is the historical route to development. For example, when Roman Empire conquered Greek empire, the Greek had written language while Romans language was not written. That explains why the master of Latin is Greek. The Romans indigenized the Greeks who were also called Hellenists. That meant that Rome survived through Hellenization because indigenization was the catalyst for their transformation.

Njoya explained that indigenization is the “cure” for wounds infringed through cultural estrangement that resulted from colonization and an education that “marries” the learners. Furthermore, Njoya explained that Japan was the first nation outside Europe to absorb knowledge from another culture. On inquiring further on the concept of indigenization Njoya said:

When people have been conquered, humiliated and beaten with atomic bombs like Japan, what they did was not to adopt westernization. They adapted Western technology, industry and were able to manufacture Toyota vehicles. They however did not manufacture the engine. That was done by Ford. So, the Japanese were able to indigenize the engine and came up with other brands of vehicles like Pajero which are not manufactured in America. The Japanese picked from another culture and made it their way. They were not absorbed into the Western structures as happened in our country (Kenya).

He continued to say;

Today, China is taking capitalism and making it Chinese. That is, China is indigenizing capitalism into communism. They are ignoring what in communism is not fitting in and picking aspects that are accelerating the growth of their industries. The other thing is that Japan was able to make Western industrialization their industrialization, even though it was not originating from them.

Rev. Njoya saw the hope of Africa being a genuine part of the world whose ideas and products are respected in the world market as indigenization. That, according to him, has been the historical route to change. "No one country can have all the resources they need. The Romans conquered the Greek culture and the Greeks had knowledge of mathematics that they had gotten from the Europeans. Even the Europeans had also learned." In the same way, it is education that enables people to have capacity to learn and integrate new concepts and ideas into their structures and communication patterns.

Desired Development

Asked what he would like to see if communication led to development, Njoya said how people can be conditioned to see the same things because of their limited thinking. The way he explained it:

If you want others to see the far that you see, climb up to a high place with them. Ask them what they can see. Tell them what it is that you are seeing and how to look so as to see what you see. If everybody high up focuses on the same thing, then they will not be able to see anything else even if their number increases. That is true of Kenyan education. It focuses the learners to see the same thing. For example, think about some of the professors writing about negative ethnicity. There is nothing like negative ethnicity. What there is, is limitation in thinking. What would make one think that the world revolves around a person and that their concept of self is the most important thing to think about? This is what makes people focus on only what can benefit them. They are not able to think of what can benefit others. That is what a professor (name withheld) refers to as negative ethnicity. It is people loving others so as to lure them and get what they can from them.

As far as negative ethnicity is concerned, Rev. Njoya argued that there was no such thing. In his opinion, ethnicity has nothing to do with our genes nor is it a biological factor. Hence, there should be no connection between genes and sinful choices. What Rev. Njoya seemed to be implying is that development will result only when people engage in thinking that allows them to explore the root of the beliefs that make them make the choices they make.

Rev. Njoya's was born into a family of teaching parents who seemed to have gone beyond the call of duty in serving the community. He identified the realization

of his mother's selfhood as having deeply impacted. He said that selfhood was at a deeper level than identity which he said is culturally constructed. According to Njoya, knowledge and a relationship with God in his childhood made him authentic while listening to God's guidance. He engaged people by observing, listening, dialoguing, and then acting. The impact of his communicative acts include participation of people in coming up with a new constitution, men and women living together in dignity and individuals and individuals finding meaning in life.

Professor George Kinoti

The Influence of Family Background and Community Engagement

Since the research objective was to understand what motivated Prof. George Kinoti to engage in activities beneficial to the community, how he engaged and what impact his communication has had, his story captured a living picture of a disappearing way of life. Kinoti, who started his school journey in 1943 when he was between six and seven years of age, provided a window that revealed the intersection between history and modernization theories. This researcher wanted to know what in Prof. Kinoti's background predisposed him to want to engage with the community and what he has done about it, and what he thought could be done about it.

He was born into a society that did not have big social differences. He gave an example of how his father had to resign from the police force to help his own father in taking care of his late brother's children. The early impressions of life were from a society that was intact though experiencing change. Prof. Kinoti's father had gone to school and so he knew something about the value of education, as a result of which he encouraged his children to value education. Prof. Kinoti loved school and was motivated by the satisfaction he found in knowing. "I enjoyed reading whatever book I could find. I just had a real interest in reading and knowledge, getting to know

something new.” Another motivating factor was that knowing how to read and write was becoming a valued societal goal.

It was becoming a good thing for people to be regarded as *muthomi* (one who was able to read or one who was learned). They valued being a *muthomi*. You were highly placed.

It may also be worth noting that as early as the 1940s, teaching was power-driven. According to Prof. Kinoti, “Most of the time the students didn’t have much to say in what happened in class. The teacher decided what was to be done.”

Another factor that motivated Kinoti and gave him what he called right orientation was guidance in school. As he went on to observe, the school’s motto shaped his view of himself as a servant. Typical of his humble nature, he would not consider himself as a leader yet he has been in leading positions almost all his working life.

I talk specifically about the time when Carey Francis was principal. He taught us about setting of goals. The emphasis was on service. The motto of the school was ‘Strong to Serve.’ It was to train boys to be strong to serve.

Turning Points – Inner Resolve

Prof. Kinoti’s distinctive path started with the testing of a decision he had made while in primary school, to be a Christian. As a young man, he was able to stand against his father, grandfather and the community because of his new faith. His father and grandfather understood the seriousness and real risk of the choice he was making on his life, and so they threatened him with losing what he valued, namely education.

1953 is when I was due to go to high school. And my father knew that I would not agree to take the oath. He himself was a local *mau mau* leader and so he

said to me, “You have to take the oath”. I said, “I can’t”. So he said, “Well, you must take the oath because I don’t want you to be killed.” I still said no. So he approached my grandfather who had more influence on me than he had. My grandfather tried and I said, “No, I am a Christian, there is no way I can take the oath.” Then my father said, “Okay, if that is the case, I am not going to pay your school fees in high school.”

Instead of being helpless because of that threat, he used his creative mind and was able to pay his first term fees in high school.

It occurred to me soon after that, that I could look for a job during the holiday and get some money to pay for my school fees. Well, it happened that the secretary to the African District Council, as it was called, came from my place. So I walked the ten miles to Meru town, went and saw him. He said, “That’s fine. You can have a job during the holidays as a clerk.” And that’s what happened.

Another turning point in his life was when he had to act against the beliefs of Christians with whom he was in fellowship. He narrated a time when he had to choose between studying medicine or science in the university. The fellowship dissuaded him from taking science because they heard that scientists did not have faith in God and they reasoned that taking medicine would lead him to being more helpful to the community. But after giving the matter much consideration, he opted to pursue science. That resolve to listen to a voice different from what people were saying has been his strength.

The turning point that took him outside the “ivory tower” to the community was an incident he narrated and is also in his book *Hope for Africa and what the Christian Can Do*.

One January day in 1982, some young men stormed into my office at the University of Nairobi and took me captive. They led me to a large crowd of students sitting in a square nearby and demanded that I explain the examination results that had just been released by the Faculty of Science of which I was the dean. The leader, a law student introduced me as “an exploiter of peasants and workers,” which the students greeted with much cheering. When they released me three or four hours later I tried to make sense of the Marxist introduction and concluded that the student leader must have had in mind the social class to which I belonged rather than me personally. It is a class which does indeed exploit the labor and ignorance of peasants and workers. That was an experience that led me to analyze and discuss Africa’s economic situation and challenges.

That experience with the “rowdy” students made Prof. Kinoti realize that development of the society required more than just doing his rightful duty in the university. As a consequence, he had to rethink his role that students saw as an organic intellectual that Gramsci (1971) described as a group that grows organically with the dominant social ruling class and becomes their organizing element. Gramsci argued that organic intellectuals are produced by the educational system to perform functions that make domination diffused by the process of socialization into every area of daily life. The students enabled Prof. Kinoti to get out of what he had taken as the natural order of things and instead to explore the reality around him. He read, observed, analyzed and invited others to dialogue. That critical awareness led him to a state of observation:

Africa is sometimes described as a “sleeping giant”. It may be true, however to describe it as the “dying giant.” Death or decay seems to face Africa on all fronts – the economy, politics, culture, morality, education, the environment, etc. Despite thirty or forty years of political independence, Africa has become a byword for poverty, hunger and general backwardness. Efforts to develop Africa have largely failed. The future of the African people looks bleak. Can anything be done to save Africa?

This question is all about communication that would lead to development.

How He Engages People

After the experience with the rowdy students, and as the patron of the Christian Union, Prof. Kinoti began to take a more active role in the lives of Christian students in the university. He saw it necessary to have students prepare to intentionally influence the thinking of the people.

I started approaching individual students and organizing a time to discuss what could be done. My intention was to have students engage in what would transform the society by seeking careers that would place them in positions of influencing the thinking of the people.

In December 1992, using an organization he had founded, namely the African Institute for Scientific Research and Development (AISRED), Prof. Kinoti brought together a group of Christian professionals from twelve African countries. The aim was to explore the complex causes of the African crisis and to propose ways to address them. The professionals’ symposium illumined and examined the attempts by Africans and the international community to solve their development problems. In addition, Prof. Kinoti made deliberate effort to reach out to individual students and

organize retreats for them. “I prefer working together, to reach out to students and have them train and to have organizations like FOCUS or Navigators. That’s how you can influence.”

The Impact of the Communication

Prof. Kinoti, who schooled himself in the subjects of economics and development, wrote a book titled ‘*Hope for Africa and what the Christian Can Do*’ in 1994. That was followed by organizing workshops for Christian scholars to engage in thinking about transformation of the people in Africa. The organizing of workshops that brought intellectuals from other African countries continues to raise consciousness of the need to engage in communicative acts that bring change. There are men and women whose engagement in the community today (2016) is a result of those seminars and follow up. Among those who attended the workshops were Rev. Hon. Mutava Musyimi who is currently serving in parliament and representing his community, Bishop Bonifes Adoyo who had great impact in growth and expansion of Nairobi Pentecostal Church (now Christ is the Answer Ministries), and Professor Peter Kimuyu who models Christian values as a research fellow and a senior lecturer at the University of Nairobi.

Hindrances to Development

Prof. Kinoti identified several factors as hindering development such as parallel values in a community that incline those who have become rich through education distancing themselves from the rest of the community. According to him, Christianity separated people from their community, but so did education and then the colonial system that did not encourage the Africans to be innovative. Prof. Kinoti said,

Christianity did not encourage people really to be themselves. Most people, I mean, if you look at people who are top are people who are very happy to be clerks or interpreters in government offices or assistants of one kind or another. There was no innovation. I also think, in the minds of many people there was no issue of comparing themselves to a Mzungu. In the minds of the people Mzungu was of a completely different kind of person whose culture was different.

In addition, Kinoti named people's expectations as another factor that has hindered development. Though jubilant about self-governance, people did not know what it entailed.

I think that even the whole idea of independence didn't come to this country until after the Second World War, but especially until Jomo Kenyatta came from the UK. And at that point, I mean up to that point, if you look at what the politicians, trade unionists and a few others were doing was basically to try and improve conditions of the lives of people, not independence. People did not think in terms of independence. They did not think of self-government. They just wanted the Mzungu to continue to rule but make life easier for them, to provide better accommodation for people working in towns, to stop forced labor and so forth.

This was not surprising given what Kinoti had noted that people had been ill-treated, humiliated and all the time treated as if they were not fully human.

People were treated with such humiliation, all the time treated as if they were not fully human. Even missionaries, many missionaries, not all missionaries, had such a paternalistic view of Africans. I read somewhere how some

missionaries who had joined the East African revival repented of their superiority when dealing with Africans. They realized that they were wrong. But not many did that.

What is more as Kinoti mentioned was that limited development was lack of vision of what development entailed. The fatalistic mindset makes people not see change as practical. Kinoti argued that:

“I am not very sure that there are many people who really believe that we can become a developed country, overcome poverty, and all these problems which we face. I am not sure how many people believe that”.

Citing a conversation he had with a Ghanaian taxi driver, it seemed to him that there is a hidden belief that it is the Whiteman who needs to tell people what to do. The reason corruption exists is because “The White man has failed to teach the African to be honest.”

There is a kind of “germ” that enters the African through interaction with White people that somehow weakens the inner resolve, creating fear and loss of self-confidence. Kinoti explained this by comparing his grandfather and his father.

My father was very different in that while he was very afraid of Europeans, as I told you he was a local leader of the *Mau Mau*, but he had been a policeman before retirement and then became a member of the *Mau Mau* movement. But he respected the Europeans in a way in which my grandfather could not.

To clarify this point, Kinoti explained how his grandmother who had no interaction with foreigners would not have self-doubt because of new knowledge gained by the grandson in school.

And I can also tell you that my grandmother was like that. I remember once we were taught agriculture in upper primary school. The teacher used of course a British text book and we were taught to plant everything in lines, rows rather. And I wanted to share my knowledge with my grandmother. So I told her, you have to plant your crops in rows and don't mix maize with beans and so forth. And you know she just laughed. She was knowledgeable. Then many years later, I asked a plant physiologist from the University of Nairobi, Faculty of Agriculture, an Englishman what his research was. And he told me that he was working on intercropping, mixing crops together. I said, oh how is that? He said, you know, this is a much more sensible way of doing things.

Thoughtless adoption of Western ways was another factor that he identified as slowing down development communication. Kinoti said that people, who have been to school, and have access to television, tend to compare themselves and see how poor they are.

I often think of the fact that the new generation, even when they can see we have independence, we are not so dependent on other people, still they copy Western ways in thoughtless ways. For example, take names. Why should I give my child a western name? Why not an African name? It is a reflection of a sense of inferiority complex because you don't find Indians doing that; you don't find Europeans giving them African names. So if we are doing it, why? I think that is because people think European names are nice. They may not think seriously about it. So as it is, they don't reflect on it, it is almost automatic. To me that is a sign of a deep-seated inferiority complex. It is the same with business names. These days you find a lot of European sounding

names given to businesses, to schools, to buildings, to what. Why? It is the same, same reason.

There is also a continuing serious problem of self-interest, as Kinoti went on to explain:

What has held us back, this country, and right from the beginning is not so much that the leaders did not know what should be done in terms of economic development, social development, in terms of education, health and so forth. It is that their self-interest came in the way of the development we are talking about. That is a continuing, serious problem, I believe.

Kinoti felt that this issue of self-interest has pervaded the faith making the Christian faith be Western-based rather than faith-based.

And a great deal of what I see of Christianity in this country and in many other African countries and may be even in western countries is a self-centered Christianity, not a Christ-centered Christianity. What is in it for me? Is it going to deal with my depression? Is it going to deal with my marital problems or whatever? And I think that self-centeredness in centering Christianity on yourself just distorts things. I would really like to see the church teach and preach a more holistic Christianity.

In regard to democracy and development, Prof Kinoti said that the concept of democracy was making it difficult in Africa because it was somehow distractive.

In other countries like China or Singapore, they are not a democracy. Their leaders decide this is the way to go and everybody is encouraged to do that. They are not forced but the government has real control of how things run. They have reformulated and modified the policy by ensuring that as far as it

can be followed, they don't have the distractions of democracy. Sometimes I fear that democracy is a problem for us. I think we are seeing, in fact in 2007, there were people who were saying we had too much democracy. We can spend all our energy and time fighting each other and fighting for positions instead of fighting to develop the economy.

Desired Development

Concerning desired development Prof. Kinoti would like people to believe in themselves. He illustrated this by referring to remarks he had heard from a pioneer missionary as part of his speech at a university graduation ceremony near Kampala.

And what I said was, what Alexander Mackay, the pioneer missionary, protestant missionary in Kampala said in the 1890s, I think it was 1890s. He said, "I tell these people that they are capable of doing everything the White man can do but they don't believe. I tell them we once were like them, naked savages, carrying arrows, bows and arrows and spears but when God spoke to us we became civilized." That's what Mackay said. I repeated that and told these people, you know we can do everything the White man does. We can become developed, we can overcome poverty.

Prof. Kinoti said that he was interested to hear what the leadership would say in response but all he could remember was the chancellor repeating the same message. Prof Kinoti said that education was emphasizing techniques which would not necessarily bring the desired change. As he argued, "I think the basic issue for me is our morals and that is where we are weakest."

According to him, communication that would lead to development should engage people on issues of personal security because people would need to be secure in themselves before they can lead other people properly.

Kinoti saw transformation as possible when communication aims at the core and is centered on what matters. That is what would develop a culture that would influence the rules of the game. In other words, development begins by understanding the rules. Institutions, just like families, have rules which guide behavior. Kinoti argued further that:

Christians need to come into this whole area of development. They need to work with a holistic gospel message, which deals with the whole of human life, not just the spiritual. I think the hope lies largely in Christians being involved in solving the problems we face. The church must come more strongly into this area than they have done in the past.

True to his observation, Kinoti's recommended that White and Western NGOs should only continue if they work in consultation with African academicians and professionals. According to him, world issues today are not going to be solved by military might or by massive grants of aid.

Dr. Edwin Muinga Chokwe

The Influence of Family Background and Community Engagement

Dr. Muinga, a medical doctor and a member of the American Association of Psychiatric Medicine, communicated a deep desire to bring about change in his people, the Rabai (one of the Miji Kenda tribes). During the interview, he repeated the phrase "I have kept asking the question over and over again. How can my people change?" He was committed to seeking ways what would engage his people in

transformative communication. Responding to the question of what motivated him to repeatedly seek to engage in what would bring change the people, he said,

“Sometimes even my relatives ask me that question. *Ni kama nimerogwa* (It is like I am bewitched). I have a kind of compulsion that drives me.”

The Influence of Family Background and Community Engagement

Dr. Muinga’s father was a politician who represented his constituents in parliament and his mother was involved in the community health. That means that his parents were both involved in community well-being. Dr. Muinga explained that change in his family started with his grandfather.

My grandfather was among the few people who embraced the missionaries’ teaching and so he took all his children to school. My uncles went to school when their age mates were tapping wine from coconut trees. My father went to Alliance Boys where he met my mother and they married. I went to the ordinary primary schools in our home and then went to high school. My mother was involved in community health and my father was a member of parliament representing the needs of the people. It was while growing up that I conceptualized the need for development for my people.

Dr. Muinga grew up among his people, and went to the local primary and secondary schools in Kwale. He explained the background of his people, and especially the fact that the first Christian missionaries in Kenya built the first church in Rabai. That was the beginning of a parallel community.

When the first missionaries came and landed among my people, Rabai, there were a few people who received and embraced their teaching. You can trace those families – the Manenos, Ngalas, Ramtus, Matanos and a few others.

These families became like clusters that valued change and continued to pursue what was transformative while the rest of the community continued in their traditional ways. These families that accepted change took their children to school, and had a kind of a different culture from those who did not change.

Motivation to Engage with the Community

Responding to the question of what motivated him to engage in what was beneficial to the community, he said:

I think I feel like Moses. I actually thought I was Moses, born to save my people. I look at my people and desire to see them actively involved in what is transformative. I have been discouraged. People tell me that my people who did not convert through Kraft and Rebman, whether I would manage to have them convert. You see it was in 1844 that John Ludwig Krapf started working among my people, the Rabai. The Arabs were at the Coast. If the people had responded to the teaching of Krapf (1844-1855), the statement, “*Pwani si Kenya*” would be true because people would be going to see the development in the place. My people have a spirit of rejecting that which would transform them. They have kept rejecting any transformative ideas.

That realization that his community was not engaged in what was transformative, though they have had the opportunity, motivated Muinga to act.

Another factor that has motivated Muinga to act on what was beneficial to his people was the opportunity he got to work with the church. He saw his ideas valued and transforming the community in the church.

How He Engages the People

Some of the ways that Dr. Muinga has used to engage people included sharing the need with the people. “At times a need will have brought the people together. Like a time when lightning hit a school and killed four pupils. I fund-raised and got lightning arrester for the school. That brought the people together.” Other ways in which he has engaged the community included the following:

I believed that with education things would move fast. I then realized that more was needed in the community. That is when I started Kaloleni Community Development Fund. The idea was to bring people together and have developmental projects. We came up with a water project.

Chokwe Foundation was a project meant to engage with the people. He said that one of the projects he did was a tournament which young people attended.

I realized that if the youth are busy, playing a game, the adults will come and watch them. Sports have a way; it releases the feel good emotions that encourage the mind to be at ease. That takes their mind from such engagements as witchcraft and other non- developmental occupations. I would then talk to the youth and the adults about dangers of using drugs and other issues that are affecting the people.

His interest in politics actually started in church. “I had participated in the leadership of the church and that got me engage with people’s issues.”

Dr. Muinga set up a hospital as a way of meeting the needs of the people. This was not surprising given that he believed in the definition of health that was adopted by World Health Organization’s (WHO) in 1946 that views health as not just absence of disease but a state of complete physical, mental and social well-being.

When I was told of an opportunity to set up a hospital in a church compound, I took it. This was going to be the only private hospital associated with Christians in Mombasa Island. What happened was that a Bible college that was in the church compound was relocating to another place and so I was asked to apply to use the facilities as a hospital. So I have run the hospital for twenty years under what I called 'missionary terms,' prayers, and mercy for those patients who could not pay.

Dr. Muinga, who was the youngest of the participants, remains hopeful as he continued to say:

I have not given up. I am also trying another project called Operation *Maliza Umaskini* Kilifi (OMUK) - (Operation End Poverty in Kilifi). This is a 'Chama'/group where we are a few members. The people buy shares and then buy property and in that way they hope to bring change in the community. OMUK is not political. It is kind of working with those who see the need for change.

According to him, if people accept OMUK there will be change in the community.

Critical Turning Points and Inspiration

Dr. Muinga was moved to act on realization that the leaders had discovered the people's weakness and they were riding on it to gain votes while the people remained needy. He also realized that the people needed an education, a way of knowing and making choices based on information.

"I have also done some reading on church history, particularly trying to find out what caused the people to reject what was working for others. I read biographies of people who have changed".

Impact of the Communicative Acts

Dr. Muinga has also contributed immensely to health care provision in this country through the Kenya Association of Private Health (KAPH), and the consortium of health care providers of whom he was the Founder Chair. He was also involved in local politics including the fight for multiparty democracy in Kenya in the nineties and unsuccessfully running for political office in Rabai Constituency in 2013. One of the individual contributions was providing a health facility that not only provided medical care but was a source of inspiration for some people.

You see when the hospital was running, there were people who visited and got inspired to go and study medicine. My hospital produced doctors, nurses and entrepreneurs. There is a doctor who was inspired to start a hospital after working in that hospital.

On the whole, Dr. Muinga's network of friends that included the then ruling President Kibaki was an encouragement to the Rabai people when he visited and commended the work that Dr. Muinga was doing with the community. This is what Dr. Muinga said:

I had a close relationship with the then president. He was my father's friend. I invited him to come and see the projects. When he saw what the community was doing, he encouraged the concept of Constituency Development Fund (CDF) that is now in every constituency in Kenya. He saw that what we were doing could benefit the whole country.

He has authored a book *Mental Health at the Work Place* published by WSIC in 2013.

Hindrances to Development

Dr. Muinga saw lack of sense of vision for the community by some people in leadership as a hindrance to development. That lack of vision is also manifested in lack of emotional maturity, the issues of values that guide some of the leaders, lack of understanding the place of history and also the issue of greed.

You see I had a feeling that educated people would make a difference in the church and the community, but I have realized it is not always the case.

Some of the leaders are not only opposed to change but they also destroy history. The problem is not realizing the importance of history. So the issue of values that guide some of the leaders is in question and also the hunger for money.

Another factor that Dr. Muinga mentioned as hindering development included clinging on to culture and traditions which are responsible for their lack of education.

My people hold on to some cultural beliefs and stay there. It is that level of reasoning that make it difficult for the people to see why they should return money to the community development fund. That made it hard for the project to continue.

In response to the question of what made others responsive to change but not his people, Dr. Muinga said,

I think there is a spiritual problem that makes my people reject what they actually need. The belief in witchcraft is so strong that a plain accident has to be related to spirits and someone has to be assigned blame. For example, if a car hits someone just here on the road, you can see someone attacked

who was not anywhere near. But he is said to be the one who caused the accident.

The traditional beliefs included the power of witchcraft. The people believed that for one to represent them in parliament he had to share in their spiritual beliefs and so had to have charms. Dr. Muinga's people's attitude to those of other cultures was also a major hindrance to development. Being suspicious of anyone considered foreign could lead to excluding those who actually should be included among the people. This should not in itself have been an issue had Dr. Muinga not had personal experience of being rejected because of his mother being from a different tribe from that of his father. That was despite the fact that she settled among his father's people, learnt their language and adapted to their culture. Not surprisingly Dr. Muinga observed that, "Those who gain access to positions of power use ethnic differences to cause rifts among the people, which focuses the people on consumption rather than being productive."

Desired Development Activities that Lead to Development

Dr. Muinga considered infrastructure as critical to development, hence communication that would be transformative would be one that would encourage building of infrastructure such as roads. He said,

While I served with the national economic council, I saw the importance of developing infrastructure. I tell the people to build infrastructure. There should be infrastructure. Roads and proper communication which is what will open up the place.

Another factor that would lead to development was ability to accommodate others. "People should be accommodative with an understanding that there is a place for foreigners." Communication that would bring an understanding of the value of

investment is also crucial. Communication that would enable people to have an ability to distinguish who they are and what they are good at is likely to lead to transformation of the people. To this extent, communication that would address the issue of witchcraft would be developmental.

Dr. Muinga argued that for any change to take place among his people, the issue of education should be seriously addressed. There is need for teaching. Dr. Muinga continued to say:

Krapf was frustrated by the stubbornness of the people and their clinging to a mindset that was retrogressive. People expect you to have charms that are meant to protect you from witchcraft. For change to take place, that mindset must be eradicated.

Dr. Muinga was born to parents that were serving the community. He had a deep compulsion to see his community change. He saw the parallel existence of those whose parents embraced change and those who did not as a hindrance to development. To engage the people, he used his medical knowledge to set up sports that relax the people and then dialogue. He set up a foundation that would look into developmental needs of the people and encouraged people to think through their development. He set up an organization whose focus is to address the poverty causes among his people and then encourage individuals to take actions that would result in development.

Ambassador Tabitha Seii

The Influence of Family Background and Community Engagement

Ambassador Seii was born to Christian parents who had separated from their community and were living in a mission station where men and women had their different places. To go to school, one needed to leave his or her community and go to

live in a mission. The missionaries in the mission would match- make and pair them up. That was how they got married. In the mission, people were taught how to read and write in addition to getting the Christian teaching. Seii's parents left their community and settled in the mission center. "My parents continued to live in the mission station. I was born and went to school in the same mission station. I am the third born."

Ambassador Seii remarked that as a result of the living condition in the mission station, they caught the spirit of transforming the community. "My parents became Christians because we lived near the Christian mission station and we worked with the missionaries and so we caught their spirit." What enabled her to go to school early was living in the mission station because the school was next door. So at six years of age, she was in standard one. That meant the values embraced in the family and the school were those that the missionaries upheld. Her school performance made her stand out. "I managed to stay through school into university, being the first girl in my district to go to university, Makerere in 1968."

Turning Points – Inner Resolve

The beginning of transformative choices by Ambassador Seii can be said to have started by her choosing to be a disciple of Jesus Christ. "I grew near the church and met the Lord later on in life. So for me it was such a privilege. The Lord just showed me the way." That gave her a base for moral conviction. She said, "I am happy because I know I want to go attending to the orders from the Lord. Otherwise where would I be? I want something that takes me back to the roots." She continued to say that when it came to faith, one had to keep building it.

When we have not had a lot of Bible study, another spirit begins to take over. I have experienced that over and over again myself. So it is individual nurturing of faith and also one's ability to sustain it. The other spirit brings in pride.

That limits what people can do.

The poverty level and income disparities that she observed compelled her to do something.

When I first went into politics, I was motivated by lack of development in my area. I went straight from Makerere and I taught a little bit, then I got bored. I decided to let go and went into development work through World Vision. That exposed me to the extreme poverty among my people, where I am married. I remember this family I will never forget, they were cooking with *kimbo* tins. Those were their *sufurias*. And they lived in the most horrible state down the valley. And I said to myself, "Why does such poverty exist, and yet there are very, very many rich people?" And I realized the government has not given attention to such people. I had never seen anything like that. And so when I came out with that frustration I said, this area must change. I was not thinking of Kenya, I was thinking of the area where I was. And I said, "We must bring change.

The decision to do something about the poverty situation of the people was further confirmed by her husband's concern about Christians' apathy to voting.

One day as I went to pick my husband from the airport as he was coming back from Canada, he said, "We are going into elections and Christians have no voting cards because they do not want to take part in this government. I am not

asking them to be members of the government, but I am saying make a choice. Let them vote.” So I heard that and it sunk in my heart. So when it sunk in my heart, I said to my husband, “I think I will go and challenge Biwott.

Note the emphasis on the message sinking in the heart. It is like change taking place in her which was what an inner motivation became for her.

Working for World Vision also gave her the opportunity to observe what was happening and so she resolved to do something. Her observation of lack of development in her area was what motivated her to get into politics. That route of engaging the community through politics turned out to be a learning experience that has left her with a deep understanding of what development is and how to communicate it.

That route which I chose that day has been the most difficult route and it has occupied the biggest space in my life in the sense that I got myself entangled with the desire to go to parliament so that I can change things in my community.

Her engagement in politics has given her time to think and reflect on what the most effective way of engaging a community is and what brings out the best in them. She noted that even though she did not make it to parliament, she had started realizing that not much change was likely to be brought through parliament.

Engagement in Transformative Communicative Acts

Ambassador Seii’s life and lifestyle has been the message because she lives her Christian life among her people. She observed that there was a political transformation which is different from a total life transformation because when your total life is transformed then you are able to do something in total. Her belief is that

begging dehumanizes people and makes them inhuman because they think they were meant to beg. “That is why every worker of mine, who has a school-going child, that child is in my school.” According to her, those who have nothing to do are not the best people to work with because they don’t have ideas in themselves. “So in my mind I said, I cannot afford to have people who are not earning money to work with me. So I must have an institution. “That is how she came up with an idea of an education institution because “the people who will work with me, they begin to capture the need for change and then take that change to others. That is what drove me to start a school.”

It was not just the people who worked with and for her but the learners who were encouraged to be change agents. Indeed she has a soft spot for the girl child as she explained that while she was in parliament, she put up a girls’ school with the aim of sharing that which would bring liberation to the girls. “So I said that one thing I want to do is to liberate these girls to know their rights and to be educated so that they can go back to their communities and change things.” What is more, Ambassador Seii came to the realization that she could not change things on her own and so she needed to get others to team up with her. This is what she said:

As an individual I can’t. But you must get a team of your people, a team of people who believe in you to work together with you. . . You get those people who believe in you to work with you; they will want to be changed. If nobody gets your vision, then you will have to sell it slowly to them. It is tricky trying to sell a vision to a person who does not think he/she needs a vision.

The type of education her school offers incorporates values which would be imparted into the girls in the hope that they would become part and parcel of their lives.

In addition, when the parents and guardians were invited, a time of sharing was included in the program.

We normally have somebody to speak to them, follow them, and share with them. There is a kind of dialogue with the parents or guardians. They are asked such questions as what one does for a living. Can you pay fees? Why? Where are you from? And all those kind of questions that help in engagement and bonding. So, we reach the parents during the parents' day. We reach them individually when they come to school. In our prayer meetings, we have one, and there are things which we communicate to the parents. And when we invite speakers, they can even speak about how to make wealth through what you have and how to focus your life so that you don't become poor when you are not supposed to be poor.

This is significant in the view of how she explained about sharing what would be considered her personal resources with her workers. To begin with she took the family farm which was not being used, dug it up and planted maize so that she could have something to feed the children (pupils) and the workers. That reduced the amount of money she was charging as fee. That made the school affordable by some who could not have afforded the fee. What is more, she does not rent any of the premises used as school because they are part of the family property. The point being made is that she used that family property for the good of the community. Those communicative acts endeared her to the community as well as her workers and teachers without making them dependent on her. The kind of involvement she has with the people is like that of a family.

I take them like my brothers and sisters. I pay them on time. Whenever I am late for one reason or another I let them know. I go out of my way without making them dependent on me because they cannot survive if they do that. So when I meet with them I tell them to work in this school like it is their school. And it is their school because it is from it that they get their salary. And so we emphasize commitment, honesty, dedication, and all those things. And you tell them, without that you will not go very far and if you don't go very far you will also be a loser. So I explain the policy of the school, times for service and what I expect of each teacher. You have to love the people who are working with you by helping them to be better than they are.

The point Ambassador Seii made regarding engaging people is that she has made those she worked with have a sense of belonging where they give their best without fear of being exploited. She explained that the reason for being kind and considerate to her workers was because she was aware that her mission was not to mint money, but to influence people. Indeed, she clarified that for a person to engage in what is beneficial to people, there is need to be intentional about influencing people. Her advice to those who would communicate what brings development was, "Yours is not just to mint money, but yours is to influence the people. You can only change if you are influencing people. And that is why change does not move fast."

This is not surprising given that she has engaged people by verbally acknowledging and encouraging those she came across. She would tell them 'Well done! Well done!' This is significant given that those she would encourage would later be her source of encouragement as she explained:

I go to the market, sometimes I go to the market to look for food for school very early in the morning and I tell the women, I am so happy with you. To see you wake up in the morning and you come and you sell something of what you have and then, you go back with sugar, you go back with something for your family. “Well done, well done.” And when you are telling the woman, “well done, well done,” they hear, “well done,” individually. But I won’t announce it in the newspapers, but individually I tell them things. I encourage the people. I let them know what they are doing is important.

The people she has encouraged would give her positive feedback that would enable her to encourage them further. Seii argued that after she had encouraged the people in her daily interactions, they would remind her of the encouragement. And sometimes later the people she encouraged would tell her, “you remember you encouraged me when I was selling vegetables in the market.” Seii would thank them and continue to encourage them by telling them that they were doing a great job.

Ambassador Seii believed it is good to appreciate people and not to cheat them nor take advantage of them. She would help people whenever she was able to because she saw potential in them. She explained that the people encouraged would go encouraging others and that encouragement continues to spread like a wild fire.

Though politics is not central in her life, she has used it as a way of getting a platform to engage with the people.

So we were doing our grass root elections and I wanted the seat of the chair because I want to have a reason to contribute, to meet with people and talk to them. I want to bring influence. Wherever I am I want to have a reason to be

where people are. I want to have a reason to be told, the chair would like to say something. So in my mind every opportunity I will hold it and I will say, Lord help me, I want to advance something that is of your kingdom. And when I get it, I tell them, I want my committee to know that we must live transparently. And I want to be the example because the person that was my predecessor stole so much money from the party. And I want to be able to set up a library; I want to be able to empower people. That is my aim. And I don't have a restriction to say I cannot go this direction.

For her, opportunities are God-given and so should be taken to influence and bring about change. "When you are convinced about change, I know it is required, I will go live it."

Personally I look at things which the Lord has helped me to do, and I say it is God who has helped me do these to His people. If I can stand up and tell the people, you don't need to live in poverty because you have a cow and you have this, and you can do something because you have a healthy body. If I can stand up and tell the people in that village, and tell the parents, you must look after your children. When the children come home don't let them go to other homes to beg. You eat what you are eating and let the children see the good in what you do. To me that is development.

Hindrances to Development Communication

One of the hindrances to development communication which Ambassador Seii identified was the system of selecting a person to represent people. She wanted to engage people with what would bring change but she felt she could not act because she was not the one the people had selected. There are people who would

want to participate in what transforms people but it could be seen as a threat by the elected Member of Parliament.

In addition, the changing nature of politics creates a leadership vacuum. The concept of leadership leaves people estranged from the society. Ambassador Seii noted that:

You go, you are exposed to a lot of money, you are put in another class and then you are being called ‘Your Excellency’ or you are ‘a *Mheshimiwa*,’ and there is nothing you are contributing to anybody. That leaves people aloof and the spirit of development in them cannot be caught by the community. “They don’t come down. How do you catch their spirit? You have to touch the ground,” says Ambassador Seii. The problem is that today, you cannot pick someone and say, and “That one is a good example.” So who then can lead a life that is an example to others?

Ambassador Seii was of the opinion that the challenge of development communication occurs during transition times. It is during that state that people find themselves in where the demand for cash transactions has increased. In Ambassador Seii’s words:

I think a long time ago there were jiggers also. People even shared the place with the animals. And so the urine of the animals killed those things. And they used to smear their houses with cow dung and ash, when you smear they die. But now people are struggling to live. People are not educated but they live in an environment which demands money. An environment where you are not only happy and satisfied when you have one cow you are milking,

your child has to go to school. So they are in a transition, they want to live like everybody else and they want to earn money. And then the faster ones move faster, and the slower ones get left behind. So people are not living according to the long established traditions and they are not using the modern methods. You cannot go to hospitals, you cannot smear your house as we used to because your attention is in search of money.

A culture that encourages corruption is another factor that hinders development, as explained by Ambassador Seii.

Look at the time when the opposition was really fighting Moi for corruption, but as soon as they got into the government they all sank into the same thing. I think they sink into corruption because they do not have a conviction, a moral conviction in them. And some of them have moral conviction but they compromise. Corruption is not tribal. Look at how a person in parliament can openly talk of being capable of making and breaking laws. If such a person is given a big position such as that of deputy prime minister, he doesn't have his convictions founded in Christ.

The culture that encourages corruption is also used by people who masquerade as Christians. Lack of moral base is a factor that is hindering development. Seii talked of a man who sees the church as business and does not see any contradiction in using the Bible to talk to people so that they give him money. Worship of money and all kinds of things is a factor that hinders development as Ambassador Seii saw it. "Let me tell you today, we worship money, we worship all kinds of things."

In regard to NGO and projects, Ambassador Seii observed that there is a lot of corruption in NGOs and also in the projects.

Today you cannot engage a community by projects. I had a project called Education Centre for Women in Democracy. That project went bankrupt. People were just taking money, writing forms, receipts. And so you cannot do it like that. Even the donors themselves were no different. There are donors who are also corrupt. So you cannot bring change that way. Development is very individual as an assignment; you have an assignment.

The Impact of the Engagement

The impact that Ambassador Seii has had has left people happy and at peace with themselves and with one another. She explained:

And let me tell you these people who work with us, they are happy. We take our workers and build them. Each worker can bring a child to school for free tuition that they could not otherwise afford. The other time we were having our graduation from baby class to standard one, and the parents came. And as they stood up they said they want to thank the director of the school. They said, "Look at our children, and look at how they are, they have not even these '*mashilingi*' (tape worms) in their head, they are healthy, and they are happy.

Today, her engagement with her community has resulted in a people who are happy, encouraged, and appreciative and sharing the same message with others.

And so you will find people saying, "You helped me." And I say, "God bless you. I don't remember but God bless you." I walk through Eldoret today, and I say this with all humility, and so many people say to me, "Don't you remember the time when you did this for me"? And then I say, "Oh Lord, who

is this?" And so I say, "Who are you?" "Don't you remember when you did this?" I say, "Okay, I don't remember." You see the people have multiplied and they have become many.

According to her, "If you come to our school which is in a village, it is spotlessly clean." That is a sign of change.

Definition of Development

Ambassador Seii was of the opinion that those who saw their religion as a way of life were successful in bringing change. Using the following words, she clarified development is not taught, it is caught.

Development is very individual as an assignment; you have an assignment.

Development can be defined as a people who have decided to do something in a different way in order to get a greater benefit from it. That would be my definition. So their reason for doing what they do is in order to derive a greater benefit from what they have. And desired development and transformation is caught. So what we need to do is to make more transformers, who believe inside them, and they are focused and they know the direction of change.

Ambassador Seii believed that change is a result of a changed individual, influencing another who influences another. The pertinent question to ask according to her is, "How many people would like to live their lives influencing people, in spite of their other responsibilities that are so many?" She described development as a very busy thing that was not easy to describe. She continued to say, "You can't even describe change. It is something about which we must act and then let others catch it from us. They have to catch it. You live it and you hope that others will catch it."

From her experience, she argued that it is not possible to objectify change. She says that one cannot do it and ask others to see what one has done. Development is not visible. “You cannot do it and say you have now concluded and you can stand there and say, look at what I have done. Never! You may not even understand what you have done.”

Ambassador Seii’s viewed development as micro and very individual. Making clearer she said,

I don’t intend to eradicate poverty in Kenya, I don’t intend to eradicate ignorance, I intend to influence whoever I can influence at that moment and time until I am satisfied it is there . . . You know one thing which I find; God has not made you and told you, influence the rest of the world. It is to influence as far as you can, as far as you can reach, and then when the time comes you will have finished your work. You may not have gone beyond your village, you may not have gone beyond your constituency but the influence is definite. And that’s it.

Desired Development

Ambassador Seii was convinced that change should also come through education. In response to the question of what she would do if she became young again, she explained, “I would start a primary school in every village. This is because I have discovered it is not politics which changes people. It is education. Not politics. You know you can’t change the system; you can only change what you have”. She expounded that if there were more people who would be transformed from within, “who believe inside

them, and they are focused and they know the direction of change,” then that would set the transformation in motion. She continued to say,

I have come to the conclusion that where I am today, what should concern me is how I am influencing my house girl, how I am helping her to be able to send her son to school, how I am influencing my children. How am I influencing people within the reach that God has given me. We are not to change a whole village and convert everybody to be rich who are poor. No, because even riches don't take anybody anywhere. Have you seen very poor people who are so happy? And they share so abundantly. They share with each other what they have. One will say to the other, “I have an extra tin of beans here, you can take it.” They share in their poverty.

She saw her calling as bringing the kind of change where no one would say, “so and so is the monument of change.”

There is nothing like that. Look at Daniel. When did he make roads in Babylon? In fact if anything he ended up in a pit himself. And what did he do really? Can you tell me today the book you know that Daniel wrote or the policies of government which he put in the government? It was his life which made Nebuchadnezzar to say; now I praise the God of Daniel.

In regard to how development can be communicated, she believed that:

If a few members of parliament decided they are going to live like everybody else, their children will go to the local schools where other people's children are and they shall do everything like everybody else as long as they are members of parliament, change would happen. Suppose they started with

eight people and it just went on, it swept right through the whole parliament. That would provide a model for development.

Ambassador Seii grew up in a mission where the lives of the people were organized around biblical values. She had a turning point when she found people who were extremely poor and apparently helpless. She felt compelled to do what could enable the people incline to seeking that which was transformative. Her desire for her people to have better living conditions left her reflecting on what development meant. She impacted the people through her lifestyle and involvement in their lives. She listened to the people and made others feel important. There are many people whose lives changed because of her communicative acts.

The Impact of a Sample of Participants on Others

To authenticate the impact of the participants in communicative acts that led to development, and the type of messages used, two people for four of the primary participants, randomly chosen, were interviewed. Since the aim was not to capture data but to clarify the communicative acts that lead to transformation, three questions guided the conversation: how they were engaged by the primary participants, messages the participants used to engage them and the impact that resulted from the communication. What was outstanding in the people impacted was their eagerness to share about the engagement they have had with the participants. In all the interviews, the people impacted seemed to have more refined view of the type of messages used and the impact that the relationship had. Since their stories are a form of knowing and a system of meaning-making, to learn how they are a part of a dynamic whole of the story of development communicated in a way that reduces the income inequalities, their stories are partly reported in their own voices.

Bedan Mbugua (Impacted by Njoya)

Bedan Mbugua is the managing director of Wholesome TV. The influence that Njoya's communication has had on Bedan Mbugua, and how he engaged him and the impact of that engagement was told by Mbugua.

In response to the questions, Mbugua said that he met Njoya when he was using deep theology and 'heavy' vocabulary that he found difficult to understand. What he found out was that Njoya was not only willing but ready to discuss and explain his messages and also take suggestions. Mbugua said that when Njoya was using the language that was difficult for people to decode, the government was not bothered. It was after the rewriting of his texts in a language that was easy to understand that the government started looking for him. In Mbugua's view, Njoya started to have impact on the people by communicating in a way that helped them understand issues in depth.

A good example is when he was trying to explain to me about justice. So he tells me, to love God is application of justice. Then this love, the end product is justice. Then I started to see how the love of God when applied is justice through the life of Njoya. He was now explaining that God is no respecter of persons. So when his love is applied, it is also very, very tough. Love is a hard concept to apply and to explain. It is very, very easy for people to feel when it is justice. It is when love is seen through justice that it begins to have meaning to people.

In addition to Njoya's preaching and teaching impact on Mbugua, there were dialogues that led to meaning construction. The illustration Mbugua gave was the

explanation that it is not possible to be just if you preach to people without having an interest in their general welfare. Njoya compared such preaching to being like a poacher who cuts the ivory tusks with no particular interest in the elephant. Christians whose interest is to just have people saved with no interest in the conditions in which people lived would be likened to poachers. According to what Njoya told Mbugua, there was need to take interest in the context in which individuals interacted with one another. It is good to know about the beliefs inculcated in their families and schools, how they come up with ideas and how they apply the messages to their daily life. Njoya made Mbugua realize the importance of people being able to examine how the message applies to their economics, their politics and other aspects of life. Njoya made Mbugua see the relevance of God's word to every sphere of life.

Use of debate by Njoya was another type of message that had an influence on Mbugua. Mbugua described Njoya as a very avid debater with whom they could debate without him getting angry. "So I was always debating with him, and in a way we influenced each other a lot." Note the use of "we influenced each other" which made it a dialogue. Njoya's communication made Mbugua see very clearly the idea of how the church needs to be different and the dignity of the Christian faith. He narrated the time in the country when the church leaders used to go to the Head of the State and instead of bringing him to account, they would beg for money for their *harambees*. For Njoya, that was lack of dignity on the part of the clergy. According to what Njoya told Mbugua, "The church leaders made the gospel inferior to the powers that be, whereas in the biblical tradition the word of God was always elevated to have dignity, even superior to that of kings."

The debates, discussions and logic of Njoya made Mbugua start to see the importance of people refusing to subjugate their thinking to other people. In other words, the political power was not supposed to influence the communication coming from the church. Mbugua explained that it was the time when President Moi was in power and if he, Moi, went to a church and the preacher of the day was set to preach on a message he had prepared such as a message on family, the preacher had to change the sermon. “So that in a way revealed how we were apologetic of our positions as Christian leaders. And the idea that people changed behavior in order to receive money.”

The message Njoya communicated to Mbugua addressed issues of hegemony, and consistency and that made him reflect on his beliefs and assumptions. In addition, Mbugua was able to gain awareness of the forces that were making people who should be dignified act like beggars.

Courage to act on what one believes was another aspect of communication that came through as Njoya interacted with Mbugua. Njoya’s commitment to the truth was such as he was willing to be defrocked and lose his valued position as a clergy of his PCEA (Presbyterian Church of East Africa). Mbugua said that Njoya’s act of courage strengthened those who the system was weakening and oppressing to stand for the truth. The church’s attempt to silence Njoya by transferring him to serve in a rural and interior place had an opposite impact according to Mbugua.

And so we became in a way supporters of Njoya’s thinking. And I remember when we put an article in the ‘*Beyond*’ magazine that was titled ‘Njoya Will Resurrect,’ it made the PCEA so upset. They had already sent him to some place in Nyeri.

Mbugua was encouraged by Njoya's courage and unwillingness to trade his God-given human dignity for a job that gave him an income. Another characteristic of Njoya that endeared him to Mbugua was the idea of not being judgmental.

Even though he was a highly educated theologian, he held the opinion that we as human beings have fallen below that standard required of us by God, and therefore one cannot be holier than thou. So he never had that idea of holier than thou. And he made people realize that it is really God's mercy, it is not because you are special. When you are judging somebody who has fallen, you need to retain that humility, to see him like it is you.

Njoya's view of people made him a relational communicator who engaged others and was able to empathize with them in his communication. The impact that Njoya's messages and communication has had on Mbugua and others is not only reflected in the quality of Mbugua's work in the media but is more felt at a political level. Njoya said that one cannot see people suffer and fail to go like Moses to tell Pharaoh, "Let my people go."

He actually held a very sound consistent position. He sacrificed as much as he wanted everybody else to sacrifice so that we had a generation of people who became very strong. That is why I was able to tell the Kenyan government of Moi that what we had written in *'Beyond'* magazine about corruption in the judiciary and about the rigging of 1988 elections was true. Now in 1994 Moi was saying that we must apologize or go to prison for telling Kenyans the truth. And so we didn't think too much, we said, "We have chosen to go to prison rather than apologize." And we went. So it is a part of that thinking.

That willingness to refuse to give in to fear and seek for easier ways was an impact that spoke volumes. Njoya's messages and actions were a reservoir of strength. Mbugua credited Njoya's communication as having given him opportunity to discover within him an inner strength of character that he had not known.

When I went to Manyani (prison) it was like I was going there for ministry. And I would be talking with those people imprisoned and was comfortable because I understood that I was strong to hold that position of truth, because here is a man who is also telling you, I am ready to suffer for this truth. And he does.

The ripple effects of Njoya's communication continue to impact the society as Mbugua explained. He said that Njoya's kind of ministry is powerful in that he has something to pass on to his children and their generation.

When one of my children was asked, "What do you think about your father who was being jailed?" The response was, "I would rather have a father who stands for truth than a father who would stand for falsehood and lies." That is what my child said when I was going to prison. So you find there must be a source of all that. And Njoya was really the source of empowering a lot of people, I being one of them.

Mbugua explained that Njoya's communicative acts have had an impact on the war against corruption. The illustration of his son who got a contract in one of the corporate companies, and he gave it up when he was asked for a bribe was a case in point.

Another of my children had an organization demand twenty million from a contract worth a hundred million. And she said, no. So that contract didn't take off. And I said to myself, I am so proud that this has gone to that level. So I told them, I am so proud of you that you could say no to corruption, which has become a way of life.

Njoya's interaction with Mbugua enabled him use his skill and he also learnt that instead of cursing the darkness, he could light a candle. Instead of complaining that Njoya was incomprehensible, arrogant and proud, they were able to engage in dialogue and empower each other. The outcome was liberation of the people. Njoya's willingness to tone down his vocabulary and communicate effectively was an important lesson. That led to people hearing him and it made the government conscious of the impact of his message. That initiated a culture of change which could have been more effective had it turned into a movement.

Njoya knows his strengths from what Mbugua shared. He (Njoya) does not see himself as a having a mission to create a movement. His interest is reform where he is. Mbugua who said that the consistency that Njoya has speaks volumes is also of the view that he has remained consistent because his logic is anchored on a very firm foundation. This is because he has been the same all the years. "He knows who he is and the message he is sharing." As a result, he values serious reasoning that he argues is godly.

There are people who fake reasoning. But the reasoning that is real is based on some firm promise. Njoya would say it is Godly and makes you develop a critical mind which helps you to say, *aaai* this one I must ignore.

Njoya's communication reveals value for knowledge that enable one to refuse to suspend one's thinking and start thinking with the heart. That is what makes people vulnerable and gullible where they end up with two personalities without realizing the contradiction.

Mbugua's definition of development reveals further impact of the influence Njoya has had on him.

Development to me is the process in which the well-being of people needs to improve, and in a holistic way. You develop in your spirituality, you develop in your economics, and you develop in your intellectual. You develop in all the aspects. Now that development has been affected by capitalism philosophy which views money or what they may call capital as almost everything. And almost the whole value of a human being is in one's economic acquisition. So that has taken away a chunk and that, as far as you make money you don't care even about the state of your environment. It was not until recently when there was realization that environment is also a productive asset upon which all assets are built on. So if you destroy it, it is like you have destroyed the foundation.

Mbugua explained how the relationship between development and the environment became clearer as the issues of global warming and change have taken greater interest. He continued to say:

To me, development is the one that would take all those things into account; the regenerative side of our life like environment, the restoration of that environment, the restoration of values, where the society can become a caring

society, and where you find people, diverse races, diverse ethnicity, stretching a helping hand to each other. And where you see God is even so necessary for us to explain who we are. Otherwise we are lost in a kind of diverse universe, where you are not able to explain, even you as a human being where you are coming from. When you put all that together, then I say, this is what I pray God to enable us understand wellness is also key.

The impact of Njoya on Mbugua and the type of messages he used not only informed him but continue to have an impact on him. He continued constructing the meaning of the relationship between development and climate. Mbugua's interpretation of development and environment includes wellness.

Now you find like now the concern we have everywhere is about cancer, cancer. Yet because of economics you want money, you pour these chemicals for things to grow fast, then these chemicals come in the water, they come in the air, then everybody is sick. They are not counting the cost of that collective ill health. How much is it costing us? So development has to take into account also wellness of people, not just economics.

Mbugua viewed media as a means of communicating possible solutions to the root cause of problems in society. Mass media should not use people as objects to be used to bring change but as subjects of their development, celebrating communicative actions that are good, as the Bible says in Philippians 4:8: "Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things." Mbugua said that media should be giving people opportunity to share how they have overcome their limitations. That, he said, is empowering. To act on clichés

such as ‘negative news sells’ is not celebrating acts that are good. Mbugua continued to say:

Like now, look at Kenya; somebody will talk about all the bad things in Kenya. So I engaged one Kenyan who had come from Australia, and everything about Kenya was negative. So I asked him, why didn’t you refuse to come here to your mother’s house? This house is not even the best. Why didn’t you say, this house of my mother, even the way she wears her clothes, even her standards, even her cleanliness is not the standard I deserve. Why didn’t you say so? You know he was quiet. Why are you not saying all the bad things about your mother? And then I told him, Kenya is like your mother. That’s why it is called motherland. You have to know that is my home. Like the way you cannot talk bad things about your mother, this is the way you cannot do about Kenya. So that’s what my thinking has been.

Like Njoya, Mbugua upheld the view that to communicate what brings development, media should seek for things that empower people. Mbugua who in 1988 was the editor of NCCCK’s ‘*Beyond*’ magazine, and has also been the Regional Director of Media Development at Royal Media Services (Citizen) and is now Managing Director, Fountain Media Group, said that his focus is on programs that empower people. Mbugua has a program called Men of Honor which reflects Njoya’s philosophy. ‘*Beyond*’ magazine was banned by the KANU regime for its scathing attacks on the queue (*mlolongo*) voting system introduced in that year’s general election.

Samuel Njoroge (Impacted by Njoya)

The impact that Njoya has had on Samuel Njoroge, and how he engaged him and the impact of Njoya's engagement on him. Njoroge is an office assistant at PCEA Kinoo.

In the interview with Njoya, he had talked about starting a school for those who had failed the Kenya Certificate of Primary Education (KCPE) examination. I went to the church and inquired of those who knew about the starting of the school. The church administrator together with other leaders in the compound recommended Njoroge as the one who knew best about the school that was advertised as a school for those who had not attained marks that would get them to the then existing high schools. Njoroge was taken from the bar and hired by Njoya to work in the church compound while he was under intoxication by beer and drugs. He witnessed the initiation of the school as he transformed into a sober, responsible man through Njoya's impact.

The facial expression of Njoroge would radiate as he talked of Njoya to whom he felt like he owed his life. He expressed the love the people reciprocate to Njoya because of his love for them.

I like the messages that Njoya shares in the church. I even record so that I can re-listen over and over again. This is because what he talks about makes a lot of sense and is understandable. What Njoya shares reach the soul.

Njoroge noted how Rev. Njoya cared for the less privileged and down-trodden in the society by inviting them to church and catering for their physical needs and helping them overcome their addictions and providing jobs for some of them.

Njoroge explained how Rev. Njoya would go to the beer drinking halls and invite the people to church. Rev. Njoya also reached out to *matatu* (public transport) touts.

Some of the drunkards would be given the Bible lesson to read and even to lead the service. That service would be referred to as service of the 'thirsty.' If the service took long, those drunkards would tell Rev. Njoya that they were getting too thirsty. Then the Rev. would tell them to be patient. With time, many of those people converted and are now practicing Christians. They are born again. Some of those people who used to be drunk all the time have been transformed and have even registered as church members and have solemnized their marriages in this church.

Njoroge explained how Rev. Njoya would ask the church to give the former drunkards some work. Some would be given the work of clearing the compound. They would then be given lunch by the church.

To illustrate how Rev Njoya engages the people, Njoroge was recruited by Njoya while drunk, in 1995, to watch over the cars of the worshippers because there was a lot of theft of car parts. What started as a one day contract became full time employment. He explained how one day while on a church mission his bicycle was stolen. When Rev. Njoya heard about the theft of Njoroge's bicycle, he told the elders from every district to contribute five shillings each. Njoroge explained how Rev Njoya engages people and the type of message used. Using the example of the 'school for those who had not passed their primary school examination,' Njoroge explained how one day Njoya made an announcement that all the girls who had not qualified to go to high school should report to the church the following day, Monday.

When the school started, the church elders were excited with the idea. They said the school would be called PCEA Kinoo Girls High School.

That means the elders named the school as Freire (1974) says that whoever names has power over what he names. This message is clarified by Njoroge when he says:

Njoya kept in touch with me over the telephone and he would get very excited on hearing how the girls were progressing. From 2007, the school was established. We had built a dormitory, and I had planted flowers all around the church.

Njoroge explained that the way Njoya engages others is by working alongside them. As the school was coming up and the retired teachers who were members of the church had been asked to run the school, Njoroge explained:

Njoya asked the elders whether it was right for them not to invite others churches to bring their daughters to the school. Announcements were made in all the churches near Kinoo, including Kawangware, Kangemi, and even Wangige. The City Council would harass me for putting the posters about the school. I would buy gum, mix it with wheat flour and apply the mixture on the poster and then stick it on posts and walls. Njoya encouraged me and would listen to my stories. He is very loving.

When I asked Njoroge what difference it would be had he not met Njoya, he said:

If I never met Njoya (a deep reflective pause, then in not as jovial a tone) I would not be in church. (In a very solemn tone) I would be lost. I would be dead. Today when I meet other drunkards, I remember the words Njoya spoke

to us. He would not select those who were church goers and those who were not. Njoya was not like other people who send away the drunkards. When they see a man staggering toward the church, he is told to go away, because he is stinking, he smells beer so he should not stay with the people.

According to Njoroge, the old and the young loved the way Njoya communicated. They felt accepted and valued. Njoya made people love the church because he loved people. He caught people's attention. "To tell you the truth, Njoya has rescued many people. He organizes seminars where people are taught," Njoroge said.

Njoroge observed that Njoya is also courageous and not easily shaken by people's criticism. In addition, Njoroge said:

Ooh, there is something else I had forgotten to tell you. We have a feeding program for orphans. Those children take their lunch from here in the church. Njoya supports that feeding program. He brings clothes for the children, maize meal and even money. He also looks out for organizations that support needy children and connects them with the church. Njoya listens to the children and then seeks ways of helping them.

When I thought I had heard enough of Njoya's impact on Njoroge, there was still more. What was noteworthy was the added emotion of satisfaction that Njoroge expressed in sharing the message.

Ooh yes! There is something else about Njoya. While he was serving in this church, he formed an organization called Men for Equality with Women (MEW). That organization has taught men how to live with their wives. Can

you imagine! Men helping their wives; they wash *sufurias* (cooking pans). A woman can tell her husband to take care of the child and the husband accepts. Today women and men are enjoying their journey together. That was not happening before Njoya formed MEW. What used to happen was that a woman would go one way and the man another way. Today there is unity in families. He even calls the youth and teaches them 'those things.' I went for the seminars as part of the church choir. When I got the lessons that he taught, I fell in love with my wife. Today we help each other in the home. I even cook and that makes my wife very happy. Before the seminar, I would not help my wife. I used to tell her that she is supposed to cook for me. "I married you to cook for me". Those teaching that Njoya takes us through have really helped us. This church is different because of the teachings.

Njoya was involved with the people. He did not dominate but created an environment where the people participated. Njoroge said that the help that Njoya had given them had entered deep into their homes. As a result, the church membership was having many men because Njoya knew how to bring them together. He had brought together over a thousand men and over a thousand women. Those who had not solemnized their marriages were encouraged to do so.

For example, in my case, I was told that I would not be employed by the church if I have not solemnized my wedding. I told them that I did not have money. The church contributed and during the 100 years' church anniversary, I renewed my marriage vows, in 2008.

Njoroge said that the church members used to organize and visit Njoya at his home from time to time. His home was very beautiful, and there was even a boat.

They went to visit as a church and they would eat and sing together, and just enjoy.

Njoroge felt that Njoya and his family, even his children, loved showed Kinoo people a lot of love.

We call Njoya Emeritus minister. He visits us and preaches and we look forward to his sermons. To this day there are drunkards who come to church. They are normally allocated seats at the front of the church. Njoya made it clear that the drunkards are not to be sent away. They come to church because they seeking for what would help them. And many of them get saved, they repent and change. Yes, this community has changed. From the time Njoya started preaching and reaching out to the people, the community has changed. Not just Kinoo, the people that have changed because of Njoya are everywhere, not just in Kinoo.

The interaction between Njoya and Njoroge demonstrates that communication that transforms is motivated by intrinsic values. Rev. Njoya demonstrates clarity of mission and love for people that enables him to engage with people without power as an obstruction to his relationship with the people. Njoya humanizes others through conscious action for the purposes of each individual's transformation and the transformation of the community. He does not begin by asking people to identify how they got where they are. Instead, he begins with them from where they are. His engagement is intentional, not ad hoc practice of giving occasional handouts. His development communication, like Freire(1970) believes in people, acknowledges potential in people as they deconstruct and reconstruct their social context.

Prof. Peter Kimuyu (Impacted by Prof. George Kinoti)

The objective was to find out how George Kinoti impacted the people, the type of messages or communication he used to engage/involve the people/ person, and what was the impact of that communication.

When I called Prof. Kimuyu seeking for an appointment with him to explain how Prof Kinoti engaged him and the impact that communication has had, he was very willing to engage. He described Prof. Kinoti as having a calm personality, consistent, and being a role model. He said Prof. Kinoti had a posture that allowed others to learn from him. Kimuyu said that Kinoti was clear about his values in a society that was idolizing money, education and where leaders were no longer sacrificing. He added that Prof. Kinoti had a clear understanding of leadership. This is what Kimuyu said about Kinoti;

Prof. Kinoti's calm, consistent personality gave me a model to learn from. He stood out as one with clear understanding of the values that I was looking for. Prof. Kinoti was and still is a model worth emulating. He postures himself in a way that allows others learn from him. As a young Christian, coming from the rural area, I was scared. I was keen to know what makes Christians stand. It was then that George came to the Christian Union even though he was a senior scholar. I listened and learned from him. George desired to be an example to others. He invited us for a workshop where he encouraged us to desire to be an example and to serve the society.

Kimuyu said that knowing mechanisms to identify models like George would address foundational problems.

Bishop Dr. Bonifes Adoyo (Impacted by Prof George Kinoti)

The impact Kinoti has had was a deep perspective on choice of career.

You know for us who came to university from high schools after salvation, we really were going for education for better jobs, because better jobs were produced by educated people, the white collar jobs. So that's what took us to university – success in life, which was really money. We were coming from a background after colonialism, where we saw the difference, the poverty between the colonialists and the rest of the people. And so we wanted to emulate the colonialists. And you take your big jobs. And part of the motivation was not really to be change agents but just consumers. We wanted to help ourselves. Like me, you know my father was a preacher man. I saw how poor we were and in fact one day he said, "This job of being a preacher, it is just like church mouse". We were in need but then behind the need my parents were happy serving the Lord. So even for me I went to college to have a better life than my parents. Preaching was very far from me. It was the last thing I would want to take as a career. I wanted to make big money. That was the motivation as I joined the University, and then the Christian Union (CU) is vibrant and the young people and then everybody. It was a place for meeting other young people and so it was a good club. But we met with George.

George Kinoti was the patron of the Christian Union.

Prof. Kimuyu explained how Prof Kinoti engaged the University students.

George took the leadership of the Christian Union for a retreat in Limuru. He took about ten students that included Mutava Musyimi, Aromo Jona, Bonifes Adoyo, John Ng'ang'a, Bishop Henry Kathii and I think Bishop Mwaluda Mwakitawa. The purpose was to

challenge the students to consider church ministry because it had been relegated to those the society viewed as 'failures.' People who were then serving in church only considered church ministry when they could not proceed any further for higher education. Some defected to the US. They go and by the time they are coming they are doctor so and so. So those are the ones who were seen as really having not succeeded. Kinoti insisted that whatever course or training one was studying, it was to be viewed as a gift from God to be used for His glory.

Adoyo said they did not understand then what Kinoti was communicating but it eventually became clear. Adoyo was able to see how Christianity did not have its roots in religion. When Jesus came He did not pick theologians, He just picked people who were doing their ordinary jobs. So the challenge was, whatever one was doing, God has put it there. Christianity is a place for all believers; it is not just the priest because we are in a new priesthood that came with Jesus. And He did not take any of those Pharisees, Sadducees, or theologians of those days. Jesus must have wanted to show how relevant God's word is, and people had made it into a religion. "So we were challenged. We came out thinking seriously."

The Impact that Engagement has had

Adoyo's value system was evaluated because of what he had heard.

When my father died, it is when I got the challenge. Now, my father died, we lacked many things but we were happy. So what am I working for? That is what led me to leave my job that was paying well and I went to train, then I came back to Nairobi Pentecostal Church, Valley Road when they invited me. You know they say church is poor, and definitely it was very poor. Let me tell

you, because you don't know the cost that we paid. When I left the organization I was earning eight times what the church offered me. It is there, that 1/8 that I had to find our rent, our food, transport and somehow we survived. In fact, all those who Kinoti took for that retreat, reflected on the challenge of leading the change desired. I think he did a good job impacting all of us, and he kept on following us up. That caused a new crop of graduate professionals into the church.

Bishop Adoyo acknowledged that there is nothing that God gives that is not useful in the church. He explained how his taking leadership in the church was an uphill task.

Many people don't know this but the missionaries were completely opposed to Africanizing the church. In fact, after the missionary I was serving under left, he requested the leadership to sack me. And when he was asked what I had done, he said I was not competent. That missionary was reminded that in Kenya he needed to have given me three warning letters. You give them the first warning, the second warning, the third warning. So the elders wondered what they would say.

Bishop Adoyo said that Prof. Kinoti understood that the work of the church was impacting the society. The church is concerned about instilling moral values that guide people. He (Kinoti) realized that if the church was going to have influence in society, it was important that it is run by people with professional training and a wide base of knowledge, not just theology.

What the church does impacts the world. He was addressing the issue of separating the world and the society. That sacred/ secular divide has really

messed us. That is what has caused us this division. When I became the head of CITAM (Christ is The Answer Ministries), I realized very few ministers had professional training, yet the church was full of professionals.

Bishop Adoyo said that George was quite a mentor because he is a very skilled professor and also a consistent Christian.

We had very few Christian professors those days. Kinoti as the patron would once in a while be speaking, mingling, and taking us out and making it clear that whatever profession one is in he should be a witness. So he was practically part of us.

Adoyo said that Kinoti's character speaks louder than words, it goes before him so that his word is loaded. His encouragement saw the people that were taken for the retreat take active role as ministers of the gospel. Adoyo defined development as involving because it is looking at the spirit, looking at whether the body has been fed and for everything else for as long as there is still time on this planet earth.

So when you talk about development, you are talking about a development of the mind. The first one is the mind. That is why education plays quite a role.

Those people who just go for '*ngumbaru*' (adult education) should be encouraged because they had missed out the mind and everything. Just like Jesus grew in all those areas.

Adoyo learnt the inclusiveness of the church and says that people should be able to use their expertise in the church.

That interaction with Kinoti, planted a seed in me and now my desire is to serve people. I made my observation from the few interactions I had with politicians. Their driving force is not to help their people. There are very few

who go there with people in mind, instead they are constantly making the people dependents. That has made it very difficult to enter into leadership without money.

Adoyo was of the opinion that what Kinoti started is still needed today.

From Bishop Adoyo's discussion, Prof. Kinoti used his intellectual insightfulness to see the future that the people were not conscious of at the time. He engages the people by being present not just represented (Freire, 1974). He mingled with the people that he intended to influence and used friendship to get them to see for themselves what he was seeing. He also used the ritual perspective of communication by organizing workshops where the students would interact with him and one another as they reasoned together.

Hon. Linah Jebii Kilimo (Impacted by Ambassador Tabitha Seii)

Kilimo credited who she is today to her interaction with Ambassador Tabitha Jeptoo Seii. Kilimo's responsibilities in the country include being Chair of the Anti-Female Genital Mutilation (FGM) Board, and Founder of Jebii Kilimo Foundation, and also a member of Department for International Development (DFID). She has also served as an elected member of parliament for Marakwet East constituency where she initiated development projects that included provision of funds for schools books, more teachers, food programs, and clothes. She has worked with the government to achieve construction of an all-weather road in her constituency. She has been instrumental in working out peace terms between the Pokots and Marakwets, and in working with government and non-governmental organizations (NGOs) towards eradication of female genital mutilation.

Kilimo would not imagine how her life would be if she had not met Ambassador Seii whom she got to know while she (Kilimo) was a pupil in primary school. It was Seii's concern and talk about security issues in Marakwet which was not her home area that got her interested in finding out who she was. Later in life, after she had made an attempt to get her people vote for her to be their representative in parliament, Seii went out looking for her. Ambassador Seii had founded an organization Education Centre for Women in Democracy (ECWD) whose mission was to empower women who were seeking to serve their communities through the democratic process of being elected as a member of parliament. Kilimo explains:

Ambassador looked for women who had lost elections to give them a shoulder to cry on. She said, "ECWD is for you to come and cry here." So several of us who had lost elections ended up there just to cry over how we had lost elections. We went to her office just to ventilate how we felt and how we lost elections. She gave us a shoulder to cry on.

Hon. Kilimo explained that it was while crying on the shoulders of this ECWD after losing elections in 1997, that she got trained on many aspects that were important in the campaign for voters' attention and that included becoming paralegals. Hon Kilimo said that Ambassador Seii trained the women who aspired to join elective politics on human rights, gender issues, and governance. She explained that in her training she would ask the women to identify the one area they needed to focus on. Ambassador Seii encouraged the women to think through the issues they wanted to go and address in parliament and then reflect on the reason they wanted the issues addressed through parliament. She enabled the women to see that the issues had not been addressed and so they were still needed. "She told the women not to

seek to solve the community problems wholesale. “Just pick one or two issues and make them your mission.”

Hon. Kilimo said that Ambassador Seii encouraged the women by letting them know that failing to go to parliament was not the end of their life, and that some of the issues they wanted to be addressed could be addressed without having to go to parliament. Hon. Kilimo said:

Seii encouraged, build the women’s confidence and connected them with people who taught them how to win elections. She told us to become paralegal and then go back to our constituencies and become the village lawyer because we did not manage to become lawmakers in parliament. “Now you become a village lawyer.” So we went to become village lawyers.

Hon. Kilimo said that the impact of the training she received from Ambassador Seii enabled her to address issues of insecurity, and circumcision of girls (also called Female Genital Mutilation). Hon. Kilimo said that Ambassador Seii encouraged the women and built their confidence and connected them with people who taught them how to win elections.

She would tell us that after crying, you wake up and go. Do not cry for too long. We would come and she would train us on how to win elections. She would get somebody to come and talk to us. And all this was to empower us to get material to go and talk about at home. That’s when I realized there are some people in Nairobi with so much information who might not reach the village.

Hon Kilimo said that they had to go the center, learn and then go back to their constituents and act on what they had learned. In response to the question of the type of messages Ambassador Seii used to communicate with aspiring women politicians,

Hon. Kilimo said the messages included examining all the negative things that people used to say against the women who were campaigning in the public and private gatherings and then coming up with a message that counteracted those negative messages. She continued to say that the women were taught tactics that included learning how not to be confrontational, yet maneuver in way that they would be able to get the people on their side. This is what Seii told the women;

You don't confront them; you talk to them and tell them facts. And you don't have to cheat to be elected. Tell them the truth. And they will be able to see and make judgment. Don't just go and make promises.

Hon. Kilimo said that Ambassador Seii taught the women leaders how to build their confidence and also public speaking skills. Hon. Kilimo illustrated how the women were taught public speaking skills.

She told us to say, "I am Linah Kilimo," not "My name is Linah Kilimo." Seii also trained the women on how to use media. She taught us to be assertive and where she was not too sure she brought people to build us, and teach us. All the time she made us accountable. She would ask us, "What have you done? It is good to write down what you have done." So we started developing self-confidence.

When Hon. Kilimo was reporting Ambassador Seii's impact and the messages used in plural, there were times in her speaking she used the person 'I' instead of 'we'. It was like an emphasis on what she got as an individual.

But you can tell there was something which she taught me, not to be doormat for men. She told me, men, they fear women looking at them in their eye. But go out there Linah and look at those men in the eye and say, no, this is my space. So do not be afraid. Men fear being embarrassed. She said, don't fear

any embarrassment. Talk to them. At the end of the day, it is those who oppose you that will be embarrassed, not you.

Hon. Kilimo said that Ambassador Seii encouraged the women not to be afraid of going against the tide.

I believe that she believed in the formation she had given me the last five years, and she was confident that I had what it takes. She did not fear to tell me, now jump into the waters, you can swim.

Hon. Kilimo said that Ambassador Seii used any information that would educate the women. She encouraged them to write, document, and keep records. She continued to say that Seii's communication style included addressing the women together and then paying attention to each individual. Hon. Kilimo explained how she received individual attention by the time of the next elections' campaign in 2002. However, she did not feel ready.

One afternoon, she comes to my salon and it is open, in 2002, and she tells me, "You have not gone to campaign?" I started wondering what to I tell her. I said I did not have money for campaign. She actually told me to tell her how much money I needed. She also reminded me to remain focused and have a clear budget of how much money I needed for the campaign.

Hon. Kilimo explained that Ambassador Seii was annoyed by Kilimo not going to campaign after the preparation she had done. She literally gave her the money and sent her off to start her campaign that eventually saw her enter parliament.

Another obstacle that Hon. Kilimo faced was choosing the political party she was to use to campaign. At that point, Ambassador Seii's counsel was critical. Hon. Kilimo said that Ambassador Seii did not impose her views on those she was empowering but she gave them necessary guidelines.

Hon. Kilimo continued to say that Ambassador Seii's communication led women to have confidence to participate in the political process of their people. She (Kilimo) explained how the impact of that communication was felt by the women who lost the 2013 elections and had no shoulder to cry on.

While the center for women in democracy existed, Ambassador Seii practically looked for all the women who did not make it to parliament. Hon. Kilimo explained how the women who lost in 2013 elections felt the gap created by Ambassador Seii's absence.

When I lost the elections in 2013, I had nowhere to go. I literally had to talk to myself while walking on the road. My concern was how many of those women who had lost elections were given a shoulder to cry on now that her office is not functioning? How many of those women who lost were told, "You did not lose. You just slipped, wake up and dust your clothes?" There is nobody who is holding these women now.

Hon. Kilimo said that some of the women with whom they were trained by Ambassador Seii include Hon. Cecily Mbarire of Runyenjes and Hon. Betty Tett, former MP for Westlands constituency. And there are women in North Eastern, and others in Taita who are serving their communities. They all are living examples of Seii's developmental communication. Though Ambassador Seii did not win elections in her constituency, Hon. Kilimo said that she was selfless, she encouraged and trained them, and they won. In addition she said that Ambassador Seii had a 'difficult political terrain.' In regard to her personal qualities, Kilimo described Seii as generous with information and helping other people.

She is a tough lady; she is made of iron inside. That's what she tells women, that there is power inside you. She encouraged me. When I was thinking that

my place is so remote and backwards, she believed that something good can come from such a place. She believed in me. She went out of her way to encourage me. She said, “Go it is okay. It is opposition, but go.”

Hon. Kilimo said that Ambassador Seii continued to be a reservoir of encouragement who saw beyond party politics, to see development. Kilimo was full of praise of Seii’s love, care, selflessness and her interpersonal communication that empowered her and other women. She said, “When a man loses elections, the wife and other family members rally around him, but a woman is often treated as an embarrassment to the family. That is what makes it harder for women to go through the rejection.” That is the void Seii’s communication was filling.

Viola Tarus (Impacted by Ambassador Tabitha Seii)

The other person who was influenced by Ambassador Seii is Viola Tarus who works as a manager in her (Seii) guest house in Nairobi.

In response to the question of the kind of impact and the messages Ambassador Seii had on her, Viola said that she knew Seii as a very strong woman involved in the leadership of the people. Seii identified the potential in Viola, took her to school, paid her university fees and hired her to work in her guest house. In November 2011 she told me, “Viola you have a good heart and I do not want to see you just working as a house girl. I want you to be empowered and be somebody different.”

To Viola, Seii was really motivating in the sense that when talking to her she used to use words that really encouraged her.

What she does most of the time is to remind me of how she became who she is today. She usually tells me how she struggled by taking milk to the dairy in

the morning. She also told me she was also helping somebody to look after the children so that she could get school fees.

Viola described Seii as a very strong and devout Christian, and she saw her faith as what gave her the power to encourage other people. Ambassador Seii encouraged Viola to nurture her faith by taking time to attend Sunday service. She values Viola's faith and encourages her to go for worship with others.

Viola continued to describe Seii as a motivating person. "Every time she comes, we have a talk, and I get motivated. She tells me that I can make it. That makes me feel important." She encourages her in what she does.

Seii used her generosity to encourage others gain a financial standing. Her attitude to money, Viola says, is something else. At times she has no money and she still goes out of her way to help other people.

One day she was telling me, "Today we don't have money." But at the end of the day, she told me, "Do you know God has given this work, not for me to have money; it is for me to employ people and to enable people put food on their tables." I just wish that God would give everyone a heart like hers. She is great. Eeh, she is amazing. Sometimes she operates at zero money but she can still afford to help somebody with the little she has. If for example, today you have about fifty thousand shillings, and you say you want to buy something worth a hundred thousand and you don't have that money, what she does, she gives you the difference. And it is not only me she does that to, she does that to everybody, even to our *fundi*, the mason. There is a day the man who does masonry work in the guest house wanted to buy a piece of land and he didn't have enough money. Ambassador Seii gave him the

difference to buy the land. She is that motivating. And she loves to see people grow.

Viola said that Seii wanted people empowered, and that she loved people. She is humorous. She does not create a power gap between herself and others.

When she is here, I don't feel that gap between a boss and a staff. So for us, she has broken that barrier. She does not create that feeling of, "Oh, our boss is around." She is a friend. In fact I usually miss her when she is away for long. I usually ask her, "When are you coming back?" I also call her and ask her, "When are you coming back?" which I think is very unusual to many workers.

Viola felt appreciated and encouraged. Those who work for Seii enjoy some degree of happiness because of the type of boss she is to them. She gives her workers bonuses at the end of the year, and the workers know that she has their welfare in mind. That makes them bring out their very best.

She can call me in the morning and say, "I have just called you to say, thank you for the nice work you are doing." You cannot imagine how that encourages me and motivates me. I hurry and come to work, when she calls me. Even if I am taking a cup of tea, I stop taking it and hurry up to work.

Viola said that she lacked words to describe Ambassador Seii. She says, "I miss her, and I tell her, "I really miss you. When are you coming?" When she comes, she takes time with me, we get some comfortable place to sit as we take tea and we talk endlessly." Viola says:

One day while I was going on with my studies, she came to the university and told me, "I have decided I am going to employ you at my guest house. I didn't know what to do. I was so happy, I was overwhelmed by joy. The person that

was managing the place took me through the work, so I began to work part time. Can you imagine she gave me that opportunity? I don't know how to appreciate her. I have never decided how well to appreciate her. I completed my studies and graduated in August 2014. After that, she told me, "This is not the last training." Last year 2015, she took me again to Utalii College, where I did my course in supervisory and management in organizations. She paid for my training fees. I cleared on 25th August. I now have my certificate.

Another impact of Seii's communicative acts is in the comments of those who come as guests to her guest house. Viola said that there are many children of her staff and even children of her workers who are benefitting from getting free tuition in her schools. The workers who could not afford to take children to high quality schools have their children getting free tuition in Seii's schools.

From Viola's perspective, Ambassador Seii's impact had resulted in high return on investment from the Guest House that she has been managing as a general manager since 2011. She said that the business in the Guest House was getting better every year with visitors expressing satisfaction and giving feedback through the internet. Viola continued to say that the visitors not only made good comments about the Guest House but they also made repeat visits and recommended the place to their friends. She attributes her management ability to the encouragement she receives from Ambassador Seii.

Viola continued to say that qualities that made Seii's communication effective included trust.

She trusts people and in so doing she empowers the people. When she delegates things to you, she trusts you and does not follow you. Sometimes I call her to ask for an idea and then after sometime, she calls me back and says,

“What do you think about that issue?” I feel involved. She asks me what I think about the matter. She doesn’t feel like, “Aaah, I am the boss; I can make decisions the way I want.” She still calls me and asks for my opinion. This is because she knows I am a part of it, and I can contribute something. Even if the idea is very small, she encourages me to share the idea. She is amazing. And she has done so many great things for me that I lack words to describe them.

To Viola, Ambassador Seii gives people wings to fly. Ambassador Seii has a sense of authenticity that enabled her to have a broad perspective on development. Consequently, she sets out to facilitate others to achieve what they desired. The people she has impacted see her self- determination not as an outcome but as a process. She lives out her self- determination in her everyday interactions. That is how she was able to see gaps and under-utilized potential in the people and take the necessary actions for those who interact with her to bring out their best. She communicates love and care and also adds value to people. Her experiences, knowledge and skills are used to equip others and create space for them to be part of the change they desire.

Pastor John Munene (Impacted by Jane Njeru)

John Munene is a Pastor. The interview took place in his office at CITAM, Woodley. In the conversation, John Munene said that Mrs. Njeru influenced him by the type of messages she used which impacted him and transformed the community. Munene described Mrs. Njeru as many things to him – a mother, a mentor, an example of a Christian, and a practical Christian who lives for other people.

When Mrs. Njeru learnt that Munene had to repeat standard seven for lack of school fees, she not only paid his fees but also took him into her house. The family

lifestyle was a message in and of itself. The family had consistent devotion time during which every member was encouraged to participate. In the family gathering, Munene said, “Nobody is told you are wrong. You just share, you share, and you share.” Note the emphasis that was meant to drive the point home. According to Munene, the family devotions were varied. There was a day in a week when the family did not follow the laid-down guide and each participant came up with a topic of discussion, including the children.

Mrs. Njeru did not impose her beliefs on people. She encouraged Munene to go to a Christian youth camp, listen to the messages and voluntarily make a decision.

“And she was very good, she didn’t push it to us, she allowed us to discover this truth by ourselves. She was, you know there are those people you can say ‘yes’ to please. That was not the case”.

In response to the question of how Mrs. Njeru communicated, Munene said that her warmth was felt in her activities. An example that Munene used to explain the warm emotional expression was when he made the decision to be ‘born again.’ He said, “Waaah, I have never been hugged. And that was in the presence of many people. Wow! She was so excited.”

According to Munene Mrs. Njeru was genuine in her joy because of his conversion. Not surprising, Munene was given some money to attend the students’ camps for his spiritual growth. He said that his life took a different path that has seen him get to where he is today because of his interaction with Mrs. Njeru. She took time to listen and share encouraging messages and also pray for Munene as a person. “As if that was not enough, whenever we would go back home, she would spend time with each one of us individually.” According to Munene, Mrs. Njeru would also take time

to find out what each person was doing and then have a word to share with each person.

Munene noted that Mrs. Njeru was very intentional in the way she communicated. This is not surprising. Munene would say, “In a way, that is what made me, I can say I am who I am today because of what happened, because of her investment in me, because of her sacrifices for my mother, sibling and myself.” What is more is that Munene knew that Mrs. Njeru did not give out of abundance but out of a conviction and out of what she wanted to achieve in life. She shared even when there was no money in the family.

The Impact of Mrs. Njeru’s Communication on Munene

Munene was able leave a well-paying job where everything was taken care of. This is what he said:

I realized that you don’t just live for yourself, because that is what she did. She didn’t just live for herself. If she lived for herself, maybe she would be in Muthaiga and other places . . . You leave marks, you add values, and you don’t just live for yourself. I learnt that.

John is fulfilled in what he does. The point being made is that the influence of Mrs. Njeru on him made him realize that there is more to life than money.

True to his observation, Munene described Mrs. Njeru as very wise in as far as relating with his biological mother was concerned.

As for relating with my biological mother she was very, very careful. Of course right now every December we would normally meet. That is each of my siblings and their family and the Njerus together with the families of their

children. Instead of meeting in one home, we meet in different homes every end of the year.

That meant the principle Mrs. Njeru used in turn-taking during prayer times remained in use even with passage of time. Munene was clear that Mrs. Njeru has had an influence in his life by her lifestyle and her communication. Munene said:

So what I can say with confidence. I don't know where I would be if it were not for the Njerus. When I remember some of my classmates in primary school, most of them are long dead because they got involved in robbery and other things. Others were drunkards. You know in 1975 I was very young, I was actually starting class one by then. So I schooled in that place, where Mrs. Njeru gave us.

Munene said that Mrs. Njeru was not the type to expect returns. "Her expectation was what she summarizes in the message that she regularly repeated to us from the Bible: "I have no greater joy than to hear that my children are walking in the truth" (3 John 1:4). On the whole Mrs. Njeru took risks when it came to investing in people. According to Munene, she had taken many people into her house, taken care of them, provided for them.

Galvan and Esther Kinyua (Impacted by Mrs. Njeru)

(These interviewees were interviewed as a couple because they worked together)

Galvan and Esther worked together and so it was difficult to separate their interview. The interview was in response to the question of how Mrs. Njeru has impacted them, the type of messages she used and the impact of those messages in the community.

The couple said that to understand the impact Mrs. Njeru has had, one has to start with worldview. Mrs. Njeru's worldview was rooted in the Bible and that was

what she lived by. To her, the Bible is true and it is life, and it is real. There are very few areas of her life that are not determined by the truth of the word of God, if any.

They described Mrs. Njeru as consistent and intentional in her Bible reading. From their observation Mrs. Njeru read the Bible every morning, meditated on what she had read, analyzed the message, then memorized some verses and prayed according to the word. This is what Mrs. Kinyua said:

Actually, she has really challenged me. When she prays, she addresses God with such respect until you wonder, *haiya!* She knows Him this much? I think that has really affected her worldview. You can see her view of God affecting her relationships and almost every area of her life. Mrs. Njeru is humble, loving, and approaches life with sincerity.

Together with her husband, the Njeru's love people very genuinely and sincerely and they think about other people's needs. The Kinyua's explained a case where they knew the Njerus were financially struggling, but still they would give something to a needy man. Generosity and genuine love were traits that made Mrs. Njeru unique. In addition, the Kinyuas explained that Mrs. Njeru's love and concern for people was not just for her relatives but extended to as many people as she could reach in her community. Mr. Kinyua said:

When you think about her workers, when you think about people in the community, she will pick people, I mean young people who want to be educated. And what touches her is that this person has a need, and she will go out of her way to meet it. And she meets it the best way, the highest, that she can ever do.

Another communicative act that Mrs. Njeru was engaged in was in relation to her workers, because normally she had a number of workers. According to the

Kinyuas, she communicated genuine concern for them. She wanted to develop the people that she was working with and thought about their needs. She would even organize savings for them. There are people who came in poor health, beaten up by life, but within a short time of working with her, radiated health, smiling, and their countenance changed. Mrs. Njeru would go out of her way to find out how they were doing. Kinyuas said that Mrs. Njeru put up permanent houses for her workers because she wanted the best for them. An example that Kinyuas gave to show Mrs. Njeru's concern for her workers was her organizing for one of her workers to attend evening classes where she was able to sit for her fourth form examination.

In response to how Mrs. Njeru engages with the people, the Kinyuas said that she communicates care and respect. To illustrate, they gave an example of a time her worker fell ill and had to be hospitalized. Upon discharge from the hospital, Mrs. Njeru not only went to pick her from the hospital but went to ask her husband to allow his sick wife to be taken into her house, that is, Mrs. Njeru's house. According to the Kinyuas, Mrs. Njeru felt that she needed to monitor the worker's progress closely while at the same time giving the worker's husband some relief.

What is more is how Mrs. Njeru handled conflicts. The Kinyuas had observed that when people that she has taken care of became ungrateful, she did not lose heart because her service to people was service to God. Not surprising, the Kinyuas said that Mrs. Njeru engaged people by her genuine love for them.

Another way she communicates is through an open life. I think the other thing about Jane and the husband is their open lives. Their lives are just open. So there is a way that she touches even the very adjacent neighbor. That your life is open, there is nothing you are hiding. And people can, you are open in a way that you say, you are welcome to my life. So that I think that way there

are many people who will confide in them, they will come for prayers, they will come for help, for suggestions. When they have activities they will come for them. So there is a way that they feel, I mean many people in the community will come to them and they will share their ideas because of that openness.

According to the Kinyuas, what enabled Mrs. Njeru to engage the community was her clarity to develop people. Mrs. Njeru trained and taught using materials and by being an example to the people. Mrs. Kinyua said, "She teaches those who live with her and the youth in the discipleship program how to organize a menu. She is very clear in developing, what she is developing in the people." They said that Mrs. Njeru understood development as a process and so she walks alongside the people she is developing.

The Impact of Mrs. Njeru's Communication

There is evidence that her neighborhood has changed because of her lifestyle of developing people as the Kinyuas said:

When you think of Mwambau, that village, you know it has been transformed by Shunem. The face of Mwambau is no longer the same. And they will even go and sweep. She will organize for her workers to go and she will be there.

Now we are the ones who do it for her. Even on the road, rubbish in the wrong places, she will organize her workers to go and clean. She has a relationship with the people in the neighborhood because she uses their services. She hires the people in her neighborhood, uses their services such as tailoring and buys goods from them.

The Kinyuas described Mrs. Njeru's interpersonal attributes as fundamental to her communicative acts. They said that she valued people and related with people of all ages, the young and the old. Mrs. Kinyua said:

She so values people that she will take her time and listen in an honoring way whether one is a child or an adult. And you can see she is not trying to improve what you are saying but will take it as you have told her. I have marveled at the way she will, she will listen and value what you are saying because she values you. She will go to a child and do the same so that even as much as she is a teacher, she is not always a teacher, she learns a lot. That valuing of people for whom they are, so that even like now the workers, you can see that workers imagine once in a while they can go to correct her. They have the freedom, they are able to go to her and tell her, "Mum I was not happy this time." And she will take it with the genuineness that it requires. So I don't know what that is, but her value of people is very high even as much as she is a teacher.

The Kinyuas observed a trait of Mrs. Njeru that ingratiated her to the community as her willingness to accept correction with such joy and repentance.

In response to the question of whether Mrs. Njeru's involvement in what is good for the community was an inborn trait or it was learnt, the Kinyuas said that it was both. From their observation, Mrs. Njeru had refined her intrinsic value of serving people. The Kinyuas explained how a lady who was at Mr. and Mrs. Njeru's wedding over fifty years ago said, "Even during her wedding, we were hoping she would not stand up to go and start serving people." The friend said they knew that it was difficult for Mrs. Njeru to just sit and watch others working. She described her as having thoughts of service to the people.

Not surprising, the Kinyua's further described Mrs. Njeru as selfless, good, and an articulate planner who kept records. A case in point that they used to explain Mrs. Njeru's attribute of being organized was the planning for a chapel she built in memory of her friend, Mrs. Phoebe Kigira.

This chapel, for example, planning meetings started in January 2015. The date was set in January and it will be for the following year January (2016). She had a special book just about this. She would wake up in the night and write her ideas, anything that came to mind in relation to the chapel.

The Kinyuas described Mrs. Njeru as a very detailed and careful planner who did not take anything for granted, but would attend to details. In addition, they said that she took long to plan.

From what the Kinyuas said, Mrs. Njeru was a team player who involved people in what she was doing and she communicated effectively. To illustrate her detailed planning, the Kinyuas described how she had to travel all the way to Nairobi to meet with a priest, who was to be a guest speaker in the opening of the chapel. She wanted to ensure that he understood what was expected of him. To add to that point of being a team player, the Kinyuas added that the way Mrs. Njeru engaged the community was by consulting very widely and listening to people. Mrs. Kinyua whose term of reference for Mrs. Njeru was "Mum" said, "Actually I doubt that mum would make any decision alone. And it is very hard. She will consult with anybody that was relevant, before making the final decision." She added that Mrs. Njeru worked together with her husband.

The Kinyuas identified another way Mrs. Njeru engaged people; by being appreciative of them. According to them, Mrs. Njeru made people feel important by the way she listened to them, shared with them what was on her mind and openly used

words that expressed her appreciation. True to this observation, she makes people feel that she also needs them. The Kinyuas added:

There is a way she shares with a feeling of I need you, you are valued. So you become part of that, not by force. It is a not a selfish thing. I think there is a way she is able by grace to balance out that so that people are rallied behind it without feeling manipulated or just used. But she also shared her weaknesses without attempting to hide them.

Her method of dealing with difficult people was another communicative act that has had real impact. According to the Kinyuas, Mrs. Njeru made the boundaries and her expectations of the people she dealt with clear. In her characteristic way, she prayed about conflicting situations and issues. According to the Kinyuas:

She will bring the matter to God, and she takes everything to God. She will talk to God about everything, and now at the right time she will take action which is whether to talk about the issue or to keep quiet. So she has known how to resolve conflicts in a very godly way. After such grace, she sent many letters of warnings to the worker who was difficult, and then she would need to talk to her in the company of another person. She comes to her as the other trustee to seek for counsel. And it is with such respect, such honor. She even decides I think I should look for a job for her elsewhere. Can you imagine?

What is more is how Kinyua explains Mrs. Njeru's communicative acts when she confronts disappointing situations in her life of service to the people. From the observation of the Kinyuas, they found courage in the way Mrs. Njeru handled very difficult situation without expressing any hidden anger or bitterness.

From what the Kinyuas said, despite her selfless commitment to serving people, Mrs. Njeru had very close relationship with the members of her family. This

is demonstrated in the way she has developed rapport with her children and how she reaches out to the extended family. She is not only an exemplary mother but also a homemaker of distinction.

Analysis by Themes

The research question that the study set out to understand was what motivated the participants to have interest in what benefitted the community, how they engaged the community and the impact of their interaction. The section looks into key themes of the narratives of the participants and at the end of the chapter summary of the views of the data as analyzed using Nvivo is presented.

This analysis includes issues of how individual participants engaged the community members, the acts and words that were used to engage the community and the impact that engagement has had. The issue of how the participants defined development and what was their desired development was also explored because it was a source of motivation of their actions. However, there were emerging themes and recurrent refrains among the participants' responses to the kind of family and education background they had and its impact on their individual beliefs that guided their communication. Critical turning points that gave the individual participants the inner resolve that made them not just adapt to their prevailing situation but instead seek to alter it will also be presented in what follows. But before then, the concept of time and memory and also use of language in stories will be discussed because of the way time interacts with memory.

Time and Memory

It is with the understanding that communication as explained by Smith (1992) is a process that is “rooted in yesterday, flowers today and bears fruit tomorrow” (p. 44), that the participants were recalling and interpreting past events. Communicative acts of the participants could not be treated as isolated acts because they depended on memory which is a diverse set of cognitive capacities by which specific information is retained as people reconstruct past experiences. Time is the link in the long chain where events and experiences are recalled. Though memory is not perception or imagination, in practice there is a close interaction between what is remembered, perceived and imagined (Riessman, 2013). That concept of time and memory may be clarified by Carey’s (1989) theory of communication as a ritual which aids memory by its being repeated. Carey’s view of communication is a symbolic process of producing, maintaining, repairing and transforming reality. Stories are in and of themselves communication devices that maintain reality in time as participants describe their relationship with the past (Tucher, 2007).

In listening to the stories as told by the individual participants in this study, it became clear to me that the passage of time and the interview itself was calling for a degree of reflection on the past. There was reflection and reinterpretation that would be revealed by a comment such as “development is not taught; it is caught.” That reflection and recollection seemed to offer space for re-evaluation which meant that time was playing a role in the recollection of memories of the past. Carey (1989) did not limit himself to the relativism of cultural preferences and instead insist on a cultural perspective that seeks the integration of communication, participation and sharing that result in transformation of the community. The stories told about what motivated the individual participants should be understood as the interpretation of the

facts they chose to recount. This is because memory can hardly be considered an exact reflection of life as lived (Randall & Phoenix, 2009). At best, memories can be seen as trimmed down and summed up backward looking sketchy remnants of likeness of actual events. However, the knowledge that the study set out to understand was more than information because it included the meanings or interpretations of the information. Knowledge in society is not objective or static, but is always changing and infused with the values and realities faced by those who have it (Servaes, 2008). That means that the analysis presented here is on reflections on what was spoken of experiences that the people had lived through which gained meaning in retrospect.

The Use of Language in Motivation of the Participants

The use of language was a noteworthy factor in this study. It was significant that, not only the participants were conversant with their first languages but also used them in communicating with their communities. A few of the participants, namely Rev. Njoya, Mrs. Njeru and Dr. Gachukia actually shared much of their stories in Kikuyu, their first language. Harries (2016) wondered why discussions pertaining to people's future are conducted in languages that are unfamiliar to the people. Thiong'o (1994) also argued that the choice of language and the use to which it is put is central to a people's definition of themselves in relation to their natural and social environment and in relation to the rest of the universe. The ease with which the participants in this study used their first languages and Kiswahili gives credence to the belief that language is the carrier and storage of cultures.

Not surprising also was the fact that all the participants were at home with English and could be said to be proficient in it. This was due to the fact that they all studied in the medium of English throughout their educational careers and have

continued to use English as an important official language of their country because it is the language that enables wider communication. But, in addition, some of them speak other languages. For example, Ambassador Kiplagat speaks French. The importance of being multilingual has been shown to enable people grasp global relationships (Freire, 1970; Harries, 2016; Lee, 2000; Thiong'o, 2009; Smith, 2009; Smith, 1999).

The Organization of the Story- Themes

After transcribing and in some cases, translating the data, certain similar contents began to emerge, which I then organized into themes. These themes will now be discussed in what follows.

Family Background

Family background included the family of origin as basic influence in motivating individuals in engaging in what benefitted the community. Stewart and Logan (1993) defined the family of origin as the unit in which a person spent his or her formative years, approximately from gestation through age seven. They also theorized that people learn their strongest communication patterns in their families of origin.

i. The Family as the Foundation for the Individual's Intimate and Social Relationships

All the participants were born into families that had already made choices that were transformative. The changes the parents had made were individual and voluntary but had a heroic connotation. According to Njoya, heroism for him was selfhood which he traced from his great grandmother down the line to his mother and now resides in him, giving him the motivation to stand up for what he considered

beneficial to the community. Prof. Were's father's attention was caught by the idea of not having to slaughter a chicken at every sunrise and that attracted him to know more about the new way of life that the foreigners were introducing. Gachukia's mother had found something rewarding in formal education and had to think of a way of making it acceptable to her parents. She studied and cultivated maize to take home to her parents as a way of balancing between the new and the old.

Five out of the ten participants were born into families that were already involved in serving the community with a strong Christian bias. Prof. Nyong'o's family had chosen the values that gave them a leading role in the community. His father who was a teacher was won over by the teachings of the Church Missionary Society (CMS). According to Nyong'o, his father encouraged his mother to get some education before they got married. When Nyong'o was growing up during the colonial period, there were clergy men, his father inclusive, who were very committed to community work, social change, and social justice.

Prof. Ojiambo was born into a priestly family that was actively engaged in the community where she saw her father and mother going out of their way to meet community needs. That was also true of Prof. Were's father who was also one of the early converts to the Christian faith in his area and trained himself to read and write. So Prof. Were grew up in a Christian home under the tradition of the Friends Church known for its very strong peace testimony.

Two of the participants, Prof. Were and Ambassador Seii, grew up in Christian families that were physically separated from the rest of the community. That meant each of them lived next to a school since it was included in the services offered to the Christian community. From what the two said, the culture of the people living

in the Christian community was also different from others in that the community members were expected to live by Christian standards. Though not explicitly brought out, the standardization of living by being separated from the rest of community created some conflict. Prof. Were shared about a boy from the religious community who abandoned a girl who was pregnant with his child. The boy denied being responsible for the girl's pregnancy because he did not want to be sent away from school.

Though not living in a Christian commune, Ojiambo and Nyong'o lived around the compound where their schools were located. That may have contributed to their good performance in school and the question is whether their parents' role as spiritual leaders of the community passed on any advantage for their children. Nyong'o talked of a time a teacher treated him so "unfairly" that his father had to intervene. Ojiambo also reported that girls were not expected to go beyond class four. So after Ojiambo did her class four, her father had to get her to a school that had class five for girls, sixty miles away, for her to proceed with education. Stewart and Logan (1993) theorised that families serve as foundation for individual's intimate and social relations.

In the same way, Njoya's parents distinguished themselves as community leaders and that made life easier for him as a primary school pupil because his teachers were either former colleagues of his parents or former students. From what Njoya said, that gave him preferential treatment which boosted his esteem.

Three of the participants were born into families that knew the value of formal education. Dr. Muinga's grandfather was one of the first few people who embraced change by accepting the missionaries' teachings. From what Muinga said, his uncles

went to school when their age mates were tapping wine from coconut trees. He grew up hearing the stories of school experiences of his uncles and his father who went to Alliance High School where he met his mother. Stewart and Logan (1993) argued that one thing healthy families do is to pass along stories. As a community leader and a police officer, Prof Kinoti's father was part of the people organizing the community in the struggle for freedom. Prof. Kinoti said that his father could not get very far with education and so he determined to ensure that all his children – sons and daughters – got education. That gave Prof. Kinoti a family culture in which discussions about education were the norm.

Similarly, Dr. Gachukia's mother was another parent who knew the value of school. Her mother could not go far in school and so desired that her children got educated. Her father had already embraced education and was already working outside the home by the time she was born. The exposure of her father and mother to education could have enabled her to value education and so seek to excel in it. Mrs. Njeru's family lived near a PCEA mission. That had an influence on the family's values. Her father though not formally educated had taken the trouble to learn how to read and write. From the foregoing, it has emerged that the family unit in which a person spent his or her formative years would influence their communicative patterns (Stewart & Logan, 1993). The stories shared inculcate values that shape communicative acts that individuals select to act on.

ii. Parents as Willing Converts to Change

In communication studies, it has been argued that “parents and care-givers who encourage flexibility, expressiveness, and reasoning about the situation are more effective than those who do not” (Stewart & Logan, 1988, p. 404). The psychological

impact of willing parents and grandparents who were converts to change must have made the children and grandchildren have a deep sense of carrying on the mantle as change communicators.

Nyong'o grew up having a familiarity with people that were held in high esteem in the community, such as Jaramogi Oginga Odinga. Similarly, Njoya had the feeling of being the son of a woman admired by the changing community. His primary school teachers were either colleagues, school mates or even admirers of his mother who would have wanted to have her as a wife. But it was her stand against societal scrutiny as she discarded customs and traditions that made up the social structure that society had relied on that must have made her heroic and dignified. That clarity of basic assumptions not dependent on societal pressure could have had a great impact on Njoya.

It is Gachukia's mother who had to convince her own parents that school was worth attention. That meant Gachukia did not have to convince her parents about the importance of school. Instead, she was taken to school at a very young age and made to see it as important.

Prof. Were's love for education could have been due to her mother's communication and communication style. According to Prof. Were, her mother had used her knowledge of the Bible to explain to her how to handle the issues that puzzled her such as gender and racial differences and ghosts. The close relationship she had with her mother who would listen to and communicate with her took away her fear and gave her inner strength and courage. She talked of a time she missed school because she was getting somehow discouraged and her mother asked her to just lie down under the tree. It was while she relaxed under the tree watching the

moving clouds that she reflected and was able to gain momentum that became an inner source of strength.

Since communication is a learned skill (Smith, 1992), it is more effective when it is spontaneous rather than prescribed and mechanical. The mothers of the participants in this study seemed to have played a very specific role in the development of the sense of self which has been important in deepening the participants' connections to others. The data for this study suggest that the families, and in particular, the mothers, had a profound influence in helping build inner citadels of strength in the participants and have shaped them into people who motivated others and engaged in what benefitted the society, leading to the conclusion that in addition to the family, a mother, primarily, enables a person build inner citadels of strength.

From the stories of the participants and the role their mothers played, it can be argued that if communication is to lead the communities in the direction of what is beneficial for a majority of the people, attention has to be given to mothers. Listening and making each child feel significant (Stewart & Logan, 1997) is similar to the Old Testament teaching of the powerful influence mothers have not only on their children but on entire communities, nations and future generations. A good example of this is the role Moses' mother played in influencing him to choose to save his people (Exodus 2, NIV).

The participants' family relationship revealed that for a person to learn to act in ways that would look out for what is best for others; they would have received love from others. Love from family appears to give security that could motivate a person to succeed in giving and receiving love (Freire, 1974; Kere, 2013). This can be explained by Kere (2013) who while still young, about seven years, asked his mother

why the women in the village loved him so much. The women were giving him money out of their little savings as he bade them goodbye. He was going to school in another town because there was no school in his village. The mother told him that it was because the women hoped he would come back and help them. That remained in him as a call to go back to his home village after he had gained his architectural degree in Belgium. Similarly from what participants communicated, it seems that love “deposited” in a young person brings out dividends through the person seeking ways to also communicate love to others.

iii. Ability to See Beyond the Horizon and Risk Taking

Listening to the stories of the participants brought to mind the biblical story of young David when he went to take food to his older brothers only to come face to face with Goliath (1 Samuel 17). Though David’s brother was rude to him and condescending when he heard David inquire about Goliath on the battle-field. David’s older brother’s behaviour did not deter David from pursuing that was beneficial to his community. Basically, refusal to be held hostage by the immediate circumstances and have courage to see a cause beyond the opinion of those around can propel one to greater things. The participants brought out that ability to see “beyond the horizon” which is similar to David saying there is a cause for him to engage Goliath. That could be what would cause Ojiambo to leave her job in her 30s, as an associate professor at the University of Nairobi, to join politics aware that there was no turning back. As Freire (1970) argued, there is an understanding of the past and present that acts as a means of understanding more clearly what and who people are so that they can more wisely build their shared future.

iv. Authenticity and Courage

Authenticity and courage of a people that enables them to see beyond the immediate is a theme that seemed to resonate in almost all the participants. Servaes (1989) argued that to share information, knowledge, trust, and commitment in development, there is need to overcome stereotyped thinking. Authentic thinking is what makes it possible for people to engage with reality (Freire, 1970) at a level deeper than the social authority level (Smith, 1992). There are different approaches to thinking where one comes up with an original thought and acts on it. Yet it seemed basic to the motivation of the individual participants' communicative acts. As Prof. Nyong'o expressed it, those to lead in development should have clear ideas and vision about the desired future.

It is those who can fix their eyes on some distant star that guides their actions toward clear development goals. One cannot do that while ignorant of the world one lives in, the dynamics of development locally and internationally, and the need to carry the nation with one in a national enterprise into which majority can buy enthusiastically and at times with a sense of purpose (Nyong'o, 2007, p. 7).

Rev. Njoya captured that authenticity that is a kind of special insight which he referred to as selfhood. In his words "It is selfhood that allows the unity of soul, mind and the spirit. That is what makes one able to make decisions without needing other people's approval. It is some completeness and it has its own course."

This selfhood, according to Rev.Njoya, is a realization at a deeper level than identity, possibly comparable to what Freire (1978) referred to as the soul of a community that does not easily succumb to external pressure. In Rev.Njoya's judgement, selfhood is not award-driven and does not cave in to jeerings of others.

By contrast, people who have not discovered their selfhood would communicate from an identity which is transitory. According to him, the difference between identity and selfhood is that identity is acquired as people interact with one another and as they interact with their past, while selfhood has to do with authenticity that is individual and not reliant on others. For him, this is the missing link in development communication.

That concept of selfhood is important to understand in that it enables people to get out of the trap of manipulation which Freire (1970) suggested inoculates individuals with the bourgeois appetite for personal success. Manipulation could be a result of communication that is guided by those in social authority positions whose communicative acts influence the behavior that is visible. Communication that aims at social authority level (Smith, 1992) influences the surface level of the community but not the core. In the core of culture are deeply embedded beliefs, assumptions and values that form the people's worldview. From what Freire (1970, 1978), Smith (1992), and even Njoya argued, it seems a community can be manipulated and settle at the level of communication that ignores their deepest values. It is possible to be preoccupied with "petty theories of development" that have been construed by others and so fail to come up with communication that transforms (Lee, 2000).

This selfhood is not about going back to the past. Njoya explained that by saying: "You cannot go back to what you have renounced. In the same way you cannot reconstitute egg shells into an egg once the chicken has hatched. You cannot recall history. Our future is in the selfhood and not in our identity." Selfhood is within the people and so requires communication that goes beyond involvement into uncovering layers of beliefs among a people. Kinoti seemed to have discovered

selfhood just like Njoya. As a teenager, Kinoti was willing to be cut off from the social structure that had held the community together by his refusal to give in to parental and community demands even at the threat of death. That courage to hold on to what he believed meant that his belief in God was at a core level. His sense of self, like that of his grandfather, remained intact even when the beliefs of the significant people around him were changing.

From the participants' stories, it can be seen that they were aware of how the people's sense of confidence had been destroyed. Kinoti could recall how his grandfather and grandmother had a healthy sense of self. Talking of his grandfather, Kinoti said, "He never showed any sort of feeling of inferiority to White people. They had their own ways and he had his own way."

Understanding how the past continues to influence communication that is transformational, Kinoti recalled a time when people were not gullible to teachings that were foreign because they were able to indigenize. A case in point was how the Independent Churches came up with their own system of education. They did not give up Western education, neither did they give up Christianity, but they sieved what was good in Christianity and made it their own. In addition, the African Christian Churches and Schools (ACC&S) allowed circumcised girls to remain in school, which the missionaries could not tolerate.

On the issue of indigenization, Kinoti explained how people had learned how to learn by sorting out beliefs that were biblical and those that were the culture of the missionaries. Citing a book by one John Karanja, he explained how people had independent thinking which, if it continued, would have led to progressive transformation of the society.

Similarly, on the argument of sense of self and thinking, Rev. Njoya considered colonialism as having destroyed the people's sense of self. He saw independence as having atrophied the thinking of the people particularly through Africanization. In his words, "People were told that they will Africanize the jobs that were held by colonialists. The worst thing that ever happened was to Africanize. People took jobs that they were not prepared for." These jobs were Africanized but the people were not and that is what led to people being Africanized by the market. Njoya concluded that process must have killed the thinking of the people.

In Njoya's opinion, the only thing that would bring the needed development in Africa is original thinking, and not blind acceptance of other people's ideas. This view contradicts the modernization theories that assumed that there is only one way that Africans must follow for them to experience change. Nyamnjoh (2016) saw journalism as being bandwagonism where imitation is the order of the day because emphasis is less on thinking than on doing, and less on leading than on being led. It can then be seen that a clear sense of self is necessary for people to indigenize, which is what Njoya saw as necessary for societal transformation. According to Njoya, indigenization is to take something which is not yours and make it yours. What seems to be required then is the idea of borrowing and adding value by bringing people's uniqueness into what would result in communicative acts that transform communities. That is similar to what Freire (1974) said that he could not think authentically unless others think and he could not think for others or without others.

The concept of indigenization also came out in Nyong'o's writings. On the question of why African countries have walked while the Asians who share in similar history of colonization have run, Nyong'o argued that there is need for indigenization,

or put differently, cross-fertilization of ideas through policy research institutes and national economic councils (2007). Nyong'o opined that individuals could be judged only by the extent to which they have been able to play a role in the indigenization of the social sciences in Africa and in the deconstruction of Euro-centrism. This would mean that communication that would lead to development in Africa would involve forging a new self-identity and debunking imposed identities and forms of knowledge.

It could be argued that Prof. Were's successful engagement with the community was the result of original thinking. As she noted:

So the concept of teaching one of them to teach others was actually a community initiated thinking although I moved them towards it. This was by them realizing that if you are waiting for a nurse or a doctor, they might not be available because, they are few. So the people came to realize that the only way was for them to help themselves through their participation.

Basically then, and in Were's view, it is people who are able to think and see the interrelationship between their environment and their health who will take actions that would improve their well-being.

Dr Muinga agreed that for change to take place, the same mindset that clings on to witchcraft is the pathway that needs to be made to see differently. He felt that his people needed education that would enable them to have a mindset change. He demonstrated authentic thinking when he reminisced on how the adults would go to watch youth play a game. He explained how sports have a way of releasing the "feel good emotion" that encourages the mind to be at ease, namely communication is effective when the mind is at ease. Muinga would take opportunity to communicate

issues such as dangers of using drugs and the need for transformation once the minds of the people were disengaged from thoughts such as witchcraft.

In essence then, authentic thinking is a type of inner mental sight that enables people to see the interrelationship of their actions and the desired change rather than waiting to catch up with what others have done.

Education

In the context of this study, education has two angles, namely the experiences of the participants as learners, and their reflective thoughts on the impact that education has had on development communication. This section will elaborate on the experiences of the participants as learners and the participants' views of education.

i. Experience of the Participants as Learners

The question of what motivated the individuals to engage in what was beneficial to the community was explored in the dimension of school experiences. All the participants talked of having been motivated by their good performance and how that endeared them to their teachers. Almost all of them mentioned having been among the youngest in their primary schools. Although no question was raised regarding their ages in comparison to the others, yet almost all of them pointed out their having been the youngest in comparison to the others who were definitely older. Being the youngest and doing well in school seemed to have had deep impact on the formation of their sense of self and especially their self-esteem.

According to Prof. Ojiambo, she loved school and had no difficulties in keeping the school rules. That love of school was a significant fact particularly at upper primary and the high school where there were discomforts that would have made her give up. As she noted, "Though the travel was uncomfortable, my love for

education made it endurable and kept me committed. I was focused on education. I was clear that my friends were those who helped me to learn.”

In the case of Dr. Gachukia, she started going to school when she was still too young to walk to school so she used her aunties’ legs, as it were, which instilled in her the importance of education and doing well in it. She said that her mother would ask her sisters to give her a lift. The aunt would then put her young niece on her back and take her to school where she would find grownups. She considered it a privilege that her mother sent her to school in 1942. Her status as the youngest child made her a willing learner. According to her, she would copy whatever her sister and brother who were older than her did in school. This appeared to inculcate in her the freedom to express herself which led to her being the spokes-person for the older children.

Although Prof. Were went to school when she was nine, she turned out to be among the youngest, which as she reckoned, influenced her good performance in school. By the same token, it was in primary school that Prof. Nyong’o learnt to excel and he was always among the youngest too.

School was very competitive. That’s what I must say. It is still very competitive. And one has to excel really, in that competition. And although I was a day scholar and I was walking about four kilometers to and from school, but I managed, always I was one of the youngest kids in the class, I remember, up to standard eight.

Prof. Kinoti was a keen learner.

Personally I was very interested in education. I was interested in being able to read and write and I enjoyed reading whatever book I could find. I just had a real interest in reading and knowledge, getting to know something new.

Prof. Kinoti found that people went to school because they were interested or their parents wanted them to go. For him also, age was not an issue as he said, “You know, if you start with say class one, those of us who were say six, seven, eight, years old were the minority. The others were older. You even had married men in those classes”.

Prof. Kinoti’s engagement with the community could be attributed to education as his motivating factor. While he was at Alliance High School, he started asking himself critical life-guiding questions. The school motto, “Strong to Serve,” and the head teacher Carey Francis seemed to have engendered in him the desire to begin to ask questions such as, “What is going to be my guiding principle?” “What am I going to live for?” “Is it to make money?” “Is it to make a name?”

On his part, Ambassador Kiplagat noted that as far as he could remember, teachers were friendly and sought to help them. “I think I have had an advantage of making friends easily. That made my life in school, both primary and high school, enjoyable. I was doing well in class, and teachers liked me.” Coincidentally also, Ambassador Seii went to school early because the school was next door. She was in class one at age six and was the first girl in her district to go to university, Makerere, in 1968. Mrs. Njeru went to class one in 1953, sat her standard eight examinations in 1960, and in 1961, went to Alliance Girls High School. She learnt later that she was the top girl in Nyeri district in her time. As she reminisced, “I don’t remember struggling academically anywhere. Even in the university, I got a very good

scholarship to go back for master's degree." Rev. Njoya who considered himself an original thinker and would not copy other people's ideas without reflection, said, "My mother taught me how to read because she really loved me. So by the time I went to start formal schooling, I was placed in standard three. I started school in standard three. Njoya noted that he was a bright pupil and was loved by his teachers.

Arguably, from what the participants said, having warm supportive parents early seems to be one of the factors that led to good performance in school. That acceptance at home and the parent's desire to have their children learn created a friendly attitude that resulted in good performance in school which led to building of high self-esteem. The participants experienced relationships between what they inherited in the families of origin, which was strengthened by acceptance in school forging some kind of identity. Freire's (1970) argument is that without a sense of identity, there can be no real struggle. It could be that children who learn how to enjoy warm relationships in their families gain an imagination that make them desire to realize that better way and share it with others.

ii. What Participants Said about Education

I wanted to know the participants' views on education. It was interesting that there seemed to be some level of consensus among them. For instance, Muinga, Kiplagat and Seii saw education as the needed panacea for community transformation. However, Gachukia, Ojiambo, Nyong'o, Kinoti, and Njoya all seemed to agree that education is necessary for development communication, but felt some improvement is needed for it to be effective. Muinga on his part believed that lack of education has limited their involvement in development and the benefit they could have derived from it. He was of the opinion that with education, things would move fast.

According to him, he desired that his people get educated and hopefully they would change, particularly their mindset. He said, “I realized that people need education, a way of knowing and making choices based on information.” He said that the issue of education should be taken seriously. That was why he started Chokwe Foundation.

Kiplagat had always dreamt of communication that would bring development which in the near future would ensure that no citizen of Kenya would be illiterate. “There should be a parallel education just as it is in the university where people can go back to school. People should have evening and Saturday programs.” In other words, people who are able to read and generate ideas and act on them can bring transformation.

Education has also become a core issue for Seii probably due to her political experience. In her words, “I had given up on changing a place using politics. Politics keeps changing shape.” She was aware that change through education is slow; it seemed to her to be a way to transform the community. Experience had shown her that those who have received holistic education are able to bring change to their communities. In response to the question of what she would do differently if she were to reverse time and become thirty years old, she said would start a primary school in every village. This is because she had discovered that it was not only politics which changed but also education. In addition it was similar to Freire (1974) and Nyerere (1978) belief that people cannot be developed by others. Seii argued that politics cannot bring the desired change, “You know you can’t change the system; you can only change what you have”. Prof. Ojiambo was of the opinion that it is education that can provide answers and solutions to community needs.

It was while I was working that I realized there were questions that I did not have answers to, yet I could tell from reading that there were people who had more information. I increasingly kept feeling that there was something I did not know and needed to know in order to teach the students. That is what made me look for an opportunity to learn. I started applying to universities for admission that I assumed were teaching what I was looking for.

She particularly made reference to value-based teaching which she believed would bring transformation in the country. But such belief in transformation lies in having institutions such as Daystar University, St. Paul's University, and Catholic University that provide value-based education.

The kind of education which Gachukia would advocate is the type that would sensitize people to the situation around them and instill the community spirit in them. According to her, a good education should enable the recipient of that kind of education to desire to touch the lives of others. Gachukia was of the view that a community that shares locality with a school should benefit from transformative thinking and actions of the learners because the learning is helping them internalize the need to identify and solve problems in their community. Furthermore, education and affluence should not detach people from their communities. Education should not just give people awareness or ability to say that one has been to university and now has a job and a salary, which has the tendency of detaching people from the transformative needs of their communities. She identified the root cause of an education that detaches learners from their society being a result of the country's history. According to her, "You know we inherited stratified education that has

produced a stratified society, and that has really been to our detriment in the sense of socio-economic disadvantage and our failure to wipe it out.”

Gachukia believed that there is much to learn from history, particularly how in her case, her parents used the knowledge they had to take care of one another. To her it is communication that explains the transformative needs of her community. “That communication is the education we are talking about, meaningful education. You work with people and they need to be part of what is happening.” She had used communication and education in engaging the community by collecting data from credible sources and by lobbying when she was a nominated member of parliament. Another way was to write concept papers that explained the issues at hand, namely the consequences of not addressing the problem and how the problem could be addressed. For example, in 1990 she collected statistics from all over the world concerning the girl-child and the advantages of girls’ education. Her philosophy of education was supported by the slogan, “If you educate a man you educate an individual; if you educate a woman you educate a nation.” She contended that when education for girls is improved, the boys would benefit. Her concept papers highlighted the rate of school dropout for girls and how many girls’ potential was locked inside because they were not able to express themselves. So for her, the issue was not just going to school, but also the environment that did not allow development of a healthy sense of self.

In another interview, Gachukia said Africa must commit to investing in education; an education that is not just about reading, writing and arithmetic, but one that is purposeful, practical, experiential and analytical. Africa should therefore

pursue education that would enable the learners think critically and encourage industrial growth (Mulupi, 2013).

Nyong'o posited that there is something amiss with the education system. Education is meant to be empowering and not to reduce graduates to beggars. His experience proved otherwise as he was being asked by so-called educated people in a forum that he had just addressed. As he was leaving, the teachers told him not to leave without giving them something. The teachers saw themselves as dependents who needed help. That, he said, was saddening. He has also observed how young people are caught in material culture and the rat race to be rich. "So when the young people finish, as it were, education, they want to make money, not earn money." According to him, graduates who claim to be doing business are not employing entrepreneur skills. Some of them engage in a kind of corruption that is called 'facilitation.' Nyong'o considered good education is that which enabled people to know that money is earned and not given.

In the same vein, Kinoti argued that people who have had exposure through school have unconsciously absorbed Western ways which is a sign of a deep-seated inferiority complex.

The new generation, even when they can see that we have independence, they copy Western ways in thoughtless ways. For example, take names. Why should I give my child a Western name? Why not an African name? It is a reflection of a sense of inferiority complex because you don't find Indians doing that; you don't find Europeans giving them African names. So if we are doing it, why? I think that is because people think European names are nice. They may not think seriously about it. They don't reflect on it, it is almost

automatic. To me that is the same with business names. These days you find a lot of European-sounding names given to businesses, to schools, to buildings, to what. Why? It is the same, same reason.

Kinoti argued that for education to be transformative there is need to start instilling the values and morals early so that people have the right orientation. He explained how he treasured some lessons he learnt from Carey Francis who was his principal at Alliance High School. According to him, he learnt the importance of being a servant who had moral standards. Kinoti was unequivocal about the need for emphasis on building servants who are strong to serve.

In revealing insight of the relationship between development communication and education, Njoya had the following to say,

A product reveals the process that was used to process it. In Kenya to know the role that education has played, one needs to look at the society, what the society evaluates as success. To get information on the role that education has played in development, one needs to look for those who exit the system and acquire what the society identifies with.

Njoya cited Honorable Kamau (not his real name) as an example of someone who had no formal education, yet he was one of the wealthiest men in the country and an elected member of parliament. Njoya said in a somewhat sarcastic tone that the man had what the society admired. The societal goal was to have wealth with little consideration given to how the wealth was acquired. Njoya implied that education would have been the system used to examine the means instead it inculcated a materialistic that ignored the means to achieve the goal.

Njoya's view of the current education system in Kenya was that it was in transition; a process provided for by the Ministry of Education that appears not to be based on a well thought-out philosophy. The education appeared to be based on Africanization, utility, and the market as he saw it. According to him:

Think of a Vice-Chancellor of a University (name withheld) on a national television who said that the graduates of their university are able to secure jobs in the market. Compare that with the over eighty year-old man, Maruge who said that he joined school at such an advanced age because he wanted to be able to read the Bible. The old man had a purpose for seeking an education, yet a Vice Chancellor wants to train people for the market, not to create the market but to fit into the existing structures.

Njoya explained that when students sit for their examinations with the intention of getting employment, it shows that the education is an industry. "So we do not have education but we have an industry. An industry produces commodities for the market. You cannot expect those same people to be creative because they are 'products'".

Another reason Njoya identified as responsible for the inability to engage in what is best for the majority was an education that was based on foreign philosophy. In other words, instead of education giving people the capacity to think, reflect and make the knowledge their own, it makes them desire to be foreign. This is what Woodson (2006) saw of the Black Americans in 1930 when he wrote the book "Mis-education of the Negro". Njoya argued that an education can focus people to see the same thing in a way that they are not able to see anything else even if their number

increase. Consequently, where people have been conditioned to see the same thing, their communication will not bring transformation. In his words,

Education is not giving people capacity to shift and be the ones borrowed.

Education should not be like Kikuyu marriage where the woman is expected to adapt to the new culture. It is not right for an education to make the learners “married”, it is the learner to “marry” the knowledge and make it adapt to his or her way. In Kenya the education makes people foreign.

That again agrees with Professor Mahmood Mamdani work. He upheld that the role of senior academics in leading higher education is more difficult to define, but some intellectuals are arguably so prominent that they inspire change and development (Mamdani, 2013). Njoya unveiled deeper layers on why it is difficult for people who have had an education that includes several PhDs and yet are not engaged in what transforms. The problem as he saw it was that people were not able to think beyond what was given. “I explained that having an education that includes several PhDs does not improve the inner or mental template that would enable them to see the relationship between the education and service to the community. “He continued to say an education that would enable people be development communicators is one which equipped them to create jobs not just fit in the job market.

By the time of graduation, the graduates should be ready to provide the answers/solutions to questions/challenges that their education enabled them to come up with. Is that not what brings development? The education prepared the learners in a way that their prize would be too high for any employer to afford.

In response to the question of how education motivated the participants, they all seemed to agree with the theory of Freire (1970) and Nyerere (1978), who viewed education as enabling people to act deliberately for a self-determined purpose. Education motivated the participants by expanding their consciousness, and so gave them power over themselves and their ability to make choices. The participants explained that it is people whose learning induces abundant mindset that see the world as having great supply that come up with communicative acts that are transformative. As Nyerere (1978) noted nothing can properly be called education if it induces slave mentality or a sense of impotence where people have to wait to be told what they need. According to Nyerere, that kind of education is an attack on the mind.

Arguably the participants seem to have been motivated by education because they saw it giving them opportunity to enlarge their understanding, and also being integral and inseparable from life. Education enabled them to develop awareness or consciousness that led them to seek communicative acts that transform their reality. The participants have continued learning in a way that enables them to think clearly, examine possible alternative courses of action, being able to translate their decisions into actions that are beneficial to them and to others.

Faith in God

For almost all the participants, faith was basic to communication that would lead to development. For Njeru, Kinoti, Njoya, and Were, the decision to embrace faith in Christ early in their lives set them on a lane that led them to God as their ultimate source of strength. When Njoya explained about his conversion, he used words and physical expressions that made it clear that it was a very significant decision. He said that he gave his life to Christ when he was in standard five. It was

then that he gained a deeper understanding of who he was. That understanding has remained as his inner strength, giving him a sense of security and direction in life. According to Njoya, that decision was his main turning point because it inspired him to train as a priest who saw his duties as a spokesman of God to and for the community.

Bedan Mbugua, remembered Njoya's analogy of preaching as poaching. To Njoya, preaching in order to get people saved is a kind of poaching, preaching should be holistic. Kinoti, whose commitment to faith led him to count the cost when he had to choose between family, culture and Christ, argued that faith in God should result in a desire to serve the people. "If you really are going to be a serious Christian, you must be a servant to begin with. Whatever you are in, whatever you are doing, because that is what Christ teaches." Kinoti saw a connection between poor communication of the faith and the materialistic, self-centered inclinations. He continued to say,

People go for what attracts them, what is easy, what agrees with their human nature. That is why I think the so-called prosperity gospel is so popular. If Christians just teach one or two things on how to be saved without teaching what is involved in being saved, that if you are saved then you must be a servant of Christ, if you are saved you have to seek in every way to live a holy life, righteousness, justice, things like that. Those things don't find much place in the church today.

Njeru's life was led by her commitment to Christ and the values that came with the teachings of the faith. She saw her motivation in looking out for the well-being of others as being in her faith in God. As she went on to explain, it was her love of God and His word that made her consider giving up her university education in

Makerere if it was threatened by the philosophy of education. Prof. Were's upbringing based on the teachings of the Bible left her clear about the need to depend on God. The knowledge that Jesus overcame all ghosts enabled her to stand against boys who wanted to intimidate her. It also helped her to overcome the fear of witchcraft.

I really think that underneath a lot of our difficulties is some kind of fear, some kind of insecurity. So the way I will explain it to myself is that faith took away the insecurity and the fear, because when I am not concentrating I know and it bothers me. My normal state is to concentrate. So I think you understand more when you concentrate and it helps you to apply yourself more because you are not worrying a lot about this one bewitching you or that one bewitching or whatever.

Issues of gender and racial differentiation were clarified by what the Bible taught her about God creating people as male and female.

Gachukia recognized that it was faith in God that provided her the foundational motivation that led her to act in ways that benefitted the community. As she looked back in her life as a Christian, she noted that, "In those days I didn't know the book of Jeremiah or Isaiah. I was a great believer that God knew me before I was formed in my mother's womb. He charted out my way." In another interview with Mulupi (2013), Gachukia said that her source of motivation and success was her faith in God and in things that she had not seen.

When you are God fearing, then you know that God has been the pillar of your life and God has expectations of you. Everyone needs to understand the Scripture which says, "I was hungry, and you gave me something to eat, I was

naked and you clothed me.” Christianity can’t have any meaning outside of that kind of philosophy and practice.

From the foregoing, it can be seen that faith in God was the starting point that determined the communicative acts and their interactions with others. The faith of the participants in God remained as an expression of hope on which the tendencies to have courage and act in loving, caring, respectful ways was founded.

The Impact of History on Development

Another recurring theme was the understanding of how the inherited system of governance anchored people’s thought patterns in the Western philosophy thus making communication that would lead to development impossible. Nyong’o, Kinoti, Njoya, Gachukia, Were and Kiplagat made reference to having a realization of how the cross-cultural history introduced a feeling of inferiority and self-hate while admiring what is foreign. Indigenous efforts were subtly dwarfed and relegated to second class. Kinoti wanted his grandmother to adopt or embrace the new farming methods because of what he had learnt in school. At a later stage, a different teacher, reporting on what he called research findings, gave information that was the same as the grandmother’s view. Nyong’o argued that Europeans exported their class contradictions to their third world countries through imperialism. As a result, the people’s view of newness and change has continued to undermine communication for development.

All the participants seemed to communicate that there was need to value their culture. Maathai (1995) said that people without a culture feel insecure and are obsessed with acquisition of material things, which give them temporary security that is itself a delusional bulwark against the future. “Without a culture, a community loses self-awareness and guidance, and grows weak and vulnerable. It disintegrates

from within as it suffers a lack of identity, dignity, self-respect and a sense of identity” (Maathai, 1995, p. 2). The participants’ communicative acts were motivated by identity rooted in cultures they were appreciative of.

Attitude to Power

The attitude of the participants to power was something unique in the way that they did not seem to act out of a need to be noticed. The participants seemed to communicate with intention not for attention. Carey (2009), Freire (1970), and Harries (2013) argued that in communication, the intangible force is what shapes communication. Though the theories of communication arising from modernization paradigm imply that it is those in power whose ideas determine what is considered relevant, the participants seemed aware that when people think they are being influenced, they put their guard up and become defensive. However, it is when people feel that the communication is trying to help them that they open up and get actively involved.

Knowing that the power a person has affects the way he or she interacts with others, the participants related with the people in a way that it minimized the power gap. In my conversation with each of the participants, there were no mass-produced answers and no pithy truisms; instead there were genuine responses to the questions raised. Njoya expressed the view that a real leader does not seek position for the sake of it. According to him, a leader may be reluctant to take a position that may imply power but may feel compelled to do so in order to seek solutions for needs together with the community. On his part, Kinoti did not see himself as a leader but as a servant, even though he had been in leadership positions both in the academic and non-academic contexts.

The Role of Gender in Development Communication

In general, some development communication scholars tend to view participation as reorganizing of the community to place emphasis on rural versus urban, urban poor versus urban rich, male versus female (Melkote, 2003; White, 2008). The participants' views were different and noteworthy. For example, Prof. Were seems to have learnt at an early age the biblical view of God having made people as male and female who were to act as equal partners. According to her, the realization that she was really made in the image of God, a female that is in the image of God, has been a great source of support to her.

One of the things that the community approach does is to reinforce the partnership between the genders. People are able to appreciate that this person can do this and I can do this; that partnership approach for gender relations is probably stronger than the empowerment approach of women, just to empower women. If you empower only women and then they end up with the same, disempowered men who are historically disempowered and may not even know that they are disempowered, that misplaces the woman.

Using her life, she would demonstrate to the men that partnership between women and men was beneficial. She dialogued with the community and listened to their fears until they realized that development of a woman was not against man but was providing the necessary synergy for transformation. She considered the isolated approach to development as counter-productive because it causes societal imbalance. She explained that development approach that focuses on boy or girl child, or empowerment of women is short-term solution that leaves the society in confusion and unable to come up with issues that are developmental.

Njoya who has been very concerned about gender imbalance induced by foreign development agencies said that men in Kenya do not grow to old age; instead they rot and die young. His argument is that the jobs that men do fail to exercise their inner muscles and that leads to atrophy. That concern led him to start an organization known as “Men for the Equality of Men and Women” (MEW) which sought to create equitable gender relations. He said that in Kenya, the definition of being a man is self-destructive because “having houses, education, and assets are some things used to define a man but they do not define what he does.” In response to the gender imbalance, Njoya did research whose findings led him to train men to work alongside women. Njoya said that development is not possible with gender imbalance. Therefore, there is need to identify the implicit messages used in functions that disable men. He gave the example of how in weddings, most of the speeches are focused on the role of women while men are ignored.

As the president of the Forum for African Women Educationist (FAWE), chairperson of the National Council of Women of Kenya and also the chair of the influential women’s umbrella organization, *Maendeleo Ya Wanawake*, Gachukia advocated for balanced engagement of both boys and girls. She used her prime time with government to request for a gender desk. “We wanted a gender desk in every ministry, ministry of agriculture, ministry of education, ministry of health. A gender desk should be monitoring both boys and girls.” She contended that when education for girls is improved, the boys will benefit from it. The point she made was that the emphasis should be on both boys and girls for development to take place.

From what the participants said, the issue of gender should look into the communicative acts that cause tension and insecurity. There is need to pay attention to every interaction that instills a negative, silenced and suppressed self-image to

either the male or female. Communication should aim at the cause of the fear.

Communicative acts that open up dialogue and opportunities of reasoning together are more likely to lead to transformation.

Turning Points

In order to understand what motivated them to engage in what was transformative, the study set out to identify the participants' turning points – those defining moments at which a person undergoes a significant change (Stewart & Logan, 1993). The significance of this understanding was clarified by Freire (1970), who argued that it is only through communication that life can hold meaning. This thinking within the modernization paradigm inclines people to desire to dominate others, preferring memory rather than experience, and having rather than being (Freire, 1970; Mefapoulos, 2008; Servaes, 2008). The findings of the critical turning points in the life of the participants such as inner resolutions, inspiration and some experiences that gave them motivation were quite revealing of the root of their motivation.

To some of the participants, there was a definite act that led to a deepened consciousness that directed their thoughts and actions to their communities while others did not have a definite turning point. However, all the participants seemed to have had inclinations to engage in communicative acts that benefitted their communities from their early lives. Njeru and Kiplagat were engaged in transformative acts without having to figure out when they started taking actions that were beneficial to others. As Njeru noted, "When I see lives of people change, these are big skyscrapers . . . God told me long ago, your skyscrapers are unseen. Concentrate on those." From as early as Kiplagat could remember, he had always tried to solve problems, whether it was in the family or in the school or community, and would focus

on solutions instead of focusing on problems. However, for Kinoti, a transforming experience occurred in the course of duty.

One January day in 1982, some young men stormed into my office at the University of Nairobi and took me captive. They led me to a large crowd of students sitting in a square nearby and demanded that I explain the examination results that had just been released by the Faculty of Science of which I was the dean. The leader, a law student introduced me as “an exploiter of peasants and workers,” which the students greeted with much cheering. When they released me three or four hours later, I tried to make sense of the Marxist introduction and concluded that the student leader must have had in mind the social class to which I belonged rather than me personally. It is a class which does indeed, exploit the labor and ignorance of peasants and workers. That was an experience that led me to analyze and discuss Africa’s economic situation and challenges.

Though Kinoti was interacting with Christian students and doing what he perceived to be right, the action by the students caused him to reflect on the widening gap in the income distribution between the rich and the poor. That is what led to his organizing workshops where African Christian scholars were able to brainstorm and dialogue then take action on the plight of Africa and the need to change the communication that was leading to poverty.

Nyong’o who was part of the choir that sang the Kenyan national anthem for the first time in 1963 realized that it was one thing to gain independence and yet another to live the dream of it. His turning point came through interpersonal communication with a senior politician.

When I came back, I met (the senior politician) and he said that he was concerned because his son had taken long in detention. He was very concerned about getting the son released. So he asked me to talk to the Bishop to do something to get the son of the politician released, which I did. But what was key was the decision at that point and time to form a political party, which we worked on for about two years, when we finally landed at the National Democratic Party, which was announced in February 1991.

For Nyong'o, going into politics was a personal choice at a time when he was confronted with either continuing his employment at African Academy of Sciences or going into politics. His boss at the Academy asked him to choose between working for the Academy or going into politics. He said that he traded his position in the academy for politics because he felt compelled to go into politics so as to create democratic space. Use of interpersonal network and cultural communication patterns (Smith 1992) created the familiarity necessary for involvement in that a senior politician knew Nyong'o as the son of a clergyman and would therefore be the best contact to a senior and influential clergy.

Seii's turning point was the result of personal observation and experience. It was while working for World Vision that she got exposure to the realities of poverty. She had first-hand experience of people that were languishing in poverty. When she saw the deplorable state of the poor, she felt compelled to do something about the situation.

The Mau Mau experiences galvanized Gachukia's understanding of injustice in the system. The communication in the school that isolated the girls from Mount Kenya region and the changes that had occurred in her community creating poverty marked a

turning point in her life. She was provoked by the racial discrimination that she experienced in high school because of her ethnic background. That made her to seek for alternatives that would dignify her people.

Were's turning point came when she felt helpless as she continually had to seek help for sick high school boys.

And you know Eastleigh was a day school. Every day there were children that would be sick. Many had pus in their ears or in their eyes, wounds on their legs, and I would write little notes and say, please look at this child. I would send them to the city council clinics but they never looked after them. They would always give them aspirin. It didn't matter what was ailing them. So I just got tired. And I was having trouble, by this time I was a mother. I was also having trouble getting health care for my child. Then the University of Nairobi just by coincidence started the school of medicine in 1967. So in 1968 I said, aaah, why don't I go and take the forms and apply? So that's how it happened.

Prof. Were left teaching to study medicine so as to help her community.

Though in her childhood she was concerned about her brother who could not run like other children because of the crippling on his leg, and in her youth she was involved in washing the feet and removing jiggers from the feet of the children who were attending the annual camp at her church, it was her desire to help others that led her to resign her job as a teacher and study medicine. She desired to do something about the situation.

What led Njoya to engage the ruling authorities was the one-way communication from those in power. The up-down power driven communication had

so enforced the culture of silence that a majority of the people could not dare to critically respond. Any voice that questioned the oppression was silenced through detentions, imprisonments, and even death. Using the story of Esther in the Bible, Njoya decided to speak aware that “If I die, I die” (Esther 4:16). He came to realize, like Freire (1970, 1974), that a nation cannot be transformed from a market framework where people are treated as objects instead of subjects. Dialogue is only possible when people are viewing each other as subjects who have ideas worth sharing with others.

Muinga who described himself as having a compelling urge within him to help his people used opportunities available to do that which would transform his people. His professional qualification was in great demand in the community at that period in history, yet he continued to seek and create opportunities for his people to identify their need for transformation. However, it was when he was serving in church leadership that he realized it was possible to take action regarding the involvement of his people in their transformation. As a member of a decision making team, he felt he had ideas that could lead to transformation.

Though it was difficult to pin a particular time or event in Mrs. Njeru’s life as a turning point, she however had to give up opportunities of growth in her career in order to live by the principles she had chosen. She resigned from heading a high school to support her husband who had been transferred out of the place she was heading a school. She also turned down the offer of remaining a tutor in a teacher training college and actually opted for lower pay so as to live by her chosen principles that kept her family together.

From the foregoing, it could be argued that a deepened consciousness of the participants’ situations was what led them to question the realities of their people and

seek to do something. They also realized that communication that would lead to transformation had to have the people involved, which led to the next question of how the participants engaged the people.

Personal Traits and Characteristics

Characteristics such as courage, curiosity, humility, self-awareness, love for learning, determination and love for people were investigated. To engage community members in communication that is beneficial to them, Freire (1970) argued that the process happens when the leader and the people interact with each other to achieve their mutual goal. For such engagement to happen there has to be mutual trust, love, caring spirit, humility, curiosity and willingness to be involved with others without sacrificing one's dignity (Freire, 1970).

Ambassador Kiplagat's story was characterized by love for people which made him look out for what was good for them. Unlike the other participants; Kiplagat was born into a polygamous home. In school it was his friendly attitude which endeared him to his teachers and motivated him to engage people in what would bring peace.

I love people. First, I see in people the image of God. People are wonderful both outside and inside. The other reason is the belief that God wants the best for everyone. God wants us to be at peace with him and with each other and even with nature. I believe there is something good in everyone and that is what gives me courage to engage people whether they are prostitutes, rapists, murderers or warlords. It is when that divine spark in people is kindled in them that they become ready for dialogue.

Ambassador Seii not only loved people but had a desire to see that justice was done. She has consistently shown concern for those disadvantaged and taken action to change the situation. She listened to her workers and showed genuine concern for people. She wanted people to do something about them. It is that love and concern for people that motivated her to seek a political post and other ways that she could use to serve people.

Gachukia was someone who consistently sought to gather information and share it so that people would take appropriate action. In her childhood, she wanted her father to be updated on the events that took place while he was away. She engaged others in doing what was dignifying and empowering.

I was teaching at Thika High School, together with two or three others. The other two were actually teaching in the primary school. I was teaching in high school. We said, just a minute. Let's do something. We went to a primary school there. The children had no equipment, nothing. We started getting sisal and making ropes and making all types of items that the children needed to use in school. We then gave the items to the children.

Muinga loved his people, the Rabai, and so felt compelled to do that which would lead to their transitioning from poverty. He wanted the people informed and he sought friendly ways to communicate and get them involved in their transformation. He started the Chokwe Foundation to gain the attention of the people.

Mrs. Njeru's life manifested a deep love and faith in God and love for people. From her childhood, she has always been touched by the needs of other people and gone out of her way to meet them. Teaming up with her husband made her identify

opportunities to act in ways that are beneficial to the community. She said, “My husband and I, when we see a need and discuss it, we never struggle towards moving there with what we can do. It gives us joy to touch a life. And over the years, wherever we have been God has pointed out somebody who needs us.”

Njoya’s curiosity has led to his questioning attitude and that left him searching for information. He attributed his love for people to his love for God and his awareness of self-hood. “Selfhood makes you love people for people.”

When asked how she got people to listen to her and act on what she had to share with them, Ojiambo said:

I do not work alone. I listen to the people and together we come up with the projects that resonate with their needs. What I think has helped me is being trustworthy, ability to listen to the people and remaining on course.

Prof. Were was disturbed by the inequality in access to education where some children had better learning facilities than others. She engaged with the people in a way that would liberate them so that they could do things for themselves. Prof. Were’s theme was community and was convinced that it was through the community that change was likely to be effected. Her argument was that transformation that would be progressive and not short-term was possible through educating the community. She said:

We don’t have enough doctors and nurses; why don’t we use this information to engage the community directly? Whenever we went to a community, we always gave feedback to the community; we have so many kids in good weight, we have had so many percentages in poor weight and the community

would also say, why don't you bring doctors to help us? So we would ask them, "you know, how many doctors are there in the clinic where you go?" So we would go through this until they realize the need and then say, "Well, maybe you can teach one of us, you can teach us". So the concept of teaching one of them to teach them was actually a community initiated thinking although I moved them towards it.

Nyong'o's outstanding quality was a sense of justice, knowledge of what was right for the people.

And one of the reasons why some of us went into politics is because of how we stood up for these ideals . . . The ideals one has can be compromised in the process of gathering majority. How you still fight for those ideals when the majority doesn't necessarily support that is a dilemma for those people who are looking for change.

Kinoti longed for a society where social differences would not be wide. He was concerned about the degrading levels that poverty had reduced some people to because those in power had consciously or unconsciously retained beliefs that widened the gaps between the rich and poor.

I was born into a society that did not have big social differences. For example, my paternal uncle died and that led to my father resigning from police force to help his father take care of his brother's children. There were no children not looked after. No one was too poor to marry. If one did not have the money, the brothers would raise the cash. In Meru you did not pay the whole dowry. Dowry was an exchange that kept the relationships alive. If you paid heifer as

dowry, the son of that woman for whom the heifer was paid, when it was his time to get married, he would go to his maternal uncle and get a heifer. The change has been brought about by selective retaining of some traditions while ignoring others that enrich relationships.

Njoya was described by Mbugua as loving and caring with a strong sense of justice. As Mbugua went on to explain:

To love God is application of justice. Then this love, the end product is justice. Then I start to see how the love of God when applied is justice through the life of Njoya. He was now explained that God is no respecter of persons. So when his love is applied, it is also very, very tough. Love is a hard concept to apply and to explain. It is very, very easy for people to feel when it is justice. It is when love is seen through justice that it begins to have meaning to people.

From the foregoing, all the participants long for progressive improvement of the quality of life of the people. To be able to communicate that change begins with the individuals who are observant and have a critical mind that questions one's reality. On the whole, individual traits that enabled the participants to respond to the needs of their people included a sense of identity. There was looking into the past as a means of understanding more clearly what and why the people were the way they were and that enabled them communicate more wisely and engage the people. There was love for the people that also led to thinking with the people not for the people.

The Impact of Engaging the Community

Since people cannot be developed, communication that is transformative creates an environment in which individuals have an awareness of what is happening,

and are able to make choices that create an environment conducive for their continuous change. Some of the participants used politics to create change; others used the education while others worked directly with the community. Nyong'o's persistent engagement with the people has led to a more opened up democratic space. He said that whether one is in government or opposition, "every time, at least, you went to court, and telling them, and they withdrew, you had a sense of satisfaction. And then, every time, at least, they changed policy to at least open up certain frontiers for participation, you felt you were doing something" (Anyang Nyong'o interview with J. Leaning on October 31, 2013).

One of his achievements was re-introduction of multi-party politics. He described it as a fantastic achievement, a kind of rebirth considering the years of being harassed by police, and of being put in detention fighting for that political space. According to Nyong'o, it was a great achievement for people to have an opportunity to participate in their ruling.

Prof. Ojiambo was the brain behind building of Kasarani Stadium. She had gone on a government mission when she realized the importance of having a stadium that could accommodate many people. She followed up the idea until it was realized and the stadium was built. Ojiambo was one of the leaders of the delegation that attended the World Women's Conference in Beijing. It was the use of her skills and communication strategy that saw the conference held in Africa, and specifically in Nairobi. The establishment of the Kenya Institute of Special Education (KISE) was another of her many accomplishments as a result of her communicative acts.

I am happy with my achievements. There are more women in Parliament where I was once the only woman for over ten years. There are more women

in key positions because I played my role. My life was and continues to be an example.

Prof. Were encouraged people towards independent thinking by involving them in the process. Her modus operandi was not just telling the people what to do but engaging them.

So the thing I had learnt that as a doctor one was trained to do. To get them to think was something that I just learnt because of my scientific approach. So first of all to bring them to the position when they see for themselves, I would take a disease that they complained a lot about such as diarrhea. So we would discuss where diarrhea comes from and if we didn't want to have diarrhea, how we would work to stop it. Then they realized that they have to stop it at home and so on. So they would realize that there is prevention which is even more important than treating it.

Prof. Were has witnessed the satisfaction in people as they access clean water and they are able to acknowledge that it has changed their lives. She said she was amazed at how fast the community members understood the relationship between clean water and their health. She observed that the community members' evidence of change reinforced the communication that led to transformation for a majority of the people.

Were's focus in dealing with real causes of diseases put her in conflict with other doctors who felt that her emphasis on preventive health issues was beneath her level as a doctor. The doctors would complain that she was continually insisting on preventive health measures such as building of latrines which her fellow doctors

considered to be beneath the level of a doctor, comparing her with doctors from the West. That explains that the doctors were viewing health from modernization paradigm where they wanted to be like those doctors in UK instead of facing their reality. But Prof. Were already had done her research and knew that about seventy percent of the people in the hospital were suffering from preventable diseases. Her focus on preventive diseases paid off eventually.

Prof. Were engaged the community by observing, gathering data, and then presenting it in relevant forums. She was not swayed by the opinions of the people that would undermine her ideas. Her concern might not have appeared sophisticated to the other doctors but it was getting to the root cause of the problems in the community and then addressing them. As a result, the strategies that she adopted in engaging the community have contributed to better health delivery. For example, the health workers were paying more attention to hygiene-related, preventable illnesses and paying less attention to major diseases such as heart, kidney or cancer conditions. Her argument was that, “If the preventable diseases are removed out of the health center line, then all the others will get attention, and even the mother who has got cancer will get attention.” Though Prof. Were stopped teaching at Nairobi Medical School in 1985, her ideas were adopted and are still being used.

During the time of famine in Ethiopia, Prof. Were was seconded by UNICEF to work with the Ethiopian government until the problem was solved. In other words, her community approach seemed to have worked.

When asked what was the impact of his engaging with the community, Kiplagat pointed out the fact that there was a degree of peace in many countries in tropical Africa, and the peace missions in which he was a member had played a role

in ensuring there were no longer coups as a means of changing government. As evidence of the impact of the role he has played with others, there was no country in Africa under military rule as of the time of the interview (2015). The expansion of the common market was also credited to communicative acts of the peace mission which Kiplagat was a member. There was also the formation of the African Union that has brought together African countries to review their issues. Kiplagat's engagement has also seen some streets in Nairobi get walk pavements.

Njoya is credited for the creation of democratic space in the country. He single-handedly took the nation to court to have people included in the decision making of the constitution of the country. In addition, he has had transformative impact on men and women through his writings, seminars, teaching and preaching.

Kinoti changed the scene of Christian leadership in the country. Through his workshops and individual engagement, he got Christians interested in providing leadership in the church.

Muinga's ideas of Chokwe Foundation led to County Development Fund (CDF) that is transforming the country. Another person whose communicative acts have been transformative was Njeru, who has brought people, young and old, individuals and groups into the process. Through seminars and conferences held at her facilities, people have had opportunities to dialogue on values necessary for transformation.

Mrs. Jane N. Njeru

Mrs. Njeru has lived a selfless life characterized by deep interest in what benefits others. In seeking to understand what her motivation is, I looked into her

family background, critical turning points, how she engages people and the impact of her engagement.

The Influence of Family Background and Community Engagement

Mrs. Njeru's parents lived near a mission station in Tumu tumu, where the father learned basic literacy. The proximity to the mission made it possible for her to be enrolled in school. She went to class one in 1953 and in 1960 she did the standard eight examinations, Kenya African Preliminary Examination (KAPE). In 1961 she went to Alliance Girls High School. Her performance in school was encouraging and made her see herself as specially gifted which became an inner motivation in her. She sees herself as having been endowed by God with special intellectual abilities which made her a trailblazer in the field of academics in her family.

Njeru's good performance in school enabled her to have a healthy sense of self that gives her confidence in making choices. One such choice was whether to continue with further pursuit of education or engage in communicative acts that would transform her people. She said, "I am told I had the best marks. I was the top girl in Nyeri district that year. I don't remember struggling academically anywhere. Even in the university I got a very good scholarship to go back for masters."

Understanding Motivation to Engage in what Benefits the Community

What motivated Mrs. Njeru to engage with the community is a living, dynamic, unrivalled commitment and relationship with God. Whenever she has found herself at crossroads, she has sought God's guidance. "The first memory of God's encouragement is work hard. You have big opportunities." It is unrivalled commitment in that she is willing to drop or step out of anything that threatens it. She explained that she had heard that Makerere University education made people give up their faith

in God and she prayed after reporting at the University that within that week or two weeks, the Lord would help her to know whether she would remain or go back. Going back meant giving up the University education. Her reasoning was that if she was to lose her faith in God because of education, she would forfeit education and choose God.

That personal trust in God was nurtured by seeking fellowship with other believers, listening to the counsel of older believers, Bible study and prayer. In addition her love of God was enriched by the presence of a husband who was supportive of her mission. "I used to pray that God gives me a man who loves people. That was a prayer answered. And God has given us opportunities wherever we are to see people we can help."

Mrs. Njeru saw the compassionate heart for others as God-given because she could trace it to her childhood. She explained:

What I remember is something fairly personal. That God gave me a compassionate heart, that I would see children who have no food. And so at night I would hide some little food somewhere and go and give those children the following day. Sometimes you go to school you see these people have not eaten, so the *kamuthere* (small portion of mixture of cooked maize and beans) I would carry I would give to those I think are very desperate. And I would be joyful to see the joy of these children having their bite because of what I had shared.

Her motivation would be the joy expressed by those she had helped. As a high school student, she would save the little money she had so as to make life better for her parents. She would save money out of the ten shillings that she was given as pocket money while at Alliance Girls. She would buy

what she felt was needed in her home. She said that the first spoons that were used in her parents' home she bought with money she had saved.

A deep understanding of values enabled her to get her priorities. "I would say God gave us the grace to realize that our needs are small. Our wants are many but our actual needs." That realization made her not see placement in the societal ladder as a deep level value. Being on a career path that had high prospects of rising on the ladder, (She became a high school headmistress within the first year of her graduation from Makerere University), would not hold her from seeking a demotion so as to be with her family.

When I chose to be demoted for the sake of my family, and left headship, my father-in-law was annoyed. He kept saying, "How can you leave a job with a title? You must tell TSC you are going back". That is my father-in-law, it is like his job. He was so angry, literally. Of course he was feeling good, the child is a headmistress.

Refusal to compare self with others is another factor that has contributed to Mrs. Njeru being useful to her community. She says, "We are not threatened by what people have and we happen not to have it." She derives great satisfaction from changed lives. "When I see lives of people change, these are my big skyscrapers." She derives satisfaction from the success of those she has helped. "I was struggling to educate John and it wasn't easy. But look at where he is now. John is a pastor. To me those are skyscrapers that people will never notice or value."

Thinking and prioritizing what is of value is a factor that has kept Mrs. Njeru as an oasis in her community. One of the things she discussed with her husband before their marriage was that they would live under one roof, unless the Lord spoke clearly otherwise. And that jobs and careers would never separate them. They also felt

that her husband would take the leadership position of the family and she would be the one to align with his job not him with hers.

As a result no allure of money would make her take her children to boarding school or work apart from her husband. Positions of power in the community would not distract Mrs. Njeru from her determination to do that which is transformational. She says, “Since I came to PCEA church here, they have tried to make me a deacon. I said no. I tell them I am called for something wider.”

How Mrs. Njeru Engages the Community in what is Beneficial

Mrs. Njeru works as a team with her husband in helping the community. They do not go looking for people, instead they seek God’s guidance in selecting who of the many people in need they will help.

We have never struggled, my husband and I. When we see a need and discuss it we never struggle towards moving there with what we can do. It gives us joy to touch a life. And over the years wherever we have been, God has pointed out somebody who needs us.

Reading a verse of Scripture would result in Mrs. Njeru taking in a foreigner into her home and living with her despite her annoying habits.

Her active engagement with people started by getting one person and then as God directs her she gets others.

You see this lady Mama John has been with us for forty years (that is by 2015). How I got her, was by asking for somebody to come and look after this *shamba* when we were going to Kisumu. And who comes, a widow with children and nothing. The boys were wearing long shirts with no shorts. I remember giving them some of my husband’s shirts when I was

not able to buy shirts for them. I reasoned that they could wear big shirts but at least they were dressed.

Mrs. Njeru's sensitivity to the needs of others would be revealed even when she was a headmistress of a girl's high school.

Whenever I would see those children who couldn't pay fees, and also children who remained in school uniform all the time reminded me of my time at Alliance. I knew they had no other clothes. And those students would remind me of God's grace upon my life and how I can change another life.

The Impact of the Communicative Acts that are Beneficial to the Community

Mrs. Njeru's lifestyle of seeking for what is beneficial to the people has influenced her children. She says her children have also inherited from the lifestyle of giving and sharing what they have with others. They give the clothes they are not using to their mother because they know she has people she can give. She talked of their son taking to her a whole box of clothes.

There is a whole community living in dignity as a result of Mrs. Njeru's engagement. There were people living in cartons on an abandoned road near her farm. She clothed them took their children to school.

I helped many who were living in those cartons. In fact, we went with one of them to our house. He didn't want to enter such a house. He was scared. He said he had not entered a real home before. Can you imagine? But do you know he later helped me as I took those who were even sick among them, including some girls?

There is a sense in which Mrs. Njeru's community is fluid. Wherever she goes, she leaves a trail of a people helped.

There are people I help at the time I am in a place. For example, when I lived in Kisumu there were many that I helped. Or in Siriba I would take somebody and educate him or her. After that I don't have a burden. God gives me another burden elsewhere. I remember a girl I met at Alliance Girls when I had gone for a preaching mission. Her mother was a prostitute. I thank God that I don't go back to remember the things we have given to people because I believe when you have fully given something to God, it is over. And I thank God for that.

Mrs. Njeru says she is fulfilled. She has had tremendous impact through teaching of moral values to the youth. She says that there are stories of people who have been impacted by her teaching.

With all that mess, there will be one girl here I have been teaching who is telling me, and some send messages of the way I taught them. They quote some of the words I taught them. They tell me, "Mum I have lived within the boundaries of sexual purity you taught us." I may not touch the others but I am glad there is that one.

To have people that have been helped through the institutions in her facility, Shunem is rewarding.

"People who should be earning money are giving service, teaching values to others. It is rewarding. Even when you see the mess, there is a little light, and that is the light I feel called to nurture".

Definition of Development

In response to her view of what development is, she said that it is a continuous growth that sometimes people do not notice. When one is helping, one is not even

aware. It is other people who talk about the change. The person who is the key to development is doing what is normal and just living his/her life.

“Development to me is a continuous growth that sometimes people do not notice. When one is helping, one is not even aware. It is other people who tell you. For you, you are living your life”.

Mrs. Njeru’s lifestyle was the communicative act that interpreted her understanding of what development is. It is the values that one lives by that guide communication that result in development. Her commitment to live out the Bible-based values results in actions that are loving and engage others for their well-being.

Summary

This chapter on data presentation, analysis and interpretation explained the preliminary settings, the context in which the data was gathered and presented the primary participants from whom the data was gathered. In the chapter is the analysis of the data following the study objectives and by each respondent, a randomly selected sample two people for four of the participants who were impacted by the participants. There is also analysis by the themes that emerged from the data of all the participants. The following chapter is on discussions, conclusions and recommendations.

CHAPTER SIX

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents and discusses the major findings of the study with respect to the research question about what would lead a majority of Kenyans to critically engage in communication that would enable them to have reduced income disparities and sustainable development. The observation that guided this study was that there were a few people who have had the privileges and opportunities to fit into the mode of communication that could lead them to materialistic gains and individual security. Instead, these individuals have sought to change their reality by seeking what was good for the community. This study was therefore seeking an understanding of what motivated the ten purposively selected participants to engage the community in what has continued to be beneficial to the community, how they communicated and the impact that their communication has had in the society.

The first part compares participants' development theories on communicative acts that engaged people, and how the participants engaged people in what was beneficial to them and to the community. The findings of the impact of the participants engaging with the community and modeling as a form of communication that transforms are also discussed. The chapter also discusses the participants' unique contributions on how to communicate that which brings change, findings on what motivated the participants to engage in what was beneficial to the community, conclusion drawn from the study, suggestions of African development theory as part of academic contribution made by this study, and recommendations for future research work.

What led to this study was the realization that in spite of relatively stable governance and a hard working population, Kenya is rated among the countries with wide income disparities. Extreme and chronic poverty has not been eliminated even after fifty years of development efforts, that is, since the country gained its independence in 1963. The World Bank reports (2016) indicated that the gap between the rich and the poor in Kenya has continued to widen. Since development focuses on improvements and transformative changes in the lives of the people, it is communication that is the crucial means through which essential thoughts in the minds of the people aimed at their transformation are nurtured and shared (Carey, 2009; Chambers, 1997; Gatimu, 2009; Wilkins, 2007). This could be a result of communication as transmission that links people to the logic of domination that has inclined people to characteristically seek what would benefit them as individuals instead of what would not only be beneficial but also what would engage the community. Where hierarchies and inequalities are privileged, communication intended for development would reproduce the same hierarchies and inequalities thus retaining the income inequality gaps (Gurria, 2016; Harries, 2014; Tumisiime, 2009).

Engaging as used in this study is dialogic communication that goes beyond deepening understanding to co-creating knowledge in a way that makes a difference to the communicators' view of themselves and their world. The assumption was that change would only take place when people rethink the assumptions that guide their communication. Put differently, development takes place as people are able to produce and act on their own ideas.

Discussion of the Key Findings

Though there was a general interview guide that was to ensure that the same areas were covered in the interviews, there was a way the findings are like the proverbial story of the elephant and the blind men referred to by Senge (2010). In the context of the study, the question of what motivated the participants to engage in what was beneficial to the community and how they carried out that engagement; each had a unique approach and understanding of the “elephant” called development and how to engage the community. In explaining why the responses to the same question were varied, Denzin and Lincoln (2005) said, the variety of approaches to qualitative data analysis makes it difficult to provide a consistent set of criteria for interpreting their quality. In addition Miles, Huberman and Saldana (2014) said that qualitative research is a design research customized to the particular goals and needs of the enterprise through each researcher’s unique analytic lens and filter.

In explaining why the responses to the same question were varied, Denzin and Lincoln (2005) said, the variety of approaches to qualitative data analysis makes it difficult to provide a consistent set of criteria for interpreting their quality. In addition Miles, Huberman and Saldana (2014) said that qualitative research is a design research customized to the particular goals and needs of the enterprise through each researcher’s unique analytic lens and filter. That may explain why some participants had more explanations on how the background influenced their perspective, others had more input on another aspect. For example, Nyong’o and Ojiambo were clear that the route to development is through policy-making that would create democratic space by parliamentarians. Seii and Muinga were of the opinion that parliament cannot bring change to a community. To Seii and Gachukia, it is through setting up of good schools that sustainable change would be realized.

Prof. Were saw change as possible through re-establishing and strengthening the community. Her communication begun with her own observation and then search for how to be equipped to address the challenge. When she observed how the students needed medical care, she opted to go and study medicine. To her, the community approach is far better than empowering of women which ends up causing disharmony in the community. She believed in people's ability to think critically about their situation and make the necessary choice to change. She used illustrations that were relevant for the community to understand.

Njoya and Kinoti were concerned that the impact of education on the people prevents them from having original thinking. Instead it objectifies them as commodities for the market. That leaves community members seeking external solutions for their problems without addressing the root cause. Kiplagat was clear that development results when there is peace as people examine the basic fundamental values of their country, rule of law and taking measures to alleviate corruption. Njeru believed in addressing development on a one-on-one basis.

However, in spite of the different approaches by the participants, there were some common themes such as selflessness, authenticity and a security derived from knowing God. In different ways, the ten participants were involved in communication that involved problematization of the cultural and historical realities in which they were submerged, as opposed to being fixated on historical prescription for gaining knowledge. Problematization is contrasted with modernization thinking where the experts and consultants take distance from reality, analyze it into component parts and come up with means of solving problems and then come up with a strategy or policy (Freire, 1974). The participants did not pose as experts having solutions to the challenges facing their people. Rather, their expertise was in seeking what was good

for the people. For example, Prof. Were would negotiate with the doctors on the need to focus on community health when the doctors would wish that her own focus be on Western ideas. This supports Woodson's (2006) and Smith's (2009) suggestion that communication that brings transformation is realized when people have learnt to think and act on what gives them dignified living.

It is noteworthy that all the participants are learned and outstanding in the society and yet they used their prominence to inspire and motivate others to engage in what was transformative. Having attained at least a degree certificate from the university, they were not dismissed by their communities as academics who had little to offer to the society. Instead, they engaged actively in what was beneficial to their communities. The participants were people communicating with the intention to see others benefit from change and not for attention to themselves as is the case where communication is viewed as transmission (Carey, 2009). The participants as individuals shared the thinking of Yew (2000) whose leadership transformed Singapore from a poor country into one of the wealthiest in the world. Lee ignored pet theories on how society should develop and acted on what enabled the country to grow with minimum income gaps. Lee was authentic, reading and observing best practices, then engaging his community in communicative acts that resulted in wealth shared by all the people. To the same extent, the participants can be said to be continuous learners who applied their knowledge in what benefitted the people. Though the terrain of each participant was different, the tactics they have used, if applied to the society, would result in a society where increasing income would be fairly distributed among the people.

In regard to engaging the community, the approach of Njoya, Gachukia, Seii, and Muinga have similarities. According to them, education should be a form of communication that brings development. Their argument is that those who go through the school system should be ready to provide answers to questions that their education enabled them to come up with. Though the participants acknowledged that education is necessary for inculcating beliefs that could lead to development communication, they differed in their interpretation of how education would bring about development. Gachukia and Seii viewed education as offering people an opportunity to transform the community but they did not delve into the content and possibility of school inculcating elitist values. The two however expressed the view that a school can be so well run that the learners and other stakeholders get inspired to be change agents who would be part of the change process. Without using Freire's (1970) words, they shared the concept that education is not a form of "banking" where learners wait to be told what to know. Gachukia and Seii's view was that a good education makes people sensitive to the situation around them.

Almost all the participants expressed more explicitly how faith-based education would be more just and inculcate values that would guide communication to consciously love and care for others. They articulated in different ways what Freire (1970) had theorized about education as either domesticating people by imposing the values and culture of those in power or freeing people by helping them to become reflective, creative, free, active and responsible members of the society. This implies that it is people who are freed whose communicative acts can result in transformation.

Muinga realized the need for education as a way of knowing and enabling people to make choices based on information. To him, education is what puts the mind at ease. Such an education can be in form of a tournament where people would have their minds at ease. That was the opportunity he had to communicate his psychiatric knowledge on the dangers of drugs and to have the people dialogue on other developmental issues. Njoya's view of education is also about the opening of the mind for people to see for themselves and make choices.

Kinoti who spent almost all his working life in the university and Nyong'o who also had a stint of teaching at the university used workshops, and writing to get others to engage in dialogue on what was transformative. Kinoti was concerned about values that guide communication in everyday living and so organized a workshop with other professors to think together and later have transformative dialogue with students. In the same way, Nyong'o would organize workshops that would facilitate other professors to brainstorm and dialogue over development in Africa. Though Njoya was not in the academic line, he regularly published articles and organized workshops and seminars for people to acquire mental insight. Njoya was skeptical about an education within modernization paradigm that would make people have "one best way" view to developmental challenges. This is similar to Freire's (1978) argument that education in both its content and delivery can incline the learners to adapt to the world of those in power and so their communication acts will be directing others to adapt to that world. It is intriguing to follow his argument that "having an education that includes several PhDs does not improve the inner or mental template that would enable people to see the relationship between the education and service to the community."

Like Freire, Njoya was motivated by the belief that any individual or community has the potential to gain consciousness of their reality and seek to alter it through communication of hope and reason over defeat and a defeated mindset. Similarly, Woodson (2006) who wrote about the mis-education of the Negro, and Smith (2003) who was at the forefront of the campaign of Maori of New Zealand, were professors in their respective universities who were able to critique the paradigm in which they were operating and were determined to do something about it. Woodson observed how education was acting as a legitimization of the hegemonic relationship where European culture was assumed to be the standard. Having observed how educated Black Americans were not working for their best interest, but instead were looking down on their own people, he devoted his finances and energies to raising the consciousness of his people to the need to rethink their view of development. Woodson is quoted as having said that if you control the thinking of a person you do not have to worry about his actions because actions follow thoughts. He organized workshops and had his articles published in peer reviewed journals. If communication is to result in development, then the focus should be the quality of thoughts. That is where the motivation to take action on what transforms or retains the status quo begins.

Smith's (2003) critical theory and transformative praxis is about engaging in the front lines of the struggle to critically examine the system. His engagement involved wide-ranging academic discussions centered on the needs of his people, Kaupapa Maori. Smith persistently made known the plight of the Maori people through his writings and publications, and presentation of papers in conferences. All the participants in this study used communicative acts that aimed at inculcating

inquisitive minds that enabled the community members question their realities and seek to do something about their situation.

Ojiambo and Gachukia who both served in parliament talked of research and gathering data as a tool that enabled them to put across issues relevant to their communities. They identified issues, and then using interpersonal networks and other sources of information, they gathered data before raising the issues in parliament. The International Women's Conference that put Kenya on the map of the world and the teaching using the language of the people were possible because of research.

The participants were of the view that balanced gender relations would be more effective in bringing transformation. Communication that seeks to empower left the society imbalanced. Prof. Were explained how an early understanding of her being created female by God gave her security because she did not view herself as inferior. Njoya added that training men on their roles would be beneficial to development communication because the men would utilize their potential for what is beneficial to the family.

Modeling as a Form of Communication that Transforms

Several of the participants, namely Njeru, Seii, Ojiambo, Were, Muinga, Njoya, Kinoti and Kiplagat saw development as primarily engagement of one person at a time. This is because they considered development as an assignment that individuals undertake. This view is in contradistinction with Carey's (1989) theory of communication which sees people as passive objects that should adapt to their environment. According to these participants, development should not be taught but should be caught as the source lives out the values that continuously encourage others. Development communication is passionate living that empowers individual

imagination of people. It is living out and communicating values that are so internalized and done unconsciously.

From what has been set out in the foregoing, it seems reasonable to conclude that development can be modeled without the top-down structured communication of a modernization paradigm that mixes the concept of development with Westernization and also ignores internal sources of change in societies (Mefalopulos, 2008; Melkote & Steeves, 2001; Servaes, 2008; Tufté & Mefalopulos, 2009; Waisbord, 2001). The participants' modeling started by having a vision of desired change, and then engaged in communicative acts that made the internalized beliefs become a reality. There was a sense of integration that makes people see their every action as an indispensable part of the whole (Mandela, 1995). In the view of the participants listed above, development communication is not a "trickled down" approach to social change that inclines people to aspire to climb the ladder rather than engage in what would bring transformation to the community.

The common theme from people that were impacted by the participants was how the lifestyles of the participants were a message in and of itself. Professor Kimuyu and Bishop Adoyo recalled how Professor Kinoti's presence in the Christian Union had an impact on them, which would suggest that Kinoti modeled what were to be a lecturer and a Christian. The same was noted by Mbugua and Njoroge about Rev. Njoya, who would come to their level and engage with them. Both Mbugua and Njoroge explained that Rev. Njoya's lifestyle communicated effectively on how to engage others in what was good for the majority. Freire and Macedo (1987) argued that to problematize, in a way that communicants are able to see for themselves requires love, patience, and humility, which are evident in the study participants. Hon Kilimo and Tarus were unequivocal about how Ambassador Seii's lifestyle of love

and selflessness has endeared her to them and left in them the desire to serve others. Pastor Munene and the Kinyuas talked of Mrs. Njeru's life as a model of love, care and sacrificial giving.

From what the people impacted said of those whose lives have had a positive impact on them, it was clear that the participants did not impose their views on them, neither did they use power or coercion to get them involved in what was transformative. Underpinning all this was a picture of respect, love, care, selflessness, and humility in a way that they did not sacrifice the dignity of the participants (Freire, 1970; Freire & Macedo, 1987).

Participants' Unique Contribution on Communication that Brings Transformation to the Community

Each individual story was unique and brought out some aspects of their motivation in relation to communicative acts that could lead to development. Gachukia recommended sensitivity to gender considerations and use of the first language of the child (vernacular) in their first years of learning, which would boost the child's esteem and help him or her grasp concepts in his or her language without any barrier. Ojiambo said that trustworthiness, love for her people and her country, ability to listen to the people, persistence, and desire to be a continuous learner and remaining on course are skills necessary for modeling development. Prof. Were is a learner who has used the scientific approach to observe and facilitate the community to see for themselves and come up with possible solutions. She believed in people's ability to think critically about their situation and make the necessary choice to change. Her key contribution in what she considered as necessary for communication that would lead to development is to re-establish the community. According to her,

the community approach is better than empowering women which could end up causing conflict in the community. All three women gained the status of professorship because of their continued learning, engaging the community and publishing their findings (Freire, 1970; Smith, 2003; Smith, 1999; Woodson, 2006).

Kiplagat perceived development as the outcome of transformed thinking where people look for information that supports their actions. In his macro and micro approach, he has engaged in peace missions that looked at the basic values of a country, the rule of law, levels of corruption and measures being taken to alleviate poverty. As a result of his skills which involved working with others, there has been relative peace in Africa for the last three decades. Though the absence of coups could be due to other factors beyond the scope of this study, Kiplagat said that the peer review committee which he is a member of had played a role. Using Singapore as an example, he brought out the possibility of separating politics from the development agenda.

Nyong'o who identified the conflict between democracy based on popularity and what is best for the total community was also concerned about abdication of thinking by the community. He reckoned that development would be possible through creation of democratic space. Njoya was of the view that development was tied to people's way of thinking. He said that phenomena like inequality arises due to historical context and man-made communication patterns that have established and produced a mind-set that leaves people as objects to be manipulated. He believed that selfhood, a term similar to Freire's (1978) 'the soul of a culture of people' cannot be destroyed by changes. Selfhood and indigenization are prerequisite to people's engagement with their reality if they are going to seek ways of altering it. According

to Kinoti's observation, the quality of values that people live by influences their communication. That is what probably led him to organize workshops and facilitate students to consider serving in the church. Kiplagat, Nyong'o, Kinoti and Njoya appeared to be dissatisfied with the paradigm, in which their people seemed trapped, yet their communication worked within the system and they sought how to alter it.

Muinga was somehow dissatisfied with the fact that although his people were among the first to be exposed to Western education and Christianity, they have not experienced substantial development. His desire would be to see his people, the Rabai, transformed and be like other people, and not so held back by traditions and witchcraft, that they are unable to be part of transformation. He considered himself as the biblical Moses, born to bring deliverance to his community. Unlike Muinga though, Seii's engagement was with a people who desired change but lacked the know-how and the resources to arrive at their desired goal. To her, change is an influence which would encourage team spirit that is necessary for transformation. However, both Muinga and Seii seemed to be guided by a clear understanding of the conflict arising from the use of elective politics as a means to influence policies that could bring development. They both appeared to be unassuming when it came to the possibility of being "rejected" by the very people they thought they were serving. But that notwithstanding, they continued undeterred to pursue communicative acts that would lead to transformation. Their stories are similar to people that have had what Nyong'o (2007) called an inner star that guides them and so they could remain focused even when there is opposition (Lee, 2000; Maathai, 2008; Mandela, 1995). The end result are communicative acts that have led to what was beneficial for a majority of the people.

Njeru's love and commitment to godly values served as the stimulus of her worldview. Her reflective thinking has led to her selfless living, giving and caring for what was best for people. One remarkable observation was love of people that propelled her to give almost all she had to make others live dignified lives. She has modeled a lifestyle that has engaged people and communicated love. Njeru and Seii were of the view that communication that would lead to development has both individual and team aspects. There seemed to be the "least of these" attitude, as it were, that implied that no one should be ignored in the communication process unlike the trickle down communication theory in which some learn so as to teach others.

Findings on what Motivated the Participants to Engage in what was Beneficial to the Community

Motivation in this study referred to the beliefs and assumptions beneath the conscious mind that becomes like a compass pointing to the preferred choice in any situation (Freire, 1970).

1. The family of origin and childhood experiences - The family is the starting point where the maps of reality are inscribed that guide people's communicative acts. The study reveals that all the participants were born into families that had already made some choices toward embracing change. The parents had willingly embraced change and so became community trailblazers. Eight of the ten participants were born into homes where serving the community members was the norm. The parents who had a high standing in the community desired to see their communities embrace change. The fact that the participants were born to literate parents at a time when the literacy levels were very low meant that their performance in school mattered to their parents. Seven of the ten participants passed through the prestigious Alliance Boys or Alliance Girls' school which might have boosted their self-esteem. Carey (1989) explained that

communication that transforms is one in which people are involved. In a healthy family people are known, listened to, given opportunity to ask questions which enables them to have a healthy sense of self. (Stewart & Logan, 1988). Stewart and Logan explained that a school can play the role of a family and encourage the learners to have healthy sense of self.

Several points came from the family of origin: inculcation of sense of self, the exposure to service, participation in family discussions and the role of mothers. Smith (1992) argued that the core beliefs that are inculcated in children by the age of twelve become deeply embedded in their decision making process.

i. A healthy sense of self - The participants revealed that communication that engages community members should begin with a healthy view of self which includes self-confidence, self-image, self-awareness and self-esteem. A healthy sense of self is critical in enabling a person to focus on what meets his or her needs as well as the needs of others (Knapp, 1984). There was a kind of humility and pride that radiated from some of the participants. Such statement as “I am an original thinker,” “I am humble,” “I am a model,” “I was the best in my year,” “I never struggled with academics,” among others, would be regarded as a form of pride yet in the context the phrases were genuine expressions of the reality of the individuals. That self-acceptance resonates with how Freire is described by those who knew him as a generally humble man who seemed always proud of his use of language and skills as a writer (Freire & Macedo, 1987). The explanation is that for people to reach out to others, they have to have gained some inner freedom. The person has to value something in who he or she is or what he or she does; that is what releases him or her to reach out to others. That self-acceptance seems to be the beginning of what frees people to adapt to their environment. When that self-

acceptance is expressed, it could be mistaken for pride and yet it seemed to be what motivated the people to work alongside others.

ii. Early exposure to a life of service – Exposure to a lifestyle of service inculcated community centered values. Ojiambo, Were, Njoya, Muinga, Nyong’o came from homes that were open to outsiders and their parents engaging with the people in what gave them joy.

iii. Involvement in family discussions – The participants grew up in homes where children were not excluded from adults’ discussions and engagements in other people’s lives. Freire (1978) mentioned that his own father was always ready to talk with his family and that he brought up his children with authority, yet also with understanding. He also mentions that his father taught him the alphabet even before he went to school and that could have oriented a certain outlook about communication. Similarly, Njoya was taught to read and write by his mother before he went to school. That may have given him inner confidence. The fact is that growing up while observing people considered important or heroes of the community visiting their homes and holding conversations with their parents, made familiarization in relating to people considered important in the community.

iv. The role of mothers – The participants had mothers who paid special attention to them and helped them to sort out their beliefs in a way that made a lasting mark that served as their internal source of motivation. Prof. Were’s mother would kneel down and attentively listen to her daughter’s fears and then give satisfactory explanation on how to escape the fears. It was the same with Njoya’s mother who would choose to sit down beside her scared son and explain gender differences to him. As argued by Stewart and Logan (1988), the beliefs and values inculcated in childhood become pointers in how people communicate interpersonally. Kere (2013) had an inner

compulsion to go back to his people using the skills he had learned after his training in architecture to work with the community because of the love he had experienced from the mothers.

2. Education – Nyamnjoh's (2012) argument that education is the inculcation of facts as knowledge and also a set of values used in turn to appraise the knowledge in question is what makes education a trail for searching. Freire (1970) theorized that education can either function as an instrument used to facilitate integration of the learners into the logic of the existing system and bring about conformity or it becomes the practice of freedom. The participants in this study considered education as a practice of freedom through which they were able to communicate critically and creatively with reality and in so doing discovered how to participate in the transformation of their respective communities (Freire, 1974; Harries 2012; Ndirangu, 2009; Nyamnjoh, 2004; Servaes, 1989, 1996). The findings of this study confirm what Nyamnjoh (2012) noted that the history of some African countries tended to emphasize imbibing of knowledge that inculcated values that made the communication needed for development be rendered irrelevant by a limited and limiting set of values. It is ability to deconstruct those values that made the participants' communication responsive to the needs of the people. From the findings of the study, it is clear that the participants deconstructed their values by viewing their context and realized that to get to the desired future, there was a need to alter their reality.

As part of their education, most of the participants had engaged with a complex history; a history that included an education that was full of contradictions in that it alienated the learners from their environment and history (Kinoti, 1994; Njoya, 2012; Nyamnjoh, 2012) and yet it provided insights to the participants with

tools that were necessary for them to desire development for their people. Such complexity as brought by the Mau Mau uprising of 1952-1960, for example, was a mark of cross-cultural conflict that left some of the participants with an awareness of who they were as they watched the humiliating situations that their people went through. The living experiences of the participants left them with a firm grasp of their realities and made them aware that lasting sustainable relevance of a people has to arise from within their context. Kinoti, Gachukia, Njoya, Njeru and Prof. Were shared some observations of power that left them with an inner resolve to be able to see themselves as individuals within a system.

Most of the participants had their self-esteem enhanced by a love of learning that resulted in good performance in school. Their good performance may have endeared them to their teachers who were also caring and concerned about their well-being. That may explain why the participants, though learned, did not define themselves by their societal ranks such as professors, doctors, and ambassadors, but instead considered their status as opportunities for service. For instance, Kinoti did not see himself as a leader but a servant of the people.

3. Vision that transitioned into action-The participants were motivated by their ability to do self-interrogation. Smith (2003, 2009) maintained that development begins with self-interrogation of notions of individualism in the capitalist market-oriented thinking. Smith's persistence in making known the plight of the Maori people through his writings and publications reveals someone with a vision that transitions into action. To Smith (2003, 2009), political, social, cultural, and economic advancement of his people made him seek the communication that dealt with distractions and what kept his people busy, engaged, accounting, following and explaining what did not add to their welfare as a community. The participants recognized that being busy did not

result in transformation and thus the need to be intentional in communicative acts that lead to development. Nyong'o has had several publications on various dimensions of development. Were, Kinoti, Ojiambo, and Njoya have published papers, books and other forms of communication that communicate knowledge of what could transform their communities.

The participants' understanding of the role of faith in their choices of action in regard to the community was noteworthy. There was a trust and a dependence on God that gave them courage to dare to listen to voices different from what was dictated by their living environments. Though they received formal education that was an imitation of the West by style, content and use of language and so advocated for Western solutions, for most of them, their faith in God through Christ enabled them to remain connected to a Higher Power. Development thinking needs to be re-connected to a faith that allows individuals and the community to engage with beliefs that should be discarded and then indigenize what enables them to be relevant and what meets their needs (Freire, 1970).

The study found such traits as love, humility, remaining focused, perseverance, curiosity, and love of God exhibited by the participants are necessary for people who engage others in what is beneficial to a majority. Freire (2004) advocated that love motivated by care, benevolence, and love for others and desire to raise awareness as necessary for communication that is transformative.

While each individual family made significant contribution to the participants' stance in school, in later life it was the stamina of each individual that kept them going. For example, not every participant made it through to the university or to the career that they used to engage the people. There was something in them that Njoya described as selfhood that made them not settle without getting the answers they were

seeking for. That is what led Ojiambo to write the fifty two university admission applications at a time in history when letters by post took not less than three weeks to get to its intended destination and another three weeks for the responses to reach the author. The concept of time is necessary for communication as a ritual (Carey, 1989). There were questions Ojiambo could not answer and yet she could tell from her reading that there were others who had the answers she was looking for. That persistence driven by an inner sight of seeing what others may not be seeing is a noteworthy quality in all the participants.

How the Participants Engaged People in what was Beneficial to the Total Community

In different contexts, each participant used communication as a ritual which interlinked with such words as sharing, participation and commonness. For example, Prof. Were would go to a community and help them to see the need of improving their hygiene instead of waiting for help to come from the doctors. Muinga would organize sports where the people would actively participate and in so doing open up to discussion and reflection about their situation. Kinoti would organize workshops in which he would have students listen, learn, reflect and make choices on their role in their society. Njoya, an ordained minister and a PhD holder, would not find it demeaning to have his intended sermons discussed, analyzed and rewritten by Mbugua who by then had a certificate from Daystar. Freire (1970) and Nyamnjoh (2012) argued that for a people with a colonized past, there is a tendency to be hegemonized where it is considered normal to support those who have power over them. The participants sought to communicate at a deeper level than just involvement or participation, which is explained by Freire's (1970) theory of communication for

transformation. This is particularly when communication follows the modernization and dependency paradigm.

The findings of this study reveal the need to engage in dialogue and critically reflect and gain awareness of the forces that encompass the people. Harries argued that “African communities can develop, through thinking about themselves and their societies in familiar categories as does the rest of the globe, and not by simply imitating others” (Harries, 2010, p. 145). Singapore was able to move from Third World status to a First World within one generation because of the insistence of its leadership to chart their own path (Lee, 2000). The path to new Africa (Awuah, 2012) would be cultivated by those who continually reflect on their past and present. One common thread running through the participants’ stories in this study was of continual engagement with the people in order to explore and identify what was best for the communities that the participants represented.

It has been noted that communication that is transformative is not only involving the people but is also a process that links the past, present and the desired future of the people (Freire, 1974; Smith, 1992, 2003; Woodson, 2006). The participants in this study perceived themselves as insiders who were part of the desired transformation and could transform their reality. In addition, the participants had critical consciousness (Freire, 1970) and were able to read their world and so used the knowledge of the world to respond to their real needs (Freire & Macedo, 1987). For instance, where men had fear that educating women could lead to their being disrespectful to their husbands, Prof Were would go with her husband to a community meeting to help dispel the fears of empowering women. That was building trust that is essential in communication where communicants problematize their situation.

The participants did not go to the people as the ones having the answers but instead had the attitude of “let us reason together.” Observing, reflecting, gathering data, weighing the issues, taking a stand and then sharing that stand with their people were characteristic of the participants. Seii observed the poverty of some of the people in her community, decided to seek to represent the people in parliament but was not successful, yet she continued seeking ways to help the people. She used the family land to start a school where she inculcates values that orient the children to prioritize what is good for the community. In addition, she uses the school functions to facilitate dialogue with parents and guardians of the children as well as her teaching team and subordinate staff.

Ojiambo observed the acts of the then member of parliament and did her mental calculation of the cost of taking up the challenge of representing her people in parliament and decided to go for it. Kinoti’s consciousness was aroused by the students’ acts and choice of words; he reflected on and then organized workshops for the Christian student leaders. Njoya observed what was happening to the people, recognized the fundamental challenge of a people facing the direction that was not taking them to where they desired, and singlehandedly took the government of Kenya to court. That resulted in deep level communication that brought about a new constitution and many other changes.

Nyong’o was observant of the unfulfilled pre-independence expectations and realized that something needed to be done. He sought to represent his people in parliament where he has remained bringing developmental thinking and critiquing ideas. He would organize workshops for the scholars to “reason together,” and would promote his ideas through publishing. That can be said of all the participants. All of this demonstrates that it is possible for those communicating with hope of bringing

transformation to adopt techniques that are designed to answer to the needs of their people. It is possible to know theories suited for Western societies and which do not always suit African cultures or societies, learn from them and come up with theories relevant to the cultures of the people. Nyamnjoh (2010) identified the dilemma facing development communication scholars as asking the wrong questions or asking the right questions to the wrong people. Though the participants had received Western education, they had indigenized it.

The participants had a notion of development and development agenda that was relevant to their people. As noted by Harries (2016), in today's world, non-Western scholars are required to base their research on their own communities instead of using theories that are foreign. In contrast, the participants who are scholars, four of them being professors, communicated on the basis of their own identity and an understanding that they had of their people. Instead of communicating with their communities as foreigners, they did so from an understanding of their contexts and a love for their people. They seemed to have de-constructed foreign scholarship, learnt how to learn and so communicated from an understanding of their people.

In a world that is becoming increasingly interdependent (Servaes, 2008), the participants' communication responded to the need for communication that maintains and stimulates growth and development. The participants appeared to have a good grip of their environment and the abusive power-driven communication, particularly by a people who strive for political positions. The characteristics which Freire (1974) saw as necessary to engage with people include supportive, encouraging, listening, curiosity, accepting, love, trust, and mutual respect, all which were manifested by the participants. There is value for respectful relationships where people are viewed as having potential. Seii would encourage women in the market place and congratulate

them for doing something for their families. The participants listened to the people with the intention of hearing their perspectives rather than correcting them.

The Impact of the Participants Engaging with the Community

The impact of a people whose mental orientation was to bring change might be difficult to quantify, hence the qualitative nature of this study. Some of the participants could trace their engagement with community to their preteen years. While in primary school, Njeru would share her food with pupils that she felt were disadvantaged. Ojiambo and Nyong'o were student leaders in high school and university respectively. Since the participants linked their communication to what mattered to people and enhanced their interpersonal relationships, their impact was difficult to situate in a particular place. This goes to suggest that it is the person with a transformative mindset who is likely to seek opportunities to interact with others and in so doing, initiate transformative ideas.

Conclusions

The quality of a family's communication appears to be directly linked with a person's sense of self. The patterns of communication of the participants of this study were all traceable to their pedigrees, their performance and acceptance in their homes, their sense of significance derived from external sources such as teachers, and the love shared in their families of origin. The participants' ontological assumptions were based on the belief that the form and nature of reality can be altered. One aspect of the research question was how they sought to alter their realities. Their epistemological assumptions that it is through involvement and sharing that people shape their world was implanted in them in their early years of life by their parents and teachers. The

caring, sharing, selfless serving and curious outlook to life that enabled them act out in ways that dignified others were a factor of each participant's family of origin.

The love of God gave the participants an inner security that enabled them to transcend the need for affirmation as would be expected; instead they sought ways to engage their people. The intimate and personal knowledge and relationship with God made them not be easily swayed by external rewards that would have hindered their development of a healthy sense of self. That made their motivation not be based on fear of failure and rejection by the people; instead they depended on God in relation to their emotional needs and in setting their standards. The fear of God gave them courage to remain on course, be authentic, and dare to act differently and to continually love people and seek what was best for them. In essence, the inner resolve gave them standards that were not forced on them.

In addition, interpersonal communication skills enabled the participants to have an awareness of their role as participants in relationships with others where all communicants were valid. To be valid is what Freire (1970) referred to as to be present, which transcended just being represented. Rather, everyone's voice or opinion is listened to and acted on according to the issue under consideration. The participants had a continuous balancing of tension caused by opposing needs. In view of this finding, there is need for self-development while at the same time engaging community members who are not always understanding. It requires patience with people while seeking for the information as a part of a growing society. The participants were readers who kept up to date with the happenings in the world around them and at the same time toiled with the masses while seeking votes to go to parliament. The need to gain control and have some degree of predictability while at the same time recognizing the need for dialogue and novelty is the balance that is

necessary for communication that results in development. Those whose communicative acts bring forth engagement of a majority of the people in what is beneficial to them need time and some kind of reflection and solitude spent in observation and data gathering while at the same time spending time listening and conversing with the people.

Knowledge and ability to use more than one language equipped the participants to indigenize knowledge from sources outside their cultures and share with their people. The participants had an awareness of the importance of being multilingual. As Thiong'o (2009) argued, language is the carrier of a people's culture while culture is the carrier of a people's values which are the basis of their self-definition.

Limitations of the Study

With so many ideas brought out through the "thick descriptions," it was not easy to come up with themes that were common to all the participants. Thick descriptions refer to the detailed account of field experiences in which the researcher makes explicit the patterns of relationships in the context (Creswell, 2013; Lincoln & Guba, 1985; Riessman, 2013) that were shared through the life stories. It was difficult to find a common thread that could weave the knowledge together because each story brought out an aspect of a dynamic past that continues to influence the present.

One of the limitations of this study however emanated from the nature of life story interviews. Basically, life story interviews cannot be considered statistically representative because the guidelines for selection of the participants (as the inclusion criteria in this study stated in chapter three) required choosing those who had the highest chance of adequately responding to the research questions. Another major limitation was the fact that it was not possible to analyze all the data collected for the

study. As Riessman (2013) rightly observed, personal stories in research are less bounded, and because of the need to respect the participants' ways of organizing meaning in their lives, more apparently relevant data was gathered than could be analyzed. Personal stories according to Riessman is form of case-centered research; which in quantitative research could be viewed as digression but which in qualitative research are lived experiences. Lived experiences may not be easily coded into thematic "code-able" categories (Riessman, 2013).

Recommendations

From the findings of this study, the following recommendations are suggested:

1. Communication that will lead to minimizing the gap in income distribution in Kenya needs a clear knowledge of interpersonal relations built on a trustworthy base of inner security.
2. Since the inner security on which strength of character, the unique personal and interpersonal aptitude and skills are embedded are in family value system, there is need to have communication that strengthen family ties.
3. Communication that will lead to development should incorporate values, ideals and aspirations that would inculcate in people the need to be unique, curious, and continuous learners who have deep love for God and people.
4. Following the finding that education that aims at the core where assumptions, beliefs and values from which people derive their identity are located is likely to be transformative, it is necessary to come up with a postgraduate course in development communication curriculum on understanding the motivation of the people who engage others in what is good for a majority of the people. That course should include

understanding of the messages used to engage people and the examination of how the change resulting from the communication could close the income distribution gaps.

5. There is need to produce a book on biographies of the people whose communicative acts have led to a majority of the people engaging in their transformation. Such a book would be an invaluable resource for use by educators, policy makers, non-governmental organizations and any other bodies or individuals interested in communication that would result in development. The biographies could be in small booklets of each individual participant so as to encourage wide reading and sharing of information relevant to people's development or could be compendium of biographies. Such books would likely bring out the importance of communication that would engage others and so bring relative even transformation in the society.

6. Researchers in universities and other research institutes in Africa need to research on life stories of people who have a legacy of communicative acts that engage a majority of the people in what is best for them. Profiling of such information would enable others to see that those making a difference are people like them. Availability of such information would bring on board others whose communication goes beyond information dissemination or raising awareness, and increase the number of people rethinking existing assumptions, ideas and beliefs that would lead to having a majority of the people engage in communicative acts that are transformative. This could result in sustainable development that would lead to a fairly even distribution of income.

Areas for Further Study

Following the finding that faith played a significant role in the motivation of the participants, future study is recommended on the role faith plays, and more

specifically the Christian faith, in motivating people to seek to alter their reality by engaging others in communication that would bring development.

Since the findings of this study are from people who had a strong family foundation that encouraged them to achieve success as prescribed by their community, it would be worthwhile to study other people who are communicating in ways that engage others in what is development other than those represented in this study.

Contribution to New Knowledge

This study has added the following to existing knowledge.

1. Unique lived experiences of indigenous Kenyans in seeking to communicate that which is transformative; use of life story interviews as a tool for data generation in Kenya. Though it is possible that other studies have had similar findings, in the literature I reviewed, I did not find anything similar to the stories I heard from the individuals about their involvement in communicative acts that resulted in what was beneficial to a majority of the people. Each individual story brought out an aspect of what motivated people who engaged in what was beneficial to the majority of the people. The motifs and the meaning the stories provided were likely to cut across lives and times guiding the communication necessary to bring development that was dependent on a resilient society of the people.

2. The study has contribution to knowledge about using life story interviews as a data gathering tool. Although there are references in the literature to story-telling as a method of inquiry, the use of conversation in this study has contributed knowledge about the investigative approach of story-telling as an inquiry.

3. The realization that it is possible to indigenize and excel by identifying the foundational values that rhyme with the people and then learning how to learn from others without losing one's ground is liberative. It is possible to have communicative acts that are integrative, engaging others and dynamic irrespective of the system one is working and living in.

Development of an African Communication Theory on What Motivates Communicative Acts that Lead to Development in Africa

In the course of this study, it emerged that there was no theory indigenous to Africa which could be used to explicate issues of what motivates communicative acts that lead to development. In view of this, there is a need to come up with an African theory of development communication. Such a theory for Africa should take into account the direction of global change, and contribute to the change including how to raise the resources necessary to make the change realized. The theory should view development communication as based on interpersonal relationships that have the love and fear of God and people at its core. Development communication that takes into account interests, needs, and capacities of all those concerned, would look into the past, present and intentionally select actions that would lead to the desired future. The communicants should be a people with an inner motivation that has an element of fear mixed with courage that propels them to selflessly and sacrificially seek what is best for them and for the rest of the community. Communication that enables people to engage others in communicative acts that would bring the majority on board has to begin with an individual's core beliefs. Ability to balance the tension of learning as an individual while sharing in the aspirations of the community is necessary to bring desired change.

Development communication should provide stimulation that would result in enabling people gain consciousness of what they can be and do. Their impetus for development should come from within the people allowing them gain consciousness, and personal responsibility towards others, the community and the rest of the world. The individuals that inspire change should be continuous learners whose prominence encourages them to gather data necessary to stimulate change and development. Development communication that results in a majority of the people actively engaged in what is beneficial for them should be based on love, care, respect for one's intelligence and that of others and one's right to self-determination.

Conclusion

The purpose of this study was to find out what motivates some people to engage in communicative acts that result in benefitting a majority of the people. The aim was to gain mechanisms for understanding and communicating in a way that would result in fairly even development where the gap between the rich and poor is decreasing. From the findings, it emerged that communication that would result in development is one where there would be inner security of the communicators drawn from deep, meaningful, and supportive relationships founded on unchanging and reliable core values that honor God. It is secure communicants that encourage formation of communities where all participants see the need to be dependent upon one another and are interacting in meaningful ways that result in transformation. The solution to increasing inequality challenges is in development communication where there is continuous learning and listening to stories of those who are communicating in ways that bring the desired change. Communication that is authentic and intentional involves the communicators in learning, loving, caring, sharing, and reflecting that would bring development.

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APPENDICES

Appendix A -The Interview Guide.

Appendix B -Authorization Letter

Appendix C - The Permit

Appendix D - The Participants' Consent Forms from D1 – D10

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Appendix A: The Interview Guide

The study question: What caused you to want to engage in what benefits the community, how you engage and the impact it has had on development.

a. Background

- i. The context
- ii. Parents education
- iii. Relationship with siblings
- iv. The family structure
- v. The social context
- vi. Did you have family celebrations?
- vii. What would bring the family together
- viii. What would bring the community together?
- ix. How were beliefs and values shared in the family set up/
Community set up

b. Education

- i. Primary school experiences
- ii. Teacher pupil relationship
- iii. What motivated you to remain in school?
- iv. Did you have a best teacher/ subject?
- v. How was your transition from primary to secondary school?
- vi. What stand out in your high school experience?
- vii. Higher education experiences

c. Critical turning points

- i. What would say gave you the inner resolve that makes you not just adapt to the prevailing situation but seek to alter it?

- ii. Did you have someone who inspired you?
 - iii. What inspired you?
- d. Engaging the community
- i. How did you start engaging the community?
 - ii. What have been challenges in engaging the community?
 - iii. How did you see your actions as translating to development?
 - iv. What in your opinion is necessary for development?
- e. Impact on society
- i. Would you say that people have been responsive to your messages
 - ii. If you were to begin all over again, what would you do differently?
 - iii. Do you have people that have been impacted by your efforts?
- f. Desired development
- i. How do you define development?
 - ii. What do you suggest could be done to achieve the desired transformation?
 - iii. Anything else that you would like me to know

Appendix B: The Research Authorization Letter



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

9th Floor, Uhali House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No: **NACOSTI/P/17/65788/15445**

Date:

16th February, 2017

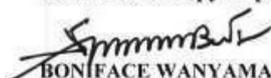
Rebecca Rwamba Nganga
Daystar University
P.O Box 44400-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***“An investigation into what made some kenyans to engage in communicative acts that met their community developmental needs.”*** I am pleased to inform you that you have been authorized to undertake research in **all Counties** for the period ending **13th February, 2018.**

You are advised to report to, **the County Commissioners and the County Directors of Education, all Counties** 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.


BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioners
All Counties.

The County Directors of Education
All Counties.

National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

Appendix C: The Permit

THIS IS TO CERTIFY THAT:
MS. REBECCA RWAMBA NGANGA
of DAYSTAR UNIVERSITY, 62363-100
Nairobi, has been permitted to conduct
research in All Counties
on the topic: AN INVESTIGATION INTO
WHAT MADE SOME KENYANS TO
ENGAGE IN COMMUNICATIVE ACTS THAT
MET THEIR COMMUNITY
DEVELOPMENTAL NEEDS
for the period ending:
13th February, 2018

Permit No : NACOSTI/P/17/65788/15445
Date Of Issue : 16th February, 2017
Fee Received :Ksh 2000



Applicant's
Signature


Director General
National Commission for Science,
Technology & Innovation

DAYSTAR UNIVERSITY

Appendix D 1: Rev. Dr. Timothy Njoya Consent Form

The Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name Timothy M. Njoya

Signature Njoya

Date 4th March 2017

Appendix D 1a: Mr. Bedan Mbugua Consent Form

The Consent Form

I freely and voluntarily gave the interview on how Rev. Timothy Njoya influenced me to Rebecca Ng'ang'a

Name Bedan Mbugua

Signature 

Date 06/03/2017

D

Appendix D 1b: Mr. Samuel Njoroge Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name SAMUEL NJOROGE GATONYE

Signature [Handwritten Signature]

Date 23/2/2017

Thank you for your help and understanding

Mrs. Rebecca Ng'ang'a

Appendix D 2: Prof. George Kinoti Consent Form

The Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name George Kinoti

Signature AKW

Date 17.02.2017

D

Appendix D 2a: Prof. Peter Kimuyu Consent Form



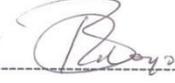
DAYSTAR U.

Appendix D 2b: Bishop Bonifes Adoyo Consent Form

The Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name BONIFER E. ADOYO (Bishop)

Signature 

Date 27th FEB/17

D

Appendix D 3: Prof. Peter Anyang' Nyong'o Consent Form


REPUBLIC OF KENYA
PARLIAMENT

Sen. (Prof.) Peter Anyang' Nyong'o, EGH., MP.
Kisumu County

Parliament Buildings
Tel: +254 20 2221 291
P.O. Box 41842 00100
Nairobi, Kenya

KICC 3rd Floor Room 309
Mobile: +254 724 264 703
Email: kisumacounty@parliament.go.ke
nyongoanyang@gmail.com

The Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name: Sen. (Prof.) P. Anyang' Nyong'o, EGH, MP.

Signature: 

Date : 22nd February, 2017

Appendix D 4: Mrs. Jane Njeru Consent Form

Mrs. Rebecca Ng'ang'a

Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name Jane Ngima Njeru

Signature [Signature]

Date 17/2/2017

<https://mail.google.com/mail/u/0/?ui=2&ik=be1b50b766&view=pt&search=inbox&th=15a28583ef97a472&siml=15a28583ef97a472>

Appendix D 4a: Galvan and Esther Kinyua Consent Form

To who it may concern

We Galvan Kinyua and Esther Kinyua hereby confirm that we freely and voluntarily consented to be interviewed by Rebecca Ng'ang'a for her doctoral Thesis.

Name	<u>GALVAN KINYUA</u>	Name	<u>ESTHER KINYUA</u>
Signature	<u><i>Galvan</i></u>	Signature	<u><i>Esther</i></u>
Date	<u>23/1/2017</u>	Date	<u>23/1/2017</u>

D

Appendix D 4b: Pastor John Munene Consent Form

Name Pastor John Munene Kaguamba

Signature

A rectangular box containing a handwritten signature in black ink. The signature appears to be 'John Munene Kaguamba' written in a cursive style.

Date: 28th February 2017

DAYSTAR UNIVERSITY

Appendix D 5: Prof. Miriam Were Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name Miriam K. Were, MB ChB, (Nairobi), MPH & Dr PH (Johns Hopkins).



Signature -----

Date 23rd February, 2017.

DAYSTAR UNIVERSITY

Appendix D 6: Prof. Julia Ojiambo Consent Form

Dear Prof. Ojiambo

Greetings and peace of Christ be with you.

I am following up on the letter that I sent to you 11 days ago concerning the letter of consent. I have attached the consent form.

Mrs Rebecca Ng'ang'a

Daystar university

On Fri, Feb 10, 2017 at 4:43 PM, Beckyjohn <beckyjoh2008@gmail.com> wrote:

Dear Prof. Ojiambo,

My name is Rebecca Ng'ang'a. You shared with me on what motivates you to reach out for what is best for the community.

As I analyze the information for my PhD thesis, I am so grateful for such rich, relevant and useful knowledge.

I pray that I will be faithful in communicating that which will result in transformation for a majority of our people.

The reason for writing is to express gratitude even as I continue with preparing the data for defence. In addition, I have been asked by my supervisors that you confirm that your story was given willingly and that it can become part of my research report. I intend to give you a copy of your story once it has been accepted by the thesis examiner. Please fill in the form below or just write a note that says you consented to the interview.

Thank you for your help and understanding

Mrs. Rebecca Ng'ang'a

Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name Prof. Julia Anna Ojiambo Ph.D. Msc, MBS EBS.

Signature Julia

Date 6th March 2017

Appendix D 7: Ambassador Tabitha Seii Consent Form

The Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name Amb. Tabitha Seii

Signature Seii

Date 3/3/1917

D

Appendix D 7a: Hon Linah Kilimo Seii Consent Form

The Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name HON. LINAH JOBII KILIMO

Signature 

Date 02/03/2017



Appendix D 7b: Viola Tarus Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name Viola Tarus

Signature v.t

Date 24/2/2017

DAYSTAR UNIVERSITY

Appendix D 8: Ambassador Bethuel Kiplagat Consent Form

The Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name BETHUEL A KIPLAGAT.

Signature B. A. Kiplagat

Date 7/3/2017

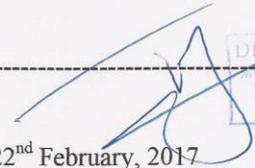
D

Appendix D 9: Dr Edwin Muinga Chokwe Consent Form

The Consent Form

I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name DR EDWIN MUINGA MbChB, Mmed (Mmed)

Signature  

Date 22nd February, 2017

Appendix D 10: Dr. Eddah Gachukia Consent Form



I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name ----- Dr. Eddah Wachuke Aachukia -----

Signature ----- Eddah Gachukia -----

Date ----- 10th January 2017 -----



I freely and voluntarily gave the interview to Rebecca Ng'ang'a

Name ----- Dr. Eddah Wachuke Aachukia -----

Signature ----- Eddah Gachukia -----

Date ----- 10th January 2017 -----

